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ALLIANCE
OF
THE REFORMED CHURCHES

HOLDING
THE PRESBYTERIAN SYSTEM

The Seventh General Council

WASHINGTON, D.C., 1899



PROCEEDINGS
OF THE
SEVENTH GENERAL COUNCIL
OF THE
ALLIANCE OF REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM
HELD AT WASHINGTON, D.C., 1899

EDITED BY THE
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AND

PAPERS ORDERED TO BE PRINTED.

1899.

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PREFACE.

THE Washington Council was the seventh in order of the great gatherings of Reformed and Presbyterian Churches, by which these exhibit to the world their spiritual unity as forming one body in Christ. The project of a world-wide visible Church organization has never been countenanced by the Alliance. On the contrary, this has always maintained that spiritual unity is quite compatible with visible separation, and has confined itself to promoting among its members a more distinct consciousness of the unity already existing between them, and to encouraging them to co-operate in the matters whereunto they are already agreed.

A visible and universal Church organization can never be regarded as the only or even the best method for manifesting to the world the true oneness of the believers in Christ Jesus. Such a method may be in harmony with the system that characterises the Roman Catholic Church, or find favor in the eyes of even some Protestants, but is as unwarranted by Scripture teaching as it would be perilous to spiritual life. The method adopted by the Alliance is one wholly different. On every side this sees numerous branches of the Christian Church, many of which have existed for lengthened periods, and in ways many and important, done good service in the cause of Christ. Recognizing these facts, it assumes that these Churches will continue to exist, and urges them to group themselves together according to some recognized principle of association, be this doctrine, polity, worship, or what it may, and thus show before the world their true inner unity.

This was the method adopted at the Conference which met in London in 1875, and that resulted in the formation of the Alliance. On that occasion some delegates desired that the proposed organization should take the form and name of a *Confederation*—that is, of

a league between the Churches for all purposes, offensive and defensive. Others went to the opposite extreme, and were of opinion that an occasional *Convention* or *Council* would secure the end sought. After careful consideration it was agreed that the new body should be something less than the one class desired and something more than the other asked for, and that it should take the name and form of an *Alliance*,—a *fraternal Alliance*, one of *brethren*, being based on an existing fraternity or brotherhood that would not usurp authority over any of the Churches, but simply lead to co-operation between them. Based on this spiritual unity the Alliance seeks neither visible organization nor federation, but a visible fraternization.

Such was the origin and such the object of the Alliance, whose Council met recently in Washington, and in which were represented so many members of our common family of Churches. Those delegates came together in manifestation of their *Brotherhood*. They came differing in history, in language, in worship, and doctrine. Over and over again the Alliance has ruled all such matters outside of its control. It has, for instance, refused to formulate any new creed, or to attach itself either to any separate article of any existing one, or to adopt any one of these as a whole as its Confessional standard. It simply requires of Churches seeking admission into its ranks an acceptance of the *Consensus of the Reformed Confessions*, leaving with the applying Church the responsibility for its action. This position was emphasized most distinctly at Belfast in 1884, when, on the motion of Principal Caven, the Council by a unanimous vote refused to formulate that Consensus; and then on the very following day admitted, on the motion of Principal MacVicar, the Cumberland Presbyterian Church into its fellowship. By so doing the Council proclaimed that its floor should be open to all whose doctrinal creed is within the limits of that Consensus. On this subject it has never enacted anything more definite or detailed.

On the question of Polity, however, it has acted otherwise, not because it seeks to maintain any *jus divinum* of presbytery, but on the eminently practical ground that men who differ as to methods of working cannot possibly co-operate. On this point the constitution and action of the Alliance are definite and explicit. An applying Church *may* be evangelical; it *may* be Calvinistic in the loosest or in the straitest use of that word; it *may* be Reformed, but Presbyterian—Scottish or Continental—it *must* be.

The "General Council of the Alliance of Reformed Churches

holding the Presbyterian System " represents and includes, therefore, that portion of the Reformed Churches which is differentiated from all others by its adherence to the Presbyterian polity. Many of these Churches, unhappily, are neither Calvinistic, nor evangelical, nor Presbyterian. It is therefore plain that the double phrase in the official designation of the Alliance does not mean, and was never intended to denote, two classes of Churches, as if this were composed of Churches that are Presbyterian and of Churches that are Reformed. It simply means that the Churches in the Alliance form but a single family, having a twofold characteristic: they are Presbyterian in polity, and they are Reformed in doctrine. Thus the "Church of Scotland" is called the Reformed Church of Scotland, and yet she is also Presbyterian; while the Church in the United States of America, though called the Presbyterian Church in those States, is unquestionably Reformed. Reformed Churches that are Presbyterian and Presbyterian Churches that are Reformed are surely not two bodies but one.

The invitation to meet in Washington had been presented to the Council at its meeting in Glasgow in 1896. It was a bold move for the Alliance to march on the Capital of the United States, and largely to monopolise its newspapers for some ten days, especially as Presbyterianism is not over strong as yet in that notable city; yet the Alliance found itself ever cordially welcomed and honored. On one occasion the President of the United States, himself connected with the Methodist Church, invited the Council to his official residence, and during an evening courteously entertained its members. On another the Presbyterian citizens of Washington gave them a reception at the magnificent Corcoran Gallery of Paintings, while on another they were entertained by the Rev. Dr. De Witt and Mrs. Talmage at their private residence, and on one afternoon the Local Committee provided for them an excursion to Mount Vernon, the home and burial-place of Washington. The Local Committee exerted themselves, in fact, in a manner worthy of all praise, to provide for the comfort of their guests whom they entertained during the sessions of the Council.

The beautiful city could hardly have been seen under more attractive conditions of weather, yet the Capitol, the Congressional Library, the Treasury Building, and perhaps above all, that unrivalled National Monument, with its seemingly slender shaft piercing the very heavens, will never be forgotten by those who were privileged to see them.

Two sessions of the Council were suspended owing to the reception given by the citizens of Washington to Admiral Dewey, thus necessarily crowding the other sessions so that there was a lack of time for much discussion. Still there was a reasonable amount at the disposal of the Council. Of the work of the Council it is not our place to speak; our readers can form their own judgment on these matters from the Papers and discussions contained in the volume now issued.

We owe it to the writers of Papers contained in this volume to say that these have not in every case had an opportunity of revising their Papers or of preparing them for the press, as doubtless some of them would have wished to do; for an address prepared for a popular assembly will necessarily be different in many respects from one planned to be read in the quietness of a study. In some cases the exigencies of space have compelled the Editor to omit a few sentences or detailed illustrations; but in all such cases the utmost care has been taken to avoid anything which might affect the views expressed by the writer.

G. D. MATHEWS.

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MINUTES AND PROCEEDINGS

OF THE

Seventh General Council.

THE Delegates to the Seventh General Council of the Alliance of Reformed Churches holding the Presbyterian system, with other Christian brethren, met in the New York Avenue Presbyterian Church, Washington, D.C., on the forenoon of Wednesday, September 27, 1899, when a service of public worship was conducted by the Rev. Professor JOHN DE WITT, D.D., Princeton, New Jersey, aided by several eminent ministers from different parts of the world.

Professor DE WITT took for his text 1 Peter i. 23 :

"Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever,"

and then spoke as follows :—

I am sure that I express a feeling common to us all when I say, that it is with singular propriety that the Council of the Reformed Churches throughout the world is met in the Capital of the United States of America. For the constitutive idea of these Churches, operating as a historical force through their membership in America, exerted a powerful influence in securing for these States an independent life, and, when that had been secured, in organizing their Federal Government. Nor will it be denied that throughout the entire period, which began with the beginning of the national life, the Reformed Churches in America have been a factor of the first importance among those which have determined the nation's political, social, and religious development.

These striking and acknowledged historical facts almost compel us, on this occasion, to direct our attention to what I have called the constitutive idea of the Reformed Churches. And I shall have you with me in the statement that this idea is to be found in the attitude of these Churches toward the Holy Bible. This attitude is embodied in the well-known phrase of William Chillingworth: "The Bible, and the Bible alone, is the religion of Protestants." It involves the two great propositions that the Holy Scriptures are the supreme rule of religious faith and conduct, and that being sufficient and perspicuous, they do not need, for religious purposes, the mediation of the Church as either witness or interpreter. Of course, this is the attitude of all the Protestant Churches. But in the Reformed Churches the conviction of its importance has been so profound, and its influence has been so dominant and continuous, that their attitude toward the Bible has been their most distinctive note. While other Churches have emphasized their Catholicity or their Apostolicity, the Reformed Churches have emphasized their loyalty to Holy Scripture. They have believed that they themselves would stand or fall with the Bible; and they have felt that no greater honor could be paid to them than to call them, by eminence, the Churches of the Book. And since their genesis as Reformed was due to their secession from the Latin Church because, as they claimed, that Church had misinterpreted and obscured the Bible; and since they claimed to have rehabilitated the Bible by making it their distinctive standard and their supreme law, we, at least, who are their successors and believe their claim to have been justified, may well employ, to describe their origin as Reformed, the words of the Apostle Peter, and assert that they were born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

It would be far from the truth to say that the Reformed Churches stand alone in their attachment to and dependence on the Holy Scriptures. The great Roman Church, in which Mediæval Christianity still survives, asserts not less clearly and strenuously than ourselves their divine inspiration and authority. But it places tradition side by side with Scripture, and of both Scripture and tradition it makes the teaching Church both the authoritative witness and the interpreter. It would require more time than custom allots to this opening sermon adequately to acknowledge the indebtedness of Christendom to the Anglican Communion for the great literature which its divines of every school have written in the defence and the interpretation of the Bible. Were this contribution

to be subtracted from the body of Christian literature, the loss to the world would be incalculable. But such has been the emphasis placed by Anglicanism on its claim to historic orders, and such has been its dalliance with the idea of a priestly clergy, that it is probable that the dominant party of its clergy is prepared, not only to disclaim the name Protestant, but also to attack the distinctively Protestant attitude toward Holy Scripture.

The attitudes of the Roman and the Anglican Churches, just noticed, serve to bring out clearly the significance of the Reformed Churches' contention, that the Bible alone is the rule of religious faith. Claiming neither a priestly character for their clergy nor anything like magical virtue for their sacraments, and setting no high value, indeed, no religious value at all, on tactual successions in ordination, the peculiarity of their ministry has been that, relying on nothing else, they have held up the Bible as the Word of God, the revelation of His will, to be believed and studied and obeyed. For though they co-ordinated with the Bible prayer and the sacraments as means of grace, they found the sole ground of their belief in prayer's efficacy and the sole warrant for their sacraments in the Written Word.

The exaltation and exclusive employment of Holy Scripture produced in the Reformed Churches a distinctive type of Christian character, which I think we are justified in calling the intellectual type. Of course, in using this term, I am saying nothing about intellectual gifts and attainments. I am endeavoring to describe a religious type. And I am sure that we may properly call that the intellectual type of Christian character, which is formed and nourished exclusively by Biblical truths, apprehended by the understanding, made explicit by exposition, correlated with the fundamental truths of reason, organized into a system, and addressed, through the intellect, to the conscience and the will. As we all know, this is the type which is characteristic to-day, and always has been characteristic of the Reformed Churches of Europe and America. From their possession and cultivation of this type of religion it followed inevitably, that these Churches separated sharply the voluntary outgoing of the affections toward God from the necessary feelings which arise in the presence of beauty or sublimity; and that, recognizing the former only as having a religious character, they refused to employ the material fine arts as means to excite or to express religious devotion. Nor did it less inevitably follow from this intellectual habit that they severely repressed all tendency to mysticism in themselves, and sometimes unjustly denounced it when it appeared in others.

It is not my purpose either to eulogize or to criticise the type of Christianity by which the Reformed Churches are thus distinguished. I am only endeavoring to be true to history in describing the genius of the great family of Churches whose representatives we are. And, above all, I am trying to make clear that, because we have thoroughly abandoned the priestly claims and sacramentarianism of mediæval Christianity; and have denied ourselves, believing them delusive allies, the aid of the material fine arts; and have refused to surrender ourselves to the delicious charms of religious mysticism; in a word, because our type of Christianity is distinctively intellectual; we of all the Churches are, perhaps, most vitally interested in the fate of the Holy Bible. For if the Holy Bible were once discredited, what would be left to the Reformed Churches, but the platitudes of natural ethics, and the "half-starved and hunger-bitten dogmas" of natural religion, not seen in the dim aisles of cathedrals or in the shaded groves of mysticism, but scrutinized in the clear light of the open day?

This, undoubtedly, has been the view of the Reformed Churches themselves. Their profound and abiding conviction, that the cause of the Bible and the cause of supernatural religion are one, they have asserted in many ways in every period of their history. They have affirmed it in the plainest terms in their Confessions; they have made the Bible the supreme judge in religious controversies. Turning away from Visible Churches, which they held might apostatize, and from Ecclesiastical Councils, which they asserted might err, to God himself, speaking in his written Word, they have repaired to the Bible alone as to the sufficient revelation of God's nature and will, the highest rule, and the one unimpeachable witness in religion. Their system of doctrine they have defended only as founded on and issuing from Holy Scripture. Beginning with John Calvin, the father of modern Biblical interpretation, their divines have yielded to those of no other Church in their endeavors, by historical and grammatical study, to ascertain the Bible's exact text and precise significance; for in their belief the phrases, "Scripture saith" and "God saith," are synonymous and interchangeable. The public teachings of their pulpits have been expositions of the Word. Their historic songs of praise have been its inspired lyrics. Though the most of these Churches, at first, employed fixed forms in their public worship, the feeling among them was unanimous, that a stately uniformity, though in itself desirable, would be too dearly bought, if an imposed liturgy were suffered to compete with the Holy Bible for

the affections of their people. This Bible they made the fundamental text book of childhood and youth in the home and the parochial school. The duty of its regular devotional study by the people throughout life they enforced by their Directories, by the character of their Catechisms, and by the teachings of their pulpits. Its translation into the tongues of the peoples among whom they labored has been among the chief cares of their missionaries in foreign lands ; and no Churches have been more enthusiastic or more generous in securing for it the widest circulation, without note or comment, as the people's Book of books. In no way, perhaps, has the devotion of these Churches to the cause of the Bible been shown more clearly than in the promptness and vigor and spirit of their apologetics in its behalf. Against every assault, they have furnished abundant defenders, equal in ability and learning to the task the assault created and animated by the spirit which nerves men only when they are fighting for what they hold most dear.

We need not be disturbed if we have to confess that not always have those, representing the Reformed Churches, rightly read the Holy Bible, or that sometimes they have made the Word of God responsible for their errors and excesses. It would have been strange, indeed, if they had not, now and again, misinterpreted or misapplied it. What Church has not at times affirmed moral quality of things indifferent ; or reached conclusions concerning God's will after a narrow induction of Scripture ; or, in the strain of battle, been pushed by the foe into indefensible positions ? But the final judgment of history on a great institution is determined, not by exceptional falls or aberrations, but by its whole career and its total influence on the life of the world. Judged in this large way, the Reformed Churches must be held to have been one of the most potent and beneficent forces in the life of Europe and America, since the Reformation of the sixteenth century. And the greatness and beneficence of their influence must be ascribed, most of all, to the exalted place and the all-important function these Churches have assigned to Holy Scripture.

The great and splendid story of the limitation of class privilege, of the enfranchisement of the people, of the social amelioration of the masses, of the care of the unfortunate, of the diminution of the horrors of war, of the popular and the higher education, of the deepening indignation throughout the world in the presence of cruelty or of outraged justice, and of advancing civil liberty and self-government prophesying the Commonwealth of man :—this story of

the last three centuries will not be fairly told, if a large share of these achievements is not assigned these Reformed Churches; and if the reason of their share is not attributed to their attitude toward the written Word of God. Or, fixing our regard on the sphere of the distinctively religious life; if we only permit ourselves to judge our policy by its fruits, we need not fear that the Reformed Churches robbed the people, when, giving up the aids of a priestly clergy and the material fine arts and mysticism, they commended to the people the Word of God, to be devoutly studied as their only rule of religious faith and duty. In their adoring worship of the living God alone, in their confident faith in his forgiving mercy, through the merits of his Atoning Son, in their profound view of sin, in their high ethical and deep spiritual conception of the religious life, in their abundant philanthropic and missionary labors and the large generosity by which these have been supported in their Catholic conception of the visible Church, and in the fraternal attitude toward other Churches by which they have given expression and effect to their conception; the Reformed Churches are entitled to say that they have made clear in their history, that the Holy Bible by itself begets and supports a type of piety as lofty, as devout, and as ethical and spiritual as any the Church has known. The vision of the Saviour of the world has never been dimmed or obstructed in our Churches or our homes; the graces of the Spirit have beautified the lives of our people; prayer has hallowed them; their characters have been made strong by the practice of the ethical virtues as Christian duties; and the whole world has known and recognized and rejoiced in their work of faith, and labor of love, and patience of hope in the Lord Jesus Christ.

Noble as it is in itself, and great and blessed as has been its mission to the world, the intellectual type of religion characteristic of the Reformed Churches is sometimes attended by a serious danger to faith. For, in a naturalistic age, the study of the Bible, by those to whom the right of private judgment has been accorded, may easily be transmuted into destructive criticism; so that the Bible will be interpreted with a view to the elimination of its supernatural history and doctrines, and, in the end, its rule over belief and life be rejected. We all know that this danger has been often insisted on as inhering in the very essence of Protestantism. We have been told that the words Protestantism and Rationalism, when employed to describe methods of dealing with the Bible, are convertible terms; and that, if we describe Protestantism by its historical influence,

we must call it the mother of the modern disbelief of the Bible.

Now, so far as history is concerned, it is rarely, if it is ever, possible to say of any outbreak of unbelief, what its exact historical causes were. Most often unbelief appears in the life of a nation or an age quite suddenly and mysteriously. And it always appears as an assimilating force, nourishing itself on all prevailing modes of thought, until, finally, it exhausts itself and dies. The historian, in a succeeding age, is quite apt to mistake for its historical cause some one of the many modes of thought by which, in its day, it was nourished. No doubt, in the eighteenth century, Deism in Great Britain fed itself on Protestantism. And there is just as little doubt that, in the same century, Deism in France fed itself on Romanism. But it would be inaccurate to say that Romanism was the responsible cause of Deism in France, or to say that Protestantism was its responsible cause in Great Britain. It would, indeed, be easy to construct a plausible argument for each contention. On the one hand it could be urged that the free exercise of the human reason in the study of Scripture produced unbelief; and, on the other, that skepticism appeared as a reaction from the too large demands made upon faith. There would be a measure of truth in each of these statements. But the historical cause of the Deism of the eighteenth century would in neither case be told. The truth is, that the great problems of historical causation are never easy of solution. And before the action and reaction of the voluntary co-efficients in national life, we may well stand in modest silence, or confess with frankness our inability to proportion causes and effects in human history.

Nor has anyone a right to call the Protestantism of the Reformation essential Rationalism, because it substituted Scripture for the Church as the ultimate rule of faith, or because it bade the people employ whatever aid they could obtain in exploring the meaning of God's written Word. For faith in the supernatural was at the centre of the Reformation, just as truly as it was at the centre of Mediæval Christianity. Nor was this supernatural belief less real or less influential, because its specific object was the indwelling and illumining Divine Spirit giving spiritual efficacy to the written Word, instead of God communicating grace through a system of seven sacraments.

So much we may rightly say against the charge that Protestantism legitimates religious unbelief. And yet we must, I think, confess, that when naturalistic modes of thought are pre-

valent and honored and influential; when second causes so hold men's attention that the First Cause is easily "removed far from them on the field of their contemplation," there is peculiar danger that we, especially of the Reformed Churches, shall be powerfully tempted to let the spirit of the time control or strongly influence us in our study of the Bible; until we look askance at or minimize the miraculous in its history, and construe, by the laws of natural evolution, those great events which, as narrated in Holy Scripture, we had before interpreted as God's miraculous and gracious interruptions of the awful tragedy of a sinful and fallen race.

I do not presume to say, that a conscious naturalistic habit of mind is the source of what we have agreed to call the new Biblical criticism (of which we now hear so much), so far as its conclusions are defended within the Reformed Churches. We are bound to accept and to defend the sincerity of our own brethren in their disavowals of anti-supernaturalism, and in their assurances that, in accepting as ascertained truth the reconstruction of the history of Israel made necessary by their studies of the literary phenomena of the Old Testament, they still receive the Bible as the infallible rule of faith and practice, and are endeavoring, in full faith of the supernatural, to open the Scriptures to the people.

Nevertheless, we all know that the new criticism proposes a revolution in our interpretation of the Old Testament history, and is beginning to propose a like revolution in our interpretation of the New Testament history. In view of the fact that the Bible is not only supreme in our Church, but occupies an exclusive supremacy, and in view of that intellectual habit of religion, peculiar to us, on which I have already dwelt, it is not too much to say, that this proposal has produced in the Reformed Churches a serious crisis of belief, of which we are bound to take some notice in Councils like this in which we are gathered.

I say, we are bound to take notice of the present crisis of Biblical belief. It would be unintellectual optimism or sinful obscurantism to pass it by in silence. And, therefore, since the circumstances in which we are met have led me to speak of the supreme and exclusive place which the Reformed Churches have given to the Bible, I should be evading the very subject of my sermon if I did not go on to say a few words about the relation of the new criticism to our historical position; and to consider the interesting question, whether, if we accept the conclusions of the new criticism, we can still hold by the Bible as our supreme rule in religious belief and conduct.

You will agree with me that this historical attitude of our Churches toward the Bible involves, at the least, the statements that the Bible is one; that it is true; that it is inspired; and that it is self-evidencing. However we may define them, the Bible's unity, truth, inspiration, and self-evidencing quality cannot be given up by us as Reformed Churches without a complete revolution. To set them aside would be for us, at least, to set aside the Bible. For there would be no meaning to our acceptance of the Bible if we did not hold it as, in some sense, a unity, or, if we did not hold it, as in some sense, true; we could not call it a revelation if we did not assign to God, in some sense, its authorship; and how could it oblige the people to receive it as their supreme rule of faith and duty if it did not authenticate itself as the very Word of God to man?

What then do we mean when we say that we believe in the unity of the Holy Scriptures, or that we accept them as one Book? That we do say this we all know. It is implied in all our treatment of them, as well as in the name by which we most often describe them. Their units were, indeed, written at different times, and are in various literary forms; and a sharp line separates the elder writings from the later. Yet the sayings of St. Augustine, that "the New Testament lies hidden in the Old, the Old lies open in the New," and that "if we distinguish the times the Scriptures will agree," have commended themselves to the judgment of the Church. As to what this unity is all the great divisions of the Catholic Church are agreed. The ecumenical creeds of the Patristic and the detailed confessions of the Reformation periods alike witness that the unity of Scripture is precisely this: that it contains a system of supernatural truth concerning God and man and the relations between them; and that this system of truth, as it lies open in the New Testament, is implicit in the Old.

Now, how are we to maintain this unity of Scripture, if we accept the new critical view of the Old Testament which posits, as underlying the whole volume as at last compiled, a series of documents of which the several religious tendencies are in conflict? Or how are we to assert the unity of the Old and New Testaments, if we concede that the Messianic idea, which dominates the New Testament, is derived, not from the prophets of the Old Testament, but from their prophetic utterances as mistakenly interpreted by the extra-canonical apocalyptic writers? Or how, finally, shall we hold to this unity, if we accept the conclusion that the Nicene theology is not yielded by the Bible, but is the product of Greek thought modifying, or rather

revolutionizing the primitive Christianity, which was little more than a system of practical ethics joined to the worship of Jesus? I do not desire to be polemical. But these questions must be considered by us as organized Churches. We cannot escape them. And what more appropriate occasion could we find to propound them than the occasion by which we are assembled?

Then there is the truth of the Bible. Need I say that, since these Reformed Churches have been organized on the basis that Holy Scripture is the supreme and infallible rule of faith and duty, we should be denying the fundamental principle by which we exist, if we did not hold to the truthfulness of the Bible? It must be trustworthy in our view, or it will be impossible for us to conceive of it as the judge in religious controversy. It is impossible, therefore, for us to escape the serious consideration of the question, whether the conclusions of the new criticism can be made to consist with the trustworthiness of the Bible. And that this question may be before us in a concrete way, I will select a striking example from the reconstructed history of Israel which the modern criticism almost unanimously assures us is made necessary by the literary study of the Old Testament.

The tabernacle, which is described at length and with such careful attention to details in the book of Exodus, we are told by the author of that book, was actually constructed by the appointment of Moses during the wandering in the wilderness, and was intended to be, and really was, the shrine of the sacrifices of the Levitical law, which was given by Moses at the same period. Now, what if I should be compelled to reach the conclusion, that the tabernacle, so described, was not ordered to be built by Moses; that in point of fact it was never built at all; that it is only an imaginative reconstruction of the temple of Solomon; and that the story of its construction was fabricated during the exile in the interest of the priestly programme of that late period; and was intended to provide imaginatively a shrine of the Mosaic age for the Levitical sacrifices, which are said in the Pentateuch to have been prescribed by Moses, but with which Moses had no more to do than he had to do with the building of the tabernacle, which was never built at all? What, I say, if I should be compelled to reach this conclusion? In what sense could I say that I held to the truthfulness of the Old Testament? Could I hold to it in any sense? For the problem, you perceive, is not the mere problem of constructing a dogmatic definition of inspiration. Here is the narrative of the organization

of the cultus of Israel at the beginning of its national life. It is the very narrative which dominates the whole succeeding history of Israel as it lies on the face of the Old Testament. That whole history is thus reconstructed in a way which it is tame to call revolutionary. And since the reconstruction has been made and defended with the greatest frankness, how can we help, with equal and reciprocal frankness, asking the question; but what, in this reconstruction of history, becomes of the truth, or the truthfulness, or the trustworthiness of the Old Testament?

Then, the Divine inspiration of the Bible is affirmed in all our Confessions. That this means, in some sense, the inbreathing of the Divine mind into the texture of Holy Scripture all are agreed. Nor shall we be less unanimous in our consent that the end of the inbreathing is not to give us scientific history, but to give to Holy Scripture a religious quality, and to make the Bible infallible in the sphere of faith and duty. And were Christianity a religion unrelated to human history, it were easy to conceive of its Sacred Books as thoroughly infallible in their religious teachings and yet erroneous in their historical narrative. But this is not Christianity as understood by the Reformed Churches, or as embodied in the ecumenical creeds. Is there a doctrine of the faith which is not implicated in and inseparable from events which occurred under the conditions of time and space? The fall of man, the Incarnation, the Atonement, the Resurrection, the Ascension, the coming of the Holy Ghost; what are these but historical events, bound, if taught at all, to be taught as history? Or, how are we to unite with our brethren in the Apostle's Creed, if we do not assent to its statement of the historic events, that Jesus Christ our Lord was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and was raised again the third day? I do not see how it is possible, however closely we confine the mission of inspiration to securing the religious infallibility of the Bible, to exclude the Biblical history. And if we include Biblical history at all, we may well ask those who exclude a portion of the history as not witnessed to by inspiration, to formulate the law of exclusion.

And there is that self-evidencing quality of Holy Scripture, in virtue of which it obliges its acceptance by those to whom it is given. Of course, we shall all say, that what precisely is evidenced is not immediately the history, but those doctrines, like the love of God and the forgiveness of sin, which can become elements of indi-

vidual experience. But to evidence these is mediately to evidence the history with which they are necessarily allied.

Here, then, is the historical attitude of the Reformed Churches toward the Bible, and here, in sharp antithesis, is the new Biblical criticism demanding to be heard and accepted. It is perfectly clear, as I have already said, that we have reached a crisis of belief. Of the necessary result of the wide acceptance of the new critical conclusions on our Churches and people it is unnecessary to speak at any length. We can all see that, in the event of such an acceptance, there will be a revolution in our ecclesiastical and religious life. It will be impossible for the Bible to continue to hold the supreme place it holds to-day; and, this ancient support of our ecclesiastical and religious life, having been withdrawn or weakened, many of us will seek some other support in its place or as its ally; like sacramentarianism with sacerdotal directors, or æstheticism with its gratifications, or mysticism with its vague but powerful emotions. I am inclined to believe, however, that because of the intellectual habit bred in our people and our Churches by the education of almost four centuries, the first halting-place of the most of us will be rationalism. We must not conceal from ourselves that exactly this disintegration has once and again befallen Reformed Churches, and there is no earthly guarantee that history will not repeat itself. And in this way we are brought to the profoundly interesting question: "What is our duty as Churches and presbyters and people in this crisis of belief?"

You will agree with me that it would be out of place to say anything, and, indeed, that it would not be possible to make any valuable remarks of a general character on the relation to the present crisis of the Church's power of discipline. For the right of discipline does not belong to this Council, but to each separate Church here represented. And since the complex conditions, under which each Church lives and does its work, differ from those of every other Church, each Church can, far more wisely than all of us combined, conclude in what cases to exercise and in what cases not to exercise judicial functions. But there are other duties of which I may appropriately speak; and I shall, in conclusion, speak briefly of three, which belong, respectively, to the intellect, the feelings, and the will.

Our intellectual duty is obvious. It is to meet the demands of the Biblical critics with rigid scrutiny and with counter criticism. And here I will take the liberty to say that the value of the higher criti-

cism, as an instrument of knowledge, is apt to be grossly exaggerated by those who employ it. No one will deny that it is an important adjunct to historical testimony when the latter is aiding us toward conclusions in which the mind will rest content. But in cases where there is no historical testimony, and in cases especially in which it antagonizes historical testimony, the evidence is abundant that because it is purely subjective and individual, and, therefore, under no laws which can be approximately formulated, the higher criticism has been changeful in method, capricious in opinion, and temporary in its conclusions. In the nature of the case its processes can end in nothing more solid than a working hypothesis, when there is no testimony beside the literary phenomena which it is scrutinizing. And unless this happens to be the only hypothesis possible in the circumstances (and that can rarely happen), its conclusions can never command permanent and contented belief.

Take, for example, the case of the first book of the Bible. Let us grant, if you will, that the higher criticism has made clear, that you can explain all its literary traits, on the supposition that it is a late compilation of several documents, each of which has a religious tendency different from the tendencies of the others. In granting this we grant everything that by literary criticism can possibly be proven. But is this particular hypothesis the only one to which its literary phenomena can be made to respond? I should say that, given twenty acute and speculative minds, it would be possible to construct as many different hypotheses of the book's origin, of each of which you could as justly say: "It accounts for every literary phenomenon in the book." And is the Book of Genesis peculiar in its susceptibility to this speculative division into conflicting documents? It is not peculiar at all. This susceptibility is a trait which it has in common with every piece of literature the world contains. If you care to be speculative, you can ravel out the Epistle to the Romans, the parable of the prodigal son, or of the good Samaritan, any oration of Edmund Burke, or any essay of Lord Macaulay, into constituent documents of conflicting tendencies, and the literary phenomena of the object you are raveling will all be accounted for. Can conclusions reached in this way ever amount to more than provisional hypotheses? If they shall command general and permanent belief, it will be more than they have done in the past.

And, certainly, it goes without saying, that they can never serve as the basis of positive religious institutions, organized to evoke devout emotions and to constrain to self-sacrificing lives. I believe,

therefore, that the intellectual duty which presses most severely on the Reformed Churches to-day is not the duty of concessive apologetics, but the cheerful and by no means difficult task of pointing out to the new Biblical critics the very serious limitations of their method as an instrument of knowledge, and its more serious limitations as a power to compel general or permanent conviction—limitations which they, like the most of their predecessors, appear to have ignored or forgotten. I am well aware, and we are often told, that the new Biblical criticisms derive great force, at present, from the prevailing naturalistic habit of mind. Precisely so. Their greatest power is derived, not from the higher criticism, but from the present mighty naturalistic drift. This is exactly my contention—that but for this present tendency toward naturalism as a theory which will explain all religions, the conclusions of the new criticism could not, in the nature of the case, be widely accepted or strongly held. If this be true—and I believe it to be true—then now, as always, naturalism is the foe which confronts us. We know it well. We have met it often in many guises; and the recollection of our past battles should forbid fear, on our part, as to the result of another conflict.

Our great duty in the sphere of the feeling is the duty of charity. It may well cause us anxiety that, in a degree not to be affirmed of previous movements of the kind, this movement has taken possession of earnest, able, and sincere minds within our Churches. Of course, this should make us more alert and vigilant. At the same time, we should not forget the sincerity and the devoutness of those who are our brethren, and who, inconsistent as they appear clearly to us to be, are still praying and laboring and sacrificing, in order to honor Jesus Christ, the Son of God and Saviour of the World. Let us remember that perhaps no one of us is thoroughly consistent intellectually; and let us remind ourselves, even in the midst of our conflicts for the faith, that as the greatest of the graces is charity, so it is the most difficult to maintain and exhibit when we are engaged in theological warfare.

Finally, our great duty in the sphere of the will is to pray. Never does the Christian's will energize more mightily and to more blessed purpose than when in profound faith in Jesus Christ he seeks a spiritual benediction from Almighty God. And surely our Churches can never pray with stronger confidence than when they appeal to him in behalf of the cause of Holy Scripture. Let us pray, then, for a deeper faith in the Holy Bible. Let us pray that we may revere it more highly, and study it more devoutly, and believe it

more implicitly, and obey it more heartily. Let us pray for the illumining Spirit. And let us remember, brethren, the years of the right hand of the Most High. As we remember them our faith will grow strong. We shall be sure that the present crisis of belief will pass away, and that a new revival like the Reformation of the sixteenth, or the Evangelical awakening of the eighteenth century, will bless our Reformed Churches. In the blessed atmosphere of that revival it may be that some one, who shall stand in the place I occupy to-day, will employ, to describe our revived belief and obedience, the words of the Apostle—we are born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.



J. MARSHALL LANG.
WALLACE RADCLIFFE.
WM. HENRY ROBERTS.

WM. CAVEN.
GEORGE JUNKIN.
GEO. D. MATHEWS.

FIRST DAY.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Wednesday, 27th September 1899, 2.30 p.m.

The Seventh General Council of the Alliance of Reformed Churches holding the Presbyterian system met in this place this day, and was constituted with prayer by the Rev. JOHN MARSHALL LANG, D.D., Glasgow, Scotland, President of the Alliance.

The Report on Credentials was presented by the Rev. Dr. MATHEWS, the General Secretary, and is as follows:—

“1. Your Committee beg to report that they have received from the Churches already members of the Alliance credentials appointing certain persons to be Members of this Council. They therefore recommend that the names of such persons be placed upon the Roll, as forming the membership of this Council.

“2. They have also to report an application received from the General Assembly of the Presbyterian Church of South Africa, asking to be received into the fellowship of the Alliance. Your Committee recommend that this application with relative papers be remitted to the Committee on the Reception of Churches afterwards to be appointed, and that in the meantime, should there be present any persons from this Church, that such be admitted to seats in the Council as Corresponding Members.

“3. They have also to report that a communication has been received from the Rev. Dr. Morton, Tunapuna, Trinidad, stating that the Presbytery of Trinidad, hitherto on the roll of our associated Churches, considers that, owing to certain changes in its relations to the Presbyterian Church in Canada, it cannot with propriety be regarded any longer as an Independent Church, being but a Mission Field of the Canadian Church.

“4. Your Committee recommends that this letter be referred either to a Special Committee, or preferably, to the Committee on the Reception of Churches afterwards to be appointed.—Respectfully submitted,

“G. D. MATHEWS.”

The Report was received and adopted, when the General Secretary read the Roll of Members, as made up from the accepted credentials, the Delegates present rising and answering to their names when called,—the Roll as finally adjusted being as follows:—

ROLL OF DELEGATES

TO THE

SEVENTH GENERAL COUNCIL.

[Italics denote Delegates not known to have been present.]

CONTINENT OF EUROPE.

AUSTRIA—

- " "Reformed Church of the Helvetic Confession."
(*Oberkirchenrath Herman v. Tardy, D.D., Vienna.*)
- " Austria, Reformed Church of.
(*Superintendent, Rev. Otto Schack, Vienna.*)
- " Bohemia, Reformed Church of.
(*Superintendent, Rev. J. E. Szalatnay, Velim.*)
- " Lemberg, Reformed Churches of.
(*Superintendent, Rev. C. G. Zipfer, Gelsendorf.*)
- " Moravia, Reformed Church of.
(*Superintendent, Rev. Joseph Totusek, Jimramove.*)

AUSTRIA-HUNGARY—

- " "Reformed Church of the Helvetic Confession."
(*Clerk of the General Synod, Rev. Professor Sass Bela, Debreczen.*)
- " Cis-Danubian Superintendency.
(*Superintendent, Rev. Karoly Szász, D.D., Budapest.*)
- " Trans-Danubian Superintendency.
(*Superintendent, Rev. Gabor Pap, Komarom.*)
- " Cis-Tibiscan Superintendency.
(*Superintendent, Rev. Aron Kiss, Debreczen.*)
- " Trans-Tibiscan Superintendency.
(*Superintendent, Rev. Bertalan Kun, Mokolz.*)

AUSTRIA-HUNGARY—

- „ Transylvanian Superintendency.
(*Superintendent, Rev. Domokos Szász, D.D., Kolozsvár.*)

BELGIUM—

- „ “ Union of Evangelical Protestant Congregations in.
(*Secretary, M. le pasteur J. B. Andry, Tournai.*)

- „ Missionary Christian Church in.
(*Secretary, M. le pasteur K. Anet, Brussels.*)

FRANCE—

- „ Synode général officieux of the Reformed Church of.
(*Secretary, M. le pasteur A. Dupin de Saint-André, Tours.*)

- „ Union of Free Evangelical Churches in.
(*President, M. le pasteur R. Hollard, Paris.*)

GERMANY—

- „ Reformed Church of Hanover.
(*Superintendent, Consistorialrath Bartels, Aurich.*)

- „ Old Reformed Church of East Friesland.
(*Rev. John Jäger, Emden, East Friesland.*)

GREECE—

- „ Evangelical Church of.
(*Rev. B. M. Kalopothakes, M.D., Athens.*)

ITALY—

- „ Waldensian Church of.
(*Moderator of the Table, M. le pasteur Cavaliere J. P. Pons, La Tour.*)
M. le pasteur Cav. Teophile Gay, D.D., Naples.

- „ Evangelical Church in.
(*Rev. Giovanni Grisani, Florence.*)

RUSSIA—

- „ Evangelical Reformed Consistory of Warsaw.
(*Superintendent of the Kingdom of Poland, A. C. Diehl, Warsaw.*)

SPAIN—

- „ Spanish Christian Church.
(*Moderator, Pasteur Tornos, Madrid.*)

SWITZERLAND—

- „ French Church of Berne.
(*M. le pasteur Aug. Bernard, Berne.*)

- „ Geneva, Free Presbyterian Church of.
(*President, M. le pasteur Em. Brocher, Geneva.*)

- „ Neuchâtel, Evangelical Church of, independent of the State.
(*Secretary, M. le professeur George Godet, Neuchâtel.*)

- „ Vaud, Free Church of the Canton de.
(*Secretary, M. le pasteur Charles Cuenod, Lausanne.*)

GREAT BRITAIN.

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AMERICA.

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- „ Presbyterian Church in.

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„ Principal MacVicar, D.D., LL.D.	Montreal, Que.
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„ J. Addison Henry, D.D.	Philadelphia, Pa.
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„ Reformed Church in the.

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 Rev. James Y. Boice..... Philadelphia.
 „ Prof. M. Gailey..... „
- „ Associated Reformed Synod of the South.
(Stated Clerk, Rev. R. Boyce.)
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 „ *G. R. White, D.D.*..... Griffith, N.C.
 „ *E. P. McClintock*..... Newberry, S.C.
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(Clerk, Rev. John Hammond, Columbus, Ohio.)
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Hon. Evan J. Morgan..... Milwaukee, Wis.
- „ Reformed Presbyterian Presbytery of Pittsburg and Ontario.
(Clerk, Rev. Samuel Dempster, Toronto, Canada.)
 Rev. Nevin Woodside..... Pittsburg, Pa.

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- „ Presbyterian Church of.
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 Rev. G. W. Chamberlain, D.D..... Bahia.
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AUSTRALIA.

EASTERN AUSTRALIA—

- „ Presbyterian Church of.
(Clerk, Rev. R. S. Isaac Mackay, Grafton, N.S.W.)

NEW SOUTH WALES—

- „ Presbyterian Church of.
(Clerk, Rev. James S. Laing, D.D., Muswellbrook, N.S.W.)

SOUTH AUSTRALIA—

,, Presbyterian Church of.

(Clerk, *Rev. William F. Main, Wayville, Adelaide.*)

VICTORIA—

,, Presbyterian Church of.

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

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QUEENSLAND—

,, Presbyterian Church of.

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

TASMANIA—

,, Presbyterian Church of.

(Clerk, *Rev. John Russell, Evandale, Tasmania.*)

NEW ZEALAND.

NEW ZEALAND—

,, Presbyterian Church of.

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

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,, Presbyterian Church of.

(Clerk, *Rev. William Bannerman, Roslyn, Dunedin.*)

WEST INDIES.

JAMAICA—

,, Presbyterian Church of.

(Clerk, *Rev. William Turner, Brandon Hill.*)

Rev. William Gillies, D.D..... Kingston.

MELANESIA.

NEW HEBRIDES—

,, Missionary Synod of.

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

Rev. Frederic Paton..... West Tanna.

ASSOCIATED COMMUNITIES.

The German Reformierte Bund.

The Swiss Evangelical Union.

The General Secretary for himself, and for the American Secretary, reported the names of Rev. John Steel, D.D., Glasgow, and the Rev. Professor J. M. Hubbert, Lebanon, Tenn., as temporary clerks.

R. R. SIMPSON, Esq., Edinburgh, offered the following resolution, which the Council adopted :—

“That in accordance with the practice of previous Councils, Missionaries from foreign fields of labour, Ministers from Churches on the European Continent, brethren invited to read Papers or deliver Addresses, Conveners of Committees reporting to this Council, and Representatives of Foreign Mission Boards who may be present, be and hereby are cordially invited to seats as Corresponding Members.”

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

CORRESPONDING MEMBERS.

FOREIGN MISSIONARIES—

Rev. Fred. S. Miller.....	Korea.
„ Phillips Verner.....	Luebo, C. Africa.
„ J. S. Wynkoop.....	Allahabad, India.
„ John C. Young, M.B.....	Sheikh Othman, Aden.
„ Theodore M. MacNair.....	Japan.
„ William Jessup.....	Beirut, Syria.

INVITED SPEAKERS—

Rev. Prof. J. De Witt, D.D.....	Princeton, N.J.
„ Prof. Givens B. Strickler, D.D.....	Richmond, Va.
„ Edwd. B. Coe, D.D., LL.D.	New York City.
„ Wm. F. Junkin, D.D.....	Montclair, N.J.
„ Prof. J. W. Beardslee.....	Holland, Mich.
„ Jas. D. Paxton, D.D.	St. Paul, Minn.
„ Jas. D. Worden, D.D., LL.D.....	Philadelphia, Pa.
„ C. L. Thompson, D.D.	New York City.
„ J. E. Knatz.....	Paris,

REPRESENTATIVES OF FOREIGN MISSION BOARDS.

Rev. F. F. Ellinwood, D.D.....	New York City.
„ Brown, D.D.	„
„ D. Steele, D.D.....	Philadelphia, Pa.
„ W. W. Barr, D.D.....	„

The GENERAL SECRETARY : The Council being now organized, we shall be glad to receive from the President any remarks he may see fit to make.

The Rev. Dr. J. MARSHALL LANG, President of the Alliance, then addressed the Council as follows :—

THE PERMANENT AND THE PROGRESSIVE IN DOCTRINE AND MINISTRY.

FATHERS AND BRETHREN,—To be the *Primus inter pares* in a Council which represents upwards of seventy organized Christian Societies in all parts of the world, with a membership of more than twenty millions of souls, is a very high honour, and is also a very serious responsibility ; and for my elevation to this dignity I offer my sincere and hearty thanks. In my view, the honour is enhanced, the responsibility is emphasised, by the circumstance that I address you to-day in the capital of the United States—a city of magnificent palaces, magnificent distances, and magnificent associations. The last meeting of this Council was held on British soil in my own city of Glasgow, and over it an American divine presided. Dr. Roberts came, saw, conquered by his genial courtesy, his wise leadership, and his forceful utterance. I shall not flatter myself by supposing that I can be here what he was there, but it is not inappropriate, and not without some significance, that a British divine should, on American soil, occupy the Presidential Chair. We might assume too much if we regarded this interchange as a sign, but we do not assume too much if we regard it as a humble suggestion of that kinship and more than kinship—that community of feeling and interest which binds as in a perpetual covenant the Anglo-Saxon families in the Eastern and Western Hemispheres. We speak much nowadays of Concerts of Powers. Our Continental friends will not demur to the statement that on the Concert of these families, on their harmony in purpose, in policy and in action, the accomplishment of the best hopes for our Christian civilization depends. What God has joined together by ties of blood, language and religion, let not man put asunder.

My selection of a topic is influenced by the view which I take of the aim and the value of an assembly such as this. By the constitution of our Alliance, its Council is not at liberty to “interfere with the existing creed or constitution of any Church or with its internal order or external relations.” Its power and authority are moral, not legislative. Its object is “to guide and stimulate public sentiment.” Now, it can effect this object only in so far as it rightly apprehends, and is really in touch with the thought, the aspiration,

and the endeavour which it seeks to guide and stimulate. The Churches which this Council represents will command the attention of the age only in the measure in which, without lowering either their testimony or their ideals, they recognise and make room for, its trends and habits of thought and its expansions and complexities of life. The age indeed is not our master. "We have one Master, even Christ." In His Name we may be called to resist many of its pressures, to oppose some of its streams of tendency. But we must know our time. We are not worshippers of the past. We reverence it for all that God has given us through it. We feel that in it is the root of all true movement. But if it is a false liberalism which ruthlessly tears the present from the past, it is an equally false conservatism which insists that the moulds into which the conclusions of a bygone period were cast, shall remain fixed and rigid for all future periods. There is a *permanent* but there is also a *progressive* element in Christian faith and action. My subject is, this *Permanence* with this *Progress*. Our common Presbyterianism seems to offer a happy mean between a fluidity which threatens to submerge even the essentials of Christianity, and a solidity so hard and stiff that the "place of broad rivers and streams" is undiscerned. Let us try to ascertain this mean in regard to doctrine and to ministry.

I.

In Christian Theology, there is "the word which endureth for ever." Christendom, Eastern and Western, Greek, Latin, Reformed, stands on the great verities declared in the New Testament, and embodied in the Apostles' and the Nicene Creeds. These verities are the content of the faith "once for all delivered to the saints"; and in the end of the nineteenth century, as in the end of the first, the Church faces the world with the protest, "If any man preach any other gospel unto you than that ye have received, let him be Anathema." But, whilst the centre is "the same yesterday, and to-day and for ever," the circumference is ever extending: whilst the soul of the movement is ever one, the movement is destined to cover areas of intelligence widening with "the widening process of the suns," and to permeate the ever growing life of man. Christianity is a tree in whose branches the winged thoughts of successive generations may lodge; a tree "in the midst of the street of the city and on either side of the River of Life." "Is there," cries Vincent of Lerins, "to be no growth within the Church? Nay, let there be growth to the greatest extent: who would be so grudging to man,

such an enemy to God, as to attempt to prevent it, but yet let it be such that it be *growth*, not *change* of the faith."

Do the sixteenth century Confessions of Faith impede the legitimate progress of Christian thought? This, as I need scarcely remind you, is an issue persistently raised, not always in a captious spirit, but often with all earnestness and honesty; and it is entitled to fair and candid consideration.

Now, let us discriminate. All is not gold that glitters; all is not a genuine Christian growth for which the name of progress is claimed. The history of both the Church and the world is strewn with opinions, with theories, with many kinds of views, which were supported by men of light and leading, which obtained wide currencies and seemed to represent the more liberal and advanced mind of the generations in which they were bred. They had their day and they ceased to be. They did contribute to progress, by the friction which they caused, and by the clearer light which, through the friction, was shed on certain aspects of the truth. But they, in their entirety and in the form in which they were presented, "passed away, and lo! they were not." The formulation of the Catholic creeds between the fourth and the sixth centuries secured progress, as against the threatened irruption of alien modes of thought into the Church. And it may be said that the same office has, in some measure at least, been rendered by the reformed symbols. I alluded a little ago to the need of speaking to the age, but whilst we speak to it, we require some protection against the inflow of the spirit of the age. And Mr. Maurice has said, and with truth, that the Catholic creeds are such a protection. In a subordinate degree the reformed symbols deliver us from the domination of particular coteries, circles, schools of opinion. In periods of excitement they have been branded as the enemies of liberty; by-and-by it was seen that they had saved liberty from license: that they had kept the Church in its legitimate course, instead of being carried about by mere winds of doctrine. No doubt Churches have been frequently stern and harsh: I, a Scotsman, recall with shame that men such as Edward Irving and John M'Leod Campbell—men, whose shoe latchet many who condemned them were not worthy to unloose, men, loyal at their heart's core to Christ and to Christian verity—were expelled from the Church which they loved, because at some points they deviated from or travelled beyond the letter of the Standards. But we must take (in ecclesiastical phrase) a conjunct view. And it could be shown, I venture to affirm, that though not seldom the action of the Church was neither tender nor

wise, that action allowed time for maturing apprehensions which were crude, and for finally incorporating what, in them, harmonised with the permanent Catholic truth into the teaching of the Church. We all wish to progress, but we do not wish to rush down steep places into confusions in which the integrity of the faith might be lost. We all wish the amplest development within the truth as it is in Christ : but we do not wish to part with historical continuities. And our Confessions remind us that the Truth of God is not a mere chameleon, whose colour changes with changing tints of light ; that though Christian doctrine is many-sided and many-voiced, it is "built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone."

Let it not be assumed that the attitude of Churches, holding the reformed symbols, is one of opposition, even of suspicion, towards the scientific and intellectual expansions of our day. Many of these expansions are outwith the view of the confessions. The science of Biblical criticism was not even in its infancy in the period in which they were framed ; and we are not committed to any positions which forbid us from following its researches with interest, and calmly weighing the discussions of its experts. The fact of the plenary inspiration of the Holy Scripture is asserted, how admirably, for instance, in the Westminster Confession, but we are not bound to theories as to modes and conditions. "Our full persuasion and assurance of the infallible truth and divine authority in Scripture is from the inward work of the Holy Spirit bearing witness by and with the word in our hearts." (West. Conf. ch. I. 5.) The scriptural teaching as to creation is repeated in all symbols ; but the method of creation, whether or not by evolution, we can regard as an open question. On these and other subjects, those who have a definite landing-place in the kingdom of truth can afford to wait. They who believe need not make haste. For them, there is "a charm, a word of fire, a pledge of love that cannot tire." They have the promise of the Spirit Who dwells with the Church, guiding her into all the truth. And thus, keeping what has been already wrought, willing ever to modify all that is irrefragably proved to need modification, they can make allowance for latitudes of reverent Christian thought, searching diligently, without hurry and without restlessness or misgiving, for the truth in such latitudes, sure that every one who is of the truth is hearing Christ's voice.

But when these things have been said, I must conclude this part of my address with an expression of my own view, and, it may be

that of others, as to the relation of a *living* faith to the reformed symbols. The Westminster Confession itself supplies a key word. It is this, "The requiring of an absolute and blind obedience is to destroy liberty of conscience and reason also." An absolute and blind obedience to any statement of councils, or any dogmatic formula whatsoever, is impossible. Even in regard to the pronouncements of the General Councils of the Church, it was always held that these must be afterwards approved of by the Church. In the words of the same standard, we use a statement or formula, "Not as the rule of faith, or practice, but only as a help to both." You in America have altered phrases in the Westminster Confession, and have changed one of its chapters, the twenty-third. Churches in Great Britain have supplemented it by declarations exhibitivie or interpretative, and in some parts modifying it. And where no such declarations have been made, the desire is avowed to give more liberty to those who are called to subscribe to the Confession. From all which, it is evident that, in the sixteenth century standards, there is what Dr. Fairbairn has called "a failure in relevance," in other words, that their terms have at some points fallen "out of harmony with the logical basis and methods of living minds." With more indeed than the logical basis—with the wider larger conception of God who is Love, God who is Father. They want the divinity of the parable of the Prodigal Son, and the humanity of the parable of the Good Samaritan. In saying this, do we disparage their worth? Far from it. The Apostle has reminded us that "we know in part and we prophesy in part, that we see the Divine realities in a mirror darkly." Our fathers saw these realities in the mirror, as they turned towards it; and the better we understand the tenor of their prophesying, the more shall we appreciate their grasp of the great truth of the Sovereignty and the Grace of God. But, since all apprehension has its limits—"a thousand glimpses wins but never sees a whole"—we are neither unjust to them, nor disloyal to the products of their sanctified constructive genius, when we recognise that, in some directions there is an unnecessary display of forts and battlements, that definitions are too elaborate and occasionally too harsh, that whilst they bid us adore the will, they yet leave us hungering for the responsive beat of the Heart of God. Faith after all is better, larger, loftier, than even the best confession of it. And faiths and confessions are but broken lights of Him in Whose mercy "there is a wideness like the wideness of the sea." From them we turn

to Him. The permanent and progressive are harmonized in the word,

"Thou O Lord art more than they."
"Step by step and throne by throne we rise,
Continually towards the Infinite,
And ever nearer, never near, to God."

II.

But the Church is not a mere Theological Seminary or Divinity Hall. It is Christ's executive in this world: by whose *Ministry* His thought, His mind, His desire for men is to be expressed. It is a school of the Prophets, but the prophets are sent into the world. In their mission, in "the ministry of the reconciliation," we trace the two features, the *Abiding* and the *Elastic*.

Our Lord did not prescribe a hard and fast *constitution* of offices and officers. Orders and orderliness He did inculcate. When He sent the seventy two by two before His face, He laid down principles which influence all evangelical work. He ordained the twelve Apostles, and set them on thrones of authority. And we must suppose that, in the instructions given them during the great forty days between the Resurrection and the Ascension, He gave them the norm of all future development. To the Apostles, illumined by the Holy Spirit, on whom He had breathed, to whom He had said, "As my Father sent me, even so send I you," we are referred for the exposition, or the shaping, of the form which the Christian Society should take. And in the Book of the Acts and the Epistles of the New Testament we trace what I may call the categories of Ministry, as these were unfolded under apostolic guidance.

Our contention is that, in these Records, we have the Presbyterian Order. I have heard that order traced back to the time of the Patriarchs, with a suggestion that its origin was inconceivably remoter and higher still. We may be satisfied with the New Testament; and, in my thinking, we may be satisfied with claiming for it not an exclusive *jus divinum*, not the authority of being a perfect interpretation of the perfect Church Order: but that it is agreeable to the pattern shewed in the documents which take us back to the days of the Apostles—before, as Jerome puts it, "for the sake of preserving order and preventing schism, the government came to be devolved on individuals." We may, further, maintain that it is a system which fitly and simply serves the purposes of government, which well balances the need of central authority with the need of

individual liberty, which tends to build up in the truth of an organism joined together and compacted by that which every joint supplies. I say this, having regard to the radical and essential ideas of Presbyterianism without prejudice to the consideration of the question relative to adaptations called for by the wants and exigencies of our day.

Without overlauding our Presbyterian type of ministry, there are three merits which we are warranted in ascribing to it:—

1. The first is, that whilst it upholds the Divine authority of a special ministry of the Word and the Sacraments, whilst it contends that this has been transmitted as the fruit of our Lord's ascension, through the apostles whom he had chosen, to the present hour, it has separated this ministry from the notion of a mediating sacerdotal caste. We do not reject the idea of a priesthood; we should insist far more than we do on it:—"Priestliness is the prime element of the Church,"—but this Priestliness and this Priesthood comprehend the entire body of believers: "Ye are a royal priesthood," writes St. Peter to the strangers scattered throughout Asia Minor. The ministry is the organ of this Priesthood. It is the servant of Christ, serving it, helping it to realise its functions, to offer its sacrifices and to discharge its responsibilities. And for all blessing and power, the dependence is laid entirely on the Holy Spirit—not working mechanically (so to say) through its action—though we pray and expect that, in answer to humble and believing prayer it will be conveyed through the action—but recognising His Sovereignty, who divides to everyone severally as He wills.

2. The second of the merits to which I have alluded is that, within the broad lines of ministry laid down, our Presbyterianism allows or might allow for elasticities and varieties. The lines are broad—Presbyters who are also Bishops, Overseers or Pastors, Ruling Elders, Deacons. But there may be diversities of Preachers, Teachers, Pastors, Bishops. There may be differences of function included in the word Elder; and the Diaconate may be so extended as to comprehend the work of women, and other work as well. And whilst Pastor, Elder, and Deacon represent the normal threefold ministry, our Constitutions have not forgotten that other offices and types of service are among the gifts of our ascended and glorified Lord. "He gave some Apostles and some Prophets." The second book of Discipline, referring to these gifts as having ceased, adds, "Except when it pleaseth God extraordinarily for a time to stir them up again."

God has been, is stirring all our Churches up to the recognition of the need of expansions of Ministry. The opening of the heathen world to Christian enterprise, and the increased sense of responsibility for that world, which are among the most prominent features of the century now hastening to its close, have created an additional form of Ministry. The Missionary is not a Pastor, so much as a Pioneer, breaking ground and organizing communities which shall have their own Pastors. He, more nearly than any other officer, approaches the Apostolic ideal. When we think of men like Adoniram Judson and Alexander Duff, and Mackay of Uganda, and Pilkington, and Stewart of Lovedale, and others too numerous to mention, we feel that the mantle of the Apostles fell on them, and that the signs of the Apostle have been wrought by them. And in the populations of our several countries, the problems which confront us, so perplexing and appalling, and the demands for wider, freer scopes of labour, have been adding sub-species, so to say, to our Church staff. The Deaconess, the Parish Sister, the Slum Sister, the Nurse, the Zenana Teacher, the Medical Woman,—these, evoking the grace and genius of women in the cause of their Lord, are now familiar presences—going forth with the authority of the Church to bless the world. And Guilds and Christian Endeavour Agencies, and Sunday School Teachers, and Choristers (whose function should never be regarded as that of the mere artist), and Lay Missionaries of many sorts have gradually developed the ideal, and extended the area of Ministry.

A living Church will be always learning, and much still remains in the way of perfecting both government and administration, that the saying of Dörmer may be fully realized, “Presbyterianism is the muscular system of Christianity.” With regard to government, it is felt by some that our system lacks in provision for a vigorous and ready initiative, and in the explicit recognition of the paternal element in Christian rule: that many an evil might be nipped in the bud, many a lapse might be corrected before it had become a scandal, many a presbyter might be helped in temptations to become slack, or depart from the faith, or succumb to adverse influences of one kind or another, if there were some—not in the fashion of Diocesan Prelates—but with a recognized authority of initiative or counsel, who might influence, admonish, guide, before, and often preventing the necessity of, calling into requisition the cumbrous machinery of courts. A court as such must be judicial, it can scarcely be paternal in its character.

And, widening the view from government to administration, surely there are object-lessons to all our Churches supplied by the campaigns of the Salvation Army, of the Church Army, of the Anglican Communion; yes, and by some of the organizations of the Roman Church; by the settlements, Toynbee, Church of England, Non-Conformist in London, and other British cities, and by similar institutions in the congested centres of America. We need, as has well been said, "burning enthusiasm and less encumbered methods."

In this connection there are some words in the concluding chapter of a book that I have read again and again with interest, *The Memoir of Thomas Cooper*, once Chartist, Orator, and Sceptic, and afterwards Defender of the Faith, a man who knew the working classes of Great Britain as few knew them, which, though written twenty-six years ago, are even more pertinent now than they were then, and are as pertinent to the United States as to Great Britain. "I often regret," he writes, "that scores of men who might easily fit themselves for this work are not employing themselves in maintaining and defending the evidences for the truth of Christianity. I cannot help thinking that the Christian world will awake to the necessity of sending out champions for the truth ere long. If the next generation is to be saved from the deluge of unbelief this championship should be entered upon. I wish one hundred intelligent, studious, pious, and courageous young Christian men would resolve to enter upon it."

To this, I for one, say Amen. The number might be indefinitely multiplied on both sides of the Atlantic. We want more than shouting evangelists. These never gain the ear of masses of hard-headed, keen-thinking men who, if not pronounced unbelievers, are inhaling the malaria of unbelief, are assailed in workshop, club, union, by all sorts of gibes and catch-cries, and so-called arguments against Christianity. To counteract this pernicious, this most subtle, this far too successful antagonism, we require specially equipped and designated men; men instructed, not in antiquated apologetics but in apologetics relevant to the time, dealing with its peculiar ways and views and habits of mind. What a splendid sphere is opened up in our great hives of industry for such an expansion of ministry!

Well may we ponder the question—for there is none more pressing—how the churches in which we are interested can meet the urgent and manifold call "to do and dare" for the truth. Why is it, I often ask myself, that so much of the most ingenious, the most resolute, the most penetrative, the most fruitful work of our generation is work not comprehended by the order of these Churches? If

our Presbyterianism seems to lack in alertness, in vivacity, in elasticity, in adaptiveness, let us say to ourselves that in these respects it need not and ought not to lack. "Ahead, forward," must be our watchword, if we desire to keep in the van instead of being laggards in the rear of the great march of God's light, of Christ's gospel into the darkness of the lands.

3. And the third of the features of Presbyterianism which I specially notice reminds us of an advantage in all outward and onward movement which it possesses. The advantage is, that in all the fundamental principles of its constitution, in the whole conception of Ministry embodied in its Constitution, it secures a potential representation of the mind, and gives ample opportunity for the co-operation of the entire Constituency of the Churches. If by making the minister responsible, not to his Session but to the Presbytery, for the ministration of worship and word, it secures to him a "liberty of prophesying," it effectually prevents clerical domination by the representation of the laity in all its Courts. There is no dividing range between the Clergy and the Laity. They do not sit, as in some other Communion, in two Houses apart. In the Upper Courts they sit side by side with equal rights and powers: in the Radical Court—the Session—the Laity are predominant. And it is in harmony with this principle of government that the services of every one who has been admitted into the Church should be claimed for the promotion of the purposes for which Christ's Church has been founded. What a magnificent army, if only all who belong to it were good soldiers of Jesus Christ!

A magnificent army indeed! But oh, what a battlefield it is that meets our gaze! The century whose shadows of departure fall on us has developed problems which perplex the intelligence and burden the conscience. To say that it marks one of the next wonderful Eras in the history of the world is to repeat a mere commonplace remark. And it would be ingratitude the most culpable not to acknowledge that human well-being has been mightily furthered: that in respect of all that speaks of material surroundings, of social advancement, ay, and of moral forces, the close marks an immeasurable advance on the dawn of the Century. But the very expansions whence has come the multiplication of good have created conditions of thought and life which witness to an epoch of transition. "All things are full of labour." Whilst everywhere we see the tokens of increasing wealth, comfort, refinement, everywhere also we are reminded of cleavages between the sections of the Community—the employer and the

employed—by whose mutual service the wealth is made. If there are wide and ever-widening belts of light are there not also wide zones of degraded, impoverished, godless, and hopeless existence, encompassing these belts? And there are questionings, discussions, organizations, whose aim is to reconstruct society on new bases and to reach to new syntheses, which tell us of a period “groaning and travailing in pain, waiting for some manifestation of the Sons of God.”

What is the duty, what is the attitude of Christian Churches in a scene and a time such as this? Is not that the issue which, far more than any academic theme, presses for consideration? Is our Church life, our Church work, keeping pace with the progression of human life and the enlargement of human interest? Or can it be that the great streams of the world's movement are flowing farther and farther away from the circuit of the Church's movement? Thus we ask and ask, and in the face of things that are only too palpable, the inquiry haunts us, day and night, sending us ever to our Lord to entreat that He would show us wherein we are wanting, that He would lead us into the fuller knowledge of His will, and give us a new baptism of His Holy Spirit! For us, the older men of the Churches, the time to labour is very short. We cannot hope to have any appreciable part in enthusing the thought and action of the era which is coming. As we look back, all our service seems but poor and scrappy. We pray our Gracious Master to “judge us not for work undone, to judge us not for fields unwon.” And if we look forward, it is only that we may pass the torch which we have been permitted to bear, to the young and brave and to those who shall follow, bidding them hold it aloft and shed the rays of the Light of Light on all the struggles and the frictions, the sins and the sorrows of their age. “Advance,” we say, “but keep the ark of God ever in front.” Waste no strength in fighting over the disputable. Speak to the great heart of humanity. Overcome its scepticism by your love. Men are weary of noisy polemics and musty Ecclesiasticism—“Notions, forms, and modes and names.” But they can never be weary of Christ. His name is “The World's great Chord,” which you are to “sweep from end to end.” In all times, deep down in the soul, is the subject of subjects, to ignore which is to make human life an enigma and a mockery—God and the eternal, Duty, Immortality, Love.

And this subject He alone can interpret who is the Way, the Truth, and the Life. Unfold His answer. Express His mind.

Declare the unsearchable riches in Him. In His light ponder, and in His Spirit meet, the tremendous questions, social and moral, which confront you. Thus shall you harmonise the progressive with the permanent.

For

"Truth rises fresh
From the eternal combat with the false,
The conquest of the worst lasts but a day,
The ever living word immortal burns."

The Rev. Dr. RADCLIFFE, of Washington, D.C., now welcoming the Delegates, spoke as follows:—

BRETHREN OF THE COUNCIL: I do not think that you need any formal welcome. You evidently feel at home in our Presbyterian Church, and our Presbyterian life, and naturally so, for blood is thicker than water. Our sympathies and experiences bring us together in the unity of faith, in the bond of our ancestral origin, and in the memory of our cherished traditions.

I welcome this Alliance to Washington, because of its scope and work. It speaks the word of sympathy to the lonely ones of our household. It summons the distant ones, that in recognition of our brotherhood we may be face to face. It proclaims the solidarity of our doctrine. It announces our comprehensiveness and our Catholicity. We welcome you, because we see in your organization something suggestive of our American Presbyterianism. As the brothers come across the Continent, speaking our words, and uttering our doctrines, we hear the Medes and Parthians, the Jews and Proselytes, telling, in our own tongue, of the wonderful works of God.

Again, we see in you the characteristic American Presbyterian. Like this Council, the American Presbyterian is a composite. He has a blood that is made up of currents from all lands and all languages. The compost gives us character, broad in its virtues, strong in its sympathies, and suited to the mission that God has given us. I sometimes think of that original Presbyterian out of whom we have grown, and picture him with a Puritan face—perhaps a little hard—jaws set, and stern eyes that look straight before him; with a Scotch head, covered with bumps, and "chock-full" of brains; with a nimble wit and Irish tongue, and it might be said of him that he has a "fine Italian hand," with the heart of a dove that can love with a tenderness suggestive of Bethlehem, and with Dutch feet, pretty large, pretty heavy, and sometimes pretty slow, but he gets there. That makes up the original American Presbyterian—not pretty

perhaps—and sometimes stern, but knowing what he believes, and ready to die for that belief. As this is, it was a grand thing for him to have such a broad continent to develop in. A “pent-up Utica” would have meant in his case a pent-up volcano. But he has had a continent, and here he has grown strong and large and beautiful. He used to sing with a great deal of emotion, “The Lord is my Shepherd,” but he has learned other things to sing, and sometimes he does a good many things at which his old father might have frowned.

It is a fitting thing that you meet in the Capital of our Republic, since this Republic owes a good deal to the Presbyterian principle as represented in the Churches of this Council, for in their Alliance these United States of America follow the Presbyterian system. In the Mecklenburg declaration a party of Presbyterian elders antedated our famous Declaration of Independence, while the only minister whose name is appended to this document is that of a Presbyterian—John Witherspoon. Jefferson himself is quoted as acknowledging that when our Republic took its shape it took its principles and many of its forms from the Presbyterian system of government. So that, it is fitting, that we should welcome you here in the Capital of the nation, that with thanksgiving we may worthily speak of our Church and of our principles.

We are glad to welcome you here, because, when we touch elbows, we feel the throbbing of your hearts, and from you to us come, by your very presence and your words, an inspiration and a power that will be our inheritance after you shall have departed. That fellowship goes even further. We both understand each other when we come close together. The distant man may be a stranger; but, after we hear his voice and feel the clasp of his hand, we find a brother. And so we hope and say to one another, that out of such communion of fellowship, if not here, yet at some future day, we shall speak and walk and live and sing together.

As representing the Committee on Arrangements, we have made certain arrangements for the pleasure of the members of this Alliance, to which in a moment I will call your attention, greatly regretting that at this season of the year our social conditions are such that not all the doors that would otherwise have been open to you are so, and that we must so largely welcome you to the geniality and unselfishness of the boarding-house and hotel.

If we came together simply for the pleasures of this fellowship and for social intercourse, it would be needless that all this preparation were made and all this trouble taken. But there is not

only pleasure before us; we have a mission,—there is duty to be performed. We are working for instruction, for inspiration, for life. I hail the noble words of the President of this afternoon that summoned us to energy, to service. We love our Church; we stand by our truths; for out of these will come the service of an abundant and generous love for our fellow-men. So far as the Presbyterian Churches of America are concerned, the question in their mind is not what the sixteenth century taught, but what will the twentieth century do. How will we get out of the doctrine that we believe, the best love, the noblest courage, the largest service that will be the glad tidings of joy to all the people?

Rev. Dr. ROBSON.—Mr. President, while we are meeting here as Presbyterians, there is in session at Boston the International Council of the Congregationalists, and I move that our President send a telegram to the Congregational Council, now meeting in Boston, conveying our fraternal greetings and our congratulations upon the success of their meetings, and our prayer for God's blessing upon all the interests which they represent.

The PRESIDENT.—I suggest that the motion that a telegram of fraternal greeting and congratulation be sent to the Congregational Council now assembled in Boston be agreed to. (Agreed.)

The General Secretary now moved, and the Council ordered, the appointment of a Committee on the Reception of Churches, to which applications for admission into the Alliance might be referred,—the Committee to consist of Rev. Drs. BLAIR, R. F. SAMPLE, D. VAN HORNE, Rev. THOS. BURNS, and D. PAULINE, Esq.

Mr. THOS. BELL, London, in the absence of R. T. TURNBULL, Esq., the General Treasurer, presented the Treasurer's Report for the past three years. The Report being printed (*Appendix of Reports*, p. 163), and in the hands of members, was held as read, and the thanks of the Council given to Mr. R. T. TURNBULL, General Treasurer, and to Dr. Geo. JUNKIN, American Treasurer, for their valuable services in their respective positions.

The General Secretary now presented the Report of the Executive Commission, which on motion was received and adopted, and is as follows :—

The Executive Commission of this Alliance, appointed at Glasgow in 1896, begs to report as follows :—

1. The Commission deeply regrets to report the death, on June 11th, 1899, of the Rev. Dr. Blaikie, Honorary Secretary of the Alliance. A Minute, expressive of the great loss which that Section has sustained by his death, will be

found in the Report of the Eastern Section, while the Commission has appointed a Special Committee to prepare a Memorial Minute to be presented to the Council for its adoption.

2. The Commission agreed to present as its report to this Council the reports received by it from the Eastern and Western Sections, as showing the work done by each of these during the last three years. These two reports are contained in the printed collection of reports now laid on your table, and being in the hands of delegates, need not be read at present. (See *Appendix, Reports, Eastern Section*, pp. 17-56; *Western Section*, pp. 57-65.)

3. Your Commission also agreed to recommend that these two Reports be referred to the Business Committee to be appointed to-day, which at a later stage may bring before this Council such matters mentioned therein as it may consider desirable.

4. The Commission agreed to recommend that the Council authorize, as at former meetings, the publication of a volume of Proceedings, the volume to be prepared and issued on the present occasion, under the financial arrangements made for this purpose, between the two Sections.

5. The Commission further agreed to recommend the Council to instruct the Business Committee, afterwards to be appointed, to amend the programme by providing a place on it for a paper on "The Danger to the Protestant Faith from the Sacerdotal Movement," to be presented by a member of the Council.

All which is respectfully submitted,

G. D. MATHEWS, *General Secretary*.

On motion, a Business Committee was now appointed, and with additions subsequently made, was as follows:—

Rev. Wm. Hutton.
 „ Dr. Ross.
 „ H. P. Glen.
 „ J. McCurdy Hamilton.
 „ Dr. Gentles.
 „ Thos. Somerville.
 „ W. Lee Kerr.
 „ Robt. Buchanan.
 „ Thos. Young.
 „ Principal Salmond.
 „ Dr. Cunningham.
 „ Jas. Brown.
 „ A. J. Campbell.
 „ Dr. Blair.
 „ Dr. Steel.
 „ Alex. Smellie.
 Judge Watson.
 Mr. Thos. Bell.
 „ H. Charters Macpherson.
 „ John Campbell.
 „ R. R. Simpson.
 „ J. A. Roxburgh.
 „ John Smart.
 „ Hugh Steven.
 „ Alex. Gray.

Rev. Dr. Kerr.
 „ „ Caven.
 „ „ Warden.
 „ „ Roberts.
 „ „ Radcliffe.
 „ „ Graham.
 „ „ Noble.
 „ „ Finley.
 „ „ Fullerton.
 „ „ Good.
 „ „ Eschbach.
 „ „ Peters.
 „ „ Drury.
 „ „ D. A. McClenahan.
 „ J. Y. Boice.
 „ W. J. Coleman.
 Mr. H. J. Murdoch.
 „ R. E. Prime.
 „ S. B. Brownell.
 „ Hamilton Cassels.
 Hon. S. B. Huey.
 President Kollen.
 Prof. W. M. Graybill.

With the Clerks *ex officio*.

R. P. KERR, *Chairman*.

The Rules of Order, as adjusted at the Toronto Council, were, on motion, adopted for the conducting of the business of this Council.

On motion, the Council now adjourned to meet in this place to-morrow morning at ten o'clock, and the Session was closed with the Benediction pronounced by the President.

SECOND DAY.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Thursday, 28th September 1899, 10 a.m.

The Council met according to adjournment, and resumed its sessions, Rev. J. MARSHALL LANG, D.D., President of the Alliance, in the chair.

After devotional services, the Minutes of yesterday's meeting were read and approved.

Rev. Dr. ROBERT P. KERR, of Richmond, Va., reported from the Committee on Business, of which he was Chairman, as follows :—

“1. The Committee recommend that the letters of sympathy and of regret in connection with the present meeting of Council received by the General Secretary from Churches and Associated Communities be printed in the Appendix to the Proceedings.

“2. That the General Secretary be requested to present to the Council the greetings of the Syrian Evangelical Church, and that he be authorised to prepare and forward a suitable reply to their letter.

“3. That the thanks of the Council be tendered to the Western Section, and especially to Dr. Roberts, for the Manual of the Alliance, prepared and presented by them to the Council.

“4. That the following brethren act as chairmen of meetings of the Council as follows :—Rev. Dr. Sample, this afternoon ; Chas. J. Guthrie, Esq., this evening ; and Rev. Dr. Blair, to-morrow morning.

“5. That the action of the Commission, in appointing a Committee to prepare a Memorial Minute in reference to the Rev. Dr. Blaikie, late Honorary Secretary of the Alliance, be approved, and that said Committee shall consist of the Rev. Drs. Roberts, McCrie, and Warden, with R. R. Simpson and C. J. Guthrie, Esqs.

“6. That a Paper on ‘Dangers to the Protestant Faith from the Present Sacerdotal Movement in England’ be read at the Session this forenoon, by S. Smith, Esq., M.P., London.

On motion, the recommendations were adopted by the Council, and suitable action taken.

The General Secretary now presented his Report on the Remits

from the Glasgow Council, which was accepted, and is as follows:— (see *Appendix*, p. 67) the consideration of the portion referring to the Marriage and Divorce Laws of the United States being postponed till Thursday, October 5th.

The General Secretary next presented his Report on Statistics (see *Appendix*, p. 1), calling attention to the following points:— (1) An increase all along the line of more ministers, more congregations, more elders, more Church members, more Sabbath School pupils, more money for Home and Foreign Church work. (2) That of the, roughly-speaking, five millions of Church members reported, about one million are connected with the Continental Churches, with their many tongues, and about four millions with the English-speaking Churches; the enlargement of our Church seems therefore to be connected with the diffusion of this language. And (3) that during last year our associated Churches contributed at least ten millions of pounds sterling for Church purposes, a large sum in the aggregate, and averaging two pounds per church member, leaving still room for increased liberality.

The Report was received and adopted, and the thanks of the Council given to the Secretary for its preparation.

The Order of the Day having been reached, the Rev. Dr. MATHEWS read a Paper on

THE WORK OF THE ALLIANCE FOR THE FIRST QUARTER CENTURY.

[The Eastern Section had requested the Rev. Dr. Blaikie to write a Paper for this Council on "The Work of the Alliance for the First Quarter Century." After his lamented death, the Section laid on me, as one of the Secretaries of the Alliance from its formation, the task of doing that for which no one had been so fitted as was Dr. Blaikie. This Paper is therefore but a substitute for that which we had hoped to receive from Dr. Blaikie, and, written on the urgent appeal of the Eastern Section, is intended mainly to fill what might otherwise have been a blank in our Proceedings.—G. D. M.]

Let me remind this Council that our Alliance is the outcome of two great facts. The first is that gregarious instinct in men impelling to organized conditions of life and leading them to co-operate in the pursuit of common aims. The other is found in our Church Government itself. The administration of affairs in the Presbyterian Church is that of *the Church, by the Church, for the Church*, our system providing for the control and guidance of our congregations by a series of courts, based on *the oneness of the Church*,

and adapted to ever-widening areas of jurisdiction. Thus, we could form, if we chose, a National or Universal Assembly, with authority over all the Churches and congregations, but such a Court is practically impossible, and so we uphold the unity of the Church of Christ, by means of a body, deliberative but not legislative, and call it a Council—"The General Council of the Presbyterian Churches of the World."

On these two facts, then, our Alliance is based—the one, an original principle of human nature; the other, an essential feature of our system of Church Government. Unless, therefore, human nature changes, or we change our system of Government, the Alliance and its Councils have come—and come to stay.

The Council will also remember that there are among our associated Churches many and so great differences as to doctrinal beliefs, polity, administration, forms of worship, origin, history, language, character, etc., that an organic union between them is an impossibility, nor can they even unite in undertaking or conducting any common work.

What, then, it may be asked was the object sought for by the formation of the Alliance? The Alliance was organized *to develop and to foster between the numerous branches of the Reformed and Presbyterian Churches such feelings and relations as existed some two hundred years ago between our parent Churches, to renew such community of action as was manifested then, and to encourage and assist these in such special activity as is required by the times in which we live.* For the gaining of these objects, it makes use of a threefold agency; by a literature, it seeks to diffuse information respecting these different Churches and their works; by its Councils, by deputations, and by friendly personal intercourse, it seeks to awaken and to promote fraternal feelings and relations between them; while by itself acting and leading the Churches connected with it to act, each in its own way and under its own conditions, in a manner in keeping with such relations, it seeks to weld all together in a bond of brotherly fellowship. In the nature of the case, however, our work is not one apt to attract the interest or sympathy of the general public. We cannot point to the number of students in a college, nor to the number of converts on a Mission Field. We can simply compare the attitude of these historic Churches towards each other in the recent past with what it is to-day, and then thank God for the difference.

For some of this difference the Alliance is entitled to credit.

The very associating of these Churches in the Alliance has awakened in each of them a feeling of solidarity, to which they had previously been strangers. We had been so many local communities—Swiss, French Dutch, Scotch, American—but the mere suggestion of an Alliance awoke the long dormant instinct of brotherhood, and, since that memorable day, we know ourselves—we feel ourselves, to be members one of another, and that, despite our varied names, we form but “one body in Christ.”

This new feeling is itself a great step-up in the spiritual life of the individual and of the Church. Isolation is at an end and brotherhood has taken its place. “Co-operation” is now our watch-word, and this with the utmost loyalty to individual convictions. As Churchmen, we are not less loyal to our brethren than we were, but as Christians, we are more loyal to Him that said, “Love one another.” We regard with kindlier interest our brethren of other names, and can say with tenderer, holier feelings, “I believe in the Communion of Saints.” What, now, in addition to that wonderful awakening of the sense of Brotherhood—what may have been other results?

1. Through the Alliance, then, we have come to know of many brethren of whose existence we had previously been ignorant. Five and twenty years ago and most of our ministers could count on their fingers the names of the Reformed or Presbyterian Churches of which they had very definite knowledge. There were millions upon millions of Christian brethren, organized into influential Churches and bearing our ecclesiastical names, whose existence and conditions were to us wholly unknown. Through the Alliance this ignorance has come to an end.

2. We have learned something of their conditions. We have come to know their history, their battles for the faith against false brethren, their wars—sometimes successful, sometimes otherwise—against an oppressive Civil or a persecuting Papal Power. We know something of their literature, their numerical strength, their Christian works, and we feel that it is a privilege to call them brothers. The aggregates of our various statistics astonish us. We have learned that our common Church is no longer that “little one,” which we in our ignorance had supposed. It ranks among the great ecclesiastical organizations of this earth, and through the oneness of this world-wide community, not one of our constituent Churches, however small in itself, can any longer be described as of “no consequence,” for though there are many members, there is yet but “one body.”

3. Through the Alliance we have learned something of the Christian activities in which our different Churches are engaged. That Foreign Mission Report, already in the hands of the Council, is a revelation to every one of the strength of the Missionary spirit in our Churches, and is also full of instruction for the largest as well as for the smallest of our Churches. The Church that may number its congregations by thousands has, after all, only a share in that exhibit, while that which counts by units may comfort itself by remembering that it also is a full partner in the work, and a contributor to the gain. It shows how easily Mission Boards may unite at home in the support and supervision of mission work abroad, and how easily mission staffs abroad may regard themselves not as the messengers of a particular Church, but as the representatives of that greater Church, whose one mission is to rescue men from perdition and to build them up in faith and holiness.

Such then, in a general way, has been the work done by the Alliance. Let me now tell the Council something of its more special results within the territory of the Eastern Section.

1. The Alliance was organized to bring the English-speaking Presbyterian and Reformed Churches into fraternal relations with one another. What then are the present relations between such of these Churches as are within the Eastern Section?

The Alliance was formed in 1875, at which date it published its programme of Church federation and of Church co-operation, and held its first General Council in 1877. In the very following year, that is, in 1878, the United Presbyterian Church of Scotland and the Presbyterian Church of England adopted that programme as a Church policy. They became associated in a Federal Council, composed of delegates from both Churches and meeting every third year, to consider and to take action on matters of common concern. In 1889, the Free Church of Scotland and the Welsh Presbyterian Church, in their turn, adopted that same programme, and joined this Federation, while in this present year 1899, the propriety of doing likewise is under consideration in the Irish General Assembly.

The three outstanding results of this federation are the following : *First*, united efforts made by all the Churches to look after persons changing their residences in order to prevent "*leakages*," as we call it, or dropping out of Church connection. *Second*, every Church sends annually to the Supreme Court of each of the other Churches, a certain number of ministers and elders to sit in such with full and equal rights of speech ; and *Third*, this Federal Council is becoming

a Court of Arbitration, by which may be decided differences between any of the federated Churches in reference to the planting of a new congregation undesirably near one of another Church. I think it may be claimed that in reference to Churches acting thus, the work of the Alliance has not been unfruitful.

Between these Churches, thus federated and officially represented in each other's General Assemblies, there is much co-operation on the Foreign Mission field. In Manchuria, this takes the form of the Mission agents of two separate Home Churches so working together as to build up a one Native Church as the result of their joint labour: a Church wholly unconnected with any foreign organization, appointing and supporting its own pastors and administering its own affairs. On other fields, it takes the form of one Foreign Mission Board supporting one or more agents of another Board. Elsewhere it takes the form of half-a dozen of our Boards sending men and money to a particular field, leaving the missionaries absolutely free to unite themselves in an independent Synod, and to conduct the Mission as they see best, while the great Livingstonia Mission in South Africa is conducted by a joint Mission Board composed of representatives of several supporting Boards and Churches — perhaps the highest form we have yet reached of inter-denominational co-operation.

Very similar has been the action of the different Churches in the Colonial Dominions of Great Britain. In 1897 there was formed the South African Presbyterian Church, composed of ministers and church members who had been connected with and are still aided by different British Churches. The native mission congregations that are still under the guidance of European missionaries, and have connected themselves with the new ecclesiastical organization, have been assured by their respective British Mission Boards that these would continue to send them money grants in the future, equal to those they have received in the past, and this for so long as, in the judgment of the South African Church, such may be needful.

And such friendly co-operation and interworking is producing its fruit. In the island continent of Australia, where each of the several provinces has its separate Presbyterian Church, these Churches having for some time past been associated in an annual Federal Assembly, are now all negotiating for an organic union, leading probably to the formation, in the year 1900, of a single Presbyterian Church for that great land. A similar movement is under consideration in New Zealand, where there are at present two Presbyterian

Churches, long associated in Foreign Mission work in the new Hebrides, and now arranging with one another about an organic union, while in Scotland, November 1900 will probably see consummated an organic union between the Free Church of that country and the United Presbyterian Church, when the varied Educational, Missionary, and Benevolent schemes and activities of these great Churches will be unified and placed under common Boards.

In view of these facts, the outcome more or less of the existence and action of the Alliance, it is difficult to see into what closer relationships with one another the English-speaking Churches of Great Britain and of her Colonies can be brought. By unobtrusive yet constant activity, the Alliance seems to have done its work, so that there are few new worlds for it to conquer. For the absolute permanence of these results all we now need at home is, I think, a common *Book of Procedure* for conducting the business of our Church Courts. Those in present use have, for the most part, been constructed according to "traditions received from the fathers," the experience of other Churches being regarded in some way as copy-right, and not to be used. Might not the Alliance prepare such a book for use in all or almost all our Churches? A book of such character would be an object-lesson to the world of the actual and every-day unity of our Churches; it would facilitate intercourse between these Churches, and enable each minister or member who might change his Church connections to feel that though he had done so he had but changed his room in his Father's House and not the very house itself.

And on the Foreign Field—what is needed? *An international rather than a provincial policy.* Mission work must be so conducted that the Churches in heathendom shall be gathered and organized and administered so that there will be in a given land but one Native Church rather than so many fragments and sections, corresponding to the divisions among the Churches in the home lands. Why might not one or more of the forms of Mission co-operation acted on by our British Presbyterian Churches be adopted on every field of Foreign Mission labour? The Alliance began its work by recommending division of territory and separation of fields. Has not the time come for changing this into *co-operation on every field*, that the Body of Christ may be no longer divided?

2. On the European Continent, the work of the Alliance is not so far advanced. The difficulties to be dealt with there are very serious, so that we need a Forward Policy. We should either

hold General Councils or some form of special meetings in the European countries that personal intercourse may be carried on between us and our Continental brethren in their own lands. I earnestly hope that this Council will not close without taking some steps in that direction.

The Alliance was organized, I said, to promote not organic union but fraternal co-operation. It has secured the adoption of its programme both by Churches that have, and by Churches that have not, sympathy with the cry for organic union. Among the English-speaking Churches of the Eastern Section it has therefore done its pioneer work, and all that remains for it in that Section and among those Churches is to watch over and develop the fraternal relationships now so happily existing between them, and so unlike those which unhappily once too often prevailed.

The Rev. Dr. ROBERTS was now requested to prepare a Paper showing the work done on the Western Section, to be presented before the Council closes.

The Rev. Professor GIVENS B. STRICKLER, D.D., Union College, Richmond, Va., then read the following Paper on

THE SCRIPTURAL AUTHORITY FOR THE PRESBYTERIAN SYSTEM.

The only points in regard to Presbyterian Church Government that I will notice are those about which there is difference of opinion between ourselves and one or more of the other Evangelical denominations.

I. In the New Testament Church there was a class of officers known as elders. It is expressly said that there were elders in the Church in Jerusalem and in the Church in Ephesus; that Paul and Barnabas, on their first missionary tour, appointed elders in all the Churches of Lycaonia and Pisidia; that Paul, on one occasion, left Titus in Crete "to appoint elders in every city"; and that the elders amongst "the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," were exhorted to tend the flock which was amongst them (1 Peter v. 2). So far, then, as the word elder, as a title for a class of church officers is concerned, we have unquestionable Scriptural authority.

II. These elders were not only officers in the Church, but they were rulers also. There was a class of officers appointed in the New

Testament Church by Apostolic authority who were not rulers (Acts vi. 1-6), the Seven, and whose sole business was "to serve tables"; to deal with the wants of the poor. These were officers, but they were not rulers, while elders were officers and rulers. Indeed, the word elder as a title was one with which the Jews always associated the idea of authority; as a title it occurs over one hundred times in the Old Testament Scriptures, and in every instance it signifies one who possessed some kind of authority. The elders to whom Moses was sent in Egypt, the elders to whom he delivered the law received on Mount Sinai, and the elders associated with him in the administration of the affairs of the people, were rulers in Israel. The usage of the Old Testament Scriptures, then, is in favor of the claim that the word elder was the title, not only of an officer, but of a ruler in the Church of God. This claim is strengthened by a fact drawn from the organization of the Synagogue, for all authorities agree that there was in every Synagogue a bench of rulers charged with the administration of its government, and that their official title as rulers was elder.

Thus the Jews were familiar with the word elder as meaning a ruler in God's house. When, then, it is said that the Apostles "appointed elders in every Church," the word must be taken in the sense in which the Jews already understood and used it, unless a different meaning is ascribed to it. But no instance of such a different meaning can anywhere be found.

We are not left here, however, to mere inferences. In a number of instances we find these elders in the actual exercise of authority in the Churches (Acts xvi. 4; 1 Pet. v. 2; 1 Tim. v. 17, etc.).

It is thus clearly made out, not only from the uniform usage of the word, but from the express teachings of the Scriptures, that there was not only a class of officers in the New Testament Church called elders, but that these were rulers, performing the highest and most important acts of ecclesiastical government.

III. But the elders were not only rulers in the New Testament Church; they were the only rulers of which the New Testament gives us any account. It is claimed, indeed, by some that the elder was an officer inferior to the bishop, having different and less important duties. But the scriptural evidence is conclusive that by the two titles precisely the same officer was meant (Acts xx. 17, 18; Titus i. 5-7, etc.).

Further proof that they were the same is found in the fact that in his first letter to Timothy, Paul gives the qualifications of a bishop,

and in his letter to Titus gives those of an elder, and these qualifications are in all essential respects exactly the same. Indeed, as a matter of fact, we find them in the New Testament discharging the same duties. In the New Testament Church, then, bishop and elder were names for the same officer, and, as no other rulers are mentioned, elders must have been the only rulers in the Church, as it was established by the Apostles.

This is not simply the conclusion of Presbyterians. It is the conclusion also of high prelatist authorities. Bishop Lightfoot, in his commentary on the Philippians, says: "It is a fact now generally recognized by theologians of all shades of opinion, that, in the language of the New Testament, the same officer in the Church is called indifferently bishop or elder or presbyter."

Elders, then, were not only rulers, but the only rulers in the New Testament Church. The great Head of the Church has committed the government of this into the hands of officers called elders, and as rulers, these are of the same grade.

IV. Of these elders there was a plurality in every Church. It was so in the Churches in Jerusalem, Ephesus, and in Philippi. Paul and Barnabas, on their first missionary tour, appointed elders in all the Churches of Lycaonia and Pisidia, and Titus was directed by Paul to ordain elders in every city of Crete. So far as appears, there was no Church organized under apostolic authority that did not have a plurality of those rulers.

We may note, in passing, that this fact of a plurality of elders in these New Testament Churches, is in conflict with some other systems of Church government; and that, too, whether these are individual Churches, each under its own independent government, or aggregations of individual Churches under a common government. If they are individual Churches, then, on the one hand, Churches that have in them only one elder—the preacher—are not scripturally organized; and, on the other, prelatists, who insist that these elders were bishops, must admit that they were congregational bishops, and not diocesan. If, however, these Churches be aggregations of individual Churches under a common government, then the independency of congregationalism should be renounced, and prelatists should admit that aggregated churches should be governed by a plurality of elders, or a presbytery, and not by a single bishop. But while this fact is not in harmony with the systems of other Churches, it is in perfect harmony with our own.

V. These elders were chosen by the people (Acts i. 15-26).

It is not claimed, of course, that this case proves the right of the members of the Church to choose their officers and rulers in ordinary circumstances. The office to be filled; the mode of filling it, in so far as the lot was concerned; and almost all the circumstances of the case were extraordinary, and such as could never occur again. We should therefore be careful how we draw inferences from it to govern the Church in the administration of its affairs in the very different circumstances in which it is now found. Still, it deserves to be noticed, that in filling this first office in the Church, the people were recognized, their agency was required, and their judgment sought. Indeed, the natural understanding of the passage is, that they alone made the selection of the two men who became the subjects of the lot. At any rate, they took part in the selection; for why else was the vacancy in the apostleship brought to their notice, and why was the necessity of filling it urged upon their attention? If they had nothing to do with it; if, in the nature of the case, they could not have anything to do with it, why was so solemn an address on the subject delivered to them? But now, if, in selecting the first officer chosen in the Church at the threshold of the New Testament dispensation, the people were allowed a part—and as large a part as was possible in the choice of so extraordinary an officer and ruler as an apostle—the inference is inevitable that they should be allowed a still larger part in the choice of their ordinary and permanent officers and rulers.

But what may, perhaps, be hardly more than a hint in this case is plainly taught in the account of the apostolic institution of the Diaconate (Acts vi. 1). There was a choice, or election, by the people; and no reason can be given why, if the people may choose their deacons, they may not also choose their elders. If it be said that the fact that the people were allowed to choose officers to manage their less important temporal matters is no proof that they were allowed to choose officers to manage their more important spiritual matters, the answer furnished by the account of the institution of the Diaconate is, that the apostles there assumed that the people were competent to judge who were men of good report, and who were spiritual and wise, for they were told to select such for that office; but if they are competent to discern such qualifications for that office, of course they are equally competent to discern the prescribed qualifications for the office of the eldership. It may be added, that if the people, because of their personal interest in the matter, were allowed to choose their deacons, much more, since their

personal interest in the matter is so much greater, should they be allowed to choose their rulers and teachers also.

In favour of election, then, we have the analogy in the case of the choice of deacons; while those who compose the Church, who support it by their gifts, who are the subjects of its government, and who, therefore, are as much concerned to have it well governed as anybody else can be, ought to have a voice in the choice of its rulers. Such considerations as these are so satisfactory that Dean Alford, in his commentary on the passage, says: "Nor is there any reason for departing from the usual meaning of electing by show of hands."

VI. The elders thus chosen by the people were, in each church, organized into a court, called a presbytery (from which now our name as a denomination is derived). How could a number of rulers in the same church, each equal in authority and in responsibility for its government, administer its affairs in a wise and orderly way without organization? But where this is there is what we mean by an ecclesiastical court or presbytery.

Not only, then, must the elders have been organized in a court, but such an organization is distinctly referred to in connection with the ordination of Timothy to the office of Evangelist: "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery."—1 Tim. iv. 14. The word thus means, and, it would seem, must mean, an organization or court of the elders for government and discipline. This view is confirmed by the nature of the duties imposed on elders. They are to "watch for souls as they that must give account"; they are to "warn, reprove, and rebuke"; they are to receive into the churches those who in their judgment possess the necessary qualifications, and to cut off those who become incorrigible, and who can no longer be allowed in its membership without dishonour to its name. But how can all those duties be discharged with anything like necessary efficiency without such an organization as is meant by a church court?

VII. But not only are the elders of a single church to be organized into a presbytery, but, within certain limits, the elders of associations of churches are thus to be organized also.

1. The principle of association for mutual spiritual benefit, and for the more efficient prosecution of the work of the Church, is Scriptural. We have actual Scriptural instances of the principle in that association of Christians for those purposes which formed

every church of which the New Testament gives us any account, and in the association of the elders of every such church in the form of a presbytery.

2. Not only is this principle Scriptural, but since so many advantages may be gained by it, that cannot be gained in any other way, it is obligatory. It secures the combined wisdom of the Church in the adjudication of all questions affecting its common interests. It secures the combined resources and energies of the Church in the prosecution of its common enterprises for the salvation of men and for the establishment of Christ's kingdom. It secures the combined testimony and influence of the Church against all forms of evil, and in favour of truth and righteousness.

3. The necessity for such organization is illustrated by the experience of those who deny that such organization is Scriptural. Who does not know that such are obliged to resort to devices that in some measure secure the same ends, and that the necessities of their work compel them to do practically what they maintain theoretically they have no right to do?

Association gives outward expression to the inward unity of the Church. The true Church is one. It has "one Lord, one faith, one baptism, one Lord and Father of all," and external expression of this inward unity is to be given, so far as possible, that the united influence of the Church may be secured in her testimony for truth and righteousness. This can be accomplished in the view of the world only by such an organization of the Churches as shows that all her different congregations are but parts of one great whole, holding the same fundamental truths, and striving after the achievement of the same great ends. Such an organization our denomination presents.

I have thus endeavored to show that there was in the New Testament Church a class of officers called elders; that these elders were rulers, the only rulers in the Church of which the New Testament gives us any account; that there was a plurality of these rulers in each congregation; that they were chosen by the people; that they were in each Church organized in the form of a court or presbytery; and this for the accomplishment of the great ends the Church is intended to accomplish.

These truths furnish clear Scriptural authority for our system of Church government. They involve all the great principles underlying that system, in whatever form we may prefer to express them. If we prefer to say, as some do, that "Presbyterianism consists in the government of the Church by parliamentary assemblies, com-

posed of two classes of presbyters, and of presbyters only, and so arranged as to realize the visible unity of the whole Church," the facts collated furnish grounds for that statement. Or, if we prefer to say, as others do, "that the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united—that is, that a majority shall govern; and that consequently appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of the whole Church," the facts authorize that statement. Or, if we prefer to say, as still others do, that Presbyterianism consists negatively in denying (1) that the apostolic office is perpetual; (2) that all Church power is vested in the clergy; and (3) that each individual congregation is independent; and affirmatively in asserting: (1) That the people have a right to a substantive part in the government of the Church. (2) That presbyters who minister word and doctrine are the highest permanent officers in the Church, and all belong to the same order. (3) That the outward and visible Church is, or should be, one, in the sense that a smaller part is subject to a larger, and a larger to the whole." The facts furnish a basis for that statement.

Thus Presbyterianism, in any of these different forms by which it has been sometimes expressed, has a broad and secure foundation in "the word of God, the only infallible rule of faith and practice."

SAMUEL SMITH, Esq., M.P., London, now read the following Paper on

DANGERS TO THE PROTESTANT FAITH FROM THE PRESENT SACERDOTAL MOVEMENT IN ENGLAND.

The question that eclipses all others in the religious world of Great Britain and her colonies is the enormous growth of sacerdotalism in the Anglican Church. It affects not only the British Colonies, but also the United States, and is closely connected with the efforts which the Church of Rome is making to regain her hold on the Anglo-Saxon race. The two movements are not identical, but run in parallel lines, and tend more and more to blend.

Let me say a word or two of the origin of this movement for the

sake of our American friends. It sprang up in Oxford in the year 1833, under the auspices of Newman and afterwards of Pusey. These two devout men were steeped in Catholic and Mediæval Theology. Newman went over to Rome, but Pusey continued an Anglican, though holding almost all the doctrines of the Church of Rome. The chief means for spreading their views in England were the celebrated Tracts for the Times. These popularized the High Church view amongst the clergy. It came at a time when religion was at a low ebb in England, and took hold of enthusiastic young men, spreading like wildfire. It was largely propagated by stealth in its earlier days. The doctrine of "reserve" was taught by both Newman and Pusey. They held that they were at liberty to withhold from the public the full knowledge of their views until it was ripe for receiving them. Newman quoted with approval the following maxims of Clement of Alexandria: "He both thinks and speaks the truth except when careful treatment is necessary, and then, as a physician for the good of his patients he will lie, or rather utter a lie, as the Sophists say. Nothing, however, but the neighbour's good would lead him to do this. He gives himself for the Church."

Dr. Pusey says in his work upon the Confessional, "No confessor should ever give the slightest suspicion that he has ever alluded to what he has heard in the tribunal." Pope Eugenius says that whatever a confessor knows in this way he knows it *ut Deus*; while out of confession he is only speaking *ut homo*. So that as man he can say that he does not know that which he has learned as God's representative. I go further still; as man, he may swear with a clear conscience that he knows not what he only knows as God.

This Romanizing movement has been tainted all through by the element of deceit. It has been spread largely by secret societies in the Anglican Church. These have now been fully disclosed to the world in the remarkable book, *The Secret History of the Oxford Movement*, by Walter Walsh. These societies contain seven or eight thousand clergy.

In the earlier days of this movement the bishops vainly struggled to suppress it, but most of the bishops appointed of recent years have been sympathisers with this movement. Among the means used to propagate these doctrines, *theological colleges* have been chief. Most of the colleges now belong to the Ritualist party, and in most of these the confessional is insisted upon. Doctrines are taught which differ little from those of the Church of Rome. *Elementary schools* are also largely used. More than half the children of England

are educated in Church of England schools, which are practically under the control of the parish priests. Then at confirmation, a large proportion of the youth of England passes through the hands of the clergy, and many of them use this opportunity for inculcating extreme high church doctrines, even insisting upon going to confession, in some cases without the knowledge of their parents. *Sisterhoods* and *convents* have played a great part in this work, for women have come under the power of these ritualist priests through the confessional to an amazing extent. *Catechisms* and *manuals* are also circulated largely, and many of them teach such doctrines as the necessity of priestly absolution for the forgiveness of sins. I will quote one specimen from the catechism published by the "League of the Holy Cross" for young children: "It is to the priest only that the child must acknowledge his sins if he desires that God should forgive him. Do you know why? It is because God, when on earth, gave to his priests and to them alone the divine power of forgiving sins. Go to the priest, who is the doctor of your soul, and who cures you in the name of God. I have known poor children who concealed their sins in confession for years; they were very unhappy; were tormented with remorse, and if they had died in that state they would certainly have gone to the everlasting fires of hell."

All of these catechisms teach that the priest is a kind of miracle worker; receiving at ordination supernatural powers. In the ordination services of the Church of England these words are addressed to him: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Formerly these words were understood in a kind of unnatural sense, but now they are literally interpreted as giving the power to forgive sins. Sins before baptism are supposed to be forgiven by that sacrament, but sin after baptism can be forgiven only by what is called sacramental confession and absolution. The power of life or death rests practically in the priest.

As to the teaching regarding what they call the "Holy Eucharist"—they never use the Scriptural term, "The Lord's Supper." I quote as follows from one of these catechisms for children:—"When the priest begins the prayer, that which is on the altar is bread and wine; when the priest ends the prayer, that which is on the altar is Christ's body and blood; it is Jesus; it is God. Who does this? The priest, acting for Jesus in the power of the Holy Ghost. How does he do it? I cannot tell you. He does not know himself how he does it,

but it is done. It is a work of God, and no one knows how God works. If you were to ask the great St. Michael, he could not tell you. If you were to ask the blessed Mary, she could not tell you. It is God's own secret, a knowledge which belongs to him and to no one else. We go to the altar and kneel down and the priest comes to us with the blessed sacrament. We receive that which looks like bread and which tastes like bread; we receive that which looks like wine and which tastes like wine; but that which we receive is the body and blood of Christ. It is *Jesus* himself; it is ALMIGHTY God."

There is an absolute contradiction between evangelical and sacerdotal religion, and the attempt to combine them in the English prayer-book has an enfeebling effect upon the mind. The origin of this difficulty was the compromise in the time of Elizabeth between the Protestant and Catholic elements in England. The Reformation was arrested in its natural development at the instance of the sovereign. To please the Protestants, the articles were drawn up in a strongly Calvinistic and Evangelical sense, but the liturgy contains considerable remains of Roman Catholic doctrine. Hence there have always been two parties in the National Church, each trying to overturn the other. Till lately the Protestant element was supreme; but since the rise of the Oxford movement, the sacerdotal element has gained the supremacy. It is as strong among the clergy as in the days of Archbishop Laud, but has at last produced a revolt amongst the Protestant laity of the Church similar to what took place in the time of the Long Parliament. We are bound to have a conflict somewhat resembling that which occurred in the seventeenth century; not, of course, with carnal weapons or with civil war, but with the weapons of earnest religious controversy. The nation now grasps the importance of the issue, and the discussion that is going on all over England is having an educating effect. It is leading these to study their Bibles and to search into the origin of their religious opinions. It is impossible to keep this question out of Parliament, since the Church is so closely connected with the State. The bishops and the high officers of the Church are appointed by the government of the day, and the government is responsible to Parliament, but the Anglican laity have no control over the clergy except through Parliament, as they have no synods nor self-governing courts. Hence, within the last year or two, debates have taken place in Parliament and will probably be repeated; but it is clear, that no reform of the Church of England can take place

until the laity get the power of self-government, and are able by revising the prayer-book to make it a consistent and homogeneous production.

Sooner or later the Catholic and Protestant elements must separate. Probably a good number of the extreme ritualists will go over to Rome. Several hundred of the clergy have gone there already.

Rome regards this movement with great interest. Cardinal Vaughan recently said of the ritualists, "They are doing our work much better than we ourselves could do it; they are sowing the seed while we, with folded hands, are standing by waiting to reap the harvest." A Roman Catholic priest, writing from Manchester, says: "At this hour five thousand Church of England clergymen are preaching from as many Protestant pulpits the Catholic faith to catholicising congregations much more effectually, with less suspicion and more acceptance than we can ever hope to do. We could desire no better preparation for joining the Catholic Church than the ritualist preparatory school." It must be a matter of rejoicing to Romanism to hear Lord Halifax, the President of the English Church Union, which contains 4300 clergy and 30 bishops, mostly colonial, saying in one of his addresses, "We are convinced that there is nothing whatever in the authoritative documents of the English Church, which, apart from the traditional glosses of a practical Protestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome."

The archbishops and the bishops are at last alarmed at the public agitation upon this question, and are feebly trying to arrest the movement. They are beginning to dread Disestablishment. The two archbishops have formed a court to try cases of ritualism, although they have no legal power to act in this manner. They have condemned the use of incense and processional lights in churches, but I much doubt whether they will deal with the roots of this movement. They are too much afraid of quarrelling with the great High Church party. The evil is indeed too deep to be removed by cauterizing the surface. The Catholic ideas of the unity of the Church and of its apostolic descent have taken strong hold of many devout and cultivated men. Men imbued with reverence for the past, such as Gladstone was, are powerfully impressed by this conception of Catholic unity and continuity. Then large numbers of women have been brought under priestly power through the confessional, and they are training up their children in these

sacerdotal views. It is undoubted that a long and arduous struggle is before us. What the end of it will be no one can prophesy, but it seems more than probable that it will end in the separation of Church and State. The practical conclusion I come to is that all Protestant Churches should instruct their people, and especially the young, more fully in the principles of the Reformation: showing how these are derived from the Word of God. The pure religion of Christ is equally threatened on the side of rationalism and that of superstition. You in America feel the first of these evils most keenly; we in England feel the second, but there is a close connection between the two. The soul of man craves for certainty in the matter of religion; and where the Protestant presentation of it is of a thin and unspiritual kind, with doubts of the authenticity of Scripture, earnest souls crave after the assurance that is given by a so-called infallible priesthood. Wherever there is a decay of faith among Protestants, there ritualism and Romanism find their opportunity, and only a true revival of spiritual religion, on evangelical and scriptural lines, will enable us successfully to cope with these formidable movements. This question is one of life or death to Protestant, Evangelical Churches, and I hope that this Alliance will play a worthy part in the tremendous conflict that is now upon us.

I now beg to move the following resolution:—

“That the Alliance of Presbyterian Churches deplores the rapid spread of sacerdotal and sacramentarian doctrine throughout the English-speaking nations, and urges the Presbyterian ministers to instruct their congregations fully in the scriptural principles of the Protestant Reformation.”

On motion, the resolution was remitted to the Business Committee to be reported on to the Council.

The PRESIDENT: Before we part, the Chair has the pleasure of stating that he has received from the International Congregational Council, in Boston, the following telegram:—

“To Rev. Dr. Marshall Lang,
President General Presbyterian Council,
Washn., D.C.

“The International Congregational Council begs to thank the Presbyterian brethren for their loving message. We have appointed Rev. Dr. Richards as delegate, to bear in person our salutations to your Council. He goes with our prayers that your meeting may receive the special blessing of God and quicken the spiritual life of your Churches, which have done so much to establish the Kingdom of God on earth.

“JAMES B. ANGELL, *Bost. Intl. Congl. Council.*”

On motion, the message was remitted to the Business Committee with instruction to arrange a time for receiving the Delegate from the Council.

On motion, the Council now adjourned, and the Session was closed with the Benediction.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,
Thursday, 28th September 1899, 2 p.m.

The Council met according to adjournment, and resumed its sessions, Rev. Dr. SAMPLE, New York, in the chair.

After devotional exercise the CHAIRMAN said: We have met this afternoon to hear papers on the duties of the office-bearers in the Presbyterian and Reformed Churches. We were occupied this morning in hearing some very able papers on the Presbyterian system and its scriptural authority. We recognize that we have this authority, or we would not be here to-day. Bishop M'Mahon said that he rejoiced in the growth of the Presbyterian Church, because it represented the only present resistance to the sacerdotal system. I now call on the Rev. Dr. Ross of Newcastle to address the Council on

THE POSITION AND WORK OF THE MINISTER IN THE PRESBYTERIAN CHURCH SYSTEM.

Dr. Ross's Paper is as follows:—The duties of the minister in any Church depend on the conception of the ministry which the Church entertains. Leaving out of account the Society of Friends, the two extreme positions in regard to ministerial office are the hieratic theory, chiefly to be found in Papal and Prelatic Churches, and the independent theory, as held by most Congregationalists.

Rome seeks to emphasize the divine side of the ministry. The whole sacerdotal system is a series of devices founded on the flimsiest pretexts of Scripture, but really concatenated and built up by successive Church developments chiefly from the time of Cyprian, to invest with a superlatively sacred character the office and functions of the priesthood. By the theory of Apostolic Succession every member of the sacred college is connected not merely with the Apostles but with our Lord Himself, so as to constitute them the exclusive channels of Divine grace. In his official capacity the priest

usurps the place of Christ. He hears confession, he forgives sin, he imparts the Holy Ghost, he intercedes, he sacrifices, he blesses or curses. Over the minds of English Churchmen the conception of the ministry which this sacerdotal system enshrines has, during the last sixty years, exerted a powerful charm. To realise this idea these have reintroduced the ritual and doctrine which were abandoned when the Church became Protestant and Reformed. At this crisis-moment in ecclesiastical history the duty resting on Evangelical Churchmen is not merely to expose and denounce the errors to be found in Romanism, but rather to disentangle from them the ideal of the ministry which they enshrine, and to give to it a spiritual and scriptural setting. The ideal will grow more bright and beautiful when it loses its sensuous and mechanical supports and shines forth in the spiritual glory of Gospel teaching and apostolic principle.

The opposite extreme, which disintegrates the ministry and robs it of its distinct and sacred character as a Divine institution, and reduces it merely to a congregational convenience, is held by many Independents. There is no further investiture with the office of the ministry than is involved in an election to the pastorate by the members of a particular congregation. The position of a minister in such Churches is analogous to that of an official elected by the members of a social or political club. An eminent representative of that Church has recently made public his longings for an "Organised Congregationalism," but to the majority of Congregationalists anything savouring of corporate union has no charm. They glory in their isolation. Acknowledging the spiritual unity of all believers, they yet recognise each congregation as a distinct and complete Church. One can easily understand how such a system, while it appeals strongly to the average man, fails to appeal to a man of historical culture or æsthetic temperament, or to one who has studied the conception of the Christian Church which is found in germ in the Gospels and the Acts, and which is developed in the later Epistles of St. Paul.

We claim for the Presbyterian system of Church government that it is scriptural and apostolic, not, of course, in every detail of its organization as existing to-day in any place, but as to the broad principles which regulate it. We further claim for it that it unites the distinctive excellences of Romanism on the one hand, and of Congregationalism on the other; and, at the same time, avoids the exaggerations and defects which these Church systems exhibit. We believe that the Christian ministry is not a man-made, nor even a

Church-made, but a Christ-made institution. In its origin and permanence it is divine. The historical continuity of the ministry we hold in a large and spiritual sense. To us the ideal of a great corporate church is scriptural and inspiring. With Congregationalists we make the divine and personal call to the ministry the first consideration, examining every candidate as to his motives, experiences, and aim. This divine call constitutes the right to the office of the ministry *in esse*. At the same time we admit no valid title to the exercise of the ministerial office without the imprimatur of the Church. The primitive Presbytery performs the essential function of the later bishop without presuming to impart grace by its ordaining act. This solemn act of the office-bearers invests with the right to the office of the ministry *in operari*. A third element which we require, on the part of every man set apart to the pastoral office, is the call of the people, as we find it exercised in the Churches of the New Testament.

The relationship of the minister therefore, as conceived by us, is threefold:—first to Christ, secondly to the Church, and thirdly to a congregation. Arising out of this threefold relationship are the duties which devolve upon him.

The first and paramount duty of the minister is to the Lord Jesus Christ. The theory of Apostolic Succession postulates the transmission, through an unbroken chain, of an original “deposit of grace” given by our Lord to His Apostles. This figment is a poor substitute for the blessed reality. Not through an extended and uncertain conduit pipe does the minister of the gospel receive from the Lord Jesus Christ the graces and gifts for his sacred office, but directly from His own hand. He is the living Head of His Church, from whom alone minister or member can receive the enduement of the Holy Spirit for life or service.

The duty which the minister owes to the Lord is twofold—fidelity to His Gospel, and loyalty to His Person.

To Timothy Paul says: “Guard the Deposit.” Study, understand, receive, and proclaim the evangelical tradition specially entrusted to those who are called to be “evangelists, pastors, and teachers.” The Church herself is but a trustee and executrix. To alter the testament of her risen Lord, or by a succession of codicils to destroy the divine intention, is not legitimate development but presumptuous intervention. “Ce n’est pas une évolution du christianisme ; mais il en est une déviation.” The ultimate court of appeal for the individual or collective Christian conscience is the

scriptures themselves. To them, the duty of the minister is fidelity, absolute fidelity.

There is another and more personal duty resting upon the minister, and that is loyalty to the Lord Jesus Christ. No theological culture or ecclesiastical devotion can supersede the minister's personal relation to His Lord and Saviour. This is the "holy of holies" in his experience. All Christian grace is involved in it. Passionate devotion to His Person, and absolute consecration to His service, are its main ingredients. The first claim upon the minister of the gospel must ever be the risen Lord's great commission, "Go ye into all the world, and preach the gospel to every creature." In the discharge of this, the illumination and grace of the Holy Spirit should be continually sought and honoured.

The second relationship of the minister in the Presbyterian system is that which he sustains to the Church. In its widest sense this is extra-denominational. There is a bond of Christian love and brotherhood to the Church catholic which should mould the spirit and animate the conduct of every minister. Loyalty to the truth is not incompatible with a charitable and brotherly spirit. Nor is the cultivation of a catholic spirit at variance with a convinced and passionate devotion to one's own church. With us the Church means the assembly, composed of the ministers and representative elders. Whether in presbytery, synod, or assembly, such Church courts speak with the authority of the whole *ecclesia* therein represented, which is for us the voice of the Holy Spirit. Prayerful preparation for, and attention to the claims of these ecclesiastical courts, is one of the prime elements in the working of our Church order. Deliberative, administrative, and legislative work require the consecration of our best powers. There is no place where it is more necessary to remember Goethe's maxim than in a Church court, *Wo du bist sei alles*. And there is no place where it is more necessary to preserve our communion with God, if we are to avoid the spirit of officialism and ecclesiasticism, and to exhibit by word and deed our simple manhood and higher life. Unless there be some unsurmountable barrier the individual members of such courts should be reverent to their authority, loyal to their decisions, and obedient to their commands.

The third relationship of the minister, which is determinative of his duties, is that in which he stands to his congregation. The consciousness of his relation to the Lord Jesus Christ and to the Church delivers a man from subserviency in the pastorate. The first duty of the minister is not to please his people, but to be faithful to his

Lord and faithful to the Church. The ordination formula is of the nature of a solemn contract. It is not unilateral, but bilateral. The people promise obedience and support, and the minister avows his faith and engages to discharge all the parts of the ministerial work among the people. Holy living, full and faithful preaching, and diligent pastoral oversight, are among the chief things in the purview of this promise. A wise minister, while he guards against allowing congregational claims to absorb all his time and energy, will always realise that the foundation of solid and wide usefulness lies in devotion to his own pastoral duties. In evangelistic and congregational work, he will seek to train and enlist an army of helpers. No form of philanthropic effort should be without his sympathy and support. Yet he will best accomplish this kind of work by inspiring his people with high ideals of their duty as Christian men, as citizens, and as church members. Preaching is the minister's chief work, and here he should concern himself more with the inner citadel of the gospel than with its mere outworks and defences. Nor will he be content without "signs following" the preaching of the Word, in miracles of conversion and spirit baptisms. As a pastor, he will seek to wield the two weapons of personal dealing with souls, and of organization in Christian work, not overlooking the immense potentialities of Christian womanhood and of Christian youth. Upon him also rests the responsibility of infusing and cultivating a missionary spirit amongst the people of his flock, of training them in the principles and practice of systematic beneficence, and of leading them to labour and pray unceasingly for the evangelization of the world.

Thus, then, it can be seen that our Church is an organized protest against the whole sacerdotal system. The minister among us is not a sacrificing priest. In this sense, we know no priest but the Lord Jesus Christ. Not ours to complete the unfinished sacrifice of Christ, but to proclaim His finished work as the ground of forgiveness and the hope of eternal glory. We lay no claim to be a priesthood in any other sense than that in which all believers are a priesthood unto God. In this sense we admit our "ministerial priesthood," and so far accept the irenicon of Professor Sanday of Oxford.* As, however, the term "priesthood" is liable to be misunderstood, and has been so grossly abused, it is better to avoid the use of that term to designate the Christian ministry. The infusion of the Romish leaven into the English Church has been greatly facilitated by the

* Let me say in passing, that it is refreshing to meet a writer so fair-minded, so courteous, so careful, and exact.

retention of the term "priest" as a ministerial title in the Book of Common Prayer. It is not enough to say that it is there as a contraction for presbyter. This ambiguity is so popularly misleading and spiritually mischievous, that one of the first reforms urgently called for in the Book of Common Prayer, is the excision of the term "Priest" from its rubrics, and the reversion to the Scriptural "Presbyter;" one of the collateral advantages of which would be the directing of attention to the fact that in the New Testament the terms "presbyter" and "bishop" are synonymous. Whatever the history of the development by which one member of the Presbyterate came in the early part of the second century to be constituted and named a bishop—whether we take the view of Lightfoot or of Rothe, of Ramsay, or Harnack, of Sohm or Hatch, or whether with Professor Fisher we regard the truth as diffused among the different explanations which have been offered—we as Presbyterians neither seek to exalt the Apostles by ascribing to them functions which they never possessed, nor to disparage them by giving them a place subordinate to the Fathers of the second and third centuries. Entire loyalty to scripture is the strength of our position theoretically. But if we are to demonstrate the advantages of Presbyterianism to the world, it must be by the practical exhibition of a Church strong, living, and adaptable; devoted to the Person and Kingdom of our Lord Jesus Christ; wise to win and train men for God; and endued with the graces and power of the Holy Ghost.

The CHAIRMAN.—The next paper will be by R. R. SIMPSON, Esq., W.S., Edinburgh, Scotland, on

THE DIACONATE.

However interesting it might be to trace the history of the Diaconate from the days of the early Church to the period of the Reformation, and to note the varying duties discharged by the Deacons in the several branches of the Church of Christ, the time at my disposal leads me at once to deal with the office in the Presbyterian Church, and that specially in our own times.

About the year 1556, a number of Scottish Christians who, through the labours of the Reformers, had left the Church of Rome and banded themselves into societies, met together for religious conference—the reading of the Scriptures and prayer. "Convinced," says Dr. M'Crie in his *Life of Knox*, "of the necessity of order and

discipline in their societies, and desirous to have them organized so far as within their power, agreeably to the institution of Christ, they proceeded to choose Elders for the inspection of their manners, to whom they promised subjection, and Deacons for the collection and distribution of alms to the poor." Edinburgh was the first place in which this order was established.

In 1560 the Privy Council instructed Knox and five other prominent Reformers to draw "a platforme of the Church policie as they had done of the doctrine." The result of their labours was the First Book of Discipline, which was approved at a convention held in Edinburgh on 15th January 1561, and by which the appointment of Deacons as permanent office-bearers in the Church was recommended; the duties, generally speaking, being the oversight of the revenues of the Church and the care of the poor.

In the Second Book of Discipline it is expressly stated that the Deacons are an order distinct from Pastors and ruling Elders, "to whom the collection of the almes of the faithful and ecclesiastical gudes does belong."

One other important point worthy of note is, that at first the Deacon was not elected for life, but for one year only, "lest of long continuance of such offices men presumed upon the liberty of the Kirk." The appointment was afterwards made permanent.

With characteristic promptitude Knox put the law of the Church into operation in St. Giles Church, Edinburgh, where there were twelve Elders and not less than sixteen Deacons.

Thus, in the early days of the Reformed Church of Scotland, the office of Deacon was instituted, his duties were defined, and he was set actively to work.

The office of Deacon appears to have been in general, if not universal operation in the Church of Scotland during the seventeenth century; but in the early days of the eighteenth century certain congregations ceased to have Deacons, and by an Act of the Assembly of 1719 ministers were enjoined to take care that Deacons were ordained in congregations where they were wanting. It is to be feared that this Act soon became a dead letter, and in the course of the century following the Diaconate was largely in abeyance. The duties of the Deacon were, in many cases, merged in those of the Elder, and it is right to remember, that all through the history of the Church of Scotland (even in her darkest days) the poor were the peculiar object of the Church's care.

The office of Deacon has been revived on a large scale and with

remarkable success by the Free Church of Scotland, in which this valued office-bearer has been turned to good account.

Before treating of the office of Deacon in the Free Church of Scotland, with which I am most familiar, I shall refer briefly to the practice of the other Presbyterian Churches in Great Britain on the subject.

At present there are, I understand, comparatively few Deacons in the Church of Scotland, but in some congregations they are employed with advantage in the care of the poor and other ways.

The subject has in recent years been under the notice of the Church.

In 1887 a Committee was appointed by the General Assembly to report on the rights and functions of the Deacons in relation to Kirk Sessions, and the Committee presented an interesting report on the subject to the General Assembly of 1888. It appears that doubt had arisen as to whether Deacons were an order distinct from the Elders. The Committee in their Report submitted that the Deacons are to be so viewed, "and not to be considered as constituent members of Kirk Sessions, or as having any right to vote in them." The practice of the Church of Scotland appears to differ from other churches in regard to the method of electing deacons, as the Report bears that they are to be elected by the Kirk Session, while in the Free and other Presbyterian Churches they are elected by the members.

Their functions, as defined in the Report, are the collecting and finding, when necessary, assistant collectors of the funds for Church or charitable purposes, and the distribution of these; and, though sitting and deliberating with the Kirk Session as to all such matters when called by the Moderator under authority of the Kirk Session, and giving their advice and assistance in the distribution of such funds, they have no vote even as to these in that Court, but are to be guided by the judgment of the Kirk Session.

The Assembly approved of the Report, and found that the views therein expressed as to the rights and functions of Deacons in relation to the Kirk Session are in accordance with the law and constitution of the Church.

Here it may be incidentally stated that the Church of Scotland has set an example to other Churches in the institution in recent years of an order of Deaconesses, who attend to the sick poor, and render most valuable aid in Mission and other good work.

Deacons are also a recognized order in the United Presbyterian

Church. The Rules and Forms of Procedure of the Church provide that where there are no Deacons, or where their duties are limited to the care of the poor, the secular affairs of the congregation are entrusted to a Committee of Management. While the rules provide for Deacons in the first instance, and Managers merely where there are no Deacons, the practice in almost all the congregations of the Church is to have Managers, who are practically a Committee appointed by the congregations, one-third of whom retire annually. In their hands the finances of the Church have been managed with great fidelity and success.

The Presbyterian Church of England, which, as is well known, is composed of what were the English Presbyterian Church and the congregations of the United Presbyterian Church in England, has, as might be expected, Deacons in some congregations and Managers in others, and provision is made for this in their Book of Order.

The Welsh Calvinistic Methodist Church have only two offices, namely, the Ministerial Presbyter and the Deacon Presbyter. The latter combines the duties of Elder and Deacon, and is sometimes called Elder and sometimes Deacon, having spiritual functions as ruling Elder together with all the financial affairs of the Church under his control.

Provision is made in the Book of Constitution of the Presbyterian Church in Ireland for the appointment of Deacons. As a matter of fact, however, there are Deacons only in a small number of the congregations, and the work is done by a Congregational Committee, which is elected annually. As my friend, the Clerk to the General Assembly of the Presbyterian Church in Ireland, has remarked, "the Church is scriptural in theory if not in practice."

With that far reaching sagacity which characterized Dr. Chalmers, he saw the vast importance of reviving the office of Deacon in the Free Church of Scotland for the in-gathering of the free-will offerings of the people, as well as the care of the poor, etc., and almost all the congregations of the Church have a staff of Deacons corresponding to their membership. They are elected by the members of the congregation, and hold office *ad vitam aut culpam*.

Although Deacons were appointed when the Church was organized, their duties were not clearly defined until the Assembly of 1845. Act VII. of that year provides that they shall give special regard to the whole secular affairs of the congregation, attend to the in-gathering of the Sustentation Fund and donations for other ecclesi-

astical purposes, and the care of the congregational poor, and watch over the education of the children of the poor.

As is well known, the Sustentation Fund—the great central fund of the Church—is raised for the support of the Ministry, and is distributed equally among the congregations which are on the platform of the equal dividend, irrespective of the amount contributed by them. The monthly, quarterly, and half-yearly collection of the fund forms a large part of the duty of the Deacons, and in all well-equipped congregations this duty is discharged with great thoroughness and efficiency. Free St. George's Church, Edinburgh, which is the most influential congregation in the Church, last year contributed to the Fund no less a sum than £5000 or thereby, and only received the equal dividend of £167. This congregation has, for many years, set an example not only of systematic liberality to all the congregations of the Church, but the manner in which the Deacons of the congregation discharge their duties calls for special attention and commendation. There are about seventy Deacons, mostly young men, but all actively engaged in professional or commercial pursuits—lawyers, doctors, merchants, bankers, architects, divinity students, and others. Once a month they visit their respective districts, embracing on an average twenty-five subscribers, and collect the contributions to the Sustentation Fund in sums ranging from 1s. upwards. A monthly meeting of the Deacons' Court, which is a composite Court composed not only of the Deacons but the Elders, and which is presided over by the Minister, is held; the lists of contributors are gone carefully over, and suggestions made for the future guidance of the Deacons. The thorough and systematic manner in which the work is done accounts for its success.

In most of the congregations of the Church the same spirit of devotion to duty on the part of the Deacons prevails, and their zealous and self-denying labours were last year rewarded by their being able to send to the General Treasurer of the Church the sum of £183,000, and when I state that since 1843 there has passed through the hands of the Deacons for the support of the Ministry the grand total sum of nearly £8,000,000, it will be seen how successful their efforts have been.

One feature connected with the Deacons it is impossible to over-estimate, namely, the importance of getting young men of twenty or twenty-one years and upwards enlisted as office-bears in the Church. Apart from the great value of the services rendered to the Church by the Deacons, it is of vast importance thus to engage our young men

in the springtime of their lives as office-bearers. Give a young man, whose heart the Lord has touched, a definite piece of work to do and a recognized position in the Church, and you secure life-long and cordial service from him. Some of our best Elders have had an active experience of ten or twelve years as Deacons, and in this way they have early acquired a love for Church work, and a knowledge of its affairs which has served the Church in good stead for many years.

There are among our Deacons men who have practically given to the Church in this capacity life-long service. With a diffidence which we all appreciate, they have, although repeatedly elected to the eldership, declined that office, largely owing to the humble estimate they have formed of their own attainments. But for the existence of the order of Deacons, their valuable co-operation would have been lost to the Church.

Recognizing the value of the Diaconate, and the importance of thus securing the services of our young men, the Church in 1884 to some extent relaxed and simplified the formula to be subscribed by Deacons at the time of their admission, and since 1890 Deacons have been admitted as members of the Sustentation Fund and seven other finance committees, thus giving them a deeper interest in the affairs of the Church, and a voice in the disposal of its funds.

Had time permitted I would have referred to the services of the Deacon in the care of the poor, the management of Church property, and to the other duties devolving upon him, but I must forbear.

Before closing, I desire to take this opportunity of referring to a subject which, although not strictly falling within the scope of my paper, appears to me to be of paramount importance to all the Churches of the Alliance, namely, the position of the lady collectors, to whom all our Churches, and indeed all the Churches of Christendom, are so deeply indebted. When the word "collector" in connection with the Church is mentioned, we do not think of deacons or of men at all, but a vision of women—I might say of angels—rises to our view. I do not think that any Church has yet realized what we owe to them. We are familiar on both sides of the Atlantic with "strikes," and we all know their disastrous results. Imagine a strike on the part of the lady collectors in our various Churches. The effect would be felt in every part of the world, not only among the great Anglo-Saxon communities, but in China, India, Africa, and in every land where the Standard of the Cross has been planted. Fortunately such a strike is an impossibility, for we have not to deal with paid workers seeking to limit their hours of labour

or to increase their emoluments. They are a noble army of Christian volunteers who, without fee or reward, often without thanks, are doing splendid service for their Master and His Church in every part of the world.

We have no strike to face. We have not to deal with women clamouring for their rights. We have no complaints from the lady collectors as to their position in the Church, but this devotion to duty and self-effacement only furnish us with additional reasons for taking the whole subject into consideration and giving our lady workers the recognition they justly deserve.

I have long noticed that in all the Presbyterian Churches the name of Dr. Chalmers is one to conjure with. He is an ultimate court of appeal in all questions under dispute. I am glad that I can quote the authority of Dr. Chalmers in support of what I am pleading for. In a speech delivered in 1842, Dr. Chalmers not only proposed that the order of Deacons should be restored, but in that majestic language of which he was the master, he added: "The process would be immensely facilitated if, going back to older times than the days of John Knox, we availed ourselves of the subsidiary order of deaconesses, whereof we read in the Primitive Church, and whether we look for a greater enthusiasm at the outset, or for patient, untiring, duteous attention and assiduity afterwards, for devotedness of purpose and principle followed up by diligent and ever-doing performance, it will be found in greatest readiness and perfection among the members of a female agency, who, still, as in the purely apostolic times of Paul, are ready to give themselves up like Phoebe of old as servants of the Church, or like Priscilla, to be our helpers in Christ Jesus, or like Mary, to bestow much labour on us, or like Tryphena and Tryphosa, who laboured in the Lord, or Persis, who laboured much in the Lord."

During all these years our Phoebes and Priscillas and Marys have laboured much in the Lord. Their sphere of influence is world wide, and without their aid and sympathy and prayers the work of the Church at home and abroad would have come to a standstill; but all the time they have been content to be known as collectors without a recognized position in the Church or a voice in any of her courts. The time has surely come for righting this wrong, and under the ægis of Dr. Chalmers, I venture to ask the Churches of the Alliance, not by any general resolution here and now, but separately and without delay, to give the subject the consideration it deserves.

To sum up the practical points of my paper I urge:—

- (1) The fullest use in all the Reformed Churches of young men

as office-bearers, the Diaconate being a well-tried office for effective work.

- (2) The recognition of the meritorious services rendered by the women of our Churches by giving them the formal recognition they deserve, in the revival of what Dr. Chalmers called the subsidiary order of Deaconesses, or in such other form as to the wisdom of the several Churches may seem best.

The Churches which succeed in utilizing to the fullest extent the zeal and energy of its young members and adherents in definite and sustained Christian work will assuredly, like the faithful Deacon whose duties I have endeavoured to set forth, "purchase to themselves a good degree and great boldness in the faith that is in Christ Jesus."

The CHAIRMAN: The order of business now is the discussion of the papers presented.

WALTER PAUL, Esq., Montreal: In Canada some of our churches have boards of managers, and others have deacons; but in many cases there is a tendency to get into office, and to stay in office too long. It is not well to limit the number of deacons too much. The more young men we get into our churches the better it will be for these in the future. To get good elders, we should get those who are trained in the office of deacon.

REUBEN F. SMITH, Esq., Cleveland, Ohio: When I was a boy I was elected a deacon in the Old Stone Church. I was told that I had a right to sit with the session and vote with the session. This was the custom on the Western Reserve, under what was known as the Plan of Union, one of the things which caused the rupture in 1837. When that order of things was abolished all the deacons who had practically been acting as elders, were made elders, but were to discharge the duties of deacon as well as those of elder. Some years afterwards we elected a board of deacons, and we have had that board from that time to this fulfilling its functions as best it may.

We follow the practice of electing young men to the diaconate, and through the diaconate graduating them into the eldership. They attend to the charities of the church, and pass the contribution boxes. But they have been doing other work of a nature corresponding to their office. In the Old Stone Church we have also the order of deaconesses, but not called by that name. They were organized by Dr. Goodridge, and have a cumbersome name—"Sisters in Charity."

They are to look after the female members of the church who might need aid. So that we are already at work in Cleveland along the lines suggested here.

Rev. Dr. BISHOP, Orange, N.Y. : The oldest Protestant Church in America has always held to the Geneva Platform and the Book of Discipline of Scotland. Our churches are organized in the line of a local episcopate, with a bench of elders on the right hand and a bench of deacons on the left hand, and these deacons are in the order of the New Testament. They are set apart by the laying on of hands and by special prayer, both before election and at the time. They not only give dignity to the service on the Lord's Day, as ever ready helpers to the ministers in the service in their peculiar function, but they serve the Lord's table and all the tables, and, as we believe, fulfil those duties that have been entrusted to them. Of course we have a conscience about putting unsecular men into God's office. Take a lodge or association of any sort, it would not elect men from the outside to do their work for them. It is very careful about that, and there is wisdom among the men of the world. We believe that the Church is not what she ought to be without the restoration of this Scriptural and most important office.

Rev. Dr. STEEL, Glasgow : I understand from what has been said that it is only the Dutch Reformed and the German Reformed Churches, and what in Scotland we call the Covenanters, which have this office of the Diaconate. In America you will then have trustees and managers, just as we have in the Scottish United Presbyterian Church, to take charge of the temporal matters of the church. Some churches have a dread of electing deacons, because when a deacon is elected he is elected for life, *ad infinitum*, instead of *ad libitum*, as in the case of the elder. Sometimes men are elected to that office who do not rise to the duties that are demanded of them, and after a few years they become a dead weight. Under the other system of managers, which obtains in the Churches of Scotland generally, you can dispense with such and elect others in their room. If the flexibility of this method of dealing with managers and trustees could be associated with giving the weight of ordination to the office and designate the office in a Scriptural way, and that, perhaps once in three or five years, a third of these deacons should retire, and an opportunity given to the congregation of electing others in their room, the members would have the choice of men coming into the congregation, and thus utilize the energies and enthusiasm and business capacity of young men.

Rev. W. LEE KERR, Kilwinning: In the Church of Scotland trustees and managers are not connected with our church as with your churches. The old churches have no trustees and no managers. We are still, almost universally, connected with the eldership; yet I would not say that none of our churches have deacons. We have trustees and managers, and these gentlemen may or may not be members of our different churches. Our records take us back to 1654, and right on from there to 1845, the date of the New Poor Law. In all our parishes we had the diaconate, for the minister and the kirk session, that is, the elders, had the whole duties in connection with the poor's affairs in the parish. This was a considerable business, for all the money subscribed had to pass through their hands. But when the parochial law of 1845 came into force, the new duties in regard to the poor in general, and not the poor of the church alone, fell into the hands of the managers of the Parochial Board. We thought then that the need for the diaconate was gone, and far less money flowed into our hands for the poor. But we recognize the wisdom of a diaconate, and many of us have been discussing it in our presbyteries. But if we have not the diaconate, we have deaconesses, and our Deaconess Institution in connection with our Church in Scotland is doing a vast amount of good, and is likely to do a far greater amount of good in the years to come.

Rev. Dr. KERR, Richmond, Va.: We are getting down to the business of ascertaining Scriptural authority for something, and have now a practical question before us—how to push forward the practical work of the Church. I have learned something of those deaconesses in the Church of Scotland, and envy them the possession of those women in that office.

I rose to correct a mistaken impression in regard to the American Churches in general. The Southern Presbyterian Church has deacons in all its congregations, so far as I know. We do not have as large a number as in St. George's, Edinburgh; but we are working on that line. We have no board of managers or trustees, except as holding the title to the property.

I am not certain whether in one particular I heard Mr. Simpson aright. I understood him to say that he would like to see women in the church court. For myself, I would object very seriously to a woman having any position in a church court; but if we can get the young men and women to work in the way they are doing in the Free Church of Scotland, it would be of great service to the American Churches.

R. E. PRIME, Esq., Yonkers, N.Y. : My brother, Dr. Kerr, comes from the Southern Church. I think that is the reason why they will not take the women in and make them deaconesses. When they have them a little more in training, they will want them. Formerly we thought as he does. But I want to explain to some of the foreign brethren, why the use of the deacon in the Northern section has come largely into disuse. Many of our Northern Presbyterian Churches are not organized after the Scriptural plan, and the statistics will show that probably a majority of the churches in the Northern Assembly have no deacons. But you must bear in mind that in our country we have been taught to render unto Cæsar that which is Cæsar's; now the title to the property depends on—what? Cæsar. The laws of our States require that in order to hold property there must be trustees, and we have vested property in the hands of trustees who are members of the congregation, but not necessarily elders. The law says they must be elected by the congregation, and thus we have come to the disuse of the diaconate. There is a growing desire, however, that we may get back to it, and the State of New York is about to give us the option of having our temporalities managed by trustees, or by the spiritual officers, just as the Dutch Reformed Church has always had. In our State the Presbyterian Church has its trustees, but the Dutch Reformed Church has its elders and deacons. My experience teaches me that, if the Churches all over this country, wherever they need these laws changed, were to go to work on their legislatures to have them make the change, we might get that obstacle out of the way, and they could then vest God's treasury in the spiritual officers.

Rev. Dr. JUNKIN, Montclair, N.J.—The difficulty to which Mr. Prime alludes has been overcome in some localities, I know. In South Carolina we overcame the difficulty by making deacons, when elected, by virtue of their office, trustees, and it covered the entire case under the laws of South Carolina, and I doubt not it would do so under the laws of New York and New Jersey.

Any of us who are pastors, or have anything to do with Churches, know that what we want is a larger inflowing of money into God's house with which to carry on the great spiritual enterprises of His kingdom. Now, I want to ask this question—Does the difficulty under which we are struggling, the seeming impossibility of raising adequate funds, arise from the fact that we have not used, certainly, one instrumentality which the Lord ordained to handle our money? We recognize as ministers and elders that when we can get into

personal touch with the individual, we find no difficulty in getting a large or small amount of contribution for the work which we have in hand. If we had, as they have in Free St. George's, persons to go to the individual members to represent the Lord's claims in any class of work, I believe we would find that, using the Lord's machinery to do the Lord's work, we would meet with success. The deacons, it seems to me, are assigned by God to just that part of the work.

Rev. Dr. STEWART, Lovedale, South Africa.—I may say that that paper of Mr. Simpson is based on the facts of the diaconate as practised in the Free Church. I wish to indorse that paper, leaving out one matter on which there has been a little diversity of opinion—the official recognition of women in the Church as yet. That will probably come, as it is well it should come. Women have advanced to the front seat in the last thirty years, and we have given them that position in many places. I would not like to put them to the back seat.

There is another thing—and I am glad that the discussion of it went on among the members of the American Churches—the difficulty of men being elected for life. What has been contributed by Dr. Steel goes in the way of settling that difficulty. The office running out in a certain date would get rid of the difficulty.

I heartily indorse the remarks of the last speaker, and believe that we are losing power in the Churches because of the want of a sufficient diaconate—to have deacons go and represent the wants of the Church, of Christ's claim on the individual members.

Rev. Dr. S. S. LAWS, Columbia, S.C.—I wish to ask attention to two points. One thing that I am convinced of is that God's word has appointed to his Church only two permanent officers—the elder and the deacon. My conviction is that the deacon is the financial officer of the church. In the enlarged operation of our churches, what interests are more important than the financial, and the deacons are the officers appointed by God to look after the finances of the church. The subordination of the deacon to the eldership is therefore a degradation of the office, and deacons ought, instead of acting under the session and making their reports to the session, to make them directly to the church. The session does not appoint the deacons; the church appoints them, and the proper authority to control the business of the deacons is the church itself. So far as the deacons themselves are concerned, the elders are laymen.

I wish to make a remark in regard to the eldership, which

touches lay preaching. Our elders, as the matter now stands before us, are hardly in the Church as lay preachers, and yet in the Church with which I am connected they take the same vows that the minister takes; they go through the same examination, and so I do not believe that there is any Scriptural authority for the distinction between the lay and the preaching elder.

I have my Greek Testament in my hand, and in 1 Tim. v. 17 we read: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The word *honor* means primarily compensation for services rendered. Very well. The members of the early Church were poor men, who could not afford to give their time without compensation. If we look at the verses immediately preceding the 17th, we find that Paul is speaking in regard to widows—that the Church shall not be burdened with widows who are not purely meritorious. People in indigent circumstances and those laboring were entitled to double honor. He says, the ox that treads out the corn must not be muzzled. He is entitled to his crib. And then follows the statement that the laborer is worthy of his hire. There you have three statements referring to compensation for services rendered. That passage has reference to those who labor for the Church extraordinarily, in the way of touching souls through service, and to being compensated. What I want to add is this, and I will proceed, with your approval. We are greatly in need of lay preachers these days, or preaching other than that of the mere technical ministry. But if our Churches will recognize that the elder is a teacher, and if we recognize him as a teacher, then our pastors would have a theological seminary under their care, and these elders would go out telling of the wants that we are now making known in an unscriptural way. I believe if we bring our eldership on a common footing, and recognize all our elders by making them God's teachers, and then provide for the strengthening of our teaching-services, we would render to God a great service.

Rev. Dr. J. A. HENRY, Philadelphia.—The difficulty in many of our Churches is, that we have not enough people to get all the elders and deacons that we would like to have at work. I commenced my work in Philadelphia with one elder and thirty-six members. I thought I would like to have more elders, and after a year or two I got a bench of elders, and it was pretty hard work to manage them. Then I thought I would like to have some deacons; but time went on, and I have never elected them. For the minister

who is desirous of doing his work, it is better to have three or four elders around him, with their hearts in the work, than a dozen going around not knowing what they are about.

Rev. J. B. SHEARER, Ashville, N.C.—I would like to emphasize the fact brought out by Dr. Laws, that the jurisdiction of our deacons ought to be an actual jurisdiction. The phrase that we find with reference to the appointment of the Seven is, "choose out" so and so and we will set them over this business. That would indicate actual jurisdiction. In our Book of Order, the first revision put the diaconate under the session. The Church rejected that part of the book. It was put back, and over and over again it was eliminated. Now, the question is one undecided, and it is going to be a burning question with us how we can preserve the distinction.

Everybody understands that there must be co-ordinate jurisdiction in a good government. In our system of government we have three distinct co-ordinate jurisdictions—the Legislative, the Executive, and the Judicial. We have our book of laws, but we have no legislative function in the Church. Why not have two co-ordinate jurisdictions in the way of settling this matter—the eldership having jurisdiction over doctrine and discipline; the other, jurisdiction over the business matters of the Church? In the congregation, at least, these two jurisdictions must be in some form recognized, for it is not meet that the spiritual jurisdiction shall turn aside to serve the money tables, or usurp to itself jurisdiction over the finances.

This idea is dawning upon the minds of some, and I throw it out that you may think over it. Should not these co-ordinate jurisdictions be recognized in the presbytery, and should there not be a body co-ordinate with the presbytery coming up by representation in the diaconate in the Church who shall have charge of financial matters, and should there not be a body—a Synod, a General Assembly? Then we would have the two branches of government organized, each in its proper relations. They could be adjusted. Malfeasance in office would be determined by the court; but it would determine it in a judicial way; and the spiritual function would not take charge in any sense of the diaconate body, whether in the congregation, in the Presbytery, or in the assembly.

Rev. Dr. J. G. PATON, New Hebrides.—In the Victorian Churches, Australia, we have managers, and by law the Church is compelled to appoint trustees to take charge of the Church property. We have not the diaconate, but we have an association of elders called the

“Preachers’ Association,” and these elders preach all over the colony with great acceptance. Many a post where there would be no service is supplied by those elders, and thus, of course, their interest in all Church work and their spirituality are increased by their study in preparing themselves for this service.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,
Thursday, 28th September 1899, 8 p.m.

The Council met according to adjournment, and resumed its sessions—CHARLES J. GUTHRIE, Esq., Q.C., Edinburgh, in the chair.

After devotional exercises the Order of the Day was taken up, when the Rev. Principal SALMOND, Aberdeen, read the following Paper on

CALVINISTIC FORCES IN THE FORMATION OF NATIONAL LIFE IN GREAT BRITAIN.

I am asked to speak of the influence of Calvinism. It is a vast subject, and one of no small difficulty. I am to limit myself to the influence of Calvinism on Great Britain. America is to be separately handled. Both are subjects of extraordinary interest and importance. But the influence of Calvinism on the English people is the fundamental question. How shall one speak worthily of it?

One thing at least may be taken for granted. No one will deny that Calvinism has had an influence, and a mighty one. Nor will any one dispute the fact that this influence has worked not only in the shaping of individual lives, in multitudes of cases among the noblest lives that have given a glory and a majesty to our poor humanity, but also in the formation of the character of nations and the making of their destinies. Those who think worst of Calvinism are witnesses to this fact, not less than its friends. They have much to say of the influence of Calvinism, although what they recognize and deplore in it is the influence which they think the system ought logically to have had, not what it has actually exercised.

In respect, indeed, both of its nature and its results, Calvinism is one of the most misunderstood of all systems of Christian belief. It held the English mind at one of the critical periods of English history. It is still the religious faith of multitudes of the best men, and of Churches which yield to none in Christian reputation and

achievement. But it is often grievously misrepresented. The popular view held of it by those outside its pale is largely in caricature. Even instructed theologians are to be found, not a few, who seem incapable of doing it justice. It is not so with our brethren of the Lutheran Church. They seldom yield to the temptation to misjudge it on the points in which it differs from their own system, and they are at pains at least to inform themselves as to what it really is and what it has done. But it is very different with those of the Anglican Communion. There is a certain inveterate provincialism that clings to the English divine of the Episcopalian type in all matters of doctrine and ecclesiastical polity, which makes it difficult for him to get into the spirit of other ways of construing Christian truth. Even the most scholarly men in the great Anglican Communion have often the most extraordinary ideas of what Calvinism is and what its influence has been. And the more fondly they cling to the peculiar Anglican notions of things, the necessity of Episcopal orders, the perils of democratic forms in the Church, and the like, the more extraordinary are their ideas.

It happens, therefore, that often where we should least expect it, even in the writings of trained theologians, we find Calvinism represented as a system of belief which implies an incredible view, both of God and of man, and one which cannot but exercise a malign influence when it gets into the blood of individuals or of nations. It is exhibited as a doctrine of absolute fore-ordination, which makes the God of love an arbitrary sovereign, and reduces the Divine Nature to an absolute Will, disposing of men and things without reason. We are told that it gives a fatalistic view of the world, and makes man not the master of his fate, but a creature helpless in the iron hand of an eternal decree. It strips man, it is said to us, of his prerogative of free will, and thereby snaps the nerve of moral effort. If one starts with this view of its nature it takes him but a short time to reach the conclusion that its influence on the individual life and on the character of nations cannot but be evil.

But this is all in the teeth of fact. Neither in the nature of its teaching nor in its effects is Calvinism such a thing as it is thus too often declared to be. It is not a system of absolute fore-ordination that makes God rule all things with an arbitrary will and leaves man a helpless vessel in His hands. The doctrine of predestination is certainly an important, even an integral element in it. But it is not the primary thing in it. Calvinism looks, as no other system ventures to do, at all the dark, sad facts that make the burden and the

mystery of human life. It follows to their further issues the questions which inevitably arise regarding the relations of God and man to these facts. It has its own way of construing the doctrine of predestination, and the problems of human ability and inability. But it inherited this from Augustine, and in the essence of the question Lutheranism and Calvinism are at one. The fundamental position was never put more strongly than by Luther in his controversy with Erasmus on the freedom or bondage of the will. In any case, it is a mistake to speak as if predestination were in Calvinism for its own sake. The first thing in it is the doctrine of redemption by the grace of God and the merit of Christ. The doctrine of predestination is the fence of that. It is the expression of the entire dependence of man the sinner on God and His grace from the beginning to the end of his salvation. It is in this latter truth that the primary interest of Calvin lay. It is there, too, that the primary interest of Calvinism continues to be.

If we speak, again, of the root principle of Calvinism as distinguished from its primary interest, we must say again that it is not what it is often asserted to be, and that its influence has not been what it is often declared inevitably to be. Its peculiar principle may be said to be its doctrine of the Divine Sovereignty. But the sovereignty which it affirms is not one applying to a single attribute of God, such as His justice, but to all, and it is first and foremost the sovereignty of a God of grace. It means that the history of things is a great whole in which the Divine Will fulfils itself in its wisdom and righteousness and goodness, all things coming from God and returning to Him in the majesty of an eternal plan. What it does is to assert God Himself as the One great Reality over against all that is creaturely in the world and in the Church, in creation, in providence, and in grace. A great and ennobling conception which takes us behind all that is phenomenal, and bids us look at the eternities before and after our little day!

Is this a form of faith that is likely to produce a life or a character that will be poor or mean, base or selfish or timid? What has its influence been? We say it has been both supremely great and supremely good. And we do not affirm that alone. We say that the greatness and the goodness of the influence have not been in spite of the characteristic teaching, but in virtue of it. It is because of its doctrine of God and man, it is because it teaches that God is sovereign and man dependent, it is because it sees a plan in the world and refers all that takes place in human life as well as in the general system of

things to the purpose and control of a God who is "infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth"—it is because of this that Calvinism has been the mighty, healthsome, and inspiring force which history shows it to have been.

Men speak of what the influence of Calvinism logically must be. They tell us that its doctrine of man's inability strikes at the roots of moral endeavour, and strips us of all reason for striving to live righteously and nobly. That may be the pronouncement of logic. It is not the verdict of history. These high intellects of ours on which we pride ourselves cut a poor figure when they apply their logic to the things of the Spirit, and tell us that this thing and the other must be the result of a certain doctrine or a certain way of dealing with grave problems of belief. God mocks our logic. In His providence things have a way of not turning out as our reasoning would have them. One swift shaft out of the quiver of history puts to flight a whole army of logic choppers. And history makes it clear that Calvinism, instead of weakening moral effort and lowering moral character, has gone to produce a type of life full of seriousness, strength, energy, probity, and steadiness which has done great things for nations.

In proof of this, I appeal to two great and indisputable facts in the history of the British people. Time permits me to do no more. I point *first* to the fact that it was Calvinism that made Scotland a nationality—one capable of great deeds, and able to hold her head nobly among the European peoples. I stand here this evening a Scot, proud of my native land, magnifying the God of the nations in that by the fire of religious faith, and by the sharpness of trial, He made the Scottish people at the turning-point in their career the strong, sturdy, steadfast, God-fearing people that they have proved themselves to be, "the most indomitable race,"—as historians have called them, in Europe, influencing the world far beyond what their numbers or the size of their country entitles them to do, standing always for freedom and for faith, for the curbing of clerical pretension in the Church, and of absolutism in the State. The representatives of the many great nationalities and churches brought together here this evening will not grudge me what I say. Least of all will those of the vast brotherhood of American Presbyterianism be either so undiscerning or so ungenerous as not to pardon me, a son of the dear land of the heather, for speaking of my country, the little one among the thousands of Israel, with the voice of passionate love, or of

her work among the nations in terms of what may seem fond and exaggerated laudation. Forgive me all this, and discount it in the coolness of a judgment unaffected for the time being by the patriotic flame, and it will still be confessed that Scotland has been something to Europe and to the world. And what but her Calvinism has made her what she is? If she has done any service to humanity in the cause of liberty and godliness, in the interest of free institutions and popular government, in the fight for the rights of men in State and Church, in the pioneer work that has opened up vast unknown spaces of earth, and carried to their teeming millions the boon of civilization and the greater blessing of the light of the knowledge of God in the face of Jesus Christ, it is in virtue of her Calvinism that she has done it. The great men who shaped her course at the critical points of her career, who hurled her despots from their thrones, and snapped her fetters of enslavement that the hands of kings and priests tried to forge for her, were Calvinists if ever Calvinists existed. And the heroism that has made some glorious chapters in the great volume of European history—the heroism of the martyred reformers and the hunted Covenanters, the heroism of Old Greyfriars and the Grass-market, of the moss bog and the moor—was the heroism of Calvinism.

This, however, is but part, and the smaller part, of the influence of Calvinism for good in Great Britain. There is a *second* fact, and one of larger moment, to which I appeal. Calvinism not only made a nation, and a free nation, of Scotland. It created Puritanism, and in giving the impulse to the Movement connected with that name it changed the current of English history, and laid the strong foundations of British liberties. The Reformation of religion in England as in Scotland was essentially Calvinistic. Calvin was for long the most honored name in the universities of England, and with the mass of the reforming clergy. Calvinism was the spirit of the Reformation under Edward VI. In Mary's time it declared itself more definitely and distinctly as the commanding force. The Thirty-nine Articles bear its imprint deep and unmistakable. Calvinism was at the heart of the English Reformation, and Puritanism was its finest breath, its most pronounced form. Not that all Puritans were Calvinists. There were others among them. But the soul of the movement was the Reformed faith in its Calvinistic form. The object of Puritanism was to complete the work of the Reformation in England, and the struggle to which it committed itself with that object brought it into collision with king and priest, from which much has resulted for the English people. The services rendered by the Puritan conflict

inspired by the Calvinistic faith were of inestimable value. What should England have been without it? It is mainly to the Puritan movement that we owe our English freedom. It is by reason of the Puritan struggle that the English people at the close of this nineteenth century have the place which distinguishes them among the nations of Europe.

Suppose for a moment that things had gone otherwise. Suppose that the despots in Church and State had been left unchallenged, that Charles and Strafford and Laud had had their way, what would it have meant for us? It would have meant the triumph of absolutism and sacerdotalism for an indefinite length of time. It would have meant the arrest of the Reformation and the victory of Popery, the loss of the liberties which had been gained for the English people by the great Charter, the unchecked oppression of the Star Chamber and the Court of High Commission. What England might have been under these conditions may be surmised if we look at the case of the once proud empire of Spain. Puritanism came at the proper time to drive the Jesuit onset back from England and to prevent it from touching Scotland.

This is work imperishable which Calvinism in its Puritan form has done for Great Britain. And that this honor belongs to Calvinism is not the judgment only of so many prejudiced theologians. It is the calm verdict of historians and philosophic thinkers, of men like Marsden and Freeman, like John Morley and James Anthony Froude, like Samuel Gardiner and John Richard Green. "To what quarter in the bright historic firmament," asks John Morley, surely an unprejudiced witness in such matters, "can we turn our eyes with such certainty of being stirred and elevated, of thinking better of human life and the worth of those who have been most deeply penetrated by its seriousness, as to those intrepid spirits whom the Protestant doctrine of indefeasible personal responsibility brought to the front in Germany in the sixteenth century, and in England and Scotland in the seventeenth?"

The influence of Calvinism, therefore, on Great Britain has been profound. It has been among the strongest of all the formative forces that have acted on our country, and its influence has been on the side of all that is lofty, free, moral, godly in national life. It was a chief instrument in winning for England free Parliamentary Government. In the most trying periods of our history, it has been the greatest power on the side of righteousness. It has been the nurse of heroic souls, and has never allied itself with

ease, self-indulgence, or compromise. It broke the back of priestly domination in England, and it may do that again. For it has always been the faith required for serious times.

We owe it much. Let no one think poorly of it, or be ashamed to preach it. Let no man speak lightly of it in your presence. Be true to it. It has done great things for us in the past. In all the changes of thought and circumstance its vigorous spirit will live, and it may have much to do for us yet.

The Rev. WILLIAM HENRY ROBERTS, D.D., LL.D., now read the following Paper on

CALVINISTIC FORCES IN THE FORMATION OF NATIONAL LIFE IN THE UNITED STATES.

The controlling power resident in ideas finds notable illustration in the Protestant Reformation, which began its work both in Church and State in the first part of the sixteenth century. Chief among the cardinal truths of that movement were the sovereignty of God ; the responsibility of every human being to God ; the fact that in his dealings with men God is no respecter of persons ; and the sovereignty over faith and conduct of the Holy Scriptures as the Law of God. These fundamental principles of the Reformation became, in the course of human events, political as well as religious forces. For truth, when accepted, affects all the interests of man, material, mental and political, as well as spiritual.

The formative principles of the Reformation bear in general the name of Calvin, because he above all other men gave them clear and cogent expression in speech. Many are the assaults which have been made both upon Calvin and Calvinism ; but the great Genevan, and the system of truth to which he gave expression, receive unwilling tributes even from opponents. An American writer who confessedly has no love for the mightiest of the Reformers, and who is bitterly opposed to his theological principles, says, "It would be hard to overrate the debt which mankind owe to Calvin."

Calvinism is declared by Froude to have been the chief source of the political progress of the last three centuries ; and Leopold Von Ranke gives his weighty judgment as to the relation of Calvinism to the United States in the words, "John Calvin was the virtual founder of America." These opinions indicate that Calvinism is clearly apprehended as a great political force by strong and deep thinkers, and form an appropriate introduction to the subject,

"Calvinistic forces in the development of the national life of the United States."

1. First: Consider the personal element. Note that the most influential and aggressive bodies of early colonists within the territory now known as the United States of America were Calvinists. Though of diverse nationalities they were yet of one faith. Commercial enterprise, and persecution in the Old World, both united to furnish a population for the coming republic. First among those upon the ground were the Dutch, who began the settlement of New York in 1614, who came as traders and farmers, and who were, prior to their advent, in the practice of popular government. Theologically, they were uncompromising Calvinists, having as a doctrinal standard the Canons of the Synod of Dort. Many Huguenots also found a refuge on American shores during the latter portion of the seventeenth century, and rejoiced in their adhesion to the faith expounded by their illustrious fellow-countrymen. During the eighteenth century, owing to war and persecution, many thousands of Germans settled in the American Colonies, at least one-half of whom were of the Reformed faith and professed the doctrines contained in the Heidelberg Catechism. The adherents of the Westminster Confession, however, were by far the most numerous and influential of the colonists. They came not only from Scotland, but from the North of Ireland, and from England and Wales. The early British settlers were all believers in the fundamental principles of Calvinism. The Congregationalists of New England adopted the Westminster Confession for doctrine at Cambridge, Mass., in 1648, one year after its completion at London. The Baptists adopted it in 1677, except as to Baptist peculiarities; and the Friends or Quakers accepted cordially the larger part of its principles. It is important to a clear understanding of the development of national life in the United States to remember that the majority of the early settlers from Massachusetts to Maryland inclusive, and also in considerable portions of Virginia and the Carolinas, were persons of Calvinistic belief and training. They brought with them those doctrinal ideas which exalt in the human mind the sovereignty of God, which bring all lives and institutions to the test of Holy Scripture, which emphasize individual responsibility, and which led American Calvinists logically to the conclusion that all men are born free and equal.

2. Think next upon the relation of Calvinism to that capacity for self-government which is characteristic of the American people.

This capacity might be accounted for in part by the presence of powerful British elements in the population. But the American is something more than a Briton. The nation is composite, and no explanation of the capacity of its citizens for self-government is in any degree adequate which fails to take into account the influence of the doctrine of individual responsibility to God, and the moulding power of popular government in the Church. Calvinism teaches personal responsibility as no other system of truth does. It emphasizes the rights of others as well as one's own rights, and warns sharply of the coming judgment which will reward every man according to his works. Thus teaching, it cut the bonds of social prejudice in every direction, encouraged human beings to fashion their lives according to the commands of God, and brought conscience to bear upon the relations of men one to another. Training men to be the efficient servants of God, it built up within them individuality in all its forms, and then placed them in the congregations of believers to engage in the practice of popular government and the duties of Christian fellowship. The doctrine of personal responsibility led naturally to the development of the personal qualities appropriate to citizenship in the Church of God, and that led as naturally to the development of like qualities in civil relations.

3. Next consider the relation of Calvinism to popular education. The education of all citizens is now regarded in this land as fundamental to the national welfare, and that not as a privilege but as a right of the people. This position, however, is a logical result of Calvinistic thought and practice. Education in religious truth for all persons was a cardinal principle of the early Calvinists, and the steps were easy and swift from it to general secular popular education. This logical connection between Calvinists and education is acknowledged by the American historian Bancroft, who says, that "Calvin was the first founder of the public school system." The first settlers in New England and the Middle States being Calvinists, they naturally proceeded at once, like their European brethren of similar faith, to care for the interests of education. Harvard, Yale, and Princeton Universities were all founded by men who believed in the Westminster Confession, and as early as 1647 Massachusetts and Connecticut established public school systems. In some other colonies a different state of affairs was to be found. An Episcopal governor of Virginia, in 1661, thanked God that there were in that region "neither free schools nor printing." Steadily

year by year, however, the belief in popular education nurtured by men who believed in Calvinism spread through the colonies, and to-day the right of all persons to become, through instruction, intelligent citizens, is fully recognized in the great Republic.

4. Another cardinal principle of the organized life of the American nation is the separation between Church and State, with its resulting religious freedom for the individual. The great Presbyterian principle, "that God alone is Lord of the conscience," seems to American Christians to involve of necessity individual liberty in religious opinion. The English-speaking American Presbyterians quickly recognized the full force of the principle, and, as early as 1729, the General Synod of the Presbyterian Church declared that the power to persecute persons for their religion was contrary to the Word of God, and that the Church should be independent of the State. Gradually the doctrine of religious liberty won its way to recognition in New England and Virginia, and the acknowledgment of it, there and in other parts of the country, was hastened by the attempts made from 1750 onward to establish the Episcopal Church in the Colonies. United resistance to such attempts was first organized in 1766, ten years prior to the Declaration of Independence, in part by the General Synod of the Presbyterian Church, and in part by the Congregational Association of Connecticut. The moment that religious liberty was seriously threatened by the schemes of a Church whose ministers, with hardly an exception, were opposed to the cause of the Colonies, American Calvinists joined forces, and from New England, southward through New York, New Jersey, Pennsylvania, and the valley of Virginia, to the highlands of North and South Carolina, never wavered a hair's-breadth from a thorough-going devotion to the cause of religious liberty. They stood shoulder to shoulder in opposition to threatening ecclesiastical tyranny, and their courage and high intelligence paved the way as no other influence could have done for the political movement known as the American Revolution.

Having dealt with religious liberty, we turn to the consideration of the relation of the American Presbyterian and Reformed Churches to the civil liberty which was secured by the independence of the United States. The opening of the Revolutionary struggle found their ministers and members ranged solidly on the side of the colonies. So resolute and aggressive were the Calvinists in their opposition to the English Government that the Colonial Cause was repeatedly spoken of in Great Britain as the "Presbyterian

Rebellion." It is estimated that of the 3,000,000 Americans at the time of the Revolution of 1776, 900,000 were of Scotch or Scotch-Irish origin; that the Germans and Dutch numbered 400,000, and the Puritan English 600,000, so that nearly two-thirds of the Colonists were sprung from Calvinistic ancestors. The British armies upon American soil were confronted, therefore, by the Calvinistic Reformation in battle array, by men who had inherited from heroic sires a resolute loyalty to the rights of man.

We pass now to the relation of the Presbyterian Churches to the American republic in connection with its organized government. Several particulars emphasize the importance of this relation. First is the fact that from 1706 to the opening of the revolutionary struggle in 1774 the only body in continuous existence which stood for the present national political organization of the United States was the General Synod of the American Presbyterian Church. The Colonies in the eighteenth century, it is to be remembered, while all dependent upon Great Britain, were independent of each other. Such a body as the Continental Congress did not exist until 1774. The religious condition of the country was similar to the political. The Congregational Churches of New England had no connection with each other. The Episcopal Church was without organization in the Colonies, and was dependent for support and a ministry on the Established Church of England. The Reformed Dutch Church did not become an independent organization until 1771, and the German Reformed Church did not attain to that condition until 1793. The Baptist Churches were separate organizations, the Methodists were practically unknown, and the Quakers were non-combatants. But in the midst of these disunited ecclesiastical units one body of American Christians stood out in marked contrast. The General Synod of the Presbyterian Church was not dependent for its existence upon any European Church, was efficiently organized, and had jurisdiction over Churches in the majority of the Colonies. Gathering every year in the Synod, the Church became a bond of union and correspondence between large elements in the population of the divided Colonies, and taught and illustrated government by the people, and for the people. Too much emphasis cannot be laid, in connection with the origin of the American nation, upon the influence of that ecclesiastical Republic, which from 1706 to 1774 was the only representative on this Continent of those fully developed popular political institutions, which are one of the results of the Protestant Reformation. Again,

the federative principle which is found in the Government of the Presbyterian and Reformed Churches became the dominant principle in the political organization of the United States. The main hindrance to the formation of the federal union, from 1783 to 1787, lay in the reluctance of many of the former Colonies, suddenly become States, to yield to a general government any of the powers which they possessed. But Presbyterians, both in the Old World and the New, had been accustomed to representative government, to the subordination of all the parts to the whole, and to the rule of majorities, for more than two centuries prior to the American Revolution. They labored earnestly and persistently, therefore, until the principle of federation was accepted by the American people, and the divided Colonies became the United States of America.

A third particular connected with this part of our topic is the unquestioned influence in the formation of the American Constitution as a whole, of such men as John Witherspoon, Elias Boudinot, Alexander Hamilton, James Wilson, and other influential leaders who might be named. Into this matter, however, time does not permit entrance in detail. It suffices that all that has been said, or could be said, would simply be the affirmation in other words of the statement made by the historian Bancroft, that "The Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure. It was the natural outgrowth of the principles which the Presbyterianism of the Old World planted in her sons, the English Puritans, the Scotch Covenanters, the French Huguenots, the Dutch Calvinists, and the Presbyterians of Ulster."

It is of course needful to acknowledge that the political ideas inherent in Calvinism have been largely accepted and acted upon by men who were not in connection with any Presbyterian or Reformed Church, and are to-day in operation in denominations of Christians which bear other than the Presbyterian name. But whatever of credit may be accorded to other forces and agencies, it must be admitted that certain elements of the Calvinistic system have been greatly influential in making the United States of America that which they are as a nation. In a very significant sense, there is found in the American Republic, the Switzerland of Ulrich Zwingli, the France of Coligny, the Holland of William the Silent, the Germany of Olevianus, the England of Cromwell, and the Scotland of John Knox.

Concisely I have endeavored to describe the relation of Calvinism

to American national life. In answer to the question, What have the principles of the Calvinists done for the Republic, we look over the broad national domains, and as we see the 70,000,000 of Americans in the enjoyment of education, of religious freedom, of civil liberty, of the blessings which the Federal Union has secured to the nation, we can say, This hath Calvinism mightily aided in securing. This, too, is our answer to the assertion made by some ill-informed persons, in whose minds prejudice has usurped the throne of sound reason, the assertion that Calvinism is dead! Dead! Calvinism dead! The fundamental principles of Calvinism are maintained to-day in this land not only by the members of the Presbyterian and the Reformed Churches, but also by Baptists, Congregationalists, and many Episcopalians. The majority of American Protestants are Calvinists! Calvinism dead! It will cease to be both life and power, only when popular education shall give place to popular ignorance, when civil and religious liberty shall vanish, when the Republic shall be shattered into separate and warring nationalities, and when the very life shall have perished from government of the people, by the people, and for the people. But never shall such changes be. Oh, America! America! The sovereign hand of the Almighty rocked thy cradle, the eternal purpose sustained and nurtured thy founders, and we believe that the unchangeable divine decree hath ordained thee to be an indestructible union of indestructible States, the leader of the hopes of mankind, the majority of thy citizens servants of God and lovers of humanity, until the hour when God shall in truth dwell with men, and all mankind shall be His people.

THIRD DAY.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Friday, September 29, 1899, 10 a.m.

The Council met according to adjournment, and resumed its sessions—Rev. WM. BLAIR, D.D., Dunblane, Scotland, in the chair.

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

The Business Committee recommended, and the Council approved, that Rev. W. Lee Kerr, M.A., Kilwinning, should preside this afternoon; the Hon. A. J. Beaver, of Pennsylvania, this evening; and the Rev. Principal MacVicar, D.D., LL.D., Montreal, to-morrow morning.

The Rev. THOMAS BURNS, on behalf of the Committee on Reception of Churches, presented a Report, which was as follows:—

“The Committee on Reception of Churches begs to report as follows on the several documents remitted to them.

“The application from the Presbyterian Church of South Africa, accompanied with relative papers, was found in order, and, after consideration, the Committee agreed to recommend that the Council grant the application, and that the Presbyterian Church of South Africa be enrolled as a member of the Alliance.

“WILLIAM BLAIR, *Chairman.*”

On motion the Report was received, and its recommendation adopted. The Presbyterian Church of South Africa was thus admitted into the Alliance, and the General Secretary instructed to notify the clerk of that Church of this action.

Credentials from the Synod of Brazil appointing two delegates to the Council, were referred to the Committee on Reception of Churches.

The Order of the Day, the Report of the Foreign Mission Committee, was now taken, when the Rev. JAMES RENNIE, Edinburgh, in the absence of Rev. JAMES BUCHANAN, Convener of the Committee, gave in the Report of the Eastern Section, and which, being already printed (see *Appendix of Reports*, p. 95) and in the hands of the members, was held as read, speaking as follows:—

I regret exceedingly the absence of Mr. Buchanan, the Foreign Mission Secretary of the Scottish United Presbyterian Church, whose report you will find printed in the Blue Book, but, at his request, will draw your attention in a few sentences to its main points. These are five: The growth of the missionary spirit in the whole Church: the extent of the work done in the foreign mission field by the Presbyterian Churches in the Eastern section, of which a statistical *vidimus* is given: the development of native churches with the training of individual teachers, evangelists, and pastors: the relations of missions connected with various churches, and the development of woman's work in the mission fields.

Very naturally the report starts with reference to the growth of the missionary spirit in the Churches at home, for few can deny that one of the most marked features of the century is the growth of the missionary spirit in every portion and section of the Christian Church. Many evidences of this might be adduced, but I shall refer to one or two that may be regarded by some as somewhat insignificant, and yet, to my mind, are of great weight. For example, here is an interesting fact. During the last three years no fewer than five brethren from the mission fields have had conferred upon them the highest honor which it is in the gift of a Christian Church to bestow, namely, they have been raised to the Moderator's chair.

Then there is another significant fact. I have noticed that, in the reading of the names of the delegates to the present Council, the only name that was accentuated by applause, when read over, was the name of that venerable missionary, Dr. Paton, of Hebridean fame. Such things indicate the growth and expansion of the foreign missionary spirit throughout all sections of the Christian Church.

I shall not detain the Council by going over the statistics; yet they are of importance, and I have no doubt they will be read by many members of the Council. I shall summarize them in a sentence or two, that the Council may have an idea of what is being done by the different sections of this Alliance. For example, there are on the mission field to-day, of European agents, including ordained ministers, medical missionaries, and teachers, 1,099; native agents, 4,704; churches, 1,464; communicants, 145,942; day schools and colleges, 2,931. The contributions for foreign missions of both sections, the Eastern and Western, amount to about £714,000 sterling for mission work alone during the past year.

The only other point that I shall refer to is that which deals with Woman's work in the missionary field. This is a comparatively new

feature, not in the work of the Christian Church, for woman's work in the cause of the Redeemer; that is old, but the distinct organization of woman's work in regard to this matter. What men dare, it is said, they can do. We can alter that by saying that whatever women dare, they can not only do, but they do it.

You will pardon me for uttering a word or two in regard to the success of this work in the Church to which I belong. We are but a little sister compared with some of the Churches on this side of the water, but I am proud of my Church, and think that we stand among the Christian Churches of the Old World as second in regard to the missionary effort—the Moravians coming first, and the United Presbyterians second. Well, in our Church some three years ago, the ladies took in hand the Zenana work, and marked success has attended their efforts in extending the Gospel in the Heathen lands. The efforts of the male members of the Church have been quite eclipsed by those of the women of the Church. It can be said of their funds that which very seldom can be said of the funds of a Christian Church—they have money for almost everything. They do not have to go begging now. They hardly know what to do with the money at their disposal.

The Church to which I belong has not only taken its share of Foreign Mission work, but has actually made it part of our constitution, that the Church of Christ, by whatever name it is called, is bound to recognize as its first duty the extension of the Gospel of Christ throughout the world.

The Report of the Western Section (see *Appendix of Reports*, p. 101) was also held as read, and in presenting it, Rev. Dr. F. F. ELLINWOOD, New York City, said: I feel embarrassment in the fact that the Report is too long to be read, but it is already in the hands of the members of this Council. We have felt somewhat entangled in trying to keep clear and distinct the different lines of demarcation between the Presbyterian bodies here represented. For instance, we have the Presbyterian Church North and the Presbyterian Church South, distinguished only by a single letter of the alphabet; one is the Presbyterian Church, U.S., and the other is the Presbyterian Church, U.S.A. Then we have the Reformed Church in America, and the Reformed Church in the United States. Just how those two territories stand related to each other, and how far apart they are, is not stated. In addition to these, we have two other bodies which employ both words, Reformed and Presbyterian, and yet they differ from each other: one is the Synod of the Reformed

Presbyterian Church, the other is the General Synod of the Presbyterian Reformed Church. Now, none of these Reformed bodies would claim that they are any more reformed than the rest of us, but there is one comfort in the case, nay two comforts; we all hold the Reformed Faith, and we all observe the Presbyterian Order. With those two bonds we are safe and solid.

I think there is a prevalent idea that Churches of the Reformed Presbyterian Faith have been slower in this great missionary movement than some other denominations; the fact is, they were the very first. The difficulty, as in the Church of Scotland, was that many Churches did not send enough good and conscientious men to this work of Foreign Mission. They should have known that as Churches they were themselves missionaries, and have gone forth into all the earth and planted the standard of the Cross. Instead of that the whole first quarter of this century was spent by the Scotch Churches and the Churches of this country in work other than missionary work, so that it is only within a very recent period that these Churches have taken hold of the great work of pushing forward the Foreign Missions.

Then of late years we have come into separate ecclesiastical organization. All these bodies are now doing their work through their own direction and own support. We have come into that idea, and I might dwell upon the increased success which has attended this great change. But I want to call attention to the fact that just in proportion as we have adopted compact management we have at the same time grown broader and broader in our spirit of fellowship; and in this country Presbyterians are in the very vanguard of missionary work. The other day I read an advertisement of an International Transportation Company. It was accompanied by a map of the world, with the lines from port to port and city to city. Those lines, crossing each other at every imaginable angle, formed a perfect network of communication over the entire globe. If we could have such a map as that representing the different Churches here to-day, those of the Eastern and those of the Western Section, it would exhibit a perfect network of communicating lines over this whole earth.

Another point to which I would call attention is that in this Foreign Mission work we are coming more and more to the economizing of our forces and our contributions. We have now before us the grave question of how we shall carry on this work on the home side, how far we should utilize our co-operation, and how more and more we can simplify our work.

We are looking forward with larger and larger hope to the idea of more interdenominational community and unity. We believe that with the advance of the work of this century we shall go forward more earnestly to the accomplishment of the great ends which we are seeking for, for, though under separate denominational banners, we have yet one great end—the advancement of the truth in all the earth.

The Rev. W. W. BARR, D.D., Philadelphia, now read the following Paper on

RESULTS ACCOMPLISHED BY OUR CHURCHES IN FOREIGN MISSION WORK DURING THE NINETEENTH CENTURY.

By “our Churches” we are to understand, in this discussion, the nine Presbyterian and Reformed Churches in the United States and the Presbyterian Church in Canada. The communicant membership in these churches is a little over 1,100,000, with a constituency of about 7,000,000. The “Foreign Mission work” is the work done by these Churches in spreading the gospel in lands outside of those in which they are located, but specially in heathen or pagan countries, and this during the present century. This embraces, however, a view of nearly all their Foreign Mission work.

It is true that what was regarded as Foreign Mission work had been done from about the middle of the eighteenth century by the Rev. Azariah Horton, and from about the same time by that apostolical presbyterian, the Rev. David Brainerd, and following him, the Rev. John Brainerd. Their work among the American Indians was supported by presbyterians in this country, in co-operation with “The Society in Scotland for Propagating Christian Knowledge.” David Brainerd had said in prayer to God, “Here am I, send me. Send me to the ends of the earth if it be but in Thy service, and to promote Thy kingdom.” His missionary life lasted less than four years, for he died in 1747, at the early age of thirty. David Brainerd was succeeded by his brother John and by the Rev. Mr. Occam, but, the War of Independence coming on, the work was necessarily discontinued. Its numerical results were not great, but not a few of the Red Men of the forest were saved, and the influence of the lives of these missionaries, specially of the Brainerds, has stimulated the Church in this and other lands to more consecrated efforts in the new century—the nineteenth.

In this paper, we limit our view of the results of the Foreign Missionary work of our Churches to this nineteenth century because a century is a natural period to bring under review, and also because with the exception above noted, these Churches, as such, had, at the opening of this century, no Foreign Mission work in hand. We cannot excuse them for this, but their circumstances were different from ours. A new continent was opening up, and they had to plant the Church here; they had no immediate contact with the heathen peoples; and it may be added, that as yet the subject of Foreign Missions had received almost no consideration, and but little conscience, except in the case of one here and there in the Church, had been awakened in relation to it. Besides, we must remember that almost the whole world was then closed against the gospel. But we have seen the nations thrown open to the missionary. Our fathers at the beginning of the century were not without responsibility and sin. There is absolutely no excuse for us at its close.

I. RESULTS DESIRABLE.—If there were no manifest results of Foreign Mission work, the duty and obligation of our Churches would not be changed. The command of the Saviour is, "Go into all the world and preach the gospel to every creature." His promises assure us that there shall be results, and we labor in the faith of these; but our first and imperative duty is to obey His command and preach the gospel in all the world. Our attitude must be like that of missionaries who have labored long and waited. Judson was six years alone with his noble wife in Burmah before the first convert was baptized. During this period he was asked concerning the outlook, when his reply was, "Bright as the Promises of God." After twenty years of labor by the Baptists among the Telegus in Southern India, there was one church with nine members, one native assistant, and two schools with sixty-three pupils. All the world knows what results have come in that Telegu mission. Two thousand two hundred and twenty-two have been baptized in a single day. There has been nothing equal to this since Pentecost. Not less than 60,000 members are in the churches there to-day!

The agent of the shipping company that carried the Rev. Robert Morrison to China said to him on the eve of his departure from Boston, "So then, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese Empire?" "No, sir," said Morrison, "but I expect that God will." He waited seven years in China before baptizing his first convert; and in all his twenty-seven years of labour he saw but three or four hopefully born of the

Spirit. Eight years from that time the change that has been wrought in China began its course. Allen Gardiner was the last of a company of missionaries to lie down and die in South America. Near the spot where he breathed his last he had traced in his diary these words, "My soul wait thou only upon God, for my expectation is from Him" (Ps. lxii. 5-8). "Failure!" "Waste!" exclaims the world. "Triumph!" "Victory!" says the man of faith.

But while results are not the primary motive for engaging in missionary work, we cannot ignore them. We have a right to expect results, and the interest of the cause demands that we produce them. Dr. Lorimer, in a late address upon "The Economics of Missions," referring to this point, said: "Christianity has more than once vindicated its existence by its profitableness to society, and I presume that no number of evidences would be sufficient to establish its divine origin in the absence of this material credential." There is an impression that the Foreign Mission enterprise cannot stand test. It is intimated that the returns do not justify the outlay; that the income does not balance the expenditure; and that, considered from a practical standpoint, the effort to convert the heathen has proved a spiritual and financial failure. Some individuals may be heard to express themselves on this subject thus: "Missions are utopian, a day dream, a romance, adapted to flighty temperaments, but valueless to church and society. Business men have no time to bestow on such schemes." Others declaim against sending to heathen lands of money which ought to be spent on the poor at home. Gravely they propose the conversion of every one in our own country before we help the alien abroad. They are for home missions and common sense, and that sort of thing, and for work that will be actually remunerative.

We have to consider also the reports brought back in these days by unsympathetic travellers. These go hastily through lands in which mission work is being done, and come home to declare that they have not seen a single convert. They have not gone abroad to see missionary work, and they have not seen what they did not seek to see. Against the testimony of these, even Charles Darwin, prejudiced and sceptical as he was, could say: "The march of improvement consequent upon the introduction of Christianity throughout the South Seas probably stands by itself in the records of history." He bore like testimony as to the results of missionary work among the Terra del Fuegians, whom he regarded as the lowest specimens of humanity on the face of the earth, and in his last years was a regular con-

tributor to the funds of the society that was propagating the gospel among that degraded people.

It is not well, however, to regard as idle talk what is said by these opponents of Foreign Missions. We are bound to show that our labors are producing results commensurate with the physical and pecuniary expenditure put forth. We must prove by results, if we can, that the cause of Foreign Missions is the most beneficent for men and nations that any workers on the face of the earth are engaged in to-day. Results then are desirable.

II. WHAT NOW ARE SOME OF THESE RESULTS?—Time would fail to present all that could be told, and, many being spiritual and unseen, cannot be narrated, while reliable statistics will be found on pp. 113–126 in the *Appendix* of Reports presented to this Council.

The American Bible Society, in its 83 years, has issued 65,968,505 copies of the Sacred Scriptures. Last year it sent forth 1,380,892 copies. The Churches here represented have been large supporters of that Society, and have distributed, through their missionaries, thousands and thousands of Bibles and portions of the Bible. The Presbyterian Church in the United States alone received last year donations of 5,457 volumes. The figures and statistics thus given are only a very imperfect representation of the direct results of the Foreign Mission work of these Churches. But they show that the results are marvellous, and that all the expenditure of life and of money is abundantly justified. Think of the value of one soul, and then of the thousands that have been saved, and we begin to get some idea of the blessed results of our Foreign Mission work.

III. INDIRECT RESULTS.—The indirect benefits of foreign missionary operations can hardly be estimated. In considering these we will not forget that we contemplate results attained by mission work in general. But the Churches of whose work we now speak have certainly had their share in accomplishing the results referred to.

1. *Commerce*.—Think of the gain from Foreign Missions to commerce. One hundred years ago the commercial world did not believe that missions had anything to do with commerce. Then the East India Company refused to allow their ships to carry out pioneer missionaries, and when they reached that country by other means, they refused to allow them to land in their territory. Now all this has changed. It has become a recognized fact that in almost every instance the missionary has preceded and commerce has followed. Missions have uniformly elevated the people. Dr. Fellows has well said: "As peoples and nations become Christianized and civilized,

their wants are multiplied, they become greater producers, greater consumers, more industrious and enterprising, and actually return to the treasury of the world more than they cost."

2. *Progress of Science.*—Foreign missions have largely promoted the advancement of scientific knowledge. We boast of the progress of science in this century, and especially in the last half of it. How much of the advancement of scientific knowledge has been due to the foreign missionaries? Let the late Dr. Adams, of New York, answer: "I believe," said he, "that more has been done in philology, geography, and ethnology indirectly by our missionaries than by all the royal and national societies in the world." Prof. G. M. Powell said: "Probably no source of knowledge in this department has been so vast, varied, and prolific as the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without price, though it would have cost millions to have secured it in any other way." Agassiz said: "Few are aware how much we owe them, both for their intelligent observation of facts, and for their collections of specimens. We must look to them not a little for aid in our efforts to advance future science."

3. *The Uplift of the Nations.*—Mark the results also of missionary effort in the social and moral elevation of the nations in which missionary work has been carried on. No other so-called religion can be compared with Christianity on this line. Says Lecky in his *History of European Morals*: "The high conception which has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of vast and multifarious organizations of charity, constitute together a movement of Christian philanthropy which has never been paralleled or approached in the pagan world." In the same line Dr. Fellows speaks of the erection of hospitals, asylums, schools, and colleges. Dr. Fairbairn thus expresses what he had seen in India: "The Christian mind from without has set all the native forces working on new lines, under new forms, and towards ends which are not as yet apparent." Dr. Dennis says: "Christian missionaries may be regarded as the makers of the twentieth-century manhood of advancing races." "Augustus," of the *Observer*, remarks: "The contributions of missions to social progress are shown in individual character, in family life, and in humane and philanthropic tendencies."

If there were no farther results than those which are merely

humanitarian, Foreign Missions would be justified. Through their benign influence the race is being elevated, the life of multitudes is better worth living, and their physical, mental, moral, and social enjoyment is being vastly increased. The world is looking upward, and it is doing this by reason of the ministrations of foreign missionaries.

4. *Apologetic Value of Missions.*—Among the evidences of the inspiration of the Bible and the truth of Christianity few, if any, surpass those furnished by the testimony of foreign missionaries. Does the Bible teach that the race is involved in sin? Missionaries see this to be true. Is the statement by Paul in the Romans, of the condition of the heathen, a terrible one to contemplate? The testimony of missionaries is that it is true to-day to the letter, and the heathen confirm this by charging upon the missionaries that they themselves wrote that first chapter of Romans after coming and seeing them. Does the Bible teach the unity of the human race? Foreign Missions sustain this by many arguments. Does the Bible teach the confusion of languages at the Tower of Babel? Foreign missionaries have found many-tongued manhood answering to this Bible statement. The study of Philology by them confirms this. Does the Bible teach that Christianity is not an ethnic but a universal religion, that the Gospel is adapted to save any one in the human family that embraces it, however degraded? The Gospel preached among the nations has demonstrated this. Does the Bible teach that the believing acceptance of its gospel will transform and beautify any life anywhere in the world? Foreign Missions have proved that true in multitudes of instances—witness the Aneitumese of the New Hebrides and the Bushmen of South Africa. Does the Bible teach that the religion which it reveals meets the deepest longings of the human soul wherever found? Missionaries in all the world have seen this, and at the same time they have seen that no other religion meets this universal human craving. Christianity is the only religion that has proved itself inherently capable of becoming universal. Yes, Foreign Missions are a present, living, speaking demonstration of the inspiration of the Bible, and of the supernatural character of Christianity. We have to-day no better apologetic.

5. *Reflex Influence.*—This point is to be treated in a following paper, but I cannot forbear saying a word on it in this connection.

A century ago, when it was proposed in one of our States to charter a foreign missionary society, the objection was made "that it would export religion, whereas there was none to spare among

ourselves." There are some still influenced in the same way, but the century of missions has proved that, not only are the heathen benefited, but also that the Church is benefited through the reflex influence upon her of giving the Gospel to others. It has been shown that the more religion we export, the more we have at home, that the more the Church gives for Foreign Missions the more she gives for sustaining the Gospel and benevolent enterprises at home. There are few thoughtful persons who will not admit that the efforts made by the Church in this century to send the Gospel abroad have had a benign influence upon the life of the Church at home. So fully are men convinced of this that one has said, that "the pastor who is not interested in Foreign Missions should resign: the congregation that is not will die." Dr. Storrs has said: "Every Church not coming into this work of Foreign Missions becomes sluggish, inert, effete. We know beforehand that it will; and we know that every Church which enters into this work, and glorifies the Gospel by this effort to send it to other peoples of the earth, becomes strong."

It would not be difficult, in this connection, to show that the prosecution of Foreign Missions has been a blessing to our country. Sir William Hunter once said: "I believe that any falling off in England's missionary effort will be a sure sign of swiftly coming national decay." The same would be true of our country. True patriotism calls for the zealous prosecution of Foreign Missions. The missionary enterprise promotes the welfare of the Church and the State.

In closing, let it be kept in mind, 1st, That while we have been rejoicing over our Foreign Mission work, we have not reached the end. We have been laying foundations, and see but a small part of the structure. We have been sowing seed, and only a small part of the harvest has been reaped. Results are in the near future. That is enough. 2nd, Let us lay it upon our hearts that there is yet much to do. Nearly a thousand millions of our race have not yet heard that there is a Saviour! There are millions still in the lands into which our missionaries have gone who are yet unevangelized. Let us not speak great things; let us live them. While we delay the heathen are dying. Forward, then, as the Master calls! Cheer up, faint hearts! The light is rising!

"Out of the shadow of night
The world rolls into light;
It is daybreak everywhere."

The hour of adjournment having arrived, it was moved and

carried, "That the two remaining papers on the Programme be read immediately after the opening of the session in the afternoon."

The Rev. Dr. CUNNINGHAM, Edinburgh, on behalf of the Business Committee, now read, and the Council approved, the following acknowledgment to President McKinley for his great courtesy in giving a Reception at the White House to the members of the Council on the 27th inst. :—

"To his Excellency WILLIAM MCKINLEY,
President of the United States of America.

"SIR,—The members of the Seventh General Council of the Alliance of the Reformed Churches throughout the world holding the Presbyterian system, now in session in this city, desire to express respectfully their grateful appreciation of the honor done to the Alliance, and the kindness shown to themselves in the reception given at the Executive Mansion on the evening of Wednesday, 27th instant, by the President and Mrs. McKinley. It was a peculiar gratification to us to be honored by the President of the United States on the first day of our assembling, together with such a graceful and significant declaration of interest in the work of our Alliance, as tending to promote 'Glory to God in the highest and peace on earth.'

"May the blessing of the Supreme Ruler abide on all your labors as Chief Magistrate of this great republic, and in the home in which we found such courteous welcome and generous hospitality.

"J. MARSHALL LANG, *President.*

"G. D. MATHEWS, *General Secretary.*

"WM. H. ROBERTS, *American Secretary.*

"WASHINGTON, D.C.,
"29th Sept. 1899."

The Rev. Drs. Lang and W. Radcliffe were now appointed by the Council to wait on the President and present the letter in person.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,
Friday, 29th September 1899, 2 p.m.

The Council met according to adjournment, and resumed its sessions—Rev. W. LEE KERR, M.A., Kilwinning, in the chair.

After devotional exercises, Dr ROBERTS, on behalf of the Special Committee, read the following Memorial Minute in reference to the late Rev. Dr. Blaikie :—

The Rev. William Garden Blaikie, D.D., LL.D., entered upon his life-work as a minister of the Church of Scotland in stirring times, being ordained in 1843.

For upwards of a quarter of a century he labored as pastor and preacher—

first in a rural, and thereafter in a metropolitan charge. By his pulpit ministrations and his writings he gained such distinction that he was called by the Free Church of Scotland to leave the pulpit for the Chair, and to become Professor of Apologetics and Pastoral Theology in the New College, Edinburgh. With such distinguished theologians and exegetes as Principal Rainy, Dr. Marcus Dods, and Dr. A. B. Davidson for his colleagues, Dr. Blaikie served the Church faithfully and acceptably in the training of ministers and missionaries until the infirmities of advancing years constrained him to become Professor Emeritus.

Throughout a long and busy life Dr. Blaikie was a copious contributor to current and classic literature; while with all movements—educational, social, and philanthropic—he identified himself, and gave to them generous and effective service.

By this Alliance the name and memory of Dr. Blaikie will always be held in reverent and loving regard. Along with President M'Cosh of Princeton, Dr. Hall of New York, and Dr. Duff of Edinburgh, he labored in conferences and committees for the formation of a Pan-Presbyterian Alliance, and in 1875 he had the satisfaction of taking a prominent part in what has justly been described as "the first conciliar gathering since the seventeenth century of the Reformed Churches holding the Presbyterian system." At subsequent meetings of Council held at Philadelphia, Belfast, and London, Dr. Blaikie was secretary; and in 1888, when the Council met at London, he was elected First President of the Alliance, while in the same year his Church conferred upon him the highest honor she can award to any of her sons by placing him in the Moderator's Chair of her General Assembly.

When the Supreme Court of his Church was called upon to make up her list of delegates to this Council a place of honor was assigned to that of William Garden Blaikie, and there was a faint hope that the veteran Honorary Secretary might be able once more to cross the Atlantic in the interests of that catholic reunion which was so dear to his heart. It was otherwise ordered. On the day of the last session of the General Assembly he was stricken down with paralysis, and on the 11th of June he entered into rest. There was thus withdrawn from the service of the holy Catholic Church one of the most beloved and honored of her ministers, and from this Alliance one of its most active and valued associates.

The fine catholicity of his spirit, the variety of his highly cultivated gifts, the soundness and lucidity of his judgment, these will render his memory ever precious to the many brethren of all lands who knew him, and the memory may well prove an inspiration to those who are called upon to carry on that work to which so many of his years were consecrated, and with which his name will always be identified.

Rev. CHARLES G. M'CRIE, D.D., Ayr, in seconding the adoption of the Minute, made a personal reference. It had been his privilege to spend the last week, or what might be called Dr. Blaikie's last week on earth, under his roof. They had many conversations during that week, and the coming Council to be held in Washington, D.C., had a prominent place. No man held in his heart more firmly or more warmly the article *credo in sanctam ecclesiam catholicam* than

did Dr. Blaikie, and I think I may apply to him the lines of one of your American poets:—

“Green be the turf above thee, friend of my better days :
None knew thee but to love thee, nor named thee but to praise.”

The CHAIRMAN.—Dr. Blaikie's praise was not confined to Scotland. I had an opportunity of meeting several of the leading men in Cambridge just the day after he died, and there was not one who did not ask me if I knew him, and not one of them that did not express the highest appreciation of the character of him that is gone. I could not say less of Dr. Blaikie.

On being put from the Chair, the Minute was adopted by a unanimous vote, all the members of the Council standing.

The Rev. ROBT. BUCHANAN, B.D., Edinburgh, now read the following Paper on

THE INFLUENCE OF CHRISTIAN MISSIONS DURING THE CENTURY.

The adage that “Truth is stranger than fiction” has never been better illustrated than in the history of Christian Missions during the nineteenth century. At the beginning of the century a stillness as of death brooded upon the face of the world. *At home*, the mocking laugh of scepticism rang from end to end of Christendom. *Abroad*, national jealousy raised barrier walls between people and people; caste and race prejudice separated man from his fellows, while the gloom of barbaric cruelty and superstition cast its baleful shadow over heathen life. To-day, the gospel of Christ has again proved its fitness to elevate the most degraded as the most civilized of nations. Nations most diverse in type and character have been brought to recognize the supreme God, the soul destroying power of sin, the need of a Redeemer, the power of prayer, and the beauty of holiness. In India, the government which once prohibited missionary enterprise has freely acknowledged that no statistics can give a fair idea of what missionaries have done to raise the standard of moral and religious conduct in that land. In China, the breath of God has stirred the heavy waters. In Japan, the exclusion of the alien has given place to an advance of civilization distinctively Christian. In the Southern seas, the old altars of bloodshed have been cast down, and the spirit of murder replaced by the love of man. All over the heathen world tremendous upheavals have

taken place, so that the progress made in this century opens up infinite possibilities for the century that is to come. The whole attitude of Christendom to missions has changed. The names most honored in modern annals as the pioneers of progress and philanthropy are those of missionaries. England, which sneered at Carey, buried Livingstone in Westminster Abbey.

The field opened up by our subject is obviously too wide to be more than touched upon in a short paper. Still one or two aspects of the influence of Christianity upon the world of the nineteenth century may be noticed. Martensen in his *Christian Ethics* points out, that in heathenism *contempt of man* goes side by side with *deification of man*. A brief survey of the influence of Christianity upon these two sides of heathendom may not be uninteresting.

Christianity teaches the *dignity* as opposed to the *contempt* of man. Christ emphasized the value of the human soul. "What shall a man give in exchange for his soul?" He lifted the soul of man out of the mire in which it had been trampled and said, "Here is a pearl of the purest water." He emancipated the race by elevating the individual to a higher conception of human dignity and human privilege. And, on the other side, He taught that apart from the race the individual is nothing. The individual exists for the glorifying of God and the good of his fellow man.

Christian missions have opposed this heathen contempt of man *indirectly* by rousing the sentiment of Christian civilization against heathen wrongs and cruelties, and *directly* by instilling into the heathen themselves higher notions of human life and conduct in relation to one another and in relation to God. Foremost in this department of our subject is the crusade against slavery. Christian missionaries have been foremost in calling attention to this open sore of the world. They have labored where the blight was sorest, and have sought to lessen the miseries of the slave while teaching the duty of charity and kindness to the oppressor. Not only have they worked to mitigate the evil, but they have proclaimed in season and out of season the hateful wrong of it all. It has been their high privilege to have stirred the conscience of the world to its extirpation, and the advent of the missionary has been the prelude to emancipation. The two Anglo-Saxon nations, in particular, have had a prominent share in this crusade. Britain first led the way through her decree of emancipation, and afterwards by her fleet, patrolling the wide seas as the police of liberty. America, by the most gigantic war-struggle of the century, taught the world that the

accursed thing must be put out of the camp. In this Washington, Abraham Lincoln with his own right hand signed the decree which broke the shackles from 4,000,000 slaves. Had Christian missionaries done nothing more than to secure the abolition of this evil, they would have justified their existence as a humanitarian power of the utmost value. It was the preaching of the brotherhood of man and the Fatherhood of God, of the spiritual equality of all in the sight of God, of the infinite value of every human soul, that provoked the crisis. Either slavery or Christianity had to go.

Connected with this is the influence which Christian missions have had in regard to superstitious cruelties. Like the poor woman who had suffered many things at the hands of many physicians in the age of the quackery and charlatanism of medical science, so heathen nations have inflicted upon themselves untold tortures in their endeavor to propitiate the deities whom they ignorantly worshipped. Perverted religion has always displayed the utmost callousness to human suffering when inflicted in the name of God, and this, too, whether we regard the Inquisition of mediæval Christendom or the barbarities of heathendom. Only the voice of Christ, bidding us do to others as we would have others do to us, can stay these wrongs. The wholesale massacres, the smelling out of sorcerers, the offering up of human sacrifices, the cruel ordeals by which the innocent and guilty alike perished, the prolonged tortures of punishment, the groaning of the prisoner in his noisome dungeon, the atrocious practices of foot binding in China, of widow burning, hook swinging, and voluntary suicide in India, all—through the efforts of missionaries—either have been or are being made things of the past. The writing of their final doom has been already traced on the wall of history.

There is no more pleasing page in the annals of modern missionary progress than that of the efforts of medical missionaries to alleviate the pangs of suffering humanity, and through pain lead it to the peace of the Good Physician. Seizing the opportunities given them when the body is weakened by disease and the mind is most open to impression of good, they have gone down into the most repulsive conditions of life to soothe agony, restore health, and lead to Jesus. The infirmaries and hospitals, the homes for the sick and the outcast, are monuments to the honor of those medical missionaries who are the lineal descendants of Him who went about healing all manner of diseases. In inaugurating the reign of philanthropy from end to end of the earth, in carrying conviction

to the mind of the degraded and barbarous, in leading through experience of physical cure to the cure of the soul from sin, the medical missionary of the nineteenth century stands foremost as an agent of progress and civilization. To the heathen contempt for suffering man he has opposed the influence of Christian charity and healing.

But there is in heathendom a corresponding error in the *deification of man*. Against this, Christian missionaries have waged war. They have done so against parental absolutism in the family, and human self-sufficiency in religion.

In the Christian religion, the family is regarded as an institution which tends to the regeneration of society. Heathendom, on the contrary, gives to the head of the family unlimited power, and reduces its other members to the condition of dependants without any voice in the government of the household. The father can sell his daughters into a life of shame and punish his sons with the utmost severity whensoever they come in conflict with his will or caprice. The Christian religion places limits to the parental control. While it affirms the rights of the head of the family it places equal emphasis on his duties. It insists upon parental as well as filial obligation. It seeks to promote the mutual sympathy of child and parent, and to bind all the members of the family together in love, esteem, and common interest. Heathenism says, man is everything and woman is nothing. He has all the rights, she has none. Christian missions have proclaimed the equality of the sexes in the sight of God. Woman is not man's chattel but his helpmate, his fellow and companion. She is not to be at the uncontrolled disposal first of her father and then of her husband, but she is to have a voice in her own disposal in life. Heathen public sentiment is beginning to be aroused on the subject. The progressive party in India, Japan, and China are agitating for the education and the elevation of women. From every Christian household radiates the new sentiment that marriage to one wife is the original sacrament of completed manhood, that the sanctified mother is the ruler of the world and the best guarantee of the future. Christian missions have so worked by example and precept upon the public sentiment of heathendom that polygamy is passing into disfavor, societies for the suppression of child marriage are everywhere springing up, widow burning has been abolished by law, the disabilities of widowhood which had made the widow a social outcast and the easy prey to wanton passion are being broken down, the bitterness of the

enforced seclusion of women is being lessened. Christian missions have enabled women to grow in education, refinement, and self-respect, and have elevated the moral tone of society by inculcating in man the ideas of chastity and chivalry.

The teaching of Jesus has well been called "the coronation of childhood," and has led to the honoring, the blessing, and the consecrating of childhood wherever His name has been preached. Christian missionaries have fought against barbaric customs and superstitious brutality to secure protection for weak and helpless youth. They have appealed to long latent natural ties and affections which cruel use and wont had dulled, they have roused the conscience of society to the imperative need of caring for the child as the promise and potency of the future. The numerous asylums, homes, and hospitals for children are features of nineteenth century civilization, and are solely due to the introduction of Christianity. Infanticide is becoming less common; it is beginning to be regarded as discreditable for heathen fathers to sell their daughters to a life of shame; even heathen governments are erecting asylums for the care of the helpless and destitute young of both sexes. Orphanages everywhere follow in the track of the missionary.

Last of all the progress of Christian missions in this century is shown in the breaking down of the heathen deification of man in the sphere of personal life. Dr. Stewart of Lovedale once said that the need of Africa is a conscience. Christian missionaries have sought to arouse the conscience of heathendom. A new basis for personal character in his better moral environment has been created, and man has thereby been elevated to a higher grade of dignity and privilege. Not only has the selfishness of the natural man been interfered with, but his self-sufficiency has been disturbed, his conscience has been awakened, he has been brought to a sense of his sin. The work of Christian civilization is to restore man to conditions of greater liberty, but that freedom is only fully gained when man places himself unreservedly under the will of God in Christ, accepts the salvation offered through the Redeemer, and allows himself to be penetrated by the sanctifying influences of the Spirit. The voices from the heathen world are like infants wailing in the night and with no language but a cry, but they are the promise for the future in that they are addressed to Him who has all power in heaven and in earth.

REV. W. M^cF. ALEXANDER, D.D., Memphis, Tenn., then read the following Paper on

THE REFLEX INFLUENCE OF MISSIONS.

It was Charles Darwin who said, "The lesson of the missionary is the magician's wand." He said that, after seeing the civilizing influence of the missionaries on the lying, thieving, cruel, treacherous, murderous cannibals of New Zealand. And it was James Russell Lowell who said, at the Browning dinner in London, in answer to some who had aired their scepticism, "When the microscopic search of scepticism can find a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the sceptical *literati* to move thither and then ventilate their views." This is strong testimony to the *direct* influence of missions—that influence which the gospel exerts on any people who accept it. But the history of missions over three continents and the islands of the sea shows that it is none too strong. When we remember the map of the world at the beginning of the nineteenth century, and see how little had been done towards carrying the gospel to heathen peoples, and then look at the map of the world now and see how many mission-stations have been established and the effect they have had on the peoples round about them, we are constrained to say, "This is the Lord's doing; it is marvellous in our eyes!" For example, when Carey sailed for India a little over a hundred years ago, the fires of suttee were publicly blazing in the towns of Madras, Bombay, and Calcutta, and all over India—the fires of suttee, in which the screaming and struggling widow, in many cases herself a mere child, was bound to the dead body of her husband and with him burned to ashes; infants were publicly thrown into the Ganges by their own mothers as sacrifices to the goddess of the river; youths and maidens, garlanded with flowers, were murdered as sacrifices in Hindu temples before the hideous goddess Kali; lepers were burned alive; children hastened the death of their aged parents, thus forgetting natural affection; and thousands flocked to the swinging festivals to see the poor writhing wretches with iron hooks thrust through the muscles of their backs swing in mid air in honor of their Gods. "For all these scenes which disgraced India a hundred years ago," says Canon Hole, "we may look now in vain. And need I remind you that every one of these changes for the

better is due directly or indirectly to the missionary enterprise, and the spirit of Christianity."

Again, when the missionaries went out to the Fiji Islands, in 1835, they found them the darkest place on earth. The Fijians were savages of the most inhuman kind and cannibals of the worst description. Sir A. Gordon, an ex-Governor of the Islands, said, in 1879, "Out of a population of one hundred and twenty thousand, one hundred and two thousand are now regular worshippers in the Churches, which number eight hundred, all well-built and completed. In every family there is morning and evening worship. Over forty-two thousand children are in attendance in the fifteen hundred and thirty-four Christian day schools." The Church in Fiji is herself now a missionary Church.

Let these be specimens of the direct influence of missions on the heathen people themselves. This kind of work has been done in many places over the earth during the century just closing. And this missionary movement is one of the chief phenomena of this century of marvels. It has forced the Church to the front as the mightiest factor at work in bringing civilization, prosperity, peace, and happiness to the peoples of the earth. The success of missions has been amazing. In the beginning of the century there were only 170 missionaries in all the world, with hardly 50,000 converts, and an annual expenditure of only \$250,000. Now there are 4,694 mission-stations, with 15,200 out-stations, 11,000 missionaries, and associated with them 65,000 native Christian assistants, 17,441 mission schools, 1,500,000 native Christians, and annually \$15,000,000 are spent in the work.

But what reflex influence has all this work in the mission field had on the Church at home and on the nations in which the missions originated? Since it is a law of God as inviolable as the law of gravitation that no one can impart a benefit to another without himself being benefited thereby. Since this, then, is God's law, we may well expect that the sending of missions to the heathen to impart to them the greatest benefit that one man can give to another must have brought its reward to all the Churches doing so. The Nations have reaped reflex *temporal* benefits from missions, and the Church vast reflex *spiritual* benefits.

I. So great, indeed, have been the temporal advantages accruing from missions, that had they been recounted to a sceptic a century ago, when Carey's ship started to the heathen field, would he not have said, "If the Lord would make windows in heaven, might this

thing be?" Still, many able and learned men have grown enthusiastic as they have dwelt upon the temporal reflex advantages of missions.

Consider (a) their statements as to the enrichment of the science and literature of the world by the contributions of the missionaries.

The Rev. Dr. Lowrie shows the service of the missionaries to Geography, Geology, Mineralogy, Natural History, Archæology, Philology, Ethnology, History, Religious Beliefs, Education, Commerce, The Arts, &c., &c., and he confined himself almost entirely to the contributions of the missionaries of the American Board. If so small a number of missionaries have done so much for the advancement of knowledge, what might not be said of the contributions of the missionaries of all the world to these things? This claim of the reflex benefit to science and literature is not one born in the brain of a mere missionary enthusiast but one recognized by scientists themselves. Prof. Agassiz said, "Few are aware how much we owe them, both for their intelligent observation of facts and for their collecting of specimens. We must look to them not a little in our efforts to advance future science."

Such language is sufficient to establish the claim that one of the temporal reflex benefits of missions has been the enrichment of the science and literature of the world.

(b) Missions have resulted in the opening of many ports to commerce, and by civilizing the savage rendered human life safe. A man may now send his ship into many once hostile ports with no danger to her cargo, and he may travel around the world with no danger to his life. It was not always so. Magellan fell at the Ladrone Islands; Capt. Cook was murdered at the Sandwich Islands; ship-wrecked crew after ship-wrecked crew were tortured, and brained, and feasted upon by cannibals in all the Islands of the Sea; but now, wherever the missionary has gone, hundreds of ships come into port in safety while engaged in peaceful trade, and human life is respected. It is the missionary that has made it possible for even the infidel to visit strange lands and return with his life!

II. Let us turn now to the reflex spiritual benefits that have come to the Church from missions. These are so many, and, touching as they do the life, the doctrine, the duties, the worship, and the organized agencies of the Church, that it will be impossible to do more than mention a few of the principal.

(1) The greatest of these is the increased spiritual life, power, and activity of the Church herself, resulting from her missionary work.

In evangelizing others, she herself has been evangelized, and has been baptized afresh with power from on high. The voice of song and of supplication has swelled louder and louder throughout all her borders, and her activities have gone out into all the earth. She has learned that a blessing follows obedience to the Master's ringing command, "Go ye into all the world and preach the gospel to every creature," while the Church that disobeys, does so at her peril. History proves this. The living Church has ever been the aggressive active Church. She it is that prospers and has the presence of her Lord with her. This was true during the Apostolic period of missions, when the Church grappled with Judaism and entered into a death struggle with the Græco-Roman civilization, and conquered. It was true in the period of early mediæval missions, when Patrick went to Ireland, and Ireland returned Columba to Scotland, and Iona in the North became for centuries a centre from which not only Britain was evangelized, but her missionaries swarmed like bees on the continent, carrying Christianity, culture, civilization, and learning into Switzerland, Italy, Germany, and France. It was true in the Reformation times. The Reformation has been called the preparation for missions, but rather was it not itself the mightiest of home-missionary movements rescuing the everlasting gospel from the perverting clutches of a paganizing Church, and holding once again the water of life to the thirsty lips of nations who had lost all of Christianity but the name? Was ever the Church more alive than during the Reformation struggle, not in the foreign field but the home? Protestantism conquered, and enthroned once more the Bible as the only infallible rule of faith and practice. It has been pre-eminently true of modern missions that the missionary Church has been the one blessed at home. The Church that refuses to engage in missions dies, intellectually, morally, and spiritually. Why should such a Church live? It has lost the spirit of Christ, it has no self-control, no self-denial, it is self-indulgent, selfish, and in the kingdom of God all selfishness must come to an end somewhere and somewhen. By the work the Church has done to evangelize the heathen, she has kept herself alive.

(2) Missions have caused the Church to realize that she is a debtor both to the Greeks and to the Barbarians to preach the gospel unto them—that this is the chief end of her existence. The feeling of obligation is a very strong one. It was this that made Paul feel that he owed the gospel to every man he met and which sent him over land and sea to preach to every man. Even when in

prison he preached the gospel to the soldier to whom he was chained till the Praetorian Guard were more or less evangelized by the imprisoned Apostle. It is this feeling of individual responsibility to God for the unevangelized world, whether at home or abroad, that missions have aroused in the Church. This is seen in her preaching, her prayers, her songs, her liberality in giving, and in the multiplied agencies she has brought into the field in order to discharge this obligation to God. To-day, the mind, the heart, the activities of the Church are all concerned about missions. A hundred years ago these things were not in all her thoughts. The great Missionary Societies, Bible and Tract Societies, Boards and Committees of the Church, together with a multitude of smaller societies in individual Churches all over the land, all working and praying for the coming of the kingdom of God, have been brought into existence by the mission work, thus increasing the organized agencies of the Church. She is now indeed the Church militant, assaulting the kingdom of darkness throughout all the earth. It was in 1831, at Baltimore, that Dr. John Holt Rice, in advocating cutting loose from voluntary missionary societies, thrilled the Assembly by introducing the following resolution: "Resolved that the Presbyterian Church in the United States is a missionary society, the object of which is to aid in the conversion of the world; and that every member of the Church is a member for life of the said Society, and bound in the maintenance of his Christian character to do all in his power for the accomplishment of this object." That stirred the whole Church, and brought to the attention of American Presbyterianism, as never before, the chief end of the Church's existence. We execrate the deed of him who having in his bosom a pardon for the old Covenanter kept it to himself and let him go to the scaffold. And the Church—God help her! has in her hands a pardon for all the world sealed with the blood of the Son of God. What shall be done with her if she keep it to herself and refuse to publish it?

(3) Missions have given to the Church her most effective apologetic.

Some of us are getting tired of theoretic apologetics. The arguments are well enough to strengthen the faith of those who already believe, but the unbelieving world, standing by and waiting to believe, will never be convinced till brought face to face with practical Christianity. The Church must point to *victories* before she can stop the mouth of unbelief! And where can she show such victories as on the mission field? The living, breathing, Christian, now a humble

follower of Jesus, who was once a savage, a cannibal, a blood-thirsty, cruel, filthy, obscene, brutish man who stands there in the court of the world and with uplifted hand swears that the change in him was caused by the gospel of the Son of God is a fact—an argument that cannot be ignored. Infidelity herself must be dumb when pointed to such trophies from the mission field. The work of John G. Paton in the South Sea Islands, as an apologetic for the truth of Christianity, is unanswerable. This is true whether you direct attention to Paton himself reproducing the life of his Master on earth, or to his faithful converts in the witness their lives bear to Jesus as their Saviour. The same is true of Mackay in Uganda, and of many others.

Christianity has nothing to fear from science and learning. She is the mother and patron of these. She planted the universities, and taught men letters. She has conquered all the best races of history in the past, the intelligent and the progressive; but in the nineteenth century, she has been face to face with a greater problem,—Can Christianity conquer at the bottom even as she has conquered at the top? Can she humanize, civilize, Christianize all tribes and peoples, even the lowest of the low? Her Master committed her to this task when he said, “Go ye into all the world and preach the gospel to every creature,” and if she fail here, she is not from God! Fail she cannot! Already, she *has* reached specimens of the lowest of the low, in the Hottentot, the Bushman, the Head-hunter of Borneo, the Fuegian, and the cannibals of the South Sea Islands. The Portuguese can no longer maintain that the Hottentots are a race of apes incapable of Christianization. Christianity stooped to the Hottentot and lifted him from the dog’s place to the place of a man. So in Madagascar. Indisputably, she has conquered at the bottom as well as at the top.

When the world asks of Christ, “Art thou He that should come or do we look for another”? He points to the mission work in all three continents, and the islands of the sea, and says, “The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.” What greater proof can the world have than the missionary work of the nineteenth century that verily the *Lord* has come. We look for no other.

Rev. J. M. HOWARD, D.D., Waynesburg, Pa., now read the following paper on

WOMEN'S MISSIONARY SOCIETIES.

The task assigned me is to present "a concise historical statement of Woman's Missionary work in each of our denominations, with suggestions as to what can be done in the way of progress."

We must begin with genesis; woman's missionary work has its genesis and warrant in the very nature of the Gospel, and in the deepest need of humanity.

From the beginning woman was an honored instrument and helper in the work. On the Day of Pentecost, among the 120, were "the women and Mary, the mother of Jesus." The tongues of fire sat on them also; and so the prophet's words began to come true, "Your sons and your *daughters* shall prophesy."

The Gospel thus reveals woman as helper in the work of preaching the Gospel and saving the world. In the new spiritual kingdom there was to be "neither male nor female." The three great barriers—race, caste, sex—which had excluded some from access to God, and from the right and obligation to be His servants, were broken down. Henceforth man and woman were to stand on the same level before God. Woman has as direct access to God as man. Her right, duty, and obligation to be God's messenger and missionary is just as binding. The "go ye into all the world" is not limited by sex. Woman's missionary work, therefore, has its origin and warrant in the very nature of the Gospel.

But it has a deeper root in the nature and needs of humanity. The divinely ordained unit of human society is the family, and of this unit woman is the essential factor. The home is the holiest sanctuary, and in it woman is teacher, priestess, and queen. Her voice and influence shape the first thoughts and final destiny of men. Transform the families and you transform the nation, and you cannot transform them in any other way. Homes can be reached only through woman. Only women can carry the Gospel into the home life of the heathen. This truth, which ought to have been evident *a priori*, has been reached in the history of modern missions by actual experiment. In almost every foreign field the work came to a place where it could not go forward without woman's help. "A human cry appealing expressly to woman's tenderness sounded out from the black heathenism of ages old, lost, vast, awful,—the heartbreak of motherhood, the stifled cry of distorted childhood. Women and only women could meet the need." The imprisoned in the harems and zenanas of Turkey and India could never

receive light and healing unless their Christian sisters came to their help.

The wives of missionaries were the first to hear and respond to this call. "Foreign missionaries and their wives," said Dr. Lindsay, "have taught the home churches the value of women's work." "The presence of the missionary's wife," said a missionary from Cape Colony, "has been the first lesson of Christian life and love" to the natives. The oldest existing woman's missionary board in England, "The Society for Promoting Female Education in the East," was founded in 1834, in response to an appeal by the Rev. David Abeel of the American Board. Similar appeals led to the organization of woman's work everywhere. The very nature of Gospel work among the heathen, and the crying needs of the degraded peoples, compel the Church to commission women as Christ commissioned them at the first.

But we must not suppose that women were not active helpers in preaching the Gospel before the nineteenth century. From the age of Dorcas and Priscilla and the four daughters of Philip, who "did prophesy," down through the centuries women have been helpers and teachers. But special organization began with the dawn of this century, and Women's Missionary Societies have grown in number and wide-reaching influence, until to-day there is a general Woman's Board or some equivalent organization in almost every denomination of our Protestant Church.

In the United States the work began, not only in New England and the Old Middle States, but in the South and West, early in the century. We read of a "Boston Female Society for the Diffusion of Christian Knowledge" in 1801. The American Board in 1812 received a contribution from the "Woman's Foreign Missionary Society" of New Haven, Conn. A similar society was reported in New York City, 1814; at Tallmadge, Ohio, 1816; at Derry, Pennsylvania, 1818. Dr. B. W. McDonnold, in his *History of the Cumberland Presbyterian Church*, mentions two "Ladies' Missionary Societies" organized in 1818, one in Tennessee and the other at Russellville, Kentucky. Both were presbyterial Societies, and the one at Russellville was for some time the central board through which the infant denomination made its gifts to missions.

The direct contact of the British nation with heathen peoples in India and elsewhere made British Christians pioneers in woman's work for heathen women. So the earliest general Woman's Missionary Societies or Boards sprang up on British soil. The first was "The

Society for Promoting Female Education," founded in 1834. Next, "The Ladies' Society for Female Education in India and South Africa," organized 1837, in connection with the Free Church of Scotland. Its income in its fiftieth year was \$55,000, and it numbered thousands of pupils in its schools. In 1838 "The Ladies' Association for Foreign Missions, including Zenana Work," was organized in the Church of Scotland. In 1889 this reported 2500 pupils in its schools in India and East Africa. Other Presbyterian Woman's Boards and Societies in the United Kingdom are of later origin. "The Woman's Association for Promoting Christianity in the East" was formed in connection with the Presbyterian Church of Ireland in 1873, and the "Woman's Missionary Association of the Presbyterian Church of England" in 1878. Both these have important missions and schools in India and China. Another widely useful Woman's Society is the "Zenana Mission" of the United Presbyterian Church of Scotland, founded in 1880.

In the United States the "Union Missionary Society," composed of Christian women from six denominations, was formed in 1861. It now embraces fifteen States in its membership. Quickened doubtless by the influence of the Society, the women in at least five representative Churches organized denominational societies within the succeeding decade: Congregationalists in 1868; Methodists, 1869; Presbyterians, 1870; Baptists and Episcopalians, 1871. Other Churches were soon quickened into like organization.

It was during the first General Assembly of the Re-united Presbyterian Church of the North, at Philadelphia, May 1870, that steps were taken which resulted, in the October following, in the formation of the "Woman's Foreign Missionary Society of the Presbyterian Church." In the first twenty-seven years of its life this Society raised \$2,970,000. Its income last year was nearly \$154,000. Connected with the same Church are six other Women's Foreign Missionary Societies: "The Woman's Board of Missions of the North-West," founded December 1870; "The Woman's Board of Foreign Missions of the Presbyterian Church, New York," founded also in 1870; "The Woman's Foreign Missionary Society of Northern New York," founded in 1871; "The Woman's Presbyterian Board of Foreign Missions of the South-West," 1877; "The Woman's North Pacific Presbyterian Board of Missions," 1888; and "The Woman's Occidental Board of Foreign Missions," 1889. The income of these seven Boards last year aggregated \$330,000. Through them, since 1870, \$5,872,000 has been contributed for the support

of Missions. They have more than 300 missionaries in the foreign field, and have helped to build and support numerous schools, hospitals, orphanages, and asylums.

In the same Church there is also a "Woman's Board of Home Missions," which has in charge the school work of the denomination among the Alaskans, Indians, Mexicans, Mormons, and the Mountain Whites.

In the Presbyterian Church of the South, though there is no central Woman's Board, there have been for twenty-five years increasing numbers of local Societies and presbyterial Unions. In 1874 twenty-six such Societies were reported. In 1899 the number is 1000, and the contributions from this source have increased from \$2000 in 1874 to \$42,000 in 1899. There are about 25 presbyterial Unions in the 77 Presbyteries, and wherever these have been formed the local Societies are much quickened. About one-third of the money for Missions in this Church comes from these Women's Societies, and of the missionaries in the foreign field 85 are women and 66 men.

"The Woman's Board of Missions of the Reformed Church in America" held its first meeting in 1875. It supports missionaries and schools in China, India, Japan, and Arabia. Its income last year was \$33,000.

"The Woman's Board of Missions of the Cumberland Presbyterian Church" was organized in 1880, in response to an earnest appeal from missionaries in Japan. It has missionaries in China, Japan, and Mexico; also among the Chinese of California and the Mountain people of North Carolina. Its income last year was \$19,100.

"The United Presbyterian Woman's Missionary Society," formed in 1883, supports Missions in Egypt and India. Its women physicians have treated 40,000 patients. It also supports Home Missions and Freedmen's Missions. Its annual income reported this year was \$60,700.

In the Reformed Presbyterian Synod Women's Presbyterial Missionary Societies, working through the Church's Foreign Board, have existed many years, and two years ago a Synodical Board was organized.

In Canada there are three Presbyterian Women's Missionary Societies: "The Western Division of the Woman's Foreign Missionary Society," "The Eastern Division," and "The Montreal Woman's Missionary Society."

The Western Division was organized 1875, the Eastern in 1876. They are distinct Societies working in separate foreign fields, with missionaries in India, China, Corea, Demerara, Trinidad, and elsewhere. The Montreal Society was first organized in 1864 to aid in the work of French Evangelization, and was reorganized in 1882. It has twenty-five local auxiliaries, and lends effective aid to missions in India and China, also in the Klondyke and British Columbia.

All these societies are loyal to the Churches in connection with which they are organized. They work in subordination to its authorities, and nearly all of them are auxiliary to the Church Boards. Their object is not to exercise control, but to work for Christ and souls; to teach and heal.

What can be suggested in the way of progress? Only a beginning has been made even where this work is most advanced. How shall we carry out these beginnings?

1. Increase the number of active workers by organizing societies in all the churches, and encouraging all to join them. A church without a woman's missionary society should be as much an anomaly as a church without a Sunday school. All the denominations fall far below this ideal. It is said that but one-fourth of the Methodist women in this country are enrolled in their missionary societies. Less than one-third of the Lutheran churches have such societies. In our Presbyterian households, as a whole, not more than one-half or one-third of the churches have such societies; and where societies exist often but a fraction of the women are in them. Clearly, first of all, we need more general organization and fuller enlistment.

2. The women's missionary societies should be used to quicken the whole Church. We should so enlist the women as to enlist the men and the whole congregation. In the past, the work may have sometimes grown one-sided by failing to give woman her full share in the great commission. We must watch against the other extreme of leaving it all to her. Men are not to be excused but stirred to new activity. We need also men's missionary societies; or rather the Church itself should become a united missionary society for men and women. There is work which only women can do, but we must not forget that the work cannot go forward without masculine strength and courage and support. Missions are the supreme work of the whole Church. Women's missionary societies should become an instrument to quicken this great thought in the Church and in the world.

3. To become the quickeners of the Church these societies need,

themselves, to be quickened by interdenominational co-operation and fellowship. Nothing so warms the life in us as the touch and sympathy of others inspired by the same purpose and enlisted in the same work. Why, then, may we not cultivate the same widespread enthusiasm and co-operation among our missionary societies as that which characterizes the great Christian Endeavor movement?

4. Finally, we should organize in all our Churches a permanent missionary force to work in the home field. All betterment—social, moral, and religious—must begin or take root in the home. But woman is the home-maker, the home-transformer. The greatest necessity is Christian homes, and the one way to get them is through the ministry of woman; and the readiest agency is our women's missionary societies.

Neglected children are the product of deformed and perverted family life. The world's most crying need is to save the neglected children. This is woman's missionary work at home. At a recent Christian Convention in Chicago, a speaker said with force and truth that the Roman Catholic Church in America has won its victories "more by its white-capped sisters than by its black-cassocked priests." Our Churches need some such permanent force of consecrated women commissioned by Church authority to save the fallen, to rescue children, to minister to the sick, to help and comfort and save. Such workers would be a power second only to the ordained ministry. The world's greatest need is "mothering." It matters not whether these messengers of mercy be named deaconesses, or Presbyterian sisters, or only home missionaries; but we need, and the world needs, an army of Protestant women consecrated and commissioned for the service of Him whose touch was healing and whose word was life.

The Rev. WILLIAM BEATTY, D.D., Gujarat, India, then read the following Paper on

MISSIONARY METHODS.

The heathen world not only thinks on different lines and acts in separate grooves from the Christian, but it is resolutely attached to its own ways of thinking and acting, and is prejudiced against Christian doctrines and practices. The difficulties to be surmounted by the Christian religion are enormous, and in consequence the methods of propagating it must be suited to the work to be done, and adequate to its accomplishment.

1. *Methods.*—It is not allowable to propagate the Gospel by *force*.

This is contrary to the nature of the Christian Faith. Christianity is a spiritual religion. It consists in belief and conduct as well as profession. Its seat is the heart, and it touches the springs of our nature. He only is a Christian who is a believer, whose heart is changed and whose life is influenced by his belief. Transactions must take place between man and God, rather than between man and man.

2. *Nor by Fraud.*—Deception is contrary to the very nature of the Christian religion. Fraudulent means, such as bribery and deception, must be excluded, and the truth proclaimed in all its fulness and simplicity. Christ stands on His own merits. He must be acknowledged for His worth. His work in His life and death and resurrection will bear examination. Let it be tested.

The legitimate methods for promoting the kingdom of God are so numerous that there is no excuse for using any other. We believe there is a power in and behind the Gospel, which is invincible, but we know also that this power is communicated by natural means.

There is a message. There are messengers. The messenger carries the message to rational beings, who are expected to use their faculties. We are not to sit still because God is at our back, and expect miracles to be performed. He works by means, and He means that we also shall work by means. As God works by means and manifests His power in the use of means, I believe in using all legitimate methods for the propagation of the Faith, asking God to bless them and make them effectual.

Now methods which may suit Africa or the New Hebrides may not suit India or China, and *vice versa*; nor, what is suitable in one part of a country be suitable in some other part of the same. What is suitable for one race may not be suitable for another. Thus there is room for a great variety of methods of work, according to the country, race, and religion of the people among whom the mission works. The Apostolic and Scriptural methods, with variations to suit different countries, races, and religions, include all the Modern Missionary Methods. These are :—

I. **PREACHING.**—This includes all direct methods of evangelization; whether Street preaching, or in the Rest houses or Inns, or in house to house visitation, or in conversation. It includes itinerant work at great melas, or fairs, as well as the speaking to visitors at the Mission House. It does not cease with the baptism of converts, but is continued within the bosom of the Church. Under this head, too, may be placed efforts for the Literate of cities, in Public lectures on Christian and cognate topics.

Some Missionaries and Mission advocates would end here, making the preaching of the Gospel the only method. The Gospel in their view is to be proclaimed as a *Witness* only. When this is done Christian responsibility ends. But as long as a single soul has not heard the Gospel, on this their own hypothesis, their responsibility continues. He would be a daring theorizer and a foolish optimist who came to the conclusion that since the Gospel had been heralded in a village, or city, every individual there must have heard and understood the message, and therefore he was free from responsibility. Our Lord commissioned his disciples to *disciple* the nations. The preaching of the Gospel is the great means to accomplish this end, but it is not the only means; nor did our Master ever limit us exclusively to this method. There is another *quite as important*, and one which the Master Himself practised, namely, that of—

II. TEACHING.—This is known as the Educational Method. It includes the teaching of the Gospel in whatever way done. This is sometimes an adjunct to other kinds of instruction, religious instruction being combined with secular; at others, as is Sunday Schools, it is exclusive. It also includes the instruction of Christian converts in primary and advanced schools, and Divinity Halls.

This method as an Evangelistic Agency, when combined with secular instruction, has been much spoken against, and little understood. I myself have used both methods. I have been a street preacher all my missionary life, and have toured far and wide over my districts. I have also had charge of schools for primary and higher education; and after an experience of more than thirty years, I have come to the conclusion that *in India*, the Educational is the most effective way of spreading a correct knowledge of the Gospel. It is systematic. Its subjects are the most impressible portion of the community. The Scripture lesson is a daily one, and the whole plan of salvation unfolded gradually and fully to the young mind. Now it is hardly possible to secure systematic impartation of Christian doctrine through street preaching. The audience is ever changing; men listen for awhile, often out of curiosity, and pass on, without catching up the drift of the speaker. If questioned on what they have heard, they can give no clear answer. It is different in the class. Those who are zealous for their paternal faith dread the educational method.

This will be better understood from an illustration. Let us suppose that the Jains of India determine on the conversion of Christendom to their faith. "Mercy" is their watchword. To prevent the de-

struction of life is a prime duty. Sin is the taking away of life. You can easily imagine their horror when a race of flesh eaters comes to them with a new religion. There is one animal, whose life is peculiarly sacred—the cow. All sorts of murder are less crimes in their eyes than the slaughter of cattle. Butchers are to them the vilest and the wickedest of the human race. Now imagine the indignation, the *loathing* of these people to be offered a religion, in which blood and sacrifice are so prominent, by men whose enjoyment is the chase, to whom shooting is sport, and who not only slay their victims, but feed on their carcases! To convert such men to right ways of thinking and acting would surely be a work of great merit and a benefit to the world. They resolve on a Mission to convert Christians from their deadly errors and their soul-hardening customs. They select fields of labour, and immediately on entering on their crusade against the irreligion of Christendom, are confronted with the problem of methods—the best and quickest ways to accomplish their object.

They become street preachers, and the red-turbaned, white-robed men take their stand at street corners, and in our squares and open spaces. They organize preaching tours, and visit towns and villages. The story of the Strangers' Mission passes from mouth to mouth. Their object is not clearly apprehended, but this much is known, they have come to dispossess us of our Christian faith and supplant it by theirs. The more intolerant are prepared to take violent measures to prevent them attaining their object. The Government, however, protects them as long as they are law abiding. Their work goes on. The common people listen with prejudice, the educated with disdain. Except with a few, there is no approval. Even if the teaching is understood there is little inclination to accept it. Our people, however, won't much fear this sort of aggression, and don't trouble themselves over the matter.

But this is not the missionaries' only method. They use the Press. They print and distribute leaflets, tracts, and books containing their views. This arouses counteraction. The pulpit fulminates. The Christian Press condemns the mission, the missionaries, and their doctrines. But people buy the books, read, and study them, curious to find out the meaning of it all. Surely here is an effective method brought into operation in this propaganda.

But they don't stop here. Education is a passport to Government office, to power, and to wealth. The people are bent on office and emolument, and so are eager for education. This is the mission-

aries' opportunity. They see it and embrace it. They start schools, and give just what the people want—a good secular education. With this, however, they superadd their own peculiar religious views which the people would willingly dispense with but cannot. From time to time there are signs of success on the part of the missionaries, for some of their more courageous pupils accept the cardinal doctrines of the new religion, and make a profession of their faith. There is a scare. Pupils are withdrawn. The mission flag, however, is not lowered, and the few who come to school are taught carefully, and excel in their studies. The desire, on the part of those who left, for education, overpowers the supposed danger to faith, the pupils *return*, and the work goes on more vigorously than ever. The alarms are less frequent, the new religion is less dreaded, in fact it finds many advocates among those who in former times opposed it. A new generation is different from the old, more tolerant, less bigoted, and, in fact, impregnated with the faith of their teachers.

Now look at the converse. The case is much stronger when applied to the heathen world. *Belief* is not such a vital matter with a Hindu as it is with us. He may believe anything, as long as he conforms to traditional usages, and to the rules of caste. It is only when these things are infringed that the Hindu is recalcitrant. Hinduism is not *faith*, or *morality*, but *obedience* to the ceremonial law of his caste, and on the pain of social ostracism he may not *publicly* practice any opinion contravening the custom of his caste. But there is power in this assimilated knowledge which changes not only men's beliefs but their conduct. And from time to time men renounce tradition, custom, and caste, and publicly accept, in baptism, the new faith with all that it involves.

We can thus realize the power there is in the educational method, and how, from its inherent force, it has survived the attacks of those who would discontinue it, and employ only the direct heralding of the Gospel, as being the only Scriptural and Apostolic method.

III. THE HEALING METHOD.—Our Lord not only preached and taught, He healed the sick. There is no better pioneer of the Gospel than the medical missionary, especially where men are ignorant of the healing art. The confidence which the surgeon's skill, in saving life and promoting health, produces, is an excellent means of access to the heart. Medical missions need no advocacy. They stand approved from their self-evidencing usefulness. For reaching the secluded residents of the Zenana there is no better way than the medical. The door may be closed to the lady teacher and to the

Bible reader and visitor, but, under physical pain and distress, it opens its portals willingly and wide to the lady doctor.

IV. THE INDUSTRIAL METHOD—1. *Colonization*.—This method has not found so much favor as those already alluded to. It is one of those indirect methods often more fruitful than the direct. We of the Irish Mission have used it with considerable success. It is not enough to preach. The missionary must also gather in and protect the fruits of his preaching and teaching. New converts should be placed as much as possible in healthy spiritual surroundings. A low caste quarter, in a heathen village, at a distance from the missionary and the spiritual forces he is trying to strengthen, is not the best place to develop Christian life. If the young immature Christian Church can be raised in moral tone and Christian character, and advanced to a level from which there would be a voluntary effort made to Christianize the heathen around, such would be a powerful help to the Mission. Any means therefore for raising the Native Church, however indirect, should not be neglected.

We of the Irish Presbyterian Church have discovered a means for attaining this in our Christian village system. Many of our converts come from the low castes, whose occupation—weaving—is now a failing trade. The trend of their lives is to cultivation of the soil. The difficulty is to get land at reasonable rents. Here the Mission can step in and help the convert. We have done so by taking up tracts of waste land, valuable in themselves on account of the grass produced, and liable to no monetary risk, and on this land located Christian families, generally young people beginning life. For a year or two loans may be needed. These should be recovered as soon as possible, and rents collected from the first. When thrifty and industrious habits are formed, and the people realize that success and continued residence depend on their good conduct and industry, the success of the village is assured, and a good auxiliary to other sorts of mission work is formed. But all this must be done without the village becoming a financial burden on the Mission.

We have now twelve Christian hamlets and villages in our Gujarat Mission. They are all self-supporting, and some have credit-balances, which are useful for their further development. They afford a means for poor Christians earning an honest livelihood and becoming independent. The people are supplied with the ordinances of religion, and their children educated and reared in a moral and spiritual atmosphere. It is a missionary agency such as we would like to see reproduced indefinitely.

This kind of work, not coming under the head of direct aggressive missionary effort, has been carried out, independent of mission funds from home, by profits accruing from the lands taken up for cultivation and by private subscriptions.

2. *Technical Schools*.—Under this head come Printing, Carpentry, Metal-working, Tile-making, Weaving, and all sorts of manual labor. The aim of the missionary is to root the Christian Faith in the country, to let it penetrate and permeate all classes, trades, and professions. When it has entered the workshop, it spreads from shop to shop and town to town. The castes of India are guilds which combine to keep Christ out of trades and professions. Our plans must be laid so as to get Him in, and once He has entered their exclusiveness must become a history of the past.

To sum up. Missionary methods ought not to be restricted. They should have the widest possible latitude, limited only by what is wrong and immoral. I would say, use every method which is legitimate. Embrace every opportunity given by God. Enter in at every open door. Despise no kind of work. Let every power, with which God has endowed us, be employed for the furtherance of the Gospel. Neglect no method that can be profitably employed, and use all with the sense that sowing, planting, and watering only, are in our hands, the giving the increase in God's.

CHARLES J. GUTHRIE, Esq., Q.C., Edinburgh, Scotland.—I think in missionary addresses there is often a want of introduction of legal methods. When I, as a lawyer, have to deal with a case, it is also my duty to recognize that there is something to be said on the other side, and to deal with the objections on the other side, and not to ignore them. I am sorry to say that in my experience that method does not seem to be followed in regard to missions. Take Jewish missions. I think the position of the Church is not honest in regard to Jewish missions. I know personally a large number of excellent people who disapprove of Jewish missions, and a larger number of excellent people who take no interest in them whatever. Now, their objections to Jewish missions, based on the infinitesimal apparent result, need to be answered. I think there is a sufficient and conclusive answer to them, and that the objections arise simply from ignorance. But the objections are there, and I have never yet heard those objections fairly or fully met. Why should not these difficulties be met?

I make that observation because I believe the result would be what the result was in my own case—that it would be found that all

over the world Judaism is being undermined ; that day by day and one by one the Jews are being converted, and the time will come when the nation will be Christian. Go to Jerusalem, to the Jewish hospital there, and what do you find? The Lord's prayer. Why? Because it does not contain the hated name. Go into Rome, into the Jewish houses there, and you will find texts from the New Testament boldly put up above their chimney pieces on the walls, if they have any. Go to Edinburgh. I was asked to come and speak to the Jews. I went. Many of them were my friends. It was when they opened the new Synagogue two years ago. What did the Jewish rabbi, Dr. Adler do, but commence his discourse with an extract from one of my father's sermons! These things ought to be known, and if they were known there would be an enthusiasm for Jewish missions which I find at present does not exist.

I will close with this fact which it will take but a minute to tell. Such a fact should be known. There was a doctor in the British service in India, a Doctor Chandry. He was not a Christian. You could not tell what he was. He died, and in his will left £500 to the Free Church Jewish Mission. His will was questioned by his relatives. It was made on board ship. The Court of Law held that it was bad. His relatives were all Hindoos, every one. What happened? They paid the money to the Jewish Mission of the Free Church. And I may add this: If the will had stood, we would have had to pay 10 per cent. to the British Government by the revenue coming through the British Government; but coming through the relatives, we only had to pay 3 per cent.!

Rev. Dr. CHAMBERLAIN, Brazil.—I wish to say a word with regard to one point made by Dr. Beatty,—Education as a Method. I removed from St. Paul to Bahia, at the request of the Foreign Mission, in 1892, and found the work so vast that I reported to the Board that I would stay, if backed by a school. They backed me. At our first public examination, two years ago, the editors of the daily papers were invited, and the following day published such eulogies of our school that the Priests said that hitherto the Protestants had undertaken to convert them by preaching, and produced no effect; now they are undertaking to undermine us by their teaching, and are getting hold of our children; and they warned the people not to send their children to that school. I had occasion to go to the custom-house to get some trunks, and met there a man who had been twice Mayor of the City. He said that he had read the article of the Priest; that he was 50 years old, and he had never learned a

single useful thing from them. He said they called him an Atheist. Said he, you know what I am ;—the school-house is ready ; you can take it and make it what you like. I told him the custom-house was no place to talk about it, but for him to come to see me. He came. I said, we would not teach a school where the Bible was not as free as the grammar and arithmetic. He said he understood that when he made the offer, and we could propagate there whatever we liked. He said they call me Atheist ; they can call me Protestant, if they like. I said your people are all Roman Catholics, from the head of your department down, and while the men might not go to confession, the women would, and he would be intrigued. Another thing, said I, if I can get teachers for you, what guarantee have you that, should you die, your associates will continue the work. He said, I will make a contract that will bind everybody for three years. And this man, who has been twice Mayor of his city, and could be as many times as he pleased, but would not bend to political methods, has been denounced, but the denunciations have rolled off him as water off a duck's back. The Priests do not fear the preaching ; they do fear the daily teaching of the susceptible youth, and they have a right to fear it.

Rev. Dr. Ross, Newcastle, England.—I confess my great desire has been to receive some stimulus in regard to the work of Foreign Missions. The criticism has been advanced by Mr. Guthrie, that some of the objections commonly made to such work have not been stated and answered, and that the time has been given to papers which are purely historical and statistical, without any voicing in this assembly of the duty of the Church to push on all missions. What we want at meetings of this kind is a stimulus, and what is there to produce that but free discussion ? No matter what papers are presented, there should be a full opportunity for discussion on this important subject.

The greatest objection to missions comes from those that say that the heathen do not want them. That difficulty is to be answered. How do we treat our children ? Do we leave them alone in their contempt and disobedience ? We see in them the promise of something better, and use every method for awakening them out of this condition, that they may bring forth that which is better in their nature. It would be impossible for us to hear such papers as we heard to-day without feeling that Christ's Gospel has a world-wide destiny. We compare it to the ocean, and think of the ocean as shut up in its bed. But as we remember that the rays of the

sun are always lifting up the waters into the clouds, where they are carried hither and thither by the winds, and, coming to the mountains, fall down as rain and dew, so we must think of the Gospel of Christ. It is not confined to the Christian Church in its influence; but, lifted up by the rays of Christian love, it is borne hither and thither by Christian currents, and spread over the whole earth. The old slumbering nations of antiquity are starting up into newness of life. And this is the day of our opportunity. One note that should sound from here to-day is one of stimulus of Faith—faith that laughs at impossibilities, and says that it must be done.

R. R. SIMPSON, Esq., Edinburgh, on behalf of the Church Hymnary Committee, presented to the Council a handsomely bound copy of the new collection of hymns adopted for use in the Church of Scotland, the Free Church, the United Presbyterian Church, and the Presbyterian Church in Ireland.

The CHAIRMAN, in accepting the gift, courteously and suitably thanked the Committee for their kindness.

NEW YORK AVENUE PRESBYTERIAN CHURCH,

WASHINGTON, D.C.,

Friday, 29th Sept. 1899, 8 p.m.

The Council met according to adjournment, and resumed its sessions—the Hon. JAMES A. BEAVER, Bellefonte, Pa., in the chair.

After devotional exercises, the CHAIRMAN said :—

The men who are to speak to us come from the firing line, aye, from the skirmishing line of the missionary work, and the men who stay at home had better be heard by speaking as little as possible. We will proceed to hear from these men who are carrying the Gospel of Christ to all the ends of the earth. I am here simply to obey law, and those who are to speak are under the same law. Therefore, we will all remember that no speaker is to exceed eight minutes. I do not make the law; but I purpose executing it to the letter.

It is a great pleasure to me, as well as a great privilege, to present to this audience a missionary, the son of a missionary of honoured memory, and the grandson of a Chief-Justice of Pennsylvania, the Rev. William Jessup, of Beirut, Syria.

Mr. JESSUP described the changes in Syria since the arrival of the first missionaries. These landed in 1823, but on the threatened

outbreak of war between Turkey and Great Britain removed to Malta, as with a war-excited population of Moslem fanatics, their work was at a standstill, and their lives were in constant jeopardy. In 1830, however, they returned, when the entire Protestant population turned out to welcome them, doing so from a row-boat that met their vessel, said boat containing five persons—the whole Protestant population of the Turkish Empire at that date. To-day there are 75,000 Protestants in the Empire, converts not so much from Islam as from the various Oriental Churches. In 1830, the printing press and its office were in Malta. Subsequently, this was brought to Beirut, and has since then been earning money for the Board, turning out last year no fewer than 28 millions of printed pages. The Scriptures have been translated into Arabic, a version now sold all over the world. This has been called “America’s gift to the Moslem world,” as it had been prepared exclusively by the American missionaries in Beirut. At that same date, there were no journals of any sort in Beirut, and no persons to read them. To-day, sixteen journals are published regularly in that city. Then there were no schools, but when the missionaries started them, and obtained many scholars, the Moslem, Catholic, and Greek Orthodox parties were compelled, in self-defence, to do likewise, so that now there are some 15,000 children attending school in Beirut alone, one of the finest establishments in the city being the Girls’ School, built and maintained by the Government for Moslem girls. At first it was difficult to obtain scholars, but now in almost all the schools Moslem and Greek Catholic alike pay fees, the Moslems frequently paying a small extra fine to their Government for attending one of our schools. As for our congregations, these are gradually becoming organized, so that we have now three presbyteries—viz., Tripoli, Sidon, and Lebanon. Our educational system is well organized. Starting from the ordinary day schools for boys and girls, we have a series of High Schools, Academies, and Seminaries, with an Industrial School at Sidon, a College in Beirut, having a Preparatory Department, an Academy, a Medical College, under the presidency of Dr. Post, and a College of Pharmacy, in which at present 374 young men are enrolled. We have also a theological class under instruction. The medical work of the College in the different hospitals and dispensaries is very valuable, while Dr. Mary Eddy, the first woman who has ever obtained a medical diploma at the Sublime Porte, is doing a splendid work in our cities and on the frontiers among the Bedawe and robbers. As we tour about the country, we often receive new applications for

preachers and teachers, and such we dare not refuse. To do so would destroy the confidence of the people in us and in the interest of our Board in its work in Syria. While we are thus doing our own work, our relations with the missionaries of other Churches, especially those from Britain, are exceedingly cordial, and this year, the Free Church of Scotland has transferred to us its whole work in Schweir. What we see and what you hear, is but the fulfilling of the Master's words, "And I, if I be lifted up, will draw all men unto Me."

REV. DR. STEWART, Lovedale, S. Africa.—Within the limited time I have, it is not possible for me to give anything like a reasonable statement of what we have done even in one station in Africa; and yet, I am here to obey the law, and I will say what I have to say in two or three minutes. If I refer to material things, you will not think that only material things are there. Such are but the palpable and visible basis of things of far more consequence. But the visible tends to reveal the invisible.

At this station on its opening day then, there were eleven native lads. One was clothed in a sheep's skin. He has since become the first ordained man in South Africa, and was the first translator into Kaffir of the *Pilgrim's Progress*. That book is read in Kaffir to-day, and is what they call, splendid Kaffir. He died shortly after completing his work. Among those eleven lads, eight were European boys—white. These were sons of missionaries who could not obtain an education elsewhere. The station I refer to is called Lovedale, after the Rev. Dr. Love, one of the founders of the Glasgow Missionary Society, and one of the secretaries of the London Missionary Society. At that time the pupils had to be drawn into this school by presents—for Lovedale was an educational mission—of beads, buttons, and brass wire—trash. We also gave them food and other things. The people did not see why they should send children to sit in a house all day, and repeat the things that missionaries told them, and make their marks, without being paid for it. That was the beginning. To-day, there are seven hundred pupils instead of eleven, and they are not young children, but mostly young men and women. The range of education runs from A B C to Theology. There is a large number in the Normal department, from which we have sent out perhaps five hundred, to all the different missions of the country.

Let me tell you how they value education. These same people who had to be paid for coming to school, now pay for that privilege. The public in Great Britain were giving us more and more money for the work to be done, and we said, you must take part in it, and since

1881 we have reversed the system of fees. Instead of our giving beads and buttons and brass wire, they have paid us £41,000 sterling. If I were to stop here I should be ashamed, for that is only the visible, the material side.

When the mission was begun there was not a Christian in that valley. There are now two churches, one for the district lying outside the Institution, and one for the Institution itself. The one outside has a native pastor, who is now building his own church, while around him are numerous stations. Those two churches have 8000 members. The one outside is self-supporting. We do not expect the one inside to become so. The Christianity they have is like the Christianity found all over the world—there are better and worse—higher types and lower types. I will tell you one thing, I have often thought that if these men had been possessed of the advantages I have had, they would have been very much better men. The large use they have made of the little advantages they have possessed has put me sometimes quite to shame. We as missionaries learn many lessons that should lead us to thank God. That is not work that belongs to educational organization: that is divine work.

Rev. Dr. BOSMAN, Pretoria, South Africa.—I represent this evening the Dutch Reformed Church of the Transvaal—a Church that is Dutch not only in name, but in very deed. My mother tongue is Dutch; the language spoken in the home circle is Dutch, the language in which we preach to 2000 members and 8000 souls is all Dutch. The people are Calvinistic to the backbone, and are a Christian, Bible-loving people, who believe that it is God's word, infallible from beginning to end. Speaking from a moral and religious point of view, the Transvaal Boer stands equal to any people on the face of the globe. I do not mean intellectually, socially, politically: but I speak of higher things. In the Transvaal there are thirty-seven congregations, with thirty-three ministers, and a membership of 32,000. We have in our congregations—elders, deacons, and Sunday-schools, with 10,000 pupils. We have the Christian Endeavor Society, which is flourishing, and which is proving an immense help and assistance to ministers aiming at the salvation of souls. This Church was started in 1838, after we had crossed the Vaal River, but we had no minister until 1853. Then the first Dutch minister settled among my people in the Transvaal Republic, having the whole country, 120,000 square miles, for his parish. Until 1862 he was the only minister there, but in that year three other ministers came to the Transvaal to assist him. Since 1873 the door has been

open for our young men at Stellenbosch, where the Dutch Reformed Church in Cape Colony has a seminary, and out of which students have come up to the north. Not one of these brethren of the Transvaal Church is preaching to his congregation an adulterated gospel, and our people are trying to win for Christ a harvest. A wave of spirituality has come there because of the influence of Andrew Murray. All these young ministers are influenced by him. All sat at his feet, all love and adore him, and they have taken from him that spirit which presents the Gospel of Christ in a simple way. Our people will sit and listen to us for hours at our places of conference, and it is these people, so much despised and looked down upon, that we are trying to win to Christ.

Rev. WM. RIDDLE, M.D., Hakka Country, China.—I come from the English Presbyterian Mission in South China, and as I have been in the field just eighteen years, have had to take part both in medical and ministerial work or evangelistic work. I think I might say a few words about the Chinese themselves, and how they strike us.

You are all familiar with the statistics, and know what the conditions were when we went there first, and what these are now. I would not have you judge the Chinese from what you see of them in this country, although I am pretty sure you cannot have very much evil to say about them. They are a quiet, industrious people, and go about their own business. In China we have learned to like them and are interested in them. In the port towns you have the rowdy Chinese element; but as you would not judge England by the sailors whom you see at Hong-Kong, or judge any nation by the conduct of its soldiers and sailors and that class of people who go into port towns, so you cannot judge the Chinese by what you see in Swatow or Hong-Kong. When you go into the interior, you find that the Chinese are not an evil people. You hear about China breaking up. It is only the Government that is doing so. All the western nations have had dealings with that, and everything that has been done and could be done for China, has been done in spite of the Government. The Chinese Government may be said to be breaking up, but it is not breaking up in the sense that the people are to vanish. That is all in the future. What we are persuaded of is that it is a great nation, and has a great future before it.

Now look at your own country and see how it treats the Chinese. The success of these people here means that the Chinaman can live where another man will starve. That is an element in the question of the future. England and America are beginning to get luxurious,

and can no longer live in a primitive way, and this gives the Chinese a chance of beating us; and they will beat us in trade, by-and-by, if we do not take care. Those Chinese we are acquainted with are very like ourselves. Of course their brains are exercised in a slightly different way from what ours are; still, they are very like ourselves.

I would like to leave the impression in your minds that, though the missionaries have a great many faults to find with the Chinese, still we love the people. We are doing among them a work that we like, and that has a great future before it. If I were to go into the line of discussion adopted by the speakers who preceded me, I would say that we have a large native Church there; that our Mission has 6000 communicants, which would represent a native community of something like 20,000; that in recent years there have been accessions, and we have something like 27 native ministers. When the native minister is ordained, he is supported by his own congregation. None of the money that comes from England or Scotland goes to support these ministers. We have something like twenty such ministers supported by their own congregations, and we have 200 outside stations where preachers are trained by us.

One word I had almost forgotten. The Chinese like Presbyterianism; it suits their genius. Every Chinaman feels that he is an integral part of the Church. He wishes to make his Christian religion known, and every man and woman likes to make his or her belief known as a member of that body.

Rev. Dr. KYLE, Brazil.—Brazil, a Portuguese republic, covers one-half of the territory of South America, and contains one-half of its population. In 1852 this country received from Portugal her religion, her language, her customs, and her laws. So that Brazil stands to Portugal somewhat as the United States of America stand to Great Britain.

In the sixteenth century, John Calvin, together with Admiral Coligny, proposed to establish a mission in Brazil, and sent Huguenots to that country, but for three hundred years no further effort was made to establish Calvinism there. In 1849 the first missionary to the South American fields landed in Rio Janeiro, and to-day we have an independent Synod of four presbyteries and 6000 members. The growth has been a slow one, but little by little the American and the native missionaries have carried the Gospel into more than one-half the states of the republic, and established a native Church. That work was carried on by different methods—through tracts, through the Bible, through the Press, through the

preached Word reaching the hearts and lives of those who were drawn away by the errors of Romanism, and bringing them to the glorious truths of the Bible.

Brazil received her religion from Portugal, and that was the religion of Rome. For 300 years the doctrine of Trent dominated South America, and if there were any power in that system to elevate, it would have shown itself. But instead of elevation, we found degradation; instead of education, we found ignorance; instead of a religious people, we found a people who were sceptics and doubters. The Calvinism that entered Brazil in 1859 was the same Calvinism that went there in the sixteenth century; but the Calvinism that went there to-day has taken root and is growing.

Some years ago I received from your General Secretary, Dr. Mathews, a letter in which he used this language: "Self-governing Churches are the final reason for going to any heathen land. The chief end of a Christian Church may be missions, but the chief end of Christian missions is the formation of a native Church." Brethren, we in Brazil have come nearer to the final end of missions than any other mission in the Church. We have the self-governing native Church, which comes to you to-night seeking your greetings. The other night, one of the representatives of the Presbyterian Church in Canada said that there was but one Presbyterian Church from Toronto to the Klondyke. In Brazil there is but one Presbyterian Church from the Rio Grande to the Amazon. A presbytery had been in existence since 1866 in connection with the Assembly of the Northern Church; but in 1888 we thought the time had come when a self-governing Church should be established in that land, that each nation should have its own Church, each people the advantage of governing its own Church and adapting its government to its own needs. That has been done, with the result that Presbyterianism and Calvinism are now received by the Brazilian people. It was not right that the Presbyterians of Brazil should be under the control of the Presbyterians in North America, a people with another language and a people with another mode of thought. It is right that the native Church of Brazil should have the privilege of developing herself along her own lines.

Brazil comes to-night, then, with her greetings, and, as I said before, asks your sympathy and your help, because she needs it.

Rev. Dr. CHAMBERLAIN, also from Brazil, was the next speaker, and told an interesting incident of a Chinaman living in Bahia, who had been led to faith in Christ, but so long as he was under a debt

not yet wholly paid off, felt himself debarred from becoming connected with the Church. When it was all removed, he very gladly took this step, and sat down with his fellow-believers at the Lord's Table. After a variety of experiences that tried his consistency, a careless Brazilian whom he was serving became very sick, and during his sickness the Chinaman was very diligent in reading to him out of the New Testament, and at length had the joy of leading the dying man to trust himself in faith to the promise of a Divine Saviour.

Rev. J. G. PATON, D.D., New Hebrides.—As a representative to this Council of the Missionary Synod of the New Hebrides, I bring you fraternal greeting, with the prayer that God's blessing may rest on this Council and guide it in all its deliberations.

The failure of the banks in Australia reduced many to poverty, and for three years the existing drought has so affected business that incomes from mines and the mining districts have been reduced. They proposed to withdraw the missionaries from the New Hebrides, but I prayed them not to withdraw them, but to trust the Lord, as that work was dear to Christ. That mission was begun among a degraded people. The first two missionaries who landed there were eaten by the savages, and the next two were murdered. But these two had brought some twelve or fourteen young men and women to Jesus Christ. When the brother of Gordon, the missionary who was murdered, heard of the death, he vowed that he would seek the conversion of the murderers. He came and succeeded in founding a Church. But one day when he was translating the Acts of the Apostles, and had given the work to his assistant reader to see that it was grammatically correct, he too was killed.

The people of the New Hebrides are now a Christian people. We sometimes, often indeed, see people in these lands sit down to the table without acknowledging their thanks to the Giver of all things. There they are supposed to be heathen, but they give thanks to God, and are shocked when one neglects that duty. In some ways, they are better Christians than those who attend church here. They cook all their food on Saturday, so that there may be no cooking on the Sabbath. There are eight islands, where the inhabitants are entirely Christian. What is the result of the work? Forty years ago, when I joined the mission, there were two or three Christians on the island. Now, as I said, eight islands are entirely Christian; there are three thousand church members. Three hundred of those church members are teachers and preachers of the Gospel, earnestly helping us in the

work of God. When I joined the mission, the Gordons had been murdered, and there were several attempts to take my life. Again and again I have had to grapple with the savages. These are times when you need a personal Saviour, not only a Saviour on Calvary, who died long ago, but one who is now living and at the Father's right hand. If we obey His command, we have a right to claim His protection. If I had not felt that I was under His control, doing His work, I could not have been a missionary. But He says, "I have prepared a place for you."

Since I was here before, we have opened a good many new stations. Then we had very few teachers; now we have about 300; and these provide for 300 schools, and preach the Gospel to the people on the Sabbath, and one day in the week, on Wednesday or Thursday. We have placed these young men in different positions, until we have occupied many stations. We occupy 22 islands, and have the Holy Bible, in whole or in part, on all of them. When we have only a "portion" of the Bible, they say, Is that God's word or yours? If we should say, it is our advice to you; it goes for nothing; but if we can read God's words, and tell them they are the Jehovah's words, then they bow in recognition. We have the Bible translated in 22 languages; and those who once were cannibals, since they were brought under the power of the Gospel, have given £1200 sterling that they might get a complete copy of the Holy Book. They take the Bible with them when they journey, and they read and meditate upon it. You have no idea of the trouble they take to get the meaning of every verse. Those islanders are so grateful for the Bible that they pay for it. They have paid for all the 22 translations except one, and that was given by a member of the Church in Scotland. They paid £150 to print the New Testament; and two years ago, to show their gratitude to God for His mercies, they sent greetings as far as they could reach each other, and agreed to give Christ all they could for what He had given them; and they contributed that year £1300 sterling. Many of them maintain their own teachers, and they think that it is not only their duty to maintain them, but it is their duty to bring everyone that they can possibly reach to participate in their joy. If the Churches in America and in Great Britain were as earnest for the conversion of souls as are our native elders, the world would soon change!

I would like to say a word or two in regard to the mission I was filling when I was at the Toronto Council. We wanted a steamer. Our missionaries were eager for it. We appealed some years ago to

the people of England, and at once God's people subscribed £10,000 ; £6000 to be set apart to build a vessel, and £4000 to increase our stock. And with what we got on our last visit to America and Great Britain, we have been increasing our stock and organizing a training institution in which students are being trained as missionaries. Well, when that vessel came out to Australia, she entered upon the work of freeing us from intemperance. I was asked by a chief, Could you help me to prevent that American trader from selling the white man's fire water to my people? When they drink it, I have no power to control them, and it is making sad havoc among the people. At the Toronto Council I made the same statement, and claimed that America should join us. Person after person was willing to join. But some difficulty arose, and America has not joined that prohibition. England stands alone. The German and American traders can sell these things and take all the trade, while the English trader must sit by and look on. Surely noble America will join Great Britain in this prohibition, and prevent this ruin and loss of life to our natives.

Lately a good feeling has arisen between the United States and Great Britain. The prayer is, that that union may be drawn closer and closer, until the Union Jack and the Stars and Stripes are unfurled side by side on all burning public questions. The way God has blessed the arms of the United States by victories on sea and land shows that He is pleased with her undertaking, and that it was in accordance with His divine purposes. If our union could be consummated, and you could see your way to be one throughout the world, what an influence it would be for good. What evils it would prevent, and what a power we would have through this great country and Great Britain in carrying the joys of God's salvation to every part of the world.

FOURTH DAY.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Monday, 2nd October 1899, 10 a.m.

The Council met according to adjournment, and resumed its sessions—Rev. Principal MACVICAR, D.D., LL.D., Montreal, in the chair.

After devotional exercises, the Minutes of the three sessions of Friday were read and approved.

Dr. KERR reported on behalf of the Business Committee as follows:—

“1. Your Committee recommends that steps be taken for the holding of Sectional or Local Councils or Conferences on the European Continent, and that the arrangements for such meetings be remitted to the Eastern Section, together with the General Secretary of the Alliance as they are so near the Continent, but the Western Section should bear its part of the slight expense, and be represented in the Conference by some speakers. (*Appendix*, p. 137.)

“2. That this Council instructs the Eastern Section to continue its correspondence with the Australian Churches, with reference to the proposed Australian Sub-Section, and authorizes it to appoint a delegation consisting of the General Secretary and others, to attend the proposed union of the Australian Churches, and to convey the Christian salutations of this Council to the Churches then assembled.

“3. That owing to the Reception to be given by the citizens of Washington to Admiral Dewey on his return from the East, no meeting of the Council be held this evening or to-morrow forenoon.

“4. That the following brethren be requested to act as chairmen for the following three meetings of Council: At two o'clock to-day, Thomas Bell, Esq., London; at two o'clock to-morrow, Rev. Professor Hamill, Belfast; and at eight o'clock to-morrow evening, the Rev. Dr. Black, Marshall, Mo.

“5. That for the remaining sessions of this Council, the hours of meeting shall be from ten o'clock to half-past twelve in the forenoon, and from two to five in the afternoon, the evening hour remaining at eight o'clock, as at present.”

These recommendations, having been put separately to the Council, were, on motion, adopted.

Dr. KERR had now another recommendation to make. Brethren were aware that at Glasgow there had been a change in the usual

intervals between the Council meetings, so that, in place of meeting in the year 1900, it had now met after an interval of only three years. The Business Committee had carefully considered this matter of the interval, and had come to the conclusion that five years would be a more desirable period than three, and had instructed him so to recommend to the Council. It had been said that this year had been selected to avoid holding a Council during the year of the Presidential election. Well, when the Council met in Philadelphia, in 1880, election meetings were in full swing, and yet he did not suppose that the meetings of the Council in any way interfered with the election meetings nor the election meetings with those of the Council. It was quite true that if the Council met in 1904, there would be an election that year; but if the meeting were held in the early part of the year, and if the Atlantic continued to roll between Britain and America, he did not think that the Council would interfere much with their Presidential election, which would not take place until November. In fact, even if the Council should not meet till the fall, the election might get along without the presence of a few ministers. If the meeting were held in 1904, it would be twenty years before another meeting on the five years' interval plan would coincide with an American election, and so he asked the Council to adopt the recommendation of the Business Committee.

The motion having been seconded was carried, and the Council decided to adopt a five years' interval for the future, the next meeting to be held in 1904.

The Committee on the Reception of Churches now presented a report, which was as follows:—

“1. The Committee has had laid before it an application from the Reformed Presbyterian Presbytery of Pittsburg and Ontario for admission to the Alliance. Your Committee having examined the documents submitted to it, and conferred on this application with the representatives of the General Synod of the Reformed Presbyterian Church of North America, and with the General Secretary, agree to recommend the granting of this application, with the enrolling of this Church in the Alliance, and also that the name of the Moderator of the Presbytery, he being present, be added to the list of the delegates constituting this Council.”

On motion this recommendation was adopted and the Presbytery added to the roll.

“2. Your Committee has also had laid before it a commission from the Synod of the Presbyterian Church of Brazil, signed by the Permanent Clerk of that Court, appointing the Rev. J. M. Kyle, D.D., to represent it in this Council, and another commission from the Presbytery of Rio de Janeiro, and signed by the Stated Clerk of that Presbytery, appointing the Rev. Geo. W. Chamberlain,

D.D., to represent it in this Council, this commission being endorsed by the Rev. J. M. Kyle, D.D., as Moderator of the Synod of Brazil, appointing Dr. Chamberlain to represent the Synod of Brazil in this Council.

"After consideration, your Committee resolved that inasmuch as the papers laid before it contain no application from the Synod of Brazil for admission into this Alliance, nor any statement as to the conformity of its Doctrinal basis with the Consensus of the Reformed Confessions, the Committee recommend that the resolution of the Council at its meeting in 1896, and on previous occasions, be adhered to, and that a copy of that resolution be transmitted to the Synod, and that in the meantime the Rev. Drs. Chamberlain and Kyle be invited to seats as Corresponding members."

To this motion an amendment was offered by the Rev. Dr. Good, as follows:—

"Resolved that the Presbyterian Church of Brazil, although it has not complied with the requirements for admission into this Alliance in letter, yet has done so in spirit and in intention, and that it be admitted as a member of this Alliance."

Having been duly seconded, the vote was taken, when the amendment was carried, and the Synod of Brazil, in accordance with the same, admitted to membership in the Alliance.

The Order of the Day, the appointing the place for next meeting of Council, having now arrived, the Rev. WILLIAM HUTTON and the Rev. WM. WATSON, M.A., both of Birkenhead, presented the following invitation from the Presbytery of the Presbyterian Church of England in that city:—

"COMMON HALL, HACKINS HEY,
"LIVERPOOL, 16th March 1899.

"Which day and place, the Presbytery of Liverpool being met and duly constituted:—

"It was moved by the Rev. William Hutton, and seconded by Mr. Alexander Guthrie:

"That this Presbytery invite the Presbyterian Alliance to hold its next meeting in Liverpool, and that the Revs. William Hutton and W. Watson, deputies from our own Church, be authorized to present this request to the Alliance, at its meeting in Washington, in September next.

"Extracted from the records of the Presbytery of Liverpool by

"JAMES MELLIS,
"Presbytery Clerk."

The Rev. WILLIAM HUTTON, having read this invitation, added in support of it, that the Liverpool brethren thought it but right, both that the importance of Liverpool should be recognized by the Council by its agreeing to meet there, and that the importance of the Alliance and of its Council should be recognized by the Liverpool Churches putting the seal of their approval on its aims and work. Perhaps

the landing-stage in Liverpool was better known to many present than was the religious condition of their city, but the holding of a Council there would give such as desired it an opportunity of learning something about this. If Liverpool had a landing-stage and was associated with cotton and shipping generally, in the mind of many, yet there was a religious side of its life, and a Presbyterian one at that, which was entitled to their study. Liverpool, it should be remembered, was a city of 700,000 population, and occupied a very central position for all American friends purposing to visit the European Continent; in fact, it was the next door to New York. The Council has already met in a number of places, and the Liverpool brethren thought it but fair that their city should not be forgotten or overlooked. The Liverpool newspaper press had a good reputation, and he might promise the members that the proceedings would be well reported, and so, on behalf of his Presbytery, he asked the Council to comply with their request, and to accept their invitation.

Rev. WILLIAM WATSON, in supporting the request from the Presbytery endorsing all that Mr. Hutton had said, said that while the position of Liverpool in the Presbyterianism of to-day was hardly as prominent as it had been during the Puritan period of English Presbyterianism, yet it might be that the visit of the Council would work a change in that respect, and Liverpool be helped to become like some of those cities of Lancashire, which in the days of the Commonwealth had done such good work for the cause of religious and civil liberty in Great Britain. At Liverpool, the Evangelical Alliance had been formed in 1846, and since then many important religious meetings had been held there, so it was quite in line that the Council should now favor its people with their presence. He thought they might rest satisfied that the brethren would do what in them lay to make their meeting a profitable one. He was sure there would be no mistake as to the welcome its members would get.

The motion having been made to accept this invitation, Dr. LANG begged to second it, adding that he was quite sure that the members of the Council of 1904 would receive a most cordial welcome from the good people of that city. Those who might come from the banks of the Potomac would find those living on the banks of the Mersey a hospitable people; and from what he knew of Liverpool, he would venture to prophecy, that if the Council should meet there it would have one of the most successful meetings that had ever been held.

Rev. Dr. MATHEWS.—Let me add a word. Three different Presbyterian Churches are represented in Liverpool—the Presbyterian Church

of England, the Calvinistic Methodist Church of Wales, and the Synod of the Scottish Churches in England—and these three, I am authorized to say, unite in this invitation, which thus comes to us from the United Presbyterianism of Liverpool.

The motion having been put and agreed to by a rising vote, Dr. MATHEWS moved that Revs. William Hutton and W. Watson, with Samuel Smith, Esq., be appointed a Local Committee, with power to add to their number, to make the arrangements needful for the Council meeting.

A DELEGATE.—Do you not fix the month and date, or do you leave that open?

Dr. MATHEWS.—The precise date will be fixed by the Local Committee. I presume, however, that the Council will meet in the early part of the summer, so as not to interfere with arrangements which may be made by brethren from America for their summer travel, and yet as late in the summer as may suit the convenience of the Liverpool friends. I do not know what the social customs of Liverpool may be, but I think we may safely trust the selecting of the date to the Local Committee.

The Order of the Day having now arrived, the Rev. Professor J. W. BEARDSLEE, D.D., Holland, Michigan, read the following Paper on

RECENT APOLOGETIC METHODS AND THEIR TENDENCIES.

The late Rev. Dr. Talbot W. Chambers has defined Apologetics as the “Scientific defence of Christianity.” It seeks to justify Christianity by showing that the facts upon which it rests are true, and not exposed to the defects claimed by its adversaries.

In doing this it adapts its methods to the nature of the attacks, and we speak this morning concerning some recent methods of defence.

I. We note, first, the willingness of Apologetics to modify the form of its arguments, so as to avoid conflict with science and philosophy.

By the older methods the truth was stated with a lofty indifference to the facts, so that the recent discoveries in science seemed to weaken, if not utterly invalidate, the statement. The new method yields much in the form of an argument, if the truth be preserved. Thus, the old argument from design has been modified by the doctrine of evolution. A late writer says: “The principle of causality forbids us to believe in an uncaused beginning. It compels us to believe in

something eternal and self-existent wherein lies the ground of all other existence." And then he tells us that "The function of the argument from design is to establish the probability that the eternal something is intelligent." This reduces the force of the argument as a help in establishing the truth. But the writer assures us that the argument is actually strengthened by thus yielding, because the evidence of law and order, so universal and all-sufficient, brings stronger conviction than the old method of detailed study employed by Paley could ever produce.

So with miracles. Under the old Apologetics the miracle was a fact, the only demand being to define its legitimate place in the Christian system. Now, the controversy is over the question whether there can be a miracle, and if so, what benefit it can bring in the way of confirming our faith. Horace Bushnell says (*Nature and the Supernatural*, page 333): "The Gospel History, instead of being attested to us by the miracles, has them rather as a heavy burden resting on its own credibility." Even Prof. Bruce, in his recent "Apologetics" (page 376), says: "It must be confessed that miracles cannot be offered as evidences of Christianity now with the same confidence with which they were employed for this purpose by the Apologists of a past age. The difficulty now is, not so much that the miracle is impossible, which science affirms, as that we are unable to identify the facts which constitute the miracle." Notwithstanding, he holds that miracles still have a recognized apologetic value, because in the line of what we might expect when God makes a revelation of Himself to man.

In the same way, the tendency of Apologetics is to abandon the old ontological and teleological arguments, and to make almost nothing of the predictive element in prophecy, while increasing dependence is put on historical forms of arguments, and on the more subjective idea involved in "The Christian Consciousness."

Now, what is to be the effect of all this yielding? Does it imply that Apologetics is merely a servant whose business is to collect the crumbs left by science, and has nothing but crumbs on which to base her arguments? Must Apologetics wait until the last word has been spoken by science before she formulates her positions and defends them? Will not such compromising make unbelievers sceptical as to all the arguments adduced in defence of the truth, and cause the timid soul to lose all hope?

On the other hand, even if, out of regard to the demands of science which claims a gradual evolution of present forms out of

primal atoms, we give up the old form of the argument, can we not take our stand at the beginning of this process, or at the introduction of conscious life or the beginning of reason, and ask, How came the atom to assume this form? By what power did the process of evolution become possessed of the added quality of life or reason? Why has this process of evolution so steadily advanced to a higher moral character? The fact of design is as manifest here as in an organ like the eye or the hand, and thus while we change the form of the argument we lose nothing of its force.

The Christian Apologist does not need to wait for science to prove that its theories are correct, nor can he abandon his own methods of investigation to conform to the methods adopted by science. If Apologetics has any value it will maintain its own convictions and work along the lines best calculated to secure the results it seeks. To yield everything to the opponent, to adopt scientific standards of investigation, may be the virtue or the snare of our modern Apologists. So long as we yield the form because we are sure of the fact underlying it, we can afford to listen to the demands of science and philosophy; but when we surrender the facts, or belittle, or hide them because they cannot be used by science, then we make a fatal surrender, and no defence of the outposts will atone for thus abandoning the citadel of the faith.

II. A second characteristic of recent Apologetics is its treatment of the Bible. The older writers, planting themselves on the Scriptures as they found them, had a solid foundation for their arguments. They assumed that the traditional view as to their origin was correct, and had no hesitation in making their statements the basis of their reasoning, when anything was asserted in the Scriptures that ended all further discussion.

To-day all this is changed. Modern criticism insists that the text of the Scriptures must be revised. The old ideas as to authorship and date of books must be abandoned. Practically a new book is before the Apologist, requiring a new conception of religion both in its historical and ethical character. The entire basis upon which an argument must rest is thus so changed as to render the old methods inconclusive or misleading.

The treatment accorded by modern Apologetics to such claims is diverse.

Some refuse absolutely the claims of modern criticism and think themselves free to ignore its conclusions. But whatever may be the final verdict as to the work of the modern critic, we cannot evade the

fact that the fundamentals of Bible teaching have been questioned, and we cannot go on with our study of Scripture as though no such question had been raised. Whatever we may think of the canons of the newer criticism, the integrity of the men who advocate it, and the fact that their work is everywhere entering into the thought of intelligent people, demand that their claims be investigated, and the bearing of their study on the facts of the Christian system be set forth. It can no longer be ignored or waved aside as something foreign to legitimate Bible study.

Others accept these new theories as true, and insist that Apologetics shall enter upon a new and hitherto untried field, and Theology in all its branches be revised and its statements radically modified. The unquestioned assurance which characterized the older Theology, growing out of its foundation in an inspired and unerring Revelation, must give way to conditional forms of thought, and find expression in statements liable at any moment to be replaced by those embodying an opposite concept.

Something of what may be expected in this direction may be learned from those who have accepted the results of the newer criticism. The tone of doubt, the fear of any positive statements as to the nature or contents of Revelation, the readiness to minimize any supernatural features, and the persistence in giving what is termed a proper perspective of the truth, boldly contrast with the older Apologetics and produce alarm in those who cannot admit the accuracy of the work hitherto done by these critics.

Others, seeing the danger of wholesale methods, either of rejection or approval, maintain an attitude of respectful attention to what is being said, willing to accept what may be finally agreed upon as to the facts presented in the Scripture. The Apologist is not called upon either to accept or deny the truth of any theory. He has only to show how the admitted truths of Revelation stand related to each other. For the present, the historical conception of the Bible teaching must be assumed to be correct, and the Apologist may use its statement as such. Time enough to modify them when criticism shows that the proper interpretation calls for a different statement.

III. But the most serious problem before Apologetics to-day is the true position of Christ in the system of Christian truth. Under the old conditions of Theological study that question was easily answered. As the Son of God, Christ had all divine qualities; as the Son of Man he possessed all those qualities which adorn humanity. From His birth to His ascension these divine and human elements were every-

where recognized. Whatever He said was true; whatever He did was done with a wisdom worthy of His divinity. The question with the Apologist was to present a sufficiently exalted conception of the perfection of His character.

It is different with the Apologist to-day. The new methods of study have invested the character of Christ with a doubt which changes everything. We may not, according to the later critics, accept even the Gospels as a true account of what Christ said and did unless their statements are confirmed by external evidence, or commend themselves to our good judgment, or conform to the laws of scientific investigation. Hence we must not exaggerate the importance of prophecy: the mysteries of His birth must be discarded; His knowledge limited; His own conception of His position as the world's Redeemer reduced to the lowest limits; His power to read the future denied; and His resurrection regarded as nothing but a legend. The Christ left to us, after modern criticism has done its work, possesses scarcely a feature in common with the Christ of the older Theology.

When we look at the conclusions reached by many in regard to the character of Christ, the first impression is that, if they are correct, the corner-stone of our faith is gone, and irretrievable ruin must follow. If we may not trust our Gospels, what historical foundation is left on which to build a statement as to the character of Christ? If the modern doctrine of the Kenosis is correct, wherein does Christ differ in regard to His knowledge of man's condition, or of the source from which relief is to come, from other good men who have felt the burden of the world's misery? If He is not truly God, using that word in its most comprehensive sense, why turn to Him for help which none but God can give? The issue seems to be complete disaster.

But alongside of these forebodings the newer critics put the fact that many of those who rest in such conclusions still cling fast to Christ, and find in Him a Person worthy of their love and reverence. If we read such a work as *The Mind of Christ*, by the Rev. Thomas Adamson, we stand aghast at the manner in which he denudes Christ of those qualities which lead us to accept Him as our Redeemer, and at the same time we are profoundly impressed with the devotion with which he contemplates Him. Apart from his intellectual conclusions we find evidence of genuine love and faith. The evidence of the latter is as satisfactory as that of the former is disheartening.

Here, then, is the problem to the solution of which Apologetics must consecrate her best energies. How is the issue to be met?

The answer generally given by the newer critics is, that even when the facts are questioned or denied, one may yet accept Christ, and thus accomplish the purpose for which the Gospels were written. They tell us we must cease to lay stress on the acceptance of doctrines concerning Christ and exalt love for Christ. This is the spirit underlying the writings of Prof. Bruce. In his "Kingdom of God" and his "Apologetics" he carries us almost to the limit of abandonment of the old theological positions that he may find a standing-place for the modern critic.

But it must be questioned whether by so doing we do not find the residuum so small and characterless as to have no real value. Confidence is not inspired by one who seems ready to abandon his fundamental positions in order to meet the doubting half way. We may easily concede too much. We may so tie our hands that consistency will compel us to go over to the adversary rather than bring him over to us.

The better way is to institute a more rigid method for the establishment of the facts on which Christianity rests, and especially that we show that there is more in the argument than a mere matter of logic or history, that there is a form of demonstration which appeals to the moral nature, and then seek through history and philosophy to supplement rather than prove the conclusions on which we rest. It is easy to say the old Apologetics was too dogmatic. It is just as easy to see that an Apologetic without dogma can have no real value. To give up that for which the Church has always contended, thinking thereby to win the doubting to Christ, is altogether delusive. When we seek to win men to Christ it is because there is a reason for so doing, and that reason is found in the facts embodied in the creeds of the Church. There is no other reason for effort, and when Apologetics begins to minimize the facts, or to argue that they may be ignored or denied, and the same result be secured as when we build upon them, then does Apologetics advertise her own weakness and concede the victory to her opponent.

The Very Rev. Principal STEWART, D.D., of St. Andrews, now read the following Paper on

THE BIBLE AND RECENT ARCHÆOLOGY.

I am here as one who loves and reverences his Bible, and who would have that love and reverence placed on reasonable grounds. I

ask what Archæology, and especially what recent discoveries have to say, which has any bearing on the attitude that Christians should assume to Scripture, or upon the light in which they should regard it.

I should not have ventured to deal with this subject but for the appearance of some recent works which summarize all the facts which Archæological research has so far placed at our disposal. Among such works may be named Professor M'Curdy's *History, Prophecy, and the Monuments*; Professor Sayce's *Higher Criticism and the Monuments*; and especially two to which reference will chiefly be made:—*Authority and Archæology*—the portion of which referring to the Old Testament is from the pen of Professor Driver; and the *Croall Lectures* of my friend Dr. Nicol, of Edinburgh, who has just been appointed Professor of Biblical Criticism in the University of Aberdeen. Dr. Nicol's judgment is sound and healthy, while he has a keen interest in evangelical Christianity and the honoring of the Word of God. What he has not said in this direction I know cannot be said, and I take as the starting point of a few observations the material which he places in our hands. A few moments must be spent in giving some account of this material and the points at which it touches Biblical story. In doing so, I shall refer only to the Old Testament.

The fields of exploration dealt with are Palestine, Egypt, and Babylonia, and the time described as "recent" embraces the last thirty to thirty-five years. Taking first the results of Babylonian exploration, we find striking parallels between the Babylonian legends of the Creation and the Flood, and the corresponding narratives in Genesis. So remarkable are the *resemblances* that one is unable to maintain their purely accidental character. They are found even in a twofold form, corresponding with the double account of the Creation which we have in Genesis. Most interesting is it to find the Sabbath as an institution observed among the ancient Babylonians, with a Puritanic strictness. References to Paradise and the Fall are more doubtful, but the story of the Flood appears in circumstantial detail. The *differences* between the narratives are, however, quite as conspicuous as the resemblances. Picturesque and interesting as the Babylonian traditions are, they fall far short of the simplicity and beauty of the Biblical narratives, which seem instinct with the presence and informed by the very spirit of revelation and of God. Dr. Nicol admits that we cannot treat the Biblical accounts in isolation, and that there is no doubt of the claims of the Babylonian

legends in their present form to higher antiquity. It may be, indeed, as he suggests, that the Hebrew story is descended from a form of these narratives parallel with the Chaldean, but one with it at a period of which no trace remains.

The next point of interest as between the monuments and the Bible is in the history of the patriarchs. A certain treatment of the early history of Israel resolves the patriarchs into types and ideals, and deprives them of all historical reality. Here Dr. Nicol rightly points to the individuality of the characters themselves, the correspondence of their environment with that revealed by the revival of this ancient history, and the recovery of certain of the names associated with the history of Abraham, making probable the veracity of the narratives in which he figures. Thus we find confirmed the account given in the tenth chapter of Genesis of the distribution of the nations, and we learn of the antiquity and advanced civilization of Ur of the Chaldees at a period long anterior to Abraham. A most interesting point is the discovery that Melchizedek, the priest-king, did not hold an office of unique character, but was one of a class of which other instances are found.

In Egypt, again, are brought to light the remains of one of the most ancient civilizations of the world. And though the monuments may be silent as to the presence of the Israelites they show how faithfully the stories of Joseph and Moses reproduce scenes and incidents characteristic of Egyptian life. Take the case of Pithom, built for Ramesis II. by the children of Israel. "It is a very curious and interesting fact," writes Miss A. B. Edwards, "that the Pithom bricks are of three qualities. In the lower courses of these massive cellar walls they are mixed with chopped straw; higher up, where the straw may be supposed to have run short, the clay is found to be mixed with reeds—the same kind of reeds which grow to this day in the bed of the old Pharaonic canal, and which are translated stubble in the Bible. Finally, when the last reeds were used up, the bricks of the uppermost courses consist of mere Nile mud, with no binding substance whatever."

The Telel-Amarna Tablets reveal a high civilization in Canaan before its conquest by the Hebrews. It is seen that Babylon had extended not only its arms but its language and writing over all the region to such an extent that when Babylonian was superseded by Egyptian sovereignty the language of the former was "adopted by the reigning Pharaohs as the medium of communication between themselves and their allies and vassals and governors in those lands."

Dr. Nicol naturally makes a great deal of the evidence thus supplied of the extensive knowledge of the art of writing. Quoting Schultz, who speaks of the patriarchal period as "a time prior to all knowledge of writing, a time when in civilized countries writing was only beginning to be used for the most important matters of state," he truly says that it is impossible to maintain this position "in the face of the Babylonian love-letter (found among the tablets), not to speak of thousands of documents from a far earlier antiquity occupied with the commonest topics." It is not indeed too much to say that this point represents the most powerful check archæological discovery has given to the view of the early history and religion of Israel, which had been gradually growing up, mainly, of course, founded on literary criticism and general anthropological considerations. To this, however, we shall recur later. The correspondence further brings into view places like Tyre, Sidon, and especially Jerusalem, names which the Bible has made for us household words. The tablets also give interesting notices of the Hittites, a people figuring largely in Scripture, of whom, except from Scripture sources, little or nothing was till recently known.

It is impossible to trace at present, even in the most meagre outline, the points of contact between the history of the Hebrew monarchy and that derived from the Assyrian records. "It is only just, however," says Dr. Nicol, "to remember that the latter introduce difficulties which create fresh perplexity. The difficulty," he says, "it is true, is mainly chronological, but it is not reassuring to learn that the Biblical system of chronology is the less thorough and reliable of the two." Where the same events are recorded, particulars may be given in one source which are wanting in the other. Thus the death of Sennacherib, at the hands of his two sons, briefly described in 2 Kings, is accounted for by the discovery of the *Will* of Sennacherib, by which he leaves his valuables to Esarhaddon, his favourite son, thus rousing the jealous rage of Adrammelech and Sharezer.

Other inscriptions illustrate the greatness of Nebuchadnezzar's empire as we see it pictured in the Book of Daniel, and Belshazzar is once more established as a historical personage. The tablets of Nippur give a picture of life in Babylonia at the time of the Jewish exile; and the river Kebar, by which Ezekiel saw his visions, has been identified with a large navigable canal not far from Nippur. "This is, at present, the latest event recorded in the Bible to which Assyrian Epigraphy renders its testimony."

We turn now to the enquiry, What is the net result of all this research? We may admit that a great deal of the labor never would have been undertaken but for the interest which men had in the Bible. Hopes were entertained that in this way confirmation and illustration of its statements might be obtained, and yet it may appear that what was thus directly sought has been only partially achieved, while unanticipated treasures have been found upon the way.

1. One great result is that the bringing to light of two great civilizations, that of Egypt and that of Babylon, which had been so long extinct and forgotten—which flourished in the very lands where the drama of Israel's history was unfolded—has been of immense significance for the understanding of the Bible, and for deepening the impression of historical reality in connection with it. The background has been supplied to the history of the Hebrews. Many turns of the narrative assumed for their right interpretation a knowledge which has only recently come into our possession. Expressions and allusions, in the highest degree obscure, have been elucidated; manners and customs have been explained by the descriptions or by the pictured and sculptured representations on the monuments. The gain in this direction has been immense. New life and meaning have been imparted to many portions of Scripture. The life there depicted is seen to be a part of a still larger life, and takes its place in the historical evolution of the world. No doubt this change in the situation involves loss as well as gain. To those who have been accustomed to live with patriarch and prophet on terms, as it were, of intimate companionship, no historical telescope can bring them nearer. "The Bible," it has been said, "has opened the devout and fervid East to the wonder and affection and reverence of the West." Such familiarity as this no monumental commentary can ever intensify. But as the knowledge of history is diffused, and an insight into its laws attained, the people whose annals have no background become more and more shadowy and unintelligible. Then it is that the light which archaeology supplies is so welcome and so satisfying. Events no longer take place in an empty void, but on a stage crowded with human action, full of the play of human passions and ambitions. A link is established between that age and our own which can never more be broken. But with the new sense of reality there is a certain descent from the ideal to the actual, a fading into the light of common day. That atmosphere of uniqueness and mystery, which made the Hebrew story the appropriate home of miraculous interpositions and

of direct revelations, seems to be compromised by the introduction of ordinary causes ; and the whole is dwarfed by the discernment of the great world-movements, in the midst of which the history of Israel was developed. On the other hand, as Driver remarks, "the facts thus disclosed do not in any degree detract from the religious pre-eminence which has always been deemed the inalienable characteristic of the Hebrew race ; the spiritual intuitions and experiences of its great teachers retain still their uniqueness"—and, it may be added, the sense that they were men of like passions with ourselves, living amid social forces not unlike those which agitate our own times, gives to their religious experiences an informative and uplifting force, which enables us more readily to assimilate and profit by them. By modern discovery, in a word, the Bible has been made a more living book for us ; the object lessons by which God taught His people have been made more impressive, more easily translated into the language of our own times, and more easily applicable to our own circumstances and needs.

2. The desire and aim of many goes, however, much beyond this. They look to the monuments for what is called "confirmation" of the Bible, and this in a twofold manner. (a.) Besides the spiritual uniqueness of Scripture, it is credited with an infallible authority, inherent in the manner in which it has been received by men, extending not only to its spiritual utterances, but to its every statement as to matter of fact. Only if it could be shown that the writers had full and accurate knowledge of what they related, or that the influence of the Divine Spirit had preserved them from error, could the Bible be taken as the only rule of faith and manners. Now it must be confessed that of this kind of "confirmation," archæology has supplied comparatively little. A distinction has been drawn between the *direct* and the *indirect* evidence of archæology. The former establishes the particular event as having taken place ; the latter, generally, by means of analogy, makes it possible or probable. Of direct evidence, with the exception of the reference to Israel in the inscription of Merenptah, there is none prior to the invasion of Judah in the reign of Rehoboam by Shishak, king of Egypt ; "the first Israelites whom the monuments specify by name are Omri and Ahab" ("Driver," p. 151). Of indirect evidence, or illustration, there is a great deal. The monuments evince the correctness of the sacred writers in their allusions to manners and customs and topography. These cannot, however, be adduced as absolute evidence of contemporaneousness or even of historicity. In

the East, permanence of custom is the rule. Unless a particular custom did not survive beyond the period assigned it, minute accuracy in regard to it is of no value as evidence of date. References to language, ideas, and institutions do not prove that the narrative in which they occur was contemporaneous with the events recorded. That the name Chedorlaomer is a possible combination, meaning "Servant of Lagamar," an Elamite god, does not prove the existence of the monarch so called, still less of the patriarch Abraham. That Manasseh was taken captive, and afterwards restored to his own land, is rendered more credible by what is recorded of the treatment of a king of Memphis by Asshurbanipal, but this does not remove the difficulty attaching to the statement in Chronicles when compared with other Scripture references to Manasseh. We have already seen that on a comparison of the Assyrian with the Hebrew chronology, it is the former which has been pronounced the more reliable. It might indeed be possible to raise the question, Why should it be assumed that the monuments always tell the truth? Their writers had their own prejudices, their desire, for example, to glorify Assyria, as it has been said that allowance must be made in reading Chronicles for the priestly point of view, or in reading Kings for the prophetic influence. Only, if we doubt the monuments when they differ from Scripture, we cannot regard their testimony as conclusive when they appear to us to confirm Scripture. Here, as elsewhere, we must take the evidence available as we find it, and, by diligent study of its scattered fragments, endeavor to construct a picture as near the truth of history as these will allow. To this our responsibility extends, but there it necessarily terminates.

(b.) But apart from the design of proving the inerrancy of Scripture in minutiae, the monuments have been scanned with the object of deciding between the traditional theory and the critical reconstruction. Here it is evident that Archæology may be helpful. Whatever view is founded on an analysis of the documents alone must be liable to correction on many points, even if in general accurate. The facts and data, however numerous, are limited; and it is conceivable that as Renan found in Palestine a fifth gospel, so monuments and inscriptions may furnish an invaluable commentary on the written text. The literary criticism of the Old Testament may be checked at many points by reference to these abiding witnesses. It is not, indeed, thereby proved to be without foundation. Views may be modified without being radically changed. Canon Driver refers to the Tel-el-Amarna tablets, and is probably right in saying that "the critical

view of the structure of the Pentateuch, and of the dates to which its component parts are to be assigned, does not depend upon any assumption that Moses was unacquainted with the art of writing; it depends upon the internal evidence supplied by the Pentateuch itself respecting the elements of which it is composed, and upon the relation which these elements bear to one another, and to other parts of the Old Testament." But that critical view has been largely influenced by a theory respecting Israel's religion, of which a low stage of religious and social development was a necessary assumption, and of this the supposed ignorance of the art of writing was adduced as an index and confirmation. The opponents of the critical theory naturally, therefore, make much of the Telel-Amarna tablets. And yet it does not follow that because the few were acquainted with this and other arts of civilization, the mass of those who came out of Egypt were much raised above the level of barbarism, nor that among them traditions and even laws were not handed down orally rather than in writing, nor that such documents as they had were not subject to constant editing and alteration,—so that room is still left for the exercise of literary criticism. Canon Driver, indeed, claims that "the antagonism which some writers have sought to establish between criticism and Archæology is wholly factitious and unreal"; that "the monuments witness to nothing which any reasonable critic has ever doubted"; and that when, as in the case of Hebrew and Assyrian chronology, there is serious discrepancy between the Hebrew texts and the monuments, the evidence of the latter has been in the direction of confirming the conclusions at which criticism had already arrived,—that is, that a revised chronology substantiates the analysis which had already been made on literary grounds.

3. The truth is that, while recognizing to the full the value and interest of recent archæological discovery, while recognizing also with gratitude that keen interest in the Bible, and that anxiety to do it honour, which have given so great an impulse to such research, one cannot but see in the almost feverish desire for confirmation of received views, and the loud rejoicings when this or that fact seems to be established, an indication of a *latent scepticism*, or of a widespread uneasiness, which leads one to ask whether men have not been looking for an authority in regard to religious truth, which is unattainable? A similar, perhaps even more extraordinary instance of the same tendency, was seen in the welcome given to the late Professor Drummond's book, *Natural Law in the Spiritual World*. It seemed as if the Christian public believed that Science was getting

the best of it, and it was with a sigh of relief, even with a shout of triumph, that the intelligence was received that Science was beaten with its own weapons, its principles being only the tenets of faith in disguise. Let us remember that absolute certainty, in any other sense than the highest moral certainty, the firmest personal spiritual assurance, is in these matters beyond our reach. The regions of sense-experience and of historical testimony yield only a knowledge which is constantly progressive in range and accuracy. All the ways in which we can know God do not place even His existence on a basis of mathematical certainty. Why should we expect then, either from Reason, or Church, or Bible, an illumination and guidance free from difficulties? God *is* revealed in Nature in spite of all its imperfections; Reason testifies to Him notwithstanding all its aberrations; and the Church—sad though much of its history is—is seen to have been under the guidance of His Providence, and, on the whole, to have moved in accordance with His will. Not, therefore, upon the minute accuracy of every detail must the value of the Scripture records, as records, rest, but upon the evidence that they are the honest work of men taking the fullest advantage of their opportunities, writing sanely, and with a noble purpose. “The beliefs” (of the Hebrews), it has been said, “about the origin and early history of the world, their social usages, their code of civil and criminal law, their religious institutions, can no longer be viewed, as was once possible, as differing in kind from those of other nations, and determined in every feature by a direct revelation from Heaven; all, it is now known, have substantial analogies among other peoples, the distinctive character which they exhibit among the Hebrews consisting in the spirit with which they were informed, and the higher principles of which they are made the exponent.” History so written is not unworthy to be the vehicle of God’s message to the children of men. It is evident that the Spirit of Truth breathed a love of truth into the minds of those who honored God and were mindful of His Word, that they were quick to read, and careful to communicate the impressions which in intercourse with Him they had received. It is the God whom the prophets thus envisaged, it is the Christ with whom the Evangelists and Apostles thus entered into communion, whom we receive as our God and our Redeemer. We are thankful that the Divine Revelation is thus historically given, as we are saved thereby from the danger of having our religion evaporated into sentiment, or lost in the mazes of speculation; but the ultimate evidence of Divine truth is not external merely or even chiefly, it is

commended by its affinity to what is highest and best in our own natures, it is made certain to us by the witness of the Holy Spirit in our hearts.

The CHAIRMAN now intimated that discussion on the papers just read would be in order.

MR. SAMUEL SMITH.—The two papers that we have just listened to are very full of thought. It is quite impossible to handle them in five minutes. But I wish to call attention to one or two points from the view of a layman rather than of a theologian. There may be at some points light thrown upon the earlier portions of the Scriptures, with regard to traditions, yet it is impossible to retain belief in the Christian religion on the modern basis. We must receive the Scriptures as authoritative documents, as being what our Lord always taught—divinely inspired. Nothing is more certain than that He treated the Old Testament as the Word of God, and, if it is to be so revised as to make it an authority of human composition, His authority will fall along with it.

Some of the critics accept a small residuum of good teaching on the part of the good man, believing him to be one of the most unerring of human beings; but their method drifts to absolute unbelief, or, I should rather say, tends most powerfully in that direction.

In men there are always cravings for God; there are religious instincts to satisfy, but this manner of treating the Scriptures throws them into the arms of the Sacerdotal Churches. It makes most powerfully for the claims of the Church of Rome, for that is the drift of modern times, and the chief reason why so many devout souls are going into Sacerdotal religion. Man must suffer uncertainty somewhere; every soul that faces death and judgment in the world to come is uncertain, and the Scripture is the divine revelation on which we build our hopes for eternity. Man finds out, or thinks he finds out, that that foundation is of sand, and it is swept from him. He next falls back on the Church, and he falls back on that Church which proclaims itself infallible.

Now, I do not deny that there are possibly small points here and there where we have to reconstruct our ideas of Divine Revelation, and I think the great difficulty lies in the chronology of the Old Testament.

REV. DR. GERHART, Lancaster, Pa.—We have had two very complete and forceful papers which need no supplementation, but I wish to touch the last point named in the able statement made by Principal

Stewart. The Bible is a unique book, just as *Homer* is a unique book, as the Epic of the Greek people. There is none like it. As a unique book, it certifies itself to a judgment fitted to discern its genius. That is the law of judgment governing all literature. It requires a legal mind to pass judgment on a work on jurisprudence; it requires a Shakspearian mind and spirit to sit properly in judgment on Shakespeare. Whence do we acquire the gift, the ability to pass judgment on him, as has been done during the present century? We do it by the study of Shakespeare himself.

In the Old Testament we have the Messianic idea typified, prophesied, and adumbrated from beginning to end. That is the essential law of the book, taken as a whole. In the New Testament we have that form in reality, that prophecy fulfilled, as you have it not in any other book. No one can sit in judgment on this unique book, which is religious and spiritual from beginning to end, who lacks the spiritual insight. It has been said, cannot a scientific mind, like that of Huxley, a man of extraordinary scholarship, discern the truth? Not unless he have the corresponding capacity and perception to look into the truth. Natural science does not qualify a man to exercise judgment on Milton or Shakspeare, whatever may be his capacity and resources in the department of natural science. Two things, then, enter into this question: the self-authenticating force of the Bible and the New Testament in its fulfilment of all types and prophecies; I mean to say that that authenticates itself. But you must presuppose a spiritual mind.

REV. DR. BEATTY, Louisville, Ky.—We have now before us a very important and critical subject for discussion, presented in two valuable and able papers on cognate subjects appealing to the friends of Christianity at the present day.

In speaking of the last paper, it is necessary to have before our minds the attitude and aim of this department of theological study. We scarcely have the aim of Christian Apologetics before us to-day, with regard to theological studies or the assaults made from time to time against Christianity. We must discover, if we can, a more fundamental position, and provide, if we are able to do so, a scientific defence of Christianity, or science of the defence of Christianity, which shall put Christianity before all Christian men as self-evidencing all along the line.

Again, in regard to the special departments of discussion that come up, I think the modern attitude leads us to have before us a fundamental question. This question is, Are we to construe the

universe in terms of theism or in terms of some antitheistic theory? Having determined the method of defence and assault, that will raise all the questions before us, or that may be brought before the Christian mind—scientific, philosophical, and ethical—and we thus put the whole question in its right relation to Apologetics. Here we have the theistic and the antitheistic.

Next, it seems to me, is the question of the sacred records, the old Scriptures and the New Testament, and also the Person of the historic Christ. The debate of the present day presents the question, Are we to construe the sacred records, and the Christ of which these records speak, in a naturalistic or supernaturalistic way? That, to my mind, is a fundamental question in the debate. Having determined that, then all questions of historical criticism, of physiology, of religion or archæology, will fall into their right relation, and every apology for Christianity will do well to see what the real debate is in this wide and ever-widening field.

Rev. Dr. LAWS, Columbia, S.C.—It requires some courage for a man to open his lips on topics such as these before us, and to speak five minutes. The great question here is as to the supernatural element in our religion. Dr. Chalmers took the position and enunciated it, that we must understand that our Christianity is all true or abandon it, so that, under the subject of Apologetics, we have this postulate, that all truths are harmonious, and from the very constitution of the human mind, we can recognize and accept truth on evidence. It is a question of evidence from first to last, and Apologetics speaks to the advocate of Christianity on the assumption that it is true; and, if it is true, all assaults on it are answerable if we can get command of the evidence.

Christianity is the only religion that ever took its initiative on a miracle. The question of the usefulness of miracles has been referred to, as to whether they are a burden to our religion. I ask attention to the fact that miracles have more bearing upon the supernatural in our history than they ever had. They are not scientific events, but, as recorded in the Bible, are from 80 to 100 in number. Not one of them can be explained by the laws of nature. When we want to explain a fact scientifically, we refer to a law of nature, but miracles are not referable to the laws of nature, hence they have a philosophical explanation, and we explain them by referring to the finger of God. And if we find that we cannot explain these occurrences scientifically, they have more power with us than to those they were given.

Take the resurrection of Christ, and the healing by the laying on of hands. It is necessary that they should have had a cause, and the only cause is God Himself. It is the supernatural power. Therefore, in my instruction to young men, I have urged that they cling to the miracles.

Take the doctrine of Evolution. It has been referred to again and again. The radical point to us in regard to evolution is that it does not recognize the origin of this universe as coming from the exercise of a voluntary act by an intelligent God. And all this higher criticism in its radical, destructive phases is to my mind but an emanation, an evolution of this evolution. That is its true genesis.

Herbert Spencer, when he baptized his evolution with Christian baptism, made an egregious mistake. I do not think it has the elements of Christian character in it, and hence it should not have the sacredness of Christian baptism. In 1852 Spencer published a book for man's guidance, and when in 1872 he published another edition, he said he did it in answer to the various questions that were propounded to him, to know how he would reconcile his views of 1852 with those he had subsequently expressed. He answered those questions with the single remark, that if he had to write now the only change he would make in it would be to leave out the supernatural element. He had lost his God between 1852 and 1872.

Rev. Principal CAVEN.—As to evolution. It would be presumptuous for me to speak of it as a general scientific question; but in regard to its application to the Bible, or to theology, it does not explain all the facts we have to deal with. I have never heard the explanation of the creation of the world, the fall of man and the resurrection of Christ. Not very long ago, I asked a gentleman who is an advocate of evolution in theology and in everything else, how he explained the fall of man, and his answer was one that will amuse you. He said the fall of man was upward instead of a fall downward. I cannot see how you can take the history of humanity on the principle of evolution. Evolution regards everything as a fall upward. If evolution and every other scientific matter is a going upward, how did our blessed Lord appear? In one sense we believe in evolution; that is, we believe that God has a great purpose in the world, in the cosmos, and is carrying things forward so that there shall be a grand consummation. We believe that. But that is not the Darwinian evolution. It is a much more distinct thing. Whatever arguments may be adduced for evolution as a general scientific principle, it

certainly has to be modified, if you bring it into the religious sphere, and that is what I am concerned about.

Another remark I wish to make touches the very beautiful essay read by Principal Stewart. I could not agree with the last deduction of the essay. Archæology serves two great ends in my opinion. The first is an apologetic end; the second is an illustrative end. I would by no means concede that archæology has no apologetic value. I think it has. Suppose, for instance, we had found in Genesis that men sought to shelter themselves on heights, that the gods took refuge in heaven, and in great terror knelt down like dogs in a kennel (that is the Babylonian epic that relates to the flood), no mortal could have believed in the Bible as the revelation of God. Blessed be God, I find nothing in it unbelievable. Not only so, but what the modern apologetic refers to (and he refers to everything believed to be true in the Bible) is strong confirmatory evidence that the Bible is true and from God. The point on which Principal Stewart's essay is assailable is, that we should not expect too much in the way of evidence from archæology, or should be extremely thankful for the evidence we have that the Bible is from God. That unique book holds its place and will always hold it.

Rev. Dr. McCook, Philadelphia, Pa.—I have been exceedingly interested in this discussion, not only from the standpoint of archæology, but from the standpoint of apologetics.

In the first place, I am persuaded that the naturalistic is the supernaturalistic, or, if you reverse it, the supernaturalistic is the naturalistic. Man is a product of nature; is he not? He is as much to be dealt with as an object, as an ant or elephant. He stands at the very summit of the zoological system. I have always taken the stand that there is nothing unnatural in the Christian religion, and am convinced that there is no difference between the natural and supernatural; that there is no conflict between all that which belongs to nature and physical science and that which belongs to spiritual science. When you do that, you have swept away one of the barriers against faith.

There is one other point in Dr. Stewart's essay. What does a man know about a book or poem? what does he know about a prophecy in the spiritual realm? A man may enter the natural realm, and prove himself an expert, but does that prove that he can pass into the spiritual realm, where things lie in the arena of God, and become an expert there? I know this is a time of experts, and, while Huxley may know a good many things about this lower region,

that is no reason why he should know the spiritual. In every country, ministers and religion have been set aside as dominating a sphere of their own. We as ministers are the experts. We are not to be put on one side, set off in a corner. If we are the experts, spiritual men, who live in contact with God—if we know our business and love Christ and the Holy Cause, and are devoted to the Church and the saving of human souls, we have a realm that is our own.

Now, it is not true that the great body of scientific men is opposed to religion. There are some experts who are that way. But take the high priests in science, and they have been men of devout faith, men who believe in God and immortality—men who make up the facts on which these other men do their work. And some of these modest, quiet, unknown people, some of them are Christian men. If you put one authority against another authority, in a world where authorities count for so much, if you make yourself familiar with the fact, you will find it is no worse with us than it is with the merchants, the doctors, and the lawyers. Unbelievers among scientific men are no larger in number than in other professions of life.

There is one thing else. I was going to speak a word about evolution. I have not been an apologist for the argument *ad hominem* when you are dealing with young men. I say to them, you believe in evolution. Very well. Take religion. That belongs to the realm of nature. All men have believed in a religion. It is imbedded in their nature. It belongs to men to be religious. Let us believe that the law of evolution prevails in religion,—though it does not. Ought there not to be a best religion? Ought there not, out of the ethical religions all over the world, at some time, somewhere, have been evolved the highest and best? That is proper, according to evolutionary law. Where is the best? Which stands the best, confessed by the nations as the best, confessed by all the laws of humanity? Christianity is the highest, the best evolved from all the higher religions throughout the world.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Monday, 2nd October 1899, 2 p.m.

The Council met according to adjournment, and resumed its Sessions—THOMAS BELL, Esq., London, in the chair.

After devotional exercises, the Order of the Day was called,

when the Rev. JOHN ROBSON, D.D., Aberdeen, read the following Paper on

THE APOLOGETIC VALUE OF THE STUDY OF COMPARATIVE RELIGION.

It is only within the last fifty years that the study of Comparative Religion has come to be a science, and compelled the attention of Christian Apologists. Its first effect was rather disturbing, and seemed to discredit the older Apologetic. Here were other religions besides Christianity that claimed to rest on divine revelation, other books besides the Bible which claimed the seals of miracle and prophecy. And if closer investigation showed the evidence for these latter to be unsatisfactory, there could be no questioning the pure moral precepts, the high conceptions of deity, the deep spiritual experiences that were to be found in these books, alongside, it may be, of much that was inferior.

Some of the earlier attempts to deal with the facts thus presented rested on an entirely false conception of the place of the Biblical revelation in the world's history, and of the nature of the facts dealt with, such as attempts to trace all heathen myths to incidents recorded in the Bible, and all moral teaching to intercourse with the Hebrews. Their failure was inevitable, and the natural reaction came. Christianity was assumed to be but one of many religions; and attempts were made from the consensus of all religions to construct an absolute religion to which Christianity would contribute its share without claiming any supremacy.

Yet a fair comparison of Christianity with other religions will show that it alone responds to the religious needs of man, supplying what other religions at best seek; and that it alone has the elements of permanence and universality. Here Christianity finds the supreme evidence of its divine origin.

To show this we must look at the relation of Christianity to other religions. Here we must ask what are the distinctive essentials of Christianity, and what are the truths or doctrines which separate Christianity from other religions. We must beware of resting our case on any secondary positions (such as the Sermon on the Mount on the one hand, or the Atonement of Jesus Christ on the other), and go at once to the ultimate principle of our faith. These, as we shall see, are of infinite force in their true place. But they can apologetically lead to only inconclusive results, unless taken in subordination to the essential truths and principles which lie behind them.

Let us go to the Master Himself. What does Jesus Himself give as the sum of His message? It is "Repentance and Remission of sins." That was what He commissioned His disciples to preach among all the nations, and we shall find all the distinctive teaching of Christianity referable to these two categories.

Now, observe what these two words postulate. They postulate (1) among all nations a knowledge of God and of His law, and failure to come up to that knowledge; and (2) conviction of sin, and failure to be delivered from it. If these postulates be groundless, the Christian message falls to the ground. If they be true, the need and truth of that message are established. When they are felt in the individual soul, that soul is ready to accept Christ. When they are recognized by the world, the world will accept Christ. And it is the study of Comparative Religion which establishes these postulates for the world. For it is through religion that we may expect the spiritual wants of the world to be most fully expressed.

Let us take each of these categories in succession. What is Repentance? It is turning to God and to His law—turning to acknowledge and worship the only true God as God, and to do His will as He requires. Jesus did not commission His disciples to proclaim a God new to man, or a law unknown to him, but to call him to return to a God already manifest, to a law already delivered. Had this been a message to the children of Israel alone it might have meant turning to the God revealed to the Patriarchs, and to the Law delivered in Sinai. But it is a message to all the nations. Therefore it assumes a God and a law already known to them all. Its authority depends not on the absence of the knowledge of God among the nations but on its presence. Had there been no token of its presence this primal postulate of Christianity would have been groundless. It is one of the functions of Comparative Religion to demonstrate the presence of this knowledge of God and of His law among the nations. When we find in their holy books lofty conceptions of God, or pure precepts of the moral law, we have evidences of the truth on which Christianity rests its mission, and of the authority it has to call men to repentance. The more in number and the loftier in conception they are, the stronger does that authority become. Let us not look grudgingly on any lofty truths that we may find in heathen books, let us rather joyfully welcome them as tokens that God has manifested Himself and His law to them, and read in them a fuller significance—Christ's word when He bade us call them to repentance.

But such a study shows also how men have failed to hold that

knowledge or live up to it. As a general rule, we find that those religions which inculcate the purest ethics, such as Buddhism and Confucianism, fail in their presentation of God, ignore or deny Him; and those which are stronger on the divine side, such as Hinduism and Mahomedanism, fail in ethical truth, or even ignore the moral law altogether.

It would need a study of all the religions of the world to show how they have failed to make any high conception of God in His holiness and mercy permanent among these votaries; how they either lift God out of human sympathy and relationship, or, bringing Him into it, degrade Him in the process. It would need a similar study to show how they have failed to maintain a pure morality, how false morals find a place along with the true, and the sense of the paramount obligation of the true is thereby deadened or lost altogether. This is the result of the study of the books of other religions which have become known to Christendom in the last fifty years.

In face of this it is clear that if the Repentance to which Christianity calls the nations is to vindicate itself as a *divine* call, it must satisfy two conditions: it must present a conception of God and of His law which will rectify all other conceptions, and confirm what is true in them; and it must present these with an authority and power that will constrain men to believe and obey.

It is commonly said that the great merit of Christianity is that it has taught the Fatherhood of God. This is only a very partial view of the teaching of Christianity. It teaches not only the Fatherhood of God, but also the Brotherhood of God and the Companionship of God. That is the significance to us of the doctrine of the glorious Trinity. And if we examine the teachings of most of the religions of the nations we shall find behind their concrete expression a groping after these relationships in aspiring to the objects of their worship without ever being able to obtain them.¹ This I have fully developed elsewhere, and now can only refer to it.

In presenting the *law* of God, Christianity speaks with an authority and inwardness which cannot be gainsaid, and which compel the allegiance of the conscience. It is here that, in face of the uncertain and unstable ethics of other faiths, the Sermon on the Mount and the whole ethical teaching of the New Testament come in with such power as an evidence of the divine authority of Christianity.

This leads up to the Supreme evidence. Christianity not only presents God and His law, it presents them incarnate in Jesus

¹ See *Contemporary Review*, April 1898.

Christ. The weakness of the conception of God in other religions is that it is the product of corrupt human nature, and human nature is practically the final standard by which God is judged. There is therefore no limit to its degeneracy. In Jesus Christ God is presented in human nature. In Him we have a presentation of God which cannot be mistaken, and which cannot change a permanent and stable revelation of the divine, to which Christianity calls men to turn. In Him, too, we have not only the law of God, but the law of God lived in the life of man, an obedience as entire as the law is perfect, a standard for man to seek to attain to, which he will find ever above him.

There remains to consider the motive and power with which Christianity enforces this law. These I can only mention as opposed to all the future rewards and punishments of other religions. It presents as a final motive simply "the judgment-seat of Christ." It enforces that by a present motive unknown to other faiths, love—love of God and love of man.

Above all, it promises what no other religion has conceived of,—divine power to obey in the Holy Spirit whom Jesus has promised to those who seek Him.

Thus Christianity not only recognizes all true aspirations after God and His law in other religions, but responds to them by presenting their perfect embodiment in Jesus Christ and His life, and calling men to turn to them in the power of the divine Spirit, which alone can enable them to do so.

I come now to the other side of the message of Christianity—Remission or Forgiveness of sins. How is this related to the other religions of the world? It responds to a feeling expressed in them all—the guilt of sin; it supplies a want manifest in them all—inability to escape from that guilt.

In the older books of most religions we find confessions of sin and prayers for mercy. In the Vedas, for instance, we find prayers for forgiveness as deep and profound as any in the Hebrew psalms. The same may be said of the penitential psalms of Babylon. But I cannot recall any which declare that forgiveness may be found. No expressions such as "Who forgiveth all thine iniquities," "There is forgiveness with thee that thou mayest be feared," and others that abound in the Old Testament.

At all events, the development of nearly every religion is in the direction of Atonement. Offerings, sacrifices, penances, are the means by which escape from the guilt of sin has been sought. These, again,

have given place in the religions of the East, those of the majority of non-Christian nations, to the doctrine of transmigration of souls. According to it every sin which a man commits in this life must necessarily be atoned for in a subsequent birth. This belief has come to be so universal among the Easterns that the forgiveness of sins seems to be almost unthinkable for them. Even the Brahma Somaj, which goes as far in the direction of Christ as Hindu thought will allow, declares the forgiveness of sins to be an immorality, an impossibility.

While forgiveness is denied, the possibility of final atonement is also practically denied. The process of atoning for sins of this birth necessarily begets other sins which must be atoned for in another birth, and so on through an eternity of births, in which atonement is ever being sought after and never attained.

So it is in all non-Christian religion. Deliverance from guilt, which can only be an act of God, is made an act of man. Atonement for sin is made practically a department of repentance. The two sides of religion are mixed up and both are paralyzed. The common wail of all religions, "Deliver us from our sins," is met in all with a response which can only have the effect of causing sin to abound.

In all religions except Christianity, it teaches that God can forgive as man can forgive, that He does forgive as man ought to forgive, freely, without condition, save that of repentance—"Forgive us our debts as we forgive our debtors."

It teaches that God bears the consequences of His forgiveness as man must bear the consequences of his forgiveness. When a man forgives his debtor his debts, he necessarily takes the whole burden of the debt on himself. When God forgives man his sins, He necessarily takes the whole burden of his sins on Himself. It is here that the Atonement of Jesus Christ comes in with all its divine significance, and triumphant evidence. It is the witness that God has borne to the very uttermost the burden of the sins He forgives, the revelation of what our sins have cost God, the word forgiveness made flesh.

Thus, in face of all the earnest strivings of the religions of the nations after deliverance from sin, in the midst of the desolation of these important negations with which they have sought to satisfy their own longing, the cross of Jesus Christ stands the divine response, fully and eternally satisfying them all.

Having thus considered the relation of Christianity to other religions, we can definitely answer the question, What is the Apologetic value of their study? It is twofold: it shows (1) that in all

religions there are aspirations after God and His law, and aspirations to atone for the transgression of that law ; and (2) that no religion has supplied the response to these aspirations by a sufficient revelation of God and of His law ; or by the proclamation of forgiveness to all who repent, or by the presence of power to repent and be forgiven. The former of these proves the truth of the promise on which Christianity appeals to mankind ; the latter the need of the message it brings.

Religions have been divided into two classes : those in which man seeks God, and those in which God seeks man. In this latter class Christianity stands alone, while in the former it has the foremost place.

Thus, while the study of Comparative Religion has cleared vast tracts of religious thought and worship from the clouds of ignorance and prejudice that hid them, and showed that they are not only pestilent fens and pathless jungles, but that they have uplands of religious truth and holy aspiration that rise like ranges of verdant hills and peaks of lofty mountains well up towards heaven, it has been to enable us in these latter days to behold more clearly than ever the vision of the prophet of old, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

Discussion being in order, Rev. Dr. LAWS, Columbia, S.C., said : At least five hundred millions of the human family are at the present time as ignorant of the God whom you worship as are horses. That is certainly an abrupt statement ; but I have made an investigation, and am prepared to say, upon evidence that satisfies my mind, that many members of the human family have not the knowledge of God as we know God. Take the definition in the Shorter Catechism—"God is a Spirit," etc.—and the knowledge of that God is not in the minds of our fellow-men who dwell in the Oriental regions. There are only three religions on earth that recognize that God : Judaism, Islam, and Christianity. This does not mean that God is not revealed to these people in nature. God's character and His existence are to be seen in nature ; but the eyes of these people do not see aright. I will give an illustration. I had a student from Japan. I had been teaching this subject of Comparative Religion for a number of years. This very point arose. After dismissing the class, I asked the Japanese to remain. I asked him to place the Lord's Prayer on the blackboard in Japanese characters. The class came back. There

were these scratches on the blackboard. I inquired of the class if they could tell what was before them. They could not. The Japanese was asked to step to the board and explain what was there. He explained, beautifully, the Lord's Prayer as written in these symbolic characters. So I say, God is in nature, but the eyes of these natives do not see Him. He is only where the light of the Bible can reach him. Man began with a knowledge of God, but centuries before the advent of His beloved Son—pardon me, I speak in the line of my thoughts—the God we worship had faded out. When we go to the heathen, we should make them better acquainted with the God they are already aware of, by imparting a knowledge of the God we worship, and all that pertains to Him.

Now, as to the responsibility of man. The ethical point in this immediate connection does not rest on his moral ability. I submit that man's moral responsibility rests on his natural ability. He has the power of knowing God. He is capable of knowing Him when the evidence is before his eyes, and his mind is able to see the evidence. But his ability to know God through nature is not his responsibility for knowing God. Assume this to be the fact. One of our authors made a brilliant literary utterance—"Hitch your wagon to a star." Suppose there had been no star to hitch the wagon to, then there could have been no hitching. In the evolution of religion, do we not find God there? What becomes of their attempts of evolving Christianity out of these heathen religions, as we find them in the world? It seems to me that we are dealing with something that is primary and something that is essential.

Rev. Dr. SHEARER, Davidson, N.C.—Allow me to suggest one other thought for the study of Comparative Religions, and that is, to trace how far much that is in them has come by tradition from a common source, and how much has been adopted bodily out of Judaism in the course of the ages, and to trace the points of contact between Judaism and these false religions. In this study it is most interesting to notice the progress of the perversion of truths adopted out of revelations. It is customary to consider the false religions of the world as mere human inventions, but how could nearly the whole Book of Psalms be in the Koran unless it had been copied? and how could a large part of the Levitical ceremony be found in the same book unless copied and perverted? An infidel has published a book in which he makes a comparison between old history and the Bible. The deduction he draws is that Moses stole it from the books he found in Eastern Asia and spoiled it.

Now, the object of Comparative Religion is, to ascertain the origin of these false religions, and to see how much came from a common tradition, and how much has been taken out of divine revelation and the books that God has given us, and not to trace the evolution upward, but the true religion downward, and the departure from the true God, and that which He commanded, and then, along the same line and cognate to it and part of it, the tracing of similar things in the philosophies of the ancients which are spoken of as mere human production.

The Order of the Day was now taken up, and the Report on Sabbath-Schools called for.

Rev. THOMAS BURNS, Edinburgh, said that in the absence of the Convener, Mr. A. T. Niven of Edinburgh, he had been asked to present this Report from the Committee of the Eastern Section. The Report had already been printed, and would be found at page 139 of the *Appendix of Reports*, and so it was not necessary to read it. I do not think, he continued, that there is a question that should be taken up more seriously by the Churches throughout all parts of the world than the question which is now to be discussed.

The lines on which your Committee has been working are stated on page 140 of the *Reports*.

I think there are some questions more vital than those stated on that page. If you will turn to page 141, you will find that in 1896 the number of teachers was 121,708; and in 1899, 121,193; a decrease of 515. Turn now to the pupils, and you will find that in 1896 the number of pupils was 1,465,514; in 1899, 1,587,603, an increase of 122,089. In the statistical report which was handed in to the Council at an earlier stage of the sittings, this occurs: "We have more congregations, more elders, more children under Sabbath-school instruction than ever before."

Will any member of the Council rise up and say that that increase of 122,089 in three years, in a Section, is creditable? Is this the time to consider how to keep our senior scholars, when, in the evidence before us, there is a leakage from the Church of the young, whom we ought to get in at the earlier stage, and bring up through the other stages? The question everybody asks is, What is the reason for this? If you consider the development of the Sunday-school system, you will find that the more the Sabbath-school system has been developed in recent years, the more apparent is the fact that parents grow into the belief that they are relieved of the responsibility of

imparting instruction at home, and are turning the duty over to the Sunday-schools and churches. There are other points, but this point I mention that tone may be given to the discussion.

The custom is growing up among parents in our different Churches of sending their children to Sabbath-schools not in connection with the churches of which they are members. This is a serious question, and one which we ministers should bring before our congregations very earnestly, as we are the shepherds not only of the sheep but of the lambs of the congregation. It is our duty to see that the young are got hold of; that they are not cast adrift, but are brought into the membership of the Church.

Another thing is the practice of parents with regard to taking their children to church. Before coming to America I thought this was a custom gradually growing up in our part of the world, but in looking around the congregations of many of the churches of America I found that very few children are seen with their parents. But the Sabbath-school is a subject in which I have taken an interest for years, and I hope there will be a discussion that will bring the attention of the ministers to the question of seeing that the young are brought up under religious instruction.

Rev. Prof. J. V. STEPHENS, Lebanon, Tenn.—Circumstances over which the Committee of the Western Section had no control made it impossible for this Report to be in readiness, so as to be laid, along with the Reports of other Committees, in printed form, before this Council. The Committee undertook to collect information on three lines—statistics of Sabbath-schools in comparison with the Churches to which the respective Sabbath-schools belonged; the Sabbath-school as an educational agency; and the Sabbath-school as an evangelistic agency. Under these heads we have compiled a number of tables, which are interesting in character, but which I need not take your time to read, leaving the Report in your hands, which will be found at p. 153 of the *Appendix*.

Rev. JAS. A. WORDEN, D.D., LL.D., Philadelphia, now read a Paper on

IMPROVEMENTS IN SABBATH-SCHOOL METHODS.

Standing on this Council's watch-tower, looking backward upon the achievements of the Sabbath-school in the nineteenth century, we ask, How can we elevate, systematize, render more useful the Sabbath-school of the twentieth century?

I. *By incorporating the Sabbath-School into the Church and providing judicious legislation for it in the Constitution of the Church.*—It is somewhat surprising that the term Sabbath-school, or even its equivalent, is nowhere found in the Church's organic law. The Presbyterian Church in the United States is a noble exception. This Church, by this judicious legislation, has given all of our Churches an example worthy of our honor and following. The school has as many members as the Church. It meets every Lord's day. To the school the Church has relegated at the present time its teaching function, yet no recognition of this teaching service exists in the form of government, discipline, or directory for worship of any of our Alliance Churches except the Southern Presbyterian. This is an omission fatal to the claim of our Constitution to be complete and sufficient. Doubtless the Sabbath-school would have been so incorporated had it existed in its present form when the Constitution was formulated, but it has existed a hundred years. Is not the demand for organic legislation reasonable? For a century the trouble with the Sabbath-school has been its quasi-independence of the Church. What is responsible for this prolific source of friction and loss but the failure of the Church to make the school its own? For a century the only way of deciding the important questions concerning the school has been by citing the various recommendations adopted by succeeding General Assemblies, which, at times, annulled one another's deliverances. This sort of legislation for the school is unsystematic and without decisive authority. No wonder that difficulties numerous and serious have resulted from this failure.

I believe that the agitation necessary to secure this legislation would have a wholesome effect upon the Church, forcing it to realize the importance of the school, and upon the school, forcing it to realize its dependence on the Church. The result would be the restoration of the teaching function of the Church to its true position.

II. *By training our future pastors for their position and work in the Sabbath-School.*—May I suggest the introduction into the curriculum of our theological seminaries of a course preparatory for the work and supervision of the Church's teaching service? We record our obligations and love to these, our *almæ matres*, but they do not instruct or train men to be teachers, or bishops of teachers. They gave us the substance of both preaching and teaching, which is one; they gave us the method of preaching, not the method of teaching. But the minister is called to be a teacher as well as a preacher. In

the constitution of the human mind, and in the nature of things, there are two methods of disseminating ideas—(1) that of preaching or lecturing, addressing a silent auditory, the method of the orator of the pulpit, of the platform; and (2) that of teaching, of question and answer, the interlocutory, the method of the school and of the class, and no educator can succeed who relies upon the exclusive use of the lecture method.

We know that Christ, our Lord, was a teacher come from God as well as a preacher. He preached, but He more frequently taught the people. The company of the twelve was more an itinerant school than a travelling silent auditory. Jesus used the interlocutory method. He probed. He stimulated to thought. He guided thought by questions. He stood ready to answer questions. Christ's great commission in Matthew reads: "Go ye and disciple (make learners, scholars of all people), teaching them to observe all things whatsoever I have commanded you." The Lord's words here, taken with His well-known twofold method of reaching the people, makes certain that from the first He commanded His ministers to teach as well as preach, to supplement preaching with teaching—the apostles well knowing Christ's example and command, preached and taught. Paul calls ministers teachers, "and some pastors and teachers," and tells us that "bishops must be apt to teach." Skill in teaching is an essential qualification of the minister. Training in the art should be a part of his theological discipline. More than this, the pastor is the head of the Bible-teaching corps of his church. It is indispensable for him, then, to be drilled and trained in the principles and methods of pedagogics as applied to religious education, and versed in the best methods of Sabbath-school work.

Since writing this I have been informed that the Theological Seminary at Auburn is already providing in its course and faculty for educating its students for their true place and work as pastors of their Church schools.

III. *By giving the pastor his rightful position to perform his duty in the Sabbath-School.*—I do not think that to-day the young pastor has his true position and performs his true work in the school. How could he be expected to? The system of the school has not been made by the Church law, and the pastor's place and work therein are not defined. Sometimes a sensitive pastor is made to feel that he has no position in the school save by courteous sufferance. Sometimes he is entirely ignored. And if he were given his rightful place, and requested to do his work, he could neither occupy the one

nor perform the other for lack of specific training. So it comes to pass that the ordained teacher of the Church, who must be the pastor of all the young people when they come into full communion, cannot or does not fulfil his important office of feeding the lambs, teaching God's Word to the children and the childlike, or of training and directing the teachers who do these things.

What is the result of—I would not term it pastoral neglect—but of the whole present school situation and of the present theological education? Persons outside the Church, conventions and institutes independent of the Church, obtain the leadership of the Sabbath-school workers and determine the substance and the methods of the teaching service of the Presbyterian Church, and often this leadership educates the children away from their Church. Only one scholar in three in our Sabbath-schools becomes a member of the Presbyterian Church.

When the Church provides in its organic law for the pastor's work in the school, when our seminaries educate the coming ministers for school work, then may our pastors be able to: (1) secure judicious sessional control of the school; (2) lead in organizing, grading, and managing it; (3) decide the order, and give tone to the worship, of the school; (4) determine and supervise the instruction and nurture of the scholars; (5) train teachers in normal classes and teachers' meetings; (6) quicken and help all officers and teachers in performing their duty; (7) feed, tend Christ's lambs.

The laymen and our honorable Presbyterian women have done service in our schools for which they should receive our grateful recognition and enduring gratitude. The superintendents should be honored and given ample liberty. But for the pastor, the ordained teacher of the Church, to relegate to anyone the office of interpreting God's Word, of giving doctrinal and practical tone to the school, is unfaithfulness to Christ—prolific in evil. Leaders should lead.

IV. *By the broadening of the curriculum of Biblical instruction of the Sabbath-School.*—The International Series of Uniform Lessons is now used to the exclusion of all other Biblical teaching from the Sabbath-schools of at least the Presbyterian Church. This is the general fact. But there are many most important elements of Scriptural knowledge not included in the International System, and which are indispensable.

1. There are portions of the Scripture which ought to be committed to memory by every scholar. I regret to say this most

important element in child-training is now generally ignored. Beside the Ten Commandments, the Beatitudes, the Lord's Prayer, many of the Psalms, selections from Proverbs and the Prophets, the Gospels and the Epistles should be carefully committed.

2. Every child in our schools should be taught something of the structure of the Bible, the names and classification of its several books, some knowledge of the connected Old Testament history, of the life of Christ and the lives and writings of the Apostles—and, as he advances, some knowledge of the Bible, book by book.

It is a blunder as bad as a crime for Presbyterians to allow the International System to exclude from their churches these necessary and important elements of Christian knowledge. If asked—Would you abandon the International System? I would reply—No. How can these suggested lessons then be taught? I would reply—Take the first ten or fifteen minutes of class time for hearing the recitation of these as supplementary lessons. Such a series of supplementary lessons is also indispensable to the true grading of our schools, for without gradation, as nineteen-twentieths of them are, they are scarcely worthy of the name of schools.

V. *The teaching of the Catechism should be reprinted in the Sabbath-School. How make the change?*—First,—Constitute and govern your schools by the Church's organic law, and thus provide new bottles for your new wine. Second,—Train your pastors for their teaching work and for training and guiding a corps of teachers. Third,—Place your pastors in their position in your schools. Fourth,—Introduce a thorough curriculum of Bible teaching. Fifth,—Then you can and will rehabilitate doctrinal instruction through scientific teaching of the Catechism as the crown of your work for converting to and nurturing the children and the childlike in Christ Jesus. For this doctrinal instruction I have no need to plead before a Council of the Reformed Churches holding the Presbyterian system. But I may take a moment sorrowfully to confess, that the use of the Catechism is fast becoming a lost art. In only one-sixth of Presbyterian schools is the Catechism thoroughly taught.

What do you Propose?—1. Let two years of the broadened course be devoted to doctrinal instruction. 2. Let the first fifteen minutes of class time be devoted to this. 3. We are not pleading for an unintelligent memorizing of mere words—nor for rote or parrot repetitions of our form of sound words—but for the best methods of teaching the Catechism. I would insist that every one of its matchless statements of what man is to believe concerning God, and

what duty God requires of man, be made, as it can be made, clear to the young mind by simple words, by Scripture proofs, by concrete illustrations drawn from the Bible, history and life, and each answer be made to have practical application to the scholar's heart and life. Then let all unite in a final and solemn recitation of the sublime words. I plead that the best minds in our Churches should prepare text-books for the schools, containing the best modern methods, explanations, Bible proofs, illustrations, and applications of the grandest of all doctrinal symbols, the Westminster and the Heidelberg Catechisms. Let pastors be trained for such doctrinal instruction, and let them train the teachers. Two years of this work would outweigh ten of shallow disconnected exhortation and talk. Do we indeed desire to fortify our youth against unbelief, the philosophy which is vain deceit, and science falsely so-called—do we desire our scholars to be saturated in the Bible truth, in the whole Bible and in the Bible as a whole? Do we desire them to be converted, and genuinely converted, to become intelligent, steadfast members of the Church? Then our pastors and their helpers must indoctrinate the children and youth in the massive and magnificent Catechisms, the Westminster and the Heidelberg.

VI. If there were time I could endeavor to show that the work would be improved by developing its aggressive power and its possibilities for mission effort.

VII. The Sabbath-school, above all, needs a deepening of its spiritual life.

I beg to close this paper by proposing the following for adoption by this venerable body:—

“This Council desires to call the attention of the judicatories of the Churches composing it to the importance of legislating in their organic law for the government of their Sabbath-schools, and of thus more thoroughly incorporating these schools into their life and work, and to the necessity of more fully indoctrinating all their children and members in the Scriptural principles of the Reformed faith, and of the Presbyterian System; and that the General Secretary be requested to send this action of the Council to the Clerks of the several Churches.”

On motion this Resolution was remitted to the Business Committee.

Rev. ALEX. SMELLIE, M.A., Carlisle, then read the following Paper on

IMPROVEMENTS IN SABBATH-SCHOOL METHODS.

Readers of Mrs. Piatt's delightful poems of childhood will remember the young Solomon who, standing with his mother beside a statue, informed her, with a pretty wisdom in which there was a tinge of sadness simply because of its truth, that "that man is Mr. Lincoln—he is made of marble; we are made of dust." A similar difference separates many Sabbath-schools in America from many in the mother-land. In the new country the schools, in outward equipment and organization at least, are generally made of marble; in the old, they are too often made of dust. With the schools of marble, on both sides of the sea, this paper has nothing to do. It seeks merely to draw attention to some ideals, attainable but not always attained, towards which the schools of our Presbyterian Churches should be moving. Even here the range of the paper must be circumscribed. Much that might be said about buildings, furnishings, schemes of lessons—all subjects of genuine and great importance—is reluctantly passed over. Nothing more can be attempted than the statement of a few truths that do not everywhere receive the recognition in our Sabbath-school methods to which they are entitled.

1. The primary need is frequently that of *effective discipline*. In many instances the classes are unduly large; or they are crowded together during the hour of teaching; or the teacher himself is deficient in the faculty of control; or he keeps no exact register, and has thus no intimate acquaintance with his scholars; or the grading of the pupils according to age and attainment is conspicuous by its absence. It is impossible that, with these haphazard arrangements, results of a fruitful kind can be reached. John Donne found it difficult to write his letters "in the noise of three gamesome children"; but, where nine-tenths of the children are gamesome and unregulated, the teacher must lose his pains. The chief desideratum is a Superintendent who, while he is no martinet, is resolved that the scholars shall learn the orderliness and the reverence due to everything connected with the service and the house of God. His government should be a reality and not a fiction. He should know his teachers so well that he can assign to each the work for which each is adapted. He should welcome the pupils on their admission; should allot them to the classes for which they are suited; should watch their progress; should himself pass them from stage to stage. That the

enterprise which it is his high prerogative to direct is religious, is no reason why it should be gone about in a slipshod style, but rather a reason why all of its details should receive scrupulous and prayerful attention. In the tabernacle of God no fragile cord and no tiny pin ought to be out of their proper place.

2. An equally serious defect comes into view when we turn to the *imperfect preparation* of Sabbath-school teachers for their work. No work, unless it be the Christian parents' and the Christian ministers', is so delicate or so momentous. More incalculable issues hinge on the childrens' insight into the Word of God than on their acquaintance with the propositions of Euclid or the wanderings of Ulysses; and it is better that they should understand Bethlehem and Calvary and Olivet than that they should be familiar with the map of the world and the chart of history. Yet, while the demand in the day-school is for an accurate and ever-widening culture on the part of the master or mistress, there is in the Sabbath-school a lack of system in the selection of the teachers, and a lack of what may be called professional and technical fitness in the teachers themselves. Spiritual earnestness must be the root-requisite, without which no one should gird himself for this holy labor; but spiritual earnestness, *plus* mental grasp and practical skill, has its power immensely increased. In three directions it seems desirable that the teacher should be educated, or should educate himself, for his office. Some knowledge of child-nature is indispensable. The child has indubitably come to his kingdom in contemporary literature. In our novelists and poets and psychologists he has explorers who discover in him as many marvels as Fridtjof Nansen does in the Polar night. Is it too much to ask men and women who teach him the deep things of God to study those various faculties and chambers of his soul, through which the truth as it is in Jesus must find an entrance into his being? Quite as necessary is some intelligent knowledge of the Book they expound. Beyond the teacher's familiarity with the lesson for the day should lie a real and coherent apprehension of the scope and progress of God's revelation as a whole. In our time the Bible, if one may borrow a phrase from Browning, has bidden good-bye to "the uniform universe of Rephan," and lives in the midst of sifting and conflict. Sooner or later many of the young people in the Sabbath-school will be confronted with questions raised by criticism, and with problems even more serious which touch the cardinal verities of the faith. They ought to feel in these moments of stress that in their teacher they have one to whose enlightenment and

counsel they will not appeal in vain. Then, to his knowledge of the child and of the Book, he must add some knowledge of the art of teaching. How best to approach the boys and girls in front of us, how to unfold most impressively the vitalizing message of the Bible, how to employ with permanent advantage that one hour each week which ought to be our time both of sowing and of harvest: these things require that we shall be as thoroughly furnished for our work as the medical practitioner or the master-craftsman is for his. I plead for the better preparation of Sabbath-school teachers in all available ways—by training classes, by courses of lectures, by reading circles on the basis of carefully selected text-books, by individual study where combined effort is not practicable.

3. Let me indicate another point. The fact that the Sabbath-school is *an integral part of the Church of Christ* might be emphasized more visibly and more vividly than for the most part it is. Within it, as well as within the home, the children should continually be reminded that they have been dedicated from infancy to the Redeemer and to the sweet and happy bondage of His kingdom. Everything ought to be done by its officers, and in connection with its work, to encourage them to assume with personal willingness those sacred obligations contracted in their name when they were sprinkled with the water of baptism, and to induce them to enrol themselves deliberately in the sacramental host of Jesus Christ. Church fellowship and Church life should be kept before them as the goal to which they are pressing, and much in the arrangements of the school should make it easy for them to look forward to their participation in these. They ought to see the office-bearers of the congregation present at its meetings and sharing in its exercises. They ought often to hear the minister's voice. When they have reached its senior classes, they should have occasional instruction in the distinctive beliefs, and the past history, and the present activities at home and in the foreign mission field, of the Presbyterian Church and of their own section of that Church. The Christian Endeavor Society, the Guild meeting, the minister's Bible Class, should year by year be recruited from the members of the school. Vacancies in the ranks of the teachers should be filled by those who were pupils not long before, and who ought to be bound by unforgettable memories to the place which has tender and holy associations for them. And the Communion roll should, as sacramental seasons come round, gain no additions more confidently expected or more eagerly welcomed than those from among former or present scholars. John Knox longed to frame a

ladder in Scotland which might link the elementary school with the University; those who have to do with the religious training of the children should be constructing a ladder which unites the infant class with all the duties and privileges of the Church itself.

For the sake of its future efficiency and success—I had almost said, for the sake of its very existence—Presbyterianism, I am coming to think, will have to assume a more direct, a more manifest, a more operative and decisive control over its Sabbath-school system. We have been too easy-going and too tolerant. We take care that our children are getting some instruction, more or less thorough, in those elements of our Christian faith which are common to all evangelical Churches; but we have not been binding them, as with chains of gold—chains which they will regard as badges not of degradation but of honor—to our own congregations, our own Pauline and Augustinian and Calvinistic theology, our own system of ecclesiastical polity, our own peculiar heritage from the years of God's right hand that have gone, our own special and glorious hopes for the untrodden years that lie in front. Just in proportion as we have been negligent here, we have been failing in our duty to them; we have been disloyal to the convictions of our souls; and we have not acted nobly our part towards the world which we desire to leaven and uplift. In the old days of feudalism the master would "thirl," or drill, his vassal's ear to the door of the village church, and so the vassal became his thrall through the whole of life. We require to "thirl" our young people, fast and firm, to the Church whose tenets and whose inspiring story and whose anticipations have passed into us and become part of ourselves, that they, too, may serve it with a free and joyous thralldom all their days.

4. You will not be surprised if I add one word more, in favour of that *Catechetical instruction* in doctrine, which, one fears, in spite of some recent hopeful signs, is not so much in vogue as it used to be. "About the very cradle there goes a hum of metaphysical divinity," Mr. Stevenson says, when he is speaking of boyhood in his bleak and delectable Northern land. But it is not the citizen of the world alone who shrinks to-day from creeds and confessions, nor yet the Church member alone whose Christianity is indeterminate in character and neutral in tint; closely allied with them in this respect is the devout believer of Ritschlian sympathies, and he is a notable figure in the religion of the time. "We remain amid scholasticism so long as we appropriate any other men's expressions of their redeemed life." Hermann writes in that most vital book of his on *Communion with*

God: "The doctrines and thoughts of another man who is redeemed," he goes on, "cannot redeem me." No, they never can; but unquestionably they may help me in a very effectual way towards redemption, rendering true and profound my conviction of sin, explaining to me the mode in which salvation comes, unfolding its blessed meaning and accentuating its priceless worth. The Catechisms of the Calvinistic Reformation, whether they speak with the great language of Geneva, or the winsome poetry of Heidelberg, or the incomparable clearness of Westminster, have had innumerable witnesses to their value as educators alike of mind and of heart; and the virtue has not vanished from them yet. Their sentences haunt the memory of those who have learned them in youth; and through these sentences, at any moment, God may work the miracle of grace which He wrought for Rabbi Duncan. Who that has read it can forget the account which that burning and shining saint of our later day gave of his conversion? "As I sat down to study, and took my pen in my hand, I became suddenly the passive recipient of all the truths which I had heard and been taught in my childhood. I sat there unmoving for hours, and they came and preached themselves to me." *They came and preached themselves to me*: should we not be doing our utmost to make such an experience possible for our children?

These are but hints of some directions in which we may improve the Sabbath-school. In such a Council as this I have little need to say that, behind and above all schemes of ours, there must constantly be brooding and working the Holy Spirit of God. It is impossible to lean on Him too absolutely. It is impossible to commit too explicitly to His renewing mercy and might the welfare of the school as a whole and the salvation of each individual child within its walls. It is impossible to expect from Him results too great. There is a story told of how, about the beginning of this century, a gentleman of Poland, finding that the same stork returned to his house summer after summer, captured the bird one season, before it took its flight to warmer countries, and fastened round its neck a collar of iron, with the inscription, *Haec ciconia ex Polonia*, "This stork is from Poland." Next year the bird was back with him again, but round its neck was a circlet of gold, which bore the legend, *India cum donis ciconiam remittit Polonis*, "India with her gifts restores the stork to Poland." Our methods of teaching the children, our efforts for them, may be—must be, when we have strained every nerve, and left nothing untried and undone—marred and defective; but, when they are dedicated in

unfeigned faith to God the gracious Spirit, He will strangely sublime and transfigure and recompense them. It is our dull iron which we bring to Him; it is with heaven's fine gold that He repays us.

JAMES CROIL, Esq., Montreal.—I am much interested in the papers just read, and more particularly what was said about the good old Shorter Catechism. One speaker has said one of the evils in the Sunday-school was that children are taken from one school to attend another—from the Presbyterian to the Methodist. In Canada that does prevail to some extent. But it is excusable, where congregations move westward, so that it is almost impossible for young children to go to the churches. But the greatest hindrance to success in the Sunday-school is the superficial teaching. Going to Sunday-school as a duty we appreciate. But the children are not taught. Our secular teachers are so well trained that it does not take a Sunday-school scholar long to find out the difference between the good and bad teachers. When they go to the secular school they are under first-class teachers, when they go to the Sunday-school they come under a teacher perfectly unfit to teach.

Athletics—the golf club, and, worst of all, the bicycle—are our rivals. These are the most severe rivals we have to the Sunday-schools in Canada. Our young men and young women go out on Sunday morning to take a spin, and they scorch along the road; and, let the Sunday-schools scorch as they will, these things will beat them in the long run. The young men and young women prefer the road to the Sunday-school, because it has not enough inducement to bring them in. Then along this line are the theatre, the turf, and the boat race. I may be out of order. But these are the things that take the young men and young women from the Sunday-school. I mention them as a difficulty with us in Canada in carrying on our Sunday-schools.

Rev. GEORGE HENDERSON, B.D., Crieff, Scotland.—What strikes me on a superficial glimpse of your work in America is that you are in a better condition for your Sabbath-school work than we are. You make your buildings better; and you have a number of larger children in your schools, and also older people. You have found out the secret of retaining your older scholars. How far your instructions in the Sabbath-schools are thorough, how far you have succeeded in interesting your children in the Church and in the congregation to which they belong, how far you have succeeded in bringing your older scholars into the Church, I am not able to say.

But you in America give the Sunday-school a more important and larger place in the Church work than we do.

I would like to say in regard to Scotland that never before was there more done for the young than now, and the enthusiasm is growing on this subject. There is more interest shown on the part of the Church, and we can get more money for the buildings. I was pleased to hear Dr. Worden speaking on the theory of teaching. We have been doing something on that subject. In the Theological College of Aberdeen there are lectures in the fourth year on teaching. In these lectures there are hints as to how they can set about instructing their scholars and teachers also. We hope this winter to set up in our presbyteries normal classes for the training of our Sunday-school teachers. The idea of these classes is to draw the Sunday-school teachers into fellowship with one another. We put aside the interdenominational scheme of lessons, because we did not like the way these lessons jumped from one book to another. We thought it better to have a graded system of lessons by which we could deal with the easier portions of Scriptures more suitable for the young.

REV. S. K. HOLTSINGER, D.D., West Chester, Ohio.—I think all mistakes ought to be corrected, and the Church to which I belong, the Cumberland Presbyterian Church, does not extend all over the United States. Consequently, Dr. Worden stated that there was just one Presbyterian Church that had anything in its form of government touching the Sunday-school. In our book it is said that it shall be the duty of the Church Session to establish and control Bible classes with special reference to the Church. And, speaking of the Church, it says it shall be the duty of the minister to catechise the children and encourage the Sunday-schools.

Now, I believe it is a recognized fact in my Church that the Sunday-school and church are one. That doctrine we have been teaching for a long time. The idea has prevailed in the past that there was no connection between the Sunday-school and the church, and I have seen Sunday-schools that were run independently of the church and independently of the minister. But we hold that the Sunday-school is a part of the church, under the control of the Church Session, and that it is the duty of the Church Session to watch over the Sunday-school, and to see that proper individuals are teaching in the Sunday-schools, and that proper officers are elected; and if a man is chosen who is not considered a proper individual, they have the right to say that that man shall not serve.

One of the best books that I have ever seen on the Sunday-school is that of Professor Taylor. The Church at work in the Sunday-school, he assumes, should be the proper name of the Sunday-school—the Church at work teaching God's words. And that is true. We do not get enough instruction from the pulpit touching the Bible, and especially is this true, since we take texts and simply read a morning lesson, and go before our people once or twice in a week. We want to bring the mind of the child in contact with God's Word in such a way as that that word may be fixed firmly in the heart and mind of the child. I remember how we committed the Shorter Catechism. That Catechism has helped to shape my theology, and so far as my theology is concerned, I believe, it is sound and orthodox.

The greatest question in Sunday-school work is this: How to keep the young men in the Sunday-school. Do you not notice that from fifteen to eighteen they graduate and go out into the world, and you cannot get them back. The bicycle comes into play, and they go here and there on Sundays, but not to the Sunday-school. What is the matter with the Sunday-school? I say that a man never grows too old to attend Sunday-school. The trouble is the older men do not attend, and the younger men do not have the example of the older men to follow. They feel that as father does not go, and grandfather does not go, it is not exactly the place to be. We ought to have special classes in every Sunday-school, and every man who loves Jesus Christ ought to be studying the Word of God.

Rev. Dr. PATON, New Hebrides.—I wish to tell you what we are doing in Australia in our Sabbath-school work. At one time our Sabbath-school languished, when an elder in the Victorian Church left some money for prizes in the Sabbath-school, to induce a study of the Shorter Catechism. This system was adopted when I was in the Presbyterian Church in Victoria, but we had great difficulty in getting the Church to accept it, because of the written examinations. But from that time that system has been in vogue in our Sabbath-schools. The children are divided into certain ages, and those younger have certain prizes, and those older have certain other prizes. That has given our children an intense interest, while their essays are examined by a committee, and the prizes awarded according to merit. It is called the "Higher Educational System in the Presbyterian Church." Since its adoption, young people have begun to study the Word of God with far more earnestness, and there is no book more calculated to give a knowledge of the Word of God than the Shorter Catechism. This system has led the ministers to take

a deeper interest in the Sabbath-schools ; and every Sabbath morning, in every congregation in Victoria, there is a sermon for the children, and the children go with their parents. The sermon is taken home and repeated in the family. They now stick to the Sabbath-school ; these are better attended than they would have been. And it has a corresponding good effect on the teachers ; these go every Friday night over the lesson to prepare them for their work, and when they meet they know on what lines to act, and all the children in the school seem to be taught in the same way.

Rev. Dr. GERHART, Lancaster, Pa.—I simply rise to state one or two facts. My friend Dr. Worden was too sweeping in some of his statements. The Reformed German Church, which I have the honor to represent, and in which I have been teaching for nearly half a century, has in its organic law a provision for the teaching of the Catechism to the children of the Church. It is a duty incumbent on every pastor, and every pastor of that Church (and there are upwards of a thousand ministers in it) performs that duty. At least, I do not know of one who neglects it, and those with whom I am more closely associated frequently have as many as two classes which meet once a-week during six and eight months of the year—one a class of children, as I may call them, 10 and 12 years of age, and another class of adults, 18, 20, and 25 years of age.

This is a fact in regard to our pastors. When these leave the theological seminary, one of the first things they do is not only to become acquainted with the families, but to ascertain the number of children in the church, and to announce that, so soon as they are ready and circumstances will permit, they will commence a class. If any of them do not come, the pastor goes from house to house in the congregation ; and from the reports I receive, they have in the class 20, 30, 40, or even 50. That is the custom of the Reformed Church, and it is more efficient, I believe, to-day than it was forty years ago. I was brought into the Church at the age of 18 by attending a catechetical class. I presume the ministers of our Church, all of them, have gone through that catechetical training.

Now, one word more. In our theological seminary a lecture on the Catechism is a part of the work. Every student receives a course of lectures from beginning to end of the Heidelberg Catechism, which contains 129 questions. Not only so, but the Professor of Practical Theology has a course of lectures on what they call "Catechetics"—the science of teaching the young—and I may add that the Catechism is a part of the teaching of the Sunday-school.

I am sorry to learn that catechisation is not as popular and as observed among our Presbyterian brethren as it was sixty years ago. One of my teachers used to tell how our pastor would go through the congregation and test the people in their knowledge of the Heidelberg Catechism. I do not want to err, but if I am not mistaken that custom has gone into disuse in the Presbyterian Church, and I am glad to know that a movement is now on foot to revise and restore and reinstate the regular catechetical instructions in all Presbyterian Churches.

Rev. Dr. GEORGE C. POLLOCK, Litchfield, Minnesota.—Ought we to put on these lesson leaves which are to go into our Churches that which is to take the place of the Bible? I feel that when in contact with the lesson papers I am in contact with the Word of God. I differ from Dr. Paton there. I do not believe in sermons to children and sermons to older people, but would regard them as one. Let the children know that they will be recognized in the service, but most of our sermons are over their heads. With regard to keeping children in the Church, that is another difficulty. The elder people should make a bulwark in the Church so strong that the people could not break over it.

Rev. Dr. LANG, Glasgow.—One thing impresses me, and the impression has been heightened by the reports presented to-day. We have this magnificent array of Sunday-schools, we have this great staff of teachers, we have all the apparatus connected with a vast educational agency, and yet the drift from our Churches increases. Young people, after they leave the Sunday-school, vanish we know not where. One in three, Dr. Worden told us, is afterwards found in the full membership of the Church. What becomes of the other two? On the other side of the ocean the proportion, I should say, is one in four or five. Certain centrifugal forces are at work continually upon the community, and especially upon the young, and we have not the great power of a recognized parental authority. We have not the home teaching as we should wish, and we have these young people exposed to influences too numerous to be classified. There cannot be a graver question faced by any Council than the question of how, in this state of matters, an instrumentality that is of such potency can be made more efficient and effective than at present it is.

The Reports and Papers now presented have been much occupied with the question of the instruction given in the schools. In the very few minutes allowed to me, there is much that I cannot face. Dr. Worden has reminded us of the miscellaneous and desultory

character of the instruction given in our schools, and I endorse his statement. You will never get a thorough educational system on the plan of one lesson for all grades and conditions, and jumping about from the Old to the New Testament without any coherence in the plan. What we do want is a system for the infant class upward, including the senior class, and having as the apex of the whole the catechumen class. We receive these young people into our schools as those who are under solemn covenant to be the Lord's. They have been baptized in the Church of Jesus Christ; they are members of the Church; the Church consists of Christian people with their families, and these young people have been solemnly entered into the membership of the Church. What we should do is to recognize them as members of the great Christian Society, and train them into the responsible duties and truths of that society.

Now, I find young people leaving our schools utterly ignorant of what the Church of Christ means, utterly ignorant of all their responsibilities to the Church. These have never been unfolded to them. They have had Scriptural lessons on this, that, and the other thing; but there has been no instruction passing upward into the senior class on the truth and beauty of God's word. It seems to me in all our schemes of instruction we should have that more explicitly in view. I have heard much about the Shorter Catechism. I love the old Shorter Catechism as a compendium of Scriptural truth, but have thought that it would be desirable to have a still shorter catechism on the lines of the Shorter Catechism, but simpler, preparing the young people for further instruction.

One point has been raised repeatedly—that of more explicit catechetical instruction. In our Presbyterian Churches we are very far short in this respect. My father was a Scotch clergyman, and I have a distinct recollection of his "catechising," when old and young attended, and received some instruction as to the Christian Church. That is now altogether unknown in Scotland, I regret to say. But in regard to the young, surely we might have some revival of the catechism of the Church. The people are growing utterly ignorant of the House of God. There are thirteen or fourteen thousand young people in my city of Glasgow who attend the meetings. When they cease from attending the meetings they never know, many of them, the inside of the Church. They have no association linking them to the Church, and they wander away. They cannot come into the fellowship of the Church. Why cannot we have on the Lord's day a distinct catechetical service for the young? When John Knox went

to St. Andrews he made the children recite their catechism in public in the congregation, and instructed them in a plain colloquial manner in regard to the Word of God, and in this way the knowledge of the truth spread far and near. A service to which all are invited to come, and at which there is something of the catechetical practice following, would be invaluable for bringing the old and young together in the House of God.

We should encourage young people to come to the Lord's Table at an earlier period in their lives than they now come. If we had the right system it would not be so difficult for the people to come to the Lord's Table as they seem to find it now. Most of the young people leave the Sunday-school and never think of coming to the Communion for a long period after, and then they have "to face the minister." If they were taken from the young people's class into the catechumen class, I think there would soon be a larger number of young persons at the Lord's Supper than are found there now. A young person of fifteen or sixteen, rightly instructed, is, I think, more capable of entering into and realizing the blessedness of being strengthened at the Lord's Table than one who goes away and comes back at twenty-five or thirty, or even older, to claim the privilege.

This whole question of dealing with the young is one of the most sacred duties that can lie upon the Churches at the present time, and I do trust that the Churches of this Alliance will seriously and earnestly face the great problem that lies before them, and seek, above everything, to gather the young into the Church of Christ.

Rev. RICH. D. HARLAN, Rochester, N.Y.—Dr. Lang seems to me to have touched bottom all along the line, but I am to emphasize one point. One of my reasons for believing the Bible to be a Divine Book is its survival as the backbone of the Church in spite of the way it has been treated at the hands of the Sunday-schools. The Sunday-school in its management violates all the principles of pedagogics. We treat it as we treat no other subject, and this bondage system we must shake off, or the Church will never put it on the basis it should occupy.

I am pleased to hear that the Free Church of Scotland has broken away from that system. The idea of teaching all the children, from infants up, the same lesson, and this hop skip and jump system have seen their best days.

One of the reasons why the school is not attractive to young men and boys is the childish tone given to the school by the doggerel we make them learn. I have too much respect for a child to give it

that. I would keep out of the Church these primary exercises, these phrases, and abolish the custom of making the children get up before the Church and spout their pieces. I do not believe in it. It makes the children believe these performances are religious. I do not admire the work of the Christian Endeavor. I may be a heretic, but I do not believe the Church will survive the using of the Shorter Catechism as a whole. We should get a simpler form of Catechism. Nor do I believe that by any system of prizes you will get the Catechism back to its real position in the Church.

There is one other thing I would like to say. Dr. Lang in his last words struck the key-note in our work. The school is a part of the Church. I think the minister should baptize and make the children a part of the Church. We leave them too much on the outside, and make them think they are to come by some wonderful experience into the Church. I believe that the Catechumen class and all that has been suggested by Dr. Lang is the ideal for which we should work.

ANOTHER DELEGATE.—The catechetical custom is not given up. A number of Presbyterian ministers are catechising the people every year. And one of the last questions asked at Presbyterial visitation is, "Have you catechised your people?" and, if the answer is not given affirmatively, some other questions are asked.

Rev. Dr. RADCLIFFE now asked the permission of the Council to introduce to it the Rev. De Witt Talmage, D.D., who had a request to make.

Dr. TALMAGE said he was the bearer of a request in the name of Mrs. Talmage and himself, inviting the Council to a Reception which would be held in his house on Wednesday evening, if that time would suit the convenience of the Council, and which he trusted its members would be pleased to accept.

The Council, on motion, accepted Dr. Talmage's invitation, and thanked him for his courtesy.

(No Evening Session.)

FIFTH DAY.

(No Forenoon Session.)

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,*Tuesday, 3rd October 1899, 2.30 p.m.*

The Council met according to adjournment, and resumed its sessions—Rev. Professor HAMILL, D.D., Belfast, in the chair.

After devotional exercises, the Minutes of the two meetings of Monday were read and approved.

Rev. Dr. LANG.—Before proceeding to the Report of the Business Committee, I may intimate the receipt of a letter from the Secretary of the President by his instruction, and I have no doubt that the letter which has been sent us will be received with all cordiality and respect. Allow me to read the letter,—when the members of the Council rose and continued standing while it was being read.

The letter was as follows :—

“EXECUTIVE MANSION,

“WASHINGTON, D.C.,

“September 30, 1899.

“MY DEAR SIR,—The President has read with pleasure your letter of the 29th instant, and he desires me to assure you, and through you the members of your Council, of his sincere appreciation of the cordial expressions contained therein.

“Very truly yours,

“J. A. PORTER,

“Secretary to the President.

“REV. JOHN MARSHALL LANG, D.D.,
PRESIDENT, G. C., WASHINGTON, D.C.”

The CHAIRMAN of the Business Committee now presented the following report :—

1. On the resolution in the interest of Sabbath-schools as proposed by the Rev. Dr. Worden of Philadelphia. Your Committee recommends that no action be taken by the Council.

The consideration that led the Committee to make this recommendation is, that it has not been the custom of the Council to adopt any measures that would seem to be an admonition to any General Assembly or any Synod represented in this body. We therefore beg the Council to adopt this report, and to decline to take any formal action on the subject.

Rev. Dr. LANG, Glasgow.—While I accept the ruling of the Committee, the subject of the Sunday-school is of such great importance that, in the light of the diversity of opinion expressed yesterday, and the diversity of the procedure in our schools, it would seem that the Committee on Sabbath-schools should be authorized to communicate with the Churches represented in this Alliance with the view of securing, if possible, some consensus of plan in reference to the instruction given in the Sunday-schools.

Rev. Dr. ROBERTS, Philadelphia.—In dealing with a matter such as is now before the Council, the practice has been to submit the subject by resolution to the Eastern and Western sections for them to take such action as might be deemed expedient; and it seems that would be the proper method now. Let the Executive Commission instruct the Sunday-schools what should be the action upon this matter.

Dr. STEEL.—The Council should be reminded that the difficulty with Dr. Worden's resolution was, that by it the Sunday-schools were to be made an organic part of the congregation. We thought that that would be a very awkward matter for the Churches in Great Britain, and might be equally so for some Churches of this country. Many Churches report that the work among the young is receiving great attention, and I know that in Scotland the Churches have their hands on this work in a very special manner. To send down a resolution making the Sabbath-schools an organic part of the individual congregation would stultify a Council like this.

Dr. KERR of Richmond.—I hope that the motion of our President will prevail. We could then get a consensus of the Churches on this subject.

The CHAIRMAN.—The question is on the motion—That the report of the Committee be accepted, and that the subject matter be re-committed to the Committee on Sabbath-schools,—when the recommendation of the Committee as amended, was accepted and approved.

2. With reference to the resolution on the subject of Sacerdotalism and Sacramentarianism, the Committee recommends, that no formal action be taken. While we deplore the tendencies referred to, and while encouraging free discussion

in our meetings, it is not customary for the Council to take formal action on questions which may be construed as an interference with the internal doings of any Church.

This custom was in the line of the action just recommended, when, on motion, the report was adopted.

3. We recommend that the Rev. Dr. Sanders read the first paper on Wednesday, and that his subject be the "Education of the Colored Race in America"; that the Rev. J. A. McDonald, of Toronto, read a paper on Wednesday evening, on "Woman's Work in the Church"; that on Friday morning, the Rev. Dr. Roberts read a paper on the "History and Work of the Western Section of the Alliance in America"; and that on Thursday, the Rev. P. G. J. Meiring, of Johannesburg, present the greetings of the Churches in South Africa.

On motion these recommendations were all agreed to.

4. Also that we approve of the preparation by the Eastern Section of a congratulatory address to be presented to Her Majesty the Queen of Holland.

Rev. Dr. MATHEWS.—In reference to this last item, allow me to explain it was thought by the members of the Eastern Section that when Queen Wilhelmina ascended the throne of that country—(there is no coronation; she ascends the throne at a certain age)—it would be a pleasant thing for us to recall and acknowledge by an address the services of her ancestors, the House of Orange, to our forefathers in the days when these were persecuted for conscience sake. Such an address has accordingly been prepared, and will be presented to the Queen at whatever date she may appoint. According to court etiquette an address of such a nature can not be published until after the sovereign has received it. Immediately after her Majesty has accepted it, we propose that it be photographed, so that, if possible, photographic copies may be inserted in the volume of the *Proceedings*. The address has been signed by the President of the Alliance, by the Chairmen of the two Sections, by our late Honorary Secretary, and by the Moderators of about sixty of our Churches all over the world, so that it is quite an unique document. The cost, I may further say, is not to come out of the funds of the Alliance, but is defrayed otherwise, so that the Alliance will get the credit of doing it without having to pay the cost.

The recommendation was agreed to.

5. We recommend, also, that an address be given as the last paper for Wednesday morning, on the "Work of the Waldensian Church on the European Continent," by M. le Pasteur Cav. Teophile Gay, D.D., Naples, Italy.

6. Also that the chairmen of the remaining meetings of the present Council be as follows :—

Wednesday,	10 a.m.,	Rev. Dr. BISHOP, Orange, N.J.
„	2 p.m.,	Judge GEO. WATSON, Newton Stewart, Scotland.
„	8 p.m.,	Rev. Dr. WITHERSPOON, Allegheny, Pa.
Thursday,	10 a.m.,	Rev. Dr. GERHART, Lancaster, Pa.
„	2 p.m.,	Rev. JOHN PUGH, Cardiff, S. Wales.
„	8 p.m.,	Rev. Principal CAVEN, D.D., Toronto, Canada.
Friday,	10 a.m.,	Rev. Dr. KING, Waco, Texas.
„	8 p.m.,	R. E. PRIME, Esq., Yonkers, N.Y.

These several recommendations were received, and, on motion, adopted.

Dr. KERR.—And now, the last but not least important of its recommendations: the Business Committee ask this Council to appoint as its President during the next five years one whose praise is in all our Churches, and whose name will shed a lustre even on our Presidential Chair—the Rev. Wm. Caven, D.D., Principal of Knox College, Toronto, Canada.

Rev. Dr. ROBERTS.—I would say for the Western Section, that it is with the most cordial feeling we nominated in the Business Committee the honored Principal of Knox College, Toronto. He has served this Alliance for many years with great fidelity; he has been in the fullest sympathy with its purposes, and he has commanded, throughout the period of his connection with the Alliance, the admiration and respect of all those who have had the privilege of laboring with him.

Rev. Dr. LANG.—As in some respects interpreting the voice of the Eastern Section, I may be allowed to second the motion coming from the Business Committee. Allow me to say further, that I feel that no better exponent of the mind of the Western Section could be found than the learned Principal of Knox College. I can congratulate him upon his elevation to the dignity and his appointment to the office, which he not only will fill to the admiration and respect of the whole Council, but will himself feel it to be, if I may judge from my own feelings, an unfailing source of pleasure and satisfaction.

The election of Dr. Caven, as President of the Council for the ensuing term, was then agreed to unanimously.

The Order of the Day being called, the Report of the Committee on Presbyterian and Reformed Church History (East Section) was presented by Rev. Principal S. D. F. SALMOND, D.D., Aberdeen, Scotland, who said: In the absence of Prof. Lindsay, I have been requested to submit the report from the Eastern Section on this subject. It is No. 8, and will be found at page 157 of the Blue

Book. The Report has been constructed on the principle of limiting itself to naming certain publications, bearing on the historical origin of any of the Churches embraced in our Alliance. It has been prepared on this principle, in consequence of what Prof. Lindsay took to be the understanding reached at the meeting in Toronto. The publications, therefore, are enumerated in those two pages. I cannot pretend to be acquainted with them all; but I can say of not a few of them that they are publications of great importance. One of those, dealing with matters of English History, is of very peculiar interest. Some of the discussions coming from the Scottish Historical Society will commend themselves at once as of interest and importance, particularly the record of the General Assemblies Commissions in 1648 and 1649, and vol. xxvi., a *Diary of Johnston of Warriston*. Amongst the publications bearing upon the Churches on the Continent of Europe, I would call special attention to the publication entitled *Geschichtsblätter des Deutschen Hugenotten-Vereins*. I may also call the attention of the Council to Doumergue's *Jean Calvin*. But there is a publication to which I take the liberty of calling special attention. It is a book on Zwingli, by Dr. Stæhelin, the best we have regarding that Reformer. It is a work of a thorough scholar who takes an interest in the life of Zwingli and his doctrinal teaching. I may mention with that, a series of small publications referred to here, and known as the Zwingli pamphlets, issued by the Zwingli Association. They give you the important documents, the figures, the seals, and many other things connected with Zwingli's life. There is just one thing else I will take the liberty of saying. I would ask you to notice the suggestion addressed in this report, especially to our brethren on the Continent of Europe. The pity is that we have so small a representation of them at this particular meeting of our Alliance. But it is understood that there are a good many documents of great consequence that have not been yet published, bearing upon the history of the Churches, particularly in Bohemia and Hungary. These are to be found here and there in the treasures of the particular Churches. They require to be collected and translated, for they are in their original text, Czech and Magyar. I trust that this matter will not be lost sight of. Much historical matter would come to our hands if the brethren in Hungary and Bohemia would collect and prepare these documents, and then put them within the reach of the members of this Alliance.

The Rev. MANCIUS H. HUTTON, D.D., New Brunswick, now pre-

sented the report on the same subject from the Committee of the Western Section. (See *Appendix*, p. 159.)

The Hon. Governor TYLER, of Va., being in the House, was, on motion, invited to the platform. Having been welcomed by the Chairman, he briefly thanked the Council for the courtesy shown him.

Rev. Dr. GOOD, Reading, Pa.—I trust that the province of this committee may be enlarged, and that in our seminaries the history of their own denominations may be taught our students. In the seminary which I represent, we have a two years' course in Church history. No other seminary in this country, except Harvard, has such a course. Principal Salmond has spoken about unpublished manuscripts; now why should not this Council aid in the publication of the manuscripts?

Mr. C. J. GUTHRIE, Edinburgh, Scotland.—I would suggest one word as to the propriety of *the people* being informed, and I refer to my own self by way of an illustration.

I had to do last year two publications, and their experiences were somewhat instructive as gauging the public idea. One was a popular edition of one of the greatest books in the English language, but which has been heretofore a sealed book to the public. It was John Knox's *History of the Reformation in Scotland*. That was published in Scotland, and my publishers told me it would take many years before the first edition, a thousand volumes, would be sold, and it went off in three months. Of course, I had fifty-six illustrations in it, and notes, &c., all to make it popular. There was another, a little book, which I called *John Knox and his House*, with his life, containing ninety-six illustrations. That was published, and it went off in a very few months—three thousand volumes. Professor Masson said to me, "Why don't you do this same kind of work with others whom the people would be ready to know about, if put before them in a popular way?"

Let me mention another personal matter, but it has instruction in it. In Scotland our young people know something about the men of the past, and it has been done by many Churches. I mention the Free Church by way of illustration. We have *Lives* of Dr. Chalmers and of my father. They asked me to do my father. I said, if I do, it must be done by the Churches. The result was I had only nine pages of letterpress and twenty-six illustrations. That was circulated to the extent of 65,000 copies. That has informed the young people in Scotland what these men did and what they were. And I submit

whether or not in America a man like Jonathan Edwards should be done. Think if Mr. Alexander Smellie should do Jonathan Edwards. If that man were set aside from his congregation for six months and told to do that, he would be rendering a great service to the whole Church throughout the English-speaking world. You can make the work very interesting—as interesting as a novel—if properly done. If done in that way, our people would know that which our younger generation is not being brought up to understand—what our fathers were and what they did.

Rev. Dr. McCook, Philadelphia.—I rise to correct a mistake. It was stated that the Historical Society in Philadelphia is a Denominational society. It is not. It is organized as is this Council. Dr. Hutton has been led into an inadvertence when he says that most of the work done, and most of the money given, come from one branch of the Presbyterian Church. The Historical Society in Philadelphia is a Presbyterian institution, but not devoted to any particular Presbyterian Church.

I have found that in America the great hindrance to historical societies is the fad that people have of preserving in their own houses little collections of valuable—almost invaluable—material, and have always said to people who want to conserve the history of their ancestors, that it is laid on them as a duty to have those things of historical value—portraits, copies of portraits, and other things—taken away from their own homes, where they are likely to be destroyed or dispersed, and centred upon some historical society. I give that as one practical thought.

Rev. W. LEE KERR.—The Church of Scotland has a little history prepared by one of the ministers in Glasgow, in a book that contains much interesting matter, and this is so popular that it has been sold in thousands. It is read in our Guilds by our young people, not only in the Bible classes, but in the Junior classes.

I would like to emphasize what has been said by Dr. McCook about the desire of the people to keep relics in their own homes. In writing up the history of my own parish, I cannot find many of the manuscripts of official records. They have been taken possession of by the widow of the pastor when she went away. We have done everything we could to get back these books, and, were it not for the excellent custom of our town fathers in the past—our records go back to 1647 and right on—of taking a scroll minute, the history of many of our kirk-sessions could not be written up. In Scotland, at the present time, many of us are devoting all our spare time to

searching for our records and publishing them. There is but one thing which comes in the way—the cost of publication.

The Order of the Day being called for, the Rev. Dr. MATHEWS, London, read the following Paper on

METHODS FOR INCREASING THE EFFICIENCY OF THE ALLIANCE.

I do not quite understand whether the title of my subject means that each section should give an account of the specific works in which it had taken part since last Council, and of the failure or success of certain methods it had employed, or simply make a statement as to *lines of work* as distinguished from *methods of working*, with a view to interesting our several Churches in a larger number of distinct schemes of co-operation. Both of these topics are important, but, on the whole, it might be better to mention some *lines of work*, by engaging in which our Churches would be brought into relations with one another more intimate than may have previously existed between them.

One other word. The Council will remember that many lines of work were mapped out for this Alliance at its formation by those who took part therein. From various causes, all that work has not yet been overtaken, but the time has come for the Council to define its work more fully on lines suggested by its present knowledge, and then for each Section to give itself to vigorous dealing with these. It will also be borne in mind that this Council has no power of directing the Churches in any matter. These it may inform, and to these it may suggest, but so far as they are concerned it can then do no more.

What, then, may our Alliance now do, which it has not been doing, for the benefit of our Presbyterian Churches, and to secure greater co-operation between them? I answer (1), our Councils might charge themselves with some distinct effort to use their own inherent power and influence. Thus, what our Assemblies often do for their respective Churches, this Council may surely do for its larger flock and wider parish. It may issue pastoral letters dealing with questions social, theological, critical, practical, current among us. Such a letter was issued by the Philadelphia Council in 1880; why not issue another, and another, and another? It may take up in its entirety the Foreign Mission work of the Church; and while considering in advance the ecclesiastical and other problems of the mission field, and which are already pressing themselves on all our

Churches for a solution, deal also with the awakening of the Home Churches as to their responsibility for maintaining and enlarging this work. Or it may communicate to the Churches forms of home work that have been effective on different fields, and do this without waiting till perfection has been reached or a faultless scheme proposed. Churches, like individuals, too often reach the stage when they cry—Rest and be thankful; and then their congregations stagnate and practically die. They dislike and are afraid of things that are new, and cover their indolence and lethargy by saying, "The old is better." And why might not this Council take some measures to secure that the information contained in the Reports presented here be made available for our Churches as a whole?

2. The Council might use that power inherent in itself in addressing, as the Church of God has often done, words of counsel, request, or even censure to kings, governors, and men in the high places of our lands. If Nathan could say to David, "Thou art the man," Calvin could stretch his hand over the communion table in St. Peter's and forbid the crowd of libertines, who with drawn swords threatened his life if he hindered their coming to participate, till, cowed by his silent but unyielding courage, they slunk away and left him master of the field. To-day our Churches not unfrequently hear of sins of rulers or communities—sins that may well be called national—and yet having no mouthpiece, no spokesman, are largely helpless to take united action. Ought not a united Church assume an Imperial position, the many speaking through the words of one? The Council that acted so would be a very moral law for the enlightenment and moulding of the national conscience. Our Councils have already addressed kings and presidents, and their voices been listened to with courtesy. Why may they not continue to do so, enlarging the number of subjects on which their voice should be heard?

3. An individual pastor may instruct his people on every point of their home and social life and conduct. Why may not this Council of our Alliance speak on these same subjects, as in the Master's name? What is this Council for but to be on every moral and spiritual subject—the eyes and the ears, the mouth and the hands of our associated Churches as a whole? This Council is possessed of an influence that is almost immeasurable. All classes and conditions of men are within its reach; surely it might urge these to walk on the highest levels of life. If the call were heeded, human hearts and human society would be the better; but if neglected we had at least delivered our own souls.

4. And then there is that great mass of men around us that cannot be regarded as Christian at all, those swirling, rushing tides of human life that eddy and sweep across our pathway every hour; surely the Alliance might devise something for these, something to help our Churches in their work of saving souls and of enlarging the Kingdom of our Lord!

I greatly fear that many of our people of the Eastern Section live in a more or less easy contentedness with things as they are, or in empty regrets that they are no better than we see them to be. Have our Churches then, has this Council, no responsibility for the fact, that at the close of this century there should be on every side, in so-called Christian lands, masses of our fellow-men in heathen ignorance of the Gospel and of the grace of Christ? Have we no call to grapple with this terrible state of matters, and amid all our schemes of social philanthropy to address ourselves first, and last, and all the time, to what would be the very setting up of the Kingdom of God in our midst, an *organized evangelizing of our lands*? This is the work of every Church, for the doing of which the Church of Christ was set up on this earth, but, with this left undone, that so-called Church is but sounding brass or a tinkling cymbal.¹

5. The closing century has placed our Churches amid conditions they never saw before. Our Councils might aid them in learning from the methods of business followed in the great commercial organizations. To-day, we see gigantic schemes for world-wide trade, involving the revenues of empires for their carrying on, with trained specialists of the highest culture in every department, and business carried on through establishments systematically planted and fostered by energetic managers, so as to cover Continents. In our Church courts, we speak often of *Church extension*, as if the adding of a few congregations year by year to a particular denomination were the main business of a Church, rather than the taking possession of a land for Christ. Our work is therefore largely selfish

¹ I have read of a congregation in a Church represented in this Council which had dwindled away till its membership was reduced to a single individual. The presbytery desired to disband the organization, but most sturdily the congregation of one unanimously resisted all its efforts. It skilfully reminded the court of all the money already expended on that field, whose harvest would be lost if that step were taken: it pointed to other places which had prospered, notwithstanding equally unpromising beginnings: it proclaimed its confidence in a coming prosperity for the district, and thus kept that presbytery at bay for many a year, and for aught I know may be still holding the fort and still receiving aid from the funds of the Church.

and provincial—retail not wholesale—and even this is done in a most haphazard manner. A few individuals living in a particular locality desire a church. A Church Board gives them some financial aid for a little season, and then speaks of being aggressive! Aggressive!—it is almost as apt to be church *extinction* as it is to be church *extension*. Surely some more systematic and satisfactory system might be devised than that which generally prevails in the planting of new congregations. The question is a burning one for all our Churches, and yet I am not aware that any of our Churches has a Committee whose one function or duty is to survey the land, to select new locations, and to plant and to foster new congregations. As a rule, the initiative in this matter is not taken by the Church as a Christian duty, but is left to a few persons in a given locality, who seek, and most legitimately, their individual and family profit. The result of this system, is that often large areas are without any church, and small villages may have half-a-dozen. Over-churching is almost as deplorable an evil as under-churching, but under our present system, the former is the more prevalent. Once a “church” has been recognized, and aided by a Church Board, it needs the power of many an Assembly to deprive it of that position. Would it not be possible for the Home Mission Boards of several Churches to unite in this work, each contributing to the planting, and for a season to the supporting, of a one Union Presbyterian church, leaving the congregation absolutely free to determine, at a later date, its own ecclesiastical connection?

The scandal and the sin of the presence in some petty hamlet of half-a-dozen Presbyterian congregations—each dependent on a different Home Board—each struggling for its existence, perhaps as much as for the salvation of souls—would thus be avoided, the resources of the different Boards would be economized, and the actual unity of our Churches be made visible to the world.

6. One of the notable features of modern times is the prominence of *Specialism* in every department of secular business. This very feature we may soon have to deal with inside the Christian Church. Our modern huge congregations call for a combination of organizing power, of pastoral oversight, of preaching gifts, and of public leadership, that but few men are ever found to possess. Hence we may soon require to choose between our ordinary system of medium-sized congregations with an individual bishop, and one in which, like the cathedrals previous to the Reformation, or in the Collegiate system of some Continental Protestant Churches to-day, there is a two-fold, a

three-fold, or even a four-fold ministry of men of special gifts with separate departments of work. Then, again, we forget that the foundations of many an ecclesiastical ideal of a century ago have been tremendously shaken and disturbed by the moral and spiritual earthquakes that have since been taking place. The organization of our Missions, our conceptions of Church work, our ideal of the ministry, the matter and manner of our teaching and worship, and the very type of our personal piety, are all in some respects as if the world were as it had been; while the requirements of the ministry to-day, owing to the educational and other conditions of our population, to our international relations with other lands, other churches, other peoples, are all unlike those of that period. Here, also, change is coming. What the world demands is not men born and brought up in the spirit and life of a century ago—the century that is past—but men who will be strong and sure, like the toilers that have gone, and belong to the century which is to come: men that will lead the Church into new activities; movable type-men rather than stereotype plates; men alert in vision, nimble, thorough: men who will take hold of, and adapt for the work of the ministry, every kind of agency, foregoing all personal ambition and effacing themselves—working ever and only for the enlarging of the Kingdom of God. That bugle call which says to our Church, “Go forward,” means to us: Perfect your organization; adapt your methods to your new conditions; avail yourself of the new, the newest devices of sanctified genius, looking on the right hand and on the left, seeing all there is to see, and learning all there is to learn. It summons our Churches to leave their ruts—their mediæval ways of thinking, of speaking and of working; and though much that we as individuals may regard as precious treasure may be rejected by those we seek to gain, yet, let it go; dare we, for the sake of such, see the brother perish for whom Christ has died?

These are some of the subjects that have been on the programme of the Alliance since its formation—that in the near future our Churches will have to consider, and by dealing with which in advance, the Alliance will render them no inconsiderable service. Other and yet graver questions—questions biblical, theological, and critical; questions of Church and Creed authority are already among us. With such, also, these Councils should not be afraid to deal, doing so, not controversially but fraternally; for surely, after quarter of a century of working together, we can discuss our differences without quarrelling among ourselves or involving the Council as a whole

in misrepresentation? The generation that is passing has had its questions and given to these its answers. The generation that is coming will have its questions, and will have to give these its answers. These will probably be unlike those we might have given, but we who have shared in the formation and early guidance of this Alliance—we believe that this Alliance and these General Councils of our Churches can help these Churches, as they try to give their answers. We believe that these answers will be best in substance and best in form, when differences, whether of creed or of practice, have been brought into this Council Chamber, and here, in the light of open day, discussed and thrashed out by the ablest men we have. When our Councils, rising to the height of this position, seek to aid our Churches as amid stormy winds, dark nights, strong currents, these take their way with sharp-edged reefs on every side, these again will seek to be fully represented at every meeting, and this, by men of varied gifts and of diverse views, for, as the wise man said, “In the multitude of counsellors, there is wisdom.”

The Rev. WM. JUNKIN, D.D., Montclair, N.J., now read the following Paper on the same subject:—

METHODS OF INCREASING THE EFFICIENCY OF THE ALLIANCE.

The organized life of the Alliance extends from the General Council in Edinburgh in 1877 to the General Council in Washington in 1899. Those who have traced its history during these twenty-two years, need not to be told that it has accomplished much along the lines indicated in its Constitution. That instrument points out two great ends to be sought, viz., the manifestation of the substantial unity of the Reformed Churches, and their combination in the great work committed to their hands by their Divine Lord. Carefully have these ends been pursued.

The acquaintance brought about among the *personnel* of the different Churches composing the Alliance; the knowledge gained of each other, their conditions, needs, and work; the sympathy engendered by the interchange of delegates, commissioners, and visitors; the substantial aid rendered by the stronger to the weaker among these churches and their steadily increasing mutual interest, afford delightful evidence of that unity, of which Calvin said he would “readily pass over ten seas to effect,” and they abundantly justify the eloquent words of the late Dr. Moses D. Hoge of Virginia,

when he said, "This Alliance is the noblest attempt ever yet made to give visible expression to our Presbyterian unity." So happy has this influence been that it has reached beyond our Presbyterian family and developed a measure of union and co-operation among Protestant evangelical denominations in America (at least), that have been both very delightful and full of promise.

For seven years past—ever since the Council at Toronto—all the Foreign Mission Boards and Committees of the Protestant Churches in Canada and the United States have, through their officers, been gathered in annual conferences, to consult as to fields and methods of work. Large sympathy has thus been developed and general helpfulness been secured. And this happy condition arose directly from suggestions made at the Toronto Council.

Combinations, too, of the constituent Churches of the Alliance in the work of the Master have been largely promoted in mission fields both at home and abroad. Time sufficient has not yet elapsed to adequately develop this branch of the work, but the healthful leaven has shown its effect in the organization of National Presbyterian Churches in Brazil and Japan.

The design of this paper is to suggest—necessarily in most meagre outline—what new methods, if any, are needed to attain this increased efficiency, and to enquire whether additional power for such increase can be put into methods of work already employed by the Alliance.

1. In seeking to accomplish this purpose the Alliance in all its acts and suggestions must keep rigidly within the lines laid down in its Constitution. These are to manifest the "essential oneness" of the Reformed Churches, and to promote by conference their common interests and to "further the ends for which the Church has been constituted by her Divine Lord." Much, very much, as we have seen, has already been done in these broad fields. But far more remains to be accomplished.

On the one side, we will need to guard continually with watchful care against any infringement upon the ecclesiastical liberty or the complete autonomy of the constituent Churches. A tender regard must be exercised even toward the seemingly extreme sensitiveness of some. The unity in doctrine and government and life of these several Churches is so real and so strong that slight divergencies should drop wholly out of view. A generous recognition of this capital feature will tend to its own larger development and its more effective manifestation. In every utterance, personal or collective,

whether in papers and discussions on the floor of Council or in more popular addresses, caution is requisite lest private or local judgments on ecclesiastical or national topics may arouse justifiable irritation. Let measures and opinions be the outgrowth of an increasing unity of sentiment among the Churches, rather than of a too forceful effort to mould such opinion. On the other hand, let an ever-growing emphasis be placed upon the vital unities of our great common system of doctrine and government. We believe that these are Scriptural. Let us bear this testimony unflinchingly to the world. Our age is restive under the claim of authority for creeds, and clamors fiercely for a misleading liberty. Against this dangerous and sceptical tendency the Reformed Church is the chief, almost the only, barrier. It stands pre-eminently protestant. And in this position there is nothing of narrowness. For it is historically true, as well as philosophically demonstrable, that the broadest catholicity of spirit consists with the most positive convictions of truth and right. Let, then, the old methods be more vigorously used, or new, if necessary, be adopted by our Councils, our Commissions, and our Churches, for the fullest declaration and defence of the reformed doctrines and the Presbyterian system. Both are of God. Both should be given the widest publicity on the basis of His authority. These great principles and our common devotion to them need larger advertisement.

Is it not feasible for the Alliance, through its various Commissions and Committees, or through additional agencies, which it may create, to make this proclamation of our substantial and vital unity more widely known? The writer has found by personal experience that the people of our Churches are deeply interested, and are glad to hear along these lines. Let us tell them, and tell the world at large, what we are and what we have done; not alone in these last few years, during the life of the Alliance, but in the glorious historic past of our Churches. Let us gather the statistics, condense into popular shape the history, point the world to our vast constituency—the twenty or twenty-five millions who stand united behind us. This can be accomplished by the Alliance as heretofore, in its papers and addresses and discussions in Council meetings; and also by its recommendations and requests, that through all its Churches the pastors and ministers shall present these principles and facts. The two branches of the Executive Commission may largely contribute to this end by the circulation of judiciously-selected printed matter, and through pulpit and popular addresses.

And these addresses should not be made in the great centres of influence and population alone, but at minor points as well; and especially among the smaller and weaker and persecuted Churches of the Alliance. Our own people do not know, the Christian world does not know, and the world at large neither knows nor believes in our real unity, or how large and powerful the Reformed Church, in its combined constituencies, is. We must tell them.

This unity must be *manifested*. Large will be the returns. No service we can render will bring larger honor to our Divine Master, none more far-reaching influence for growth and good to our allied Churches. We need ourselves to feel, we need to make the Christian world recognize that the grandest developments of liberty and progress for mankind in the history of the Ages have sprung from the principles which underlie our organization. These have made the world's heroes and created its benefactors.

2. But we turn from this inner life of the Alliance and the expression of it to that broader field covered by its work beyond its own borders, its service along the lines of aggressive toiling for its Lord.

By its very organization the Alliance is a vast missionary combination. It stands pledged by its very organic law to "further the ends for which the Church has been constituted by her Divine Lord." This places us face to face with a perishing world.

Two stupendous facts present themselves. *First*, we are commissioned of God to go into all the world and preach His gospel. And *second*, the world is growing faster than the Church. Population increases in larger ratio than converts to the Cross. A sceptical age derides our missionary enterprises as chimerical, mere child's play. On the other hand, a section in the Christian brotherhood—among our own Churches and people—believe, on what to them appear as adequate Scriptural grounds, that the present dispensation must terminate in failure and the Apostasy of the visible Church; so that the way of the Lord may be prepared, that He, by the brightness of His Second Coming, may enlighten the earth. Some of the Churches of the Alliance are contending against a keen and critical rationalism, in the midst of which they are striving to preserve the truth inspired of God. And others still are surrounded by heathen populations, and struggling for their own imperilled existence. Besides all this, those who are entrusted with the direction of our missionary affairs, both in the Home field and in the Foreign, tell us that every forward movement is sadly crippled for want of funds. The harvest is over

ripe; the laborers are standing ready for the work, but the means adequate to their sending are not forthcoming. In the face of these conditions what can this Alliance do? What methods adopt? We venture three suggestions: *First*, let the Alliance assign a larger measure of time at each General Council for the consideration and discussion of missionary themes and interests. Here, at last, in the vast field of Foreign Missions, we find the one only interest in which united action on the part of all our Churches can be taken. Here alone our field and work are one. This is, besides, the great, the greatest, interest in the Church of God. Let, then, a day in the early and one in the latter part of the meeting of each Council be assigned for this supreme interest. Let it be made the duty of the Executive Committee, in both its Eastern and Western sections, to bestow most careful effort to secure for this part of the Council's programme the ablest and the most consecrated talent.

And when these papers and addresses have come before the Council, let such as are suitable be published, not only in the Council's printed Records, but in popular form, for widest circulation to our pulpits and our pews. Bombard the Church with principles and facts upon this supreme interest.

A second suggestion—and we present it with the humblest submission—is that the Alliance raise a Committee, deliberately selected, or, perhaps still better, assign the service contemplated to the already existing Committee of Missions or of Statistics. To such Committee let the duty be entrusted of shaping some definite scheme for the raising of Foreign Missionary funds: some plan which shall be more than a missionary collection; more than the spasmodic response of a temporarily-aroused Church to the desperate, almost despairing calls of Missionary Secretaries; a scheme which shall eventually work itself into the very life and organism of the Church, which shall hold each member, as by a recorded vow before Christ Himself, to give a stipulated amount—easily within the reach of all—for this one inestimably important branch of the Master's service. Let this vow be a recognized feature of Christian life, distinctly brought to view at the time of joining the Church. Surely a prayerful searching of God's Word, and a careful study of Church life and experience, in the hands of men who have long wrought in the Master's vineyard, might be hopefully expected to develop some practical measure. Even if only tentative, some such scheme might find favorable acceptance in many of our Churches. An honest effort in this direction, backed by the earnest prayers of the Reformed Churches,

and supported by its moral and spiritual influence, could not fail, in any case, of happy results.

If something of this kind—something that might be felt to be organic in Church life—almost as sacred as the holy communion of the Supper itself—could be attained, would it not be like the shout of a King in the midst of Israel's host?

Or, again, if no such completed plan or measure is practicable, would it be impossible for the Alliance to give its moral force and recommendation to some supplemental measure that might lead eventually on and up to more perfect plans? Could it not earnestly press upon its constituent Churches, through their own proper channels, to commend something like this, for instance? *Viz.:*

That each Church as a whole, or in its several congregations, should leave all its schemes of raising missionary funds just as they are at present, entirely undisturbed; but should add thereto this simple feature—that in each Church its own recognized authority should impose, by proper presbyterial or classical action, upon every minister having charge of a congregation, the official duty, for which he should regularly account, that he would secure, by all persistent efforts, the sum of one cent¹ per week for² Foreign Missions: not an average of one cent, but that each member be apportioned that amount, and it be the pastor's duty to secure it and to render an account thereof.

By continued effort and the wise and loving exercise of Church authority, would it not be possible to inwork, eventually through all our Churches, this principle of a specified amount to be given as an integral part of Church membership and Christian life? And, moreover, could not our Mission churches, in the earlier stages of their development, engraft some such scheme of a definite minimum amount to be given, upon the religious experience of the converts from heathenism? Let Church membership carry this feature of defined contribution along with it. Self-support, our missionaries and missionary secretaries tell us, does not make adequate progress among the native Churches. They are in danger of depending unduly on the help from Christian lands, of becoming, in fact, Church paupers.

The *third* suggestion, which we make without a single word of enlargement, is that, in this beginning of a new century, when our whole mission policy and procedure may well undergo re-examination and readjustment, does not the service call for a very decided increase

¹ A similar or corresponding amount where other currencies prevail.

of the Evangelistic over all other departments of the work? Could not the Alliance, if it so judges, venture to recommend such increase to the Churches?

But at last we are brought to the consciousness of our own helpless dependence. Methods and machinery are vastly important, but they are not power. The Method of Methods is ceaseless prayer. Prayer is the expression, perhaps the deepest expression, of faith in God: and "Faith is the victory that overcometh the world."

Discussion being now in order, the Rev. Dr. BEATTIE, Louisville, Ky., said: This subject should be fully discussed in connection with other papers, and, therefore, I move, that to-morrow morning, a half hour, or so much time as may be necessary, be set aside for the discussion of this subject.

On motion of Dr. ROBERTS, the proposal was referred to the Business Committee.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Tuesday, 3rd October 1899, 7.30 p.m.

The Council met according to adjournment and resumed its sessions, Rev. Principal BLACK, D.D., Marshall, Tennessee, in the chair.

After devotional exercises, the Order of the Day was called for, when the Rev. Dr. ROBERTS presented a Report from a Committee of the Western Section on Co-operation in Home Missions, and called attention to the several points contained in the same. (See *Appendix*, p. 62.)

The second Order of the Day was then taken up, in a series of addresses on Home Mission Work in the United States, when the Rev. BENJAMIN S. STERN of Bremen, Ohio, read a Paper on

WORK AMONG THE NORTH AMERICAN INDIANS.

Just what may be the *origin* of the "Red Man" we have never been able to explain, but specialists have no doubt that they are "aborigines of the country, and that the mound-builders were the progenitors of the existing races." The researches of recent years prove that many of the mounds have been constructed within historic time, and used by the ancestors of the present Indian tribes. Says Major Powell: "No fragment of evidence remains to support the

figment of theory that there was an ancient race of mound-builders superior in culture to the North American Indian." The facts that they are without chronology, without letters, without arts, and yet have traditions that point back centuries, that their language, their religion, their life, are peculiar to them, indicate that they are a very ancient people. Beyond this, research has never gone, and it seems never will go.

The Indian has long black hair, unlike the locks of the Polynesian or the wool of the negro, brown, copper-colored skin, generally called "red." He has a high sense of honor according to his own ideas, great fidelity, fortitude, and devotion to their respective tribes. He is grave and quiet, seldom known to laugh, cunning and watchful, persevering and revengeful. He believes in a Supreme Being, whom he calls a Great Spirit, and in an inferior evil being, who is hostile to man. He believes in a future life, in the transmigration of souls, and also in demons, magic, and witchcraft.

Allow me to present some of the facts and figures pertaining to the Government Indian Schools before taking up the consideration of the missionary work proper. The U.S. Commissioner of Indian Affairs, in his Report for 1898 (p. 3), says: "The educational branch of the Indian Office has grown from small beginnings until now it is one of the most important under the control of the Department. There are now 148 well-equipped boarding-schools and an equal number of day-schools engaged in the education of 24,325 pupils." For this work, beginning with the appropriation of \$20,000, in 1877, the amount set apart for the Indian schools by our Federal Government has grown from year to year until it has reached the sum of \$2,638,390 for 1899, with a total of 2994 employees in the 297 schools, located in 23 different States and territories of the Union, not including 31 public schools, in which Indian youth are taught as per arrangement with the Department of Indian Affairs. Let me call your attention to the amount of money paid out of the Treasury of our National Government for denominational schools. Out of a total of \$172,462 appropriated for this year for schools other than those enrolled as Government schools, the sum of \$116,862 goes for such as are controlled exclusively by the Roman Catholic Church. Of the lands set apart *during the year* for the use of societies carrying on educational and missionary work among the Indians, out of a total of 372½ acres, 242 acres went to the Roman Catholic, and 130½ to all the others combined (*Ibid.*, p. 62). These figures speak for themselves.

THE MISSIONS.

The total Indian population of North and South America is variously estimated from ten to twelve millions, four to five of whom are in South America ; one and one-half millions in Central America ; four millions in Mexico ; 262,995 in our country ; 124,589 in Canada (in 1890) ; and 30,178 in Alaska.

Our information in regard to Central America is meagre, and the history of all Protestant missionary labor will be found at length in Schaff-Hertzog's *Encyclopædia* and in Bliss's *Encyclopædia of Missions*. By the Laws of Reform first issued by Don Benito Juarez, in Mexico, in 1859, the Church and State were separated, and "the free exercise of religious service" was guaranteed. The Church property, variously estimated at from \$2,000,000,000 to \$3,000,000,000, had been nationalized, monastic orders forbidden, and Jesuits expelled. At present there are about a dozen boards, societies, and independent organizations at work in Mexico. There are four Presbyterian denominations represented in these missions, namely, Presbyterians, North ; Presbyterians, South ; Associate Reformed Presbyterians, South ; and Cumberland Presbyterians. Their relative strength and extent appears in the order named. In addition to these the following organizations maintain missions in Mexico:—Baptist, Methodist, Congregationalist, Protestant Episcopal, Friends or Quakers, Independents of England, and Seventh Day Adventists. The work of the Bible Societies and a Tract Society in Mexico City is far reaching, and has been owned and blessed of God. Nearly all the missions in Mexico have suffered persecution, often of a bloody nature. "Not far from a hundred martyrs have fallen in these fiery trials. Their names form an honor roll, and the memory of their courage and love for Christ are a constant incentive to greater activity." According to the latest statistics available (1897), there are 74 mission centres in Mexico with 550 churches and congregations in 24 different States of the Republic, 225 of these belonging to the Presbyterian Churches above named. A total of 571 workers (ordained and assistant), 14,965 communicants, 9 theological, 21 girls' boarding, 111 day and 311 Sunday schools, 6 publishing houses, and total value of Church property \$885,250.

It is not within the scope of this paper to enlarge upon the interesting history of the early missions in the United States, beginning with the first successful mission to the Indians in St.

Augustine in 1573 by the Spanish Franciscans and the missions in the territory bordering on the Great Lakes by the French Jesuits. We hasten to a consideration of conditions as they exist at present. Missions are carried on among the Indians by the Baptists, Methodists, Episcopalians, the American Board, Moravians, and Friends, besides the Churches represented in this Alliance. "The record of the Board of Foreign Missions of the Presbyterian Church, U.S.A., from its organization to 1886, shows a list of 453 missionaries of all classes who were engaged in these missions, and an expenditure for the Indians of \$525,000, the free gift of the Churches." These have since then been transferred to the Board of Home Missions. During that time over 3000 persons were brought "from heathenism into the Christian Church, besides many thousands more, who were elevated in character and morals by the Bible light and influence around them, but who never united with the Church. These were certainly the chief agencies in the civilization or semi-civilization of many tribes. The Senecas, some of the Chippewa and Dakota bands, the Omahas, Iowas, Creeks, Seminoles, Choctaws, and others" (*Historical Sketches of Presbyterian Missions*, p. 227). In 1888, before the transfer was made, the Board of *Home* Missions of the Presbyterian Church, U.S.A., reported among the Indians 38 ministers, 25 native teachers, 68 churches, 2863 church members, 29 schools, 115 teachers, and 2441 scholars. The Indian Presbytery of the Southern Presbyterian Church, in 1890, reported 12 missions and 24 churches. The first Indian Mission of this Board was planted in 1861 among the Cherokee Indians. Their present work is in the Indian territory among the Cherokee and Choctaw nations. The United Presbyterian Church is also engaged in this divine work of bringing the heathen souls to Christ or of bringing Christ to the heathen. We regret that we have had no statistics of their work at our disposal. The smallest among the Indian Missions is the one carried on by the Reformed Church in the U.S., under the charge of its efficient missionary, Rev. J. Stucki, at Black River Falls, Wis., where he has labored among the Winnebagos for over fifteen years, with increased promise of success just now appearing. Within the past year several of the leading men of that part of the tribe have come out boldly for Christ.

One great difficulty in carrying on the work among the Indians is their lack of faith in the white man, caused by the treatment received at his hands for generations, and even yet from unscrupulous agents, traders, and rum-sellers. Another difficulty is the language.

It is said, upon good authority, that more than four hundred languages and dialects are spoken by the Indians of North and South America. And it has been and is exceedingly difficult for our missionaries to reduce these to writing, to coin the necessary words and translate the Scriptures, &c. into their vernacular. The 262,995 Indians of our country are scattered about on the fifty-three Government reservations, the most of which are west of the Mississippi, and without railroad and other facilities. These reservations comprise more territory than the whole of Germany.

Although the work of converting the Indians is very difficult, and requires time and patience, and the Indian is always spoken and thought of as "savage," yet they usually show great devotion and sincerity when once brought to the feet of the Saviour. For instance, the members of the Flandreau Church were very poor, but by the aid of friends were able to erect a neat little meeting-house, worth something over \$1000. "To this they were dearly attached," says the missionary in his report of 1872, "and can only be kept away on Sabbath by the severest necessity. One of the stormy days last winter, Paksikan, an Indian so deformed in his legs that I had imagined he could scarcely walk forty rods, walked eight miles to church. His clothes were so thin that he was afraid to ride lest he should freeze to death."

According to the report of the U.S. Commissioner of Indian Affairs (page 641), there are: Indians in our country who wear citizens' dress wholly, 90,950, and in part, 40,605; who can read, 40,187; who can use English enough for ordinary purposes, 49,589; dwelling-houses occupied by Indians, 26,758; dwellings built for Indians during the year, 1390; missionaries (not included under the head of "teachers"), male 257, female 109; Church members (communicants only partially reported), 28,351; church buildings, 338; formal marriages among Indians (during the year), 938; divorces granted (during the year), 75; births (only partially reported), 4344; deaths, 3815. They are not dying out, as is often asserted. Says Dr. Stephen R. Riggs, after forty years' service among them: "At various times in the progress of our mission work we have kept life-tables for a single Indian village, and always with the result that the births somewhat exceeded the deaths." And Rev. J. P. Williamson, D.D., after a life-long work among the Dakotas, estimates that they increased 60 per cent. in forty years (*Encyclopædia of Missions*, page 453). Only a little more than one-tenth of the Indians in our country are communicant church members. More than 200,000 yet remain heathen, practising pagan rites and sunk in superstition.

Of the total Indian population of Canada (124,589), according to the latest figures to which we had access, about 4000 are connected with the Presbyterian Mission at eleven different stations. There are seven ordained missionaries, carrying on the work on nineteen reserves. These are assisted by nine teachers, besides other helpers, whose services are valuable as matrons, interpreters, and assistant teachers. In 1890 there were 187 Indian communicants, of whom 24 were added during the year, and 68 infants and 31 adults were baptized. 222 pupils were enrolled in the industrial schools, with an average attendance of 154. The total expenditure for the year \$10,391,533.

In the territory of Alaska, purchased from Russia by the United States in 1867, containing an area of 580,000 square miles, with a population at that time of 29,000 souls, there are at present 30,178 Indians, comprising about three-fourths of the present population. Nearly all of these are pagan. A few missions have been established among them, the Presbyterian Church being the foremost in this field. Rev. Sheldon Jackson, D.D., with the help of Mrs A. R. McFarland, opened a mission and school for girls at Fort Wrangel in 1877. "The work was peculiarly trying, but the missionaries stayed at their post, organizing later a place of refuge for young girls and a day school of sixty pupils." In 1878 a mission was founded at Sitka by Rev. J. G. Brady, who also opened a school in the same place. In 1884 the boarding-school numbered 53 and day school 175. A school was also opened among the Chilcat Indians in 1880 by Mrs. S. Dickinson, and soon after another was established at Hoonyah. The Moravians have two prosperous missions in Alaska, and the Swedish Mission Union have missions at St. Michael and Yakutat with five missionaries. One of the most striking examples in the world of the beneficial results of Christian Missions is the settlement of 1000 model citizens at Metlakatla, Annette Island, Alaska, where, under the leadership of Mr. William Duncan, in ten years a Christianized, civilized, most useful self-supporting community of Tsimshian Indians has developed out of a tribe of ferocious savages (*Missionary Review of the World*, July 1898, p. 513)—a veritable oasis in that bleak and cold land of pagan idolaters and modern mammon-worshippers.

REV. CHARLES L. THOMPSON, D.D., New York, now read the following Paper on

HOME MISSIONS IN THE UNITED STATES.

I am to speak on the Importance and Results of Home Mission

work in this country, including missions among the North American Indians. I can only sketch the outlines of this large theme. Your-selves must fill up the picture of the development of the religious life of the United States, for this is Home Missions. For to-night the brief and simple privilege is ours, devoutly recognizing our religious inheritance and its potency in shaping a young nation, to trace the marks and results of that shaping.

There have been four great stages of Home Mission life in the United States. There was first the colonial period. Among the early records of the New England Colonists is the account of their purpose and endeavor to proclaim the gospel to the tribes about them. This fact cannot be obscured by the further fact that self-defence soon forced them to a hostile attitude. Many of the preachers whose labors illumine the first years of our history were first of all missionaries. The names of Eliot, Sergeant, and Brainerd, of Makemie and the Tennants, are synonyms for the missionary spirit. True, the missionary work of those days was limited and sporadic. It could not be otherwise. The physical conditions of life in the wilderness, the distances to be traversed, the isolation and the lack of all power of organization, at once put severe limitations on missionary labors, and lifted those that were thus performed into commanding heroism. Senator Hoar, of Massachusetts, recently uttered this great truth by saying in substance that in these days of glorifying our young heroes of Manila and Santiago, we must not forget our missionaries who from the first displayed a like heroic courage.

These early generations accomplished little in the way of organizing and building churches. The statistics from Maryland and Long Island in these days of large figures appear insignificant enough, but their noble spirit, their self-sacrifice and daring, have been the helpers of all the generations since. All subsequent times may well take pattern from the lone missionary horseman of the New England woods or the Virginia wilderness. His presence was a passing benediction. His example an unfailing inspiration.

To this service was consecrated the best scholarship as well as the devoutest spirit of those times. The first part of the nineteenth century is redolent with missionary zeal in New York. Education and religion went hand in hand in the missionary development of the empire state—presidents of Bowdoin, Yale, Union, and graduates of Princeton and other colleges, took personal share in the heroic service.

The second great Home Mission period may be designated as the

Trans-Allegheny period. It was at the end of the last century, and the beginning of this, that from New York, Pennsylvania, Virginia, and the Carolines, there was a marked westward-moving of people and from each State on its own parallels. Thus from New York there was a line of emigration to northern Ohio, peopling the western reserve, giving a Christian stamp to the new communities which remains to this day.

From Pennsylvania over the mountains the settlers pressed into central and southern Ohio, while Kentucky was largely developed by immigration across the Blue Ridge. And wherever the settler went, there went the missionary. Thus, in the founding of Cincinnati, it is recorded that the Christian congregation which became the first Presbyterian church worshipped God sitting on split logs for pews, and holding a rifle in one hand and a bible in the other. The man with a rifle and a bible was not confined to the Queen City. Such a figure might well be emblematic of the opening of an empire. Cast in bronze he might well stand at the gateway of each new State.

The Trans-Mississippi is the third great period of our national and religious development. It dates from the middle of the century. It meant the Christian occupation of the States of the prairies and the plains—that vast territory reaching from the Mississippi to the Rocky Mountains. Some of the heroes of that great march are yet living to look with astonishment on what fifty years have wrought, during which a dozen great states have filled with people and become commanding factors in the national life. What grander service is permitted to any one man than that, for example, of Timothy Hill, who witnessed the organization and growth of three hundred churches in Kansas and the Indian Territory? What a monument for the grave of one mortal man! Within that central territory there are now 2,000 Presbyterian churches, and all organized in the latter half of this century. It may be doubted whether the history of the Christian Church anywhere shows such rapid and substantial progress as marks the recent development of these central states.

The Trans-Rocky Mountain period is the last step in the march of the Church across the Continent. It began in a few centres like San Francisco and Portland forty or more years ago; but its triumphs are but of yesterday. From San Diego to the top of Puget Sound there is a line of churches that are lighthouses along the dark coast, every one of which had a Home Missionary origin, and almost all within a quarter of a century.

There is one church in one of those cities which was once a Home

Mission Church, and still, in its youth, has, through the liberality of some of its members, been a helper of every Presbyterian church organized in that State, and sent out its benefactions for missions and Christian education in sums that aggregate many hundreds of thousands of dollars. Thus, there and all over the west, the cup of cold water has become a fountain of blessing, making deserts rejoice and blossom as the rose.

The nation, indeed, is not yet evangelized. There remaineth yet very much land to be possessed. But the stamp of its destiny is on it. It shall be a Christian nation. So says the inheritance of the old centuries. So said the constitution signed in the cabin of the Mayflower. So say the gospel signal lights that from Key West to Point Barrow lead on the way of gospel triumph.¹

Let us now turn to one particular and most dramatic phase of our Home Mission work, that, viz., among the American Indians.² Some of the earliest, as certainly some of the bravest, missionary efforts were directed toward the natives. It was not only the Jesuits who in Canadian and New York forests imperilled their lives for the privilege of carrying the gospel to savages. Protestant missionaries in New England, New York, and Pennsylvania were foremost in such

¹ A few figures will give an exhibit of the work of Home Missions now conducted by the branch of the Church which I have the honor to represent.

We have 1380 missionaries under the care of the Board. During the past year there have been 11,683 additions, with a total membership of 74,832. 281 Sunday Schools have been organized. Altogether there are 1825 Sunday Schools, with a membership of 114,963. There are 1456 church edifices, of the value of \$2,838,571; and during the past year 47 churches have been organized.

The receipts for the fiscal year, closing April 1st, from all sources, are \$856,906.59.

In addition to the above there are 732 missionaries in Synods carrying on their own Home Mission work.

² The people who take possession here drive out the nation which erst held the land. History may furnish us parallels to the fact. It is to be doubted whether there is any parallel to the dignified pathos of the tragedy. The advance has been now by arms and now by statecraft, but equally irresistible. The retreat has been under protest—as dignified as it was solemn. That thin straggling line of retreat reaches now from the Indian Territory and the Dakotas to the western slope of the Continent. The Government atones feebly for the violated faith of the past and the steady pressure of the present by here and there an Indian school. But the fiat has gone forth, the world has come in on their homestead, and they are vagabonds on the face of the earth.

To the Church of Christ, powerless to give them a foothold on earth, is given the final duty to point them above the last white peak of the Nevadas to a land where faith never is forfeited and citizenship never is disowned.

perilous labors. The blot on our national escutcheon is not removed by such missionary enterprise. But it at least throws a dash of light across the dark page.

I have stood recently on two historic spots within which is comprised the story of our relations to the Indians. A few days ago I stood by the side of the monument in the Indian burying-ground in Stockbridge, Mass. On the rough granite shaft are these words of dedication, "In memory of the Stockbridge Indians—the friends of our fathers." A few months ago I was at the grave of Spaulding, on the banks of the Snake River in Idaho; Spaulding who, with the martyred Whitman, was the apostle of the Nez Perce Indians. From the graves of the Stockbridges to the grave of Spaulding, what a story waiting the judgment day.

Early in the eighteenth century John Sergeant of Newark, N.J., and a tutor in Yale College, felt called to work for the Indians. He began among the Stockbridges, first at Housatonic, and then at Stockbridge, which became their home. These Indians were of a superior race. They were friends of the white man—in circumstances where such friendship cost.

Sergeant's life and work were not without fruit. The Indian Church at Stockbridge revealed the Indian's capacity for civilized and Christian life. But to move on has from the first been the Indian's fate. The march of events began early, and every onward step of events has meant an outward step for the Indian. The white man's cry, "Onward, the country is too straight for us," began in 1780. The pressure of population closed round the Stockbridges on their beautiful Housatonic. New York offered them an asylum, and picking up what could readily be carried, leaving behind them what could not be carried, they moved on. But their rest was brief. In 1818 the evils of living among the whites had become intolerable. A tract of land was provided for them in Ohio, near the Indiana line. So into that wilderness they fled—a band of Christian Indians seeking refuge from nominally Christian whites. Swiftly again came the order to move. This time to the severe climate and unbroken wilderness of Wisconsin. So they pitched their tents on the shores of Green Bay, where yet lingered the traditions of the Jesuits, who a century earlier had trodden those wilds. "Means will now be used," so says the chronicler of that time, "to obtain from Congress a law excluding spirituous liquors and white heathen from Green Bay." How biting would be the satire of such a law. But it never came. The white heathen pressed in. The order came again, "Move on."

It was the last move. The weary, heart-broken column divided. Some went to Minnesota, some to Missouri, near Fort Leavenworth, where the unsuited climate soon dug their graves. Where are the Stockbridges, the friends of our fathers, the special children of John Sergeant? A little remnant remains in Wisconsin—a few who have survived the storm of extirpation and who are keeping their faith in God and the old-time loyalty of their ancestors on the banks of the Housatonic. This fateful pushing westward of the Stockbridge Indian illustrates all too well the general course of our national policy in this regard, while their own fortitude and Christian character reveals the possibility of the Indian nature and the faithful missionary labors bestowed upon them.

Thoughts like these flung their gloom upon me as I stood by the Indian monument at Stockbridge. And what were the thoughts awakened by the grave of Spaulding on the banks of Snake River? Meeting recently with Nez Perce Indians on their own reservation, a wonderful story of man's wrong and the gospel's power rose up in memory. About sixty-five years ago, four Nez Perce Indians—as if divinely impelled—crossed mountains and deserts in quest of the white man's book. After weary and perilous wanderings they found themselves in St. Louis, and this was their cry, "Show us the white man's book." They fell into the hands of Roman Catholics, who showed them churches, and altars, and robes, and candles, but the book they did not get—that for which their spirits yearned they were not shown. They fell into the hands of politicians, who showed them public buildings, and took them to the theatre, but the book they found not. Two old men died—the young men, discouraged, went away toward the sunset, sad and weary, as they had come.

The story touched the heart of a godly physician in New York State. His name was Marcus Whitman. It should be carved in yonder capitol with the names of others who have been saviors of their country. He dared the wilderness and the savage; he found the homes of the Nez Percés, and he found an empire there about to slip from our hands. He performed the well-nigh incredible feat of a winter ride over the mountains and through the snow from the banks of the Colombia to the banks of the Potomac that he might plead with the Government the value of that North-West territory, and rouse them to secure it ere it slipped from their hands. They sneered at his arguments. Webster would not give a snap of his fingers for the whole of it, but at last they so far yielded as to agree if he would do the impossible thing of taking a wagon train over

the Rockies they would stretch out a hand to retain the territory. He did it. That wagon train was the precursor of the half-dozen transcontinental lines that now reach the coast. But more than that, Whitman and Spaulding were the vanguard of that missionary army that moves to-day for the occupation of that land for Jesus Christ. When I looked on the grave of Spaulding, and thought of the Walla Walla Valley, just beyond where is the monument to Whitman—above all when I met our noble Nez Perce ministers and elders, with hearts like old prophets beating for the peace of Jerusalem—I echoed again the words of Senator Hoar, "There is no heroism like that of the missionaries of Christ."

The Stockbridge Indians were the friends of the whites. It is the common sentiment of the West that the only good Indian is a dead Indian. It is said they are openly hostile or covertly treacherous. For whatever truth there is in such statements the American people have themselves to thank. Time works its slow and sure revenge, and one of them is that our treatment of the Indian is being visited on our own heads. They were our friends. They became our enemies, but not until, step by step, we had forced them from one reservation to another, till their broad lands had passed from them forever, and they, in steadily vanishing numbers, were passing from human sight. And the marvel of history will be—not that their former friendship had ceased, but that there remained in them anywhere enough respect for our institutions to incline them to citizenship—enough regard for our Christian profession to be willing to accept our Gospel.

By our recent purchase of the immense territory of Alaska thirty thousand Indians who have not inherited a sense of wrong, and who are therefore more accessible to the Gospel, have become part of the home mission field of the Christian Church. Our own Church has accepted her full share of that responsibility. Ten Presbyterian missionaries are laboring among the Indians of Alaska, and Christian schools, partly or wholly under our control, are leading hundreds of Indian boys and girls into the ways of Christian civilization. And they have capacity for it. Several years ago a Metlakatka boy, having received primary education in an Alaskan school, came to the States for thorough training. He spent four years at Marietta College, three years in Lane Seminary, took a special course in law in the University of Michigan, and then returned a trained and cultured Christian minister, to devote his life to his own people. Some years ago a Thlinket Indian girl, having received primary

schooling in Alaska, came to an eastern seminary, graduated, and then, a trained and cultured Christian woman, went back to Alaska to devote her life to her people. Such examples attest at once the Indian's capacity and the power of the Christian education we are trying to give them.

What now in general has been the extent and what the results of our work among the Indians?

The Board of Home Missions has its largest Indian work among the following:—The Dakota Sioux, 23 churches; among the nations of the Indian territory, about 30 churches; among the New York Indians, 6 churches; among the Nez Percés, 5 churches; among the Pimas and Papagoes, 2 churches; and in Alaska, 10 churches. We have also among the Indians, 18 schools, 88 teachers, and 1418 pupils. Among the Alaskans we have 11 schools, 28 teachers, and 634 pupils, making in all 29 schools with over 2000 pupils.

The total annual expense of our Indian work is about \$100,000. Such is our mission field. Behold now we are on the dividing ridge of the centuries. We regard with gratitude to God the heritage of our Church. We thank Him for its beginning, its progress, and its bountiful present. We praise Him for the faith of our fathers as they set foot upon this ground and claimed it for the Master. We praise Him for the truth they guarded for us and have handed to us, for the saintly lives they lived, and for their steadfast and heroic labors. We accept reverently the responsibilities of our place, and pray God to make us worthy to enter into their labors, and to push forward unto the second century the Church they planted so gloriously at the beginning of the first.

Somehow Heaven seems wonderfully confederate with the faith and labors of the Church. The little boat of our enterprise has been taken up by the majestic stream of a manifest Divine purpose. Who can tell what even one generation may now do by the threefold cord of Divine truth, life and organization, to draw this round world upward to the feet of Christ. There is no Moses to look out upon this land of promise and see what yet shall be. But what picture, think you, will be spread before those who a century from to-day will gather to lift their Ebenezer of praise? A land blooming from the lakes to the Gulf, as the Garden of the Lord in the world's last civilization and in the beauty of the highest form of Christian life! A government imbued with the principles of Christian faith and a population reverent before the name of God! Streams of Christian knowledge flashing from Christian schools on a thousand hills. A

hundred great universities justifying the ways of God to man in an unchallenged Christian science. Everywhere Christian institutions of mercy under whose protecting shadow the halt and lame may wait for the coming of the Lord. While out from every harbor of this happy people the commerce of the world will push unto the seas; the merchant become a missionary, swinging gospel lights from every mast.

Then will be justified our position among the nations and our inheritance of the truth. Then, perhaps, the long dream of the ages will be fulfilled—the Lord will come to take possession of His own. The four-square city of our God, the new Jerusalem, the mother of us all—shall be with men and gather her children home. Along her lifted walls Christian life shall walk, the incarnation of the beauty of holiness. Within her sacred shadow a universal brotherhood shall attest how sufficient unto all helpfulness is that highest of all organisms, the Church of Jesus Christ.

The Rev. ROBERT JOHNSTON, D.D., London, Canada, now read the following Paper on

THE IMPORTANCE AND RESULTS OF HOME MISSION WORK IN CANADA.

In speaking of the Home Mission Work of our Canadian Church, it will be necessary to define the field of our operations and the character of the work accomplished. The necessity of such definition was impressed upon me but recently, while attending a great Convention at one of the religious centres of this continent. Upon a wall of the partition there hung from day to day a map, indicating, by a variety of colors, the need of the world for the Gospel; imagine my astonishment to find it declaring, in unblushing whiteness, that the whole of Canada, with the exception of a narrow strip of territory bordering on the Great Lakes and the St. Lawrence, was uninhabited territory!

I could have forgiven the ignorance of the designer had he colored our rich and populous provinces in an inky blackness and called us "heathen," or even declared us "unexplored," but "uninhabited territory" created an amazement that lingered long on the borderland between indignation and amusement. Sparse our population may be in many parts, and for years must continue so, but in this good land which the Canadian Church is called upon to go up and possess for Christ, four thousand miles across, there is,

from one extreme to the other, scarce a considerable stretch of territory from which there does not come a call—a call for the Word of Life. The work in this new land is far different in detail and method from that with which many in this Alliance are familiar, under the name of Home Missions. Here the work is not the recovery of the masses, the rescuing of the lapsed, or the establishment of Missions in the centres of congested populations; it is the work of laying the foundations of future life that shall exclude such conditions, it is the pre-empting, in the name of our Lord, lands but newly opened, the occupying by pioneer work of soil just now ready for tillage.

The importance of this work I desire to emphasize in the light of three considerations,—first, *the boundless possibilities of the field, and its evident destiny in the future.*

Transcontinental railways and luxury in travel have rendered it less necessary than formerly to expatiate on the extent and resources of the West; but even yet there is room for larger appreciation of what these resources mean. It is but as yesterday that Canadians themselves awoke to some appreciation of the place among the nations of the world to which Providence has evidently destined our land, and in that appreciation the Church is a sharer. Realize for a moment the extent of this land rapidly being peopled from every race. Our land possesses areas almost as great as those of entire Europe, forty times as great as those of the British Isles, and twelve times that of the Republic of France. An American writer, speaking of his own land, says: "Take five of the first-class powers of Europe, Great Britain and Ireland, France, Germany, Austria, and Italy, then add Spain, Portugal, Switzerland, Denmark, and Greece. Let some greater than Napoleon weld them into one mighty empire, and you could lay it all down in the United States west of the Hudson River, once and again and again—three times." But what say you to a land in which the great Republic itself might be set down, and from the half million square miles of territory remaining over, kingdoms might still be carved?

The resources of this land are even a more important factor in determining its destiny. The climate includes that of central and southern Italy, and that also of sterile Siberia and rugged Norway. Between these extremes lie the agricultural resources of the greater part of our land. Manitoba is one vast wheat field, producing this staple product in a quality and with a generosity unrivalled elsewhere. Our mines are attracting the gold-hungry from every corner of the earth, the more valuable deposits of the com-

moner minerals being simply exhaustless. History, it is said, has proved that "no nation has become great that has failed, for natural or other causes, to develop an iron industry"; if this is so, the importance of Canada's iron deposit is evident. Her coal deposits are as valuable and as extensive, and in the great central provinces exist in forms so accessible that the furnace-room may have its supply of coal at its very door. In all those natural resources that have formed in other lands the foundation for material prosperity for other nations, Canada stands in the very front. Here are fields waiting but for the agriculturist's machinery to blossom into harvests sufficient to fill the granaries of the world; here are forests waving their invitations to woodmen to find in them ready material for easy settlement, and thereafter the source of a world-wide commerce; here are mines ready to satisfy the furnaces of the Empire, while in the waterfalls which the country's formation has brought into existence on a thousand streams is unlimited power, waiting to drive ten thousand factories and light the streets of our towns from Halifax to Dawson City. Do you say these are but material wealth, but they mean nothing to the Church? I protest they mean much. Not with the pride of a Canadian do I speak, but with the ardor of a Christian, believing in the purpose of God for our land, indicated in nature as in grace.

When I realize that already the outposts are occupied and the strategic points secured, that villages already stand where cities are to be, that thousands are scattered where millions are to congregate, I realize that, for the Church in her work for Canada, "now is the nick of time." If it is true that, as the child is the man will be, then is it true that Canadian life and character are receiving now the stamp and impress they are to bear for generations, and in this aspect the importance of Home Mission work is beyond the power of words to describe. I know that other work clamors at your doors and ours, but none more important than this. Canada is to have a place among the nations of the world, and, with that in view, there is room for toil and effort for the furtherance of the kingdom of Christ. It is better to save the nation that is to be dominant than the nation that is dying. Happy the Church that has the strength to do both; happy the Church that, if either must be neglected, has the wisdom to choose the more important and pressing.

Canadian Home Mission work is of importance in view also, second, *of the perils incident to a population coming from every part of the earth.*

The tide of emigration from Europe and the East to the New World has already been great ; it is rapidly becoming greater ; and while it is true that the Republic to the south must continue, for some time to come, to attract the greater number of those seeking a home in the West, yet the tide has already set strongly towards Canadian soil. Emigration fluctuates with the financial prosperity or depression of the country, and the commercial revival which has marked the world in the last years has encouraged settlers from other lands to knock in tens of thousands at our doors. We have welcomed them, and they are beckoning to tens of thousands multiplied to follow them.

What solution has the Church of Christ in our land for the problems that attend the coming of these people ? What provision has she for their deepest need ? What, but the Gospel that has proved itself the solution for such problems in other ages ; what, but the Gospel that is still the power of God unto salvation unto every one that believeth, be he rude barbarian or cultured Greek ?

The hopeful feature in connection with the problems of immigration is that, in coming to a new land, the minds of men are open to new influences and to accept the new surroundings. Leaving behind conditions with which they have grown weary, they find in the New World freedom, and, finding this associated with the religion of the land that they have adopted as their own, their minds are at least free from unhappy prejudice. The work of evangelization among them may be difficult, but it is possible, easily possible, while the life that they have adopted is new. The Church is not to neglect these strangers, but to evangelize them, and there may be created not only a national spirit but a healthy morality and a regard for Christian institutions which will stand as a bulwark for the land in days of peril. Every reason that can be urged, from that of our own safety to that of love for our King and desire for His glory, is here to encourage us in the work. Not only is the responsibility pressing, but the opportunity is inviting. With no humbler watchword than "Canada for Christ" can the Church be satisfied ; to labor to that end is a privilege high and inspiring.

I mention a third consideration in view of which the importance of Home Mission work in Canada is apparent—the *perils incident to the rapid accumulation of wealth*.

That opportunities for such accumulation are here, the resources of our land and results already attained clearly show ; that these opportunities are not to be allowed to slip past for want of eager

hearts and hands, the spirit of our age assures us. While no age can be referred to as one in which material prosperity was despised, it is nevertheless true that there has been none marked by a greater lust for gold than our own. The "almighty dollar" looms large on every horizon of life, and in a new land the dangers attendant on the rapid accumulation of riches are especially menacing. Men are seeking the West with the glitter of gold before their eyes. The thousands that throng the portals of the New World to-day seek one thing—wealth, and often are content to secure it at the cost of even the form of religion. In this fact lie dangers most serious that menace the religious life of our land—the dangers of mammonism and consequent luxuriousness.

Commercial interests are too frequently supreme, and often degrade vigorous manhood into a mere gold-gatherer and debase him to a state of satisfaction with earth. That these evils are magnified and intensified in new lands I need not pause to assert. What is to save our land from these dangers? What is to permeate our commerce, our mining, our manufacturing, our farming, so that all shall be engraved "holiness unto the Lord"? One thing and one thing only—the Gospel of Jesus Christ ministered by His Church, which is His body. We have not lost faith in the power of the Gospel, and must not lose sight of the responsibility of the Church charged with the Gospel's message. If ever there was need in Canada for an aggressive policy of Home Mission effort it is to-day, when the youth and manhood of our land are dreaming that the word "Success" has but one meaning, and that an earthly one.

As one who loves his land I would rather see the young men of the land learning lessons of hardship and unselfishness in the service of their country than see them self-centred, looking eagerly with earth-filled eyes for gold, and, finding it, spending life in an effeminate luxury.

Were there no perils of emigration, were there none of rapid settlement, this feature of life in the new land should be sufficient to summon the Church to her most earnest and untiring efforts in the work of home evangelization. The results of Home Mission work—results already evident—can only indeed be but dimly indicated, and yet are sufficient to cause the whole Church to say, "What hath God wrought?"

The existence and prosperity of the Presbyterian Church in Canada may rightly be described as the result of Home Mission effort, for our Church to-day is the fruit of the toil of early pioneers who, from

the Churches of the British Isles, from the Dutch Reformed Church and other Presbyterian bodies of the United States, were stirred by the spiritual needs of Canadian colonists, and came to labor over presbyteries that in those days comprised provinces. The Canadian Church would be disloyal to her own past were she to cease to put in the forefront of all her enterprises the work of home evangelization.

Our Home Mission work covers a period of over thirty years. During that period four hundred aid-receiving congregations have become self-supporting, and more than that number of new fields have been opened up, while contributions for Church schemes have increased six-fold. The work of French Evangelization, which may be regarded as a department of Home Mission effort, has, under the fostering care of Dr. MacVicar, made marvellous progress. Ninety-two stations are supplied by the sixty-eight workers among the Roman Catholics of Quebec, and it is estimated that thirty thousand persons in French Canada are themselves Protestant, while, greatest gain of all, there is perfect liberty in preaching the Gospel in every part of a province that is chiefly Roman Catholic. It is, however, in the districts west of the Great Lakes that the most remarkable victories of Home Mission effort have been achieved. Thirty years ago there was in all that territory one presbytery, consisting of one self-supporting congregation, two missions to white settlers and one mission to Indians; four workers manned the field. To-day that same territory is occupied by two synods, comprising fifteen presbyteries. A staff of 350 ministers and missionaries take the oversight of 117 self-supporting congregations and more than 200 mission stations, together with 24 missions to Indians and Chinese—in all, providing religious ordinances in more than 1000 centres. A College, efficiently equipped, numbers about 200 students in its classes of Arts and Theology, and the 200 communicants of thirty years ago have increased to 20,000.

Do the figures seem small in a land so great? Remember they are the promise of the harvest. There are results that cannot be indicated in figures. The Presbyterian Church has done the pioneer work, and gained for herself a place in the affection of the settlers of which she may be humbly proud. Her strong doctrine and simple worship are congenial to the spirit of the West; her missionaries have not fainted at hardships nor been overcome by opposition. Noble men our Home Missionaries have proved themselves, and they have been nobly led by Findlay of Northern Ontario, and by our

Bishop Missionary, to whom our land owes more than to the policy of statesmen or the adventure and enterprise of capitalists, our Superintendent of Home Missions in the West—Dr. Robertson. The Presbyterian Church has done the pioneer work, she has been honored in doing it. Is she to hold the place so well won, or are others to enter into her labors? The answer is with ourselves, and yet not wholly with ourselves. I venture to utter a word of appeal to the representatives of the British Churches. This work is your work as well as ours, for you and we are one. Yours are many of the sons and daughters who come to us, and your privilege it is to aid us in surrounding them with those ordinances and Christian safeguards that have served so effectively to develop the sturdy Presbyterianism of the Old Land. Yours it is to be sharers with us in the toil, and yours too shall be a share in the triumph.

For the triumph will come; "Canada for Christ" shall still be our watchword. Three years ago we lit with you our bonfires round the world in jubilant thanksgiving for the long reign of her whom five hundred millions are proud to call their Queen; from Rocky Mountain summit and prairie mound the firelight glowed, from Lake Superior's pictured rocks and fair Muskoka's myriad sunlit lakes, from where St. Lawrence rolls to the music of Niagara's orchestra on through the fairy maze of Thousand Isles and past Quebec's grim walls, and from the rugged shores of Labrador's stern rocks the blaze that hailed Victoria, Queen, ascended. But not with this are we content, nor shall be, until our brave Dominion, in boundless width, exhaustless wealth, and beauty unsurpassed, is placed a glistening jewel in the coronal of our King, on whose head are many crowns.

Rev. Professor HAMILL, Belfast, now offered a Resolution on Home Mission work in Canada, which, on motion, was referred to the Business Committee.

Rev. Professor BEATTY, Louisville, Ky., offered a Resolution, proposing that the scope of the Sabbath School Committee be enlarged, by the addition to the present title of the words "*and Young People*," which was also referred to the Business Committee.

SIXTH DAY.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Wednesday, 4th Oct. 1899, 10 a.m.

The Council met according to adjournment, and resumed its sessions—Rev. Dr. BISHOP, East Orange, N.J., in the chair.

After devotional exercises, the Minutes of the three meetings of yesterday were read and approved.

Rev. Dr. ROBERTS stated that he had a letter from Rev. P. G. J. Meiring, which he asked—and the Council allowed—should be transmitted without reading, to the Business Committee.

Rev. Dr. KERR, from the Business Committee, reported as follows:—

1. Your Committee is of opinion that the time has come when the General Secretary should be provided in London with some office suitable for his work, in place of requiring, as hitherto, and at considerable inconvenience, to transact all his official work at his private residence, and that it be remitted to the Eastern Section, with power, to provide such an office.

2. That half an hour be set apart this morning for discussion of the Papers on "How to Increase the Efficiency of the Alliance" immediately after the presentation of this Report.

3. That in connection with the resolution of Professor Beattie last evening, that the name of the Committee on Sabbath Schools be amended by the addition of the words "and Young People," the Committee in future to include that general subject in its report.

4. That the name "of the Committee on Desiderata on Presbyterian Church History" be altered so as to read in future "The Committee on Presbyterian and Reformed Church History," with the special instruction that the two Sections of this Committee be requested to gather information as to the amount of instruction in Church History given in the Theological Seminaries of the Alliance, and to report to next Council.

5. That the request of Rev. J. A. Macdonald to be excused from writing a Paper on "Woman's Work," to be read to the Council, be granted, and that the Paper by Rev. Dr. Steel, on "The Revocation of the Edict of Nantes," be read as the first Order of the Day on Thursday evening.

6. That the Council meet this evening at half-past seven o'clock.

7. That the following resolution, which was introduced at our Committee meeting, be adopted by the Council :—

That, whereas the Rev. William H. Roberts, D.D., LL.D., has served this Alliance as American Secretary most efficiently and faithfully for ten years, and whereas this service has been rendered gratuitously, therefore resolved, That the Council hereby recognizes the services of Dr. Roberts as an officer of this Alliance, and desires to place upon record its grateful appreciation of his labors, and tenders to him its hearty and unanimous vote of thanks.

These several recommendations were presented to the Council, and, on motion, adopted.

In acknowledgment of the vote of thanks just presented to him, Dr. ROBERTS said : I certainly acknowledge with gratitude the action of the Council, and I shall hope to be permitted in the good providence of God to render more faithful service to the cause of this Alliance in the future. It is one of the greatest of causes, and I have given to it my heart.

I invite the co-operation of all who are interested in the unity and progress of the kingdom of God in the work of this Alliance, that we may stand shoulder to shoulder until our life here shall have been brought to a close, or until the Lord Himself shall come through the opening heavens a second time to the fulness of salvation.

The CHAIRMAN.—We come now to the Reports of the Committees on Church Work on the European continent. May I thank the Council for the position I hold this morning? It seems appropriate that the Dutch Reformed Church in this country should be represented here, especially to-day. We receive, in common with the German Reformed Church, the Heidelberg Catechism of 1652. We also receive that which is of equal value, the Shorter Catechism of the Westminster Assembly. It is taught in our Sunday-schools, and it is taught diligently in my own by a superintendent, who is a descendant of the original Covenanters. And then we have a French Catechism, for, after the Revocation of the Edict of Nantes, Holland became full of Frenchmen, who brought with them their own Catechism, which we now use. We shall now listen to the Report of the Committee on Church Work on the European Continent, Eastern Section.

Rev. Dr. MATHEWS.—The Report on Church Work on the European Continent (Eastern Section) will be found at pages 127–132 of the *Appendix*. It has this year been written by me, on account of the death of Dr. Blaikie, who had been appointed Convener of that Committee by the Glasgow Council. In the Report only three

matters are specified. Considerable information is given as to Church life and Church work in France, and especially in connection with the movement among the priests, so many of whom are leaving the Church of Rome, a movement that is attracting considerable attention. The number is larger than most persons are aware of. Already there are two societies in France dealing with the question, and those who read the Report will obtain some reliable information on that subject. The Report speaks also of Switzerland, especially of Geneva, and of the Evangelistic work in progress there. There is also an interesting, though somewhat complicated subject brought before us by a movement in Austria, opening up a future for the southern district of that country, which should be carefully studied and watched. Great changes are taking place in the Catholic Church in Austria. I suppose that already at least 12,000 persons have left that Church, and connected themselves with Protestant Churches. It began as a political movement; but a large leaven of religious interest is going along with it, and out of such a work something may come deserving our careful study.

In preparing this Report, I thought it better to specify but a few matters rather than give a general view of all the Churches and countries. For those living in this country, or even in Great Britain, it is very difficult to understand the position of the Churches on the European continent, this being unlike anything we are accustomed to. What we regard as first principles of Church Polity, Life, or Work, these are only groping after, and they are looking forward for them as attainments to be sought for rather than realized. The problems you have to deal with in this country are questions unknown over there, and over there, they have questions of which you have no conception. I venture to suggest, therefore, that a deeper interest be taken in these matters by the brethren who go to the Continent, and that those should not content themselves so largely with mere sight-seeing, but learn something about the religious questions. When they do spend a Sabbath-day in a French or a German town, let them identify themselves with Protestantism, by attending the local Protestant Church, though they may not understand either French or German, rather than with Roman Catholicism, which they do when attending its services—as one of the sights—and to hear the music. Many pastors have complained to me of the conduct of British and other visitors, saying that many of these, on the ground of not knowing German or French, do not come to Church, yet they

do go out sight-seeing and driving about, and so they, the pastors and the Church-going people, never see them. They tell me that their people often say, "Oh, he is an American, or, he is an Englishman ; for, as we went to Church, we met him going up the mountain this morning ; because he did not know French or German." Rather than do this, we should seek to strengthen the hands of the pastors there and gladden their hearts, and bring the people into a higher estimate of what we mean by uniting with them in worship.

Forgive me for another statement. I have oftentimes been shame-faced when brethren on the Continent have complained to me, and said, "Oh, so and so was with me yesterday, but he went off travelling this morning on the railway just as we were assembling for service." Many of these pastors are trying to bring their people to some observance of the Sabbath as a holy day, but when British and American Christians—may I dare to say ministers—go off by the railway just as service is about to open, they strike a tremendous blow at the pastors, who are seeking to introduce the British-, the American-, the Bible-Sabbath into those lands, till, in the bitterness of their hearts, they sometimes wish that there were no Sabbath, or that we never visited them. I now present the Report, and with these remarks leave it in the hands of the Council.

Rev. Prof. GOOD, of Reading, Pa.—I should like to add to what Dr. Mathews has said, that I thoroughly appreciate and approve his statement in regard to the Continent of Europe.

The Report of the Western Section of the Committee (see p. 133-138, *Appendix*) was now presented by Rev. Professor GOOD, Reading, Pa.

The Order of the Day was now called, when Rev. D. D. BANNERMAN, D.D., Perth, read the following Paper on

CLAIMS OF THE ENGLISH-SPEAKING PEOPLE ON THE EUROPEAN CONTINENT UPON THE BRITISH AND AMERICAN CHURCHES.

I. The field at which we are to glance includes all the places where English-speaking people resort on the Continent of Europe. It includes also—if I may make a slight addition to the title in the programme—the islands of the Mediterranean, Corsica, Sardinia, Sicily, Malta, Rhodes, Cyprus, and Crete, with its southern and eastern shores, Algiers, Tunis, Egypt, and the coasts of Syria and

Asia Minor. Such, briefly, is the field, and such are the people, of whom we are asked to think for a little this forenoon.

II. Consider now, for a moment or two, their special claims upon the British and American Churches. The interest and importance of the work in this field can hardly be over-estimated. Those only who have had personal experience of it are in a position fully to appreciate the peculiar character, variety, and extent of the openings for Christian service which it offers to a minister of Christ. A minister on Continental service meets with young men and women in the freshness of youth and strength, who are (perhaps for the first time) away from home restraints, and from the evangelical atmosphere, and the Christian public opinion, by which at home they were surrounded. Their minds are stirred and excited by first impressions of a new world of thought and action, of art and religion. They are exposed to special dangers and temptations. They are also specially open to kindness, and to words of kindly counsel from a minister who represents to them the religion of their home and fatherland, and who speaks to them, "in their own tongue wherein they were born," of the claims of Christ upon their life, and of higher things than mere pleasure and present enjoyment.

The minister meets also with invalids passing perhaps through their first personal experience of the uncertainty of life, their first vivid realization of the nearness of eternity. He has numberless opportunities of doing little kindnesses to those who feel themselves "strangers in a strange land," and whose heart opens in a special way to a minister acting in the spirit of his Master, "who went about doing good." A word spoken for Christ in such cases proves often wonderfully fruitful for good.

"How shall they hear without a preacher? and how shall they preach except they be sent?" Does it not lie with us of the British and American Churches to follow our people, especially our young people, and our sick folk, with the guidance and strength and comfort of the Gospel, in those places on the Continent of Europe whither they go in thousands year by year?

The first and chief work of a minister in a continental charge lies, of course, in his own congregation, and among the English-speaking people of the place, with whom his position naturally brings him into contact. Every Scottish minister, who has had experience of ministerial work among "Scots abroad," must recall with keen interest, and some amusement, illustrations of the way in which the vigorous character of our people asserts itself on the Continent both in Church

work and social intercourse. I recall not a few Scottish servants in families abroad whose native intelligence and religious earnestness made them a strength to the little congregation and a refreshment to its minister. One Galloway woman was the treasure and support of her invalid mistress. The worthy Anglican chaplain of the town paid C. a visit while I was there, and was received with all politeness. On leaving the house he said, with the best intentions, "I have enjoyed meeting with you very much. I like to hear your good Scotch tongue." C. did not quite approve of the slight tone of patronage which she detected in the words. "Set him up wi' my guid Scots tongue!" she said to me afterwards, in describing the chaplain's visit. "An' me gien' him my best English a' the time!"

They are willing to give most effective help to Christ's cause in the lands where they have gone to sojourn, if we of the Home Churches do our part in caring for their spiritual interests, and putting them on the lines on which they may best advance the Kingdom of God on the Continent of Europe. For, besides this primary sphere of work for the minister of an English-speaking congregation on the Continent, there open to him and to his office-bearers and other fellow-workers other opportunities of usefulness of no ordinary importance.

No one who knows anything of the religious history of Italy during the last fifty years can fail to recognize the invaluable services rendered to the cause of Christ throughout the whole Italian Peninsula by the late Dr. Stewart of Leghorn, by his life-long labors in behalf of the Waldensian Church, and by his eminently wise and successful work in connection with the circulation of the Scriptures, and of sound and popular commentaries on the Scriptures, among the people of Italy.

Many other illustrations might be given, but I add only one. Wherever our Continental Station is in a seaport, something has been done for the seamen of all nationalities, but especially for the English-speaking seamen, who resort thither. At Genoa, in particular, for the last thirty years, and at Leghorn and Naples for more than forty, a noble and far reaching work has been carried on among sailors by the ministers of the Scots Churches there. In Genoa alone the Rev. Donald Miller reports that from 1870 to 1892 from 90,000 to 100,000 sailors have attended meetings in the Bethel or Floating Chapel, in the magnificent harbor of that great seaport, and, "from the first, the blessing of the Lord has rested on the work." In the *American Sailors' Magazine* for 1897, the Rev. Dr. C. A.

Stoddard gives an interesting account of a visit to the Genoa Harbor Mission and Sailors' Rest, and speaks in the highest terms of the work. This work among English-speaking seamen in French, Spanish, and Italian seaports—which might be greatly extended, were money supplied—constitutes in itself a strong appeal to all of us in the home Churches who have friends among the vast seafaring population of Great Britain and America, and who remember the special spiritual dangers and temptations of our sailors in foreign ports.

Only to name these countries, and to recall for a moment the names of some of the great cities and centres of life and work connected with them, is enough to make us realize the interest and importance of the subject now before us. They represent the seats of ancient Empires, of primitive Christianity, and of those great and venerable Churches of the Reformation, to which the British and American Churches owe a debt of gratitude for services which can never be fully repaid, but which ought never to be forgotten. It is no wonder that our fellow countrymen and women of the Anglo-Saxon race and tongue find their way year by year in thousands and tens of thousands to these great cities. They are centres not only of past history, but of present inspiration and enjoyment—centres of great forces and movements, on which the future of the world depends.

Who are the English-speaking people on the Continent of Europe, and on the islands and shores of that Mediterranean sea? They are tourists, business men, invalids, students of art and music and science, of the great industries of the Continent, students of medicine and law and theology in its famous universities, young people travelling for the first time, governesses, tutors, and teachers of English, servant girls in families resident abroad, military men, representatives of the British and American diplomatic and consular services, retired representatives of the great Indian and Colonial Civil Service of the British Empire going to reside abroad with their families. Some are birds of passage, moving swiftly from place to place; others come to sojourn for a winter or a summer; others, again, have been resident for years on the Continent, are familiar with the language and life of the place, and form our most valuable links of connection with the native Protestant Churches there.

Those English-speaking people abroad are, as a whole, above the average membership of our ordinary congregations at home in respect of education and general intelligence. Many of them are

highly cultured, influential, and energetic men and women, who are worth *keeping*, if the Church has them already—worth helping to “keep themselves unspotted from the world” of fashion and frivolity and vice.

III. What have the British and American Churches done to meet the claims of which I have spoken, and to help and encourage the ministers who represent us upon the Continent of Europe, many of whom have used so nobly the opportunities of usefulness which their position affords? And what more ought to be done?

(A.) *The British Churches.*—The Scottish Churches have done good work for many years among the English-speaking people on the Continent of Europe. (1) The Established Church of Scotland has for a considerable period provided services at Paris, Dresden, Alexandria, and (to some extent) at Geneva; more recently at Homburg and Cyprus; and in January of this year a service was begun at Cairo. (2) The United Presbyterian Church of Scotland has maintained services for a number of years at San Remo and at Algiers. Its Colonial and Continental Committee, like the Continental Committee of the Free Church, gives grants in aid of the “American-British Evangelical Union Church” at Leipzig, of which the Rev. J. E. Maxwell, formerly of Chicago, is in charge, but which receives no grants, apparently, from America. (3) The Free Church of Scotland, which has given special attention to this field, has two regularly organized presbyteries on the Continent—the presbytery of Italy, and the presbytery of Spain and Portugal—each comprehending a number of well-equipped congregations, and represented regularly in the General Assembly. It has also a considerable number of winter and summer stations in France, Germany, Switzerland, Austria, Belgium, &c., where services for English-speaking people are regularly maintained. These are too many to enumerate here. (4) The Irish Presbyterian Church has at least two stations on the Continent where services for English-speaking people are regularly maintained, in the Jerusalem Kirche in Hamburg, and at Courtrai-Roulers in Belgium. Services of this kind are also held, to some extent, in connection with the excellent Mission work carried on by this Church in three or four centres in Spain. (5) The Presbyterian Church of England has hitherto had its hands too full with its own field at home, and with its admirable Foreign Mission work in China and elsewhere, to do much in a direct way for our fellow-countrymen on the Continent.

But that most hopeful and interesting movement, which has

recently brought all the Evangelical and non-Established Churches in England into a union for common counsel and action very much on Presbyterian lines, has already borne fruit in the Continental field, as well as at home. For the last two summers, the "National Council of the Evangelical Free Churches of England and Wales" has maintained services in English at Chamounix, Grindelwald, and St. Beatenberg, in Switzerland. A service has been begun also in one of the places in Norway where tourists congregate.

So far as the British Churches, therefore, are concerned, there is cause for thankfulness for much good work done in the past ; and for the future, we have only to repeat to them the exhortation of the Apostle Paul to the first Church in Europe to which he wrote a letter : " Finally, brethren, we beseech you . . . even as ye do walk, that ye abound more and more."

(B.) *The American Churches.*—When we turn to America, the case stands otherwise. American Presbyterians, travelling on the Continent, generally worship in our congregations there. At Rome, and other great centres, they find that the Scots Church is the only place of worship for English-speaking members of the non-Episcopal communions. From *individual Americans* we have personal support, and often generous donations to the funds of the particular Continental congregation in whose services they have joined for a Sabbath or two, or for the season. But when we ask where the support and co-operation of the *American Churches*, as such, come in, "echo answers : where?"

This point came up both at the Toronto Council in 1892, and at the Glasgow one in 1896. So far as I can make out, all that our American brethren have to say in excuse for themselves is—(1) That Britain is near the Continent of Europe, while America is some 3000 miles away ; and (2) that *individual Americans* give to the cause when on the spot, although the American Churches do not.

With all deference, I submit that the defence is not a sufficient one. (1) The fact of our being nearer the Continent certainly makes it easier for our Churches to do work in that field ; but it forms no reason why the American Churches should not help us to do it, or work along with us in it. You, as Churches, owe as much to Geneva, to France, to Holland, and to Germany, as we do. You have Huguenot Churches, and descendants of the Huguenots among you still. You have important German Reformed and Dutch Reformed Churches. Some of the best elements in your great Republic are drawn from emigrants from the Continent of Europe. Should you not pay these debts in

a Church capacity, not leaving it merely to the good-will of isolated individuals?

In some important respects, you have facilities for doing this which we in Britain have not. You have in your American and Canadian Churches not a few eminent ministers, gifted licentiates, and students of divinity, able to preach with power and acceptance in English, but whose mother tongue is French, or German, or Dutch. These men would be invaluable for work on the European Continent. Could not your Churches, as such, do something to send them to it, and to encourage and support them in it? They would do effective ministerial and pastoral service in an English-speaking congregation on the Continent; and at the same time being fully in touch with American Evangelical and Presbyterian life and work, they would form the best possible medium for influencing and helping the native Protestant Churches of the countries to which they are bound by ancestral ties and by a common language.

(2) It seems to me that the private gifts of individual Americans to individual congregations on the Continent, however welcome to the Treasurers there, and however creditable to the givers, cannot rightly be held to take the place of arrangements between the British and American Churches as such, either for jointly supporting stations and ministers in suitable centres, or for some brotherly division of the field and of the work, for the strengthening and extension of which there is such an urgent call. On this point, I cordially agree with the excellent practical suggestions in the Report of the Western Section of the Committee of this Council on Church Work on the European Continent, which has been submitted to us this forenoon.

Our fellow-countrymen on the Continent of Europe greatly need and deserve the help of the home Churches. But behind their case, and inseparably connected with it, rises the extremely important and somewhat difficult question of how best to help the native Reformed Churches on the Continent. On this point I may refer to an able article in the *Quarterly Register* of this Alliance for November 1897, entitled, "Helping the Continental Churches." I agree generally with the author's views, both as to some of the best ways of helping our brethren of the native Continental Churches, and also "how *not* to do it." It should not be done by starting "a Mission," after the fashion of some of the American Baptists and others, which simply means, "a system of proselytism from the commencement, and a complete ignoring of all local agencies. . . . The local pastors would hardly regard such an enterprise as helpful to them as pastors on the

ground, and would probably shut their doors and their hearts against the new teaching."

Four ways may be named in which the British and American Churches may effectively help the Reformed Churches of the Continent of Europe :—

1st. Let the American Churches do *something*, and let the British Churches do *more than they have yet done*, for the religious interests of the English-speaking people on the Continent. Everything that we do for our own people abroad tells for good upon all Evangelical work and all Evangelical Churches in the countries where they sojourn. Every one of our ministers there, if he is a man moved by the Spirit of Christ and by zeal for His cause, is a strength to the pastors of the native Protestant Church of the place in which he works. He will seek to co-operate with them in every way, as opportunity offers, and to lead his people by precept and example to do the same.

2nd. Our Churches at home, and our ministers and presbyteries on the Continent, should encourage and help young ministers, and promising students, of the Continental Churches to come to Britain and America to study in our Theological Colleges and Seminaries, to be brought into living contact with the spiritual life and work of our Churches, and to learn something of our methods of Church work. This plan has been followed for many years with the best results in Scotland. The presence of a number of foreign students—from Austria, Hungary, Bohemia, Germany, Holland, Switzerland, France, and Italy—has been an interesting feature, and a healthful element in the life of our Divinity Halls in Edinburgh, Glasgow, and Aberdeen, for the last half century. It recalls the resort of foreign students to Glasgow and St. Andrews in the days of Andrew Melville. The men who, in their student days, had this formative experience in the colleges and manses and Christian homes of Scotland, have done most valuable work, as ministers and professors, in their own countries, and have formed a living link between the Scottish and the Continental Churches. This is an admirable and most effective plan for helping the Reformed Churches of the Continent of Europe. I commend it strongly to the consideration of the brethren of this Council, and to wealthy and intelligent members of the American and Colonial Churches. Money could not be better spent than on such lines.

3rd. Might there not be a scheme formed for the encouragement and support of native evangelists among the Continental Churches?

If means were provided, and suitable training were needful, might not such brethren "do the work of an evangelist," and of a confirmer and helper of Christians, to fuller consecration and higher spiritual life, among their own people, and "in their own tongue in which they were born," as no man of another nation could? This suggestion is made in the Article in the *Quarterly Register*, to which I have already referred. It seems eminently worthy of being considered and acted upon.

4th. Financial help to the Reformed Churches of the Continent. This has been largely given for many years by the British Churches. I am not aware that the American Churches as such have as yet taken any action in this direction. For the year 1896 the sums contributed by the British Churches to the support of ordinances for the English-speaking people, British and American, on the Continent, and to recognized Continental Churches or Societies, were, in round figures, as follows:—

1. Established Church of Scotland,	£1000
2. Free Church of Scotland,	4000
3. United Presbyterian Church,	2000
4. Presbyterian Church of England,	870
5. Irish Presbyterian Church,	900
6. Welsh Presbyterian Church,	500

£9270

I take these figures from the Report of the Sixth General Council of this Alliance. The Editor adds: "This amount is *exclusive* of the large sums that are annually sent privately by individuals and congregations to special Continental objects, and which probably amount to as much more." From the Reports of the Continental Committees of the Scottish, Irish, and English Churches of the present year, which I have before me, it appears that the contributions of most of these Churches in behalf of the English-speaking people on the Continent, and in behalf of the native Reformed Churches there, show a gratifying increase. We may, therefore, safely say, I think, that a sum of about £10,000 (\$50,000) is given directly by the British Churches every year for the religious benefit of the Continent of Europe in the two departments named above. If Dr. Mathews' estimate is correct, viz., that as much more is given annually through the channel of private liberality, we have a total amount of £20,000 or \$100,000, contributed every year from Great Britain and Ireland.

Rev. JAMES D. PAXTON, D.D., St. Paul, Minnesota, spoke on the

same subject as follows:—The case seems to be a very plain one. I thought it plain before, but it has become still plainer, owing to the words of the last speaker. Theoretically, I say, the case is plain; but, unfortunately, theory sometimes becomes difficult when we try to put it into practice.

This, then, is the situation which we must all understand. We Americans are ready to admit right at once that we are great travellers. The British began to travel in the days of the Henrys and Edwards—not always for sight-seeing merely. But there are more travellers among the Americans than among the people of any other nation. The American knows a good thing when he sees it, and then he goes and tries to get it. If he cannot get it at first he camps near the good thing until he is able to take it away. And so we have American colonies abroad. In Berlin we have 2000 American residents. In Paris there are, all the way, from 10,000 to, some say, 20,000, in the American colony there. That is the situation. Americans travelling all over Europe in countless hordes, and a great many Americans living in the colonies. The question is, What is the Church to do for them?

To this question the *Government* has its answer at once. The Government says that wherever an American goes it goes to protect him. Now, what is the *Church* going to do in a similar emergency? Presbyterians are leaving here and going to all quarters of the European Continent. Shall we let them go and do as they please? We know what the Church ought to do; what does it do? The Church says this: We are very glad to accept the hospitality of the Scotch churches and of the English churches while we are there, and make to ourselves, say, one, two, or three churches! It has been erroneously said here to-day that there are no American churches in Europe. I do not care whether there are no churches connected technically with any presbyterian authority at home; a church can be presbyterian without that, and not be called "Congregational" either, but there are three American churches in Europe—one at Leipzig, one at Berlin, and one at Paris—not presbyterian technically perhaps, but conducted by presbyterian pastors, who preach presbyterian truth, and spend presbyterian money. Possibly they may be Union and Independent; but they can do better work by being Union and by being Independent. I do not know much about the presbyterian Church in Leipzig, though I am told it is doing fine work there; I do know about the American churches in Berlin and Paris.

In Berlin 2000 Americans reside, 200 of whom are connected with the Embassy, and in business of various kinds, and 400 are German-Americans, who don't count. That leaves 1400 American students in Berlin. Of the 1400, 700 are *bonâ fide* students; the others go along to take care of the *bonâ fide* students. There is a church there, with Mr. Dickey as the pastor. They have a service in the morning at the church, and in the evening a more informal gathering at Mr. Dickey's home. It is largely a students' church; they are welcome, and the work is flourishing. As I said, the work is done by a presbyterian pastor, and why not call it presbyterian?

The church at Paris in the Rue de Berri is practically presbyterian. Dr. Thurber is the pastor, and he is a presbyterian down to his heart's core, and so are the men gathered about him. They have a Sunday service and a week-day service, and it is the thing to go to the American church. The question is asked of those Americans who have visited Paris, "Did you go to the presbyterian church at Paris?" "Yes, of course, and we met all our friends there." So that I say, there are presbyterian churches on the Continent of Europe.

There is another presbyterian church in Paris. I do not know how many of you know about it. It is over in the Latin Quarter. I am supposed to be fitted to speak to this subject this morning, just because for two years I lived in the Latin Quarter of Paris, and preached every Sunday night presbyterian sermons to the students. The situation is this: We have about 3000 American students in Paris; some say more, but call it 3000 American students. Most of them are there living in the Latin Quarter. It is a good way from church. They do not go to church. How far ought the average presbyterian be compelled to go to church in the morning? I do not know how it is in London or Scotland, but I do know that here, the average presbyterian cannot be compelled to go to church a greater distance than five blocks. In the city of Philadelphia you cannot find a single place where a man has to go more than five blocks to get to a presbyterian church, and there are some places where he will pass one or two churches in getting to the church of his choice.

The student over there is eccentric and independent. As soon as a man becomes eccentric or independent, he commences with his religion. They live near the Montparnasse Quarter, and the churches are two miles off, and the hour of service is too early for the Latin

Quarter student: The services are begun there at eleven o'clock, and it is impossible for a student to get up that early, and so we had the necessity of taking the mountain to Mohammed, since Mohammed would not go to the mountain. But when Dr. Charles Wood, now of Philadelphia, said, why not have a service over in the Latin Quarter? everybody laughed at him. He hired a hall, however, and had his Sunday evening services, and they were crowded from the start. That was four years ago. I came away last August, after having been there for two years. We had for a hall two large *ateliers*, one opening into the other. We had chairs, and could accommodate from 300 to 350 students. We were able to command all the best American and English voices in Paris, and we had splendid singing. And those faces!—keen intellectual men and women, the very best of their land, the pick of their kind—an entirely homogeneous class. Is it not right to do something for the Latin Quarter students?

Some one said to me, "You have been preaching in the Latin Quarter?" "Yes." "They are a tough lot, are they not?" I controlled myself as best I could, and then I answered very quietly, "No, they are not tough at all." I admit that there are some exceptions. The life over there is Bohemian; but for true devotedness, thoroughgoing earnestness, purity of heart, and integrity of life, I would back my Latin Quarter students against any similar aggregation in the world.

Those students are worth doing something for. There is one danger—the danger of drift. They do not intend to plunge into ruin. The first Sunday they go to church; the second they think about it; the third they stay at home; and the fourth Sunday they go into the country, and their church-going is over. They just drift away. If we could send them some kind of influence (not necessarily a very strong influence; it takes sometimes only an ordinary, unobtrusive influence) to stop that drift. And that is what we are trying to do—by having service for the students. They used to crowd the building, the largest English-speaking audience in Paris. It is a presbyterian church, supported by presbyterian money, and managed along the presbyterian line. But it would sound the death-knell of that institution in the Latin Quarter if we were to deprive it of its independence. It must remain independent, and remain unorganized, but even so, it is presbyterian. Arrangements have been made to carry on preaching service there this winter by Dr. Davis, late Professor at the Macalester College, St. Paul.

The time has come to close. I said to you in the beginning that theoretically the case is very simple. We ought to do more than we are doing, but it is hard to know what to do. Let us be grateful to our English and Scotch cousins already on the ground that they invite us to worship with them. If we cannot go to a church of our own choice, we can find others that are very close, other churches that are doing their whole duty in the matter. Why not go further and have at least two more American presbyterian churches. We need not call them presbyterian. I would rather have union churches, supported through presbyterians—one at Dresden, where there is an American colony, and one at Rome, where there is also an American colony. And let us support unselfishly and loyally those churches that are there. We do not care whether they are presbyterian; if they are doing presbyterian work, help them. But do not neglect this Latin Quarter that I have been telling you about; and in your missionary prayer, thinking about the east and the west and the north and the south, do not forget that spot, and just for a moment let your prayer linger over the Latin Quarter. You can call it foreign missionary work or home missionary work; it is either or both; but stop there for a moment and ask God to bless that student work.

REV. ALEX. KALASSAY now addressed the Council on the Hungarian Church and the Missions of the German Reformed Church.

No Protestant Church has suffered so much for its faith as that of Hungary, whose history is glorious. Who has not heard of the struggles the Reformed Church of Hungary went through? and of our Hungarian Protestants sent for their faith to the galleys?

Until 1791 the Reformed Church of Hungary had to struggle for its existence. The first step towards progress was taken in September 1791, when both the Lutherans and the Reformed held their general Synods at Buda, where both Churches were proposing union. That Synod accepted for the governing of the Reformed Church, the Presbyterian system. This decision of the Synod was never confirmed by the King of Hungary, because a part of the ministers wanted an Episcopalian form of Government. Until 1881-82 the disputes between the two parties continued. Naturally, the Roman Catholics made use of these disputes between the two sections for their own advantage, and the Reformed Church had many complaints against the violent acts of the Catholic priesthood.

The beginning of the present century saw the beginning of progress in Hungary. The spirit of freedom, which penetrated all

Europe, made itself felt in Hungary also, and its leading men, like Steven Szechenigi and Louis Kossuth, did all they could to secure liberty, equality, and fraternity for the people. Yielding to these men, the Hungarian Parliament in 1848 passed acts providing equal rights to all Christian sects in the kingdom. But this was of little benefit to the Reformed Church, as the large estates of the country were mostly in the hands of the Roman Catholic clergy. Besides, the Government was unable to enforce that act, and dark times followed. The ministers of the Reformed Church felt this oppression mostly, as the Reformed were faithful supporters of the Hungarian Constitution. Actually the Reformed Church and the Hungarian nation were one, and the fall of one meant destruction to the other. The Austrian Government, under their leaders Bach and Thun, in 1853, made a concordat with Rome, rewarding the Jesuits for their help, and leaving the Protestants at their mercy.

No sooner did the Jesuits come to Pozsony than the persecution of the Protestants began openly. The Government, seeing in the Protestants an opposition to their wishes, issued, in the month of September 1859, a PATENT, transforming the two Protestant Churches, making them entirely dependent on the Government, as a hierarchical organization, curtailing the rights of inspection and lessening their liberty in the matter of public instruction.

The Hungarian Protestants, who were always the standard-bearers of freedom and Hungarian nationality, were not willing to obey such arbitrary acts. The Government prohibited the holding of meetings and public speeches, but in spite of these, the Reformed Hungarians beyond the Tisza assembled at Debreczen, and, under pretence of holding a fair, met at the "Large Church" and passed resolutions for their future conduct. The holding of this meeting came to the knowledge of the governor, who threatened the superintendent, Peter Balogh, with arrest, but the assemblage declared, *Let us all be responsible for it, as we are all ready to die for our religion and liberty.* The Government was unable to enforce the Patent, as the majority of the ministers opposed it vehemently, and, as England protested against it, the Patent was dropped.

With this the condition of the Reformed Church improved, and they had a chance to regulate their internal affairs. A great many of the ministers and laymen urged the holding of a General Synod. The General Synod was held in 1881-82 at Debreczen, at which the representatives of the five Synods of Hungary and of Transylvania appeared. At this Synod the Constitution of the Reformed Church

was established, and the foundation of a Relief Society was made. It also united the Reformed Church of Transylvania with the Reformed Church of Hungary.

The resolutions of this General Synod were in force for ten years. To-day, all the laws also which that Synod established in 1891-92 at Budapest are obligatory.

According to the laws of this Synod, the Hungarian Reformed Church is called the Evangelical Reformed Church, or as the laws of Hungary say, "the follower of the Helvetic Confession." Its form of Government is the *Synodical-Presbyterian*. Its home affairs and schools are governed by its own laws. The King of Hungary has his *jus supremum inspectionis*, that is, he has the right to send a representative to the General Synod, and the laws which are made by the Synod must be submitted to him for his sanction. Without this the laws would be worthless, but with this the laws of the Church are of the same value as the laws of the state.

According to these laws, the Reformed Church of Hungary is organized into congregations, classes, and Synods. The affairs of the congregation are governed by the general meeting of the church members and the session. The actions of the general meeting are—(1) Election of ministers; (2) election of session and curator; (3) the oversight of the financial affairs of the congregation. All other affairs of the congregation are governed by the session, whose members are—the ministers, the curator, teachers, and, where the congregation has colleges, one delegate from the professors. The congregations elect members to the session according to their numerical strength.

A congregation which has		50 to	200 souls	elects	4 members.
"	"	200	" 500	"	8 "
"	"	500	" 1000	"	12 "
"	"	1000	" 1500	"	16 "
"	"	1500	" 2000	"	20 "
"	"	2000	" 3000	"	27 "

And for every additional thousand 21. The term is twelve years. The president of the session is the minister. Where there are two or more ministers the one who holds his office for the longest term is the president. Without the presence of the minister the session cannot hold a meeting. The session has full jurisdiction to promote the good order and moral and religious life in the congregation.

Several congregations form a classis. The presidents of the

classis are the sub-dean, and the curator of the classis,—a layman. These are elected for life, and both preside at the meetings. The members of the classis are: the sub-dean and the curator as presidents; and the council—elected in equal number of the ministers and laymen; representatives and ministers of the congregations; two representatives of the teachers; one representative of the colleges; and the clerks and officers.

Several classes form a synod. The presidents of the synod are the bishop and chief curator. Its members are the sub-deans and the curators of every classis; the elected representatives of the ministers and laymen. This is the council which is elected by the session of each congregation; one representative from each high school college and teacher's college, officers and clerks of the synod.

The highest authority for the Hungarian Reformed Church is the Conventus or Assembly. The Conventus is composed of the bishops and chief curators, and twenty-eight representatives of the five synods. The representatives to the Conventus are elected at the meeting of the synods. The presidents of the Conventus are those bishops and chief curators who hold their offices for the longest term. The members and the clerks are elected for the term of three years. The meetings are generally held at Budapest. The Convent represents the people of the Reformed Church of Hungary against all other creeds and the State. It arranges all the affairs which are submitted by the synods; enforces the resolutions of the General Synod; protects the legal rights of the Church; if necessary, calls a meeting of the General Synod, regulates its affairs, guides the mission work, manages the *domestica* (Home Mission) and other funds, leads the educational affairs of the Reformed Schools of Hungary, judges over all appeals as a final tribunal. Consequently, the congregations, classes, synods, and the convent are the governing body of the Reformed Church.

In this organization the fundamental principle of Presbyterianism is declared, because the classis and synods are composed of members, who are elected by the session of each congregation.

These bodies have no right to establish laws or change to doctrine and the cultus. The regulation of the doctrine and rites is the right of the General Synod. The Reformed Church of Hungary is represented at the General Synod by 116 delegates. The bishops and the chief curators of each Synod are members by their office. The delegates are elected by the session, half of the number of

ministers and half of laymen. All the professors of the high schools of each synod elect two representatives. The General Synod holds its meeting every ten years.

This organization maintains the fundamental principles of Presbyterianism, although there is an Episcopalian element, but this was necessary under the circumstances of the Church. Up to 1791, the Hungarian Reformers were step-children of their native land. For centuries the struggle continued over the question: In what relation should Hungary be with the Reformed Church? This relation was settled by Parliament, yet the majority of those acts remained on paper only. But at the present time the relation between the Hungarian State and the Reformed Church is clear. To-day the Hungarian Government supports the Reformed Church, and all those ministers who do not get a yearly salary of at least 1200 crowns (\$240) receive the difference from the Government. But the equality is only nominal, because the Catholics rule Hungary. This requires of the Reformed ministers a zealous work to defend their Church from the rapacious wolves. Therefore the Hungarian protestants established "The Hungarian Protestant Literary Association," and have many Church papers. Much attention is paid to the care of the theological seminary and high schools, colleges, and academies, and to the work of charity and missions.

Under such circumstances we may hope the Reformed Church will progress with the aid of Almighty God.

The German Reformed Church of the U.S. began its mission work among the Hungarians in the U.S.A. in 1891-92. This work has been a great success. Six Hungarian churches have been built; and those Hungarians who live where there are churches love to attend, and are willing to contribute. Besides the seven missionaries who are working at their regular congregations since August last, one travelling missionary works where there is no regular congregation. At most places the missionaries keep Sunday-schools, and in Cleveland and Bridgeport the missionary keeps week-day schools, where the children learn hymns, prayers and catechism.

The American-Hungarian Union, with its thirty-eight branches and a membership about 1000, does a great part of charitable work. Our weekly paper, which is called "Orallo" (*Guardian*), does also a great work in the interest of our Church. There is a necessity for this paper, because the Roman Catholics, as well as the Socialists, have their papers. The attacks of those papers we can only reply to through our Church paper.

Rev. CAVALIERE T. GAY, D.D., Naples.—You will ask me what has the Waldensian Church done in the last fifty years, which constitutes its new history. Fifty years ago we were oppressed. We have been free now for half a century, and we have established religious liberty in Italy. The charter given by Charles Emmanuel sanctioned constitutional liberty. He gave that charter because of the 5,000,000 of his subjects there were 25,000 who had not knelt down before the Vatican. Their worship, though differing from the national worship, was therefore tolerated, and now we are far more tolerated. That being the letter of the Constitution, we have made it a fact, and went to work down in Italy establishing churches.

What have we done in these fifty years? We have opened fifty churches, one every year, and organized fifty congregations, whose members are all converts from Rome. During those fifty years we have received into membership, as converts from Romanism, as many souls as there were with us when the liberty was first given to us—25,000—and now we are preaching in a hundred places in Italy with the doors wide open.

We have accomplished something more; we have even obliged the Pope to permit the reading of the Bible. A priest in Italy published a translation of the New Testament, and on the first page he dared to print a notice to the effect that the Holy Father had been pleased to grant indulgence to those who would read the Bible. I wish to thank you for what you do in the United States for emigrants from our country. Some of them come back to our land converted, and they bear good testimony to their religion. In the two districts of which I have the supervision, we have two churches. One was formed by emigrants, who had been converted in New York and Philadelphia. Then, in the mountains, we have one in a little city that is called the Celestial City. It is sufficient evidence of the results of our preaching the Gospel out there, when I tell you that, where our fathers worked for two centuries or more, and died martyrs, we have been able to open a church. And we must thank the Presbyterian Church of Brazil, which converted a family that came back to Italy, and organized a church. I went there three times and opened the place of worship, and the whole village, 2000 souls, wanted to come.

Brethren, since you have taken an interest in the Waldensian Church—and thus far we feel that you have considered us your soldiers in that Italian field—I would like to make a suggestion to the Council. Could not this Alliance take in its hands the Walden-

sian work, which is the Presbyterian work, in Italy? You need not hire ironclads; you need not send men; you have there 25,000 of the old stock of the Waldensian Church, who are willing to be your soldiers of the Gospel; only send the ammunition, and we will do the fighting. And the victory will not be ours; it will not be yours; it will be the Lord's.

Rev. Dr. KYLE, of Brazil.—Not only did a member of the church referred to by the last speaker go back to his own country and not find a church, but, not finding a Presbyterian church there, he set about organizing one, and he has gathered together, in a city of 5000, a congregation of 400 or 500 every Sunday. But he is only an elder, and does not feel that he is competent to carry on that work. He asked that a missionary be sent from this country to take up the work; but the Mission Board here do not feel that they were at liberty to do so. He has sent to the Free Church of Scotland, which has churches in Spain and Portugal, but only intended for the English-speaking people, and they were not able to take up the work. If this Council is to do a work in Europe, this is an open door. This man has supported the work for four years, but it must be taken up by some church, and if this Alliance does not take it up, he will appeal to the Wesleyan Church.

Rev. J. E. KNATZ, Paris.—I represent the Société Centrale of France, and belong to the Church of the Huguenots, one which, like her sister of Italy, has given to the Presbyterian faith many thousands of martyrs. We have the old Presbyterian organization, to which we have added practically nothing since the days of Calvin. I should like to tell you of the work which we have been compelled to carry on there, whether we would or not, because we have 600,000 Protestants in the midst of a population of nearly 40,000,000, and because circumstances and recent events compel us still more to take up the cause of justice in France.

But I wish to tell you what is going on, especially in the rural districts. We French people had no idea five years ago of that which is now taking place. Just before coming here, I had been to a certain number of villages, and saw Presbyterian churches established in full working order, where fifteen months ago the Gospel had not been; where fifteen months ago neither the Bible nor a Protestant pastor had ever been seen. But now there is a church there, having services on Sunday and on week-days, and the people hardly think it is enough. But the pastor has the whole district to

look after, and in the neighbourhood of that village he has been asked to go to no less than seventeen villages.

I went to another place, also in the centre of France, where Catholicism has been strong, where they still worship the black statue of the Madonna, 60 feet in height, and made from cannon taken from the Russians in the Crimean War. There work is being done not quite one year old, and the pastor, whom I saw a few weeks ago, said to me that he was asked to visit twenty-two places in the neighbourhood. In that place a church has been built, and is to be dedicated this month. It is a manufacturing city. He has there a congregation of 200 members, most of them workmen, to whom he preaches, and who affirm their confidence in the Protestant religion. In another place the Mayor and Town Council offered to build a church. In another place the Town Council is too poor to build a church, but they lent the City Hall for the Protestants to hold services in. And in different parts of France I could find fifteen, perhaps twenty, of the city halls being offered to Protestant ministers to preach the Gospel in. This is the first result which shows that the work which we do is good.

In one of the villages which are now calling pastors, the first movement was started by a simple peasant, a plain man, into whose hands a Bible had come. At the first meeting the pastor had spoken of the Bible. He said it was the only foundation for religion and Christianity. All the people at the close of the meeting gave their names to have Bibles and New Testaments sent to them, paying for them, because in France you cannot give anything to peasants without pay. Even for tracts they pay two cents. If they pay for them they read them; if they do not, they throw them away.

Another part of the work, I am glad to be able to say (and I emphasize this fact), is a regard for the Sabbath. And if you knew France and the French peasant you would know what it means for him to leave his crop standing in the field on the Sabbath.

We have no right, therefore, to be discouraged, and we are not discouraged. It is the reverse—we are much encouraged. As we see the field grow we know that God will give us what we want. Three years ago, when this movement began, we said, how are we to find the man to put in this place; we have a difficulty in filling up our regular churches and stations, and where can we find men to send to this people who want them; and now all the new stations have been filled. We know that it is not our work. We know that the work has to be done, and therefore we trust to God for everything

that is needed for this work. And we know, even from the hatred with which we meet now from the Roman Catholic party, that our work is good, and it is blessed by God. We have their own testimony, given with mockery and hatred. It said in plain words that for the last twenty-five years everything that had been done in the interest of justice and morality—and we do not want anything else, was to bring the dying masses of France to the way of life. We do not know what the Roman Catholic Church will do ; but we trust,—and who knows but that it may come to pass,—that in a few years Protestants will be again at the head of France, as they have been. We feel that we have been doing a good work for the restoration of not only the Protestant but of the French to the head of France, because, after all, the Church that has been ruling over France for so many years is foreign.

The Chairman, Dr. BISHOP, now thanked the brethren who represented the Continental Churches for their instructive addresses, and begged them to convey the salutations of the Council to their respective Churches, with an assurance of the interest which the Alliance felt in the several works they were carrying on.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,
Wednesday, 4th Oct. 1899, 2 p.m.

The Council met according to adjournment, and resumed its session—Judge WATSON, Newton-Stewart, Scotland, in the chair.

After devotional services.

Dr. KERR.—I beg to offer a resolution, and to request the earnest attention of all the members to it. It does not come from the Business Committee. I offer it personally, after conferring with the brethren, with the President of the Council, and with the beloved brethren from the Transvaal who cordially accede to it. I ask that the resolution be adopted without discussion, if it seem good to brethren, and I hope unanimously. There are reasons why it should be adopted.

“Resolved, that, in view of the distressing crisis now existing between Great Britain and the Transvaal, the Council expresses the earnest hope and prayer that a peaceful solution of present difficulties may be reached.”

And I propose, as a supplement, that we request the Chairman

for this evening to lead the Council in humble supplication to God, that the prayer of the resolution be granted.

Rev. Dr. *HERSHEY*.—As a member of the Arbitration Peace Society, and a member of the Executive Committee, knowing the situation, I want to second the resolution, and I trust it may meet the hearty approval of the brethren brought here from all over the world.

The resolution was now unanimously adopted, when the *CHAIRMAN* called on Rev. Principal *CAVEN* to engage in prayer.

The Order of the Day was now called, when the Rev. Dr. *SANDERS*, Biddle University, Charlotte, N.C., delivered an Address on

THE EDUCATION OF THE COLORED RACE IN AMERICA.

The subject committed to my care is a very broad one. The colored people, or negroes, or Afro-Americans, or whatever you may see fit to call them, came to this country in response to the emphatic invitation of the Anglo-Saxon race. Since we have been here, a period covering nearly three hundred years, we have been undergoing very decided changes. We have heard a good deal in this Alliance about the Anglo-Saxon race, and I confess that I am somewhat at a loss when I take into consideration the condition of the ancestors of my race in Africa and compare that with our present condition in this country. I am inclined to think that we are rapidly becoming de-africanized, but whether we are becoming Anglo-Saxons or not is, of course, a question not fully determined.

Taking the education of the negro race in this country, in its broadest and most comprehensive sense, we find that it is to be regarded, in the first place, as an education which has been produced by contact. In the old days, as we down South call it, "before the war," there was that process of education by contact, and under that condition the negro gained skilled knowledge as to industries, gained a good degree of intelligence under the conditions which existed, gained also an education in the art of labor, and to some extent there was moral development. That education is well known to all who are members of this Council. It found us in a certain condition at the beginning of the period of emancipation.

Then was undertaken the other form of education along literary lines. In this work the State has been engaged, and under the operations of the State the negro has succeeded in educating himself

about 40 per cent.—that is what the experts tell us—above his condition at the beginning of that period. This education has been purely secular, so far as the State is concerned, pertaining chiefly to the training of the mind in secular matters, and also in the department of industrial education. As to the results of this, some claim that the result is bad—that in educating a negro you succeed in spoiling a field hand. Well, I believe that not every gentleman here who has been educated feels especially called to go into the work of ploughing in the field. In other words, I think that education has the same effect upon the negro race in this respect as it does upon other people. That is the history of education. Well, I do not believe that that ought to make education objectionable.

With reference to the matter of supporting education among the negroes, many people believe that they are taxing themselves for the purpose of educating the negroes. I am not quite clear on that question. I am not clear, because I cannot see how it can be so when the negroes in the southern section of our country produce about some 65 or 70 per cent. of the results of agricultural labor. Besides that, and more important, I am not clear that public education is public charity. But aside from that—I merely allude to it because I know that men are thinking about it—I want to have the Alliance think about it as the negroes are doing: our idea is that we have the same right to the privileges of education as we have to breathe the air, to reside in the Penitentiary, join the chain-gang, or any other public institution of the country. That seems to be the situation so far as we see it. But I want to get to the education of the Presbyterian Church among this people, and what is being done there.

As you know, we believe in Christian education. We have undertaken in the south to do some industrial educating, as it is called—to educate in the trades. In nearly all our schools we have this department, giving the young men and young women some training in these industrial pursuits. We are not doing this because we believe that the negroes have not learned something about work, but, in the first place, we find our people are very imitative. A great many of the negroes are inclined to regard labor as not honorable. I do not know exactly where they got the example, but I am stating to you the fact, and so the training of these young men and women in these trade schools of industry is to teach them to lay a proper and just estimate upon labor as an occupation, and when

they are called upon to engage in one of those pursuits they will be better off.

But the Presbyterian Church has not gone crazy on the subject of industrial education. Though we believe in it thoroughly we have not gone crazy about it. You will find that we are educating ourselves in the higher forms of education. Until Emancipation it was a question as to whether the negro was capable of receiving an education. All the philosophers discussed that. The physiologists tell us that the forehead of the negro is too receding, and does not give indication of brain power,—*therefore*, the negro was incapable of receiving an education. Well, that question has been settled, and the question is, What sort of education shall be given? The situation is that we are to give him all that he can possibly take. Just open the door and let him come in and get all he can possibly absorb, and utilize it for the advancement of Christ's cause in the world. What have we as a result?—that the Presbyterian Church in this country has done, and is doing to-day, more for the higher forms of education of the negro race than all other organizations in the country combined. That is saying a good deal, too.

How comes that? The Presbyterian is doing it in church building and in the educating of the ministry. That is one of the reasons. We have sent out from Lincoln University eighty-seven men thoroughly qualified for this work of teaching the Gospel among the people. I simply make that general statement. It is subject, of course, to modification in certain respects. These men are laboring in all parts in the southern country, preaching the Gospel among the people.

I believe that the condition of the negro race in the South is better to-day than it ever has been, though a good many persons will hardly agree with me on that proposition. There were two classes down there that needed to be educated upon the great matter which we have in hand. I believe that both of these classes have been undergoing this education, and are coming more and more to understand the situation and to deal with the problems, and will intelligently deal with the situation. But aside from the local difficulties, taking the matter in a broad general sense, I think the situation is decidedly improved.

We have found that in our section of the country it is very much like what it is everywhere else: there are two classes of people, a bad class and a good class; a bad class of white people and a good class of white people; a bad class of colored people, and a good class of

colored people; and I feel that ultimately these better elements will be able to combine and overcome the evils which afflict the people in that section.

I want to give a little personal testimony in regard to this. Well, I remember on one occasion the Assembly of the Southern Presbyterian Church met in our city where the University is. We extended an invitation to the Assembly. They came out there, and, after adopting a resolution of thanks, we had on our platform, the moderator of the Assembly and three others—quite a weighty number, indeed. They talked to us, we talked to them, and the occasion was a pleasant one. We are very glad of these courtesies in Georgia. I was down there some years ago when the Synod of Georgia extended an invitation to the Synod of Atlanta, and I went over and made a speech. I want to bring out these facts to indicate to you that there is an element in the South which will ultimately overcome the worst element both among the white and colored people there, and the situation will become just as satisfactory as it is elsewhere. What else can we do; what else can be done but that?

One of the greatest difficulties that we have in this country is the Associated Press, for when it makes a mistake, it never corrects it. Now, the man who makes a mistake, and does not correct it, makes a second mistake. I have stated the matter as we see it. We believe in education for the negro race. You cannot get away from that.

Let us have your sympathies. We believe in the higher form of education for the negro race, because you have put upon him certain demands he will have to meet. One brother, a Presbyterian minister, said the greatest blunder in this country was universal suffrage. I asked him this question—What are the decrees of God? But he would not answer. I answered that what we are called upon to do is simply to deal with this question intelligently, in the Spirit of Christ, and that ultimately the result will be all that could be desired—that God who reigns would bring all these matters out satisfactorily, and the best results would follow.

Dr. MATHEWS.—Last week this Council sent a telegram to the Congregational Council in session in Boston, and received back a very pleasant greeting, and an intimation that it would send a delegate from their body. I have just this moment received the following letter, which I may read to the Council:—

“To the Moderator of the Presbyterian Council, convened
“in Washington, D.C.

“DEAR SIR AND BROTHER,—The International Congregational Council, now

in session in Boston, Massachusetts, takes pleasure in sending, as the bearer of our salutations to your body, the Rev. Charles B. Richards, D.D., Philadelphia.

"We commend him to you, in the name of our common Lord and Master, and pray that God may pour out upon your great assembly power from on high.—Yours fraternally,

"HENRY A. HAZEN, *Secretary.*"

Along with this Commission there has also been handed me a letter from Dr. Richards, which I shall also read to the Council. It also is addressed to our President or Moderator:—

"DEAR SIR AND BROTHER,—Being prevented by illness from appearing in person to fulfil the most agreeable duty laid upon me by the Congregational Council in Boston, and being authorized in such case to name a representative of the Council to act in my place, it gives me great pleasure to introduce to you the Rev. S. M. Newman, D.D., of Washington, D.C., one of the leading ministers of our connexion in this country, and a delegate to the Council in Boston, who is deputed to express to the body over which you preside the fraternal salutations and cordial good wishes of the Second International Council.—Fraternally yours,

"CHARLES H. RICHARDS."

I am sure we all regret the illness of Dr. Richards, and sympathize with him under his present affliction, but we are happy to welcome among us the well-known and distinguished brother who comes as his substitute, and with your permission, Mr. President, I would beg to introduce to the Council the Rev. Dr. Newman. I have also to ask that perhaps the Council would give an opportunity to Dr. Newman at once to deliver the message of which he is the bearer, for he has come at considerable inconvenience, and will require in a very few moments to leave Washington for a distance.

The leave asked being given, Dr. NEWMAN then addressed the Council as follows:—

I regret very much that the brother delegated for this pleasant greeting should have been unable to fulfil the appointment. But it happened that, in his case—as we Congregationalists are getting a little loose in some respects—he was permitted to appoint in his turn, so that the duties should not be undone. Standing in the place, then, of Dr. Richards, and coming from that great Council which closed its sessions just as you were beginning your sessions here, I wish to convey, in very brief terms, the hearty congratulations of that body, that you are renewing, by this gathering here in Washington, the experiences and the profits you have had from former gatherings of the same kind.

Of course, we feel with a bit of pleasure that, in entering upon these experiences, where a large number of the different branches of the Church come together, you adopt our principle, and are standing upon Congregational ground in the fellowship which you express here for one another, and which you will enlarge by your presence with one another, and by your influence on the world. When you come here, you drop all legislation; you enter that higher realm, where discussion and deliberation and fellowship move the heart and the mind for the toil and the struggle which lie equally before you and before us. As I passed on through the sessions of our Council, I felt, as every other delegate felt, and as you feel in the midst of these discussions, that the world is at a point where the toil and the sacrifice, as well as the joy and the privilege, of Christian service, are rising to a height never known before. Hence, congratulations from one great body to another are in order, that every soul may feel in its toil and struggle it has the sympathy, the touch of fellowship, from as wide a survey of Christian hearts as possible. Let me assure you that, on the announcement of your sessions here, an electric sympathy went through our audiences as reference was made in one form or another to the fact that the Presbyterian Churches of the world were to come together for a heart and mind, work and power.

So I leave with you, dear brethren, the assurance, which comes from similar experiences in history, that the Congregational Churches of the world meant what they said when they deputed a brother to convey to you congratulations and God-speed. I lay them before you, knowing that you know us, as we know you, and, therefore, that no empty formality brings me here, and that these congratulations will be received in no mere formal and superficial sense.

I thank you for the courtesy of your reception, and wish you God-speed in a greatly enlarged and successful work in the bounds of the whole world, and until the day when the whole earth shall be God's.

THE CHAIRMAN.—Many of us, as we have been travelling through this country, have been interested exceedingly by the accounts in the newspapers of the magnificent meetings which have been held in Boston by the Congregational Churches. I should like that the occasion be done full justice, and that our President, the Rev. Dr. J. M. Lang, be requested to add his stamp to these assurances of Dr. Newman, and to make a proper reply to the very hearty message we have received from the Congregational Assembly.

Rev. Dr. LANG.—Dr. Newman, I have been asked, as the official

organ of this Council, to return our acknowledgments to you, and to the great body which you represent, of the singularly hearty and cordial expression of good-will of which you are to-day the bearer. I can assure you that no one could have more adequately interpreted the feelings of the Congregational Council than you have done on this occasion, and your words have found a warm place in our hearts.

You in America, we in Great Britain and other parts of the world, are charged with a great burden and great responsibility, and have also a great privilege. And though I am a stranger here, and do not know fully the work that has been done upon the American Continent by the Congregational body, I know enough to tell me that you have endeavored to meet these responsibilities, and to claim these privileges. And we return to you, as you have borne to us, our earnest desire that in the future you may be even more blessed than in the past, and that you may have, with us and with all who love the Lord Jesus Christ, the great honor of doing something here as elsewhere, to realize the vision of that city which lieth four square, the city of God of which Augustine wrote, and which has ever been the inspiration of all true and loyal souls.

You have told us that we are here in the higher region, not of legislation, but of discussion. We are seeking to stir one another up into a fuller consciousness of the great gift that God has bestowed upon us, and we know that in Boston, where your Council has met, you, also, have been seeking to stir one another up. We have heard of your deliberations. We have heard of the great power that has been already exercised by your Council. We know very well that the voices going forth from Boston will reach the farthest part of the world. We share with you, in the hope that, through your action and our action here, something will be done to bring nearer that great day, for which we will ever pray, when the Lord Jesus Christ shall see of the travail of His soul, and shall be satisfied—the day when the kingdoms of this world shall become the kingdom of our Lord and of His Christ—when He shall reign forever and forever.

Bear back with you, and represent to all your friends, the heartiness with which we have received the more than kind greetings of the Congregational Council; and may God Almighty abundantly bless you, and all who labor with you.

On motion, Dr. Newman was requested to occupy a seat on the platform while remaining.

The Order of the Day being now called for, CHARLES J. GUTHRIE, Esq., Q.C., Edinburgh, read the following Paper on

CHRISTIAN MORALITY IN ITS APPLICATION TO BUSINESS.

There is one very common mistake into which, as a public speaker, I have never yet fallen, and do not mean to fall to-day, that of regretting that some one worthier had not been selected for my theme. Such a statement is always a bad introduction to a speech, because an audience is ever quick to take a man at his own estimate.

To-day I shall reverse the practice by claiming to be unusually well qualified to discuss my theme of "Christian Morality in its Application to Business," and that on two grounds, first, because my profession—that of the law—makes me familiar with all sides of my subject. Next to railway management there is no occupation presenting so many opportunities for, and such powerful temptations to, deviation from Christian morality as that of a lawyer; while in no profession are there more splendid instances of triumph over such temptations, and of proof that the highest honors and the greatest emoluments are obtainable by those whose ideals are the loftiest and whose practice is the purest. In England every young barrister dreams of reaching the Woolsack—that greatest prize in the profession, a position next to the throne. Who have sat there in our time? I name the last five occupants in order, including the present Lord Chancellor—Lord Hatherley, Earl Cairns, Earl Selborne, Lord Herschell, Earl Halsbury—every one of them outstanding Christian men, actively identified with Christian work.

I have said that a lawyer knows all sides of the subject, because some people seem to think that a lawyer sees only the seamy side of people and things. Last year, in Vienna, Mr. Clemens (better known as Mark Twain) asked me whether I ever smoked. "Yes, Mr. Clemens," I replied, "when I am in bad company!" "You're a lawyer, aren't you, Mr. Guthrie?" "Yes, I am." "Ah," was the answer, "you must be a heavy smoker!"

I have another qualification. I was brought up in a manse—the best of all houses to be brought up in, in order to obtain satisfactory equipment for acquaintance with life and for success in the battle of life—a house where there are few superfluities and no class distinctions, in which there is always an atmosphere of work, and in which religion and philanthropy are not occasional guests but per-

manent residents. In such a house a child has exceptional opportunities for learning, by daily example, how matters, both of domestic life and of business, ought to be viewed from a Christian standpoint, and tried by a Christian standard. General Sir Henry Havelock told his soldier son to come and see how a Christian could die. But Sir Henry had done his children a far greater service than that; for, as long as they could remember, he had been testifying to them with what Wilberforce's Westminster monument calls "the abiding eloquence of a Christian life." In my father's case people said that he was a great preacher, and we of his household could see for ourselves that on the platform he could move his audience to tears or to laughter, to scorn or to sympathy, at his will. But we, his children, living with him day by day, were more impressed by his lofty ideal of duty, his unhesitating rejection of merely conventional standards of right and wrong, his broad human disregard of differences of rank, learning, color, nationality, and his contempt for everything base or mean, a contempt, however, always tempered by charitable allowance for the influence of adverse surroundings and accompanied with the keenest desire for the offender's reform.

Like all subjects, my theme has a positive and a negative side. Unhappily, Christian morality is not synonymous with the actual morality of professing Christians, nor even of Christians whose profession is real. With all the progress the world has made, the morality of the New Testament, and especially of the Sermon on the Mount, seems sometimes almost as far beyond the practice of our daily lives as before. Yet we must not forget that, with all our inconsistencies and failures, there is a public opinion on the lines of the teaching of Christ such as never existed in the world's history. From the side of opportunism and strategy the French treatment of Dreyfus was eminently defensible. His conviction by the court martial saved barricades and bloodshed in the streets of Paris, and his pardon by the President saved the success of the Paris Exhibition. Yet that clever piece of legerdemain has been condemned by the voice of the civilized world, because it was absolutely irreconcilable with the essential and eternal principles of truth and justice.

The scope of the inconsistency of Christians is not confined to transgressions of the positive law. That is bad enough and frequent enough. My father used to say that the men and women who obtain charity under false pretences ought to be hanged higher than Haman, not for the direct injury they do in obtaining money they are not entitled to, but because, as he expressed it, they poison the springs of

charity. What punishment can be adequate for the business man whose life is a daily lie, who, professing the highest ideals of religion and morality, obtains positions of trust from the rich, and the slender savings of a lifetime from the poor, and who, to gratify personal lusts or luxuries, abuses these trusts and squanders these savings? Some people seem to think it a shame to send such a man to Chatham on the one side of the Atlantic or to Sing-Sing on the other, to herd with common malefactors. I say it *is* a shame, but the shame lies in compelling men in the penitentiary, born with the brand not of Cain but of crime, on their foreheads, men who never had a chance to live in the image of God, men who one day will be judged by a standard not of this world, to associate with the incomparably greater criminals who make religion and morality a byword and a hissing.

But the inconsistency of Christians is not confined to these glaring and public cases. Conformity to the law of the land is supposed to go without saying, yet men of the world are often startled by the loose views of some professing Christians in dealing with the revenue laws even of their own country, and their loose practices in administering funds held by them not as private property but in trust for others. But what about the unwritten laws of honor and truth, which are as obligatory on a follower of Christ as if they were part of the Ten Commandments or the Statute-Book of the land? Who can estimate the effect of that spectacle—the most pathetic connected with literature—Sir Walter Scott, stricken by paralysis, toiling wearily to pay debts incurred without his fault, which his creditors were willing to cancel, and from which in any case he could have obtained legal remission. All honor to the memory of Sir Walter, and all honor to one of America's literary sons already mentioned, Mr. Clemens, who, at the age of sixty, has set himself to begin the world again, having paid to the uttermost farthing debts from a large part of which he could have obtained legal release.

There is another phase of this failure to realize that we may be transgressing the spirit of Christian morality even when walking within the letter of the law. There is such a thing in business as well as in family life as failure to conserve the absolute truth. There are men who are careless of the truth, although not consciously transgressing it. When we hear them tell with pride of tricks which they parade as smart, let us recall the scorn of David Harum when it was suggested that he would be capable of passing on forged money to others ignorant of its character. Or let us contrast the reputation of the man who will some day be Prime Minister of Great Britain—

I mean Mr. Arthur Balfour, presently the Government Leader in the House of Commons. The very name given to him by his Irish opponents tells a tale—Prince Arthur—with its vision of chivalry, *sans peur et sans reproche*. It is said of the whole Balfour family—all of them persons of pronounced individuality—that however much you may distrust their opinions and condemn their prejudices, any statement of fact within the personal cognizance of a Balfour can always be accepted without inquiry. Differing as some of us do from Mr. Balfour in politics, we thank God that the future leader of one of the great political parties in Britain is a man cast in such a mould. In a Syrian town, there lived not long ago an ordinary British merchant with the ordinary name of Smith. That man had traded there and lived there for years, and was known as not only legally but morally honest. The story runs that a Mohammedan, dealing with a fellow Moslem, had affirmed the truth of his statement, first by a solemn oath on the Koran, and then by the name of Allah Himself. It was all to no purpose. But he was told that if he would swear by the name of Smith, the English merchant, his statement would be believed. And he declined to do it! Smith had preserved his honor unstained in a country where our Anglo-Saxon ideas of truth, duty, and honor are almost unknown. To him it was not a balancing of gain or loss, but a question of right and wrong. He was as inflexible as the Old French Guard, of which its colonel said, “Il meurt ; mais il s rendra jamais.”

I go further. I claim that the Christian business man will be capable not only of rigid honesty in things small as well as great, and of unvarying justice, but of generosity. The test is not infallible. Carlyle, referring to the proverb that no man is a hero to his valet, says that the fault is as often that of the valet as of the man. He might also have said that the proverb is, like most proverbs, by no means universally true. We could all name many exceptions ; and a business man can obtain no better testimonial than the knowledge that he possesses the respect and affection of his clerks, their respect for his justice, and their affection for his generosity. It is even something if they will say of him what the school boy at Rugby said of his head master, Dr Temple, now Archbishop of Canterbury. He wrote home, “Temple is a beast, but he is a just beast” ; a statement which, when revealed long after to the head master, he accepted as the finest compliment ever paid to him. Business, whether dealing with customers, competitors or clerks, opens constant opportunities for generosity. That is where the English, although less blame-

worthy than formerly, fall short in India. We can cite the testimony of natives as well as of impartial foreigners, that our rule in India is just. But it was not always either generous or sympathetic. Some of our great proconsuls have been in India what Oliver Wendell Holmes says Jonathan Edwards was in Princeton, the place, he says, "Where mighty Edwards stamped his iron heel!"

This spirit of generosity may affect our treatment of others in many directions. An Indian Government official told me that he had once occasion to buy a horse. He knew nothing about horses, yet he put the purchase into the hands of a horse dealer with as great a reputation for dishonesty as for skill in his trade. But my friend disarmed the trader and made him for the nonce an honest man by trusting him. He said, "I know you have a bad repute, but then I see that people do not trust you. I mean to trust you, and I put the matter of price and quality absolutely in your hands." The man said he had never been treated as an honest man before, and promised that my friend would not rue his confidence. Neither he did; for the horse he got was cheap and not nasty.

I have thus dealt with Christian morality as something different from the morality of actual Christians. I must add in conclusion that, *e converso*, I have found some of the brightest examples of Christian morality among men who have shown great reluctance to commit themselves to any definite system of religious beliefs. Some of us had a dear old friend in Edinburgh who was at one time travelling tutor to the present Duke of Argyle, and his life-long friend. The Duke has said of Dr. Cuming, "I never knew a man who studied his Bible more or carried its precepts more consistently into his daily and hourly life. And yet he seems to me to have read it all these years without getting out of it one *theological idea*!" Nay more, strange inconsistency, have we not all met the most sensitive honor in business transactions among men whose private morals are debased? Surely it is not too much to ask of Christians that their delicacy of conscience and their aversion from everything mean and shabby, not to say everything not absolutely "straight," should be at least as great as that of these men.

But after all is said and done, how much we need to take from time to time a step in advance. If the masses are to attain the right standard of transacting the business affairs of life, in accordance with the spirit of Christ's teaching, they must have leaders among business people, and these leaders must be not alongside, still less behind, but in front. If any business men are to carry forward the banner

with the strange device "Excelsior," it must be Christian business men. Yet after we have attained, perhaps with worldly loss, to a measure of absolute and unbending truth, passing from the crowded peaks of observance of the written law to the higher and more solitary summits of the unwritten law—from justice upward to generosity—there will remain heights of achievement trodden only by the Master's pierced feet; yet to which He beckons us.

The Rev. EDWARD B. COE, D.D., LL.D., New York, now read the following Paper on

THE CHURCH AND SOCIAL QUESTIONS.

It is high time that the mutual antagonisms of Christianity and Socialism should come to an end. Each may learn much from the other, and in their hearty co-operation lies the best hope for mankind.

It is not, perhaps, to be wondered at that the social movement should often be characterized by a spirit of hostility toward the Church, or that the Church should be afraid of the social movement. Of the two the Church is by far the older. It deals with vaster interests. It believes itself to have a divine origin and mission. It is jealous of anything which disputes its authority, contradicts its teaching, or substitutes for its high spiritual aims others which are of far less importance.

In its view Socialism is extravagant in its demands and violent in its methods. It has based its theories on a materialistic philosophy, and many of its chief representatives have been the open foes of religion. It has identified itself with communism, anarchism, and atheism. It is not strange that the Church has regarded it with fear and horror.

On the other hand, the advocates of radical social reforms have seen in the Church an obstacle in their path. It is identified with the existing state of things. It is committed to the spiritual theory of life. It is largely composed of prosperous and contented people. The hostility of the laboring class to the Church has doubtless been overstated, yet it is beyond question wide and deep. And what is significant is, that it is most commonly felt towards the Church, rather than towards the Christian religion. No doubt the dislike or disbelief of religion is often the cause of it, but among even the leaders of the social movement the Bible is honored and the name of Jesus

sincerely revered, while the Church is denounced for its real or imagined unfaithfulness to its own principles.

Now, for this state of feeling, both parties are in some measure to blame. So far as it springs from a conflict of principles no reconciliation is possible. The atheist and anarchist will continue to hate the Church, and the Church can make no compromise with those who would reorganize society on a basis of pure materialism. But mutual misunderstandings may be removed, and the way be opened for co-operation in ameliorating the condition and elevating the social life of mankind.

This, it should never be forgotten, is what the social movement now in progress aims at. It is the manifestation of that desire for the enlargement and enrichment of life so deeply rooted in human nature and the cause of all the progress which the race has thus far made. The inventions which have so greatly increased wealth have provoked a sudden outbreak of it, and have caused it to spread from one community and one country to another. It is perfectly natural that it should at first be unreasonable in its demands and hasty and even violent in its methods. It is natural, also, that it should be tinged with materialism and should seek support in popular philosophical theories. But what we are witnessing is not a revolt of the masses against physical limitations which God and nature have fixed for them, but a noble effort to reach a higher stage of manhood by securing the conditions under which it is possible. In any such struggle acts of folly and perhaps of crime will be committed. But the real grandeur of any such movement among men ought never to be overlooked. Much may be pardoned to it by one who discerns its true nature, the energies behind it, and the goal towards which it tends. The revolutionary theories and the sometimes blasphemous manifestoes which have been put forth in its name ought not to deceive us in regard to its high purpose, or the strength of the motives by which it is impelled. One of the first things which we should lay to heart in connection with this subject is the fact that we are in the presence, not of a riotous outbreak of a handful of crazy fanatics, but of a mighty and critical act in the evolution of humanity.

The proper attitude of the Church toward such a movement would seem to be so obvious as to admit of no debate. For nearly two thousand years this has been a powerful agency in the material and moral progress of mankind. The ideas and aspirations by which socialism is now animated are largely due to its influence. And the

principles, the methods, and the spirit by which it must be governed are those which the Church approves and represents. For its own sake, and for the sake of humanity, this cannot oppose the social movement now in progress. It is bound to sympathize with it, to take the lead in it.

In order to do this it is not necessary that it should abdicate its religious character or its spiritual mission. There are not wanting those—for the most part outside of the Church and having little sympathy with its doctrines or its aims—who maintain that it should devote all its energies to the work of social reform, and apply itself to the work of improving the material conditions under which the (so-called) masses live, and of securing for them a larger degree of freedom, health, education, comfort, and happiness. To this conception of the Church's duty is opposed that which holds that with matters like these it has nothing to do; that it is concerned with men's souls rather than with their bodies or even with their minds; that its legitimate sphere is that of religion alone.

Now the moral and religious mission of the Church ought certainly never to be overlooked or forgotten. That Church is the great body of men and women who believe in the Lord Jesus Christ as their Saviour and Master, and whose supreme purpose in life is to obey and to serve Him. Their common faith in Him is their organizing bond, and their personal devotion to Him will prompt them to carry forward the work for the sake of which He came into the world.

That was a distinctively religious work. Religion was His first concern. He brought to men a revelation of God, fitted and designed to raise them to a higher plane of spiritual life, and to give them the freedom of unseen realms. To the higher spiritual nature of man the Church must continue to minister. To the truths which form the substance of the Gospel it must bear its unfaltering witness. If the world is to have any religion in the years and the centuries to come, it must be through Christianity. And it belongs to the Church to insist upon the doctrines and the claims of Christianity. If it fail to preach repentance toward God and faith in the Lord Jesus Christ, to labor for the development of a finer and deeper religious experience among men, it will be false to its divine mission and betray its sacred trust.

But the mission of the Lord Himself had a still broader scope. He came into the world, not to gather out of it a certain number of souls and prepare them for another world. He came to redeem and

renew the life of men on earth, to establish here the kingdom of heaven. By the truth which He proclaimed and commanded His apostles to proclaim, He intended to transform society until the divine ideal of it should at last be realized. He did not discuss social questions; He did not attack existing usages and institutions, even when He must have condemned them. But He introduced into society a leaven, as He expressed it, by whose working it would inevitably be purified and elevated. He dealt with men as individuals, but as individuals who together formed a divinely constituted family. As children of a common Father, they were to regard each other as brethren. The character which He Himself exhibited, and which He sought to develop in them, is, and nothing else is, the Christian character. But this implies social relations, such as actually exist on earth, for its formation and its exhibition. It is with perfect justice that Jesus is called the most eminent of social reformers. The nearer men come to this, the better and happier society will be. It must be still further acknowledged that the spirit of Jesus can be, and ought to be, shown even under existing social conditions. It is indeed the only thing that will relieve the strain and remedy the evils from which society is suffering. If no human mind has ever formed a higher social ideal than that which He contemplated when He set out to preach the kingdom of heaven, no one else has ever proposed a more direct method for bringing it to pass.

To the same endeavor, and the same method, His Church is committed by its obligation of loyalty to Him. It cannot further the progress of mankind more directly or more effectively than by the cultivation among men of a truly Christian character, formed upon the principles and animated by the spirit of the gospel. The prevalence of that character will not instantly solve the problems with which Socialism deals, but it will ensure the working out of those problems in orderly and peaceful ways. It is not merely or mainly by the discussion of social questions in its pulpits that it is to make its contribution to the settlement of them, nor by sermons addressed to particular classes of men, such as the rich or the poor, the working-man or his employer. There is only one gospel and only one law for all men alike, and the Church can do its duty to society not through the preaching of its ministers, but through the lives of its members. Its divine function is still that of the leaven which a woman took and hid in three measures of meal till the whole was leavened. It is easy to under-estimate the social power of the Church when one considers how many people never enter a church building, but it is

hard to over-estimate its power, when one thinks of the immense body of those who acknowledge the leadership of Jesus, and as carrying the spirit of His religion into the innumerable relations in which they meet and affect their fellowmen. It is not so much a new social order which the world needs as the Christianizing of the present order.

At the same time, something further may properly be demanded of the Church. It would be strange if it had not something clear and positive to say upon the specific questions by which society is at present agitated. Must it concern itself always with individuals, and take no side in the warfare of classes? Has it no duties, which it is perhaps neglecting, to society at large? It will, I think, hardly be denied that the vice, as well as the strength, of the Protestant Church has lain in its excessive individualism. It has held itself aloof from social movements, as if it were charged only with the care of the higher spiritual interests of men. So far as this has been true of it, it has missed its opportunity, while dangerous hands have seized the direction of movements, which have greatly needed its leadership. We cannot concede the claims which are made by the Church of Rome, but that Church has taken a broader view of its relation to society at large than that held by any Protestant body except perhaps the Church of England. And its hold upon the masses of the people in our own and in other lands is a strong guarantee that the social progress which is certain to be effected in the future will be orderly and law-abiding, and will not sacrifice those spiritual interests which are of supreme moment to mankind.

The Protestant Churches are divided, and will probably long remain divided, upon many questions. But in all of them, if I am not mistaken, the conviction is deepening and spreading that they have a duty to the world which is not discharged by the simple preaching of the gospel to those who will listen to it. The conviction is growing that all the followers of Christ should unite to relieve the misery and redress the injustice which still abound in so-called Christian communities; that, not so much as religious organizations, as by a common spirit of Christian love animating all alike, they should throw their influence on the side of the victims of oppressive economic conditions and of the greed and cruelty of their fellowmen. To do this is to honor and serve the Master and to prepare the way of the kingdom of heaven. He who truly loves God will love his brother also, and will feel it to be a duty, as well as a privilege, to help him toward the attainment of a larger life. The Church is beginning to

appreciate its social mission, and while exerting itself no less than before to lead men one by one to Christ, to concern itself also with their relations to each other, and to seek to Christianize these relations.

And yet the great body of Christian people are still far from appreciating the opportunity and the duty which God in His providence has set before them, or the peril by which society is menaced. The danger is that of a social revolution in which the masses of the people, becoming more and more conscious of their power, may use it to despoil and oppress those by whom they conceive themselves to have been so long oppressed and down-trodden. What makes the situation especially urgent is the fact, that while property still remains in the hands of the few, power has passed into the hands of the many. It remains to be seen how they will use it. One thing certain is, that the peaceful days of old, when employer and laborer worked side by side, and when rich men were so few in number that wealth did not provoke envy, have forever passed away. Democracy is triumphant, and democracy means not only government by the people, but government for the people. It means a readjustment of social relations according to the principles by which it is directed. The temper with which the poor in this country and in others regard the rich, the wage-earners the capitalist, the employé the corporation which employs him, is by no means a spirit of brotherly love. The consolidation of capital, now taking place on so large a scale, is undoubtedly deepening the feeling of angry resentment which has been spreading so swiftly among the people. This will not subside of itself, but may lead to socialistic legislation which will simply destroy wealth by disturbing the conditions under which it may be gained and held. It is impossible to foresee how far such legislation may go and what vast changes it may effect.

In a democratic state everything depends on the intelligence, self-control, and moral sense of the people. And if the Church has any duty to society, at a moment when grave issues are impending, and when popular passions are roused, it lies in insisting that every attempted reform shall be carried on in accordance with certain abiding principles. It cannot take sides with either party in a heated controversy. All parties are, or ought to be, represented in it. It has at heart the interests of all. To demand that it shall constitute itself the champion of the poor against the rich is to set it in an attitude of antagonism toward the latter, which would be utterly out of harmony with its true nature and mission. Nor as an agency

for the promotion of the kingdom of heaven among men, can it afford to repel those whose intelligence, energy, and wealth make them natural leaders in any community. The rich, as well as the poor, need to have the gospel preached unto them, and their presence in the Church should be regarded as a guarantee that under the power of Christian teaching, and from the motive of loyalty to Christ, they will use their wealth for the benefit of those who need their help.

At the same time, the Church, if true to the Master, will manifest a special interest in those who are suffering from any form of injustice, or who are in any way hampered in their desire of fuller life. It will inquire into their condition. It will aid them to improve it. There is some truth in the charge that the Church has winked at iniquity among its members and been silent when it ought to have spoken in terrible tones. In so far as it has done this, it has betrayed its trust. If among men there are any whose welfare should be its peculiar care, they are the ignorant, the poor, the weak, the helpless. We who believe in the Church must admit that something is wrong about it, when one of the most religious of Socialist leaders, a sincere believer in the divine Christ,¹ can declare it to be his deliberate conviction, shared, as he says, by many others like himself, that "the attitude of the Church toward the welfare of the people is not one of goodwill" but of positive hostility: that "it is not only not speaking plainly, and teaching plainly in what righteousness really consists, but is covering up misdeeds, giving a distorted and mischievous view, and really turning people aside from righteous dealing." It ought not to be possible for an honest and well-informed man to make such a statement as that. But mistaken as it undoubtedly is, it nevertheless serves to intimate both that the Church is not doing all its duty towards those who look to it for light and help, and also in what direction its present duty lies.

This lies, in the first place, in the more distinct recognition of these matters as of vital concern to all who bear the name of Christ and are endeavoring to advance His Kingdom among men. How such a state of society can be brought about, what he can do to bring it about, are questions which will weigh heavily on his mind and conscience. He may not find a satisfactory answer to them, but he will at least not set them aside as problems in which he has no direct interest. And the questions which Socialism is so earnestly dis-

¹ Tom Mann.

cussing, involving moral principles and issues of the highest possible moment, must come home to the heart of the Church, as they have never yet done, if it is to do the work which the Master has committed to it.

In the second place, the Church must regain the confidence of the masses of the people by manifesting an active interest in the efforts which these are making to secure better economic and industrial conditions. It must show itself fearless and faithful in rebuking the iniquitous measures by which the poor are so often defrauded and crushed. It must enforce not the doctrines only, but the ethics of the New Testament, and insist that it is not pure religion but a miserable travesty of it, which does not make a man honest, considerate and generous in his dealings with his fellow-men. It must impress upon the working-man the obligations of patience, moderation, and self-control. In addressing the employer and capitalist, it must tell him that he cannot throw off his personal responsibility upon the corporation in which he may be an officer or a member. It must, in a word, show itself alive to the actual relations in which men are living to-day, and must bring home the teachings of the gospel to their business as well as their bosoms. It is, in fact, doing this more generally and more effectively than ever before. "Morality was preached a hundred years ago," says an able writer,¹ "morality of a cold, calculating, individualistic sort. To-day it is preached as a social duty; it is taught in the spirit of Jesus, as the living of His life anew; it is distinctly religious—that is, there is love in it, and God in it, and the service of humanity." This is a very different estimate of current preaching from that which I just now quoted from a social reformer. It is, in my own opinion, more just. At all events, it describes the style of ethical preaching which the age demands.

The discussion of social questions, as such, in the pulpit is not always wise or safe, and it is not in this way that the pulpit will make its best contribution to the peaceful settlement of them. The preacher of the gospel may better confine himself, as a rule, to the enforcement of the broad principles which underlie them. And yet it is hardly possible to do even this in a judicious and discriminating way, without a more exact knowledge of the issues and relations involved than most Christian ministers or laymen possess. It is of the highest consequence, therefore, that the Church should study these problems—of labor, wages, poverty, crime, municipal government—in a

¹ Dean Hodges.

scientific as well as a humane and Christian spirit. They are complex and difficult problems, and they are not to be settled off-hand, in a gush of kindly or of pious sentiment. Much harm has been done by the hasty and ill-advised utterances of ministers, who have preached a very dangerous form of Socialism without knowing it. It is well, therefore, that Sociology should be introduced, as it has been, into the curriculum of the Theological Seminary, and given a prominent place in ministerial training. But laymen as well as clergymen must give to it more careful study, if the Church is to deal effectively with the questions involved in social reform. This has much to learn as to the actual conditions of social and industrial life and the remedies which have been suggested or tried for existing evils, and, so far as their methods are in harmony with its principles, it will welcome their aid. Its attitude towards them should be one of sympathy, rather than of jealousy, even when they show no love for it. But it ought not to leave to them the work either of investigation or of reform. It should so make that work its own as to insure its prosecution in a spirit of reverence for God and for the supreme religious interests of men.

By reason of its relation toward all classes, the Church is peculiarly fitted for the office of arbitrator between them in the case of such differences as arise from time to time. It has in not a few instances successfully performed that service. No *role* is more consonant with its mission and its character. It would be almost an ideal state of things, if it should command such general confidence as to be naturally appealed to by contending parties, and thus enabled to prevent the evils which always follow in the train of industrial war.

This ideal state of society is, however, still far in the future. It cannot be attained in any other way than by a gradual amelioration of conditions which have come about through social evolution in the centuries that have gone by. Toward such amelioration the Church may do much. It can recognize the necessity of it. It can manifest its sympathy with every honest effort to secure it. It can, and should, assert its equal claims upon all classes, and its equal interest in all. And it can bear its unfaltering testimony both to the nature of true religion, and to the necessity of it as the basis of all prosperous and harmonious social life. It can hold up before the minds of men the great cardinal facts and truths of religion; the being and government of God; His law of righteousness and love; the nature and destiny of man; his personal responsibility to God; the solemnity

and sacredness of human life ; the supreme importance of character ; and the duty and beauty of living according to the precepts and the spirit of Christ. This is the great mission and message of the Church to the world, and the world is ready for it. "The deeper socialism of England and America," says Professor Nash, "is looking toward, if it has not already entered into, a religious phase." It remains for the Church to show its realization of its own divine purpose, as that has been stated by Professor Hodges : "That it is meant to minister not only to the man and to the whole man, but to the whole community of men, that it stands in vital and responsible relation to the neighborhood, to the town, to the state and to the planet, and is imperatively concerned in all the manifold interests of society."

SAMUEL SMITH, Esq.—I should just like to make two or three remarks upon the last paper. It raises very important issues for the Christian Church, issues which most of us who are men of business have been obliged to face in recent years. Many of us have come to the conclusion that the Protestant form of religion is individualistic, and that to some extent we have lost our hold upon the masses ; that the teaching of our own Presbyterian Church deals too much with the individual soul and not enough with those problems which affect the welfare of humanity as a whole, and that as the result we have to a large extent lost our hold upon the laboring classes.

Now, I take it, we must add to our presentation of Christianity more of the Sermon upon the Mount. Our system of Presbyterianism rests upon a very solid mass of theology, but it does not take into account a large amount of the teaching in the New Testament. A great portion of the religion of Christ is ethical, dealing with the relations of men typified by the example of the Good Samaritan. I am alarmed as to what the condition of our communities will be when I see the gigantic combinations of capital in England and America, and the accumulations of money we are familiar with nowadays, oftentimes gotten by processes which come very near to what is illegitimate. These combinations are a source of distress. More human and Christian ideas should take possession of the commercial classes.

Rev. Dr. Ross, Newcastle, Eng.—I think we have at last touched a very live subject, and am sorry that the time given for discussion is limited to fifteen minutes. The Churches of the Lord Jesus begin to realize that they have to do with everything that concerns men—in fact, that nothing that touches human life is alien to the Gospel of Christ or indifferent to the Father's heart. The reader of

that Paper on Christianity and Socialism has shown that the Church of Christ should not only touch on spiritual Christianity but also on Social questions.

I thoroughly agree with the emphasis which was laid upon the positive testimony of the Church, yet, at the same time, if we are to follow the Lord's example, there must be something negative. We must bear strong testimony against selfishness and sin wherever we find it, as well as in favor of high ideals of righteousness and truth. We cannot touch the individual without touching the social organism. The individual is not isolated. He is not a unit, but he is placed there in the midst of the organism, and whatever touches the individual must touch the organism. The great work of the Church of Christ is to develop character. Mr. Smith has said that the Protestant Church has devoted too much thought to the individualistic side. But there must be, at the same time, this qualification—there are two types of individualism; there is the type of individualism that is self-centred, egoistic. That is the bane of society. There is another type of individualism from which has sprung the reformers, the philanthropists of the ages. That type has been developed largely by the religion of Jesus Christ, and we cannot develop that type too much in the world.

The important part of the Paper, I think, was the closing, in which the writer told us that the Church of Christ will have to deal with larger things affecting human life. When I am told that sanitary improvements and temperance reform, purity crusades, and legislative enactments cannot convert a man, I agree. Not one nor all of those who stood around the grave of Lazarus could have spoken the word that raised the dead. But there was one thing they could do: human hands had rolled a stone against the sepulchre; and what human hands had done, human hands could now do; and this they did, when the Lord said, "Take away the stone." I think I hear Him saying to the Church to-day, Take away the stone of ignorance, of drunkenness, and everything that hinders men from coming into direct spiritual contact with Jesus Christ. Crowd the legislative councils and legislative chambers with men of purity, cleanliness, and temperance. But remember when you have done that you have not done all. Behind the stone there is the greater problem, that of quickening the spirit of the dead, and this nothing but the spirit of Jesus Christ can do. Our first, our essential duty, is the quickening of God's spirit in our own breast before we can touch those who are spiritually dead, and quicken them into spiritual life.

Rev. Dr. SAMPLE, New York.—I have an apprehension that there is in some localities a tendency to lay undue stress upon the mere physical and social side of the Gospel. I remember that John Stuart Mill said that, after long study, he had come to this conclusion that there was among men, and in communities, a tendency downward, and that only a power external to man could give to individuals and communities an upward trend. And when I read the story of the ministry of Dr. Chalmers in Glasgow, and among the Indians the work of John Eliot, I am disposed to lay more stress upon the simple Gospel of Christ, close contact with Christ, as the great remedy by which men are to be lifted up and wrongs corrected.

I think the Gospel strikes at the root of all sin, and only this radical work can save a man and save a nation. I do not wish to be understood as antagonizing the views presented by these brethren, but I do insist that we, as ministers of the Gospel, should get at the very core of the Gospel, and teach the life of Jesus Christ in his sacrificial work. I believe that that will draw men away from sin to holiness; and when we regard his teaching in the relation we sustain to each other, in the light of the golden rule, we will settle some of the problems that are crowding into these last days of the nineteenth century. Preach Christ and Him crucified; and if Pentecost come, that will settle all the questions we are considering this afternoon.

Rev. J. A. McDONALD, Toronto, Can.—Has not that been going on for a long time, and is not your New York as bad as it can be? and are not the political institutions on both sides of the line, Canadian and United States, about equally bad? Is it not time that we as a Church—we men, as members of the Church, and who are running the institutions now on both sides of the line—see that some chance be given to purity, and righteousness, and the Gospel; that preaching may not be confined to the walls of the Church, but have a place in the street, and the market-place, and everywhere else. Then we would get the men who do not come to our Churches at all, but who run the elections.

The time for discussion having closed, Rev. Dr. CUNNINGHAM, Edinburgh, Scotland, read the following Paper on

RECENT CONTINENTAL MOVEMENTS OF EUROPE IN FAVOR OF THE SABBATH.

Long ago I realized a dream of boyhood in visiting Dresden. Arriving in the city near midnight on Friday, and being under

obligation to return to Berlin at two on Monday morning, I had only two days at my disposal. As soon as the door was open to the public on Saturday I entered the gallery of paintings, and when the hour of closing came, it was with reluctance that I departed, for the time had been all too short for discovering and enjoying the treasures of art with which the gallery is filled. Observing my regret, the chief attendant said : " We open earlier to-morrow, so you will come back again." When I answered that I was accustomed to devote the Lord's day to religious rest and privilege, he at once said, " You are a Scotchman." I have often thought since of things which might have been said on such an occasion on the distinctive features of a Scottish Sabbath, and which arrest the attention and excite the wonder of not a few of our continental visitors.

They find at least these five striking contrasts :—First, we are keen politicians, jealous of our rights, and energetic in meeting our responsibilities as citizens. *Nevertheless*, political and public life is practically suspended on the Lord's day ; Parliament does not sit, courts of justice do not meet, our town councils claim for themselves and their officials release from work, no political meetings (of any moral weight or respectability) are convened, no election of Members of Parliament or of any municipal body takes place on the first day of the week, no national fête or military review, or public function of any secular kind, is appointed to be held on Sunday. Second, we are eager in commercial and industrial enterprise ; our French critics call us a nation of shopkeepers. *Nevertheless*, all our respectable shops are shut, all our manufactories give rest to their machinery, and the traffic of merchandise along our streets is stopped. The toiling millions of the city and country alike are for the most part free. The pen, the plough, the power-loom, are all at rest. Third, we are a nation enthusiastic in all kinds of sport. *Nevertheless*, it is on Saturday or some other lawful day that our athletic sports come off ; and even on our loneliest moorlands, if the 12th of August fall on Sunday, the keenest sportsman gives the grouse one day more to live. Fourth, we are ambitious of distinction in scholarship, and have ungrudgingly multiplied aids to education. *Nevertheless*, we have no public university or school of secular instruction open on the Lord's day. Professors, teachers, and students have release from work. Fifth, we are notably self-indulgent in the use of intoxicating liquors, spending \$700,000,000 annually upon this one form of luxury. *Nevertheless*, we (in Scotland) restrict everywhere the sale of liquor on the Lord's day, actually prohibiting the opening of public houses.

between Saturday night and Monday morning in a large part of Her Majesty's dominions. Christian friends from the continent ask in amazement how we came to enjoy such a blessed day for the worship and the work which pertain to the Church of Christ, and we can only answer, "The Lord hath given us the Sabbath." We owe it to the strength of conviction and intensity of purpose with which our forefathers maintained that one day in seven free from ordinary employment, and consecrated to the service of God, is the heaven-given birthright of all the sons of men. In the course of my last visit to the United States, which took place rather more than sixty years ago, I was carried to the vicinity of the Falls of Niagara, and knew too little of the world's wonders to be either interested or astounded, but the case was different with my brother, two years older than myself. When in the evening of that day our mother was writing down to his dictation the artless record of his impressions of the scene, the words he used were these: "The water was rushing and rushing and rushing, and no one could stop it—only God." Often have I thought when I have enjoyed the stillness of Sabbath morning in our favored land that nothing could arrest the roar of traffic and the torrent of eager toil under the strain of keenest competition which marks the life of our nation on the other days of the week, but the word and the power of God. It is the people's day, because it is the Lord's day.

Now, that which we have long known as the people's day, the Sabbath, with its beneficent emancipation of workmen from perpetual toil, has in recent times become not only the subject of deliberate study, but the object of sincere desire and strenuous effort on the part of tens of thousands who in earlier generations were content with what we are accustomed to call a Continental Sunday.

This is the movement of which I have to speak. It may be said to have originated at the meeting of the Evangelical Alliance at Geneva in 1861. Dr. Andrew Thomson of Edinburgh, and Prof. Frederick Godet of Neuchâtel, spoke on the subject of the Sanctification of the Lord's day in such a manner that M. Lombard and other Christian men of Switzerland were aroused to action, and by them the Geneva Committee for the Sanctification of the Sabbath was founded in the same year. Five years later, a Swiss society representing associations belonging to fifteen towns was formed for the same object; and ten years later, in 1876, the International Federation was formed. The death of Mons. Lombard in 1887 might have been a serious blow to the cause, but the work goes on, though the work-

men be taken away, and Mons. Deluz has up to this hour ably filled the place of his distinguished predecessor. Two publications, the *Bulletin Dominical* and *Schweizer Sonntags-Freund*, with literature in other forms, have ever since widely disseminated the principles of the Federation. International Congresses attended by influential men of many nations have been held, at Geneva in 1876, at Berne in 1879, at Paris in 1881 and again in 1889, at Brussels in 1885 and again in 1897, and in Germany the subject was discussed at the Berlin International Labor Congress in 1890, and at Stuttgart in 1892. As to the results, the following facts may give some idea of the widespread influence and effectiveness of the agitation for the diminution of labor on the Lord's day :—

In Switzerland, in 1877, a law was passed prohibiting work in manufactories upon Sunday, with exceptional cases of necessity, but reserving, even in these cases, one Sunday in every two for the workmen. In 1891, legislation provided that 52 holidays in the year, of which 17 must be Sundays, be secured to every person employed on railways, or in steamboats or tramway cars, or in the post-office or telegraphic departments ; and all goods trains on Sunday were suppressed in 1878.

In Norway and Bavaria, one Sunday in three was secured to all railway men by legislation in 1883 and 1886. In Belgium, 1800 goods trains, four-fifths of the whole number which had been running on Sunday, were suppressed, and for the last three years all Belgian postage stamps have a coupon attached with the words, "Not to be delivered on Sunday" : if the sender of the letter does not tear off the coupon, the delivery of the letter is delayed until Monday.

There is in Belgium an association of 80,000 workmen for the defence of their rest on Sunday, and the action of this Association decided the selection of Brussels for the International Congress of 1897, as important arrangements concerning the workmen of Antwerp and Liege were under discussion.

In Germany, the Government followed up the discussion of the subject in the Berlin Labor Conference of 1890 by a series of questions addressed to all interested in the subject of Sunday labor, and on the basis of the replies given to these, a law was passed concerning trade and commerce, forbidding the opening of shops, with certain exceptions, on the Lord's day. This came into force in July 1892. Another law prohibiting work in manufactories on Sunday, with numerous inevitable exceptions, was passed, and came into

force in 1895. In the German Report submitted to the Brussels Congress, the story of this legislation is given; and while thankfully recording the protection given by the State to those who wished to spend the Sabbath in religious rest, the Report intimates that their hope of fully gaining a national Sabbath rests not on the law, but on a growing sentiment in favor of a religious life, fostered by the successful labors of their *Innere Mission*.

In Austria, one-half of the goods trains on Sunday have been suppressed. All work in shops and manufactories is prohibited by law, with the exception that retail shops may be open until noon. In May of last year, a petition from the Olmütz Chamber of Commerce for the abolition of the restriction of goods traffic on the Lord's day, on the ground that the Hungarian traffic on that day still continued, was refused, and it seems probable that Hungary will soon follow the example of the Austrian Empire.

In Holland, since 1894, 90 per cent. of the goods trains running on Sunday have been discontinued; and since 1892, women and children are exempted from work on the Lord's day. In Denmark, since 1891, all stores must be closed, and all work in manufactories stopped at nine in the morning of Sunday; in cases of necessity, one Sunday in two is secured for these workmen. This law has relieved 100,000 working people from incessant toil. In France, two Congresses, as already stated, have been held; the second of these, in 1889, originated the Popular League for Sunday rest. Through the activity of this body, an immense number of stores throughout all France have been voluntarily closed. The railway goods service closes at ten in the morning on Sunday. It is particularly interesting to note that in connection with the arrangements in 1896 for the Exposition of 1900, the law has appointed that laborers employed on the structure were to be given one day's rest every week. At first the proposal to fix the rest-day on Sunday was defeated, but the appeal of the working men to the Minister of Commerce and the Chamber of Deputies, that the day of rest should be the first day of the week, secured for them the boon of Sunday rest. The closing words of that petition are worthy of quotation: "We avoid strikes which profit only their agitators. We ask you to grant us, out of good will, what we think it fair to ask from you to-day. It is a question of general interest, of liberty and humanity, and, for many of you, of conscience."

It was my privilege to attend the Brussels Congress in 1897. I have in my hand the official report of the proceedings of that Con-

gress. It extends to 592 pages, and is published by the Belgian Association for Rest on the Lord's Day. A Belgian Cabinet Minister, Mons. Nyssens, Minister of Industry and Commerce, opened the Congress in the Palais des Academies. Representatives from almost every country in Europe, and two from Brazil, were on the platform; and the Committee of the Congress, numbering thirty-two persons, had only one pastor on its roll, all the others being employers of labor, Government officials, railway managers, merchants, or professional men. Of the Congress, my limited time does not permit me to say much, and this is the less to be regretted, because Dr. W. W. Atterbury attended the Congress as a delegate from the New York Sabbath Committee, and has given a full account of it in the Report of that Committee for 1898. The opening speech of Mons. Nyssens was every way worthy of a Cabinet Minister dealing with a subject of supreme national importance. His opinion was in regard to legislative interference, that the best way for the State to interfere was in the protection of the weak against oppression. He thought that in a district in which the workmen desired the day of rest, and a decided majority—say nine-tenths of the employers—were willing to grant the day, but were prevented by the persistent determination of the minority in using the Sunday for work, the municipal authorities might, in the interest of the common good and for the protection of the community from the tyranny of a few, interpose its authority, and having the moral support of the public consensus of opinion, absolutely prohibit all from prosecuting on Sunday the kind of industry as to which the people were practically of one mind that it ought to be suspended. In the succeeding five sessions of the Congress, full discussion was held on the following subjects: "Sunday Rest and Manufacturing Industries"; "Sunday Rest and Shops and Stores"; "Sunday Rest and Passenger and Goods Traffic"; "Sunday Rest and Public Service"; and "The Duty of the State in Legislating on Behalf of Sunday Rest." The attitude of the Belgian press towards the objects and deliberations of the Congress was friendly. In some of the journals the views indicated by the Congress were heartily endorsed, and, in all, these were treated with respect, and a daily report, brief or more extended, was given of the proceedings.

Our brethren on the Continent, in attempting to assert for themselves the birthright of all men to one day of rest in seven, may be to a large extent influenced by consideration of the demand of physical nature for the interval of rest, but to many of them the question is of far higher importance. They feel that for the moral

and spiritual development of man, there is an absolute necessity for the day of holy rest in which we may remember our Creator, give thanks for redemption, and look forward to the Rest which remaineth for the People of God. Should not we, who are holding our meeting far away from their battlefield, sustain them by our sympathy and prayer, and when we visit the Continent of Europe, let our example show that, abroad as truly as at home, we ourselves value the day which God has given us for rest from ordinary labor and recreation, and for communion with Himself and with His people?

The CHAIRMAN now invited discussion, when Rev. Principal CAVEN, Toronto, said: I do not know that any subject of really more importance has been brought before us than this subject of the Lord's day, in the excellent essay which Dr. Cunningham has read. I believe that if the Lord's day fails us, the right arm of the Church is paralyzed. Of course, we know that the Russian and the Roman Catholic Churches are teaching a doctrine in regard to the Lord's day which we, as Scotchmen, regard as fatal. I regret to say that very many Protestants are now teaching the very same view of the Lord's day, and I think this has not a little to do with the manner in which it is observed in many lands. My brethren here know the three views as to the basis of the Sabbath. There is the view of our own Church, which bases the Lord's day upon the Lord's Commandment in the Old Testament, that the seventh was the Sabbath. Another is that the Lord's day, or what we call the Sabbath, must base itself upon the New Testament entirely, and has nothing to do with the Old Testament. This regards it as a Christian institution, and the difference would not be very great between these two views. But the view which is doing the mischief is that we find no basis for it in the New Testament or even in the Old, but that it is simply a Church invention. The Sabbath is a matter of no great importance, and was adopted by ecclesiastical authority, and that the same authority which adopted it is capable of modifying it or abolishing it. We have in Toronto an eminent man, known all over the world, who says that an Old Testament Sabbath might do for an agricultural section, but it is impossible to keep the Sabbath, as the Puritans had it, in the present day, where commerce is extended and everything is changed. If that be the true doctrine in regard to the Sabbath, our cause is entirely lost. Perhaps the immense development of wealth which belongs to the present age, and the extreme desire for worldly pleasures, may be the cause of the

Sabbath disappearing in some countries. But the Sabbath is not lost in the United States, and it is not lost in Canada. But, unless we can show the Christian conscience that there is an adequate Scriptural basis, either in the New Testament or the Old, for the observance, the Sabbath is lost. If you are to regard the Sabbath as a humanitarian institution, we can have the rest on Wednesday, the beneficial effects of which would be very different and extremely defective.

I do trust that this great body, representing the great historical Churches that have been honored above any in Christianity, will defend the Lord's day, and issue some deliverance on this subject. The cause is not lost, but unless we can exert ourselves it will be, as the Sabbath is being lost in a very large part of the country.

Rev. Dr. KYLE submitted a resolution relative to Presbyterian work in Portugal, which was referred to the Business Committee.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,
Wednesday, 4th October, 7.30 p.m.

The Council met this evening according to adjournment, and resumed its sessions—Rev. J. W. Witherspoon, D.D., Allegheny, Pa., in the chair.

After devotional exercise, the Order of the Day was called, when the Rev. HENRY M. KEIFFER, D.D., Easton, Pa., read the following Paper on

THE FOUNDING OF THE REFORMED (GERMAN)
CHURCH IN THE UNITED STATES.

Since the last meeting of the Alliance at Glasgow, the Reformed Church in the United States has been much engaged in holding anniversaries of the kind mentioned in our programme. More particularly we have recently been celebrating the one hundred and fiftieth anniversary of the formation of our first Synod, which, under the generous fostering care of the Church of Holland, was established in the City of Philadelphia in the year 1746-7. Only five ministers were present at the organization of that Synod, commonly and appropriately known amongst us now as "the Mother Synod," having now seven daughters. The Sesqui-Centennial Anniversary of our Synodical organization was duly observed at the annual meeting of our body in the town of Bethlehem, Pennsylvania, in October 1896, at which

time suitable addresses of an historical kind were delivered, a printed copy of which I have the pleasure herewith to present to the Alliance.

In reviewing the early history of our Church in this country, one soon finds that our first Synod was organized one hundred and fifty years ago; and yet, thirty, forty years before that date indeed, our Church was here. The Synod did not make the Church; rather the Church made the Synod. For many long years, before there was any Synodical or other ecclesiastical organization whether of our own Church, or the Lutheran, or the Church of Holland, the Church was here. Scattered far and wide in this new world were settlements of Germans, Palatines, Swiss, Hollanders, without church buildings, or Mission Boards, or preachers—without schools or pastoral oversight or care, that yet somehow held fast their faith in God, and preserved the simple piety in which they had been reared.

Very little do we know of that early period of planting. We know only that at a very early period our Reformed ancestors were here. We know, for example, that *Peter Minuit*, a deacon—some say an elder—of the Reformed Church in Wesel, was appointed, by the Dutch West India Company, Governor-General of their Colony in New Amsterdam (N.Y.) in the year 1625. We know further, that, in 1638, this same Reformed elder, or deacon, led a Swedish Colony into Pennsylvania, purchasing the land of the Indians forty-four years before William Penn, in 1682, purchased the same land of the same Indians again—and William Penn has got all the credit of the transaction. There is reason for believing that not a few of our German ancestors helped the Dutch in their settlements in New York State, and that people of the Reformed faith took part in the settlement of Germantown (not far from Philadelphia) in 1683. In passing, it may be of interest to note that the first public protest against slavery ever made on this Continent was made by these Germans at Germantown in 1688, the protest being addressed to the Friends or Quakers, some of whom were at that time slave-holders.

But it is not until the beginning of the eighteenth century that the founding of the Reformed Church in this country rises above the historical horizon, for the tide of German immigration to this land did not fully set in until that period, when the modern migration of the nations began, and multitudes of Germans, Palatines, Swiss, and Hollanders came across the sea. Of these, perhaps the larger proportion came from the Palatinate of the Rhine; and, although some settled in New York State and in North Carolina, by far the great

majority found homes in Maryland and Virginia, but chiefly in Pennsylvania. The Hollander, as a rule, landed at New York, and settled there; the German and the Swiss, for some reason, preferred Philadelphia and Baltimore.

Thus, the period of our Reformed founding was the period immediately following the Revocation of the Edict of Nantes in 1685, and the inhuman wars visited upon the Palatinate in consequence. Other facts may have assisted in causing the great German emigration to this country in the beginning of the last century, yet the chief cause thereof was religious persecution and the horrors of war.

Very beautiful to the eye of the tourist is that same Palatinate country to-day. The voyage up the Rhine brings one into the very midst of German myth, legend, and story—*Rolands-Eck*, *Drachenfels*, and *Lorlei* calling to mind the mythical period of German literature and the romantic passion of the *Nibelungen-Lied*. And, as one passes from Mayence to Mannheim, following by rail the course of the Rhine, and approaches Heidelberg, you come into the very heart of the “Lower Palatinate,” a country of enduring interest for all our Reformed people here, and for all lovers of civil and religious liberty throughout the world. In that long struggle between Catholic and Protestant, few lands suffered for so long from the barbarous desolations of war, or made a stronger or more prolonged resistance to religious tyranny.

During the Thirty Years’ War (1618–48) the land had no rest: the towns and villages had been burnt, the churches were in ruins, the farms neglected and unoccupied, the valley of the Rhine and the Neckar being dyed a deeper red than the vintage of their own sunlit hills. And this was so for two reasons—first, because the Palatinate lay in an exposed position between Germany and France, and like all “Border Lands,” often became the theatre of war; and, secondly, and more particularly, because the people of the Palatinate, following their Protestant Electoral Princes, adhered to a faith and a form of Church government obnoxious to every manner of despotic rule. After the Peace of Westphalia in 1648 the land had comparative quiet, and was again beginning to recover itself when the fires of religious persecution burst forth anew. In 1685 the last of the Reformed Electors died; and there came into the control of the Palatinate the first of the Catholic Electors. In the same year, also, as by an evil fatality, the Edict of Nantes was revoked.

The effect of the barbarous command of Louis the Fourteenth to “Ravage the Palatinate” was sufficient to reduce again that fair pro-

vince to the condition of a desert for many years. The ruins of the Castle at Heidelberg, which the French soldiery destroyed in 1689, attest the manner in which the behests of the king were obeyed. Reformed people by the thousands were driven out of the country forever. Multitudes fled to Holland, where they enjoyed at least a safe asylum; and many thousands were sent thence to England, where they enjoyed the protection and assistance of good Queen Anne, by whom the greater number were sent to this new and then far away land. In the year 1709, 3000 Palatines came across the ocean with a Royal grant of land from Queen Anne (400 dying on the voyage), and settled in New York State, in Schoharie, and the Mohawk valley. After great sufferings from the Indians they crossed the great wilderness to the Susquehanna, floated down the river in rude canoes to the mouth of the Swatara, and settled finally in Tulpehocken, Pennsylvania. But by far the larger number of these religious refugees landed in Philadelphia and Baltimore, and settled in Pennsylvania and Maryland. Some idea of the numbers of these people seeking a home in the New World may be obtained from the fact that the arrivals in England in 1709 numbered 15,313, of whom more than one-half were from the Palatinate. To care for such a multitude of poor and destitute people taxed the charitable powers of the London of that day, and engaged the very serious attention of the civil authorities, by whom, however, they were forwarded to the New World as rapidly as possible. Ship-load after ship-load of these refugees crossed the sea—and the passage at that time was fearsome surely—seeking a land where they might worship God according to the faith for which so many of their countrymen had suffered. Very poor and utterly destitute many of these people undoubtedly were, not a few of them selling themselves as *Redemptioners* to the ship's master for their passage over, but they were rich in faith and in a better possession than of gold and silver; and to-day not a few of the most prominent people in Pennsylvania, Maryland, and Ohio are proud to trace their descent from these *Redemptioners*.

It cannot well escape the attention of the student of history that one great purpose subserved by that unholy persecution of reformed people lay in the fact that that branch of the Protestant Church whose polity was most agreeable to the civil institutions to be founded in this new world was being driven out there to take a new and deeper root here. God was sifting the Protestant Church of Europe for the seed of a new continent. It has been said that the first settlers of a new country leave the impress of their characters there

for centuries ; and as we trace the early history of our land, we can see what care Divine Providence exercised that the foundations of our original thirteen colonies should be well and deeply laid by a pious and God-fearing people, loving liberty. It has been said that "Virginia is the mother of Presidents." With equal truth, it may be said that Pennsylvania and Maryland are the mothers of States ; for the great States of the Middle-West were largely settled by their people ; and the people who originally settled there were the descendants of pious Palatines, hardy Huguenots, and sturdy Scotch Reformed, men robust in soul as well as in body, who would not bend the knee to civil or religious despotism, nor unsay the faith in God wherein they had been reared. The infidels never settled these States, nor any State. Indeed, the infidels never settled anything. *They* were never driven out of their native lands. They were never persecuted for their faith in any land, for they have no faith to be persecuted for. Whereas the original founders of this Republic were men of faith in God ; and the people who originally settled here, came they from Britain or the Continent, were men and women of piety.

But, to resume : The many thousands of Reformed people who came to this country during the period, and in the manner indicated, were almost entirely destitute of the offices of religion. Some of the colonists were accompanied by ministers, as in the case of the Rev. George Michael Weiss, who landed in Philadelphia in 1727, with 400 colonists, and founded our first congregation there ; but this was quite exceptional. In some instances, the people having no minister, some pious layman, often a school-teacher, at the earnest solicitation of the people, held services. This was especially the case with what is commonly regarded as the oldest Reformed Church in the United States—"Boehm's Church," in Montgomery County, Pennsylvania. Here a pious school-master, John Philip Boehm, as early as 1720, began to hold services, his field of labor gradually widening and extending over an immense territory, and himself gradually assuming the full functions of the ministerial office, his acts being subsequently sanctioned and himself regularly ordained by the proper ecclesiastical authority.

The spiritual destitution of the Reformed people here was brought to the attention of the Classis of Amsterdam by letters from Boehm and Weiss, and more especially by a visit paid by the latter to Holland in 1730. It has often been asked how the German branch of the Reformed Church in this country came to be under the care of the Church in Holland ? Why did not these early settlers look

to their own land—Germany—for help? The answer is—They did so appeal; but the churches of their own land were so enfeebled by long-continued persecutions and desolating wars as to be utterly unable to render any aid. Weiss applied first to the Consistory of the Palatinate, but that body referred his appeal to the Synod of the Netherlands; and so our Church in this country was, for nearly a century, directly under the care of our foster-mother, the Church of Holland.

In 1746 the “Reverend Deputies of the Synod of South and North Holland” sent the Rev. Michael Schlatter, a Swiss by birth, duly commissioned as a missionary superintendent or inspector, to the German Churches here. In his report to the Holland Synod the following year, Schlatter says that the population of Pennsylvania was at that time 190,000, of whom 90,000 were Germans, 30,000 being of the Reformed faith. To serve all these thousands of people there were only four or five ministers. On October 12th, 1746, a preliminary meeting was held in Philadelphia for the organization of a *Cætus*, five ministers and twenty-six elders being present. The following year, 1747, the organization was perfected, our Synod thus dating just fifteen days later than the Dutch Synod in New York, which was organized the second Tuesday in September 1747, and nearly one year before the formation of the Lutheran Synod, August 14th, 1748.

This *Cætus* made annual reports to the Synod in Holland, by whom its acts were validated, and continued in this state until the year 1793, when our Synod became self-sustaining and independent.

My topic has been “The Founding of the Reformed Church in the United States.” I have but touched upon it, and will but say, in conclusion, that my theme is encumbered by the somewhat prolonged official title of the denomination for which I speak—“The Reformed Church in the United States.” If, by my topic, it may chance to be suggested to some minds that the Reformed Church was planted in these United States, we must take an exception. When our Reformed Church was founded here, there were as yet no United States for us to be founded in. As a Church we are older than the United States. We are older than the Declaration of Independence. We are older than the “Old Liberty Bell” in Philadelphia, of which we are so justly proud, and to which one of our Reformed Churches in Pennsylvania, once during the Revolutionary War extended the rites of hospitality, hiding it in the Church tower, that it might not be taken a prisoner of war by the British. We, descendants of the Palatines, are beginning to entertain some just pride in our ancestry,

and have been turning our recent historical anniversaries to some practical account in teaching our children what part our Palatinate forefathers have had in the upbuilding of the Redeemer's Kingdom in this Western World. In doing this we have not neglected to remind them of the part our people have taken in establishing and maintaining those principles of civil as well as of religious liberty, which have descended to us with our blood as a rich heritage from the dykes of Holland, the hills of the Rhine, and the sunny fields of France—all alike deeply dyed with the blood of our martyred sires who fell a sacrifice in the noble struggle for constitutional as well as religious freedom.

The Rev. Professor HAMILL, D.D., Belfast, next read the following Paper on

THE WESTMINSTER ASSEMBLY.

In the Westminster Assembly the Reformation movement in the English-speaking world attained its zenith. At least three distinct lines of influence working through history went to its making. Two of these were English, one was Scotch. The central and controlling one is that identified with the term Puritanism, the ripe fruitage of which we have in its work. To lay bare its roots and determine the secret of its power, we should have to go far back into the history of the Middle Ages in England. Throughout these there lived a school of thought and tendency, offering a steady, if not always purposeful, resistance to Papal pretension and intrigue, and bearing witness to the rights of Evangelical truth and faith. Men like Anselm and Bradwardine are in the line of it. It came into historical prominence in the movement associated with John Wickliffe—that great Pre-Reformation Reformer—and the Lollards. You trace it in the work of Tyndale and Coverdale, and others of kindred spirit and aim. Its outcome is found in the preparedness of the best part of the English people for welcoming the Scriptures in their native tongue, and sustaining the Reformers in their struggle against the corruption of Rome. It was intensified and consolidated by the association of the exiles of the Marian persecution with the leaders of Continental Protestantism, at Strasburg and Frankfort, at Zurich and Geneva.

Out of this came what may be called the distinctively religious factor of the English Reformation. Side by side with it wrought from the early middle of the sixteenth century, one specifically

political. Henry VIII. was not the first of English kings to stir impatiently under the domination of the See of St. Peter and offer resistance to its authority. But the spirit of the age, and the circumstances of the time giving play to his headstrong character, made the breach complete and final. The one of these two factors determined, in large measure, the form, the other the doctrinal contents, of national religion in England.

The third stream of tendency taken up into the work of the Westminster Assembly, came from Scotland. There the religious and political influences had wrought on the whole more harmoniously, or, at any rate, to a more homogeneous issue. The tumult in St. Giles', in July 1637, occasioned by the flight of Jennie Geddes' stool, inaugurated a rapid series of movements resulting in the utter defeat of the king's mad attempt to force Prelacy and absolutism on the Scotch nation and opening the way for the calling of the Long Parliament and the triumph of Puritanism in England.

It were interesting to trace the manner in which these three lines of force related themselves during the earlier years of the seventeenth century. It was inevitable that between the two great parties in the English Church conflict should arise, to end either in terms of permanent adjustment, or in the victory of the one over the other. High Churchism was backed by royal influence. The well-known dictum of the first James—"No bishop, no king"—indicated the line of cleavage. Shrewdly enough the "wisest fool in Christendom" had gathered, during the years he reigned over Scotland alone, that kingly prerogative could not be maintained as absolute rule in a State permeated by Presbyterian conviction. So he, and after him with still bolder and less prudent effort, his son Charles, set themselves to repress, and if possible eradicate, in England, the anti-Episcopal elements in Church and State. That the effort was a failure was evident when, on the meeting of the Long Parliament, Stratford was impeached and Laud imprisoned.

The Westminster Assembly was convened in June 1643 by an ordinance of the two houses of Parliament. Twice in the preceding year the concurrence of the king—now at war with the Parliament—had been sought. Had he agreed, the whole subsequent ecclesiastical and religious history of Britain had probably been changed,—whether for better or for worse who can say? Episcopal influences would have been strong enough to modify the ordinances relating to government and worship. The doctrinal standards would not have been affected. High Church Arminianism was so far discredited that it

would have had no place in any case. But Charles' fatuous opposition to reform induced him to forbid the meeting of the Assembly. This kept away divines representing Episcopal sentiment who else had taken part. The exigencies of war forced Parliament to seek the co-operation of Scotland. Alliance between the two countries was cemented by the acceptance of the Solemn League and Covenant by the English legislature and people. This bound Parliament and Assembly alike to the preservation of the doctrine, government, and worship of the Church of Scotland, and the uprooting of popery and Prelacy. A small but most influential Commission of ministers and elders was appointed by the Scotch Assembly to assist in the deliberations at Westminster. Serving on all Committees, and taking part in debate at their pleasure, but declining to vote, they exercised a most salutary influence far out of proportion to their numerical strength.

Except the Scotch ministers and two pastors of French Reformed churches in London, all the clerical members were regularly ordained in the Church of England. Indeed the Assembly, as a whole, consisted of men admirably equipped for the work to which they were called, and well worthy the prominent place they were destined to occupy in the history of the Church. Many, alike of the most distinguished of their contemporaries and of the most eminent historians of subsequent times, equally of those dissenting from their principles and convictions as of those in sympathy with them, have borne testimony in no grudging fashion to their honesty and fearlessness, their genius and learning, their piety and patriotism. From Milton—before prejudice, born of spleen, had warped his judgment—and Fuller, and Owen, and Baxter; from Hallam and Macaulay, and Carlyle and Stanley, and Green and Froude, and many another, might be cited estimates of the men and of the value of the services rendered by them to the cause of human progress, which fully endorse the statement of a German critic that "a more zealous, intelligent, and learned body of Divines seldom ever met in Christendom." In their number were included professors, not only of the sacred but also of the secular sciences, men who either were already or afterwards became Deans, Masters, and Heads of Colleges, and Vice-Chancellors in the great Universities. Nor were they scholars and theologians alone. Amongst them were thinkers of various type—orators, statesmen, hymnists, saints, men in every way qualified to voice the deepest religious convictions and embody in symbols and institutions the intense spiritual life of that marvellous age of Puritanism which produced (to quote a sentence from

Dr. Schaff), "statesmen like Hampden, soldiers like Cromwell, poets like Milton, preachers like Howe, theologians like Owen, dreamers like Bunyan, hymnists like Watts, commentators like Henry, saints like Baxter." Of not a few of them the names are inscribed on the scroll of the immortals, whose memory history cannot let die. Some of them should be familiar to us as household words. There was Dr. Twiss, the prolocutor, "the mightiest man in those controversies (says Anthony Wood) that the age produced," equally great as scholar and as theologian, and as saint. There was Herbert Palmer, to whom fell the chief part of framing our Shorter Catechism, a man of the most varied accomplishments, master no less of the modern Continental than of the ancient classical tongues and literature. There were John Colman, "the Rabbi," and John Lightfoot of "*Horæ Hebraicæ*," Old Testament students of European repute. There was John Selden, the most renowned scholar of his age, styled by Grotius "the glory of the British nation," whose unrivalled facility for assimilating, and logical acumen in arranging, and persuasive eloquence in presenting facts and principles, gave him an influence and authority in every department of knowledge, that were unquestionable and unparalleled. There was John Pym, the great patriot, whose penetration, intrepidity, and oratory, made him from the outset leader in the Long Parliament, guiding it with unflinching boldness and consummate wisdom, in crisis after crisis of its conflict with the crown. And there was the group of Scotchmen,—Alexander Henderson, surpassed by no Churchman Scotland has ever produced, save John Knox, if second even to him, in statesmanlike grasp and practical sagacity, and gift of leadership; George Gillespie, youngest member of the Assembly, yet already of widespread fame for a profound scholarship and skill in controversy, that in its debates gave him to wrest the laurels from the learned Selden; and Samuel Rutherford, marvellous blending of the theologian, the polemic, the mystic, and the saint, whose speech was often quick with the passion of strife, while his letters breathed of the love and the peace reigning where "glory dwelleth in Immanuel's land."

These are but a few of the outstanding names among many whose title to be remembered is scarcely less. What an assembly it was! Yet that for which above all else it claims our reverent homage to-day is the spirit pervading its membership and characterizing all its work; a spirit of absolute dependence on God, shown to all in acts of devotion of a frequency and duration which our degenerate time may admire but cannot emulate; a spirit of utter loyalty to the

Lord Jesus Christ which would suffer no tampering with His crown rights as King over all ; a spirit of entire submission to Holy Scripture as the record of God's revealed word and will, the final arbiter in all controversy ; a spirit of patience and humility and fidelity in maintaining what was believed to be right and true. Does Church history tell of any ecclesiastical council in any age more fully possessed of the characteristics which are most essential for the rendering of effective service in the cause of religion ? Divine Providence has fitting agents for the working out of its high designs. When a great work is to be done there are great men prepared and called to do it.

Of the labors of the Westminster divines and their results, little can be said, and nothing in detail. One of the first points to arrest our attention is their *Comprehensiveness*. They covered the spheres of doctrine, of worship of government, and of discipline. Side by side with this is to be emphasized their *Unity*. A single principle dominates and pervades the whole. This fundamental and determining principle is the sovereignty of God, not as opposed to or set over against but as guaranteeing and securing the freedom of man. The reverent recognition of the great truth that the "Lord God Omnipotent reigneth," these divines carried with them fearlessly into every domain of thought and action. But before we can duly appreciate the use they made of it, we must fix the connotation of that name God, as they understood it. The God whom they exalted was God as revealed in His Son Incarnate. Their conception of Him we have in the familiar definition of our Shorter Catechism—"God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth"; surely the grandest definition ever framed in mortal speech of the nature of Him who is above and beyond all our defining—better and greater in our thinking than in our speech, and in reality than in our thinking, seeing that they put this conception in the forefront of their system. Though this was framed comparatively late in their labors, it was essentially present to their minds all through, and the all too current misrepresentation and caricature of the Calvinistic idea of God as bare sovereignty, arbitrary will, naked justice, ought to have been impossible. The God revealed in Christ is the eternal spirit of holy love. His purpose framed in eternity manifests itself in time in redemptive power as a purpose of grace towards the fallen guilty children of men. That was their ruling conception. "God reigneth," they said, "let the earth be glad."

This great principle, then—the first principle surely of any religion that is going to help, or elevate, or strengthen mankind—they made dominant throughout, in the formulation of doctrine, in prescription for worship, in the constitution of government, in provision for discipline. In the Old and New Testament, and, by the way, the late Dean Stanley, whom none will say was prejudiced in favor of this work, once declared that “the article of the Westminster Confession on the Scriptures was the best symbolical statement ever made,”—in the Scriptures, they believed God has spoken to men, bearing witness of His Son, and the basal law of all their proceedings was that “what any man undertakes to prove as necessary he shall make good out of Scripture.” That was in perfect keeping with the essential spirit of Puritanism, for this aimed above all at a “thorough and radical purification and reconstruction of Church and State on the simple foundation of the Word of God, uncorrupted and untrammelled by corruptions of men.” Because God is Governor, and He has spoken in it, they claimed the right to go back through all the ages of Ecclesiasticism, and draw truth and guidance from the fountain-head of Christianity without let or hindrance from any human authority.

God has exalted Christ and made Him sole King and Head in Zion, and therefore that form of government, and those orders and offices which He sanctioned through His holy apostles, can alone be recognized as having Divine authority for the Church.

To Christ as thus exalted, and ruling by His spirit, it pertains to appoint in His kingdom those who shall be charged with the administration of ordinances and maintaining of discipline. In view of this the Erastianism which would subordinate the courts of the Church in spiritual matters to State control cannot be tolerated.

And, finally, this principle of the Divine Sovereignty determines the character of the worship to be offered in the Christian Church. God alone is Lord of the conscience. Christ is the Master of all assemblies. What He requires is that His Church keep pure and entire the religious worship and ordinances He has appointed in His Word.

Comprehensiveness, then, that dealt in the sphere of doctrine which the whole field of theology, from the nature and eternal purpose of God to the final judgment of the world, and in the sphere of the Church provided for the regulation of all entering into its constitution and activities and life—comprehensiveness and unity by the dominance throughout of one great determining fundamental principle which none could gainsay, that God is sovereign and

supreme—these marked the product of the Westminster deliberation.

Scarcely less characteristic of them was their *Catholicity*. The Assembly was not commissioned to frame, and did not aim at producing a new creed or a new Church. The end Parliament had in view, as expressly stated in the ordinance of June 1643, calling it into existence was “to effect a more perfect reformation of the Church of England in its liturgy, discipline, and government, and then to bring it into nearer argument with the Church of Scotland and the Reformed Churches, on the Continent,” or, as declared in the same context, “for the settling of the government and liturgy of the Church of England, and the clearing of the doctrine of the said Church from false aspersions and interpretations.” In fulfilling the trust thus committed to it, the Assembly had regard constantly to what was commonly held as Catholic truth. It were not hard to show that they kept in view the controversies which had agitated and at times rent Christendom in the past. They were familiar with the history and accepted the results of the great Ecumenical Councils, and they found these in harmony with the teaching of Holy Writ. They sought to conciliate those who held by the Church of England by conforming their formulation of truth to its articles, and especially to Ussher’s Irish Articles. What to-day is by many regarded as the peculiarity of our confessions—its Calvinism; *i.e.*, its exaltation of the Divine Sovereignty—was not questioned at the time by any considerable section of English or Scottish Evangelicalism, was indeed held in common by all the historic Churches of the Reformation. Aye, and it was found behind them in all that was best in the Mediæval and Patristic Churches. Nor am I sure that it is really questioned by any thoughtful Christian mind when viewed outside the distorting atmosphere of controversy.

They were times of stress and strain and danger, those in which the Westminster Divines were called to do their work. Such times ever constrain faith to recognize the all-embracing purpose and all-controlling sovereignty of a Holy and Almighty God as the solid bed rock on which alone it can find sure foothold. It was their glory to give clear and consistent shape to the constitutive doctrines of Christianity in the light of this central and basal principle, with continual regard to the Scriptural presentation of them. And it was hardly less their glory—however little they are popularly credited with it—to avoid, in their statement of these the extreme positions into which framers of more than one or two of the other reformed

symbols have been betrayed. Into the deep things of God discussed in the schools, and explanations and reconciliations and refinements elaborated by the theologians, they did not enter. Beyond what was revealed it was not their province to adventure. Does not this give us, in part at least, the explanation of the vitality and enduring influence of their work? However it is to be accounted for, the fact is certain, that of all the reformation and post-reformation creeds, that which emanated from the Westminster Assembly is incomparably beyond any other a living power in the world to-day. May not the secret of this lie in just those features of it on which we have been dwelling, its Scripturality, its Comprehensiveness, its Unity, its Catholicity? Its exalting of God was common to them all.

One great end the Westminster Assembly had in view in all its labors was the uniting of the Churches and Kingdoms of Great Britain in a common bond of faith and organized Church life. Probably this was a source at once of strength and weakness. The ideal was a noble one, the realization of the Master's prayer for His followers, "That they, Father, may be one." But though that unity may take final shape in a uniformity of belief and order and ritual, it cannot begin with that, much less bear the strain of having it imposed on it from without. If, however, it was the mistake of the Westminster Divines to confound the two, it was first the error of their age, and to no set of men is it given to rise entirely clear of their environment. Yet to-day we are surely learning something of the Catholicity of their Presbyterianism. We have it illustrated in the composition of this Council, which shows at any rate to what diverse conditions of national and social life it is adapted. And when the final step comes to be taken that shall bind evangelical Christendom in a great and visible confederation for the hastening of the Kingdom of Christ, the Churches grouped around the Reformed Standards will not be found the last to fall into line, nor make the least valuable contribution to the common efficiency.

I do not suppose that any of us is prepared to claim for the Westminster Standards either an ideal perfection or finality. They make no pretence to such. Special circumstances of their birthtime determined in large measure their form, and the relative prominence they gave to various aspects of Divine truth. No age or school or church may affirm that into its symbols it has gathered all the riches of God's revelation without admixture of error: that He has still no more "light and truth to break forth from His Word." In His Providential shaping of His Church's course, He is ever leading her

into a clearer and fuller apprehension of what in it He has given her. But before any hopeful or successful attempt can be made to revise our symbols, or re-cast in new form the statement of the truth we hold and the faith we cherish, there must be forthcoming not only the larger knowledge and better equipment for the comprehension of Divine revelation, which some affirm belongs to our time, but not less essential were a depth of spiritual fervor, of religious earnestness, of profound conviction, of devout faith—in a word, a baptism of the Holy Ghost—such as made the Divines of Westminster the men they were. And then, however its formulæ may be changed, or whatever of the unessential and the temporary in it may be dropped, the substance of that which they made central and determinant will surely remain—the affirmation of God's free and sovereign love as the source of Christ's incarnation and redeeming sacrifice as the channel, and of the Holy Spirit's renewing grace as the power of all blessed life for man—depraved, guilty, helpless, as by nature he is. For these are the constitutive verities of God's two-fold revelation in His inspired Word, and in the experience of the sanctified heart.

SEVENTH DAY.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Thursday, 5th October 1893, 10 a.m.

The Council met according to adjournment, and resumed its sessions—REV. EML. V. GERHART, D.D., LL.D., Lancaster, Pa., in the chair.

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

REV. DR. KERR, from the Business Committee, reported as follows, the recommendations being adopted :—

1. Your Committee recommends that the Council remits the whole subject referred to it by the Western Section of the Commission, touching representation in the Council, with any cognate question, to the Eastern and Western Sections for consideration and adjustment.

2. That item 1 (A.), page 135 of *Appendix*, be referred to the Western Section, and that the last part of item 2 (A.), with items 3 and 4, page 137, be referred to the Eastern Section, and paragraphs 1 and 2, on page 136, be referred to the General Secretary.

3. That the plan of administration, as adopted in London in 1888, be amended, so that the American Secretary shall be a member of all the Standing Committees of the Council.

4. That in regard to Dr. Kyle's proposal, the question of the organization of native Presbyterian work in Portugal be referred to the Eastern Section.

5. That the Council record that it hears, with much gratification, of the vigorous prosecution of its Home Mission work by the Presbyterian Church in Canada, and of the success attending it. In view of its magnitude and rapid development, and the increasing need for it, especially in Western Canada, where the immigration this year has already amounted to some 30,000, largely from the Continent of Europe, and where services are now being held among Icelanders, Finlanders, Swedes, Hungarians, Germans, and Galicians, the Council would express its gratification at the generous aid extended to the Canadian Church by the Churches of Great Britain and Ireland, and is gratified also to learn that the assistance will be continued, where it is so much needed, and where there is so much promise of growth.

The Council has also heard with gratification of the excellent work done among the Germans in Canada by the Reformed Church of the United States.

6. That the Synod of Brazil be regarded as forming portion of the Western Section.

7. That the paper of Rev. Dr. Stewart of Lovedale, which was to have been read this afternoon, be the first read this morning.

These recommendations were, on motion, put to the Council and each of them adopted.

General JOHN EATON now submitted a resolution on Mormonism, which was referred to the Business Committee.

General EATON also submitted the following resolution:—
“Whereas, All Christian education should seek to discipline and nourish the human soul in the saving doctrines of Christianity, as found in the Word of God:—

“Resolved, That all directors of Christian institutions of learning should be careful that the Bible, the Divine Word, is included in every period of their instruction:

“Resolved, That in the opinion of this Council, any effort to ground ethics on any foundation not in harmony with that of the ‘Prophets and Apostles,’ as found in the Bible, will be destructive of personal and national character.”

Gen. EATON.—I am led to offer this latter resolution, because, in my official duties, I have had occasion to note, that the Bible was very slightly regarded in many colleges under Presbyterian auspices, and that the English Bible was very little used in Western Theological seminaries.

The resolution was referred to the Business Committee.

The Order of the Day, on Discussion on the Papers read as to “Methods for Increasing the Efficiency of the Alliance,” being called for, Rev. Prof. BEATTIE, Louisville, Ky., said: “As the mover of the resolution the other day, which secured opportunity for the present discussion, it may be proper for me to open it. I am one who believes in the Alliance. I have always believed in it, and I believe in it more than ever now. Its noble conception, its worldwide organization, and its excellent work already done, vindicate its right to be, and more than justify its continued existence.

“What I have to say will relate mainly to the work of the Councils, and thereby indirectly to the efficiency of the Alliance itself. It is a painful confession to make in this public way, and yet it must be confessed that there has been not a little disappointment and some dissatisfaction among not a few with the proceedings of this Council. This was evident last week, and the impression has scarcely yet been effaced. We who believe in the Alliance, as we all do, shall

be wise to consider the matter, and if possible devise measures by which the Councils may be made more effective.

I wish it also distinctly understood at the outset that I do not intend to enter on any condemnation of the past management, which on the whole has been good ; nor am I to be understood as offering any criticism of the papers presented by brethren at this Council. I shall confine myself to suggestions for the programme of coming Councils. On this point I make three general suggestions.

First, there should be much wider publicity given to the preparations for the work of the Councils. The utmost pains should be taken through the press and otherwise to let the delegates far and wide know what will engage the Council. This information should be sent forth long before the Council meets, so that its work will have wide publicity. A draft of the list of subjects in a general way should be published a year beforehand, and suggestions regarding it should be sought and welcomed from every quarter. Then, at least two months before the Council, the programme, in as complete a form as possible, should be in the hands of all the delegates, so that they may have time to look it over, and bring some personal contribution to the discussions.

Secondly, there should be greater elasticity and freer spontaneity in the actual proceedings of the Council. All formality should be avoided, so long as things are done decently and in order. In all its exercises the Council must guard against getting into ruts. There should be fewer long papers, and much more time for free discussion of the great themes, which the papers should not attempt fully to discuss, but should treat suggestively, and thus open the discussion in a complete and thorough way. The night meetings should be more popular in their nature, and no papers, but effective addresses, from carefully chosen speakers, should be given. In this way there would be more spontaneity in the Council, and freedom of discussion, as well as the fuller play of the Holy Spirit might thereby be secured. Less formality in the devotional services should also be aimed at.

Thirdly, there should be more courage and a wider outlook in regard to the living issues of the day which confront the Churches. One of the weaknesses of the programme is its undue timidity in regard to these things. Let us have courage tempered with caution, and address ourselves to these pressing problems. It is well to honor and value our heritage from the past, but we should have courage for the present, and a wide outlook on the horizon of the

future. If any churches are qualified to deal with these present day problems, it is the Reformed Churches. They have rendered such services often in the past, and they are fitted to do so again. I know of no body in the world which is better furnished for this task than these Councils of the Alliance, and they will be wise to face these living issues, and give the Churches light and leading amid the unrest of the present day.

May I suggest some lines of topics for the next Council? Calvinism and modern thought would be a living theme, and the system of doctrine held by this Alliance can receive a most valuable vindication from this viewpoint. The training of young men for the ministry is another vital topic. The usual methods of seminary training are under fire at the present time, and a full and free discussion of this topic would be valuable. Then the whole range of social and economic problems in their relation to the Church should be taken up, for I am sure that this year we all feel that after the able papers which were read upon this subject, fifteen minutes was far too little for proper discussion of them.

Then the questions of Biblical Criticism must be faced. Here there should be free exchange of views in the Council, where the case could be argued out. The conservative views, so called, have nothing to fear, as the tide is turning, and the old views in their substantial form will finally prevail. Let there be courage in these matters, and the Councils will do a splendid service in the field of Biblical Criticism.

Let there be more publicity in the preparations for the Council, more elasticity and spontaneity in its actual proceedings, more cautious courage and a wider outlook on the horizon of the Church's field of service at the present day. Then will the Council at Liverpool five years hence be one of the best and most useful ever held.

Rev. Dr. HAYES, Colorado, had intended to come and sit and listen; but a day or two ago he was painfully awakened to a consciousness of things as they are. He listened in vain for one suggestion or thought that would carry with it that spirit which he felt was one aim and purpose of the Council, as it was organized. He had listened for one note that would sound the tocsin of the responsibility as in ages past, and listened in vain. He believed there should be a spirit of indomitable courage to take these questions mentioned by the last speaker, and consider them carefully and prayerfully.

Rev. Dr. BOWMAN, Lancaster, Pa.—I would not speak at all if I were giving expression to my own personal convictions merely. But

I crave your indulgence in expressing the feeling and conviction of a considerable portion of this body, and the feeling and conviction of a large number of the Churches of the Continent, and of that constituency in Great Britain which may or may not be represented in this Council. Much may be said as to how to increase the effectiveness of this body. I was asked last night by a member of another prominent Christian body, whether we were doing any effective work. We ask ourselves that question. You have upon you the responsibility of certain positive features—something that will increase the efficiency of this Alliance. I purpose calling attention to the negative aspects which in the past have prevented or have stood in the way of the efficiency of this Alliance.

I call attention to two things. The button which I wear upon the lapel of my coat, and a like one which you all wear, bears upon it the inscription "Alliance of Reformed Churches holding the Presbyterian System." I hold in my hand the collected reports, entitled the "Reports of the General Presbyterian Council." The title of this body is the "Alliance of the Reformed Churches holding the Presbyterian System." You are asked, why are not all the representatives of the Churches of the Continent here? They were there in London. There were very few at Glasgow. To my mind, there has been a departure from the fundamental principle announced at the outstart of this body. We are not a General Presbyterian Council, but we are an Alliance of the Reformed Churches holding the Presbyterian System. What is there in the name of God, but all that God is? What is there in the name of this Alliance, but all that this Alliance is? This Alliance is not a Presbyterian Council, but it is an Alliance of the Reformed Churches. Meaning what? That the principle of Church Polity is fundamental? No, not that; the Churches of the Continent, notwithstanding their devotion to John Calvin and to the Presbyterian System, will never rally round that principle, but to the principle of divine sovereignty, which is the principle of the Godhead, revealed in the history of the Church, and which controlled the theological thought of the Churches for years. This Alliance stands for something; it stands for the Church of Christ, and the friends of that religion on the European Continent, in England and America, have not been taught to worship at any shrine but at the throne of the Lord Jesus Christ. And I protest against that narrowness that is so prominent here in sounding the praises of the Reformers at perhaps the expense of the religion of Christ.

One word more, if you will allow me. The statement has been made

here that we must face the problems of Bible Criticism. What shall we do? Condemn it without a hearing and without an opportunity of being heard on this floor? I am not an advocate of the Higher Criticism; but I do stand here claiming fairness. I do stand here declaring against misrepresentation of a school of thought, nay, more than that, a providential movement in the Church, that has enlarged the faith and contributed to the extension of the Gospel of Jesus Christ. It pained my heart to hear the name of Professor Bruce, of lamented memory, who has done so much for scholarship and the Christian religion in the world, branded as linked to an untruth, as one who is an enemy of our Lord and Saviour Jesus Christ, and one who has not been true to the principles of our religion. I know something of the Higher Critics. I could mention their names here. They are true to the Bible and true to our Lord and Saviour Jesus Christ. They are men in the leading theological schools in the world. We are all higher critics, if we are Bible scholars; and I insist, if we do bring higher criticisms into this hall as an ecclesiastical court, let us have the system tried fairly and honestly.

Rev. Dr. LANG.—The question before us is not Higher Criticism, but the method of improving the efficiency of the Alliance. With a good deal that has been said by my friend who has just gone to his seat, many of us may concur; but we must fix our attention upon the subject before us. I am sure that those who have to frame the next programme will bear in mind the suggestions that have been made on the floor of the Council to-day.

With a good deal of criticism that has been offered I feel myself entirely in sympathy, on some points at least. I think myself that the subjects that are discussed in our Alliance should be less academic than they have been. I think we should assume that all agree as to the Scriptural authority of the Presbyterian faith; and I think we are all agreed as to the part that Calvinism has played in thought and life, and our destiny both in Europe and America. I think as a Council at least we might lighten our ship of some of the cargo, however precious, that has been imposed upon it in the past, and that we should address ourselves much more fully than we have done to the grave questions that have been agitating us to-day, and the problem of how to bring our whole Church life and whole Church action to bear upon the great living mass of humanity that ever meets our eye. Whatever can bring our Council more into touch with the living mind and the actual forces of the day, will give it

weight, and if our Alliance is to have weight, it should command the respect of all the Churches and of all the world outside.

I think that we might with profit make some alteration in the way in which our conferences are conducted in our Council meetings. I do not think it is for our advantage to have too many papers all drawn upon one subject. It is very desirable that we should have some papers, but it gets to be more than we can digest when paper is piled upon paper, three and four in the course of one session. What I would suggest is, that it should be remitted to the Programme Committee to report whether we should not adopt some other plan in future Councils—a paper which is limited to twenty minutes; a second address, not a paper, which is limited to ten or twelve minutes. One or two speakers might be asked to specially prepare these for the session. In that way our sessions would have an elasticity and spontaneity which I think is somewhat needed. What we do want is to make the Alliance, as the gentlemen before said, bright, hearty, attractive, spontaneous, to bring it up to date, and to make it such as that the whole world shall feel this is a conference of the best minds, the best spirits, the best life, and best thought of the Presbyterian Churches in the world. And above all, we desire that our whole proceedings be bathed in a spirit of reverence and a spirit of devoutness. I wish we had something less formal at all our opening sessions, when there are very few present. I think we might now and again look up and get the stimulus that comes from direct connection of our thought and life with the eternal mind and spirit Himself.

Rev. Dr. MATHEWS.—Reference has been made to the number of papers, and I want the direction of the brethren upon that matter. We had a large number of papers on the programme at the Philadelphia Council. By the directions of successive Councils we have reduced the number of papers, coming down and down, in order to allow time for discussion. But, at the same time, there has been given or taken, an extension of the time to each paper, so that what we have gained at one end of our changes we have more than lost at the other. If the brethren would limit the time for each paper—my own suggestion would be to twenty minutes at the outside—so that the writer should present only the subject assigned him, giving us its heads for discussion, without the enlargements and amplifications, we would have abundant time for discussion. The Programme Committee will hardly deviate from the plan that has been followed, unless you give some positive direction that the papers are not to

require more than twenty minutes, for reading, or not to exceed 2000 words in length.

Rev. Professor SCRIMGER, Montreal.—We should not allow this discussion to be dropped without giving some instruction as to the programme for the next Council. This is the first Council of which I have been a member, and unless there is some guarantee that there will be a change, I shall not care to be here again. I move that in the preparation of the programme for the Liverpool Council, the Committee shall limit the number of papers, and that these be limited to fifteen minutes each, in order to allow opportunity for discussions.

Rev. Dr. ROSS, Newcastle.—If that is a motion, I desire to move an amendment. It is impossible to discuss papers in fifteen minutes.

Rev. Dr. MATHEWS.—Professor Scrimger's idea, I suppose is, that the subject be not discussed in the paper, but that the writer should make prominent the main points involved in the subject, and thus lead on to discussion.

Rev. Dr. HAY.—I think fifteen minutes is ample time. The minister who preaches a sermon longer than thirty minutes is wrong; and a man who cannot boil down his thought, and put it on paper, and convey the germ of his subject, should not be called upon to prepare a paper.

Rev. Prof. BEATTIE.—The action of this Council should be made to include, if possible, the very wise suggestions made by our President. I think more than the programme is involved in this—the whole matter of conducting the Council is open for discussion. My hearty sympathy and concurrence go with it.

Rev. Dr. KYLE, Brazil.—The scope of the subjects should be wider, and the scope of your resolution should be enlarged so as to include the better conduct of the Council.

Rev. Professor PATERSON, Edinburgh.—When the Committee is choosing a paper, they should not choose, as they did, the reader of that paper on Recent Apologetic Methods and Tendencies.

Rev. Dr. ROBERTS said: There has been an intimation of partisanship by the Programme Committee in the appointment of speakers. I desire, speaking for myself and as a member of the Programme Committee, to say that any statement to that effect is both unwarranted and untrue. The Programme Committee did not take into consideration in any manner, when speakers were appointed, the question of their views. Each person was left to treat his topic as

seemed best to himself. If the majority of the American speakers are upon one side of present theological issues, it is simply because they represent the state of opinion on this Continent. Further, as to the time allotted for discussion, it should be borne in mind that two sessions of the Council were omitted because of the Dewey celebration. The Programme Committee could not foresee that the hero of Manila would be in Washington at the same time as the Alliance. Had this celebration taken place either earlier or later than the Council, there would have been five more hours for discussion, and the papers of the omitted sessions would not have been crowded in upon other papers. I do not choose to speak further, except to state that for one I welcome all kindly criticism.

Rev. Professor PATERSON.—I judge with reference to the result. We can all testify, according to the hearing of our own ears from the reading of the title of that paper, that the man was at least going to say that there was something good in the tendency of apologetics. Surely, if the literature is apologetic, why then it is the fault of those who hold a conservative view that they have not given us more.

R. E. PRIME, Esq., Yonkers, N.Y.—These speakers are not understood. The literature is distributed, at least in America, among the Churches; and oftentimes the subjects are put upon the programme by the different Churches, and the representatives of those Churches choose their own speakers. The Programme Committee is not responsible for the speakers. Furthermore, it ought to be stated that the Programme Committee has always sought to keep out of the programme subjects which will disturb the harmony of the Council, and to bring forward subjects that may be discussed to the benefit of the Church—not to have this a debating society, but a meeting of brethren who will bring forward their own views that we may get light, but that will not disturb.

Dr. LANG.—Would it not be better to remit the whole subject to the Programme Committee to be reported on? Then we will have the benefit of the report that may be made, and the Committee will have the light of the suggestions made here. I submit this resolution:—

“That the Council remit to the Programme Committee the suggestions made in regard to the subjects to be treated, the length of time allowed for the papers, the number of these, and the importance of discussion at our Council meetings, and to arrange the programme for the next Council in the light of these suggestions.”

The CHAIRMAN.—Does the mover of the previous resolution accept this substitute?

The substitute being accepted, it was agreed to.

The Order of the Day was now taken, when the Rev. Dr. STEWART, Lovedale, South Africa, read the following Paper on

YESTERDAY AND TO-DAY IN AFRICA.

The subject assigned to me is Missionary Progress in Africa during the Present Century. The century now closing has been one of the most wonderful in the world's history, and for no part of the world more wonderful than for the continent of Africa. I do not mean or think of attempting this subject statistically. That method will not adjust itself to this meeting. Neither is it necessary for the bulk of this audience. What I propose to do is to take some illustrations of the changes taking place in that continent, and speak of my subject as "*Yesterday and To-Day in the African Continent.*" Its Yesterday was a very long one.

To-day in Africa is a very short period. It began about forty years ago. A little had been done in the early part of this century, or even at the close of the last, but the real beginning of our knowledge of this continent dates from about forty or fifty years ago. That discovery, or recovery, of the continent was due to missionary effort. Yesterday, our touch generally of Central and Southern Africa was confined to a small fringe round the edge of the continent. The great central blank on the old maps marked by one word, "Unexplored," is to-day filled with names of rivers, inland seas, and mountains that rise to 20,000 feet—names which had never been heard before. There is no denying the fact that the Christian missionary has been the real pioneer of civilization in Africa. Forty years ago—the yesterday of which I speak—Uganda, Lake Nyassa, the Livingstonia Missions were names unknown both to the geographical and to the missionary world. To-day Uganda is one of the most encouraging of mission enterprises. It is little more than twenty years since the first missionaries of the C. M. S. went to that region, and there are now more than 20 large Churches, and 300 smaller ones, or preaching places, while the people of Uganda have the whole Bible in their own tongue.

The same story may be told of the Livingstonia Mission on the west side of Lake Nyassa. I remember the day when there was not a single native Christian, nor a church or school-book, or Bible or

printed page, nor a single native who could tell the first letters of the alphabet. There are now numerous schools and churches, more than 100 native evangelists, over 300 native teachers and school assistants of one kind and another. Where there was not a printed line, there is now a printing-press run by native converts, from which school-books, portions of the Bible, and a bi-monthly magazine appear. There is a telegraph office and an extensive industrial organization for carpentering, blacksmithing, and printing and other works. There is a medical mission, in which over ten thousand patients are treated annually.

I speak of things and places that I know. Twenty-three years ago, when I walked down a part of the west side of Lake Nyassa, in quest of a site for the mission, I saw nothing in the quiet lagoons and shores of that great inland sea 350 miles long, now known as Lake Nyassa, but elephants in abundance, and buffaloes, one startled lioness, and hippopotami without number. There were the native people, of course. The most of them were living in triple stockaded villages for fear of the dreaded Ngoni, who lived in the hills to the west. With these the Manganja were always at war. One of the many results of the Livingstonia Mission as a civilizing as well as Christianizing agency is, that after years of refusal, these warlike Ngoni have received the missionaries, and have been persuaded to cease this incessant war with their neighbors who now live in peace, and sleep without fear of being stabbed and their houses burnt over them when they awake.

Let us come 300 miles further south to Blantyre—the mission of the Church of Scotland. It lies east of the Murchison Cataracts. In 1877, Dr. Laws of the Livingstonia Mission and myself went to assist the Blantyre men to found their station. When we marched into what is now Blantyre, it consisted of five habitable huts, and three old ones, which were not habitable. As to church or school, Bible or books, no such things existed. They had never been heard of. Now there is a famous and well-filled church, built of brick and by natives. Blantyre has now a municipality, a weekly newspaper—*The British Central African Gazette*—and some monthly sheets of a missionary kind. There are four or five out-stations, at distances of thirty to forty miles, at each of which there is church and school and real missionary work going on. The mission in its earliest days got a few coffee plants sent out. Two only survived the voyage and the inland journey. From these have come the now numerous coffee plantations of the Shiré or Manganja hills.

In 1862—and that seems a long time ago, but it is only yesterday in Africa's history—when I first ascended the Zambesi and Shiré rivers, there was no other way of going than in a small canoe with a crew of natives. The journey from Shupanga to the Murchison Cataracts took three weeks. It can now be done in three or four days. There was then but one small steamer, Dr. Livingstone's *Pioneer*, on the Zambesi near the coast. There were none on Lake Nyassa. There are now fifteen steamers on that lake, including the two British gun-boats, which lie at Chiromo.

Why do I occupy your time by telling you these things? *First*, to assure you that the Gospel is a great civilizer. *Second*, to assure you that the Missionary Societies of the Christian Church have not been idle during these years since Africa was opened; and that, in addition to the direct spiritual results in the very numerous conversions of heathens into Christians, very great indirect and far-reaching civilizing effects have followed. These fifteen steamers don't lie at anchor all the year. Mostly they have steam up. *Third*, to connect these facts with the problem of Africa's civilization. What is needed for that vast continent is a Christian civilization, not a non-Christian one, with its seven devils of the vices of modern civilization entering the house, and making the latter end worse than the beginning. Of that great problem the question is: How is the change from African barbarism to modern civilization to be safely brought about? The answer is, just as with all permanent moral changes in the individual—by change from within; and for this, so far as Africa's fate and future are concerned, there is no power in the world except the religion of Jesus Christ. Commerce cannot do it; civilization cannot do it; science cannot do it; none of these powers want to do it, even if they could. That is not their line. Islam cannot do it. The chief feature, and the invariable and inevitable results of Islam, are despotic government; degradation of woman and the sanctioning of slavery. Is that the kind of civilization we should like to see in Africa? It remains for Christianity—Christ's religion and its practice—to do it; in other words, it remains for the missionary societies of the Christian Churches to take up this great task of Christianizing and therefore of civilizing that vast continent 5000 miles long and 5000 miles broad, and which stretches through 70 degrees of latitude and as many of longitude.

Let us come a little further south than the Zambesi. Let me tell you something of the Gospel as a moral regenerator and civilizer among a different people. In Kaffraria there was founded yesterday

—that is a little more than forty years ago—a station called Lovedale. It was begun as a school with eleven native pupils and eight white boys, sons of missionaries, who had no other way of getting education. There is now an annual average of 700 pupils, almost all black, not children, but mostly young men and women, 500 of whom live in the place as boarders. Last year these Africans paid as school fees £2,750, or \$13,750. The sum received was nearly £3,200, or \$17,000, and we eliminate every payment that we know or suspect to be aided from European sources. Since we began, fees amounting to £41,000, that is \$205,000, have been paid. The range of education is from the alphabet to theology, with many industrial arts, such as carpentering, blacksmithing, wagon-making, printing, book-binding, and telegraphy.

Out of these classes there have gone a considerable number of native ministers who are now employed in every mission in the country, for, while we are entirely Presbyterian, we are also entirely and openly undenominational. Those who go to missions of other denominations may subscribe anything they are required to do, provided they believe the Bible and earnestly preach it. More than 500 teachers of mission schools have gone out of these classes, and a large number of others from simple wagon drivers and farmers to store men, clerks and interpreters in magistrates' offices. Many of these men, instead of working for 75 cents a day as labourers, receive salaries of from £80 to £100 a year, or \$400 to \$500. And among these are three editors of native newspapers.

But the best of all this is, and my statement would be a very incomplete missionary statement without it: In that valley of the Chumie river where, when the mission began, there was not a single Christian, there are now two churches with over a thousand members, one of them entirely self-supporting—that is within Lovedale itself—and a great many more in the district round about.

This institution, Lovedale, has, as the natives say, many children, not human beings, but institutions founded and modelled on exactly the same lines, and in which the methods and objects are the same. Blythswood, in the region of Transkei, 120 miles distant, is one of these. Its story is singular. When Lovedale began to grow, the natives in the Transkei began to think they would like a similar place, and asked us to build one. We had no money to spare, but I went a three days' journey, and met with some of their head men. I told them we needed all our money for Lovedale, as it was growing fast, but if they would put down £1000, that is \$5000, I would try

and get another \$5000 from Scotland. I asked of them to take this matter home to their kraals or villages, and come back when they were ready and give their answer to their magistrate, Captain Blyth. Four months afterwards a wire came to Lovedale one day, saying, "Come up, the money is ready." I went. We held a meeting outside on the veldt. The money was brought out and laid on a plain deal table—an immense quantity of silver—£1,460, or \$7,300. As the building grew, the people wanted it made larger. Very well, I said, let us have another subscription. Then there was another meeting, and more speeches, and more thanks, and more trouble in carrying all that silver to the nearest bank, which was about 100 miles away. That was in 1875. When I came back from Lake Nyassa, in 1878, the building had been completed and opened; and after a very short time of its own proper work as a missionary educational place, had been turned for six months into a fort and a place of refuge for Europeans during the last Kaffir War. It was built of solid stone, and served excellently for that purpose. This was a serious interruption, but the most serious thing of all was that there was a debt of £1,500, or \$7,500, the building having grown considerably in the process of erection. For the third time the case was placed before them, and much explanation and persuasion had to be used. And this time it was necessary to encourage them, and Captain Blyth and myself had to head their subscription with \$250. This put them in good humor.

A Kaffir meeting of this kind always consists of three parts; when the proposition or business is stated; of an interval when the head men and old men retire to consult over what has been said, and what is to be done; the re-assembling of the whole crowd to give the answer. They gave their reply, that they would give another subscription. This was done by their agreeing to give so much, a small sum per head over the district. Later on I went again, and in a small spider or buggy, built in this country, I carried away their bag of silver to the bank. The silver was heavy, but my heart was light. The total amount of the three subscriptions was £4,500, or \$22,500.

There are two other matters I want to refer to before I sit down. The appeal I am about to make is not for funds—let no one be alarmed—but for something more precious than money. It is for good understanding, mutual co-operation, and for united action on the great work which belongs to the Christian Churches of the world, and which in the twentieth century will be more clearly seen to be

perhaps the primary duty of the Church. During the past short history of Christian Missions there have appeared at different times different problems—problems that seemed for a time to be insoluble.

The first was that of *closed doors*. When Carey went to India, India was closed. When Morrison went to China, China was closed. Still later, in Japan, all doors were shut. And, till quite lately, the African Continent was closed, not only to missionary work but to all kinds of work. These doors now all stand wide open. The first difficulty has, therefore, passed quite away. Later on in the century the *difficulty was to find men*. So uninviting was the missionary service that, with a few rare exceptions, such as Henry Martyn, Judson, Duff, Williams of the South Seas, and others, men in sufficient numbers and of real missionary qualifications, were difficult to get. But now this second great difficulty has altogether passed away also. Through the new but as yet limited awakening of the missionary spirit in the Church, and through the existence of various organized movements, there are now more men ready to go than there is money to send or support them.

There remains yet a third—a very great one. The *present problem* of missions is how to *rouse the Christian Church, ministers, members, and adherents* to a sense of the magnitude of the work on hand, and of the individual responsibility of each and all within the Church in connection therewith. The means by which this better condition of the Church for its work abroad may be reached, seem to be in the direction of a deepened individual spiritual interest in the state of the heathen world. That means for ourselves individually more spiritual life, with further organization and more ample support morally, if not materially at first, to the toiling Secretaries and Boards who do the administrative work; and a greater unity of action among the Churches of any one denomination, so as to save money, prevent dissipation of effort and strength, and secure the power and momentum of combined effort. I shall refer to the last point only, and I must take a sweep round in order safely to reach the two chief things I want to say in closing, to this Council.

Some years ago, when I entered the New York harbor for the first time on a glorious summer afternoon, what I saw forced this expression to my lips: *What a heritage God has given to the people of the United States!* All climates, innumerable products, vast areas, a country extending westwards 3000 miles, multiform resources everywhere, and in almost exhaustless abundance. A second visit has only deepened this impression and to an extraordinary extent. The

streets of this city and of New York itself, and of many other cities I have looked at, all the way to Portland in Oregon and San Francisco, point to these limitless resources, and to this exhaustless vitality. They also point to a future which baffles the imagination to describe. Yet the safety of this State, as of every State, and its power permanently and beneficially to influence the world, depends wholly on its moral conditions. No material resources can arrest moral decay. They will only hasten it, if they are wrongly used. The Christian Churches of the land are the moral conservators of safe conditions. They have a double duty—one to the land in which they are planted, another to the great non-Christian world abroad. How, then, can the Churches in the United States, and especially these Presbyterian Churches, best do this great work? I shall answer this by asking another question. How are these United States strong and powerful? Simply because they are the *united* States. Now, applying this fact to the question on hand, should the unity of the State be more precious to us than the unity of the Church of Christ, or any portion of it—let us say the Presbyterian portion?

As a stranger coming among you, I have been struck by the power that might be wielded by the Presbyterian Church of these United States if they formed one solid body. Taking the north and the south, and the other sections of the same good old Church (and leaving out Canada, which for administrative purposes must remain as the Churches of Great Britain do, and also for the present another division where color comes in), there would probably be a denominational body of 650 presbyteries, 14,000 congregations, with nearly 2,000,000 Church members; and yearly revenue for Home and Foreign work to be counted by millions. There would be nothing like it, or approaching to it, as a Presbyterian Church in any other part of the globe.

As a reader of missionary reports, Home and Foreign, it has sometimes struck me, and I express the view simply as what appears to be a fact, and that is, that Presbyterian Missions and Presbyterianism itself, in *some quarters* receive a scantier recognition than they deserve. This may be non-intentional and accidental; and is due, most probably, to the fragmentary way in which the great work of Presbyterianism at home and abroad is presented to the public eye. The eye gets confused by the divisions into which Presbyterianism is split up. Men are all impressed by a large, compact, organized force accomplishing results on a considerable scale, and which can be presented and seen at a glance; and they are not impressed by

small and apparently isolated efforts. Are the differences that separate these nine or ten sections of a Church with such a history as ours, of such appreciable value as to warrant or justify our continuing the weakness and disabilities which division and separate action impose upon us? I hardly think so, and I do not mean that this applies to the United States only. We have something similar in two countries as widely separated as South Africa and Scotland. Yet this movement towards unity is going on in both.

This month the third General Assembly of the Presbyterian Church of South Africa is being held. That is the youngest Presbyterian Church in the world. In Scotland we are beginning to amend our ways. In less than two years it is safe to predict that the two sections of Presbyterianism, known as the Free Church and the United Presbyterian Church, will form one Presbyterian Church under a name I cannot give.

You have in this country your difficulties, so have we in Scotland and South Africa. You have not the question of State relations to keep you apart; you never had that difficulty, but you have that of color, and so have we in South Africa. It is getting on in the afternoon with some of us; and the sun goes down rapidly as it nears the horizon. Like some of you, I am getting an old man. There are some things I should like to see, if it were possible, before I go on that longest of journeys. One of them is, that the Presbyterian Church of the Great American Republic were formed into one great solid compact body, so to become a formidable spiritual force in the land where it lives, and also to the great non-Christian or heathen world outside. No people, so well as yourselves, know the power of numbers—their subtle sympathy, magnetism, force, and momentum. A slight movement of the heart and a true purpose of the will on the part of a few, who are the leaders of the different sections, might set this great work in motion, or take the first steps thereto.

This movement might also be helpful to a unity of another and wider kind, and that is, a good understanding between the two countries, which might ripen some day to something stronger than an understanding.

Nothing but good can come out of such understanding and co-operation between Great Britain and the United States of America. Mere sentiment won't do this; personal interests, personal prejudices, and national piques and touchiness may keep men apart, but the religion of Jesus Christ should bind them together. You are touchy, so are we. Let us be careful and mutually conciliatory

for our mutual interests. The great power possessed by these two countries has been given to them by God. Power has its responsibilities. And if a great Anglo-Saxon Alliance for national purposes, and which would be for the world's progress and peace, may not be, or can not be, at once formed, it should be striven after by all legitimate and solid means—apart from sentiment; and as an object in every way desirable. Your flag has had a marvellous history—short though the past has been, and as the lifetime of nations is measured. And the future—the future of the Stars and Stripes—what living man is able to predict what that great and not very distant future shall be? There is also the other—the old Union Jack—which, with all its faults, is still the flag that has waved a thousand years in the breeze and battle of the world's freedom. My prayer to God is, that those two flags—emblems of two nations that God has gifted with many blessings—may ever wave together in peace; may each ever be proud of the other, and that, for no temporary or selfish or empty sentimental reason, but for the credit of our common Christianity, and for the good of the world. Thus, they may promote the conditions most favorable to the world's peace, and help forward the extension of the Kingdom of Him who is the real King and Ruler of this world.

Dr. LANG.—Before the next paper is read, and before Dr. Stewart retires, I think the Council would like to express—I will not call him the grand old man, but the grand man, one who has done noble work and who has spoken out of a noble heart, the sympathy we have for him, and our heartiest prayer invoking God's blessing upon him for the many years he has given to extending the Gospel of Christ in the great work he has done and is doing in Africa. The motion is—"That the Council extend its sympathy to Dr. Stewart, and wish him God-speed in his great work."

The motion was agreed to by a rising vote.

On motion, it was agreed that the next two subjects on the Programme be taken at the opening of the afternoon session.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Thursday, October 5, 1899, 2 p.m.

The Council met according to adjournment, and resumed its sessions—Rev. JOHN PUGH, Cardiff, South Wales, in the chair.

After devotional exercises, according to the Order of the Day,

the Rev. P. G. J. MEIRING of Johannesburg, Transvaal, presented to the Council the salutations of the different Dutch Reformed Churches in South Africa, then speaking specially of the Church of the Transvaal, and referring to their Mission work, said: I must acknowledge that we have not done what a Church should have done. If our Church had occupied the territory, it had not been necessary for brethren from elsewhere to come into our midst and do the work; it would not have been necessary for brethren who do not know our language to do the work, some of whom do not sympathize with us, some of whom insist on teaching our converts to mistrust us, and who insist on misrepresenting us in our work. In relation to our share in Mission work it must not be forgotten that we are a small Church—thirty-seven congregations. In 1835 we emigrated into the Free State of the Transvaal, and our people had to continue from 1835 up to 1850 without a single minister, because the mother Church had no minister to send. Practically during twenty years we had to live there without aid or comfort from the mother Church.

The first Christian missionary who was ever sent to that part of the world was one from America, named Lindley. He came among the Boers, and preached the gospel of Jesus Christ, and was the means of the conversion of President Kruger. That man we revere so much that we have called one of our towns after him—Lindley. If, then, we could not send ministers to our own Dutch people in the desert, it is not to be expected that we could do much toward the evangelizing of the heathen.

In 1850 the Dutch Reformed Church in Cape Colony sent a minister there, now the revered Andrew Murray, who had to take as his parish the whole of the Free State and of the Transvaal.

The first missionary sent out by our brethren did not begin his work until 1864. Now, after thirty-three years, there is in Cape Colony a Mission Church, having its own congregations, sessions, two presbyteries and Synod, with thirty-seven ordained ministers working among its members.¹ There is a Foreign Mission work carried on

¹ This is really a second Dutch Church in the Colony, but with ministers who have not, as a rule, educational qualifications equal to those of the General Synod, and who labor mainly among the various native tribes, poor whites, and others. It is a Home Mission Church, whose ministers are worthy of all praise, and whose work is exceedingly useful, but yet which does not rank as on the same ecclesiastical level as the General Synod, of which it forms no part, but from whose congregations it receives considerable financial aid. Its work deserves careful study as a contribution towards dealing with the problem of Home Missions.—(Ed.)

mainly in the Transvaal and Rhodesia, and supported mainly, if not exclusively, by the Churches of Cape Colony and of the Free State, while the Ministers' Missionary Mission field lies in Rhodesia, and, still farther north, in connection with the Scottish Livingstonia Mission north of the Zambesi.

I will not detain you with Statistics of these Foreign Missions. You will find the full account of them on p. 118 of the *Appendix*.

At the close of Mr. Meiring's address, the Rev. Dr. KERR offered the following resolution :—

“Resolved, That this General Council of the Alliance of the Reformed Churches holding the Presbyterian System, has heard with deep satisfaction the address of the Rev. P. G. J. Meiring of Johannesburg, conveying to us the salutations of the several Dutch Reformed Churches in South Africa, and informing us of the noble work of these Churches within their own bounds and in foreign fields. We cordially reciprocate these salutations, so gracefully conveyed by Mr. Meiring, assuring through him, the Churches which he represents, of our sincere regard and profound interest in their work in preaching the glorious gospel of the blessed God, invoking upon all their ministers and members, grace, mercy, and peace, with the constant presence and blessing of the Holy Ghost.”

The resolution having been seconded, was at once accepted and adopted by the Council.

The next Order of the Day was the presentation, by the Rev. Professor PATERSON, D.D., Edinburgh, of the following Paper on

ARBITRATION IN THE LIGHT OF CHRISTIANITY.

Christian nations have not yet realized the position they ought to take up in relation to war. But Christians have now reached such a stage of development that inconsistency, if henceforth persisted in, will require to be described by a harsher term, and characterized as deliberate disobedience to the Prince of Peace. For how can any Christian, while fighting, practise towards his enemy the golden rule of Christianity?

The key to God's use of war in the development of the human race is given us in the Psalmist's declaration, “Surely the wrath of man shall praise thee.” That an Omnipotent and All-Merciful God should thus use war raises indeed the same grave problem as does the existence of “evil,” but the existence of such a problem does not affect human responsibility in regard to war any more than in regard to sin. A Christian's attitude to war ought to be that of unwaver-

ing opposition, the principles of Christianity requiring that all disputes, at least between Christian nations, should be settled not by arms but by arbitration.

Let us, then, now proceed to trace the development of mankind from those pre-historic days during which each primeval man had, of necessity, to wage a seemingly unequal war against the beasts of the field and against all of his own kind except the immediate members of his own family. Those were the days when the word for a "stranger" was the same as that for a "foe," and every man went about armed as an absolute necessity. Primitive man always required to have with him his club, or stone-hatchet, or his bow and arrows, as he never knew when he might come face to face with a human foe or with one of the fierce denizens of the wood or desert. But as men began to realize the benefits of friendly intercourse and mutual help, neighboring families formed themselves into clans, and the fights that used to be constant between families were restricted to battles between clans. By-and-by groups of clans consolidated into tribes, and thus the districts within which the same civil law prevailed were gradually enlarged, until at last the most advanced peoples reached the stage of national existence, and tribal valor widened into something like national patriotism.

It is probably thus that mankind have advanced from primitive savagery to civilization. Surely, therefore, when we reflect how much of barbarism and animal cruelty men have already left behind, we Christians need not despair of advancing still further and yet more rapidly in the upward path. Instead of war being, as formerly, the everyday work of all able-bodied men, millions upon millions live and die without having even seen an armed foe. Why, it is not yet 3000 years since the site of Rome, once Europe's greatest imperial city, was but pasture-land, untrodden save by foot of beast or shepherd. At that time there was not in all Europe one single nation, as nations now go, but only innumerable clans or tribes, every one of which was at constant war with one or other of its neighbors. Yet how brief is even that long period of time in comparison with the thousands of years that elapsed ere mankind reached that tribal state in which they were when Romulus laid the foundations of Rome. Long ages before the process of consolidating families into clans, and clans into tribes had begun in Europe, that process had reached its full development in Africa and in Asia, where military empires had risen only to fall before others still more powerful. Yet, after all, in the days of those mighty empires how little of the world

was known! Most even of Europe was a blank. Alexander, after crushing the Persian Empire and overrunning India, wept because there were no more worlds to conquer. If so, even he seems not to have known what was going on so near his own home as Italy, where perhaps he would have found foemen worthy of his steel. Had his phalanx met the legions of Rome, and still proved invincible, how different the history of the world would have been!

But now that the world has been so fully explored, it is impossible that there can exist any undiscovered peoples of importance. Hence we can easily see how few the great nations of this earth really are; and if these few nations can be induced to obey the precepts of Christianity, and agree to settle their disputes not by war but by arbitration, the Prince of Peace will at last enter into His inheritance on earth and prove the truth of the song the angels sang at His birth.

And now, does not this *résumé* of human history, when read in the light of Christian principles and of Christian faith in God, lead us straight to the grand and gladdening conclusion that the necessity for war has now ceased, and that arbitration is a full and rational substitute for the irrational arbitrament of arms. Nay more, has not the Anglo-Saxon race made such use of its God-given opportunities and become so strong that if America and Britain enter into an understanding to settle their own disputes by arbitration, and join each other in urging other nations to do the same, these two kindred peoples might keep the world henceforth at peace? What a boon that would be not only to themselves and to the world, but more especially to the Continental nations of Europe, where the burdens imposed by the mere preparation for war have become well-nigh insupportable. Is it becoming, then, in any Christian to assert that that joyful era is still far distant, and that men must yet, for long sad centuries, reconcile themselves to hear the boom of the cannon and the groans of the wounded? Nay, rather, should not every Christian feel constrained to believe that the dawn of that happy day is near, and that the glow of its approach is already brightening the horizon?

Assuredly the personal action of the Czar of Russia, and the unanimous resolutions of the International Peace Conference at the Hague, warrant Christians in being sanguine in their anticipations of early success. The summoning by the Czar of that Peace Conference is the noblest and furthest-reaching deed ever done by an individual monarch; for his will be the everlasting honor of having

caused the first international step to be taken towards the abolition of war. The evils so gravely stated by the Czar, and admitted by the chosen representatives of almost every nation and every faith, cannot henceforth be denied. The only question is, Can they be remedied? Surely Christians must answer in the affirmative, while the only feasible solution is to substitute arbitration for war. Indeed, the Peace Conference has gone further than many sanguine advocates of arbitration considered probable: it has recommended a Permanent Court of Arbitration.

Arbitration is admittedly feasible, because the great Powers of the world are so few that we can easily count them on our fingers, some might even say on the fingers of one hand, and in that case three of the five will be Protestant Powers—a tribute, surely, the greatest the history of the world can give, to the effect of Protestant truth on national growth and progress.

Arbitration is also necessary because of the great advance of science. Science has made physical strength and personal courage of very little service in war, for war nowadays is little else than butchery by mathematics and chemistry combined. In the days when personal strength, agility, and courage were of advantage to a soldier, there was a wondrous charm and glamor in a military career; but now that the puniest gunner can kill the strongest and most skilful swordsman, or the most splendidly mounted dragoon when miles away, what advantage is there in personal prowess?

Let us now look at a deeper question. Who is it that will have to bear the final responsibility of slaying men in battle? Is it the Government alone, or is it the men who do the actual work of slaughter? For my own part, I maintain that while it is impossible to exaggerate the responsibility resting on each individual member of a Government which proclaims war, nevertheless the individual generals, officers, and soldiers, who form the several parts of the fighting machine, cannot divest themselves of their personal responsibility to their Divine Creator, who also created the men they slay. I acknowledge that it may be a Christian's duty to fight if a foreign foe invade his native land, for then it becomes the duty of every one to do his best to repel the invader. But if this be the duty of one nation, it is equally the duty of all men to fight for their own hearths and homes, for wives and children; and consequently no man, no Christian, will ever approve of an act of aggression on any people, however small or weak; and if the nation to which he himself belongs does commit such an act, he will still

protest against the injustice and refuse to bear arms in an unjust cause.

What excuse will it be at the day of judgment for any private soldier to say: "It was at the command of my superior officer that I shot and slew"? Will that take the responsibility off him? Does not the further question remain, How came you to be under that officer? Was it in a just or an unjust cause? And when a general has to answer to God for the human lives taken in consequence of his orders, he need not say: "The Home Government ordered me to invade that foreign country, and I was bound to obey." Was he?

It is this theory of shifting responsibility for slaughter from one shoulder to another that enables men, even Christian men, to hoodwink their consciences and do acts they would never dare to do, if they realized their individual responsibilities, and acted up to the principles of the Christianity they profess. In days long past we read how often the early Christians thus understood the requirements of their religion, for not only did many a Christian refuse to serve in the Roman legions, but many a converted Roman soldier actually left the army because his Christianity made it impossible for him to continue living a soldier's life. Would that Christians were still as clear-headed and resolute, for, in my judgment, a professional soldier gives up the noblest attitude of a freeman—the right to exercise his free-will in regard to his own acts.

No wonder we hear so much about "unquestioning obedience to superior officers." But "unquestioning obedience" is just what no free Christian ought ever to pledge himself to give; for if he is ordered to fight in an unjust cause, he is always bound to disobey his superior officer. If Governments knew that, before they could compel any officer or soldier to fight, they must show that the cause in which they asked him to fight was so just as to commend itself to his individual conscience, how willing would every constitutional Government be to submit all disputes to arbitration rather than risk war under such conditions as these.

Such a theory, if acted on, would put an end to the huge standing armies which are always a menace to the civil liberties of the land that maintains them.

Has it not been the greatest glory and the proudest boast of the United States that they have resisted the temptation to maintain a large army? and God grant that the outcome of recent events may not result in bringing upon that great Republic the most terrible

curse by which the progress and the prosperity of European nations have been retarded and blighted.

The success that has invariably attended every resort to arbitration that has yet been made, points to the still grander results which the future has in store for this Christian plan of settling international disputes. Would the relations between Britain and America be what they are to-day if the Alabama question had not been submitted to arbitration by Mr. Gladstone? Has not the result of the Venezuela arbitration fully justified the wisdom and the patriotism of Lord Salisbury in agreeing to arbitrate?

Ought we not, therefore, to hope and pray that this most recent verdict of an international tribunal may incline Her British Majesty's Government to refer to arbitration the burning questions at issue between themselves and the Transvaal Republic, assured that in the serene atmosphere of an impartial international tribunal, no jealousy of the greatness of the British Empire will be allowed to interfere with a full and fair consideration of the claims put forward in its behalf, and that the weak and isolated Boer Republic will, in like manner, feel that the claims it presents will receive equally full and fair consideration from the international legal experts to whom may be entrusted the final settlement of a question that might otherwise set the whole of South Africa in a blaze.

I am one who believes in the immediate application of peace principles, and I earnestly hope that this Council may not only re-affirm its former resolution in favor of arbitration, but also declare its belief that that principle ought to be applied to the questions now at issue between Britain and the Transvaal.

The CHAIRMAN now intimated that discussion on the Paper just read would be in order, when SAMUEL SMITH, Esq., London, said: I am sure that this assembly is much indebted to Professor Paterson for the paper he has read to us. The questions raised are of enormous importance. In regard to the general spirit which pervaded that paper, I think there will be no difference of opinion. I am sure all Christian men are coming to feel the utter barbarity of war. One of the notable sayings of the Lord is, "Blessed are the peacemakers, for they are the children of God." I can conceive nothing more consistent with the Church than to prevent war rather than stir up those passions which it is only too easy to stir up, and which it is the duty of every Christian Church to assuage.

The difficulty always comes in in applying those general principles to actual cases. It is most remarkable how men will speak of a principle, but when it comes to applying the principle to their cases, they will say it is not a suitable place to apply it. I think of all the nations of the world the English-speaking people are bound to take to arbitration, and I can not understand how the governments of this country and Great Britain have not succeeded in negotiating an arbitration treaty. Something is wrong, and I think the citizens of this country and of Great Britain should insist that no delay take place, but that the respective Governments be compelled in deference to public opinion to carry through this arbitration treaty as soon as they can.

The burning question of the hour, which every one admits, is that of the Transvaal. Granting for a moment that the States are not equal—grant the contention that the Transvaal is not a sovereign State, but is, in some sense, not in all, a dependent State, I think some mode of arbitration might be devised. Certainly, we, as Christians, ought to pray for it and hope for it. It does appear to me a lamentable thing that we should destroy and slaughter one another and in a few days thousands of men be sent to their doom who are not Christians. There is nothing causes me more pain, and I think should cause every Christian pain. Certainly we can go this far—pray that at this last moment God will devise some way in which the wrath of mankind may be restrained, and that this difficulty may be settled by peaceable means. It is a matter for God; it seems to have passed beyond the power of man. As the war has not begun, let us cast our influence on the side of peace.

Rev. Dr. ROBERTS.—May I here say a single word on this subject in connection with the position of the Government of the United States in the matter of arbitration between Great Britain and the American Republic? Before this Council met, Mr. McKinley has said he had twice submitted to the Senate of the United States the proposition of a method of settling difficulties between the United States and Great Britain. There is no responsibility resting on the Chief Executive. It lies among the non-Christian element in the United States.

Rev. Dr. KERR, of Richmond.—In connection with what the Western Secretary has said, I wish to make a historical statement which I think is of value. The petition to which he alludes originated in the Southern Presbyterian Church. It started in the heart of a dear member of my congregation, the Rev. Dr. Campbell.

He presented it to the General Assembly. During many years of his life he toiled, unpaid, in the prosecution of this great enterprise, to secure international arbitration. I stand here to pay this feeble tribute to the man who originated this movement—Rev. William A. Campbell, of Richmond, Va.

REV. RICHARD D. HARLAN, Rochester, N.Y.—I think sometimes the advocates of peace would make a strong impression if they did not overstate their side of the question. There surely is a righteous war, as the reader of the paper did, in the last part, fully admit.

The cause for arbitration between the United States and Great Britain would meet a more certain response if it took a slightly different form from that in which it is generally stated. For example, suppose that any question arising between this country and Great Britain should be submitted to arbitration, two arbitrators of this country and two arbitrators for Great Britain, and one neutral arbitrator. The constitution of such a court in its very nature neutralizes the effort which we make. There should not be a neutral between two men acting for the United States and two acting for Great Britain. These latter go there as quasi-advocates to get as much for their respective countries as possible, and by mutual concession. If this country should appoint two of its Supreme Court judges and Great Britain two of its judges to settle the questions between us, I believe that in nine cases out of ten they would bring in some decision. For one I rejoice more and more, as years go by, to see these two nations coming together.

The Order of the Day, the Report (see *Appendix*, pp. 69-93) on the Laws respecting Marriage and Divorce in the United States being called for, the Rev. Dr. MATHEWS said, that the Glasgow Council had laid on him the duty of presenting to this Council a synopsis of these laws, as a sequel to a report he had then presented as to the marriage laws in Great Britain and certain other countries. To obtain the information contained in the Report now laid on the table, he had examined carefully the whole of the General Statutes of the different States in the American Union, of which he found a copy in the Library of the Bar Association of New York, and to which he had access, through the courtesy of one of its members. He subsequently found that some years ago a Report had been made to the Department of Labor of the United States Government, which had gone over the same ground but coming down only to 1886, while that he

now submitted to the Council had been brought down to last month. The Report has been prepared simply to furnish the members of the Council with information on a particular subject, and contains no contentious or debatable matter. It is already printed and in the hands of the members, so it was unnecessary that he should do more than present it for acceptance by the Council.

The Report having been received, the Rev. Professor D. A. M'CLENAHAN, D.D., Allegheny, Pa., read the following Paper on

MARRIAGE AND DIVORCE.

Is the marriage relation a sacred and necessary institution? Is it closely connected with religious life and the stability of national government? What of good would there be in any State in which there was no family life? Is it possible to have the best type of citizenship and the best type of government without the marriage tie and the family circle? Are righteousness and permanency possible in any State or Commonwealth without the maintenance of the family? Is the home a fundamental institution?

There can be but one answer given to these questions. The family is the fundamental institution in all governments. The home is the basis of State and Commonwealth: it is the seat of its life and power. Permanency and righteousness are possible in any State only so far as the marriage tie is held sacred and the family life kept pure. Marriage is the natural relationship, and the only right one as between man and woman. Is it not true that wherever marriage is held most sacred there we find not only the best type of religious life, but the best and highest type of civilization?

The first book in the Bible puts the marriage tie above all others. "Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh." Here the marriage of one man to one woman is prescribed. This was the ideal till the coming of Christ—obscured by polygamy and freedom of divorce, but still the ideal. "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so" (Matt. xix. 8). This sacredness of the marriage relation between one man and one woman was re-emphasized by the great Teacher. "Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together let not man put asunder," with his great principle, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt.

xix.). This is Christ's standard. He gives but one law on the subject of marriage and divorce—"They twain shall be one flesh," and divorce only for adultery.

There are those who think that Paul, in 1 Cor. vii. 10-15, adds *desertion* to Christ's one cause for divorce. In the early Church, antagonism of the heathen towards Christianity often took the form of persecution and abuse by the husband toward his wife. Sometimes his antipathy even led him to desert his wife. Paul urges the Christian partner to bear with all things: "But if the heathen depart," you are not bound to follow him up, but quietly to wait in the hope that he may see the error of his way. Paul says not a word about remarriage, nor even about divorce. It is simply a piece of advice as to the proper conduct of a deserted wife (or husband) in a particular case. She is not under bondage to her husband in such a sense as to follow him up, to irritate him further by her presence, and to receive further abuse. Such an exegesis we believe to be in harmony with the use of *χωρισθήναι* of verses 9 and 10, and of *οὐ δεδούλωται* of verse 15. This explanation of Paul's words makes no conflict between the teachings of Christ and of the great Apostle on this subject. It is supported by Meyer and a host of other authorities. Christ teaches but one ground of divorce. The Apostle Paul is in harmony with him on this as on every other subject. This is the Bible standard.

Social science teaches the same. But little systematic study had been given to the consideration of the family on philosophical lines until within the last ten or twenty years. But to-day scarcely a university or college in the land but has its chair of Social Science. With one voice these investigators and teachers emphasize the importance of the family life and the sacredness of the marriage tie. Prof. W. Y. Ripley, in a recent Lowell Institute lecture, said: "The organization of the family is the surest and best criterion of the stage of social evolution attained by any people." The late president Mark Hopkins wrote: "In my view, the continuance of our institutions depends on the purity, the sacredness, and the well-ordering of families. Have what public schools you may, enlighten the people as you may, and without the family as formative, and as offering in its spirit the only model of a right government, the permanence of free institutions in any such form as to make them a blessing is impossible." Such teaching from leaders in social science could be produced *ad libitum*.

The Judiciary joins the Bible and social science in emphasizing

the importance of the family life and the sacredness of the marriage tie. Chief Justice Robertson says of marriage: "But for this institution, all that is valuable, all that is virtuous, all that is desirable in human existence, would long since have faded away in the general retrogression of the race." Associate Justice Bradley of the Supreme Court has said: "As marriage and the family institutions constitute the foundation and chief corner-stone of civil society, it is of the greatest moment that the marriage tie should never be dissolved, save for the most urgent reasons."

The Bible, Social Science, the Judiciary, and our own sense of the fitness of things, being at one on the supreme importance of the family life and the sacredness of the marriage relation, then marriage should be held most sacred, and the home most carefully guarded. One can scarcely conceive a negative attitude on this proposition. If marriage is not held sacred, then what more is it than concubinage? Then marriage laws should be so framed that there may be the greatest freedom for separation.

Here is Christ's attitude, only one cause for divorce: here is the opposite, the greatest freedom for separation. Which shall we have? What would this latter mean for the family life? What would it mean for civilization?

Now, as a matter of fact, judging from the legislation of our country on this subject, how is the family protected, and the marriage relation conserved? By appointment of Congress the Honorable Carroll D. Wright published, in 1889, a volume of more than 1000 pages on the Divorce Laws in the several States of our Union. It is a model of thoroughness and accuracy. It is a store-house of information which should be in the hands of every public leader and teacher in the land. It contains some humiliating facts. During the twenty years included between 1866 and 1887, the total number of divorces granted amounted to 328,716, almost one-third of a million. In 1866 there were granted 9937 divorces; in 1886 there were 25,535—a percentage of increase that is more than twice as great as the increase in our population for the same period. The number of divorces now annually granted in the United States is said to be greater than the sum of the divorces in all the rest of the Christian world.

This is alarming. Family ties are not held sacred. Our divorce laws are almost as various as the number of States in the Union. Divorces can be obtained for any one of a dozen causes. These laws are often made flexible enough to cover every

conceivable plea. Our marriage laws are utterly inadequate to secure the permanency of the home. This looseness in marriage legislation dates back to the Reformation. The Roman Catholic Church, long before Luther's time, had its laws on marriage and divorce fixed. The marriage tie, the Catholic Church held to be indissoluble even for adultery. Divorce was granted for no cause. The doctrine of the celibacy of the clergy was the climax in prohibitive legislation on the subject. And yet, with these laws, the greatest looseness in morals prevailed in the Church. The clergy, professing celibacy, lived debauching lives. Lack of chastity was viewed with a forgiving eye. Hypocrisy was the rule. Evil prevailed. The Reformers saw these evils rampant under their restrictive legislation, and in the reaction from such ultra conservatism went to the opposite extreme. Discarding the sacramental view of marriage and the celibacy of the clergy, they were led to look on it simply and only as a civil contract. Marriage and divorce were left largely to the State. The subject was not studied by the Church nor by legislators, and so matters drifted. Along with Christ's one cause for divorce, viz., adultery, they put others as a result of the most liberal, and, as we believe, forced exegesis of Paul's words in Corinthians. And so legislation departed from New Testament teaching. England and the State of New York are the only examples of adherence to the one ground of divorce taught by the great Teacher. Legislation everywhere else has followed in the wake of Reformation laxness. The family in no Reformation country has been sufficiently guarded by wise legislation.

In the matter of marriage, almost any one can secure license. There is no searching examination of the parties. Both may be unknown to the Court officers. The witnesses, too, may be unknown. As to the person performing the ceremony, the same looseness prevails. He may be a minister of the gospel, a Justice of the Peace, a Court official, or a student of theology even, having no standing as an officer in either Church or State. In a number of States the one officiating takes all responsibility, making return for Court record. In all this there is no sufficient and systematic process to ascertain beyond doubt whether the parties had right to marry. Surely the important transaction of marriage, whence springs the family, and the home, and which influences, more than any other cause, the character of Church and State, should receive, at the least, as much careful guarding in our legislation as is given to contracts in real estate. But such is not the case. Our divorce

laws have been enacted without any adequate attention having been given to the subject by Church authorities or State legislators. Our divorce legislation simply grew up. These loose divorce laws were not enacted in answer to a growing demand for them. They have been on our statute books for years. They were ready to hand when the tide set in against the sacredness of the marriage tie. Loose legislation has led the way, rather than having been made in response to a growing demand.

Shall this condition of things continue? Will we, as representative citizens, lie supinely on our backs without making proper effort to bring about a better state of things? We have lived almost 1900 years under Christ's teaching. There has been great progress: progress into a clearer understanding of the spirit and words of our Great Teacher: progress into higher ideals of purity and morality, and the sacredness of home ties. Shall this progress be turned back by the looseness in our laws affecting marriage and divorce? I cannot conceive but that the American people, and the people of Europe, will meet this question and settle it in the line of the progress of the centuries. To do otherwise would be to turn the hands of the dial backward.

This brings me to the most agreeable part of my address: a brief statement of what has been done during the last fifteen years in the way of progress. The tide has turned, and we rejoice that it is so; that the current is set for the more careful guarding of the home, and the sacredness of the marriage relation. In this work of reform the first place should, I think without question, be given to The National Divorce Reform League. Other agencies also have been at work, notably, The National Reform Association. The work accomplished by these agencies and other influences during the past fifteen years has been most gratifying.

1. The family, its nature, its rights, and its proper place in our institutions, has come to be recognized as of primal importance. Chairs in Social Science have been established in our colleges and universities. Books have been written on the Home and allied subjects. The interests of the family are being conserved by wise legislation in many of our States.

2. The governmental report on Marriage and Divorce, already referred to, marks an era in our study and legislation on this subject.

3. Fuller and more careful records are required in almost all our States on the subject of marriage.

4. Law-makers are more and more open to light on these subjects.

5. Congress in 1896 enacted the following law for our Territories:—"No Divorce shall be granted in any territory for any cause, unless the party applying for divorce shall have resided continuously in the territory for one year next preceding the application."

6. There has been much improvement of State Laws along this same line. (a) Formerly, in South Dakota, a divorce might be obtained for cause by one who had lived in the State but ninety days. This invited temporary residence in order to secure divorce under Dakota's easy laws. Recently these laws have been changed, making a longer residence necessary, and, in other ways, also conserving the marriage tie. (b) Other States have raised the period of residence of an applicant for divorce from six months to a year. To-day, in only four or five of our smaller States, can divorce be obtained by a resident of less than a year's standing. (c) There has been in a number of States a limitation of the causes of divorce, and a more careful guarding of such causes as are still allowed. (d) The old Omnibus Clause, under which almost anyone could secure divorce, has been eliminated from the laws of every State but one. (e) The laws in several States where great laxity prevailed have been so changed as to make it necessary that the defendant be actually notified, or, in case of a non-resident, advertised for, for a whole year. (f) In nine cases out of ten where legislation has been enacted during the last fifteen years, such legislation has been in the line of improvement. This is a most significant fact.

7. There is a growing movement toward uniformity in the laws of the several States on various subjects, and among others on the subject of divorce.

If we allow divorce for incompatibility or for desertion, then all any one has to do is deliberately, and with this purpose in view, to make himself a bore, or to desert his partner, and the divorce follows. Shall we put ourselves on the side of this laxity? or shall we take our stand for conservatism? It is said that there ought to be liberty in this matter. Does not personal liberty ultimately mean liberty of divorce by mutual consent—yes, even worse than that, for such liberty carries with it the license to utter abandonment to all that is impure and bad in social relations—the breaking up of the home, the neglect and ruin of the children, and the degradation of woman. We are not willing for such liberty. Does the good of society as a whole, the good of the Church and the State, not make necessary the laying of burdens on individuals? "No man liveth unto himself." In spite of ourselves we are a part of society as a

whole. The Church and the State require the conservation of the sacredness of the family ties. The Great Teacher taught one cause for divorce. England follows in the line of this teaching. The State of New York plants itself on this same high ground. The trend of public sentiment to-day is toward this simple and common-sense limitation of the causes of divorce. It is the safe conservative position. The moment we go beyond it, the door is open for the introduction of a dozen causes. Whatever one's view of Paul's words in 1st Corinthians, we must take a conservative attitude on this subject.

Let me briefly summarize our duties.

1. We need a higher appreciation of the place the family sustains in regard to the Church and the State, as the source of purity, truth, justice, and all that is good in institutional life.

2. We need a higher appreciation of the sacredness of the marriage tie and the necessity of conserving it in every possible way through enlightened public sentiment and wise legislation.

3. We need to do our utmost to have our respective denominations follow the lead of the Protestant Episcopal General Convention in its action in 1886, forbidding the clergy to join in marriage persons who have been divorced for insufficient cause, and to follow the lead of the Lutheran Church in refusing to recognize such parties as in good and regular standing in the Church. The Churches, as well as the States, need to take higher ground on this great moral question.

4. We need a deeper and a more intelligent interest ourselves on this great subject of marriage and divorce, and we need, as teachers and leaders, to do all in our power, as God gives us opportunity, to help the public to a like knowledge and conviction.

As one surveys the advances that have been made during the last fifteen or twenty years on this important subject, we must realize that the trend is upward. Well did Dr. Dike say, in his annual report for 1897, "Good legislative enactments are now the rule, to which the exceptions are rare and unimportant, and good measures have almost invariably come to stay in our statute books." We ought to rejoice before God for this current in the right direction. And yet we ought, at the same time, to remember that there is very much land before us yet to be possessed. There is need of most thorough and wide-reaching reform on this subject. We need a development of public sentiment up to the ideals which are laid down by the Great Teacher.

Rev. Dr. CORT, Sabillasville, Md.—It was my privilege, at the Council at Toronto, to present this subject to its consideration in a paper that was referred to the Business Committee, and out of which has grown this discussion to-day. I think brother M'Clenahan has struck the right key in this matter. The family is the foundation of everything. Society can survive the destruction of the State, and has done so, but it cannot survive the destruction of the family. It is the unity of society, and type of the Church and State in all forms. I have a Resolution to offer on this subject. I hope it will not create any great commotion. I move that this be referred to the Business Committee.—Agreed to.

Rev. Dr. LAWS.—I sympathize with the current of discussion, and concur in what has been said as to the vital character of this whole matter. This is a point where, in a most peculiar manner, the relations of the Church and State are brought to view. As to the position that has here been assigned to the teaching of our Saviour, I am not among those who recognize three Scriptural grounds for divorce—death, specially expressed in Romans; adultery, set forth by our Saviour; and desertion, given, as I understand it, by Paul. I apprehend—and I do this with due deference with respect to the laws of New York State—if I mistake not, the laws of that State recognize a protracted desertion.

There is a State that has never granted a divorce on that ground in its whole history. When the constitution of the State was revised two years ago, that was a vital question for consideration. That State is South Carolina. The point I wish to make is, that the marriage relation does not exist on contract. It is not a secular contract. Under the marriage relation, persons pass from the position of contract, and can not be separated except by sovereign authority, and that is one reason for bringing the matter to Congress—because our State has not this sovereignty.

Rev. Dr. S. T. LOWRIE, Philadelphia.—In a matter of such importance, it is essential that we all speak from the same point, and that must be a point where we agree. The Westminster Confession of Faith recognizes two grounds of legal separation: an innocent party may have separation on the ground of adultery, or on the ground of wilful desertion. I understand that the paper originally read in the earlier part of it states a different doctrine. The resolution offered by the first speaker after the paper sets forth that there is only one offence which the Scripture recognizes as ground on which the innocent party may be released and marry again.

This is not the teaching of the Westminster Standard; so that we should start at that point where we have a common impression and common line. The Lord Jesus Christ, it is said, taught that there is only one ground for separation. That is not my reading of his words. I am perfectly satisfied that the doctrine of the Westminster Standard is correct. Our Saviour Jesus Christ said, "If any man, save on account of adultery, puts away his wife";—he is not talking about grounds for separation or divorce, he is talking about adultery. If he puts away a wife for the purpose of marrying another, doing it upon any other ground than fornication, he is guilty of adultery. In Corinthians, Paul maintains that desertion, wilful and persistent, delivers from the bondage of a yoke which is no longer marriage.

R. E. PRIME, Esq., Yonkers.—Lest it should go abroad that New York has ever entertained any such notion, that there is more than one legal ground for divorce, I want to say that I have been practising law in that State for forty years, and I have never heard it announced or read it in the jurisprudence in that State, that there is any ground for divorce except adultery. We are accustomed to speak of "limited divorce." We have in New York State "separations" which are vulgarly called "limited divorces." They are not divorces but legal separation of one party from another for desertion, and particularly because of inhuman or cruel treatment, making it impossible for them to live together any longer. In New York a woman may make it so hot for a man that he cannot live with her, and the man may obtain a limited divorce, *a mensâ et thoro*, on account of inhuman treatment which he receives from his wife. There is a third act in New York State which is not either a divorce or separation, but is spoken of as such. That is the dissolution of the marriage for some reason that may have existed before marriage—physical, moral, statutory—which may have made it an invalid contract in the beginning.

Rev. J. A. M'DONALD.—When Dr. M'Clenahan mentioned the laws of New York and England, what did he include in England?

Dr. M'CLENAHAN.—I mean England alone.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,

Thursday evening, 5th October 1899, 8 p.m.

The Council met according to adjournment, and resumed its sessions—Rev. Principal CAVEN in the chair.

After devotional exercises, the Rev. Dr. LANG said: It may not be out of place that I mention to the Council that the chairman of this evening is the Rev. Dr. Caven of Toronto, the President-elect of the Alliance. Dr. Caven requires to leave Washington in the morning, and so there is an eminent fitness in his occupying this chair to-night, as in your name I bid him welcome to it. It would be painful for me, in his presence, to say what we really think of him; the brethren in Canada know what he is to them, and we know what he is to us here. He has been connected with this Alliance from its very inception, and, with one exception, that of the Glasgow Council, he has been present at every meeting. That was our loss, but we rejoice that he is with us to-night, and we have great pleasure in expecting that he will do much for our Churches yet, and I now ask the Council to unite in these congratulations by a rising vote.

The members of the Council having risen for a moment, the Rev. Principal CAVEN replied as follows:—

I am very grateful for what honor you have conferred, and feel myself quite unable and unworthy to succeed the brethren who have gone before me, but I will do my best. I have believed in this Alliance with all my heart, and anything I can do for it I will do most gladly. Perhaps it has not done as much as we might have desired, but it is now in the way and in a position for doing more. Still, it really has done much—much more than it may be generally thought to have done—indirectly, if not directly.

I know that spiritual life is the true unity, but we should seek for the external unity, that thus we may manifest the spiritual unity. By this Alliance we have been brought into relations with one another, so that we know more of each other than we did. I believe that the Churches of the Continent nestle under our wing. They expect much from it, and have a right to do so. We have not done for these as much as is needed, but we have done something, and something more may yet be done, helping brethren who are discouraged and oppressed, our strong body standing behind them in their seasons of trial. But, asks some one,—What about theology? what have we accomplished here? Allow me to say, I am not expecting quite as much in that direction as some may do. Theology is all right in its place, and it is quite right for us to take good notice of everything going on, and to observe everything of concern to men and of importance to the Church, taking stock of results, all that is instructive and profitable, but we all know that extreme care and forbearance is needful in such a matter. We must bear with sentiments

with which we may not agree, and there should be no bitterness between us in discussing all great questions.

In the great question of revealed truth, we are one,—in other questions we may differ. The Council will take its part in dealing with such, but it will not be able to do much. Its great aim is to bind together the Churches of our system, while, at the same time, we are led to look with deep interest on the Churches that are beside us. I should not be a member of this Alliance if it regarded other Churches with enmity. It has large charity and delights in fellowship with other Churches. We have had our intercourse with the Methodists, the Congregationalists, the Baptists, and I am longing to see the day when the Episcopalians, having purged themselves free from every Sacerdotal element, will see their way to take a place side by side in some great Council of the Evangelical Churches of the world.

When we think of the brethren who have passed away, those who formed this Alliance and took part in its work for so many years, one asks sorrowfully where is Dr. Blaikie; where is Professor Cairns who spoke at Philadelphia; Dr. Mitchell of St. Andrews; Dr. Chambers of New York; Dr. Schaff of New York; Dr. Hoge of Richmond? all passed away so that the ranks of our early friends are becoming depleted; but the work is the Lord's, and in His own way and time He will raise up other laborers, and carry out His sovereign purpose. Again I thank you, brethren, for the honor you have done in electing me your President till the next Council.

The Order of the Day was now called for, when the Rev. B. P. FULLERTON, D.D., St. Louis, Mo., read the following Paper on

OUR YOUNG PEOPLE'S WORK.

When Joel said, "Your young men shall see visions," he saw with prophetic clearness the coming glory of the Church, when great enterprises would be projected and sustained by her young people. For, until men see visions, they are without the highest inspiration to noble deeds, they are yet in the land of unrealities, where plans do not mature and where energy does not come. Peter saw the relation between this prophecy and that wave of inspiration and enthusiasm which swept in upon the Church at Pentecost, and declared that this was the fulfilment of Joel's saying. In the splendid movements among men at the present time, may we not also see some evidences of this same prophecy's fulfilment? For, turn where you will in the

world's great enterprises, we shall see that these vision-seers of the prophet are exerting their resistless power.

Our young people have had a vision, and been stirred by some of the emotions which dominated the life and shaped the purposes of the young man of Nazareth. They have companied with the young man Isaiah into the larger temple of the soul's visions, and have met with God face to face, and have heard Him challenging them to deeds worthy themselves and the age in which he has given them being. Our age, therefore, has not been inappropriately called "the age of the young man," for within the present century these movements of young people in behalf of young people have had their beginnings. To these vision-seers this age is tremulous with important issues and events in which it is a glory and privilege to have a part, and they are alert and eager, bravely to do their part of the work. In these movements, which are world wide, we may find a specific for that pessimism which is hard to resist while we are at work in the limited spheres in which most of us labour. The age is surcharged with hope, when we study it in this larger view. Here is capacity, which, when linked with the great God, is irresistible, for what can stand before these armies of vivacious, hopeful, and faith-filled young men and women, who are eager to go forth and do battle in the name of the Lord of Sabbath? It is, therefore, a great pleasure to me to speak at this time upon "Our Young People's Work," reviewing what has been done, and then taking a prophet's view of the days to come.

There are three great movements of the present century which we shall review; two of these are outside the organized Church, but will be briefly considered in view of their influence upon all Christian work. The first of these is the "Young Men's Christian Association,"—an organization like so many of these beneficent enterprises of the Church of our Lord, which had its beginning in crying need. It seems that God in his providence raises up a man whose eyes He opens by His Spirit upon the needs of his age, and whom He prepares that he may become the channel for the supply. Such a man was Sir George Williams, the merchant prince, the kingly gentleman, and the devout Christian. To him, as a young man, God gave a vision in 1844. He saw the young men of his day, in the crowded city, as so many sheep without a shepherd, and after prayer he went out to do work for these neglected young men, without any thought that this humble beginning would end in that splendid organization which has circled the globe with its beneficent influences, and is going forward

with the progress of the age to do even a greater work. This organization proposes the betterment of young men in their three-fold being of body, mind, and soul. It is a work of young men for young men, for all young men, and for all of young men. It intends to aid the young man in his entirety, to help him into the organized Church when he is prepared for it, but it does not presume to dictate what Church that shall be.

The organization is not confining itself to the young men in Christian lands, but, inspired with the spirit of its Master, it is turning its thought and directing its energies to the two hundred millions of young men in heathen lands; and who can tell what the result will be, when this mighty Christian force shall give itself to the evangelization of the world, when its missionaries shall go unhampered by the shackles of ecclesiasticism, to a people to whom the very existence of a denomination in a brotherhood like that of the Christian family, is a mystery, when these young men shall go, not for one denomination of Christians, but for all in their solidarity, with their souls aflame with the passion of our Lord; who shall say that the other prophecy, wherein we are told that "a nation shall be born in one day," shall not be fulfilled?

But with all this before me, and much more that might be said, it is a shame to Christ's Church that its existence ever became a necessity. There is not a single department of Christian work which is being carried on by this organization which could not and should not be done as well by the organized Christian Church, and it will be done when His Church becomes surcharged with the passion of His own great and world-embracing soul.

A little more than four years ago, on the shores of Lake Wetteren, in the Swedish castle of Vadstena, there was held a meeting which is the natural outgrowth of the Young Men's Christian Association. It was the beginning of what has been appropriately called the "World's Student Christian Federation." I speak of this latest of the organizations among our young people for the reason that it is so intimately related to the Young Men's Christian Association, both in its history, purposes, and plans. It is an association of student young men for work among young men, to bring them into closer fellowship, to make their influence more powerfully felt upon the University life of young men, and to inspire them with a desire to pursue some kind of definite Christian work. Like the Young Men's Christian Association, it is interdenominational and non-sectarian, and has as its supreme purpose the carrying of the Spirit of Christ into the student body of

the world. One of the enemies which menaces the life of the Christian Church to-day is the unchristian student. Far too many people are mastered by mere intellect, and when mind announces its discoveries, they are ready to bow down to it. It is the purpose of this movement to bring this wealth of intellect into subjection to the great King, and by the close association of all these Christian forces in colleges and universities, to make them a larger factor in the life of the nations.

This association will learn the exact moral condition of the students in all our colleges and universities, and will therefore put the Church in a better condition to grapple with the problem of university life in all lands. What can be done in a country like India, where a few intellectual men dominate the lives of millions of their fellow-beings, if this power can be brought into subjection to our Divine Lord? What will it mean when there shall go out, from year to year, thousands of cultured young men and women who are familiar with the Word of God, and have formed the habit of daily prayer, and communion with the great King? These will become the leaders in the world's great enterprises, and must of necessity impress upon all these the Spirit of Christ. These young men will become our merchants, our legislators, our rulers in commerce, politics and morals, and who can, with any degree of accuracy, predict what their influence will be in all that makes society?

The two movements which have now been reviewed have a more or less independent connection with the organized Church, and work with a freedom more or less distinct from the Church, but there is no doubt it is best to keep well within the limits of the body of our Lord.

I shall now speak of organizations of our young people which are distinctly within the organized Church, and are as directly under the control of the particular congregation as the Sabbath School. I have not been able to obtain statistics from all our Reformed Churches, and confine myself to a brief review of the work which is being done by their young people. With one thing I have been especially impressed, that so little has been made of this strong arm of our Church, apart from what has been done in the Sabbath School. A method of work has been employed by these young people, and good has been accomplished, but it has run its course, and has fallen into disuse, and some other method has taken its place. It would be an immense gain if the Church would select what is best for her young people and make that permanent, as is done in other departments of

our work. In our European Churches the Young People's Guilds have been most commonly in use, with a scattering of Young People's Societies of Christian Endeavor. These have done a great work, both in the development of young people, and the assistance they have given to the organized Church with which they are connected. This is notably true in the Church of Scotland, where there are 30,000 young men and 40,000 young women associated in these Guilds, who study the Word of God and Church literature, systematically make their offerings for Home and Foreign Missions, and are a tremendous power in all the work of the local congregation. In Canada and the United States, the Young People's Society of Christian Endeavor is by far the most common form of organized work for our young people. The Westminster League in the Presbyterian Church of the United States, and the Young People's Christian Union of the United Presbyterian Church of North America, are simply modifications of this, and are carrying forward similar work and using similar methods. Because of this, I speak at length of that organization which is represented in every nation under the sun, the Young People's Society of Christian Endeavor, in which our Reformed Churches are numerically the leaders. If it is permissible to raise the question of national boundaries, and speak of Europe, Asia, or America in a body of men whose field is the world, and whose King is the Lord, I may say, that while the two movements of which I have spoken began in other lands, this one had its birth in that land some of us are proud to call our own, and not many miles from where we are meeting now. Only last year the door was opened for this vigorous body to enter the only remaining nation where it had no representative, when Russia flung open her doors and bade it come in, and now this is, perhaps, the only young Christian body that can claim kinship with every nation under the sun.

The figures which have been recently given to the public, representing this body, are bewildering. There are now in all the world, according to these figures, 56,000 societies of these young people banded together for work, "for Christ and His Church," and in these societies there is a total membership of 3,500,000. Of this number, more than 16,000 have become members of the tenth legion, and have promised to lay by not less than ten per cent. of their annual income for charitable and religious purposes. These 3,500,000 have promised "to read their Bibles every day, to pray, and to support their own Church in every way, especially by attending all Sunday and mid-week services, unless hindered by some reason which

they can conscientiously give to their Lord and Master." In all this they profess to "trust in the Lord Jesus Christ for help, and promise Him that they will do whatever He would like to have them do." More than 16,000 of them have promised to observe the first half-hour of each day, in meditation, the study of the Word of God, and prayer, and with this preparation they will go out to business, profession, and their daily toil.

Who will dare predict what reformatations this will work in every department where these young men and women perform their daily labor? Under the guidance of their seniors, they have opened their eyes upon the moral destitution at home and abroad, and have undertaken to help to supply the people with the Word of Life. They are erecting buildings for the houseless missions, and that, too, with the distinct understanding that these mission stations shall be located and controlled by the organized boards of their respective denominations. They are also supporting missionaries in the foreign field who have been appointed and whose fields of labor have been chosen by the Boards of the Church, and the last report of the secretary of the United Society shows what has been their success in this new branch of their work. Their two cent a week plan has laid the foundation for systematic giving to the Lord's work, which is in itself a prophecy of good things for the future Church of our Lord. That fear which has found expression in some circles, that its general Conferences had in them the seeds of a too liberal spirit, has been proved groundless, for nowhere can be found a more loyal band than we find in the ranks of this organization. The universal testimony of pastors is that the members of this society are among the most trustworthy of their agencies for carrying on their work at home. They are docile, patient, active, and full of faith.

There are three features in the movement that commend it and show that it is the harbinger of good things to the cause of our Lord. In the first place, it puts special emphasis upon the study of the Word of God. This is vital in the prosperity and efficiency of the Church, and the need of it is apparent everywhere in our Church life. It is true that we have now unusual facilities for the study of the old book, and yet it is a lamentable fact that men and women are painfully ignorant of its burning truths and their application to the problems before the Church at the present time; but the pledge of this organization requires the daily reading of the Word of God, and while many, no doubt, will lightly regard this part of their pledge, many more will most sacredly keep it, and we are thus

growing, in this body, an army of vigorous young people, who will be ready to take the places now filled by others when they have gone hence, and which will be well equipped with the sword of the Spirit to do battle in the name of the Lord. If this result does not follow, then the fault will lie at the door of the Church, which is charged with the responsibility of seeing that the promise so solemnly made shall be sacredly kept. They do not propose to study those critical questions which have sundered the schools, and have been the fruitful source of heresy trials that have vexed us on this side of the waters as well as on the other, but to come to the study of the old book in its stately English with a simple and reverent spirit. Nor yet is it a study about the book, but a study of it; and if this be faithfully done, the result will be stalwart and heroic men and women for the Lord's army. This has been combined recently with the quiet hour, when these young people wait upon God in prayer and meditation, as well as in the study of His Word. This is the formation of a habit of aloneness with God—that of which there is so little now, and yet of which there is so great a need. Time is going with the rapidity of the electric current, and men are eagerly seizing every moment of it for some work yet unfinished, and which, they say, must be completed at once. It is the purpose of this feature in this organization to compel men to meditate upon God and their obligations to Him, and to form the habit of daily prayer unto Him. If this habit be formed, those who go out from such communion with God will not go to oppress their fellow-men in business nor defraud them. It is impossible for a man to go from his knees where he has been pleading with God for mercy, on account of known sins, to the practice of unmercifulness in his relations to his fellow-men. These young people will make our future husbands, wives, and parents, and they are a splendid prophecy of the future Church of our Lord.

Then, again, and lastly, one of the most hopeful signs in the discipline of this organization is its tenth legion. Commercialism has developed an intense greed for gain, and men are giving little heed to the exhortation of the apostle, "upon the first day of the week to lay by them in store as God has prospered them." Here and there are men and women who stand out of, and above, the great mass of people, and who have done and are doing something worthy of themselves and the cause in which they have such a conspicuous part, but the great mass of people must yet form the habit of a regular and systematic recognition of the Lord's right to share in their prosperity. Too many look upon what they contribute to the Lord's cause as a

gift, and not what is their duty and what is justly the Lord's part. It is the purpose of this part of the work of this organization to cultivate system here as well as in all else we do for Him. When it has wrought its work, and men and women are faithful under its discipline, then shall we hear no more of enterprises cramped for lack of funds, poorly endowed institutions of learning, and unheeded cries from our brothers in other lands for the blessings of the Word of Life. Then shall "the heathen be given to Christ for an inheritance, and the uttermost parts of the earth for a possession."

The Rev. JOHN PUGH, Cardiff, S. Wales, then read the following Paper on

MEN'S WORK IN THE CHURCH—BLASTING THE ROCKS.

Some years ago, a venerable bishop of the Church of England, walking through a street of one of our provincial towns, heard a great noise in a humble chapel. He concluded that there was something very unseemly going on, so he turned in to see what was the matter. And what was it, but a Primitive Methodist prayer meeting in full-swing! His lordship was so horrified at what he considered irreverent that he stretched out his arms in holy horror, and exclaimed—"Hush! Hush! Don't you know that when the great temple was being built at Jerusalem not a sound was heard?" With that a dear old saint cried out, "Bless your heart, sir, we are not building a temple—we are *blasting the rocks*." And there was a good deal of noise when that was done, to secure stones for the great temple of Solomon.

And the chief and great work of men in the Church is to blast the rocks, and gather material for the building up of the temple of God in the world. But it takes *men* not only of grace, but of grit and gumption to do this. A baby in a man's clothes had better stay at home than attempt this special feature of men's work in the Church of the living God. When Elijah lost his courage, he lost a fundamental element of a true reformer,—so God sent him on a forty days' holiday, until he had regained his former strength.

I have met very many nice creatures in men's clothes of ne'er-do-ill and ne'er-do-well sort, who are neither good coffee nor bad chicory; and I have been glad of women of the stamp of those brave American women who led the victorious Whisky war to stand by us, —may God give us more of such daring Deborahs: for the great enemy of the race is not going to be dislodged from his strongholds

by namby-pamby creatures, who are too nice to don the whole armour of God, and fight the forces of darkness.

I maintain that it is the chief business of men of God in great centres of population to see that their places of worship are filled with *men*, as well as women. And as sure as I maintain this, and as sure as I believe that God will hold every man here responsible for this, so sure am I it will never be done by a jelly-fish of a Presbyterian, any more than by the cleric who goes about in petticoats, and who makes unnatural grimaces.

But how are we to do this great and chief work, viz., get the *men* to Christ and to His Church? By carrying out the full programme of the Gospel as laid down by Jesus Christ in the parable of the *Great Supper*. Hitherto the Church of God has not done this, except for a short period, as in Apostolic times, or when the blood-hounds of persecution were on its track, or when the Pharisees drove the living souls out of their synagogues. What do I mean? I mean that instead of taking Christ to the famishing souls among the masses and classes of our great towns and cities, we have indulged in half empty churches, sometimes feasting, but more often grumbling that the food was not served up as it should be, to suit our delicate taste.

I am speaking that which I know by bitter experience, for I am made of the same clay as the rest of you. I had the charge of three congregations, before I was led in the Providence of God to start the Forward Movement of the Presbyterian Church of Wales.

My first two charges were in the heart of the great coal-field of South Wales, and my third at the great seaport town of Cardiff. I found the places of worship—and especially my own—in each case nearly empty, whilst the teeming thousands outside were living without God, and without hope in the world.

In my distress I cried unto God, and said: "Lord, what wilt Thou have me to do? What shall I do?" The reply was, "Do as you are told." "Lord, don't I do as I am told? Hast Thou not commanded me to preach the Gospel to every creature?" "Yes—do it!" "But, Lord, they will not come to hear me." "Ah! you do not understand your marching orders, or you are not prepared to carry them out. My orders to you are, not to preach to those who come to your church only, but to preach to *every* creature; in other words, 'Go, take my Gospel to the people. Go to the highways and hedges, and compel them to come in that my house may be filled.'" I did not relish that, for I had been to college, and it was not fashion-

able for fully-equipped ministers to preach in the streets in those days. But I swallowed my pride, and obeyed; and succeeded with one open-air meeting in doing what I had failed to do in a month, viz., fill my little church. And having spent nine years in blessed work for God at Tredegar, during which time hundreds were led from darkness into light, I accepted a call to a young but very *select* church at Pontypridd. I preached to my select few for a month. During that time, I discovered that the moral condition of the town was very low, and that the English-speaking masses of the people were, for the most part, outside of all the churches. There was nothing for it but to again take up the cross, and go forth into the highways and hedges. This was anything but pleasant for a minister of a select congregation. However, it is not for the man of God to choose his own work, and do just what he likes. It is his duty to obey, and do the right, come what may, and go who may. So I announced to my congregation, on the last Sunday of my first month's pastorate, that I purposed preaching on the "*Tumble*" on the following Saturday evening at 7 p.m. The classical name of this notorious Tumble was "*Little Hell*," owing to 17 public-houses surrounding the spot with their dire consequences. I gave a hearty invitation to my nice people to stand by me on this dreadful spot; but took care to add, "If you feel you cannot do so, don't be afraid to come here next Sunday, for I shall not say a word about it." The memorable Saturday (the first Saturday in May 1881) arrived, and my heart was in my boots. I could have prayed for rain, so that I might have some excuse for not going to preach on the dreadful spot. But it was a lovely day, so there was nothing to do but to face the music. When I arrived in the dark spot, where men often fought like dogs, there was not the shadow of a saint near.

Who occupied the spot I had purposed preaching on but a gang of twenty-four fighting men? I knew my birds at once; and, putting on a bold front, I said: "I am a new minister just come to the town, and I thought of preaching here this evening, and as there are no saints about, perhaps you will be good enough to stand by me." "Yes, sir," was the prompt reply. "Then please form a ring, lads," I said. They knew how to form a ring, and did so in a moment. I stepped inside the ring, encircled by my twenty-four newly-appointed elders, and felt sure they would make my congregation behave themselves. "Can you sing, boys?" I asked. "We can't sing hymns, sir," was the reply. "Then I'll sing, and I hope

you will join in the chorus." I then struck up the 127th hymn of Sankey's Selections :—

"Jesus, keep me near the Cross,
There a precious fountain."

Then I turned to God in prayer; and to the credit of those men, be it said, they all uncovered their heads, and closed their eyes. The power of God came down as we prayed, and my soul cried, "Victory! Victory! Hallelujah to the Lamb!"

We sang again. Then I preached my very best, for I believe my Lord would have me do so, and I know by experience that nothing else will keep a large audience of men together in the open air, and lead poor sinners to Jesus Christ. My congregation kept on increasing until it became immense. At the close, I pleaded with those who did not attend any place of worship to do so on the following day; and added, "If you don't care about going to an *ordinary* church, come to St. David's Hall, where all seats are free, and where you can sit wherever you like; you are as welcome to that hall as if you were the Prince of Wales." I felt sure there would be some change in the number, as well as in the quality of the congregation at our beautiful hall the next day. But I was not prepared for the crowding which followed that open-air meeting; for those who built the hall thought it would be large enough for ten years at least.

And their surmise would doubtless have turned out right if they had gone on the old jog-trot lines upon which they had started. But having once fallen into line with the marching orders of the Head of the Church, their beautiful hall became too small in less than ten weeks. The large church building which followed, although more than twice the size of the Lecture Hall, was soon filled.

And being convinced from past experience, as well as from God's Word, that Jesus Christ knows His own business, and that He knew it 1900 years ago, better than any ecclesiastical court of the nineteenth century, we determined to form an Advance guard for the grand old Welsh Regiment, called the Welsh Presbyterian Church. The purpose of this advance guard, consisting of men and women of grace, grit, and gumption, is to capture the advance post of the enemy in the great centres of population.

There is no branch of the Universal Church more evangelical and more loyal to Christ in most things than the Welsh Presbyterian Church. This grand old regiment, in the one great army of the living God, had done noble service in capturing our fatherland from the cruel grip of the infernal foe.

But, like many other Evangelical Churches, it had largely ceased to be evangelistic or aggressive. It was inclined to rest upon its laurels, and was in great danger of dying of respectability, forgetting that what had made us great alone could keep us so.

But when the leaders and rank and file of this grand old regiment saw our fatherland in danger from the rush of the wildest spirits from all parts of the world into the rich coalfields of South Wales, and into the great ports of Glamorgan and Monmouth, the old Welsh Regiment awoke, and shook herself from the gaudy dust of worldly respectability, and put on her old strength, and has gone forth through her advance guard—the Forward Movement—to capture one stronghold after another from the enemy.

And what the men of our poor Church have done, viz., established thirty-five new congregations and reached over 20,000 non-church goers in eight short years, the men of every Presbyterian Church on earth can do—for organized Presbyterianism is better adapted for great aggressive work than any other form of Church Government. Its weapons of truth and its organized completeness fit it for great organized attacks upon the strongholds of the enemy in our great towns and cities. And, please remember, that the great Armageddon of the Christian Church must henceforth be fought, for the most part, in great towns and cities. The time of centralization is upon us—when people are leaving the country and rushing into the towns. There, Satanic forces are concentrating their fearful strength to demoralize and damn. Bad men are waxing worse and worse with all this, and there is nothing for it but for Christian men to get better and better, and concentrate their efforts upon the stronghold of the enemy. I freely admit that we all cannot do the same work in the pioneering field of operation; but all can do something to save the perishing of our large centres of population. Some years ago four boys—brothers—were walking along the banks of a deep river in full flood. The second boy lost his footing, and fell into the strong flowing current. The eldest boy threw off his coat, and jumped after him. After a desperate effort, with the help of the third boy and the cheering of the fourth, he was rescued from the certain death which threatened him. On arriving home they told their father of the event. But they were so excited that there did not seem any head or tail to their wild talk. The father was a wise as well as a kind man, so he said, “Now, stop. I want to hear the truth of this;” and, turning to the eldest boy, he said: “What did you do to save your brother?” “Oh, father, I was greatly frightened,

and scarcely knew what to do, but I could not bear to see my brother drown, so I took off my coat and jumped in, and was just in time to catch him before he sank. I nearly lost my life." "Well done," said his father. "I am proud of you, my son." Turning to the third boy, he said, "What did you do to save your brother?" "Oh, father," said he, "you know I cannot swim, but I stretched myself over the bank so far as I could, and gave my hand to my brother." "Well done! well done!" said the father. "I am as pleased with what you did as with what your eldest brother did." Then, turning to his little six-year old son, he said, "What did you do, Willie, to save your brother?" "Oh, dad," he said, "I clapped my hands as much as ever I could to cheer my brother on!" "Well done! well done!" said the father. "I am as proud of what you have done, Willie, as of what your brothers did." So with us. Some of us are called upon, in the providence of God, to plunge after the perishing of our great towns, who are being carried away as by a flood to everlasting destruction. Others are only able to give a helping hand, while others can only cheer the rescuers with their smiles and tears. But let all do their best to carry out the one great mission of the Church to the world, and they will get the "*Well done*" by-and-by. It is not *much done*; but "*well done*." We want all here to receive the "*Well done*" from the lips of Him who despised the shame and who endured the cross for a world of sinners lost. In the name of our Divine Redeemer and of our martyred fathers; in the name of the brave souls who kept the torch of Gospel truth burning through the dark ages amid the valleys of the snow-clad Alps; in the name of the heroes of the Protestant Reformation, and of the grand old Covenanters of Scotland, who died for the Crown rights of the Lord Jesus Christ; in the name of the Pilgrim Fathers, who laid the foundation of this great Republic on the Rock of God's eternal truth; and in the name of the self-sacrificing men and women gone forth into the dark places of the earth—"Be of good courage, and let us behave ourselves valiantly for our people and for the cities" of our respective lands which God has entrusted to us to win for His Son. This we can, and will do, if we are loyal to our King, and are kept but for the Master's use. But we shall never do it, unless we are clean men, and filled with the Holy Ghost. The Lord often makes use of a crooked stick, but never of a dirty stick. Alas! that any of us should impair ourselves for this grandest of all work through any fault of our own.

A youth at one of the large ironworks at Sheffield was some time

ago accidentally thrown on a red-hot armour plate. When he was rolled off by his fellow-workmen, it was doubtful whether he would live, as all one side of him was burnt to the bone. His work-mates cried out, "Send for the doctor," but the poor suffering youth cried: "Never mind sending for the doctor; is there any one here who can tell me how to get saved? My soul has been neglected, and I am dying without God. Who can help me?" Although there were three hundred men around him, there was no one who could tell him the way of salvation. After twenty minutes of fearful agony, he died as he had lived. One man who saw this accident, and heard the cries of the dying youth, was a wretched back-slider, and when he was asked how he felt about the matter, he said, "I have heard the cries ever since, and wished I could have stooped down, and pointed him to Jesus, but my life closed my lips."

Does your life tell poor sinners that you are saved, or does it close your lips when those around you hear you talk, and witness your actions? "Be ye clean that bear the vessels of the Lord."

After this, the Rev. JOHN STEEL, D.D., Glasgow, read the following Paper on

THE EDICT OF NANTES.

In the British Museum there is to be seen a copy of the medal struck by Pope Gregory XIII. in commemoration of the terrible episode of St. Bartholomew's day. On the one side there is the head of the Pope, and on the other an angel with a cross in one hand and a sword in the other, pursuing and slaying a band of heretics. Around the representation are inscribed the words, *Ugonottorum Strages* 1572, massacre of the Huguenots. It is a brief epitome of the bloody drama that was acted in the streets of Paris, and which was played over again in half the towns and villages of France. Of those that fell in the massacre, even a Roman Catholic Bishop gives the number at one hundred thousand.

While the streets of Paris were still red with blood, the clergy appeared in jubilant procession. It was the only thing that broke the dead silence that fell upon the city as if it mourned for its own misdeeds. But, if the people began to reflect that it was their fellow-citizens whom they had slain, there was no regret in the hearts of the Cardinals and other ecclesiastics who had helped to carry out the massacre. They, too, struck a medal with the inscription—"Piety has awakened justice."

Such boastings, however, have been heard before 1572.

Like the rose of Jericho, which, when withered by the scorching heats, rolls up its leaves in the form of a ball, suffers itself to be drawn from the earth, and borne by the passing breezes often to a great distance till meeting with a moist and congenial soil its roots strike down, its leaves expand, and it flowers again with rose-like blooms; so it has been with the Christian religion. The scorching sun of persecution has often withered and well-nigh destroyed its life, but it is still vital with the power of truth, and finding honest and good hearts which, like prepared soil, receives the truth in the love of it, again it takes root and grows and spreads and unfolds itself in all its beauty. Catherine de Medici, niece of the Pope, the main instigator of St. Bartholomew, had a nature fierce and insatiable as that of a panther. An Italian of the House of Valois, she had tasted French blood a few years before, when, in connection with her marriage with Henry II., four heretics had been put to death. She hated Calvinism, and from the first sought to place her foot upon its neck. Her nature knew not the weakness of mercy, and, had she got her way, the Inquisition with all its horrors would have been set up in France. What she had at heart in common with Philip II. of Spain, who, through Alva and his other Generals, was carrying out his dreadful policy in the Low Countries, was the stamping out of the Reformation of Religion, or, as they regarded it, the extirpation of heresy.

Philip was a bigot of sullen temperament and acrid gloom, of whom it was said that the first and only time he laughed in his life was when he heard the news of the Bartholomew massacre. He seemed to regard it as an evidence that Catherine and her son Charles IX. meant to adopt his methods and terrify the people into an adoption of the Roman Catholic faith, and that France was in no further danger of following England into schism.

Catherine de Medici's evil influence was paramount. Clear, cold, and calculating, this bold bad woman could bide her time and leave no art unused, no means untried, to carry out her schemes. The mother who could deliberately debase the morals and debauch the mind of her son in order to retain power in her own hands was one of the worst of women.

A last resort, and one of milder nature though of still more baneful influence, was a prospect of marriage between her daughter Margaret, the king's sister, and Henry of Navarre, the leader of the Huguenots.

It was a bold scheme which, though distrusted by the Protestants, seemed to offer a solution of the political problem, and give a hope of reconciliation between the two religious parties whose fratricidal strife had desolated the land.

There was an unexpected difficulty at the Vatican. The Pope refused his assent to a marriage according to the rites of the Roman Catholic Church. Catherine, who never paused or hesitated in carrying out her schemes, got over this difficulty, as Vauvilliers tells us, by causing a dispensation to be forged in name of the Pope.

The marriage was celebrated with great pomp in the Church of Notre Dame, but on the fourth day of the rejoicings, the plot of St. Bartholomew was carried out with all its perfidy and cruelty. It is one of the blackest pages in history, and shows the fierce and relentless nature of the infamously famous woman, the Italian Jezebel who inspired it.

It was a complication of the political problem that Henry of Navarre should have such a mother-in-law, and that, under terror of assassination, he and the Prince of Condé should espouse the Roman Catholic faith. But Henry escaped from the Court where he had been a virtual prisoner, and again adopted the Protestant religion. His banner was unfurled, and men who had been in hiding since black Bartholomew's day, again banded themselves together for their country and their God.

The Holy League was formed to crush the Huguenots, but greater was He who was for them than all that were against them; and when Henry III., the last of Catherine's three sons who had ruled France as mere puppets in the iron hand of their mother, had passed away, Henry of Navarre, as Henry IV., ascended the throne, and brighter days seemed in store for the adherents of the reformed religion.

Henry, who was more a patriot than a Christian, had again become a Roman Catholic that he might be of the same religion as the majority of his subjects, and peace be secured throughout the land. He held the balance between the contending parties with firm and even hand, and one of the greatest acts of his reign was the promulgation of the celebrated Edict of Nantes in 1598. It was a wise act of toleration which, if its obligations had been regarded in after years, would have made France a different realm from what it is. Meanwhile it was a halcyon time to the Huguenots, as it gave them the liberty which had been long denied them of worshipping publicly in their churches; the political and

social disabilities under which they lay were removed ; eligibility for public office and employment was restored ; their children had access to the schools and universities which had been closed against them, and, as a guarantee of good faith, certain fortified towns were made over to them as places of refuge, like La Rochelle and other cities which figure so much in the history of the time. The act was an attempt to establish a *modus vivendi* in turbulent times, and to protect men in their liberty as they sought to worship God according to their conscience. But freedom of worship was the unpardonable sin in the eyes of Rome, and the King who dared to grant it could never be forgiven. If Henry thought he could be first a patriot, and then a Roman Catholic, he was mistaken. The Edict of Nantes was revenged when, twelve years after its promulgation, Henry fell under the weapon of a pupil of the Jesuits, a lay brother of the monastery of St. Bernard. Louis XIII. succeeded to the throne, and while edicts of toleration were issued, persecution again began its dreadful work. Cardinal Richelieu's star was now in the ascendant. He got supreme power into his hands, and one of the main objects of his ambition was the annihilation of the Protestants as a political party. His aim was fulfilled, as the Huguenots, after successive defeats, were unable longer to bring an army into the field.

As a political force, they ceased to exist. Richelieu was satisfied, and his policy, which allowed freedom of worship, was carried on to the next reign, that of Louis XIV., called Louis the Magnificent. As long as the great Minister Colbert lived, the Huguenots enjoyed religious liberty, and their trades and industries were a means of enriching the nation which was impoverished by the successive wars of the King as well as by his extravagance and spendthrift schemes. Louis, who was nothing if he was not absolute, became more and more despotic. Hitherto he had allowed liberty of conscience ; now all must adopt the religion of the King. At the point of the sword he sought to enforce conformity, and the persecutions and dragonnades of the period led to some of the most revolting and atrocious deeds of history. At length, in his religious zeal he revoked the Edict of Nantes in 1685.

The joy of Rome knew no bounds, and again medals were struck to commemorate the extinction of Protestantism in France. The military were let loose on defenceless men and women. Every cruelty was perpetrated, every wile was exerted, but the Huguenots would neither be forced nor cajoled into the adoption of the Roman Catholic religion. The revocation of the Edict, and all that followed

it; the fines, imprisonments, tortures; the life-long banishment to the galleys; the demolition of Huguenot Churches and expulsion from the country of Huguenot pastors, convinced the Protestants that, if they were to worship God according to their conscience, it could not be in their native land. France had no room for them, and the only thing open to them was flight. The frontiers were guarded, and escape became a difficult and dangerous thing. They braved the risks, and often with a mere fragment of their goods—sometimes only with their Bibles—did they cross the boundary, and find an asylum in other lands.

These men and women took with them religion, and virtue, and courage, and industry, and domestic life. Fugitives from their native land they took with them its very life blood, enriching and strengthening the lands into which they fled. The Northern Provinces of Germany, the Low Countries, Switzerland, England, all received great numbers of refugees who helped to build up the nationalities among which they had found a home. America, from the first, has been a refuge of those who sought civil and religious freedom. When in Great Britain and on the Continent of Europe, the struggle was waged between popular right and tyrannical government, between religious liberty and ecclesiastical despotism, men turned their eyes in wistful longing across the sea. The oppressed of all lands saw a star of hope rise on the Western Sky. They followed that star, and, taking with them their religion and the principles for which they had suffered, they had much to do in moulding the form of government and the free institutions of the United States.

Of the refugees who found a home in America, few were more influential among the shaping forces of the great Republic than the Huguenots. Many of them were men of ability, of education, and of courage, which had proved and perfected itself through suffering. Settlements were formed in the State of New York, in Massachusetts, in Maryland, in Virginia, and in South Carolina. The influence of these settlers was in greater proportion than their numbers. These men had a history behind them, and a future before them; and as the late Dr. Hoge of Richmond, himself of Huguenot descent, reminded us in words of great eloquence at the Council in Glasgow three years ago, it was "A Huguenot who drew up the articles of Capitulation at York Town; a Huguenot who signed the Treaty of Paris; a Huguenot who, as President of Congress, affixed the official Seal to the Declaration of American Independence."

France was brought to the verge of ruin by the withdrawal of so

many of her best and bravest sons. The Protestants supplied the great middle and artizan classes which give stability and strength to a nation ; and if Britain, and Germany, and the United States are great commercial nations that send their civilization to the ends of the earth, not a little of their prosperity is due to the rich Huguenot blood which was infused into the peoples of these nations.

In bringing this sketch to a close, we see that French Protestantism has been subjected to the fiercest persecution, and that successive Kings for two centuries and a half sought to crush it out of existence. France was kept under a perpetual St. Bartholomew, and the blood runs cold as we read the harrowing details of the sufferings and trials of the Huguenots. The records of patience and courage under persecution are amongst the grandest and most heroic in history. No stancher race has ever suffered for the rights of conscience. Strong men and gentle women counted not their lives dear as they contended for religious freedom. At first sight it seemed as if Louis the Grand had prevailed, as if this right arm of the Papacy had destroyed the Reformed Religion, and as if he were justified in having another medal struck to commemorate the event.

French Protestantism lived on in spite of all that Kings and Popes could do ; and though it was now entirely without leaders such as Henry of Navarre, and Coligny, and Condé to lead them to the battle, and without social strength, since the landed proprietors, the manufacturers, and the best of the artizans had to seek an asylum in other lands, yet, in the hearts of the common people, there burned the hidden flame of religion. The small farmers, the laboring classes, and others too poor to emigrate, maintained their Protestantism and their Presbyterianism in what has been called the underground Church, or the Church of the Desert, and worshipped God in spite of the dragoons of Louvois and Baville, even as the "hill-men" of Scotland held their Conventicles, notwithstanding the troopers of Claverhouse and Dalziel.

The Camisards, or the Protestant peasantry of the Cevennes, are the French counterpart of the Scottish Covenanters who, on hillside and bleak moorland, worshipped God with the Bible in one hand and the arquebus in the other.

Like the Covenanter, the Camisard was a grave, hard-featured man. Each lived in stern times, and had to set his face like a flint. But it is through their contendings that we have received those spiritual liberties which we, in softer times, must take heed to transmit to those who come after us, undiminished and unimpaired.

The Papacy is the foe of liberty, and if the peoples of the Continent of Europe are beginning to realize that it is hostile to freedom and to progress, we in Great Britain and America must take care lest it lay its dead hand upon the springs of individual liberty and of national life. The spirit of Rome is the same to-day as when Catherine de Medici and Louis XIV. sought to annihilate Protestantism in France, and Charles and Philip set up the Inquisition with its horrors in the Low Countries and in Spain.

What will save us is the keen sense of religious liberty which inspired the Huguenots of France, the Covenanters of Scotland, and the Puritans of England, and that democratic element which they carried with them into the communities which they founded, and which rules and pervades our Presbyterian system. The heart of the people is true, and you in America and we in Britain have a sound Huguenot element, which, influenced by the Gospel that called it into being and made it a living force, will be strength in the day of storm. A healthy Protestant public sentiment cannot be ignored. The people, when taken in detail, may be insignificant; they may be as the grains of sand that are small and minute, but which, when taken in combination, are as the sand-built shore which shuts out and restrains the billows of the mighty ocean.

EIGHTH DAY.

NEW YORK AVENUE PRESBYTERIAN CHURCH,
WASHINGTON, D.C.,
Friday, 6th October 1889, 10 a.m.

The Council met according to adjournment, and resumed its sessions—Rev. SAMUEL A. KING, D.D., Waco, Texas, in the chair.

After devotional exercises, the Minutes of the three meetings of yesterday were read and approved.

Rev. Dr. KERR, from the Committee on Business, reported as follows:—

1. Your Committee recommend that the name of Dr. Roberts, the American Secretary of the Alliance, be added to the Committee on proposed work in Portugal.

2. That the Committee of the Western Section, known as its Committee on co-operation in Home Mission Work, be made a standing committee of the Alliance, under the name of the "Committee on Home Mission Work," and that reports be presented to next Council from each Section of the Executive Commission.

3. That the Rev. G. W. Chamberlain, D.D., be allowed fifteen minutes at this morning's session to speak on the work in Brazil.

4. That, in reference to the resolution submitted to the Council on Mormonism, in view of the fact that the Church Courts of the Western Section generally, have already expressed themselves on this subject, that this Council deems it unnecessary to take any further action at this time.

5. That the motion on Education, presented by General Eaton, be adopted (see p. 304).

6. That the following be appointed as Speakers for the Farewell meeting this evening:—Rev. J. Marshall Lang, D.D.; Rev. D. D. Bannerman, D.D.; Rev. Thomas Young; Judge George Watson; Rev. Dr. Sample; Rev. Professor Scrimger, D.D.; Rev. Robert Kerr, D.D.; Rev. Byron Sunderland, D.D.; Rev. Wallace Radcliffe, D.D.; and that each speaker be limited to ten minutes.

7. That, in reference to the resolution on Divorce proposed by Rev. Dr. Cort, your Committee recommend its adoption as follows:—This Council views with alarm the great number of divorces granted by civil courts in several countries, on unscriptural grounds, and declares that it is an evil that threatens the very foundations of society.

Marriage is a holy relationship, and is not to be dissolved except on grounds laid down in Holy Scripture. We desire, therefore, to utter our earnest protest

against the great evil of unscriptural divorce, and to urge all Christians to do their utmost to maintain the integrity of the marriage relation as a divine institution, ordained of God from the foundation of the world.

8. Your Committee further recommends that the Council now appoint the following to be members of the Executive Commission and of its several Committees for the next five years, each Section selecting its own officers :—

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IV. COMMITTEE ON THE HISTORY AND WORK OF THE PRESBYTERIAN AND REFORMED CHURCHES.

EASTERN SECTION.

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Rev. Professor Hamill, D.D., Belfast.	Rev. A. H. Drysdale, Morpeth.
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V. COMMITTEE ON HOME MISSION WORK.

EASTERN SECTION.

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Rev. Alexander Lee, Edinburgh.	Rev. Professor Paterson, D.D., Edinburgh.
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Rev. J. A. Peters, D.D., Tiffin, Ohio.	

(All Committees having power to add to their number.)

The several recommendations of the Committee were put to the Council and on motion adopted.

Rev. Dr. SAMPLE now offered a resolution on the subject of Intemperance, which was accepted and referred to the Business Committee.

Rev. Dr. GOOD offered a resolution in reference to the New Hebrides Islands, which, after some explanatory remarks from Rev. Dr. Paton, was referred to the Business Committee.

The Order of the Day being called, Rev. Dr. ROBERTS read the following Paper on

HISTORY AND WORK OF THE ALLIANCE FOR THE FIRST QUARTER CENTURY IN ITS WESTERN OR AMERICAN DIVISION.

In presenting to the Council a brief conspectus of the History and Work of the Alliance in its Western and American division. during the first quarter century, it will be impossible to avoid some reference to the history and work of the organization as a whole. Peculiarly is this the case with the origin of the movement which resulted in the Alliance. A little after the middle of this century, influential Presbyterians in Great Britain and the United States began to suggest a general organization which should include the Reformed Churches wherever found and of whatever name. Chief among the leaders in the United States was James M'Cosh, President of Princeton College, a man Scotch by birth, but American by choice,

and with whom were associated such men as Drs. Blaikie and Duff in Scotland ; Hall, Prime, and Schaff in the U.S.A. Dr. M'Cosh had suggested the gathering of a general Presbyterian Council in Ireland and Scotland before his advent in America in 1868, but the efficacious presentation of the scheme was made in a sermon delivered by him in 1870, before the General Assembly of the Presbyterian Church in the U.S.A., at Philadelphia, Pa. That Assembly was the first Assembly of the Reunited Old and New School branches of that Church, and the thought of the discourse of the Princeton President was seed which fell into prepared good ground. It was at this Assembly that Dr. Blaikie, who was delegate to it from the Free Church of Scotland, first became, according to his own testimony, fully imbued with the desirability of the establishment of the Alliance, in which he was, under the blessing of God, so potential and beneficial a power for twenty-five years.

Action by ecclesiastical bodies, in harmony with Dr. M'Cosh's and Dr. Blaikie's desires, was taken by ecclesiastical bodies on both sides of the Atlantic. In America, the General Assembly of the Presbyterian Church in the U.S.A., appointed a Committee, with Dr. Howard Crosby as Chairman, "to correspond with sister Churches, with the view of bringing about an ecumenical council." As a result of the correspondence thus initiated, a meeting of ministers and laymen was held in New York, attended by about 150 persons, and the gathering appointed a Committee, consisting of the representatives of ten Presbyterian and Reformed Churches, to carry forward the movement, with Rev. Dr. M'Cosh as Chairman. The latter visited Great Britain, conferred with the Committees acting in that land, and, as a result, preliminary meetings were held in 1874 both in Edinburgh and New York. At the New York meeting Dr. Hall presided, and at Edinburgh, Dr. Duff. Both meetings made provision for a preliminary meeting for the purpose of making arrangements for the assembling of a General Council, which meeting was held at London, England, July 21, 1875, and consisted of regularly appointed delegates from twenty-one national and denominational churches. The presiding officer was Dr. M'Cosh, with Professor Blaikie and the Rev. Geo. D. Mathews, D.D., as secretaries. Such were some of the preliminary movements which led to the organization of this world-wide Alliance.

Three of the seven Councils have been held upon American shores : Philadelphia, 1880 ; Toronto, 1892 ; and last, but not least, Washington, 1899. All the Councils, whether held in Europe or

America, have been cordially sustained by the American Churches, who, as a rule, sent full delegations thereto, entered earnestly into all the deliberations, and actively supported conclusions reached. If here and there a voice has been heard in detraction, it has been in verity as "a voice crying in the wilderness." Further, the Councils of the Alliance in all these past years have been weightier, because their lack of legislative authority gave their decisions, force, and influence only through the approval of those to whom they were addressed. In the United States, let it be emphasized, authority by itself counts for little in religion, unless it is based upon good sense and is sustained by the mature judgment of Christian ministers and laymen. And, from both viewpoints, the history of the past quarter century proves that the Alliance had the hearty support of the great majority of American Presbyterians.

Prior to 1884, the Executive Commission had no existence, and the work of the Alliance was carried on by Committees. At the Belfast Council, the Commission was established and the Western or American Section came into being. That Section has sought earnestly and diligently to accomplish its work as an important part of the Alliance. I single out two or three items of its work.

1. *The Work in Foreign Missions.*—There can be no question that much has been done by the Alliance for the increase of the missionary spirit and for the concentration of missionary energy upon the American continent. Both the Executive Commission and the Council have co-operated in the production of a deeper sympathy between the Churches and all their evangelistic enterprises in foreign lands. One of the notable results has been the conferences for consultation, with a view to better work on the part of the Mission Boards of many denominations, which was originated at Toronto, and which has culminated in the appointment of an ecumenical conference of Missions in New York City in April 1900. That great gathering is a direct result of the work of the Foreign Mission Committee of the Section. Further, the Churches have learned the important lesson that it is possible to unite in Mission work while remaining separate at home.

2. Another feature of the work of the Alliance is the bringing of Churches into such relations, each with the other, that where the times are ripe, *union* may be brought about between separate denominations. But one actual union of separate denominations has taken place within the sphere of the Western Section during the period under consideration. The missionaries and judicatories in Brazil, connected with the General Assembly of the Presbyterian Church in

the U.S.A., and the General Assembly of the Presbyterian Church in the U.S., were organized in 1888, with the utmost cordiality into the Synod of the Presbyterian Church in Brazil. This Church has made steady progress, and has a bright future. What unions may be brought forward in the years to come, it would not be wise to attempt to prophesy, but assuredly this Alliance is a potent power for the creation of the conditions which make union possible where it is wise. It is necessary, however, to remember that there are two kinds of union which may be achieved,—the union of absorption and the union of federation. The Presbyterian principle is the federative one, and some persons question whether in the U.S.A. any other form of union will prove acceptable than one in harmony with it. Much was said yesterday by one of the speakers of the word “*united*,” in connection with the word “*States*,” as explanatory of the power of the American Republic. All that was said was true, grandly true, and deeply appreciated by American Presbyterians. But the word “*States*” is to be emphasized in relation to the Republic as well as the word “*United*.” The American Union is a Federal Union, which, though in a strong sense organic, yet admits of full self-government for the States in all local matters. It is diverse as the billows, yet one as the sea. And not a few American Presbyterians have labored earnestly during the past quarter century for a Federal Union of our Churches. The movement begun to that end is at present unfortunately in suspense, but it had its source in the influence of this Alliance, and may at an early date be revived. Nothing, in my humble opinion, would be more fruitful of good to the cause of Christ than a Federation of the Presbyterian and Reformed Churches in the U.S.A.

Work on the European Continent.—The relations between the Western Section and certain of the Reformed Churches of Europe appear to Americans to be of an intimate and sentimental nature. This arises from the fact that two of the American churches—the Dutch Reformed and the German Reformed—are composed largely of the descendants of Hollanders and Germans, and hold the symbols professed by the Churches of the fatherlands. Led by sympathies, born of heredity, the Western Section has endeavored earnestly to foster and strengthen the weaker churches in Europe, notably the Bohemian and Waldensian churches, and to increase the spirit of fraternity in its relations with the stronger churches. The Churches of the Continent, as a result, have a more hopeful outlook towards the future than would have been otherwise possible. They received not

so much money as that greatest of all aids to revival and success, true Christian sympathy. Two men may be named as leaders in this part of the work of the Western Section—the late Rev. William P. Breed, D.D., and the late Rev. William C. Cattell, D.D., of Philadelphia, Pa., who were untiring and generous friends of the European Churches. It is to be hoped that the Western Section will give increasing attention to the European churches, and employ its natural influence to bind them closer to the Alliance and build them up into power. Europe's one great need is a revival of Calvinism in its relations both to individual conscience and the conduct of public affairs.

Yet another sphere of labor on the part of the American Section of the Alliance has been its effort to secure *Co-operation* among the Churches in their *Home Mission Work*. This effort began in 1895, and has resulted in giving official sanction to the practical co-operation of the larger American Churches in the great work of evangelizing the destitute and the new sections of the two great lands of Canada and the United States. This was done by the adoption of a Plan of Co-operation. It is desirable to emphasize certain facts in this connection, viz., first, that the Section found the relations of the different agencies of the churches to be positively fraternal and harmonious; second, that cordial support was given by these agencies in securing the acceptance of the Plan of Co-operation; third, that there was found to be no substantial waste of men or money in denominational rivalry; and fourth, that more men and larger resources have been employed in Home Mission effort than could have come from any one great organization. Ecclesiastical division has been used by God to secure the more rapid evangelization of America. The Section hopes to give further attention to this work of Co-operation, believing that there is in it a practical force making for the welfare and unity of the Churches.

In closing this brief Paper I desire, for one thing, to express the gratitude felt in all hearts for the devotion to the cause of the Alliance of the many able and honored men who have entered into their heavenly reward since the beginning of our work. I also give expression to our cordial esteem for those who have been associated with the Alliance from the first, and who are still with us, in particular to the veteran General Secretary, Dr. Mathews. Further, I draw attention to the fact that the Churches in America are in sympathy each with the other as never before. They stand shoulder to shoulder in their common work for Christ and for their countries.

With the other Churches of the Alliance, they were privileged to begin that movement towards concentration of forces which is one of the marked signs of the tendencies of the times. Episcopalian, Methodist, Congregationalist, have all learned from the example of the Reformed Churches the value of unity in counsel and effort, and have followed in our footsteps. May it be true that the work of our Churches in this respect may be used of God for the hastening of the time when the Federation of Christian Churches all over the world shall aid in ushering in the glad day, when the war drum shall throb no longer, and when all battle flags shall be furled, in federation of the world and the parliament of man.

To hasten this auspicious time, let us add to prayer faithful work in the lines ordained of God. Let us be true to the history of the past by being true to ourselves. God has given our Churches a distinct character and a definite work. That work can be best accomplished by being true to our character. They serve Christ best who serve devotedly the Churches of which they are a part.

The Rev. Dr. CHAMBERLAIN, Brazil, by appointment of the Council, addressing it on Mission Work in that country, said: You have by action of this body received into the Alliance the Synod of Brazil. Unless there has been some action specifically taken to the contrary, the Synod of Brazil comes under the Eastern Section.

Dr. MATHEWS.—That action has been taken; Brazil is assigned to the Western Section.

Dr. CHAMBERLAIN.—I only wanted to know to which section I belonged. Now, I want to describe the baby that you have taken into your hands. You have enlarged your borders by four thousand miles of sea coast on the Atlantic, by a territory equal to the whole of the United States, with the exception of Alaska; by a population of eighteen millions, consisting of Europeans, white men, descendants of Portuguese and other nations; Africans—native Africans—as well as their descendants, because we have a good many Africans in Brazil who speak their native lingo, and who were brought into Brazil after the Aberdeen Law which made it criminal to introduce slaves into that country, and who yet maintain their relations with their tribes in Africa. Among these are a Mohammedan tribe, who read Arabic, and to whom their ex-slaves do solemn obeisance whenever they meet in the street. One of the priests of the tribe, who was passing the store of the Bible Society, saw a Bible in the window. He came in and asked for the Holy Book. The Arabic Bible was given to him.

He said, No ; the Holy Book, the Koran. The agent endeavored to induce him to buy a Bible, but he refused. A few days afterwards, however, he returned and asked how many copies the agent had. The agent told him twelve, and he bought them all to take with him on his return to Africa, so I stated to a gentleman the other day that the Bibles which were printed on the Beirut Printing Press, coming to Brazil through London, had crossed over to Africa. I mention this to show that you have taken into your hands a Church that has immediate and constant contact with Africa. We have also the descendants of Indians, and these three races have mingled their blood.

Now the moral condition. I am persuaded, and I find many of my brethren are, that the R.C. Church in the U.S.A. is different from what it is in Brazil. Yes and no. It is different, as a ship's course is different when it has to go against head winds and when it has fair wind, and that is the sole difference. It is beating against head wind in my own Brazil, and it takes a course exactly opposite the straight course which leads us to our port. But the Romish Church means the same thing here as she means in South America. And she will stretch every nerve and strain every bit of courage which she has to reach that port. In her management she will deceive the very elect, as she has deceived—and has deceived them in this city—for some pastors of Presbyterian churches are afraid to invite any missionary sent to Roman Catholic countries to speak in their pulpit. I do not know whether that is not true of some of them in some other cities.

What is the condition in the United States and Brazil, after three or four centuries of absolute control on the part of the Romish Church? When, on one occasion, the Emperor visited one of our schools in Bahia, he expressed himself as satisfied with that school. Said he, "It is the best you have shown me, both in material and conscientious teaching. But there is one exception—it is a school of propaganda." That was reported to me. I took occasion to visit the Emperor, taking with me the child's Catechism and the Shorter Catechism, and stated to him that his remarks had been reported to me. I read to him the question,—what doctrine we taught, which is responded to by "the Gospel only," that his mind might be entirely informed as to our teaching. He accepted the Catechism. "I know, I know ; it is Protestant. The school was opened to succor its own children. I like it very much. Eliminate the religious teaching, and you can count on our protection." I said

to him, "Your Majesty, that is the religion that Jesus Christ taught his Apostles. We are proud of it. We are scrupulous not to teach anything but what is in the Gospel." Said he, "Leave that to the Church." "But, your Majesty, it has been left to the Church for years and years, and not only do the children know nothing of the Bible, but your senators are equally ignorant."

What is the effect of this ignorance, when the moral laws of the Word of God are unknown? Like priests, like people. I have known priests, I have found people, who never had any opportunity to read any part of the Bible until they got Bibles from the American and Foreign Missionaries. Immorality! If there was any immorality in Sodom which provoked the fires from heaven, we have it as profound, and sanctioned by the Roman Church. The vicar of a place which I have visited was the director of an asylum for orphans, and what a sad history he has left in that place. Has his ecclesiastical head been removed? No; he has just gone from one Archbishopric to another and continued his priesthood there.

Well, we are asked about our work. Forty years ago your first missionary left these shores and landed in Rio de Janeiro. When I read the 95th Psalm, I think it is applicable to the Presbyterian churches. "Forty years was I grieved with this generation." Presbyterians are reported to have said that the land is flowing with milk and honey, that it is already a land in which at least the doctrines of the Cross are somewhat known. Yes, but Jesus Christ said, if the light that is in you be darkness, how great is that darkness? The priests claim that they know all, and that they have covered the land with the light of the Gospel—yes, as effectively as it is covered in the centre of Africa! For why has the Romish Church not reformed even the morals of these people?

Please note that you have here a resolution, No. 5, to send deputations to the foreign and colonial missions. I am going to ask that a deputation attend our next meeting of the Synod. I have here one of the evidences of growth in the Minutes of the last session of the Synod, which I will leave with the moderator. I am going to ask this Council to send a deputation to be present at our next meeting in the year 1900. We mean to grow by the grace of God and help of our brethren.

Rev. HOWARD DUFFIELD, D.D., New York City, now addressed the Council on

CHRISTIAN PROGRESS DURING THE NINETEENTH CENTURY.

The key note of the Nineteenth Century was sounded by Tennyson when he said :—

“ The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

Whatever may have been the length of the creative days, the last one hundred years has witnessed a practical re-creation of the world. By mechanical invention, by commercial development, by romantic and heroic exploration, by daring and scientific investigation, the earth has become a new planet, and the conditions of earth-life are largely transformed.

Change is one thing. Progress is quite another. There are vast areas in this mortal life of ours which cannot be uplifted by mechanic device, or enriched by mercantile success, or illumined by intellectual light. Mechanism is not the finest exponent of manhood. The wares of the market-place are not accurate measures of the worth of character. An electric spark kindles no spiritual force. Locomotive engines do not carry the soul any nearer to the goal of its being. Mere change may be simply effervescence instead of progress.

The only sure index of an advancing civilization is the extent to which it is pervaded by the influence of Christianity. Christless development is decadence. Anti-Christian development is dissolution. The Arts and Sciences, a liberal culture and a wide-reaching philanthropy, may all co-exist with a waning civilization. Many a nation has towered to its fall garlanded with all the superb graces of a merely human development. Christianity is the only herald of a true progress. Christianity alone blazes the pathway of beneficent change. The one fulcrum point which provides a leverage for the uplift of the world is Calvary. The one central and sovereign impulse which imparts an onward momentum to humanity is the personal influence of Jesus. “O, Son of man,” exclaims a clear-eyed thinker, “Thou hast been before us. Thou hast outrun our philanthropies. Thou hast anticipated our benevolences. Thou hast modelled our infirmaries. Thou hast sketched our asylums. Thou hast asserted the sacredness of infant life. Thou hast given a hand to the climbing steps of woman. Thou hast outstripped both Peter

and John in the race to the ancient sepulchres of humanity. At the end of our progress we have met Thee."

We are to inquire along what lines this tidal impulse has been moving during the century which is just closing.

I. Christian Progress in the Nineteenth Century has moved along the line of Missionary Activity.

Henry Drummond, with his customary acuteness, has somewhere said: "Next to love for the chief of sinners, the most touching thing about the religion of Christ is its amazing trust in the least of saints. Here is the mightiest enterprise ever launched upon this earth, mightier than creation, because it is re-creation, and the carrying it out is left, so to speak, to haphazard, to individual loyalty, to free enthusiasms, to uncoerced activities, to an uncompelled response to the pressures of God's Spirit." The significant commentary upon this striking statement is the fact that it has required eighteen centuries for the Church to arrive at the true exegesis of our Lord's command, "Go ye into all the world and preach the Gospel to every creature." The missionary adventure is a child of the century. Living men saw it in its cradle. The dew of youth is still on its brow. Standing at the gateway of the Nineteenth Century, the Church did, in very truth, "face a frowning world." It was the heyday of a boastful infidelity. The horizon was blazing with the camp fires of her enemies. The air rang with predictions of the speedy disappearance of Christianity from the earth. In that day Thomas Paine, who, as one has truly said, resembled "a mouse nibbling at the plumage of an archangel," was picking flaws in the Holy Scriptures and heralded the dawn of the Age of Reason. Hume was tasking his rarely gifted intellectuality to demonstrate the impossibility of the supernatural. Gibbon was expending the stores of a richly furnished brain in the effort to explain the triumph of Christianity without the assistance of God. Voltaire was snickering at every thing that brought help or hope into a sinning and sorrowful world. It was an era aptly styled the Pentecost of unbelief. But the Age of Reason proved an age of terror. The rights of man could not be vindicated, when the rights of God were scouted. When the Cross went down, the guillotine went up. Prayer and praise in the name of Christ were replaced by the orgies of a witches' Sabbath. The millenium of infidelity was a festival of iniquity. At such an hour modern missions began its triumphal progress. The pulse of the Church's onward movement had never ceased to beat since Luther unchained the Bible. It was the dearest dream of that uncrowned

king of men, Oliver Cromwell, to weld the nations of the earth in a great Commonwealth of the faith whose diadem should rest upon the brow of Jesus. One chief object of Puritan colonization was the evangelization of the savages. The seal of the first colonies bore the figure of an Indian encircled with the legend of the Macedonian cry. John Eliot shattered the alabaster box of a superb mental endowment in the work of translating the Bible into the language of the tribes that they might hear, in the tongue in which they were born, the wonderful works of God. Jonathan Edwards, from his remote watch tower in the Stockbridge Hills, was making the welkin ring with his bugle, "Call to Concerted Prayer for the Nations of the World." A few students of a New England academy gathered in the shelter of a hay stack, and dedicated their lives to Him who was cradled in a stable. On the confines of India, "the nest of consecrated cobblers," as Sidney Smith saw fit to wittily christen them, were struggling to gain foothold. In the far North, under the bleak, polar sky, Moravian missionaries, with the love for Christ which the snow and ice of Greenland and Labrador could not chill, were brightening those Arctic regions with an auroral light. One hundred years ago, these were the only tokens of the world's hope. Toward every other compass point, the darkness lay unbroken. The vast plains of Hindostan were wrapped in night, save for the phosphorescent gleaming of the "light of Asia." China was hermetically sealed against the outside world. Japan was as inaccessible to the Gospel as though the island was in another planet. Africa lay in total eclipse. Its climate was the kiss of the death angel to the foreigner, and its jungle was untrodden save by wild beasts and by wilder men. The Archipelagos of the Southern Seas were scarcely known, save in the fairy tales of travellers.

To-day the situation is as gloriously opposite as though the machinery of the planet had been reversed, and the globe was revolving the other way. Men who shrunk from accepting the story of the fall of Jericho battlements at the sound of priestly voices need only to lift up their eyes and behold the crash of mightier walls than those of masonry before the simple story of the Cross. The world which but yesterday was as inaccessible to the foreigner as Thibet and Mecca are to-day, lies open-gated to the truth. India, enveloped from antiquity in the golden mist of a fabled wealth, is being stored with richer treasure than orient pearl or gold of Ophir. "In Japan," writes a scholarly Japanese, "nothing is left that is natural but the scenery." The dust of David Livingstone is enshrined in Westminster

Abbey, but the soul of David Livingstone is marching on amid the shades of the dark continent, from the Western coast where a chapel rises at Sierra Leone, built with the planks of a condemned slave ship, to where Madagascar stands like an angel of God at the portals of the east, sounding the trumpet call of an opening day. The shores of those great inland seas which feed the currents of that mighty river by whose banks Israel dwelt in slavery, re-echo with the glad news of Him who came to proclaim deliverance for the captive. Polynesia is lustrous with the radiance of the truth. In the waters which are above the firmament gleams the Southern Cross. The waters which are below the firmament are starred with a galaxy of cross-conquered islands. Beginning at Jerusalem, the truth has girdled the entire earth, and has travelled back to the land from whence it set forth. The earth has become a spiritual Saturn, belted with celestial light. Great societies have been organized to map the work and direct the militant advance. Languages that existed only in sound have been given a literary being. A voluminous literature has been created. The door of the zenana has been unbolted. The hospital and the school buttress the Church. The situation is taking up the apocalyptic call, and is thundering it in the ear of the Church, but half aroused to the stupendous significance of the hour, "Thrust in thy sickle and reap. The time has come for thee to reap. The harvest of the earth is ripe."

II. Christian Progress in the Nineteenth Century has moved along the line of Ecclesiastical Fraternity.

The whole trend of the century's civilizing agencies has been in the direction of unifying humanity. The most striking symbol of the age movement is the submarine cable which binds together the Continents with an electric and mystic tie as with a nerve of a common life. The earth is shrivelling. The nations touch elbows. Every occurrence in the remotest corner of the planet flashes its influence around the world as though it were winged with light. After Waterloo, swift couriers succeeded in carrying the news from Brussels into London in three days. After the collision between the forces of tyranny and of humanity in Manila Bay, the flags of victory were flying in Washington before the smoke had lifted from the battle-ships. In similar fashion the segments of the Church have been moving into closer union. The idea of schism is becoming more abhorrent. Comity is in the air. Animosity is under the sod. Denominational rivalry is on the wane, except in the competitions of a holy endeavor to uplift the cross and to extend the horizon of its

saving light. The creed phrase, "Holy Catholic Church," is receiving a larger and more genial definition. Our belief in the "Communion of Saints" is being repeated with growing unction. The true conception of the unity of the Church is asserting itself—a unity which is not of form but of life; which is the product not of incorporation, but of co-operation; which is attested not by crystallizing in external organization around doctrinal, ceremonial, or governmental centres, but by the free pervasive thrill and play through a diversity of operations of one common principle of supernatural vitality; a unity which is not the outcome of ecclesiastical statecraft, but the creation of the Spirit of God.

In connection with this development three facts are lifting themselves into the light. *First*, The historic fact is winning recognition that the Church has been one from the beginning. In spite of diversity of age and of clime, in the face of bitter conflicts and fierce persecutions, notwithstanding the clash of opinions and the rage of factions, the Church of Christ has been from the outset animated by the common impulse of a unique and supernatural life, whether in the Orient or in the lands of the West, whether worshippers in the City of Constantine or of Cæsar, whether scholastics of the middle age or reformers of this latter day, whether monk or Puritan, all who have believed have held enshrined in the sanctuary of their hearts the name of the same Saviour, have yielded the homage of their lives at the foot of the same cross, have knelt at the same white throne, have turned their faces toward the same celestial Zion, and have beat their passage across the troubled and storm-swept seas of this pristine life toward the same port of eternal peace. That great theological prince of Christendom, Augustine, is not remembered as a Romish Bishop. We are not prone to recall the fact that Bernard of Cluny, the rapt singer of the golden glories of the city of our King, and Thomas a' Kempis who has taught the heart of every loving disciple how to most surely detect the footprints of his Lord, wore the tonsure and dwelt in monastic cells. We have forgotten that John Bunyan, who guides along the King's highway such a shining column of the redeemed, was a Baptist; and that Augustus Toplady, who has voiced the song of the Rock-sheltered Soul, was a Presbyterian; and that John Wesley, who kindled in the Church's heart the altar flame of a new love for the Church's Lord, and Charles Wesley, who set to music the spirit's longing after Him who is the "Lover of our souls," were Methodists. We are learning from the study of such living epistles as these that sects are ephemeral, and

that the Church is abiding; that the things in which we differ are temporal, and the things in which we are at one are eternal.

Second, The economic fact is becoming apparent that the denominations are complementary and not antagonistic. Instead of barriers to the Church's advance, they are instrumentalities of its enlarged efficiency. Men are finite. No one of them, no one company of them, can compass the encyclopædia of knowledge, or sweep the entire gamut of achievement. Denominational divisions lie along the boundary lines of human capacity. They indicate a divinely ordered division of labor, through the combination of which the accomplishment of the whole purpose of God is secured. One emphasizes the truth that the other ignores. One projects its influence into the direction which another leaves untouched. The field neglected and impossible to the one is the garden spot of the other. This branch of the Church responds to and expands in the atmosphere of history, and that concentrates its thought and force upon the character-culture of the individual. This section of the Church is saturated with emotion, and that is panoplied with logic. This division of the Church is illustrious in the formulization of doctrine, and that in the energy and variety of its philosophy. Thus the whole work of God is wrought out, the entire line of the sacramental host advances, no stroke of effort is omitted, and no ray of truth obscured. The Calvinistic devotion to the sovereignty of God might easily run into a conception of divine tyranny were it not for the counterpoise of the Arminian belief in the freedom of man; while, in like manner, the favorite tenet of Methodism would leave the world without a plan, and life without a Providence, if it were not curbed by the unwavering and outspoken Presbyterian loyalty to the divine throne. The ritualistic group of churches would develop a petrification of the heart, but for the offset of the independent group of Churches which conserve the right of the spirit to an unfettered approach to its Maker; while, at the same time, the deep devotion of great Churches to ceremonial observances prevents independency from losing sight of those sweet proprieties which should ever mark a reverent audience with the King of Kings. The Romish Church and the Protestant Church are the common factors in the achievement of the purposes of God. The one embodies the essence of conservative influence, the other is instinct with the energies of aggressive force. One stands guard over the treasures of the past, the other is on the march to the conquest of the future. The one represents the hold of the anchor, the other the thrust of the screw. They are opposite—as

hemispheres are opposite, by their very opposition imparting a spheric symmetry to the entire Church. Each portion of the Church subtends a different arc of thought and life ; all united, comprehend a full-orbed revelation of what God would have men to believe and to do.

Third, The providential fact is rising into view that the unity of the Church is being constrained by the present day assaults upon her faith. The collision is no longer at the skirmish line. The battle is not between pickets. Her enemies are beating at the gates of the citadel. The entire contents of her faith are under fire ; the validity of her Scriptures, the character of her Lord ; the efficiency and the necessity of His atonement. The Book, the Cross, the Altar have become the targets of a keen and cultured criticism which would empty of their significance these tokens of the presence of God among men. Is the Bible an evolution or a revelation ; are its heroes men or myths ; is its Christ a Saviour or a teacher, and, if a teacher, is He as wise and trustworthy as His critics ; is the Church an institution of men or a creation of God ; are its creeds crown jewels or paste diamonds ? Such a challenge drowns all factional war cries. With such an antagonist at its threshold, all the Church's engineering of war must be levelled at its foes. Beneath the pressure of such an hostility, lines of cleavage become obliterated. Instead of crossing swords, all parties should lap shields, and draw together upon those great basal verities of our faith which ante-date all separations. "In union is strength." In union is hope. The hour that ends the strife is soon to sound, when the militant Church shall mass her forces beneath a banner with the age-long blazon, "In essentials unity, in non-essentials liberty, in all things charity." Well, said Dale of Birmingham, "Remember, that Christ did not pray that in order to convince the world that He came from God, there might be raised up in every age great scholars, who, with unanswerable proofs, should demonstrate the reality of His miracles and His resurrection. He prayed that the Church might be perfected into one, that the world might know that the Father had sent Him."

III. Christian Progress in the Nineteenth Century has been along the line of Spiritual Intensity.

For more than a generation the thought of the world has been dominated by the autocrats of physical science. The universe has been explained in terms of matter. God has been banished from His heavens. The soul has been hurled from its throne in man. In an atom of slime has been detected all the potencies of life. Emotion

and thought, heroism, love, and self-sacrifice, have been resolved into a mere dance of brain cells. Man is declared to be dust-born and dust-destined; a material product of unintelligent laws; the plaything of impersonal and appalling forces. The soul is rising in protest against its dethronement. The spirit is raising its cry against this monstrous philosophy. The arrogant usurpations of physical science are producing a legitimate and inevitable reaction. Human nature is in turbulent revolt against these dogmatic denials of the existence of spirit. A crop of unbalanced theories has sprung up which are in reality only the irrepressible out-reaching of our nature after great ignored verities. "Faith Cure" is the undue emphasis of a neglected truth. "Christian Science" is the grotesque exaggeration of glorious facts. The rude hand of a false and intolerant materialism swung the pendulum of opinion to its uttermost limit upon the one side. Such theories as these mark its swing to the opposite extreme. The return of the pendulum to the centre is indicated by the growing absorption of the Church in a study of the person and work of the Holy Ghost. The Church is rousing into a consciousness of the truth that the historic advent of the Redeemer has a parallel in the historic advent of the Comforter. Over against the Bethlehem stable, with its manger-cradle, stands the Jerusalem prayer-chamber with its tongues of fire. Christmas has over-shadowed Pentecost. The august truth has been lost sight of, that for the achievement of the world's redemption, Two Persons of the Godhead have entered the earth, and that One is abiding with us now. To-day, reverent students are on their knees before the pages which tell of the Spirit's mission. Eager hearts are watching for the manifestation of His presence as they who watch for the morning. There is a deepening thirst for a present day experience of the fulness of His power. The lattice of many a soul stands wide open for the inwafting of the breath of God. The words of Christ which He set like a constellation of promise stars in the darkening twilight of His departure from the earth are shining with a growing lustre. The Church is relearning its alphabet, and spelling out for these latter times the lessons of its earlier days. It is busied not only in formulating the thoughts of holy men who spake as they were moved by the Holy Ghost, but in analysing the unearthly power displayed in the acts of the Apostles who wrought as they were energized by the Holy Ghost. Christian thought is fastening with marked intentness upon that strange chronicle of the Church's childhood, which tells how a little band of men, without the culture of the schools, or the potencies of

wealth, or the graces of eloquence, or the spell of social influence, wholly destitute of any supporting energy which the earth affords, and standing at the focus of a fierce, prolonged, and unrelenting persecution, turned the world upside down. We covet the secret of their invincibility. We ponder the significant revelation of their strength: "full of power," because "full of the Holy Ghost." We are coming to note, with a quickened appreciation, His presence and presidency in the creation and control of the Church. At Pentecost He fired the train of events by which Christ conquered Cæsar. He was the Administrator of Church affairs. To keep back any fraction of an altar gift was to lie to the Holy Ghost. The commission of the officers of the Church bore His seal, the overseers of the flock being the appointees of the Holy Ghost. He equipped the membership of the Church for worship and for service, gifting them with wisdom, with miracles, with healing power, with prophetic capacity as He would. He opened the portals of divine grace to the Gentile world, arranging every detail of the special service at which the Roman centurion was converted. He planned the invasion of the world by the soldiers of the Cross, with as utter a directness as the War Office makes its levies for the Philippines. He said, "Separate me, Saul and Barnabas," to lead the column of conquest. He was Moderator of the Church's Councils. The earliest deliverance of an ecclesiastical assembly opens with the sentence, "It seemed good to the Holy Ghost and to us." The longing in the heart of Christendom for a repetition in our time of such displays of the Spirit's presence is a vast step onward and upward in the direct line of the grandest progress.

FATHERS AND BRETHREN,—We meet from every meridian drawn together by the magnetism of a common faith. We share our thought. We unbosom our experience. We rehearse the glories of covenant promise. We chronicle the displays of divine power. We meditate upon the messages of our King. We rejoice in the achievements of the past. We glow with anticipations of the future. We gird ourselves with fresh ardor for our work. But as the last years of another century file solemnly into the past, as the head of the column of the next one hundred is swinging into view, we are smitten with a sense of mystery—the mystery of the unlifted shadows—the mystery of the unhealed wounds—the mystery of the unreturning Lord. With irrepressible desire we cry, "How long? How long? Another century is almost gone, and the end is not yet." Nor is the century ended yet. Its months are numbered, but

enough remain in which to speak the Gospel to every nation that is without, and to obliterate every faction that is within. The Church is a channel for the life force of Him to whom a single day is as a millennium. A mightier impact upon the nations, a closer contact among ourselves, these are the heralds of the consummation. And these things are not of ourselves. They are the gifts of the Holy Ghost.

“Possess us, O Thou Spirit of Might and of Love !
 Energize us with Thy strength, as with a baptism of fire !
 Brood upon us, until we are filled with the peace of heaven,
 O Thou Dove Divine !”

NEW YORK AVENUE PRESBYTERIAN CHURCH,
 WASHINGTON, D.C.,
Friday, 6th October 1899, 8 p.m.

The Council met this evening according to adjournment, and resumed its sessions—RALPH E. PRIME, Esq., Yonkers, N.Y., in the chair.

After devotional exercises, the Rev. Dr. KERR reported from the Business Committee as follows :—

1. Your Committee would recommend the adoption of the following resolution submitted by the Rev. Dr. Paton of the New Hebrides :—

“The members of the New Hebrides Mission, and the seven Presbyterian Churches sustaining that Mission, plead earnestly, through their missionary and deputy, the Rev. Dr. J. G. Paton, that the United States of America unite with Great Britain in prohibiting the sale of rum and other intoxicating drinks, opium, fire-arms, and ammunition, by traders in the New Hebrides, because of the demoralizing influence and loss of life occasioned by such on that group and on other South Sea islands not yet under the protectorate of any civilized nation, and ask the Council of the Presbyterian and Reformed Churches throughout the world to support this important measure before the President and Government of the United States.

2. Your Council also recommend the adoption by the Council of the resolution submitted by Rev. Dr. Sample, New York, and which is as follows :—

“Whereas, the traffic in intoxicating drinks, as carried on in many parts of the world, is one of the most formidable obstacles to the progress of Christ's Kingdom on earth. Therefore, Resolved, That this Council places itself on record as unalterably opposed to this great evil which is destroying multitudes of mankind, and call upon all whom this Alliance represents to do what in them lies, by precept and example, to suppress this widespread and increasing evil.”

The recommendations of the Committee having been put to the Council, were adopted unanimously.

Pres. G. J. KOLLEN, LL.D., Holland, Michigan, now offered the following resolution :—

“Resolved, That the Council offer its hearty thanks to the President, the Rev. Dr. Lang, and others who have presided over its meetings with such firmness and such a commendable loving spirit ; to the General Secretary, the Rev. Dr. Mathews, to the American Secretary, the Rev. Dr. Roberts, together with their assistants, the Rev. John Steel, D.D., and the Rev. J. M. Hubbert, for so faithfully and efficiently discharging the arduous work entrusted to them, and to the Rev. Dr. Kerr, Chairman of the Business Committee, for his valuable services :

“To the Rev. Wallace Radcliffe, D.D., the session, trustees, and members of the New York Avenue Presbyterian Church, and to the pastors and congregations of the local presbyteries, for their untiring efforts to make the sojourn of its delegates in this beautiful historic city a delight upon which they will always look back with pleasant memory and grateful heart :

“To the Committee of Arrangements, for so kindly providing for our comfort and pleasure in furnishing us with post-office and telephone facilities and such entertainment that we feel at home, and are deeply thankful to our hosts and hostesses ; to the choir and ushers who have added so much to the success of the meetings :

“We would also again express our cordial thanks to President William McKinley, for courteously giving a Reception to the Council, at the Executive Mansion :

“To the Presbyterians of this city, for so generously arranging for an excursion to Mount Vernon, a reception at the Corcoran Gallery, and to the Rev. Dr. and Mrs. De Witt Talmage for the delightful reception given us at their elegant home :

“To the *Washington Post*, the *Evening Star*, and the *Morning and Evening Times*, for the careful and full reports given of our meetings ; to the railway and steamboat companies that have granted valuable concessions to the delegates travelling over their lines :

“And especially would we, at the close of this Council, most humbly express our gratitude to Almighty God, for sparing the lives of the delegates and continuing their health, and granting great success to our meeting, and permitting us to enjoy the spirit of peace and harmony.”

The resolution having been put to the meeting, was adopted by a rising vote.

The Chairman, RALPH E. PRIME, Esq., now said : It would have been more in harmony with the occasion if the President of the Alliance, Dr. Caven, had been with us. He has, however, been compelled to go home, and I am here, as his substitute, to preside over the exercises this evening. This is the parting meeting. We have for ten days enjoyed, not simply the hospitalities of Washington, but fellowship with each other, such as is seldom enjoyed, except at these Councils. Dr. Caven recalled to us the names of many who had been with us at other Councils, whose faces we had delighted to see,

but who have gone to their reward. It will be five years before another Council will meet, and I cannot but reflect on the truth that Dr. Caven has taught us, that there are many faces here that we shall not see again until we join together in the General Assembly on High.

It has been a pleasure to me, as an American, to have the Council meet in this country. I have been thinking what a different reception we would have had if those who followed Columbus, and who first saw the western shores, had been permitted to possess this land. I believe that Almighty God stood sentry, as it were, over our shores for centuries, until He had educated in England, and in Scotland, and in Ireland, and in France, the Presbyterian people to whom He had decreed this land, and it is because He gave it to them that we are permitted to meet under our present auspices.

Among other things that have come before us during these meetings, we have been taught some lessons of progress in the matters committed to the Council, and I think, that after all that has been said, we shall make a distinct step in progress at the next Council.

I am impressed with the fact that this meeting in America will let the people of America at least, know that there is a real unity in the Church of our Lord Jesus Christ, and I believe, too, a real unity in the great Presbyterian Church. I remember, at Saratoga, hearing the General Secretary, now present here at my right hand, say, that there were seventy different varieties of Presbyterians, represented by seventy different shades of blue. But when we realize that all the Presbyterians of this round globe have been sitting here ten days together, and have not known, practically, that they were members of any other Church than one Church, it is a lesson well taught by the Council wherever it sits.

I will not detain you longer. We shall hear the parting words of the brethren who have been appointed to speak to you, and I take pleasure in introducing, first, the Rev. Dr. Lang, who, for three years, has been the President of the Alliance of these Churches.

Rev. Dr. LANG.—We have now come to the parting of the ways. That which to many of us was a prospect long anticipated will within a few minutes be a retrospect, but a retrospect that shall be a storehouse of sunny memories and perennial inspirations. Socially, the time during which the sessions of this Council have extended has been a delightful time. The weather has been bright; blue skies; sunshine, warmth, with a little crisp in the air always, until

this morning, when, as was most fitting, there was a copious shower of tears over our departure.

The resolution that has just been carried by acclamation has reminded you of a great variety of features that have tended to give a sparkle to our sessions. I dare not recall these features, they are so numerous. May I say, instancing one, and making a further general reference—that we who have been received with a kindness unstinted and a hospitality ungrudgingly bestowed, will bear the warmest recollections of our kind hosts and hostesses, and will go away, each one asserting that he has met the most lovely people in the most lovely scenes and in the most lovely homes. And for the rest,—what shall I say, when I think of the innumerable courtesies that have been extended to us, crowned by the genial thoughtfulness of Dr. Radcliff and his winsome consort? I am sure I voice the sentiment of all in saying, thanks and thanks, again and again, for what Sir Walter Scott used to call an “exceedingly great refreshment.”

Intellectually and spiritually, these ten days have been a most helpful time. There is nothing good in this world but may be made better, and we have been reminded by the discussions to which you, sir, alluded, that in the Council there is room for improvement in regard to our procedure and our programmes. I think it is a good sign that there have been strictures. Our Council has survived the infancy stage. We feel that it has come, and come to stay—that there is a potency of good in it, and, therefore, we desire that that potency may be developed to the utmost extent, and I am sure that all the animadversions that were made, and all the suggestions which were offered, will bear good fruit. Come to Liverpool five years hence, and see if they do not bear fruit. If not, there are three hundred, not Englishmen, but men, who will demand the reason why.

If we have not penetrated into the innermost arcana of truth, we have at least dwelt within its courts. If we have not treated the social question, we have at least considered the forces which are antagonistic to Christ's Gospel. We have looked around our Zion and at its bulwarks. We have had our missionary day, when veterans, such as Stewart of Lovedale, and Paton of the New Hebrides, and Chamberlain of Brazil, gave us a new chapter in the evidences of the power of the Gospel, and reminded us that the primary duty of the Church is to carry that Gospel to all mankind. Day by day we have, in vision, seen entering these doors, the procession of the toiling, the weary, the worn, ever raising that question

as between weal land and woe land which haunts us night and day, and there has been a good deal thought and a good deal said, from the opening sermon onward, about Higher Criticism.

Do let us possess our souls in peace in regard to Higher Criticism. In the web of criticism, as in the web of life, there is a mingled yarn both of good and evil, while most of us have lived long enough to see theories, which once spread panic, utterly discredited. Panic is a word that should be unknown in the Church of God. Battles may rage around the rock; but the rock,—it is the impregnable one of Holy Scriptures. As we have to meet life on so many sides, our business is not to nibble away at questions of authorship, and literature, and style, but to deal with the works of man, and with the love of God, with the problems of evil and sin, and the only solvent for these problems the mediation and sacrifice of Jesus Christ and the power of God's blessed Spirit to restore, and build up this nature, this life of man on the Divine plan. To be fellow laborers in this task is our work. The more we realize its magnitude, the more shall we feel that we are beyond the purview of the critic. For one, I bear away with me from this Council the impression that God will take care of His own Word. Be sure that He is far more interested in it than we can be. In the meantime, stand in your lot, and preach His blessed kingdom.

Brethren in America, you have made us from other lands, especially from the old Mother Lands, your debtors for life. We have seen the love-light in your eye, we have heard the loved tone in your voice, and by the grip of the hand you have done much to cement that union of hearts, which is the best guarantee for the amity of peace. We have a common heritage; we speak the same language—with variations, indeed. The rich Scottish brogue, as American papers have put it, is one variation. And you, my brethren, from different parts of this Continent, have variations too. But after all, our Mother tongue is the English undefiled that you have in Shakespeare, in John Bunyan, and in our dear old English Bible. We have the very same traditions. Your traditions are our traditions; our traditions are your traditions. And we have the same mighty work to do. Beneath the smooth surface of events there run currents, which it will require all our grit, all our courage, all our wisdom, to stem or guide into right direction in the century that is dawning. There is darkness enough; but I feel as Neander felt, when he contemplated the German people: "Darkness," he said, "I see; but I also see a light; it may be the evening red, or it may be the Aurora.

I think," he added, "it is the Aurora." And so do I. I feel sure that over all these tremendous issues there is a purpose of love. We should serve the God of hope; we cannot be pessimistic. I recollect the beloved Dr. Schaff saying once, "I am an inveterate hoper." We are all inveterate hopers. Did you ever hear of a Christian worker who was not an inveterate hoper? The pessimists do not work; the optimists do. They know whom they are serving, and can say one to another, the God of Hope calls us to "abound in hope."

But I must not expand—the moments are passing, and there are others to speak. Yes, we have had our love feast, and we shall part, I am sure, in love. Some of us, I hope, will meet in Liverpool and elsewhere. I trust that there, there will be a grand representation from this side. Some of us, however, will certainly not be there, as you, sir, have reminded us. We are, Council by Council, under the shadow of recollection. How many have passed away. I was at the first Council in Edinburgh; I have been at every Council excepting the one at Toronto; but most of those whose presence was notable in the earlier Councils have gone. Till we meet again, then, somewhere or some-when in this world of ours—or—*there*, I have only now to say to you brethren, Farewell: "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and of peace shall be with you."

REV. BYRON SUNDERLAND, D.D., Washington, D.C.—In these latter days I am compelled to lean a little on my paper staff. I am deeply sensible of the favor which my beloved brethren of Washington have conferred, in permitting me to share in this parting scene, and to speak a few words of farewell to the members of this Council. Whether it is because of my advancing years, or for some other reason, after well-nigh threescore years of Christian pastorate, I am frequently confronted with the question put to the patriarch, "How old art thou?" I tell them that the year 1819 was remarkable for two distinguished events. The first was the birth of Queen Victoria; the second, my own birth.

Now, I was proud of Dr. Radcliffe, as he stood in the name of his Washington brethren before you, and, in his happiest vein, gave you welcome to our country, to our capital, to our churches, and our homes. Well, the days have come and gone; and for the bright sunlight that Dr. Lang referred to, and the starlight of heaven, we are all grateful. The sun has smiled upon you in your sessions here, and for the sight-seeing at the different points of interest which the place affords. You have been entertained by the President of the

Republic. You have made the pilgrimage to our National Shrine, the Tomb of Washington. You have spent a pleasant hour at the Corcoran Art Gallery, which is destined some time to rival the most famous galleries of Europe; and you have seen our monuments in the city. Perhaps you have visited the humble chamber where the immortal Lincoln, a member of this congregation, breathed his last. Thus you have been entertained.

But what shall we say of the Councils of this Alliance; what shall we say about their influence and effect? When I came here and sat down in your first session, and heard the roll-call of the constituency of the Alliance, I must confess that I was moved with emotions beyond any power of words to express. To look in the faces of these distinguished servants of God, and to know and feel that they had come from every region of the earth to sit down in this Council, and to discuss the wondrous phases of all the great questions which are now burning in the world, as I looked out upon the nightly sky, and saw the stars of heaven shining down, and saw the constellations there, I looked again upon these faces and said, "Here is a Christian constellation upon the earth itself, and every star in it is a burning star, pulsing with the light of life." And it is to you and to such as you, my brethren, that the work belongs of illumining the entire world.

I will detain you but a moment more to say that we are about to part, perhaps never to meet again. Some of us, probably, never will meet until we cross the mystic river, and I will say to you now the words of brotherly farewell: May God speed you and protect you to reach your homes and your stations of labor; and may the memory of these days which we have passed together become an inspiration to each one of us for nobler effort, and for more consummating toil, until our Master shall say, Come home to the inheritance prepared for you from the foundation of the world; that where I am, there ye may be also.

Judge GEORGE WATSON, Newton-Stewart.—I do not feel at all able adequately to address you after the addresses to which you have listened, and you will excuse me if, in the simplest words possible, I express the feelings which are very strong within me at present. You have already heard names mentioned that have left impressions deep in the hearts of Scotchmen in connection with former gatherings of this Alliance. But it will be a gratification to me if I refer to that first Council which assembled in Edinburgh in 1877. We Scotchmen were greatly strengthened in our faith in the religion we

profess by the meeting of that Council in our metropolis, and no element in it did more to bring about this result than did the magnificent contingent of delegates from America. With many of these I had association, and from them I received impressions which will remain deep in my heart, and have done me good to this hour.

We, in Scotland, are apt to be considered as stiff and angular in our religious faith—stiff and dogmatic; and we who grew up under that feeling, knowing that we were much looked after by our neighbors, were gratified to find that our straightest beliefs were shared in full by those defenders of the faith that came across the Atlantic in 1877. They strengthened us in our allegiance to the doctrine which we professed.

Now, I believe that there are some people who had no higher hope than that we might do no harm. Sir, I think that our existence has been amply justified already. I should like to bear testimony to the help I have received in the strengthening of my faith during the sittings of this Council. The manifest and stern proclamation that the Word of God is the rule of life and of faith, and the duty of adherence to old standards which some men are in the habit of discrediting, has been a work of great value, and a work which will produce fruit in the ages to come.

I shall only add, that our visit to this city, so full of historic interest, so rich in architectural glory, will cause exquisite memories to remain with us, sweetening our lives and endearing this beautiful land to us. There are many prejudices, many misunderstandings, and, I am afraid, they have been mutual; but these misunderstandings and prejudices are minimized and dissipated by co-operation in the service of God.

Many of us have in our hearts names which we shall ever hold in grateful affection, and rest assured we can never forget the visit to this country, and it will be the happiest in our lives.

Rev. Dr. KERR, Richmond.—Our greatest riches, except salvation, are our friends. We are all enriched by our stay in Washington during this Council. We have added greatly to our wealth. To add to the list of one's friends such men as the distinguished President of this Council, as the eloquent and forceful pastor of this church, as the clerks who are *au fait* and almost omniscient in everything pertaining to our work, and these dear brethren from various quarters of the United States and other lands, even to far South Africa, is to make one richer. I have your faces framed in my heart, and there I

will keep them framed. And I thank some of you British gentlemen for having brought your wives and daughters, for they are even better than yourselves.

This meeting is an expression of what is kept too much in abeyance among Presbyterians, the great unity of our Church. Presbyterianism is easy to split, yet the splits will not and do not separate, and so we are beginning to feel one another's hands and hearts, and in this Alliance we find ourselves at last in our Father's house,—a unity. It makes me proud to feel that I belong to a body numbering 25,000,000, and that they are not all named Presbyterian. It makes me proud, and I must say that pride rises to such a height that it bows its head and turns to humility, because it makes me feel the responsibility resting upon members of so great a body, with so great a history, with so great a mission.

Rev. Prof. SCRIMGER, Montreal.—The President-elect for the next five years of this Council, Principal Caven of Toronto, last evening addressed us in terms so elevated and so spiritual that I could wish that his words might have been taken as representing the thanks and good wishes of the delegates from Canada, and might have spared me the necessity of saying a word this evening. But it has been thought desirable that we should be represented in this voicing of the thanks of the members of the Council for the hospitality which we have received, for the kindness that has been extended to us. I beg to assure the members of the Council from the United States that we, in Canada, have not allowed our goodwill to you to be chilled at the present time by any Alaskan question of boundary, or any fear that you were proposing to stretch forth your hand to grab some of the contents of our great refrigerator in the Klondike. That is too small a matter to keep us from enjoying your hospitality and holding sweet fellowship and communion with you in the Council.

I am glad to be able to say that we represent a Church which is wholly and heartily in sympathy with the principles which underlie this Alliance. About twenty-five years ago, and before the first Council meeting in Edinburgh, all the different shades of blue in Canada had agreed to unite together, not simply in what might be called a federation or federal union, but an organic union. So that with us Presbyterianism is one from the Atlantic to the Pacific. And the time is coming, when not only in Canada, but in the United States, and in Great Britain, and other lands, where Presbyterians have been divided, something like a similar state of things may soon prevail.

We, in Canada, are pressed with practical problems. We are dealing with a gigantic Home Mission Work, and at the same time are stretching out to the great heathen world beyond, and I think we are doing our fair share of work there. So that, if during the meeting of this Council some of the Canadian delegates may have been impatient with academic schemes and excuses for doing nothing, I hope you will excuse us, on the ground of our work and activity there. We do believe in the possibilities and growing possibilities before this Council. We believe that this Council ought to broaden thought in the Churches, and widen the sympathies of the Churches, and bind these together in stronger ties of kinship and friendship. I have even wished that in the off years, between the meetings of the Councils, the old practice of exchanging fraternal delegations were followed in order to keep alive the bonds of sympathy between us. I have sometimes believed that from the meeting but once in five years, these sympathies would be forgotten instead of being quickened. But I believe we can quicken these sympathies, and lay a hand on this great work which the Reformed Churches holding the Presbyterian system, ought to be made do, and will do.

Rev. Dr. SAMPLE, New York.—I myself am somewhat of a Scotchman, though my ancestors came from Normandy by way of Scotland. I do not know but that you may detect a little variation in my voice, which indicates the influence of early association. Indeed, such is my affection for Scotland, my confidence in its ministers, my admiration for their adherence to the truth and their wondrous influence throughout the civilized world, that I find myself merging, as it were, my life into their lives.

We, in this country, recognize our great indebtedness to Scotland, remembering what Thomas Carlyle said when he stood behind St. Giles' Church looking at a stone bearing two initials and a date:—"There lies a man whom Scotland loved with the marrow of her bones, and is more indebted to him for the liberty of her constitution than to David the Second or to Robert Bruce." We, I say, feel our indebtedness to Scotland. We recognize the influence of the Huguenots who came to the Carolinas, and were the cavaliers of that south land, to the men who came from the dyke land of Holland, and that smaller number that came from Wales, who knew one book and who clung to Christ and preached the Gospel with such fervor and conviction that they set their little land on fire. We are indebted to all these, but most of all to Scotland. And I love to read the history of that country. My mind goes back to what I have

heard of such men as Rutherford, and Wishart, and Patrick Hamilton, and dear Robert M'Cheyne, whose piety is felt in our own country and in all parts of it.

I would like to say something about the feeling deep down in my heart at this hour of parting. I love these Scotch ministers and elders; they are the grandest men on earth. I remember standing on Manhattan Beach in the summer gone, and seeing a vessel come out from the bay. The decks were covered and white handkerchiefs were waving their salutations to those on shore. I watched the ship until it passed over the rim of the waters, destined I know not where, and that little incident came to my mind a few minutes ago. I look on to that day, when the ark of safety, anchored so long to the shores of time, shall gather its freight from all the ages and from all the lands, and shall sail proudly across the waters, and we, standing together, shall see the coast line of the King's country, and then arm in arm walk up the golden street and enter the holy temple, which lifts its door to the cloudless blue, and every one will lift his heart in praise to Jesus Christ, on whom all our hopes in heaven now depend, and lay our crowns before him.

Rev. T. YOUNG, Ellon.—The question has been put to me so soon as it was learned that I visited America for the first time, "What do you think of the country?" I have not been long enough in the country to pass a dogmatic opinion on most of the questions pertaining to American life, and if I had been, I have not the time to do so this evening. I would rather answer a question not put to me. I have not been asked the question, "What do you think of our church music?" I do not understand the absence of that question, while I noticed that the acknowledgment to the choir was made alongside of the acknowledgment to the ushers.

Now, sir, I think your church music; some of it, very good indeed. You have a well-balanced organ, well played, and you have a quartet of a choir that sang exquisitely in the communion service on Sunday last. I shall not soon forget what was to me a most perfect ante-communion address in the way of a contralto solo taken from the Messiah. But, on the other hand, I venture the opinion that there is some of your church music that is not as good as it might be. A brother, the other day, said that over in Liverpool they should sing tunes common to the two continents, so that we could join in the harmony. We have been singing to-night; and while it is a comely thing for brethren to dwell together in unity, they should be able, at least, to sing in harmony.

It is perhaps just as well that I am leaving Washington to-morrow, to venture, as I have done, to adversely criticize something among the many good things and many beauties that we have had and seen here. I should like to add my voice, however, most sincerely to that of the previous speakers in saying, that I shall carry away with me forever the kindest recollections of the hospitality of the home to which I was assigned.

Rev. Dr. BANNERMAN, Perth.—It would be most unreasonable for me to detain you at this hour; but I am glad of this opportunity to join my voice with those who have gone before me, in telling of the pleasure and joy we have in the pleasant memories we shall all carry from Washington. Some twenty years ago there was some excitement among scholars over a book found in a library in Constantinople. In that book there are many good things in the way of advice to unbelievers. Among other things, this: "Be thou diligent from day to day to see the faces of the brethren that thou mayest be refreshed by their words." We have seen the faces of the brethren from many lands and many churches, and we have been refreshed by their words, "I believe in the Holy Catholic Church, the Communion of Saints"; and this Council at Washington, and others gone before, have helped us to realize more strongly and vividly the great truth of these words. I have pleasant memories of Philadelphia, and I have many more of this Washington Council,—the historic White House, the Republican simplicity of that splendid Reception which will live in the hearts of all of us. And we have had many admirable addresses. I share in some of the criticisms that have been passed. I believe there is nothing human that is so perfect but that it can stand amendment. Among the addresses are the admirable one of Dr. Lang; the opening sermon; that of Dr. Saunders, when he spoke of the colored race; and the eloquent words we heard to-day from Dr. Duffield, when they touched upon living and burning questions. It is of great benefit when such questions are touched upon in wisdom, with the judgment and the spirit of charity, with which the three brethren I have named dealt with the questions they had to discuss.

I have very great pleasure in joining in the universal expression of acknowledgment to the churches and citizens of Washington for the reception they have given, and the assurance that the memories of this Seventh Council will live with us all.

Rev. Dr. RADCLIFFE, Washington.—I was under the impression that you were a little tired of seeing my face, and hearing my intimations.

That, by the way, is a word which I have acquired from the Council, among other good things, and which I hope to use in its proper place in all the coming days.

We appreciate very much the hearty words of brethren, and I would be very weak and very foolish to appropriate to myself these words of appreciation of the preparations and of the hospitality which have given so much comfort to the Council. The arrangements have been comfortable and satisfactory, because I have been surrounded with such accomplished and useful men in the work in which they have been asked to give their time and energy. It has been my province simply to come to the front and announce what they, in their laboring hours, had prepared for you. So far as we are concerned, this Council is to have credit for success because of the time and the labor that have been given by the chairman and the other members of the respective committees, and they are to have your thoughtful appreciation and your hearty thanks.

And, after all, the success of any meeting depends not on the preparations made for it, but on the individuals who constitute it. We always find what we bring. You brought sunshine, and you found sunshine. You have enjoyed what you received, because you came with a kindly thought and hearty word of fraternal greeting. We have welcomed you; we have rejoiced with you. There were many names and a few faces with which we were familiar in the days before, but we have learned now to love you all, and we will bear, in all the years to come, the kindest thoughts of the beloved fathers and brethren who have been with us here.

It is sometimes said that the most gracious hospitality welcomes the coming and speeds the parting guest. Ours, then, is a very imperfect hospitality. It is not in our hearts to speed the parting guest. We would rather keep you. We will be lonely when you go away. We thank you for your presence; we rejoice in the work that you have done, and we honor the influence which you leave with us.

This Council has blessed us. It has given voice and place and shape to many delightful experiences in the personal friendships formed in the homes here. But we especially rejoice in the influence of this Council upon our community, and, we think, upon our American Presbyterianism. We thank you that you are to us and to our land so evidently the proclamation of comprehensive Catholic Presbyterianism. We are all in the habit of living in our own selfish active interest, and devoted to the interests that compel our thought

and our attention in our own home, or denominational life. It has been a pleasant thing that we have been brought to see and know our Southern brethren. We can scarcely believe that they are not in our Church. It has been pleasant to meet our United Presbyterian brethren. It is to that Church I owe my training in Church life, for it was around a Christian household in its fellowship I was taught to sing "The Lord's my shepherd ; I shall not want." My childhood was spent in the strong, if sometimes stern, training in the old Associate Reformed Church ; and of my presbyterianism, I trace a good deal of it to the faithful manner in which I was taught to commit the 150 Psalms and the Shorter Catechism. It has been a pleasant thing to look upon the brethren of our own land. It has caused us to pray for the organic unity of our American Presbyterian Churches. And it has been pleasant to realize our broad Presbyterianism that has gone from this to other lands, and helped us to embrace the lesson which is needed in our own land.

There has been some deprecating the fact that we have repeated the word Presbyterian and Reformed. I would like to put them together, if there was not so much of them. They mean the same thing. There has been some emphasis laid on our doctrine, our historic life, and honored names. Yet, after all, we confront the idea of narrowness, of bigotry, and exclusivism, and we know the reiterated emphasis which such a Council brings that we may tell to our community and to our land the unity of our Presbyterianism, and I am glad that this Council has come here to show before the nation that, whilst one department of Presbyterianism has its home in the English language, and another department in the German language, and another in the Russian language, and so on, they are all doing their work to un-Catholicize this narrow element. I am glad that there has been an expression before the nation of the Catholicity of our Church. All nations, all languages are ours, and before all Protestantdom we declare ourselves Presbyterian.

We are sorry you are going. We have rejoiced in your presence. We will cherish your names and faces in our hearts. May the Angel watch over you on your journeyings. May Christ be in the ship and speak His voice to the winds and the waves. May there be glad welcome and cherished recollections by your loved ones. And, bear in mind, that from these hearts and from these homes follows that same tender light that carries, we trust, benediction ; that certainly carries the tenderest thought and most loving prayer for you and yours.

On motion, the Minutes of the morning session were held as read and confirmed, and another motion, "That this Council do now adjourn," was made and carried.

The Chairman then said :—

"And now, in the name of the Lord Jesus, in whose name we have met, and who Himself is the Head of His Church, I declare that this, the Seventh Council of the Alliance of Reformed Churches holding the Presbyterian System, is dissolved, and that another, the Eighth Council of that Alliance, will meet in the city of Liverpool, England, in the year 1904, on such day and at such place as the Executive Commission shall appoint ;" when, after praise, the meeting was closed with the Benediction, and the Council adjourned.

No. 1.

Seventh General Council.

REPORT

OF

Committee on Statistics.

In presenting to this Seventh General Council its report on the Statistical Returns from the Churches, the Committee do so with deep thankfulness that during the four and twenty years of the existence of the Alliance, nothing has occurred to lessen the brotherliness of feeling which links our Churches one to another, or to cause a single one of these to withdraw from our fellowship. In report after report your Committee has had to announce not losses but gains—gains by greater completeness of the individual returns and by addition to the number of our associated Churches. In this respect the report of this year resembles those presented to former Councils.

Your Committee would very earnestly call attention to the continuous increase in the figures which from time to time have been laid before our Councils. This enlargement of our Church is carried still farther forward on the present occasion, some of the figures laid before this Council being the highest aggregates ever reported. The ordinary growth of the Churches, and perhaps the greater number of the returns themselves, as well as their greater fulness, naturally account for this increase.

The returns from a given Church do not always admit of comparison with its returns for a previous year. Accidental circumstances may cause an apparent gain or loss, or there may be some change in the system of making up the returns, leading to results that can not be properly measured for one or even several years. With all their desire to be accurate, your Committee can therefore do no more than say: "These figures are what we have received, and on certain subjects report our position to-day. Those for last Council were unlike these. Those for next Council will be different again, but these give us information for to-day." These figures are not guesses, they are not even estimates, they are *returns*, accurate so far as they go, but leaving a considerable margin on almost every item, while on many items, and those of great importance, we have no returns whatever. The fact is, our Churches do not yet realize the value of these returns and have not become accustomed to make them, while there is no such authority as an Assembly possesses to secure that they be made.

The readers of the present report will easily discover that there are differences between the returns of each of the Churches to the Glasgow Council and those presented now by these same Churches. In some cases these figures might indicate that some of them have

been losing ground. In other cases an increase in some or in all of the items is reported, the ebb and flow of congregational life thus reappearing in that of a Denomination as a whole. These changes it is not needful for our purpose to explain, nor is it possible to do so without fuller information than we possess. The one point to be noticed, but this is of the chiefest importance is, that notwithstanding all adverse changes reported, the aggregates show *increase all along the line*. We have more ministers, more congregations, more elders, more church members, more children under Sabbath school instruction than ever before, with much larger sums of money contributed for Home and Foreign Christian Work. There has thus been no going back, nor even any mere standing still by our Churches. The command to go forward has been ringing in their ears, and as they have tried to be faithful in their obedience to Him, He has been faithful in multiplying their number and in blessing their basket and their store.

It may be often desirable to compare the condition of a Church at one period in its history with its condition at another, but it is seldom possible or just to make any comparison between the condition and work of two Churches whose conditions of existence are wholly dissimilar. It would, therefore, be unfair to attempt any comparison between the movements of any of the Churches on the European Continent and of those in Great Britain, Canada, or the United States. In France, for instance, the population is not increasing, the death-rate being in excess of the birth-rate. However faithfully the Reformed Church in that country may be discharging its work, and however richly it may be prospering in spiritual life and character, yet for statistical purposes there can be no equitable comparison between its work and that of any Church in this land. The population here has not only its full normal increase every year, but there is also a large annual immigration that must be numbered by tens and by hundreds of thousands. Of this a portion may come from Great Britain or from France itself, and be, in many cases, composed of persons already members of the Reformed Church. That your Churches, under these circumstances, should be able to report annually a large increase in numbers and a rate of increase utterly unknown in other lands, is to be expected. Failure to do so would be a feature in your spiritual condition of the gravest significance.

With this word of explanation the Committee would express its great thankfulness to the Head of the Church for having enabled it to present so gratifying a report. Failure to obtain information asked for, with the unwillingness of your Committee to continue reporting figures which have not been brought down to date, necessarily occasion certain blanks in the report itself. Such omissions render the report an under-estimate concerning the condition of our Church, and as such they are much to be regretted. It is better to present an under- than an over-estimate, but the accuracy that is helpful for the transactions of commerce will be always of service in conducting the affairs of the House of God.

The Committee would therefore submit to the Council the following resolutions for its adoption :

1. The Council receives the report, and gladly acknowledges the valuable co-operation of the Clerks of many Churches in the Alliance in the preparation of the instructive report now laid on the table.

2. It records its sense of the value of such a report, and regrets to learn that there are still some Churches that do not collect or do not publish full denominational statistics. It earnestly appeals to such to consider the experience of their brethren who having adopted this custom are now loud in their testimony to its value. It trusts that at the next meeting of the Council every Church in the Alliance will be fully represented in the Statistical Reports, and directs the General Secretary to use all diligence in procuring such a result.

3. It repeats its request to the Stated Clerks of our associated Churches, that these will courteously furnish the General Secretary of the Alliance with a copy of the Minutes of their Supreme Courts so soon as issued, and also with a copy of any reports that may have been submitted to these.

Respectfully submitted.

G. D. MATHEWS,
General Secretary.

STATISTICAL RETURNS FROM ORGANIZED CHURCHES.

An asterisk denotes that the Church to whose name it is prefixed is not as yet on the roll of the Alliance. *Figures in Italics have been taken from previous returns, no later information having been received.*

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath Schools.	Sab. School Teachers and Officers	Sab. School Pupils.	Contributions.			
											Home Work.	Foreign Work.	Women's Missionary Asso.	
(A.) THE EUROPEAN CONTINENT.														
"EVANGELICAL CHURCH OF THE AUGSBURG AND HELVETIC CONFESSIONS IN AUSTRIA." —CHURCH OF THE HELVETIC CONFESSION.														
<i>Superintendency of the</i>														
I.—Reformed Church in Austria														
<i>Superintendency of the</i>														
II.—Reformed Church in Bohemia.....														
<i>Superintendency of the</i>														
III.—Reformed Church in Galicia.....														
<i>Superintendency of the</i>														
IV.—Reformed Church in Moravia.....														
Total Austrian Reformed Churches														
	8	89	98	1,010	1	8	70,751	187	202	8,777	£18,843	£373	...	
	2	24	21	300	...	...	25,000	101	67	3,045	6,914	...	...	
	1	4	4	88	...	...	4,051	17	23	1,047	758	33	...	
	4	57	67	575	...	7	40,000	62	100	4,500	5,171	£340	...	
	1	4	6	47	1	1	1,700	7	12	185	£6,000	...	...	

¹ Our readers will bear in mind that, as in the Continental Countries, all persons having a creed standing as Lutheran or Reformed are registered as Church members, I have frequently reported the *Communicant* Church members as but one tenth the number of the former.

² There are comparatively few Sabbath Schools on the Continent. The Catechism and Bible study enjoined by law are supposed to be sufficient.

³ It is quite impossible without an inquiry into each particular case to say how much of these contributions came from the State and how much was contributed by the congregation during the past year Church expenses.

Our readers will also remember that the above remarks apply to all Continental National Churches.

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath Schools.	Sabb. School Teachers and Officers.	Sabb. School Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Mission'y Asso.
(A.) EUROPEAN CONTINENT.—Brought forward	8	89	98	1,010	1	8	70,751	187	202	8,777	£18,843	£373	..
"GENERAL SYNOD OF THE EVANGELICAL RE- FORMED CHURCH IN HUNGARY."													
<i>Synod of the</i> V.—Cis-Danubian Superintendency	8	258	248	2,580	258	74	45,626	..	..	..	..	..	..
<i>Synod of the</i> VI.—Trans-Danubian Superintendency	9	307	283	3,070	3,070	..	29,799	..	..	..	..	..	..
<i>Synod of the</i> VII.—Cis-Tibiscan Superintendency	8	382	355	3,550	710	75	29,931	..	..	..	..	..	..
<i>Synod of the</i> VIII.—Trans-Tibiscan Superintendency	13	616	588	5,600	588	83	125,450	..	..	..	..	..	..
<i>Synod of the</i> IX.—Transylvanian Superintendency	19	492	535	4,920	500	18	48,629	..	..	..	..	..	..
Total Hungarian Reformed Church	57	2,055	2,069	19,780	5,126	250	279,435	..	2,248	194,876	£8,750	..	..
<i>Synod of the</i> X.—Union of Evangelical Churches, Belgium		16	18	68	53	..	2,800	14	79	1,429	649	..	..
<i>Synod of the</i> XI.—Missionary Christian Church of Belgium	3	34	31	150	..	..	1,760	63	273	2,970	8,044	£61	..
<i>General Synod of the</i> XII.—Reformed Church of France.....	107	533	638	3,000	..	..	86,000	600	2,000	10,000	..	..	..
<i>Synod of the</i> XIII.—Union of the Free Evangelical Churches of France	6	36	51	150	..	..	3,665	60	250	2,653	9,800	..	..
Carry forward	116	619	738	3,368	53	..	94,225	737	2,602	17,052	£18,493	£61	£ ..

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes	Congregations.	Ministers.	Elders	Deacons.	Probationers or Licentiates.	Communicant Church Members.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Missionary Asso.
(A.) EUROPEAN CONTINENT—Brought forward	116	619	738	3,368	53	..	94,225	737	2,602	17,052	£18,493	£61	...
<i>Synodal Union of the</i>	...	9	7	38	...	...	2,593	7	50	500	...	...	...
XIV.—Reformed Churches of the East Rhine													
<i>Synod of the</i>	9	121	125	600	15	4	25,000	...	50	900	...	...	...
XV.—Evangelical Reformed Church of the Provinces of Hanover.....													
<i>Synod of the</i>	5	34	45	...	...	..	10,000	...	...	...	...	...	...
XVI.—Reformed Church, Alsace and Lorraine													
<i>Presbytery of the</i>	1	5	3	8	6	3	130	5	18	160	224	...	...
XVII.—Evangelical Church of Greece.....													
<i>Synod of the</i>													
XVIII.—Waldensian Evangelical Church, Italy	8	63	90	154	93	3	20,282	150	500	8,948	6,758	...	...
<i>General Assembly of the</i>	...	36	15	40	84	5	1,874	35	85	1,594	7,248	...	...
XIX.—Evangelical Church in Italy.....													
<i>*General Synod of the</i>	44	1,347	1,604	...	...	...	200,000	1,500	3,694	56,000	...	...	...
XX.—Reformed Church of the Netherlands													
<i>*Synod of the</i>	50	684	544	3,000	2,400	..	200,000	528	2,000	75,000	...	...	...
XI.—Reformed Churches in the Netherlands <i>Classis of the</i>	...												
XXII.—Old Reformed Churches of Bentheim and East Friesland.....		11	8	30	20	..	1,285	4	...	404	7,000	25	...
<i>Consistories of the</i>	1	5	6	21	...	...	4,157	2	2	190	...	...	...
XXIII.—Reformed Churches in Russia.....													
<i>General Assembly of the</i>	2	13	13	...	...	...	300	14	30	400	...	...	...
XXIV.—Spanish Christian Church.....													
Carry forward	236	2,947	3,198	7,259	2,671	15	559,846	2,982	9,031	161,148	£39,723	£86	£

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath Schools.	Sabb. School Teachers and Officers.	Sabb. School Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Mission's Asso.
(A) EUROPEAN CONTINENT—Brought forward <i>Presbytery of the</i>	236	2,945	3,198	7,229	2,671	15	559,846	2,982	9,031	161,148	£39,723	£86	..
XXV.—Free Evangelical Church of Geneva <i>Synod of the</i>	1	4	5	13	16	..	687	6	115	1,250	1,333	516	..
XXVI.—Free Evangelical Church, Neuchâtel <i>Synod of the</i>	..	28	..	180	138	..	10,571	..	..	..	4,620	1,500	..
XXVII.—Free Evangelical Church of Canton de Vaud	..	43	157	204	..	28	4,894	43	..	..	10,373	6,664	..
Total Con., including Aust. & Hung. Churches.	302	5,164	5,467	28,446	7,952	301	926,184	3,218	11,596	366,051	£83,642	£8,736	..
(B.) UNITED KINGDOM.													
XXVIII.—Presbyterian Church of England <i>The Scottish Synod in England in connection with</i>	12	311	337	2,164	3,465	..	73,249	..	7,546	83,930	279,151	£20,370	£5,236
XXIX.—Church of Scotland	3	14	14	84	82	..	3,520	14	174	2,000	5,250	..	..
XXX.—Presbyterian Church in Ireland	37	569	655	2,076	7,865	90	103,602	1,099	9,076	117,473	202,741	39,387	4,529
XXXI.—Reformed Presbyterian Church in Ireland	4	36	28	164	254	..	4,040	..	235	1,633	5,951	339	..
XXXII.—Eastern Reformed Presbyterian Church in Ireland	2	6	4	26	24	2	700	6	18	150	510	60	20
XXXIII.—Secession Church of Ireland	2	10	7	45	70	..	1,230	11	60	700	..	..	..
Carry forward	60	946	1,045	4,559	11,760	92	189,341	1,130	17,109	205,886	£493,603	£60,156	£9,785

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath Schools.	Fab. School Teachers and Officers.	Sab. Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Mission'y Asso.
(B.) UNITED KINGDOM—Brought forward.....	60	946	1,045	4,559	11,760	92	189,341	1,130	17,109	205,886	£493,603	£60,156	£9,785
General Assembly of the													
XXXIV.—Church of Scotland.....	84	1,624	1,560	10,005	...	366	641,803	2,300	21,174	281,023	433,219	34,258	12,000
General Assembly of the													
XXXV.—Free Church of Scotland.....	75	1,047	1,149	9,596	9,878	139	290,789	1,829	18,401	219,027	517,147	58,180	12,675
Synod of the													
XXXVI.—United Presbyterian Church	29	583	620	5,488	...	63	195,631	856	12,841	142,402	358,093	34,452	5,769
Synod of the													
XXXVII.—Reformed Presbyterian Church	2	9	8	60	60	...	1,040	8	77	830	1,714	314	...
in Scotland.....													
Synod of the													
XXXVIII.—United Original Secession Church	4	29	24	148	160	3	3,769	22	224	2,627	6,342	353	...
General Assembly of the													
XXXIX.—Calvinistic Methodist or Presby-	24	1,137	780	5,423	...	413	151,882	1,635	25,120	201,212	...	10,000	...
terian Church of Wales.....													
Total British Churches	278	5,375	5,183	35,279	21,858	1,076	1,474,255	7,680	94,940	1 052 977	£1,810,118	£197,713	£40,229
(C.) ASIA.													
* Synod of the													
XL.—Dutch Reformed Church in the Dutch	...	40	65	...	...	...	4,000	...	...	...	...	...	...
East Indies.....													
* Synod of the													
XLI.—Native Reformed Church in the	...	...	30	...	...	...	14,000	...	...	...	...	...	...
Dutch East Indies.....													
Carry forward	...	40	95	...	...	...	18,000	...	...	...	...	...	...

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Pupils.	Contributions.		
											Home Work.	Foreign work.	Women's Mission'y Asso.
(C.) ASIA—Brought forward.....	...	40	95	...	...	...	18,000	...	...	...	...	...	...
<i>Synod of the</i> XLII.—Syrian Evangelical Church of Persia	4	27	46	65	...	45	2,500	69	178	3,068	£400	...	...
<i>Synod of the</i> XLIII.—Presbyterian Church of Amoy	3	22	...	...	...	134	3,790	...	...	...	...	...	...
<i>* Church of the</i> XLIV.—French Oceanica.....	...	...	28	...	...	...	2,248	...	...	1,482	2,500	...	...
<i>* Presbytery of the</i> XLV.—Presbyterian Church in Manchuria...	...	...	...	...	...	...	9,831	...	...	...	...	...	...
<i>* Mission Council of the</i> XLVI.—Presbyterian Church in Korea.....	...	24	...	...	20	...	1,050	152	...	4,302	376	£35	...
<i>General Synod of the</i> XLVII.—Church of Christ in Japan (Nihon Itchi Kirsuto Kyokwai).....	6	70	80	...	...	125	11,108	274	...	5,415	2,500	...	...
<i>Presbytery of</i> XLVIII.—Tainan, South Formosa	...	...	...	...	...	...	1,399	...	...	...	...	...	...
<i>Presbytery of</i> XLIX.—Ceylon.....	1	6	6	19	12	...	800	7	72	600	733	...	...
Total Asiatic Churches	14	189	255	84	32	304	50,726	502	250	14,867	£6,509	£35	...

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath Schools.	Sabb. School Teachers and Officers.	Sabb. School Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Missionary Asso.
(D.) AFRICA.													
<i>Synod of the</i> L.—Dutch Reformed Church, South Africa (Cape Colony).....	11	117	131	575	857	9	95,849	900	2,900	34,500	£79,579	£2,787	...
<i>*Synod of the</i> L.I.—Dutch Reformed Mission Church in South Africa.....		83	26	103	100	...	8,771	20	...	200	...	...	...
<i>General Synod of the</i> L.II.—Dutch Reformed Church in Natal.....		5	3	14	28	...	2,083	5	...	500	...	...	...
<i>General Synod of the</i> L.III.—Dutch Reformed Church in South African Republic.....	4	37	33	226	347	...	31,497	205	732	10,851	...	...	...
<i>Synod of the</i> L.IV.—Dutch Reformed Church, Orange Free State.....	5	36	34	130	250	...	33,896	25	...	3,000	...	...	...
<i>*Synod of the</i> L.V.—Christian Reformed Church in South Africa.....		34	16	132	135	...	6,095	27	...	2,000	...	...	...
<i>General Assembly of the</i> L.VI.—Presbyterian Church of South Africa	7	49	47	201	208	...	6,759	47	314	3,274	12,197	...	...
<i>*Synod of the</i> L.VII.—Free Church Mission of Kaffraria....	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>*Synod of the</i> L.VIII.—Presbyterian Church of Basuto land	17	17	24	...	...	...	10,098	...	...	...	2,200	55	...
Total African Churches	27	328	314	1,381	1,925	9	195,028	1,229	3,946	54,325	£93,976	£2,842	...

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath schools.	Sabb. School Teachers and Officers.	Sabb. School Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Mis'sionary Asso.
(E.) NORTH AMERICA.													
<i>General Assembly of the</i> LIX.—Presbyterian Church in Canada.....	54	976	1,071	7,259	11,642	107	205,992	2,144	18,819	154,299	£360,581	£31,150	£8,860
<i>Synod of the</i> LX.—Presbyterian Church of Canada in connection with the Church of Scotland.....	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>Synod of the</i> LXI.—Maritime Provinces in connection with the Church of Scotland.....	...	...	...	...	...	...	...	...	...	...	...	...	...
<i>General Assembly of the</i> LXII.—Presbyterian Church in the United States of America.....	228	7,635	7,190	28,000	9,696	469	975,877	8,096	118,388	1,003,809	2,653,295	137,473	64,407
<i>General Assembly of the</i> LXIII.—Presbyterian Church in the United States.....	77	2,873	1,448	8,957	7,533	73	217,075	2,042	20,250	146,907	355,709	25,085	...
<i>General Assembly of the</i> LXIV.—Cumberland Presbyterian Church... <i>Presbytery of the</i> LXV.—Reformed Presbyterian Church of Pittsburg and Ontario.....	126	3,021	1,694	10,974	4,445	593	180,635	1,561	...	99,082	196,132	1,860	2,101
<i>*Synod of the</i> LXVI.—Colored Presbyterian Church of the United States and Canada.....	...	...	...	...	...	...	...	...	...	...	...	...	...
Carry forward	485	14,505	11,403	55,190	33,316	1,242	1,579,579	13,843	157,457	1,404,097	3,565,717	£195,568	£75,368

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant members.	Sabbath Schools.	Sabb. School Teachers and Officers.	Sabb. Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Mission'y Asso.
(E) NORTH AMERICA.—Brought forward.....	485	14,505	11,403	55,190	33,316	1,242	1,579,579	13,843	157,457	1,404,097	£3,565,717	£196,568	£75,368
<i>General Assembly of the</i> LXVIII.—Welsh Presbyterian or Calvinistic Methodist Church in the United States.....	18	182	92	459	500	20	12,152	185	1,696	12,258	18,730	640	...
<i>General Assembly of the</i> LXVIII.—United Presbyterian Church of North America.....	66	811	939	3,858	...	95	126,339	1,107	12,680	111,557	282,062	31,333	...
<i>Synod of the</i> LXIX.—Associate Reformed Church of the South	9	129	104	400	...	10	11,148	118	1,013	8,270	16,000	2,500	...
<i>General Synod of the</i> LXX.—Reformed Presbyterian Church in America.....	7	59	51	166	134	8	5,000	31	399	3,305	6,784	744	...
<i>Synod of the</i> LXXI.—Reformed Presbyterian Church in America.....	12	115	119	451	326	20	9,990	104	...	11,665	3,609	3,306	305
<i>General Synod of the</i> LXXII.—Reformed Church in America.....	35	633	683	2,532	2,532	28	110,273	923	15,458	108,209	...	...	...
<i>* Synod of the</i> LXXIII.—Christian Reformed Church in America	9	140	92	420	400	3	17,300	110	700	25,000	2,500	1,120	...
<i>General Synod of the</i> LXXIV.—Reformed Church in the United States	57	1,661	1,039	4,900	6,000	...	238,650	1,700	25,107	181,800	330,000	10,000	...
Total North American Churches	698	17,935	14,522	68,376	43,108	1,426	2,110,431	18,121	214,510	1,866,161	£4,215,402	£246,211	£75,573

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sabbath Schools.	Sab. School Teachers and Officers.	Sab. School Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Missionary Asso.
(F.) SOUTH AMERICA.													
<i>Synod of the</i>													
LXXV.—Presbyterian Church in Brazil.....	...	75	41	...	...	...	6,000	...	...	...	£1,000	£1,000	£15
<i>*Presbytery of</i>													
LXXVI.—British Guiana.....	1	13	13	10	40	...	4,986	31	208	3,037	2,165	...	...
<i>*Classis of the</i>													
LXXVII.—Dutch Reformed Church, Surinam	...	5	7	...	...	...	2,000	...	...	...	...	...	...
Total South American Churches	1	93	61	10	40	...	12,986	31	208	3,037	£3,165	£1,000	£15
(G) WEST INDIA ISLANDS.													
<i>Synod of the</i>													
LXXVIII.—Presbyterian Church of Jamaica	5	33	30	397	...	3	11,133	99	905	1,571	£6,474	£250	...
(H.) AUSTRALIA.													
<i>Synod of the</i>													
LXXIX.—Presbyterian Church of Eastern Australia, New South Wales.....	4	13	7	12	28	1	300	20	60	600	£1,900	£20	...
<i>General Assembly of the</i>													
LXXX.—Presbyterian Church of New South Wales.....	14	162	148	517	1,800	4	11,000	278	1,838	18,800	44,656	1,867	£206
Carry forward	18	175	155	529	1,828	5	11,300	298	1,898	19,400	£46,556	£1,887	£206

STATISTICAL RETURNS FROM ORGANIZED CHURCHES—Continued.

CHURCHES.	No. of Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Probationers or Licentiates.	Communicant Church members.	Sab- bath Schools.	Sab. School Teachers and Officers.	Sab. Pupils.	Contributions.		
											Home Work.	Foreign Work.	Women's Missionary Asso.
(H.) AUSTRALIA— <i>Brought forward</i> <i>General Assembly of the</i> LXXXI.—Presbyterian Church of South Australia	18	175	155	529	1,828	5	11,300	298	1,898	19,400	£46,556	£1,887	£206
<i>General Assembly of the</i> LXXXII.—Presbyterian Church of Victoria <i>General Assembly of the</i> LXXXIII.—Presbyterian Church of Queens- land	3	20	16	79	189	...	1,573	14	239	2,145	3,002	455	...
<i>Synod of the</i> LXXXIV.—Presbyterian Church of Tasmania	15	193	223	721	...	16	23,492	584	3,790	38,173	69,647	722	753
<i>Synod of the</i> Total Australian Churches	5	46	42	230	369	...	5,000	85	765	8,075	16,505	375	...
	2	23	24	70	420	...	1,600	46	214	2,200	5,054	311	...
	43	457	460	1,639	2,806	21	42,965	1,027	6,906	69,993	£140,764	£3,750	£959
(I.) NEW ZEALAND. <i>General Assembly of the</i> LXXXV.—Presbyterian Church of New Zealand (North)	8	96	115	466	1,208	3	11,373	217	1,598	17,735	29,805	1,614	...
<i>Synod of the</i> LXXXVI.—Presbyterian Church of Otago and Southland (South)	6	76	86	496	860	1	13,965	234	1,520	15,898	28,186	1,621	402
Total New Zealand Churches	14	172	201	962	2,068	4	25,338	451	3,118	33,633	£57,991	£3,235	£402
(J.) MELANESIA. <i>Mission Synod of the</i> LXXXVII.—New Hebrides.....	...	...	25	...	...	300	3,000	...	...	...	...	...	...

SUMMARY OF STATISTICAL RETURNS.

CHURCHES OF—	Presbyteries or Classes.	Congregations.	Ministers.	Elders.	Deacons.	Licentiates.	Church Members.	Sub. Schools.	Sub. School Teachers and Officers.	Sub. Pupils.	Contributions.		
											Home Work of all Forms.	Foreign Work.	Women's Missionary Asso.
A—European Continent...	302	5,164	5,467	28,446	7,952	301	926,184	3,218	11,596	366,051	£83,642	£8,766	...
B—United Kingdom.....	278	5,375	5,186	35,279	21,858	1,076	1,474,255	7,680	94,946	1,052,977	1,810,118	197,713	£40,229
C—Asia.....	14	189	255	84	32	304	50,726	502	250	14,867	6,509	35	...
D—Africa.....	27	328	314	1,381	1,925	9	195,028	1,229	3,946	54,325	92,976	2,842	...
E—North America	698	17,935	14,522	68,376	43,108	1,426	2,110,431	18,121	214,510	1,866,161	4,215,402	246,241	75,573
F—South America	1	93	61	10	40	...	12,986	31	208	3,037	3,165	1,000	15
G—West India Islands...	1	33	30	397	...	3	11,133	99	905	1,571	6,474	250	...
H—Australia.....	43	457	460	1,639	2,806	21	42,965	1,037	6,906	69,993	140,764	3,750	959
I—New Zealand.....	14	172	201	962	2,068	4	25,338	451	3,118	33,633	57,991	3,235	402
J—Melanesia.....	...	...	25	33	...	300	3,050	...	...	...	...	...	...
Total for 1899.....	1,382	29,746	26,521	126,607	79,789	3,444	4,852,096	32,368	336,385	3,462,715	£6,418,041	£463,802	£117,178
Total for 1896.....	1,305	29,364	25,477	119,465	88,957	...	4,627,149	31,988	318,409	2,201,531	6,304,620	475,362	...
Total for 1892.....	1,249	23,495	23,951	120,933	69,805	...	4,125,906	25,708	405,985	3,020,765	...	...	...
Total for 1888.....	1,406	25,787	23,077	117,345	62,225	...	3,721,680	28,216	231,113	2,546,517	...	...	...

No. 2.

Seventh General Council.

REPORT

OF

The Executive Commission.

EASTERN SECTION.

The Eastern Section of the Executive Commission begs to submit the following report of the principal matters that have occupied its attention since the meeting of the Glasgow Council, by which it was appointed.

1. The volume of *Proceedings* was issued shortly after the close of the Council, and the thanks of the Alliance are due to its publishers, Messrs James Nisbet & Co., for the promptness with which it was issued. It resembles in every outward respect its predecessors, and forms a valuable addition to the series which is providing our Churches with information not to be obtained elsewhere. We understand, however, with much regret, that owing to the price at which it was sold, the publishers have not received that remuneration for their risk and outlays to which they were legitimately entitled.

2. The *Quarterly Register* has been issued with all regularity, and continues, as before, to gather up and present in brief form a record of the more important events that take place among the Churches of the Alliance. From many letters, whose writers gladly acknowledge their indebtedness to it for information, the Section is pleased to learn that it serves so well the object for which it was started. In the exercise of the discretion given to it by the Glasgow Council, the Section did not judge it expedient to increase its size by the addition of any extra pages.

3. The question of a meeting on the European Continent has again been considered by the Section. This, however, finds itself compelled to repeat the opinion it expressed at Glasgow. (Appendix, pp. 16.) Its convictions of the necessity of such a meeting are stronger than ever. So long as such a meeting is not held, our work among the European Churches is all but absolutely hindered. Yet it is not possible, with due regard to the general work of the Section, to arrange at present for the holding of such a meeting, owing to the brevity of the interval between the meetings of our General Council. No inter-denominational meetings resembling our own, such as those of the Methodist or Congregational Churches, or of the Evangelical Alliance, are held at any less interval than five years, while what is known as the Pan-Anglican Council meets only every tenth year. The reasons given by these brethren for their much longer interval than that which we have observed are such as these: That the efficiency, dignity,

and importance of ecumenical meetings are diminished when they are held too frequently; that an interval of considerable duration is necessary, to allow of the coming to the surface of new questions in the life and work of our Churches, or to allow of existing questions assuming newer and perhaps modified forms; and that the outlays occasioned by each Council are considerable, and should not be lightly incurred. These reasons are very weighty, and to them we would add one drawn from our own position—that it is not possible to perform our work adequately unless there be an interval of five years at least between each meeting of the General Council, thus allowing for the holding of inter-calary meetings, be these Provincial, Continental, or Colonial.

The Section would therefore again press upon the Council to consider the question of extending the interval at present usually observed between the Council meetings.

4. As to the proposed Australian sub-Section, your Section has corresponded frequently with brethren in the Colonies concerning this proposal, but with no definite result. The important matter of organic union between all the Australian Churches which has been so long under consideration, will in all probability be disposed of next year by the formation of this union. In connection with this event, it has been suggested that a Conference or sub-Council of the members of the Alliance should be held in Australia.

5. The Glasgow Council having remitted to both Sections the duty of recommending the observance in some suitable manner of the two hundred and fiftieth anniversary of the completion of the Shorter Catechism, the Eastern Section issued a special appeal to all the Churches and congregations connected with it, in support of the remit. The Section is happy to report that, as the result, a great public meeting was held in the historic St. Giles' church, Edinburgh—with its memories alike of Knox and of Jenny Geddes. The building was crowded to its utmost, and addresses given by leading representatives of the Church of Scotland, the Free Church, and the United Presbyterian Church. In London a largely attended meeting was held in the Marylebone Presbyterian church. Sermons were also preached in a large number of Presbyterian churches in Great Britain, calling attention to the interesting fact, and urging greater diligence in the training of the young people of our Churches in the teachings of that remarkable work. The Section has no means of knowing how far this latter appeal has been acted on, but is satisfied that what was done helped considerably in giving prominence to the fact that the Shorter Catechism is included among the doctrinal standards in most, if not in all, of our British Presbyterian Churches.

6 The changes already made in the Nestorian Mission in Western Persia by the appearance and apparent success of the priests of the Russian Church, with the anxiety occasioned by the rumors of an approaching occupation of that country by Russia, led the Presbyterian missionaries on that field to desire from the British Foreign Office information as to whether, supposing such occupation were to take place, they would be protected in carrying on their Mission work as usual. The Section, therefore, entered into correspondence with the Foreign Office on this important subject, but found that the Foreign Office was not able to make any definite reply to a hypothetical question and one that was complicated by the fact that the Presbyterian missionaries were not British subjects. It was, therefore, not at liberty to assume the responsibility of giving a definite answer to the inquiry. Feeling the force of this reply, and as the matter is one of

the utmost importance and involving interests of other fields than Persia, the Eastern Section suggests that the Western Section charge itself with suitable action in the matter.

7. The Eastern Section has also had under its consideration the propriety of adopting some settled rule in reference to invitations for the meetings of our Councils. It considers that so important a matter should not be left absolutely to the decision of brethren, of whom only a very small number may be present at the next Council, but that there should be some arrangement in advance by the two sections, and it suggests the following: That invitations for the holding of a meeting of Council in a particular place should be forwarded by the presbyteries of the several localities to the Section with which they are connected. This Section shall then correspond with the other Section as to the suitability of some one of the localities for the convenience of members, and when the Sections are agreed on this point, that these shall unite in recommending the Council to accept such invitation, which shall be held as coming from the presbytery presenting the request.

8. Among other matters dealt with by the Section was a proposal that an Address should be presented from the Presbyterian Churches of the world to the Queen of the Netherlands, on her accession to the throne. The proposal was urged on the grounds that the Queen of the Netherlands is the only Presbyterian monarch in the world, and that the services rendered in time past by the House of Orange, of which she is the sole representative, and by the People of the Netherlands, to our co-religionists of many lands in the days of their sore persecutions, should be acknowledged. The Section having agreed to the proposal, a suitable Address has been prepared. This has been signed by the President of the Alliance, by the late Honorary Secretary, and by the Chairmen of the Eastern and Western Sections respectively, as representing the Alliance itself, followed by the signatures of some sixty Moderators and Presiding officers of Presbyterian and Reformed Churches residing in different parts of the world. The Address is now ready for presentation, and this unique event in the history of our Churches will take place at whatever time her Majesty may appoint.

9. The Section has received from the Presbyterian Church of New Zealand a letter expressing the interest of that Church in this Council, and regretting that it is not able on the present occasion to send delegates to our meeting. A similar letter has been received from the Christian Missionary Church of Belgium. The Section, in submitting these letters to the Council, would suggest that they be printed in the Appendix to the volume of Proceedings, at the close of the reports.

10. The time of the General Secretary has, as hitherto, been given wholly to the interests of the Alliance. During the past triennium he has visited specially Southern Russia and Western Persia, spending several months in those countries. The objects of the visit, as a whole, were to make inquiries as to the present condition of the Russian Stundists; to ascertain, if possible, the position of the Armenians, inquiring not so much as to the cruelties from which so many of these people have suffered, nor as to their present material requirements; but, while not ignoring these subjects, specially as to the question of the origin or circumstances which led to what has been called the "Armenian Question," and also to visit the Mission to the Nestorians in Western Persia sustained by the Presbyterian Church of the U. S. A. At this Mission he spent several weeks, presenting to the missionaries themselves, and also to the Synod of the Evangelical Church, the fra-

ternal salutations of the Churches of the Alliance. For an outline of the results of his visits, the Secretary was cordially thanked by the Section, when he was requested to prepare a more full account for presentation to this Council. Such an account has been prepared, and will be found appended to this Report. In view of the large amount of valuable information thus collected, and fitted to be of service to members of our Churches and others in the formation of their opinions on matters of deep moment for the Christian Church, the Section would suggest that means be taken to circulate this report among our Churches.

During 1897 and 1898 the General Secretary visited the Supreme Courts of all the Presbyterian Churches in Great Britain and addressed each of these on the work of the Alliance, and on his own work in particular. In 1897 he attended, also, the Jubilee Synod of the Free Church of Vaud, and in the present year, 1899, he attended the Jubilee Synod of the Free Church of Geneva. The Alliance cannot but have a special interest in these latter Churches, whose existence has resulted from a protest against the absorption of the Church by the State and subjection to it, as being fatal to the spiritual character and independence of the Church. Delivered from the control of "citizenship," these Churches are gradually perfecting their Presbyterian organization, largely availing themselves for this purpose of the instruction and encouragement afforded by the history of the Church in Scotland.*

In closing this Report, the Eastern Section cannot but mention how deeply it has been affected by the losses which the Alliance has sustained since the last Council by the deaths of many of its early supporters. It sympathizes with the Western Section in its loss of Dr. Moses D. Hoge, of Dr. Murkland, and of Dr. John Hall, who from the earliest movement in favor of the Alliance had identified themselves with it, while by the deaths of Dr. Waters and of Dr. Cochrane, two members have been removed, both of whom were specially prominent at the meetings of later Councils. The Eastern Section has also to mourn sad breaches in its membership. The Rev. Alexander Mitchell, D. D., was one of the survivors of those who took an active part at the London Conference of 1875, at which the Alliance was organized. At each subsequent Council his presence was always welcome, while his contributions of Papers, Reports, and Addresses have been of the greatest value. By his death the Alliance has lost an earnest advocate and British Presbyterianism its great historian. Specially, however, does the Section mourn the loss of the Honorary Secretary of the Alliance, the Rev. Dr. Blaikie, who having resigned his professorial chair, had retired from Edinburgh to spend, as was hoped, many years in the quiet activity of his pen. While Dr. McCosh was the first to move in the formation of the Alliance, yet to Dr. Blaikie belongs the credit of having guided and sustained it for many years, so that to him belongs the credit of its position among the Churches of our Order to-day. The Section would now close this

* In an address at Strasburg on September 5, 1899, the German Emperor indicated his conception of the relationship of the Christian Church to an earthly monarchy and of the duty of the former on behalf of the latter by the following language:

"Before all, however, I would impress upon the Church dignitaries, who exert such a powerful influence over our people, the duty of striving in their work and of using their personal influence so that regard for the Crown and confidence in the government may become ever and ever stronger. For, in these agitated times, when the spirit of unbelief is rampant, the Church's only hold is the imperial hand and the escutcheon of the German Empire."

report by embodying here the memorial minute it adopted in reference to this great loss :

"It is with the deepest regret that the Eastern Section now places on record this Memorial Minute respecting the Rev. Wm. Garden Blaikie, D. D., LL. D., the Honorary Secretary of the Alliance and a member of this Section.

"By the death of Dr. Blaikie on June 11th, 1899, the Christian Church has lost one of its most valued members, who was eminent alike as pastor, author, and professor. A Presbyterian by conviction, his catholic disposition led him to regard with much interest a proposal to form an Alliance of the Presbyterian Churches of the world. Such an Alliance he believed would be signally fitted for welding our numerous Presbyterian Churches into a compact yet fraternal whole, and thus of healing not a few of the breaches unhappily still existing in the Church of Christ. When the proposal was actually mooted in Scotland, he therefore threw himself into its support with the greatest enthusiasm, and continued to the close of his life his ceaseless activity on its behalf. Skilfully, and with much toil arranging for its organization and subsequent Council Meetings, he guided the Alliance through all the initial stages of its course, and had at length the gratification of seeing his convictions of its value shared by many and the influence of the Alliance widening and consolidating year by year. At its Council Meetings his varied and highly cultivated gifts were ever at the disposal of his brethren, who, in 1888, gratefully elected him President of the Alliance, and at the close of his term of office appointed him Honorary Secretary. His many and important services to Christian Philanthropy, to Literature, and especially to Christian Brotherhood in connection with this Alliance, will render his memory ever precious to his late co-workers. These will miss his judicious council and ready assistance as they seek to carry on the work with which his name was so closely identified, and to which his life had for so many years been devoted.

"The members of the Section, bowing before this decree of Providence in withdrawing from their fellowship one of their most honored Associates, would commend to the tender care of Him that bears the name of Husband of the widow, her who so long shared in all the activities of that busy life, and desire that the blessing of the righteous may rest on all the bereaved family circle of children and children's children."

J. MARSHALL LANG,
Chairman.

G. D. MATHEWS,
General Secretary.

REPORT OF THE GENERAL SECRETARY RESPECTING HIS
COMPLIANCE WITH THE INSTRUCTIONS OF THE EASTERN
SECTION OF THE COMMISSION.

The interest manifested during the meetings of the Council held in Glasgow in 1896, in the condition of the Russian Stundists and of the Armenians, led the Eastern Section of the Executive Commission to instruct the General Secretary to gather information in reference to both these Communities, to be reported to the Council in Washington, in 1899. It also considered it desirable that he should combine with the visits which these instructions rendered necessary a visit to the General Synod of the Syrian Evangelical Church of Persia, a Church that is a member of this Alliance, and whose membership consists of persons formerly connected with the old Nestorian Community, for the purpose of conveying to that interesting body the Christian salutations of their Presbyterian brethren in many lands. These instructions I have carried out, and now submit the following Report.

A.—THE STUNDISTS.

After correspondence with Stundists and other friends in London and on the Continent, I went, in August, 1897, to Southern Russia and spent several weeks in that country. It would be altogether wrong for me to publish the names of the persons I met with or even of the places that I visited, for by so doing I would expose the former to great bodily danger. The Committee will therefore allow me in this Report to give merely a summary of the information I gathered and of the impressions made on me by what I saw and heard.

The rise of the Stundist community was brought before the last Council by the Rev Dr. Dalton in his admirable Paper on the subject.* As a community it has no connection whatever with politics or social questions, or with any matters disloyal to a government or immoral before God. The whole movement is distinctively and exclusively religious, a true spiritual awakening of human souls through the power of the Holy Ghost. Notwithstanding their very limited knowledge of Christian truth, men and women had become distressed through a deep sense of their spiritual need and were led to call mightily on God for light and direction. Meanwhile they read the New Testament Scriptures, or such portions of these as they possessed. They exhorted one another daily. They prayed at stated times and for stated periods, in their ignorance repeating frequently—as in periods of their history did the Waldensian Barbes†—what is called

* See also *Quarterly Register* for November, 1897.

† "They all begin and pray in silence and long enough to repeat the Lord's Prayer thirty or forty times and sometimes more. * * * they neither say, teach, nor practice any other prayer than that."—Bernard Gui, quoted by Comba: *History of the Waldenses*, London, 1889.

the Lord's Prayer. They sang hymns occasionally, using the little hymn book of the German Colonists on whose farms they had been employed and through their connection with whom they had received their first impulses to serving Christ and to leading a Christian life. The social precepts of the New Testament led them to upright and industrious living. They no longer frequented the public houses. The hours previously spent there were now given to labor on their little farms so that their financial position became rapidly the better. Their gain was however, the loss of the publican—in many cases the priest of the Russian Church in the village and who in consequence was little disposed to regard this section of his parishioners with kindness. At the same time their new spiritual life, imperfect and immature though it were, involved them in a vital conflict with the Russian Church system and its officials. They absented themselves from the churches whose services* hindered rather than helped their spiritual life. They rejected its ceremonies and put out of their houses the eikons, or images of the saints, so conspicuous in every church and so prominent in every Russian house. They declined availing themselves at any time or under any circumstances of the Russian priest and steadily refused to pay him those church dues to which he was legally entitled, thus drawing on themselves his keen hostility he being, as a rule, wretchedly poor. As the result of all this the Stundists were dragged before the magistrates, and if found guilty of any of the above acts were fined, flogged, and imprisoned in the locality, and on persistent adherence to the Stundist system banished, for the most part, to the Caucasus. Such banishment meant for the Stundist financial ruin. His house, his farm, his movable property, all were seized by the police and sold for whatever price, under the circumstances of such a sale, could be obtained, in order to meet the claims of the priests. Then, chained together like malefactors of the most atrocious character, the Stundists set out on their weary march to the penal district, and while I was in Tiflis but few days passed without gangs so chained arriving in the city. As the exiles are not confined in prisons and as no return to their early homes is possible except on recantation of their views, their wives and families are allowed to live with them. These, as soon as possible, seek to join their loved ones in their place of banishment. They are not always indeed told where this place may be, but faithful feet follow the prisoners and faithful eyes watch their journeying, and so soon as the place of their final destination has been learned those possessed of the precious information speed back to the broken families, which soon set out on their perilous march, aided by such as have yet aught to give.

One can hardly conceive the helplessness of these families, trudging for weeks or even months along the wretched roads, among tribes and people of unknown tongues and often of the most brutal and degraded races with which we are acquainted, their lives ever in jeopardy, and yet unable to defend themselves against insults or outrages. The knowledge that such is *their* condition, is an additional element in the suffering of those who for conscience sake have submitted to the spoiling of their goods, and meanwhile are praying daily for that Czar whom they regard as ignorant of the proceedings that have brought such wretchedness upon them.

*The services in this Church, one must remember, are always conducted in the old Slavonic language, one that is utterly unknown by the "common people" and understood only by a very small number of the priests, the large majority of these not reading the prayers but repeating them from memory.

In some cases the Russian priests have been content to accept payment of their dues, without insisting on the actual presence of the Stundists at the service. These latter could then continue to maintain their prayer meetings in their dwellings, concealing such from the police who however, frequently took no notice of the meetings unless required to do so by the priests. Yet such payments soon led to much discussion. Was it right, it was asked, thus to compromise with the priests and to dissemble before the world, when Christ had told them to "confess Him before men?" Others carried their concessions still farther and even attended the services, so as to deprive the priests of any visible reason for troubling them. Both these courses were condemned by the men of strong convictions, who insisted on the necessity of a clear and visible line of demarcation between the Evangelical believer and the Russian Church. For such men there could be no trimming and hence a division arose among the Stundists themselves. One party consisted of those who would maintain their Stundism at any cost of suffering or of life itself. The other party were also willing to maintain their Stundism, but sought to do so with a minimum of danger and discomfort. This division was widened immensely by the action of certain German Russian Baptists from Hamburg. These went among the Stundists and preached immersion, so that an observance of this practice became the evidence of true religion. Many of the stricter party now accepted this representation and were rebaptised, so burning their ships and rendering the breach between them and their brethren irreparable. Henceforth, an element of ecclesiasticism was mingled with the movement. It was no longer the Stunde with all the simplicity of its worship, as against the Russian Church, but the Stunde, *plus* adult baptism by immersion, against that Church. Really three parties existed: the one composed of those Stundists who were such unto death but who did not accept the Baptist teaching, of which they had heard but lately and from without. Another consisted of those who accepted immersion and now almost courted persecution, regarding such as a testimony to the reality of their religious profession; while between these two was a third, consisting of those who in many cases soon showed that Stundism controlled neither their hearts nor their lives, and that their profession rested not on deep-rooted and abiding conviction but on emotion or on impulse.

All these divisions have seriously checked the movement. Resulting from the reading from the Scriptures and the presence of the Holy Ghost, this had been at first a great spiritual force. Now, it is rent with internal dissension, while the disputatious spirit enkindled has sadly grieved Him who is the source of all spiritual life. The absence of persons of education competent to expound the Scriptures and to instruct the people in their meaning has also been a serious loss, leading to the rise in a few quarters of erroneous views respecting the Person of our Lord and kindred and connected topics, and thus, that movement which in the early nineties was sweeping all before it as village after village *en masse* forsook the Russian churches and their people consecrated themselves to the service of Christ, is to-day but a feeble factor in the religious life of the country. Its unity has gone, and to some extent its aggressiveness has disappeared. In some places it is true that nearly all the active members of the Community have been deported by the police, reminding one of the treatment given to the Gospel in France and Spain by the Papal power, but in others, those who still adhere in many things to their former biblical life and service no longer walk together, a party shibboleth having taken the place of

the unity of the faith and of the brotherhood of the Gospel. And yet, the persecutions continue and the martyrdoms are as frequent as ever!

In view of this disastrous shattering and of the fact that the Russian peasant is of an intensely religious character, one might almost ask, May not this Stundist movement be after all but a wave of natural excitement, a passing breath of such emotional activity as frequently passes over communities in the religious and in the political world, resistless to-day and to-morrow vanished, with nothing left behind but memories, broken and confused? I have a higher opinion than this of the source and nature of this movement, and continue to cherish the hope of yet seeing some blessed results following from it. The watchfulness of the police and the unforgiving enmity of the priests render it, however, extremely difficult to obtain much information as to its present inner condition or as to its treatment by the authorities. The persistent silence of the newspapers as to Stundism and the Stundists can be accounted for only by assuming that instructions have been given to the journals to be silent on this subject, silence on all domestic matters ever being the rule in Russia that nothing may reach the ears of the foreigner except what the Government sanctions. Letter-writing is impossible in a country where ninety-five per cent. of the peasantry, if not of the whole population, are unable to read or write, so that it is only by intercourse with individuals that any information can be obtained. But even this, whose results in order to be reliable need to be checked and checked again by converse with more than one, is practically impossible for foreigners, since from the moment these cross the frontier until they recross it, they are shadowed by the police, a careful record being kept of all their movements and of the names and addresses of persons on whom they called or with whom they had intercourse or conversation.

And yet of course, some information does leak out through channels not to be named. From what reaches me, I have every reason to believe that to-day wherever a man absents himself from the church or is discovered in maintaining the Stunde in his own family or with neighbours gathered around him, he is arrested, condemned, fined, imprisoned and banished as mercilessly as ever.* To suppose that it could be otherwise is to dream dreams. Russia exists as she is to-day, because of her persistent policy of crushing down any and every movement that has not for its aim, openly and exclusively, the upholding of that great unit—*Holy Russia*. No difference of language can be long tolerated among the numerous tribes under her rule, nor can differences of religion be permitted among the subjects of the Czar. That which is his religion must be theirs on penalty of being treated as traitors to the land, for is not the Church the State and the State the Church? The persecutions are therefore as pitiless as ever and as fruitless.

Russia has divided men into two classes:—*The Czar*, the Czar clothed with divine right and possessed of all power, lord and owner of all and everything within the limits of his empire,—and *the subject*, a being of an essentially inferior creation, the sole purpose of whose existence is to minister to the wishes and purposes of the Czar. To be in the direct service of the Czar, to wear his uniform, and to carry out his commands, is the highest glory a Russian subject can aspire to, for then, as to the rest of the people, he is as part of the Czar himself and shares with him in the glory of his position and the greatness of his power. That portion of the people, again, which devotes itself to the glorification of the Czar occupies a specially

* *Quarterly Register*, Aug. 1889.

favoured position. On the one side in Russian society are the nobles and the army; on the other, the commercial, manufacturing, educational, professional and laboring classes. These nobles with that army down to the youngest drummer boy in his regiment, rank in a class by themselves, as far above the most distinguished scholars, the wealthiest merchants, and the most extensive employers of labor in the empire, as is the Czar himself above any of his subjects. These "lower classes" are allowed to live on condition of paying their taxes and obeying the police, and on doing this may count themselves happy and have their reward in being thought worthy of living in the empire of the Czar. Russia and Papal Rome agree in admitting but one head for the dual kingdom of Church and State, and that head, the direct representative of Deity.*

Let me now follow for a little the banished Stundist to his place of exile. As a rule this is, in the first place, the Caucasus. A century ago, Russia, with far-sighted wisdom and policy set herself to the conquest of this region whose occupancy would enable her to accomplish certain ultimate designs. More than three quarters of the century passed before Schlamyl, the last of the Circassian chiefs, yielded to her power and though there is no open opposition to her rule yet her yoke still chafes the necks of the people that inhabit the snow-capped mountains of Daghestan. Aware of this, she has constructed great military roads and planted forts at all the commanding points while in Tiflis itself, the capital of the Caucasus at the end of the Dariel Pass, she maintains an army of fifty thousand men. These figures, I admit, are but a local estimate for Russia never publishes accurately her military arrangements nor invites foreigners however distinguished, to visit her military factories to see what new weapons she is providing for her troops, nor are her newspapers allowed to proclaim the movements of her soldiers or the disposition of her ships. On such matters she carefully keeps her own counsel, seeking rather to mislead outsiders by statements or by silences that are equally misleading.† A century ago, this wild country was occupied only by wild beasts or the yet fiercer men that disputed her progress. Into this district she banished—for banishing prisoners is no new feature in the Russian system—the members of a sect of religious dissenters known as the Molokani; ‡ a people vegetarian in their food, but said

*In every Russian church one sees a life-size portrait of the Czar placed among the eikons of the biblical saints, but always beside the altar. In the small oratories one often sees it just above the altar.

†It is all but impossible for members of Protestant communities to realize the true character of Russian administration. The system is so thoroughly Oriental in its falsity and deceit that no one can ever assume that Russia means what she says, or says what she means. Out of many witnesses in support of my statement, I take the Empress Catherine II. herself. The Russian government had on one occasion been talking pretty big—just as it is doing to-day—about its deep interest in Popular Education, and its desire that all Russian children should attend school. The Governor of Moscow, alarmed at the language, remonstrated with the Empress on the subject. Her reply is one of the most shameless avowals of contempt for her own words that perhaps even a Russian monarch ever put on paper. "My dear Prince," wrote the Empress, "Do not worry yourself if our Russians are not eager for education, and if the edict about building school-houses in the empire were issued, not for ourselves but for Europe, and to sustain among foreigners that confidence which they place in us, for from the moment that the Russian people become educated I will no longer be Empress nor you Governor of Moscow."—Quoted by Rohrbacher, *Hist. de l'église*, t. 28, p. 412.

‡The only person present when the late Czarovitch died in the Caucasus, was a Molokani woman, and for her kind attentions to the dying prince, she and her co-religionists have received the thanks of the Czar, but remain outcasts!

to have received this name, denoting "milk-users," from their habit of exalting the "sincere milk of the Word" as more to be respected than the requirements of the Russian Church. By their peaceful, kindly conduct, the Molokani secured the favor of the natives, while by cutting down the forests, making roads and such like works, they rendered the region fit for settled occupation. The Molokani now form a valuable portion of the population, but of course are still dissenters from the Russian Church and as such still under the ban of her law. As, however, they cannot do much harm to the "Holy Orthodox Church," their only neighbors being the Moslem and semi-pagan Tatars, their existence and their dissent are alike left unnoticed. A number of Molokani villages and communities have thus been formed in the Caucasus and when Stundists are sent into the neighborhood of such, their lot is comparatively easy; but when sent into districts resembling those occupied by the early Molokani, then their lot is certain to be one of great hardship.

I was determined to see with my own eyes and to hear with my own ears, and so on one occasion succeeded in entering one of the penal settlements of the Stundists in a comparatively favored district. It was a large sandy plain several miles square in area. Hardly a blade of grass was on its surface though a streamlet of slow-running water, perhaps four or five feet in width and as many inches in depth, passed through it. The stream belonged to a Moslem who required the water for irrigation purposes elsewhere and therefore only what was needed for domestic purposes could be taken from the channel, and this had to be paid for dearly. The district was patrolled day and night by guards of police-soldiers watching the movements of the Stundists and noting their visitors. On this plain the Russian government had deposited some thirty Stundists, who during their first winter sought shelter as they told me themselves, from the icy storms by burrowing in the soil like so many beasts of the field. During the next year they were joined by their wives and children and with aid from friends they put up huts, when they were comparatively comfortable forming a little village of their own. On the one side, they were less than a quarter of a mile from a railroad station, whose directors were however ordered by the government not to employ any of them for any purpose; on the other side, several miles away, was a small town, the capital of the district, but into which they were forbidden to enter. Under these circumstances the Stundists, though not in a prison of "stone walls and iron bars" were nevertheless in a very real penal settlement. And here they were told to live and to provide their own support! They could not farm, for the land was sand and the running water was not theirs to use. Of trades, they knew none, while labor for others was impossible. Here they sickened and shivered and sank and but for Christian friends elsewhere who found ways of giving them money, they would have starved while a paternal government was only protecting its loyal children from the practices of the wicked Stundists! Having slipped through the cordon of police I was brought into one of these huts at midnight, for woe betide the poor Stundists had I been seen by the police, and found a room about eight feet square, into which in a few moments perhaps a dozen living skeletons entered—emaciated, consumptive, hunted looking beings that had once been men, each as he entered, coming forward and kissing me on either cheek and grasping my hand. I had been expected so the samovar or tea-urn was ready while the one little candle was so placed as to obscure its light as much as possible. In conversation some told me they were Baptists, but others

were not such ; they continued their religious exercises as ever, though doing so was strictly forbidden ; they had no schools for their families but taught these to read, and in some cases to write ; their children could seek and might obtain work either on the railway or in the town but the fathers must abide within their police district ; their daughters could also go outside, their faces blanching as they told me what became of these :—the Protestants in the town, they said, were so afraid of the police that they would not take the girls into their houses even as servants and so nothing was left for them but to take service among the Armenians or Moslems, when the result was in almost every case the same—the ruin of the poor girl who then sank lower and lower. As we talked about the girls learning some trade which they might follow at home, a sudden whisper came from the door—“*polizei*”—the police—and in a moment the light was extinguished and every one was silent. The tread of the patrol was heard as the men passed the window beside which I sat anticipating their entrance but this soon passed, when the candle was relit and the room found to be empty except of the family that occupied it. In a few moments the little band came back, reporting that the patrol had passed beyond the village and that we might resume our conversation. We had hardly begun to do so when again the ominous word “*polizei*” was whispered and again we sat in darkness. The steps became more distinct when the police suddenly halted outside the window and we heard them conversing, those inside hardly daring to breathe. In a few moments however, they again passed on to halt as a scout told us, right in front of the door of the hut but about a hundred yards away. The danger to the Stundists by my remaining longer was too great and I left them, crossing through several back yards every effort being made to keep the dogs from barking at the unwonted presence of a stranger in the district. By a roundabout path through fields I reached the railway station, and found it was nearly three o'clock in the morning.

To me, personally, the police could have done nothing beyond ordering me across the frontier on the valid ground that I had broken a police regulation. I had asked my friends, Was it allowable for me to visit the Stundists? Oh, no, was the answer. What would happen to them if the police found me there? The man in whose house I was found might be sent to another region, and the others flogged or deprived of some little privilege while renewed intimation would be given to the district to have no dealings with men so disloyal to Russian law.

The settlement I visited was considered by those within its limits as a most desirable one, yet such was the experience of the men and women living within it whose one offense before the government was that they sought to worship God according to their conscience. For the sake of the police officers themselves one dare hardly say anything to their credit, yet it is a fact that they do not see all that the Stundists do so long as these keep within the limits of their prison and do not give trouble in other matters. If, however, the Stundists so act as to render it necessary for the officer to report them severe punishment is sure to be inflicted. They may then be removed from a tolerable locality to one in which the climate will be severe, and in which they will have for neighbors only Moslem Tatars, whose language, religion, and brutal manner of living render the change itself a terror, where there will be still fewer opportunities of providing their own support, and into which friends with help will find it more difficult to enter. If when here, the Stundists continue to displease their guardians, then

their lot is Siberia—a land over whose gates one may be said to read, “Abandon hope, all ye who enter here.” Oftentimes, however, when banished to this land whence no Stundist returns, the Stundists so far from abandoning their Christianity seem to take a new lease of aggressiveness. They are less closely watched by the police so long as they perform their tasks, give no unnecessary trouble, and are always at hand when wanted, while as the Russian priest is almost unknown, the police do not persecute the exiles simply because they are Stundists. Acting as preachers of righteousness alike among their co-religionists and their fellow-prisoners, they draw to the Cross many who had never otherwise heard of the Gospel of the grace of God. The martyrs and exiles of to-day are thus sowing the seed of a Gospel harvest that one day will assuredly be reaped.

It is possible that had the Protestant Churches of Europe and America, and especially the Reformed—for it is interesting to us to find that the sympathies of the Stundists are with our branch of the Church of Christ rather than with any other and that they work on a sort of Presbyterian lines—known the facts as we know them to-day, as to the true nature and needs of this movement,—had these Churches sent in a few men competent for the task, this Stundist awakening so biblical in its nature and so devotional in its origin, might have proved itself a spiritual force that would act as leaven among the members of the Russian Church, and who can tell what might then have been the result? To-day, it almost seems as if our Reformed Churches had lost one of the greatest opportunities that in his providence God had ever set before them, for securing a footing for the Gospel in that land so hermetically sealed against it and in which no form of Scripture worship or belief is legal, except such as the ignorant and superstitious Russian Church will herself admit or tolerate.

I venture to appeal to the Eastern Section, and through it to the Council, and through it again to our brethren in many Churches and many lands, to remember these Stundists,—in their deep poverty, that their pressing necessities for food and clothing may be relieved and they be helped to get a start in life again; in their educational anxiety, as persons diligent in seeing that each of their children shall be able at least to read that Word which maketh men wise unto salvation, the Government not lifting its little finger to aid in this work,—but above all, to lay to heart their great duty of doing something for the spiritual interests of these nineteenth century confessors and martyrs for the faith as it is in Christ.

B.—THE ARMENIANS.

My second commission was to gather information as to the Armenians, of whom we had been hearing so much. For this purpose I put myself much into the society of Armenians and their friends, visiting their Catholikos in Etchmiadzin, and remaining in the monastery as a guest of one of the monks for several days, and then travelling for a fortnight along the borderland of Persia and Turkey, mingling and conversing freely with Armenians, Huntchists and others, Moslems and Kurds.

Every form of what is known as the Armenian Question is so affected by the history and geographical position of that country itself that some outline of the former must be kept in mind if we would have any intelligent judgment regarding the matter. A few lines, however, will suffice for this purpose.

The Armenians claim to be descended from Haik, the grandson of Noah. The sixth in the line of descent, named Aram a contemporary of the Assyrian Ninus, was so distinguished for warlike achievements that on his death the people called their country Armenia and themselves Armenians. At an early date this country was triangular in shape, extending, roughly, from Alexandretta on the Mediterranean to Trebizond on the Black Sea, and from there eastward to the southern shore of the Caspian, the portion east of the Euphrates being known as Greater and that on the west of that river as Lesser Armenia. Its people at times overflowed alike into Persia Proper and into Asia Minor.

In 328 B. C. the last of the Haiks was slain in battle with Alexander the Great, on whose death the country came under the Seleucidae. Lesser Armenia became Roman territory about the time of Vespasian, but Greater Armenia was occupied by the Parthians, when the Sassanidae began their rule of nearly six centuries. During the early portion of this period the Armenians enjoyed a measure of peace but their country becoming the battle field of the great struggles between the Romans and the Parthians, its people suffered frightfully. In 387 A. D. the Roman Empire was moved to the banks of the Bosphorus, when the Armenian territory was divided between the Shah and the Emperor. To escape the oppressions of the Sassanidae or Persians, the Armenians, about the year 625 A. D., placed themselves under the protection of the Greek Empire, while soon after, the Caliphs claimed the territory in virtue of succeeding to the Sassanidae. After another long series of wars during which the country was devastated from end to end, the Emperor and the Caliphs agreed to divide Armenia between them.

Over their portion of this territory the Caliphs appointed as rulers the representatives of an ancient Armenian family of Jewish origin. Even this could not save the country, and in 1045 A. D. the last of the line surrendered his authority to Constantine, followed in this respect a few years later by the representative of a second branch of the family who was governing at Kars, while a third branch governing in the present Northeast of Persia, lingered on for a couple of centuries and then falling under the power of the Mongols disappeared from history. The Seljukian Moslems were in the meantime overrunning the country and for several centuries appointed to it governors, taken from the Kurds or from the Tarcomans. In 1235 A. D. came the great invasion of the Mongols under Timour or Tamerlane, and the last trace of Armenian nationality passed away.

Some time previously however, a claimant to Armenian sovereignty had established himself in Cilicia and there gathered around him a petty court. The Crusaders acknowledged him as a Christian monarch and thus for nearly three centuries an Armenian kingdom existed in the centre of Asia Minor. But this Kingdom of Cilicia went the way of all other Armenian kingdoms. In an invasion of his territory by the Mamelukes, an invasion which he had provoked, Leon was taken prisoner and carried to Egypt, dying in Paris in 1391 A. D., when the last line of Armenian Magnates ended, and Armenia ceased to be known as a portion of the surface of the earth. The territory was now held by the Persians, the Turks and the Kurds, a division simplified in 1604 A. D., when Shah Abbas removed some fifty thousand of the people to found the city of Julfa near Ispahan, and divided the country once more between Persia and Constantinople.

Within the present century another Power, whose future it is difficult to forecast, has appeared on these familiar scenes. Russia push-

ing her way southward, has on several occasions come into conflict both with Turkey and with Persia, the result being her gain of portions of the old Armenian territory hitherto in the possession of both these Powers. Turkey has lost her extreme northeastern territory while Persia has lost her northwestern, these two portions now forming what is known as Russian-Armenia, while that ever aggressive and insatiable Power from the North, now practically master of Persia, is face to face with Turkey at Kars which she has recently connected with Tiflis by a military railroad passing through the Southern Caucasus and far away from the ordinary line of traffic.

Such a Sketch shows that for the longer part of its history Armenia has been simply a highway by which the contending nations of the Eastern world whether in remote or even recent times, reached each other in war, and not unfrequently the battle ground itself on which kingdoms were lost or won. When any of their neighbors swooped down upon them, its people were not sufficiently strong to repel such abuse of their territory nor to maintain their independence. The country formed a border region between two powerful and ever-contending empires, and while it was too large to be insignificant it was too small to be independent and so, as with Poland at a later date, its dismemberment was inevitable.

The Turkish portion of Armenia occupies a position that is very peculiar. It is exceedingly remote from the capital of the Turkish empire and is hardly defensible. It is a broken, mountainous region, over whose heights the Kurd, wearing to-day the uniform of the Sultan though untamed as were his ancestors the Carduchi in the days of Xenophon, ranges as he pleases. Once his ancestors acted for several centuries as governors over the subject Armenians, and he was master of the soil. He is so no longer but his memories of that period lead him to regard that Armenian with intensest scorn and to treat him as a person fit only to be robbed and murdered. The scorn is repaid with hate and thus the two races are as hostile to one another as ever and seem to cherish as an hereditary obligation an enmity that dates from by-gone centuries. This enmity is not lessened in modern times by the Armenian calling himself a Christian nor by the Kurd calling himself a Moslem, for the practical religion of both parties is very much of an unknown quantity. Neither is it lessened by the fact that the nomad, illiterate, tent-occupying Kurd is often a borrower of money from the trading, house-occupying Armenian, who is able, according to a native proverb, "to carve money out of stone;" but in these things we have sufficient materials to account for the unending strife between the two peoples.*

*The Rev. Dr. James B. Angell, late American Minister to Turkey, in an address delivered in Brooklyn on the work of the missionaries in Turkey, said that missionary work established by the American Board in Turkey was the most important that it had attempted. Many congregations had become self-sustaining, and in some the communicants exceeded one thousand in number. Then the relations between the Turks and Armenians became strained, and the massacres of 1838-5 began. The Armenians had been a subject people for 600 years, and had acquired some of the characteristics of a servile people. Not having been allowed to serve in the Turkish armies, they had become unwarlike, and so bore with extraordinary patience the robbery of their goods by the Kurds and many outrages upon their families.

On the other hand, while the Turks are soldiers and unskilled in commerce, the Armenians developed a surprising skill in finance and in the industrial trades. Consequently, after they obtained the right to hold real estate, they grew rapidly rich at the expense of the Turks, lending them money, taking mortgages, and in many cases seizing their lands. This gave rise to a feeling of hatred on the part of the Turks similar to that evinced in many parts of Europe towards the Jews. It was not a religious hatred, so much as an economic rivalry, and it was out of this rivalry and the cruelty of the Kurds that the massacres grew.

The really dangerous factor in the whole situation is not so much this enmity as the *geographical position of the country*. It lies on the northeastern edge of Turkish territory, while just across the frontier is Russia. This Power has political designs of her own and needs this region of which, when her time is ready, she will take possession with or without the Sultan's permission.* Her eyes are fixed on the territory farther south. She has marked out Syria and Palestine with their Mediterranean harbors of Alexandretta and of Beyrout, for her possession, and her present singular movements in those regions are with a view to getting there. Openly and violently to annex Armenia would be to unite at once all the European Powers against her, but to get her troops into the country under the guise of friendship for the Sultan, would be to escape all opposition and yet make a long stride towards her ultimate goal.

Here, then, are facts that promise abundant material for history and which call for the most careful study. Before us is *Russia*, a great and unscrupulous Power, a colossal militaryism in fact, but accustomed to use money and other underhand agencies even more than the sword, and having a perfect genius for misleading and deceiving friend and foe alike, bent on a forward movement and ready at a moment's notice to spring forth and occupy a certain territory lest another Power should gain it. Across her path lies Armenia, a country of little importance in itself but all-important to her as furnishing a roadway to the South. Over this she purposes one day to march, and in view of this she has constructed, though at enormous expense, a railroad through the southern Caucasus and connecting Tiflis with Kars, a railway whose opening has just taken place. This territory belongs to one whose capital is far away and whose resources have been greatly reduced. *The Sultan*, the legal monarch of the land, is dependent for all knowledge on information given him by others and governs his people by the roughest of all agencies, sparing as is Eastern wont, neither man, woman nor child, should their death seem required, so that his administration is a world-wide scandal. His religion deprives him of Christian sympathy while he sees the European Powers watching for the "sick man's" death, that they may possess themselves of the inheritance. Then we have *the Armenians*, a small body of traders, noted rather for industry and success in business than for certain old-fashioned qualities. Christian by profession, and incurably nationalistic, these are dreaming of a resurrection of their country from a long-buried past to be once more an independent kingdom, in the very region in which to-day her children are under the Moslems. Estranged from their old ruler, they are drawn by a strange delusion towards their northern neighbour imagining that for their sakes, to secure for them their national independence, she will face the risk of a European war, while far away in Christian countries are men, prominent and honored, urging the interference of their several Governments on behalf of the Armenians, as nationalists rather than as sufferers, and thus encouraging these to expect that they would secure for them the realization of their dreams.

These, then, are the parties that come before us in what is called the "Armenian movement," and no report on this latter could be satisfactory which does not deal with the question, What was it that led to

* "Armenia is lost. It is of no use thinking of reforms in it. The Russians virtually possess it; and the sooner we recognise this fact the better. Why undertake the impossible?"—Manuscript of the late General Gordon in British Museum.

those troubles or disorders among the Armenians that were followed with such world-condemned measures of the Sultan? To neglect this inquiry would be to miss the very point of my commission. To obtain this information, therefore, I conversed with people in very different positions—with Russians and with Armenians, with Huntchists and with persons opposed to their schemes, with priests of the old Gregorian Church and with Protestant pastors. The substance of statements received from such sources is more worthy of credence than are the contradictory statements of a few self-styled refugees living in England, and obtaining their support by working on the sympathies of its people on the ground of injuries received at the hands of the Turks. Such injuries may be facts or otherwise and will be considered farther on, but plainly they are not to influence our judgment at this point when I am concerned only about the *origin* of the movement. To this point comparatively little attention has been given, yet surely it is a vital one when seeking to determine the amount of blame or otherwise resting on each of the parties concerned. What then, was the origin of those troubles?

Moslem rule everywhere is bad. It is simply one of brute force, without intelligence or equity. It was so in Egypt before Britain introduced system and a written law. It is so in Turkey, except in the localities in which a few Western ideas have been adopted. It is despotic, capricious, unjust and cruel. But it is so to all alike—Jew, Moslem, and Christian—though in some respects and for some reasons the Christian has a harder time than has the Moslem. So far as the conduct of Government officials is concerned the Moslem is hardly a whit better off than others, and the complaints of the Moslem are as loud and as deep as are those of the Christian. Hence in every Moslem-governed country where the people have come into any contact with Western civilization, there is chronic discontent often revealing itself otherwise than it would in a European country. In Eastern Turkey, the mal-administration has existed for centuries and is of a peculiarly aggravated character. Whatever there may be of law in any other part of the Empire, there is less here, while the longstanding enmities between the Kurds, always lawless, and the Armenians, oftentimes overreaching, with another people on the border having close relations with both classes and ready to avail itself of local disturbances for ulterior political purposes, all combine to furnish us with a very tangled problem. The region is ever in a condition of unstable equilibrium needing but the slightest occurrence to bring about a social and political earthquake. Such had been for long its condition when seven or eight years ago, without any action of the Turkish Government worse than usual, an agitation arose among a portion of the Armenians in favor of national independence. This agitation so far as yet made known, had no definite plan for the future. There was no possibility of its promoters gaining that independence by their own exertions. There was no organization or concerted action except on the part of the men afterward known as the revolutionaries or Huntchists. There was no preparation for any national struggle with Turkey. All that was contemplated was a series of local disturbances, which should involve conflicts with the local police and perhaps lead to bloodshed. This plan was adopted in the hope that so soon as such troubles might arise, Great Britain would interfere and if needful, engage in war with Turkey in their behalf. As one said to me, "Oh! we intend to force her into doing so." One can hardly conceive it possible that adult men with any knowledge of the world or of the history of their own country would have embarked in so wild a scheme

and built up such a hope without the slightest communication with Great Britain or assurance as to what she would do under such circumstances. Its promoters deliberately and hopelessly exposed all who took part in it to the wrath of an Eastern Moslem potentate.

What it was, however, that led to these troubles at this particular time is no secret. Certain persons, for the most part Russian Armenians, suddenly appeared at different points in Asia Minor, asserting in most positive terms the obligation of Great Britain to do as the Armenians wished and assuring their countrymen that she would do so, accompanied with some mysterious if not as positive statements that if she failed in so doing Russia would come to their assistance. In support of these words they showed money, supplies, and magazine rifles of the latest patterns, rifles made by the Russian Government and bearing the stamp of the State factory at Tula stamped also with the revolutionary symbol of a flag and dagger crossed.* Armed with these credentials the Huntchists won over to their views a number of their countrymen for the making of local disturbances, the organizing of secret societies, and the aiding of the "movement" generally.

That Russia officially ever gave such promises, is what no man in his senses will believe. It has not been her custom hitherto to commit herself in such a way, but it is very possible that certain persons of position, knowing the wishes of the authorities, acted on their own initiative being satisfied that whether they brought about all that the Government wanted or not, still they would not lose their reward, the interest of Russia in the existence of such disturbances being so obvious. If such disturbances should from any cause, say through the assistance of Britain, promise to be favorable to the Armenians, then Russian troops would quickly take possession of strategic points throughout the country to "assist" the Sultan in reducing the rebels and in defending his territory, and he is a very simple man who would suppose that once Russia was in such a position through any cause, she would ever abandon it except in the face of united Europe. Whatever might be the local results of the Armenian scheme of "local troubles," their occurrence would give Russia an opening for gaining her point and for being on the Mediterranean and on the Plains of Syria before a French or any other fleet could be through the Straits of Bonifaccio.

At first it seemed that the schemes of the Huntchists might be realized and Britain led to interfere. When I asked what led these to expect that Britain would interfere, they referred me to the treaty of Berlin, to the speeches of the most honored political leaders in England, and to the words of certain High Church dignitaries. They knew that ecclesiastical sentiment on behalf of one of the oldest of Christian communities, an ancient "Oriental Church," was being skillfully aroused by the latter, while persons like the former urged the application to the Armenians of the political axiom, that peoples should be allowed to govern themselves according to the ideas of their race. Greece, it was said, Lebanon, Bulgaria, Italy, had all profited by having autonomy, and why should not the Armenians?

Turkey soon showed Russia that she was quite able of herself to deal with these troubles, and neither required aid nor would she give the slightest pretext for an occupation of her country, friendly or otherwise. As for Britain, her course was plain from the history and actual position of the Armenian people. The utter absence of evidence that there was anything beyond a manufactured complaint on the one

* I have had in my hands some rifles so stamped.

side and the prospect of a European war on the other, led her to hold her hand, and so the Sultan was allowed to suppress the troubles in his own way.

Such is the nearest approach I can make, from the information given me, as to the origin of the troubles. The Huntchists have never disclosed what their plans—if they ever had any—really were, nor the ground of their hopes. I presume they have good reasons for this policy of silence as to the assurances they claim to have received. So long as they maintain this silence and refuse to reveal all they know, they must submit to be regarded not as themselves deceived and misled, but as the deceivers of their countrymen. They made the trouble to secure an opening for a forward movement on the part of Russia. The very ground was drenched with the blood of their countrymen to promote Russian schemes whose success would have resulted in a European war. But the scheme failed, and hence they are now disowned by the Power that had hired them.

In now speaking of the troubles themselves, I do not propose to be any apologist for the Government of the Sultan. No one with any sentiment either of the Christian religion or of humanity can be that, but when we sit in judgment on his conduct there are certain things that ought to be remembered. The horrible transactions we so justly condemn took place in an Eastern land and between Eastern races, and our intellectual judgments must be formed not by a Western, but by an Eastern standard. The Armenians, an Eastern race themselves, and living under an Eastern Government, had no right to expect that they might act as do Easterns, but that the Sultan should treat them as if they were Westerns. As do all persons who enter into a revolutionary conspiracy, they took their lives into their hands. For such conduct the punishment in civilized countries is death, but in Oriental lands this punishment is extended to the whole family—the whole district—of the guilty persons, and this in any form that the cruelty of the executioner may choose to inflict. But the Sultan, it is said, struck people and districts that were not having disturbances. This may be so, but, while it does not meet the point before us, it must be remembered that the Sultan in striking down the Armenians, was hitting at Russia, whose tools so many of these had become. By aiding the game of Russia they were endangering the safety of Turkey and must bear the consequences. Then, again, a number of those very Huntchists were actually in the pay of the Sultan himself, to give him information as to the plans of the conspirators. Wretches who would betray their sworn companions and lure such to death and whose pay would likely be in proportion to the information they might give, would not be above manufacturing information and reporting falsely to their masters.* In this way the Sultan himself would come under their power. They could alarm him with statements as to the number of the conspirators and the nature and extent of their plans, and thus he might often seek to anticipate outbreaks or, misled by his spies, he might in his panic strike where there had been no intention of making troubles whatever.

The Sultan has enough to answer for when the case is examined on its merits without our bringing in irrelevant matters to increase the severity of our condemnation. From a Christian standpoint, or that

* See "Through the Storm: or, The Truth About Armenia," by Avetis Nazarbek, editor of *The Huntchist*, who introduces into his book, page 9, a traitor Armenian who was regularly betraying his fellow-conspirators to the police, leading often to their arrest.

of a humanity purified by Christianity, nothing can be said to lessen the universal condemnation passed on the Turkish Government. Yet, from the Sultan's point of view, he had neither proscribed a people because of their religion or their influence, nor enriched himself by their wealth, but simply, in necessary self-defence, inflicted on rebels and conspirators the punishment they had merited. It is not altogether easy for us to deny that there is something in what he says for himself.

On the other hand, the Huntchists were either the instruments of some Power with the full nature of whose designs they were not acquainted, and so they bungled their part in the programme given them, or their mismanagement of the cause they took in hand is incredible. Had it been intended to make the Sultan or the world believe that Asia Minor was a volcano bursting forth at countless craters, the troubles should have been as simultaneous as possible; there should have been concerted action; but in place of this, they broke forth in different places successively. The "movement" might indeed thus appear to be long continued, but being at no point on a large scale, simply a mail cart robbed here, a policeman shot there, followed in each case by Turkish vengeance—a thousand-fold beyond the actual crime—it showed the feebleness of its promoters, while it gave the Sultan a plausible ground before the world for the long continuance and extreme character of his severity. Vilayet after vilayet had its succession of troubles, but in no place was the movement a military one. It was simply a series of local disturbances insignificant in themselves, but furnishing the local authorities, both civil and military, with an opportunity for shooting down shopkeepers, merchants, farmers, work-people, while enriching themselves with the spoil of their murdered victims. No reliable computation can ever be made as to the loss of Armenian life. Dr. Hepworth, the correspondent of the *New York Herald*, estimates that it amounted to fifty thousand. Zealous pro-Armenians affirm that it amounted to six hundred thousand! a guess that is simply ridiculous. As to the property lost to the Armenian people, it is absolutely impossible to make any estimate. It may all be summed up in the few words:—The Armenians are now and will be for many a long year, a crushed and broken people, partly through the actual losses they have sustained and partly by the conviction borne in upon their souls, that no European Power will for their sakes enkindle a European war, whose result would be so disastrous to the world. Their wiser and safer course is thus to accept their situation as a Christian people living under Moslem rule, and so long as they remain there *of choice*, to make the best of it. They admit that for the most part, their lot is little worse than that of the ordinary Moslem, but they are haunted with a dream of the restoration of the ancient Kingdom of Armenia. And yet if that kingdom were re-established its ruler would not have a drop of the old dynastic blood in his veins. Were he one of themselves unending bitterness and rivalries would at once come into existence; or were he a member of some foreign house, there would be a standing conspiracy of the whole people against him. The way of revolt and violence that they took has led only to utter defeat and ruin. They have gained nothing, but lost everything. Their weakness and incompetence for a revolution have been shown to the world and no nation will risk its future for them. Their folly has cost the lives of multitudes, and the cruel death that so many died has been wholly unproductive.

As for that band of men which provoked these terrible massacres, the Huntchists, Nazarek claims that it numbers "many thousands,"

and that the Turkish police have succeeded in putting FIFTEEN of these to death! If this be true, then no words can express the folly of the Armenians and the wickedness of the Huntchists. Where were these "many thousands," when their countrymen were falling by the tens of thousands? and how came it to pass, that only fifteen of these "heroic leaders" lost their lives, despite all the carnage which their hapless victims endured? Of all the shocking incidents and features of the massacres nothing is more shocking than this admission by a leader, that these "many thousands" who formed the Huntchist society and were the movers in the whole matter, took such care of themselves, that only fifteen lost their lives. If our sympathy has gone out towards the Armenians as suffering at the hands of the Sultan, this sympathy is increased a thousand-fold when we see how they have been fooled by their countrymen, now living in European countries and receiving support from Christian people on the ground of being refugee Armenians, in exile for their patriotism and their love of Armenia! Had more of these fallen on the battle field one might have respected them, but our toleration is turned into scorn by this admission of men who coolly say, that of their own number fifteen have lost their lives in connection with these troubles, which have lasted over several years, and this at the hands, not of the military, but of the police!

I found among the Armenians a good deal of sore feeling against Britain for not having interfered for their deliverance. Yet no one seemed to have now the slightest faith in Russia. She has "gone back" on them as a criminal always does on his tools to save himself. They now see that she had no real sympathy with them but had sought simply to use them for her own purposes. That she played them false, they freely admit, but they are not as much hurt by this as by the non-interference of Britain. They had been told that the Treaty of Berlin and the Convention of Cyprus bound Britain to secure for them a practical autonomy. It was this assurance that led them to make the local troubles, nor are they yet willing to see why neither Britain nor America interfered to wrest from them from the Moslem that self-government which would be refused to a request. In the lightest of spirit they still speak of a European war, affirming it to have been the duty of the Christian Powers to get for them, at the cost of even such, that which when they had it they had not been able to keep.

One felt sad at such ignorance as to what a European war would mean, and at the urgency with which they insisted that on their behalf such a sacrifice of life as that would involve would be righteous and wise. It was useless to ask them what their numbers were; in what part of Asia Minor had they a majority of the population; what was the form of government they proposed to adopt; who were their leaders, or how they proposed to win their freedom or to protect it when gained. All such questions they set aside as unimportant, and contented themselves with saying that nevertheless, it had been England's duty to interfere on their behalf and to obtain for them not deliverance from special oppression but a political autonomy.

If it was painful to find men possessed with this one idea, we must not forget that leading men in Great Britain are largely responsible for this state of affairs. Every meeting to express sympathy with the Armenians, every speech on that subject, had been diligently used by the revolutionary party to strengthen their position as they told their too-credulous countrymen that Britain would interfere. Every denunciatory reference to the Sultan was an additional evidence of the

sympathy of England, not so much with them in their sufferings as in their political dreams. Never was a community so misled as were the Armenians, when public men in Great Britain tried to drive their country into war on their behalf. Into these speeches the Armenians read far more than their most enthusiastic ecclesiastical or political supporters in Great Britain ever intended to say, till they counted every day on a declaration of war against the Sultan. The awful cloud of a European war overhung the world and melted away only on the steady refusal of Britain to do as the Armenians asked her to do. Asked her to do? They had never asked her to do anything. There was no person entitled to speak on their behalf so that Britain never could be asked to interfere. They had never had any person responsible for their community. No one had ever issued an address appealing in their name to the world. No one individual was ever regarded by themselves as their national leader for organization purposes, while after all, the number of genuine Armenians who took any part in the "movement," was surprisingly small. The authorities of the National, or Old Gregorian Church—the one bond of their racial unity—refused to bless the movement or to identify themselves with it. The Protestant Church as a whole kept aloof from it as utterly chimerical, and doomed it to failure. The men who had something to lose were not such Nationalists as to be blind to the dictates of common sense. Yet these latter were the persons that fared worst of all. They were mercilessly plundered and in many cases killed by the Moslems, or they were blackmailed by the revolutionaries by being threatened with accusation before the Moslem authorities or with death at the hands of the "society."

Such was the explanation given me as to the origin and nature of the whole movement.

The last point about which I inquired was the actual condition of the Armenian people to-day, and what might be their prospects for the future.

It will be remembered that the "troubles" did not cover a whole territory. They were here; they were there; they were elsewhere, spots or patches with large spaces between on which there were no actual "troubles," though the people lived in constant fear and jeopardy. The storm has at present subsided and some who survive may still possess a little money which they concealed from the plundering soldiery or the blackmailing Huntchist. These men are now gathering themselves together again and engaging in their little business being aided by the prudent missionary who gives just enough of help to render a future possible, this having to be won however, by much hard individual work. For these men, Christian sympathy and encouragement are needed while the Protestant missionary on the ground may be safely trusted with money to help those whose lives were spared but who had lost their all. The wisdom of not seeking to be one's own almoner in dealing with Orientals is well known to all who have had dealings with any of these races.

The other great class in the community consists of the sorrowing widows and orphans—a legacy to humanity. Here again, there is a large field for Christian philanthropy and yet, and most emphatically, one that can be worked properly only through agents and agencies on the field. The widow has to be helped to earn her bread and there are but few ways of doing this in the East. Needlework was formerly used to add some little additional comforts to the home life but now, when it has become the sole support, it has to be sold in Europe and freights and tariffs cut deeply into the proceeds leaving but scanty

sums for the worker. For these there is no bright outlook in any direction, and their sorrow will cease only when memory ceases to act. Of course not all the widows in Asia Minor are *Armenians*, nor were all the Armenian widows made so by the murder of their husbands during the troubles, so that knowledge on these points can be obtained only by the missionaries on the field and it is wiser for us to trust in their discretion than to seek to act on our own behalf.

So also there are many children in Asia Minor—poor, wretched, forsaken children, but not necessarily orphans—just as there are many similar children in our own country. Nor are all the poor children Armenians, nor were all orphans made such through those troubles. On these points we in this country must depend for guidance either on the stories of Armenians who tell us their tales, or on the members of the different missionary staffs of various nationalities that are on the ground. No one who thinks for a moment can doubt the wisdom of submitting to the guidance of the Western Christian missionary rather than listening to every wanderer who may tell us whatever story he may think fitted to awaken our sympathy and to secure for him an open purse and an open house.

Sometimes orphanages have been started by men who having visited the western world had made acquaintances and kept up correspondence with these after they go back to their own people. The missionaries know such men and are glad to find them doing something. Oftentimes, perhaps, a committee has been formed to assist them, and for a considerable time money goes to them with regularity. Some of these men are deserving of all confidence, but sometimes Orientals as well as Westerns, relax their diligence and break down morally. The Home has been under an independent agency and no one has had any right to interfere. No one, indeed, knows who may be its supporters or the nature of reports sent to these, and thus a Home may continue in the subscription books of the benevolent long after it has been closed or lost its usefulness. It is therefore desirable that contributors to such should periodically communicate with the local missionaries and make some inquiries about the institution to which they had been sending their money. A better plan would be to send the money direct to the missionary, requesting him to pass it over to the person named so long as the work continues to be carried on satisfactorily. At present there is no supervision nor any check on the work done or not done, as the case may be. The suggestion is made as the result of observation in more than one case of the so-called Native Armenian Orphanages or Homes.

Perhaps however, the most undesirable method of dealing with these children is that of bringing them to European countries and seeking to bring them up amid Western surroundings. These children are brought away from their early homes and from the society of all they have known or that have known them in their early days. Their ties with their own race and kinsmen are broken for ever. The expense of bringing them to Britain is considerable and quite unnecessary since there are oftentimes Mission Homes in the locality from which they come. The expenses of their support in these countries are far greater than they had been in Asia Minor. What they learn in our lands is seldom if ever fitted for use in their own country and when they are grown up they are no longer Armenians, but English or French or Swiss or American youth, as the case may be. They are severed away from all their racial life and interests and as unfitted as they are opposed to returning to their country. The chief purpose they seem to serve is to be the means by which their self-appointed guardians may obtain their own support.

Our missionaries often complain of the irreparable injury done to promising youth, who are brought over to Western lands to see or to be seen by friends who support them. During the briefest visit they see and hear and learn enough to become in most cases dissatisfied for ever with the life of their own country. It has lost its hold on them. They think of what they saw, and of the good time they had, which they dream would be theirs if they dwelt in that happy land; and so, when dissuaded by the missionary from their dreams, they shake off his guiding hand and leave the region. They now become in too many cases men on a moral platform infinitely lower than they would have had in their own land, and at last, at the close of a squandered life they see the fatal mistake of their younger days. Surely it is not for Christian men to encourage movements that lead naturally and inevitably to such shipwrecks of life and character.

There is already coming before the mission agents on the ground another question of the utmost gravity and of great difficulty. These know well that the Oriental has no objections to begging if only he can escape the necessity of working, and so, in many cases, they have been compelled to announce that they will in the future give either no help at all to adults or only a small amount, and this for but a limited period longer. The intimation has been most unwelcome to those who found it pleasant and easy to eat of bread which had cost them no labor. But the missionaries do not wish to pauperize a nation and so, by degrees, they are withdrawing their aid. In some cases, the evil has been done even already. The withdrawal in place of awakening self-respect and leading to industry, has led the former recipient to gather up his household and to enter on the career of a tramping beggar, going far over the earth's surface and living a gipsy life of begging but working as seldom as possible. The complaint of this class against the missionary should not be listened to for a moment. The gratitude of every benevolent man is due to him for his faithful discharge of an unpleasant duty.

When we come to the widow the case is different. There hardly seems any limit possible to the time when help will not be required for these. All that these can do for themselves is so trifling that it would almost appear as if humanity must take these as its wards for so long as they may live.

In reference to the children, the case is otherwise. These boys and girls are growing up. Had they been in their fathers' houses they would have been required at a very early age to take part in providing the family income, however small might have been their contribution. The time is thus already come in certain cases and coming nearer every day in all, when the helping hand of the missionary must be withdrawn and the battle of life be fought out by the young men or young women for themselves and by themselves. To carry on the Home system too long is to undermine individual reliance and exertion. It may be taken away at too early a day, when the child sets out for the battle of life less fitted for it than we would wish, but immeasurably better set out too early than too late. The former can easily be overcome; the latter, never. The supply of Armenian children made orphans by the death of the father, or of the mother, or of both parents, during those troubles, is not unlimited. The children that were eight or nine four or five years ago are the youths and young women of to-day. In a few years more all these orphans will have reached an age when they will be no longer fitting objects of eleemosynary help. In most cases they will have received a better secular education than they could have received in their own village schools, while their

Christian training and teaching should make them men and women infinitely better and purer than they could possibly have been, remaining with their parents. They will thus be in a good position for carving out for themselves a future. They will be men and women possessed of education, familiar with Christian practice and with Christian teaching; they will have come to see and know the difference between that formal Protestantism under which their fathers had lived and that living Christianity of whose fruits they are themselves the evidences; and in that future which may thus await them, with their political dreams laid aside, a high moral tone governing them, and a truly spiritual character held by not a few, there is much to encourage the hope of the coming of a day for the people of their race brighter than there has been in all their history, while many may be witnesses for a better and a truer Noah than he from whom they claim descent.

C.—THE NESTORIANS.

My third instruction from the Committee was that I should visit the Synod of the Evangelical Syrian Church of Persia, to obtain information about that Church and the mission of which it is the outcome, and to convey to the members of both the Christian salutations of the Alliance.

The Christian population of Persia consists for the most part of Nestorians, claiming to hold the doctrinal views of the great heresiarch. Whether they do so in all respects or not may not be clear, but there can be no doubt as to the historic continuity of their Community from that early period down to the present. Twelve or fourteen centuries ago their Church, then known as "The Church of the East," and unconnected with any other branch of the Church of Christ, charged itself with the high duty of preaching the Gospel to all the people providentially within its sphere, and sent its evangelistic messengers to the remotest limits of the Eastern world. In China it soon acquired a remarkable position, retaining this till the fourteenth century when, on the overthrow of the Mongol dynasty, such persecutions arose as led to its disappearance from that country. In its native land however, it still held its own until in the fifteenth century Tamerlane (Timour the Tartar), enraged at the opposition of its members to his progress and at their refusal to abandon Christianity, practically blotted the church out of existence. In 1387 70,000 Nestorian heads were piled up in the market place of Ispahan and in 1401 a similar pile, but of 90,000 heads, could be seen in Bagdad. A handful of its members escaped the doom of their co-religionists but the life of the Church had perished and since then the few survivors have been in abject submission to the Moslem. To-day these number about 100,000, of whom one quarter live on the Plain of Urumia, the remainder being scattered throughout Southern Kurdistan in Turkey where they are crushed between the Turk and the Kurd.

Whatever may be the faults of the Church of Rome, she has ever been ready to occupy new fields on which to erect the Cross. She has ever borne in mind the Church's great duty of making known to men the existence of a Saviour from sin, and no considerations of suffering or of danger have kept back the sons and daughters of the noblest families in all lands from cheerfully responding to her call to go on such a mission. However defective might be the Gospel message that these proclaimed, and however adulterated might be the spiritual food they offered to hungering souls, still there was some truth, some nourishment in it, while they counted themselves happy in having spoken

of Christ and of his Church to those previously in ignorance. Even during the Reformation period, when that Church was fighting for her very existence, her zeal in this direction did not diminish. To lands wholly heathen, like China, Japan, India, or elsewhere, she sent her greatest missionaries, and in lands where Christianity in any form existed she sought for some admission or acknowledgment, as she claimed, of her more perfect knowledge and authority. The Nestorian Church accordingly, came under her influence and a dispute among its Authorities respecting a succession to the Patriarchate was so managed as to lead to the ultimate placing of themselves under the control of Rome by a considerable body of the Nestorian Christians, known to-day as the Chaldean or Uniat Nestorians.

For nearly two centuries the Reformed Churches had also to fight for their existence against both civil authority and the claims of Rome, so that it was only at a comparatively recent date, and in countries distinctively Protestant like Denmark or Great Britain, that the Missionary cause, in the modern use of that phrase, came into existence. The rise of this movement however, in England was soon followed by a similar movement in the United States and there, in the early decades of the present century, an undenominational society was formed for the evangelizing of the Heathen world. Among the Peoples to whom attention was then specially directed were the Nestorians of Persia on the grounds that these were the descendants of the greatest missionary organization the Christian Church had ever known; that they were a Christian people living under Moslem rule; that they were a people who for the sake of the Cross had endured a great fight of afflictions, and that they were a people in a deplorably destitute condition, some coming subsequently to regard them as the descendants of those Ten Tribes which had been carried captive beyond Babylon and of whose history so little is known.

The field of this Mission is not a country, but a people—the Nestorian community, whether in Persia or in the Turkish Empire, though owing to the number of Nestorians living on the Urumia Plain its chief station has been located in Urumia City.

When this Mission was commenced in 1835, the spiritual and intellectual condition of the Nestorians was most pitiable. Among all the Persian Nestorians there were not a dozen men that could read, and of women there was only one! Decline in the spiritual vitality of the Church had probably long preceded the massacres of Tamerlane but certainly it followed these, and as years passed by rapidly increased. No words of Christian sympathy ever reached the Nestorians in their isolated position; no new spiritual impulse ever touched them from without; that life which remained in them had become cowed and broken; they had no Bibles or religious books; there was no preaching; there were no prayer meetings; no conversions knowingly took place among them; there was no mission activity; their Sabbath services consisted only in the formal repetitions of certain prayers, written in a language of which few of the worshipers had any knowledge, while there was little in their daily life to distinguish them from the Moslems around them. Their Christianity was Christian in little but the name.

The American missionaries were the first Protestants that the Nestorians had ever seen and their arrival was welcomed with great seeming heartiness by the authorities of the Old Church. The visitors were Christian brethren, whose presence would be to those living in a Moslem country as life from the dead, yet the welcome they received was largely part of that effusive courtesy shown by Orientals to

every stranger regarded as distinguished, especially to such as these new friends who had come to them from beyond the seas and from whom they might hope to receive some material advantages. The joy at their coming proclaimed so loudly by the Church authorities, was therefore not destined to continue. So soon as the missionaries set forth the claim of the Gospel on men's hearts and lives, showing that they brought only spiritual privileges and sought for spiritual results, the long-standing enmity between the natural heart and the Gospel revealed itself, and difficulties of every sort were placed in the way alike of the missionaries and of all enquirers.

At first the missionaries thought only of instructing the Nestorians in the Scriptures more fully than they had been by their own Church authorities, and of supplying them with schools and suitable books. They dreamt of pouring new wine into old bottles hoping that thus the Church would become vivified and, arising from the dust shake itself free from the evils that had gathered around it. They wanted the old historic Church to continue its existence but conformed to Scripture teaching,—the old that was evil thrown aside the good carefully retained, with much that was new accepted and assimilated. The same desire had led Claudius Buchanan at an earlier date, to itinerate among the Syrians of the Malabar coast and from there the answer came as from the Nestorians: "Amid certain surroundings a specific Church organization may do a certain work, but when those surroundings alter essentially, then the organization must either cease to exist or change its form for one better adapted to the new position." In a few years the rise of new facts led the American missionaries to change the position they had taken.

To many of the Nestorians the preaching of the missionaries was as a message from the Eternal world. It was as new to their ears as it was adapted to their necessities. After a time, not a few yielded themselves to the Gospel call and entered on the possession of the new life. By degrees a community was thus formed within the community; believers were multiplied within the Old Church who soon felt themselves to be no longer part of it, though still counted in its membership. These soon found their position intolerable and coming to the missionaries said: "You have shown us the better way and we have accepted Christ and surrendered ourselves to his service. We are members of the Old Nestorian Church, but we find so much in the teachings and religious services of that Church opposed to the doctrines of the Scriptures that we can not remain in its fellowship. You have bidden us to remain where we are, and we reply that we can not, in justice to our own souls. Either therefore form us into a new Church with which this new life will be in harmony, or allow us to give up the Gospel message you brought us, and to go back again to our previous beliefs and customs while you withdraw from the country and leave us alone."

To such an appeal the missionaries after long delay and much prayer, felt themselves constrained to yield. They had long condemned the ignorance, the errors, the superstitions of the Old Church, and now when living souls appeared how could they insist on their remaining in what was to them an atmosphere of death? In 1856 accordingly, there was formed the native Syrian Evangelical Church, a new organization retaining much of the polity of the Old Church, but evangelical in its doctrines, simple in its services, and, it may be added, with a much higher standard of Christian social life. This Evangelical Church consists now of four knooshyas or presbyteries, organized into a General Synod which meets annually in Urumia or its

neighborhood. It numbers about 27 congregations, having 46 pastors, or deacons acting as such, with 2,500 communicants.

In 1888 this Church was received into the Alliance, and has thus a special claim on our interest. Its body of communicant Church members have been admitted into Church membership after careful examination by the missionaries and supervision on the part of the native pastors. A native ministry has been raised up and educated in the Urumia Mission College, where the more promising young Nestorians have received a good English education and the better spirits selected for the ministry. The Licentiate or according to Syrian style the Deacon (*Shamasha*), has an ecclesiastical position not denoted by the office of that name in our Western congregations, and is not eligible for the pastorate (*Kasha*) until he has obtained a good report in that capacity. To obtain this position, he must also be "called" by some congregation and at this point a serious practical difficulty often arises. The pastors in the Old Church as a rule, are but peasants in illiteracy and in social life, and as such, their incomes are in every case miserably small, the Syrian priest having always to eke out his subsistence by working with his own hands. But when men have received a training extending over several years and are able to preach and to instruct the people, there is inevitably a desire for something more of comfort or even of refinement in their dwellings, and hence the necessity for salaries of a larger amount. The policy of the Presbyterian Church however is not to undertake the support of native pastors but to throw this to the utmost on the native Church, a policy which the financial difficulties of the Mission Board rendered absolutely necessary in its application to the Syrian Church, so that the supplement it gave toward the support of the pastors was very limited. This compelled the missionaries to group the congregations and to place each group under a single pastor, a measure as distasteful to the congregations as to the pastors. In the Old Church, each village or hamlet had its own pastor who was in every case the son of one of its villagers and to whose support therefore, these would contribute more liberally than they would to a stranger.* Congregations trained under such a system very naturally disliked the new one which involved a higher support for the pastor, and he not one of themselves, parting with money being at some times a difficult and at all times, an unwelcome task for an Oriental. The poverty of the people is really very great, and they fail to understand why so much more should be needed by the Protestant pastor than sufficed for a Syrian priest. The pastors also disliked this scheme, because it interfered with that family relationship which had previously existed between pastor and people, and because it required that the pastor do a much larger amount of work than was needful under the old system involving specially a considerable amount of walking, an exercise on which every true-born Persian looks down with intense repugnance.

It was my privilege to attend the Synod of 1897 which held its meetings alternately, in two villages near each other, so as to satisfy the wishes of the congregation in either place. The larger and altogether better of the churches had been built recently and the new bricks retained as yet their bright red coloring, while the little pointed

*The qualification for the pastorate of the Old Church is simply ability to read, or rather to repeat, the ritual and the prescribed portions of the Syriac Gospels. No other education of any sort is required, and on the exhibition of the "Call," and on the payment to the bishop of a gold piece, the applicant is declared authorized to perform the duties of a priest on behalf of that congregation.

windows with their white and colored glass, reminded one of many similar buildings to be seen in Great Britain or America. But the glory of the whole was the existence of such a building in a Moslem country! One felt that even in this land of Moslem darkness God had his faithful witnesses who, in public as well as in private bore their testimony to Him and to His Divine Son in the very face of the mosque of the impostor. Separated from this church by a narrow strip of garden was the little building of the Old Church. Its earthen walls had windows but these were unglazed. Its earthen floors were all uneven and untidy while handkerchiefs of varied colors and patterns were hung around the chamber, whether as ornaments or as votive offerings I could not definitely learn. When I was there, the priest was busily engaged in repairing with his own hands the outer walls which had broken down in several places. Poor fellow! Untidy in appearance with clothes ragged and soiled, one's heart had much sympathy for him. He had attended for some time the Mission College in Urumia but not accepting the truth had remained in the Old Church. As I stood beside him on one occasion he suddenly climbed to the flat roof of the church and began to ring the bell to call his people to prayer, but I failed to see that anyone whatever responded to his summons so that he would require to conduct the service all alone in the little church, an experience that I fear, was his on many an occasion. For him there was little in life to make it worth living. He was not a leader of his village in any good work or mental activity, but a mere hanger-on, rendering a formal and superstitious service in return for his miserable fees, a *quid pro quo* that by a man of ordinary intelligence or Christian enlightenment would be intensely loathed. Professedly, he was the mouthpiece of the people to God yet as such using a language which neither he nor they understood and of the appropriateness of whose petitions to their circumstances he and they were alike unable to judge. What a mockery the whole thing must have seemed to him, tolerable only on condition of his own utter spiritual death or inability to realize what religion ever meant.

Entering the Evangelical Church, I found a considerable portion of the floor area boarded over, and here the members of the court sat, Persian fashion, pews or benches being conspicuous by their absence, though at one end of the church was a slightly raised platform which ordinarily served as the pulpit. As each one entered, he carefully took off his shoes or slippers placing these in orderly fashion near the door, where they formed part of such a pile that out of it none but a Persian would ever be able to recover his property. In accordance with a proposal made some years ago as a means of facilitating the formation of the Native Churches, some of the missionaries had obtained letters of dismission from their American presbyteries and transferred these to the Native Church. In the Synod these brethren held the position of full members, while others who had not seen their way to taking this step were present simply as assessors taking part in its proceedings only by the courtesy of the body itself.

The proceedings were of course conducted in the Syrian language, so that I was indebted to one of the missionaries for enabling me to follow the discussions. More than once I had an opportunity of addressing the Synod, having first learned from the brethren the subjects on which specially they desired that the native members should hear the voice of a stranger.

One of the great questions before the Synod, was that of self-support. Earnest speeches were made in favor of undertaking to do more than had yet been done in this matter, while others saw lions in the

way and shrank from incurring new obligations. At length, faith and courage carried the day, and by a resolution almost if not unanimous, it was decided to take some steps for developing the liberality of the people in this direction. I am not aware at present, however, to what extent that resolution has been implemented in actual practice. A good deal of interest was manifested when the reports from the several presbyteries were read and especially when the Russian invasion was referred to and the facts stated in reference to each congregation as to the number that had gone over or that had still remained loyal to the Gospel. The Russian priests it appeared, had swept certain districts occupied by the Anglican priests but had made very little impression on the Evangelical Church, though some of its members also it was admitted had gone over. The vacancies however, thus created in the several congregations had been more than made up by the addition of a specially large number of persons professing conversion. The Synod did not close without expressing its great pleasure with my visit and earnestly asked me to report to the Section its gratitude for the interest evidently taken by the Alliance in its welfare. Some of the missionaries, I may observe, preach every Sabbath day in the native congregations or stations within a moderate distance of the city, while others engage in long tours or itinerations throughout the country being absent for months and encountering not only discomforts but dangers, for the purpose of preaching and of exercising an oversight over the churches and schools supported by the Mission. Some take charge of the printing press, so valuable an agency for sustaining the intellectual life of the people. Others engage in the work of the College or in medical work, while one has always to act as Treasurer of the station, the paymaster of all accounts, all being as busy as men can well be. I often thought that if our home ministers knew the amount and variety of work performed by a missionary, few, unless constrained by conscience, would ever care to change places with him.

I should be very blamable if I omitted to speak of the work performed by the lady missionaries. These concern themselves with the day and boarding schools in Urumia; with what may be called Zenana work, or visiting the Moslem and Jewish women in their homes; with the training of the female members of the Church in all the manner of life becoming Christian women, often discovering among such some fitted by nature and by grace to be the deaconesses and Bible women; while the lady physician does a work that none but she can do as yet in the lands and dwellings of the East.

Outside of the Synod there was much talk of this advance of Russia, the Evangelical Nestorians and not a few of the Old Church people looking at it in its religious and its political bearings. In the latter, they foreboded great trouble for their land from the arrival of these priests whom they rightly regarded as the mere advance guard of the Russian armies. That such was its real significance none doubted for an instant. In defence of going over, some of them pleaded that they could not be worse off—but might be better—under the Russian government, than under the Moslem. It was thus with these mainly a choice between a known and an unknown evil. It was a sorrowful position to take up and one that we, outsiders, judging from observation and history, are compelled to say is a fatal error of judgment. Only men ignorant of all European history could reach such a conclusion, and the awakening which is sure to come will do so only when too late to escape the consequences of the step. Religiously, the step is most disastrous. Under the Moslem, they have

been allowed to retain their hereditary faith and forms of worship, identified as these are with their existence and history as a people. But by an acceptance of the Russian bribe, they have consented to blot out their own existence and cease to exist as the descendants of one of the most prominent of the early Christian Churches. They have anathematized him whose name they have borne for centuries and refused to be the heirs of martyr ancestors. In putting themselves under the Russian Church, they have entered on a slavery of body and soul that will last for all time, for no member of that Church can ever leave it. In this respect the attitude of Islam and of the Russian Church toward apostates is identical.*

The missionaries themselves view the whole procedure with great concern. By one blow their field has been cut in two and they are deprived of that open door which they have hitherto had into the homes and churches of every Nestorian on the plain, Russia allowing no mission work among her members. This is itself an immense loss, but this is not all. The present material condition of the Nestorians is one of great poverty and suffering. The Presbyterian Board in New York has been compelled, by the falling off of its income, to lessen the amounts assigned to each field and hence there has been a closing of schools and dismissing of pastors, with considerable pressure on the people calling these to greater liberality than hitherto. All this bears heavily on a people in penury and is fitted to make them believers in the desirability of any change. They say that many of their neighbors have joined the Russian Church, promises being made that on their doing so Russia would build churches and school houses and provide support for both school teachers and priests; that there would thus in the future be nothing to pay for their religious ordinances except what they might choose to give voluntarily. What a terrible temptation is thus brought before the Nestorians! It is one to which many will inevitably yield. That it is untrue and will never be kept can not be shown in advance, though the fact that the priests in Russia

* The *London Times* lately published the following curious item from its own correspondent:

"A recent Russian traveller, who gives only the initials of his name, relates in the official journal of Turkestan how he became the intermediary for offering the ecclesiastical allegiance of 15,000 native Christians of India to the Russian Orthodox Church. At Bombay he made the acquaintance of a Christian Archbishop 'of the Hindu race,' who explained that he and his flock in Southern India had hitherto recognized the headship of the Church of Antioch, which was no longer able to provide them with bishops and pastors, and that they therefore feared to fall under the undesirable influence of the Roman Catholics. In this predicament they had decided to accept the Roman Orthodox rite, which had been expounded to them by priests from steamers of the Russian Volunteer Fleet. On being asked what they required from Russia, this Hindu prelate, whose name is not given, requested that a few Russian priests might be sent among them at first in order to make the Russian service better known, and then the whole body of 15,000 souls would join the Russian Church and in future receive from her their spiritual superiors. A formal petition to this effect was drawn up and certified by a Russian Consul for presentation to the religious authorities in St. Petersburg. The Russian traveller is convinced that the English in India are too tolerant of all national religions to offer any objection, and he already foresees the erection of the first Russian church at Bombay and the effect of the solemn and imposing Russian ritual on the native population.

"It will be interesting to see if this offer of spiritual submission from India, provided it be genuine, receives any serious and favorable attention. The news of it reminds us of a like offer which was recently accepted and promptly taken advantage of on behalf of a large body of Nestorians in Persia, and also of efforts in the same direction made by the Russians in Abyssinia under the patronage of the late Archbishop of St. Petersburg, whose remains have just been laid to rest in the Nevsky Monastery with so much funeral pomp. It would not be surprising if the Russians ere long began to have some religious as well as political success in Manchuria, where an official report has already discovered several thousand Christianized Chinese."

itself live by the fees and dues that they extort from the Stundists and others, might show the Nestorians the falsity of such promises. Possibly for a time these promises will be kept, but the time will come when they will be set aside, and then what can these people do?

The whole situation is one of many complications and much anxiety, and one can well sympathize with those noble missionary men and women who have spent their lives in seeking to lift up a sunken people and to make them free men in Christ Jesus. The work of half a century seems imperilled, and the prospect of a continued "open door" seems very doubtful. The Protestant Nestorians themselves are in great distress so that any counsel, any expression of sympathy and of encouragement that might go from this Council to them would be an evidence, both to the Missionaries and to the Evangelicals, of the interest which we take in their welfare and of our sympathy with them in their anxieties, even though we be utterly unable to give them any light or any financial assistance.

The Mission in Urumia has more to do with the *Nestorian* population than any other of the stations in Persia, but while dealing mainly with this people, the Missionaries are not neglectful of dealing with others, as opportunity may arise.

There is a considerable *Jewish population* in the city, but Mission work among such is naturally accompanied with the standing difficulty with almost all missions. An inquirer is led to make a Christian profession; he is at once cast off by his former friends, who not merely pass him by on the other side of the road, but persecute him in every fashion, reducing him to sorest straits for daily bread. The knowledge and dread of this treatment deters many a Jew, who is mentally satisfied of the Messiahship of Jesus of Nazareth from avowing this belief before men. I conversed with several in Urumia in this position and in answer to my entreaty that they would confess themselves as being on the side of Christ, their inquiry was: "Well, will you help us to earn our daily bread after we do so, for we should assuredly lose all our present means of support?" The difficulty is found on almost every field, and is not peculiar to the Jewish converts, but with these latter it is frequently the difficulty most generally avowed.

The *Armenians* in Urumia form a considerable element in the population, one that previous to my visit had been largely increased by the crowds that had come in from Turkey, some fleeing from the Kurds others to escape the vengeance of the Turkish authorities. By their distress and wretchedness the former element added greatly to the anxiety and burdens of the missionaries, while the latter had soon showed itself so dangerous an element to the existence or continuance of friendly relations between Persia and Turkey, that the Government had removed a large part of them to a considerable distance inland. This action was salutary as it showed that the turbulent element would not be allowed, while living in Persia, to have a free hand for making trouble in Turkey. It has gone far to keep the Huntchists in check and in calming down conspiracy in that part of the world. Under these circumstances however, any form of Christian work among the Armenians was exceedingly difficult, the very atmosphere being full of political unrest. I was informed that the Armenian and the Nestorian forms of worship are fairly similar, yet the race division is so sharp that it is not customary for either to unite in worship with the other. The Mission is of course a mission to all men and its members are glad when Armenians as well as Nestorians are led to the Cross of Christ, but it has no services intended specially for these.

OTHER MISSIONS.

In the sixteenth century there had been considerable political intercourse between France and Persia, when Papal activity was shown and efforts made to secure a footing among the Christian population of the country, leading to the formation of the Syro-Chaldean community. The Patriarch of this community is known as the Archbishop of Babylon. There is a diocese at Mosul, with a seminary of Dominican priests, schools for boys and girls under priests and nuns, and about 5,100 adherents, and another at Akra in Kurdistan, with six priests and about 2,000 adherents. In Amadia, about 2,000 adherents, having ten priests, the French or Latin priests being Dominicans. The diocese at Diarbekir has 2,000 adherents, the Latin priests being Capucines. At Gezira, about 4,000 adherents, with some 14 Dominican priests. In Kerkuk, 6,000 adherents, with 12 native priests. At Mardin there are only some 90 families, under the care of four native priests and some Capucines. Urumia is within the Chaldean or Uniat-Nestorian diocese of Salmas, with, it is said 6,000 adherents. At Seerth there are 5,000 adherents, having 19 priests, those of Latin, that is, French, origin, being Dominicans. At Zaku, 3,000 adherents are reported, with ten priests and two French Dominican priests. The numerical strength of this section of the Church of Rome is therefore not very great, but by its skilful representation in so many districts and especially by its alleged connection with the French government, it aims to possess a position of considerable influence in the country. As the Papacy always claims to be above the civil government, so the Roman Catholic bishops claim to represent France in political matters, an assumption however, which has been checked more than once by even the Persian government.

There is also in Urumia a *Roman Catholic Mission* conducted by priests of the French order of Lazarists. The Superior of the Monastery courteously called to welcome me to Urumia, when we had a lengthened conversation, especially in reference to the Russian movement. He very frankly expressed the opinion that its success meant *speedy death* to the Anglican Mission, and *lingering death* to the Presbyterian Mission, while as for themselves, France had treaties with Persia securing their continued residence in the country no matter what political changes might take place. I ventured to question the value of treaties when one of the parties had come under another power and that power Russia, when he fell back on the unvarying French view of many similar events: that Russia, being a friend of France, would not interfere with them. On returning the visit, I had an opportunity of visiting the convent, in which some eight French Sisters reside, the Mother Superior not having been absent from the institution for thirty-eight years and yet looking as ruddy as when she played in childhood on the banks of the Loire. I understand that while the efforts of the priests are mainly directed to taking care of the Syro-Chaldeans their progress among others has of late years been exceedingly limited.

† The singular nature of the unity of the Roman Catholic Church is strikingly shown by its system of having divisions of its organization. Thus for instance, there is a Syrian Church or Rite. This, again, exists in four branches each different in many respects from the others: the *Syrian* pure and simple; the *Syro-Chaldean*; the *Syro-Maronite*, and the *Syro-Malabar*. The unity of Rome is indeed unity

in diversity but its unity strongly resembles that of Islam. Islam says as its distinctive doctrine: "There is but one God, and Mahomet is his prophet—Believe this, and thou shalt live." Rome says: "There is but one God, and the Pope is his representative—Believe this, and thou shalt live." With this accepted, diversities are permissible to almost any extent—priests married and priests unmarried; the Cup given to the priests and the laity, or the Cup reserved to the priests alone; services in the vernacular or services only in the Latin tongue—on such and many similar points diversity of practice is allowed and by such concessions the unity of the Church is preserved.

Another Christian mission in Urumia is that known as the *Archbishop of Canterbury's Assyrian Mission*. From the time of the Euphrates Expedition, an expedition to open up navigation on the Euphrates as a direct and short route between the Mediterranean and India when the existence and position of the Nestorians was brought formally before the British public, the sympathies of leading Anglicans has been directed towards this people. After long simmering, this interest led to the formation in 1885 by Archbishop Benson of a mission to the Nestorians, since known as the "*Archbishop of Canterbury's Assyrian Mission*." To this step the Archbishop was doubtless led by his conviction that this Oriental Church notwithstanding its utterly dead spiritual condition, was a portion of the Holy Apostolic Church and possessed the true Succession. Regarding it in this aspect, he was afraid lest it should come one day under the influence of the American Presbyterian Mission and thus lose its "Succession" character. His object was simply and exclusively to lead the members of the old Nestorian Church to greater diligence in observing its ritual and teachings. The mission thus sought to bind to that Church yet more closely its present members, "doing this at the earnest request of their Catholics, and with the knowledge and blessing of the Catholic Patriarch of Antioch, one of the four Patriarchs of the Holy Eastern Church, and occupant of that Apostolic See from which the Church of the East revolted at the time of Nestorius."

I had the pleasure when crossing the Plain of Salmas of visiting the representative of this mission, who was residing in Oorfa, a petty wretched village in which this brother had been located. For four years he had lived in this hamlet, acting as the colleague or curate of the unintellectual and feeble Syrian priest. It certainly was not without admiration that I looked on this young English scholar burying himself for what he regarded as a service to Christ though I could not approve of what seemed to me to be a waste of human life and of Christian self-sacrifice. I spent the afternoon with him talking about his work; about the Armenians, who had made the Salmas district the headquarters of the Huntchist party; and the Russian advance, which he fully realized meant the death of their mission.

When I was in Urumia the head of the mission kindly called on me, blood, as he said, being thicker than water, and with him as with the other members of the mission, I had very friendly intercourse, the subjects of our conversation being mainly such as I had had with the Roman Catholic priests. Connected with this mission, and of course in a building altogether separate, there was a ladies' section with several Sisters from England who had given themselves to superintending the education of a number of Nestorian girls. This branch of the work has been given up since I was in Urumia.

The missionaries admitted that the advent of the Russians rendered their continuance impossible. There would be no more work for them

to do. This apprehension has been already realized. The immediate and immense success of the Russians has fairly swept the Anglicans out of their territory and so their committee has announced, that as the Nestorians who had asked them to go to Persia had now transferred themselves to the Russian Church, there was no occasion for their remaining there and that consequently, they would make over to the Russian priests the work they had carried on and transfer themselves from Persia to the territory in Turkey occupied by the same people.

A most regrettable rivalry has thus come to an end. Notwithstanding the personal friendliness of the missionaries, the difference between the Presbyterian and the Anglican missions was vital. The Anglicans believe that the Nestorian Church has the Apostolical Succession, and as such is a precious representative of the Church of Christ, and should closely adhere to its present ritual and doctrines. The Presbyterians on the other hand, attach no importance whatever to this so-called "Succession," and claim that all worship should be in spirit and truth, and in its form governed not by the alleged traditions of unknown men but by the teachings and enactments of the Scriptures of truth. The Americans went to preach the Gospel, to instruct the Nestorians in its meaning and in all the doctrines of the Scriptures, and to promote spiritual life among a people given over to spiritual deadness. The Anglicans went to strengthen the existing Syrian Church, and if possible to infuse some new life into it, to encourage its members to a more diligent observance of its services, to lead them to prize these more highly; in a word, to maintain this Church in its polity, ritual, doctrines, and worship unchanged. The Anglicans sought to *restore the Church* to her early ecclesiastical condition, while the Americans sought to *restore the people* to their early spiritual condition, and hence the attitude of the Anglicans toward the daily lives of the people also differed from that of the Americans. In the matter of Temperance for instance, the Americans believed that for their own sakes, the Nestorians should be protected from habits in which they were too ready to indulge, and this, though a professing Christian people in the midst of Moslems who profess to obey the command of Mahomet, leaving wine untouched; while the Anglicans, regarding these considerations as outside their line and seeking to keep the Nestorians, Nestorians, sanctioned and defended the use of wine. The Anglicans also differed from the Presbyterians in their school policy. For many years the Americans had not charged school fees, but latterly, when a generation had passed through their schools and had learned the commercial value of education, they insisted that these persons should pay something for the education of their children. The people complained of the change but conscious of the advantage, finally paid the small sum required. After the Americans had adopted this rule, the Anglicans arrived and, while the dispute was going on declared their schools to be without fees, so that not a few of the children were at once withdrawn from the Presbyterian schools and transferred to those of the Anglicans. Yet another, and most important, point of difference was connected with the question of native self-support. The Anglicans while forming no new congregations, simply urged the people to attend the Old Syrian churches and thus no contributions beyond those given at present were needful; while the Presbyterians encouraging the formation of new churches with educated pastors and throwing the support in whole or in part of these on the church members, gave to the indifferent or hostile a plausible excuse for entrenching themselves in "things as they were." While however, the Anglicans have been compelled to withdraw from the field, the people who had apparently accepted them having withdrawn from their care, those

who joined themselves to the American Mission, notwithstanding the sacrifices which that entailed, have so far remained loyal to the profession they had made.

The presence of this Mission had exercised only a disintegrating influence on the American work, for the quick-sighted Orientals have sought, over and over again, to play off one Mission against the other to their own temporal gain.

There has also been commenced under the support of some *Germans*, a Mission work of a somewhat singular origin and character. A number of young men, educated for the most part in the Mission College in Urumia and then disappointed at not being appointed pastors or at not receiving the salaries to which they considered themselves entitled, have found their way to Germany for the professed object of continuing their theological education in some German University and in that character have commended themselves to the sympathy and financial support of some German friends. By varied statements such, for instance, as claiming to be not Reformed but Lutheran in their doctrinal views, some of these have secured support and gone back to the Plain with generous allowances from their new-made friends and at times with sufficient money to erect new church buildings within a dozen yards of an existing Evangelical church. Such cases have had a deplorable influence on the Oriental mind. These pastors remain in the Old Church while they are paid from Germany by a cheque, and on a much more liberal scale than is known by the Syrian priests. On the other hand, if one be a pastor in the Evangelical Church he receives a less income and is dependent on his congregation, so that a feeling of discontent is apt to arise between the pastor and his people. In addition to this movement, there was commenced when I was in Urumia, a small orphanage for Armenian children, combined with a kind of Zenana work among the Moslem women, on the part of the German ladies connected with it.

All this is a painful and unhappy state of matters. There is pleasant personal intercourse between the agents of the different Missions, yet one can not but ask, To what purpose is this waste? The German Orphanage Mission and the Presbyterians work together. The Anglicans and the Old Nestorians are one body. The German-supported pastors are priests in the Old Church, while the Roman Catholics and the Russians take their own course and do their own work.

The object of my visit was simply to convey to the different Christian workers I should meet, the salutations of the Alliance, this great Council of our Churches wishing these Missionary brethren God-speed in their task, and to report to the Council what I saw and heard. I was simply your messenger to honored brethren and I know I am far within the mark when I say that your interest in them touched them deeply in every case and led them to feel, that though far away from their own homes and kindred, yet they had not been forgotten. I believe I was only the second Presbyterian minister that for thirty-five years had visited the Persian Mission, and they entreated of me to urge the Home Board to send others out to visit them and that home ministers when planning a travel round the world should make as their first object, such a sojourn on the mission fields as would enable them to obtain even a glimpse into the life and work existing there. Then perhaps the Churches might be favored with more "Bishops' Conversions;" and should such a result follow in the case of a single person, the cost and fatigue involved in a visit even to Persia, would be amply repaid.

Urmia city is a few miles distant from the western shore of the beautiful Lake of Urmia, a lake whose waters are as salt as those of the Caspian, but whose surface seldom shows a single sail. Notwithstanding its large size and great commercial value there are not half a dozen barges trading on the lake and for privilege of doing this a heavy tax has to be paid to a landowner who claims all the shore. A few hours' easy rowing would bring one to its eastern side but as there are no boats, for this purpose, a ride of nearly a hundred miles round the head of the lake has to be taken to reach the important city of Tabriz, a second centre of the West Persian Mission. In this city the Mission work is carried on mainly among the Armenians, though by no means to the neglect of the "all nations" of the great Commission. The methods pursued by the Mission brethren here are substantially the same as those followed all over the world. There is evangelistic preaching and kindred services. There is school-room work adapted to boys and girls, in some cases for day scholars and in others for boarders, the pupils in some instances paying moderate fees and in other cases board and education being without charge. There is training of boys for trades and of girls for "woman's work." There is medical work, alike for men and for women, with a special hospital for women, an institution of the greatest importance in a Moslem country; while there is quiet and indirect work among certain other portions of the community.

In Constantinople, the life of a Moslem convert to Christianity can not be taken—openly at least—the Sultan having proclaimed religious freedom and personal safety for those thus changing, yet it would be wise for a professing Moslem who purposed acknowledging himself to be a Christian to take an early departure from the city, else in some mysterious way he might be hindered from ever doing so. In Tabriz on the other hand, there is no such freedom. On the contrary, the law of the Koran sentencing to death as an unpardonable criminal doomed and destined to Gehenna, the man who should forsake Islam, is still rigidly enforced. A few years ago a convert from Islam to Christianity was arrested and thrown into prison. Shrinking from the odium throughout the world of putting the prisoner to death, the authorities kept postponing the trial, possibly in hope that the accused might recant. The British Ambassador at Teheran personally interfered to obtain the man's release or at least his banishment from Persia, but the Government would not listen to his appeal; meanwhile a riot suddenly arose within the prison, in the course of which the prisoner was personally so ill-treated that shortly afterward he died of his injuries. The object of the Government was thus gained while the odium of the deed could not be laid on their shoulders. Mission work among the Moslems is therefore, in every place, one of extreme difficulty and danger; the convert taking his life in his own hands, and his change of faith imperilling the continuance of the Mission.

These laws, however, do not preclude any not even the Mollahs or priests of Islam, from attending the services in a Protestant church on the Sabbath. On one Sabbath on which I preached in the Mission church in Tabriz, a dozen Mollahs, I was told, were present; but such attendance must be only to learn what the Christian system may be for the purpose of confuting it! To show interest in the services because of the truth proclaimed would at once expose a man to peril, for Islam is the most determined and pitiless foe that Christianity has ever encountered. How to account for the strength of those convictions in Moslems that so check Christianity when it faces Islam, is not an easy matter. Perhaps they owe their strength in part to the brief and easily-remembered creed, consisting of a single dogma—the unity

and sovereignty of God. Such a dogma presents no difficulty to the intelligence of a child and can be held in combination with the most disreputable of lives with the assurance that a good Moslem is sure of Paradise, a paradise involving neither moral character nor spiritual exercises. We may think this creed insufficient to account for that grip which Islam takes of men, yet the startling fact remains, that for nearly thirteen hundred years this creed has been accepted by nation after nation, and that multitudes of the ablest men of our race have been satisfied with it and held it with a tenacity that is unparalleled. In accounting for his rejection of Christianity, the Moslem says that he regards the Old Testament with respect and the New Testament with respect but that this latter, being later than the former, has fulfilled and superseded it. Now the Koran, he adds, is also a revelation from God but being later in its appearance than the Christian New Testament, has superseded it and is binding on men unless, and until, some newer revelation be given which may in turn set it aside. In the estimation of the Moslem it is this element of *lastness* that makes his claim unanswerable; but along with this, one must also remember that the shadow of the executioner's sword ever hangs over the Moslem's head and is sure to fall should he abandon his faith. Not only, therefore, is evangelistic work among such extremely difficult, but missionaries dealing with Moslems do not care to give publicity to any work they may do among them.

In Urumia, the Nestorian population is largely in the city, while their villages lie all around it and are scattered over the Plain. Hence, the missionaries require to be constantly itinerating and conducting services at numerous places outside of the town on Sabbaths; while at Tabriz the Armenian population is almost entirely within the limits of the city, so that for the most part, except when engaging in their long itineration tours, the labors of the missionaries are directed toward the people immediately around them. Among these they have been very successful, and the well-attended schools of boys and girls, the good audiences on the Sabbath days at the services, and the general influence of the missionaries in repressing evil, testify powerfully to the good they do, while spiritual conversions are the seals of their ministrations. All, however, does not go as they would have it. The Old Gregorians are not inactive, and by the large and good schools these maintain, and to which they have in no little measure been "provoked" by the success of the missionaries, they do a work which is somewhat of a rival to that of the missionaries. The Russian priests had not yet reached Tabriz, but the Armenian revolutionary movement has been strong in that district, so that the Persian Government has been compelled to show its leaders that planning conspiracies and fomenting troubles against the people of a neighboring Power could not be permitted in that city. It has, therefore, removed a considerable number of them to a territory in the northeast of the country, a wild land, indeed, and one in which their energy will be fully exercised in reducing the land to cultivation and in providing for their own support.

In Persia, as in every Eastern land, there are numerous lepers, with, unhappily, very little care taken to protect the community from the infection of this terrible disease. It is interesting to know that there resides in Tabriz a missionary, formerly connected with the Presbyterian Board but now self-supporting, who has consecrated himself to the caring for these unhappy sufferers, aided in his work by the medical missionaries.

Of the kindness and hospitality shown me by the mission brethren in Urumia and in Tabriz I can only say that nothing was omitted that could contribute to the pleasure and the profit of my visit to that far-away band of Christian brethren. The only deduction these will allow me to make to this expression of my gratitude is, that if any one wants a season of quiet restfulness the worst place he can possibly go to is the home of a missionary in Persia. Those brethren do not spare themselves in their work and know very little about sparing a visitor. When they knew what I wanted to do and learn, they thought the best method would be to take me Sunday and Monday round their field, and expecting everywhere a "few words" of encouragement and of sympathy for the native brethren. It was intensely interesting to meet with these latter and the impressions left on one can never pass away. What one sees and hears on such occasions give an insight into the true nature and extent of the work not otherwise attainable, and so it was most valuable; and I am immensely indebted to the brethren for the privileges they thus gave me, only I had thought beforehand that I would obtain this information in the course of quiet talks with the missionaries in their several dwellings. Quiet talks! The missionaries know nothing of such things. They are themselves in a drive all the day, and they certainly do not see why a friend from a Christian land who becomes their guest should be neglected by them in the "daily ministration" of labor. But to do them justice, they never neglect "the stranger that is within their gates." They give him a full share of all that is going, so that he comes back instructed, quickened, sympathetic, but often thinking: "O, there are so many things I wish I had talked with them about, but with all those meetings and exercises I had no time." The fault is that one tries to compress the work of a lifetime or of years into a couple of weeks at each place, and so the missionaries have to keep their visitors talking, preaching, travelling, thus doing their part, and leaving it to these to assimilate and get the benefit of their kindness after they had left them. They will forgive me, if while they were immeasurably more to me than I expected, I failed to be to them all that it had been in my heart and in the heart of the Section that I should be when it commissioned me to visit them, and put down my failures to the amount that there was to hear and to see, and the brevity of the time in which I had to do it.

G. D. MATHEWS,
General Secretary.

REPORT OF THE EXECUTIVE COMMISSION.

WESTERN SECTION.

The Western Section of the Executive Commission respectfully reports to the Seventh General Council of the Alliance, meeting at Washington, D. C., September 27, 1899, upon the business transacted since the Glasgow Council :

1. *Meetings.*—The Executive Commission has met in regular session each year as follows: at Philadelphia, Pa., November 20, 1896; Chicago, Ill., April 15, 1897; Reading, Pa., October 28, 1897; Philadelphia, Pa., April 14, 1898; St. Louis, Mo., October 27, 1898; Richmond, Va., April 13, 1899. A special meeting was held at Glasgow, Scotland, June 25, 1896, and such a meeting will also be held at Washington, D. C., September 26, 1899.

2. *Public Receptions.*—It has been the privilege of the members of the Executive Commission to be the recipients of a generous hospitality from the Presbyterian and Reformed Churches of the several cities in which the meetings have been held. At Chicago, Ill., the members of the Commission were the guests of the Presbyterian Social Union of that city; at Reading, Pa., of St. Paul's Reformed Church and the German Reformed Ministerium, and a banquet was followed by a public meeting in the evening held in St. Paul's church. At St. Louis, Mo., a dinner was given by the Presbyterian Ministerial Association of the city; and at Richmond, Va., the members were the guests of the Presbyterian churches, and a public meeting was held in the evening in the First Presbyterian church. These several occasions of hospitality and public meeting have furthered the cause represented by the Alliance in a marked manner, drawing yet closer together the Churches in bonds of sympathy and fraternity.

3. *Finances.*—The finances of the Western Section are in a satisfactory condition; the Churches, as a rule, meeting in full all financial responsibilities. The financial agreement entered into between the Eastern and Western Sections, and ratified by the Council at Glasgow in 1896, has been maintained in all particulars, and it is recommended that no change be made by the Washington Council. The agreement is as follows :

“1. That the estimated working expenses of the Alliance be regarded as including the following items: (1) The Secretary's salary; (2) Office expenses; (3) *Quarterly Register*; (4) Secretary's traveling expenses.

"2. That under the above estimated items, £500, £50, £80, and £100 respectively, or £730 in all, be regarded as the amount necessary at present for annual working expenses, and that each Section shall remit one-half of that sum, namely, £365, to the General Treasurer each year, it being understood that it shall not be necessary to apply the £730 exactly in the proportions above set forth, if modifications in the respective items be found desirable.

"3. That if in any year a larger sum than £730 shall be required, an estimate shall be submitted to the Western Section in time for its meeting in April.

"4. That an annual account of expenses to December 31st of the previous year be made to the Western Section prior to said April meeting.

"5. That the accounts to be submitted to the Council shall be made up to March 31st of the year in which the Council meets, and shall exhibit the balances to be debited or credited, as the case may be, to the Sections respectively."

4. *Manual of the Alliance.* In November, 1896, the Executive Commission authorized the American Secretary to print the Constitution of the Alliance and the Rules applicable to the work of the Executive Commission, with a preface giving a brief historical account of the origin of the organization. In April, 1898, a sufficient number of copies of the Manual thus prepared, were ordered to be printed for the use of the members of the Western Section and for presentation to the members of the Eastern Section.

5. *Necrology.*—It is with deep sorrow that the Executive Commission reports the loss which it has suffered since the Glasgow meeting, by the death of nine of its members. The Rev. David Waters, D. D., LL. D., of the Reformed Church in America; the Rev. John Hall, D. D., LL. D., the Rev. Wm. C. Cattell, D. D., LL. D., and Judge C. E. Vanderburgh, of the Presbyterian Church in the U. S. A.; the Rev. Wm. Cochrane, D. D., and the Rev. J. M. King, D. D., of the Presbyterian Church in Canada; the Rev. Moses D. Hoge, D. D., LL. D., and the Hon. James S. Cothran, of the Presbyterian Church in the United States, and the Rev. W. M. Grier, D. D., of the Associate Reformed Synod of the South. Of these brethren all, it can be said that they were faithful and devoted members of the Commission, rendering to the cause influential and valuable service. Dr. Hall was closely identified with the early movements for the formation of the Alliance, and presided at the preliminary meeting held in the city of New York, December 3, 1874. He was present also at every meeting of the General Council from 1877 to 1896. Dr. Hoge was equally interested with Dr. Hall in the initial movement for the organization of the Alliance, and was present at many of its gatherings. Dr. Cattell, from 1880 to 1896, was the Chairman of the Committee on Work on the European Continent of the Western Section. Dr. Waters was Recording Secretary of the Western Section from 1888 to 1896, and was one of the temporary clerks of the Councils at Toronto and Glasgow. Dr. Cochrane was also the Recording Secretary of the Section for 1897 and 1898, had been present at several of the Councils, and was also Chairman of the Sabbath-school committee of the Western Section at the time of his decease. Dr. King, who bore large responsibilities in the Canadian Church, was deeply interested in the work of the Alliance

and present at two of the Councils. While mourning the absence of all these brethren from our gatherings, we can but record our high appreciation of the excellent service rendered by them to the Churches which they served and to this Alliance; and in addition remember with gratitude to God the high character which was theirs, and the assurance which we have that they have entered into the reward of Christ's faithful servants.

6. *Anniversaries.*—Two anniversaries have been observed by certain of the Churches of the Western Section during the years 1897 and 1898. One was the sesquicentennial of the German Reformed Church, concerning which the following Minute was adopted :

"The Coetus of the Pennsylvania Reformed Churches was organized at Philadelphia September 29, 1747, by Rev. Michael Schlatter, under the auspices of the Reformed Church of Holland. Out of this, in 1793, came the present Synod of the Reformed Church in the U. S. The Western Section of the Executive Commission of the Alliance of the Reformed Churches throughout the world holding the Presbyterian System congratulates that Synod, one of its constituent members, upon the approach of the sesquicentennial of that important event in its history."

The 250th anniversary of the adoption of the Westminster Confession of Faith and Shorter Catechism was celebrated by the Presbyterian Church in the U. S. A., the Presbyterian Church in the United States [South], the United Presbyterian Church, and other denominations. The celebrations were characterized by a hearty enthusiasm, and memorial volumes were issued by the two first-named Churches.

The Western Section also presented a congratulatory address to the authorities of Princeton University, in October, 1896, upon the sesquicentennial of that venerable institution, for so long a period vitally related to the American Presbyterian Churches.

7. *International Arbitration.*—The Western Section appointed a Committee to present to the President and Government of the United States the Memorial adopted by the Sixth Council on the subject of International Arbitration. This Committee was also requested to present to the President the petition of the Christian Churches throughout the world in favor of arbitration and disarmament.

The Committee consisted of the American Secretary as Chairman, with the Rev. Dr. Radcliffe, of the Presbyterian Church in the U. S. A., the Rev. J. B. Drury, D.D., of the Reformed Church in America, Rev. A. W. Pitzer, of the Presbyterian Church in the United States, and the Rev. W. W. Barr, D.D., of the United Presbyterian Church. Dr. Barr was prevented by sickness from being present.

The Committee was given audience by the President of the United States on December 29, 1898; the members were most cordially received by him, and he said that he had recommended to the Senate of the United States arbitration as a method of settling difficulties with Great Britain, and that he had hopes of its ultimate adoption by other nations. He also said that he had responded promptly to the Czar's proposal for disarmament, but that under present circumstances the armament of the United States could not be lessened, but would in any event be smaller than would satisfy European nations. It was evident that Mr. McKinley was in hearty sympathy with the object of the petitions.

The Committee desire to place on record certain of the facts worthy

of special attention connected with the petition from the Christian Churches throughout the world. As a paper, it stood in a remarkable way for the unity of Christian sentiment. The signatures attached thereto were representative of all denominations and countries. The Church of England was represented by the names of seventeen prominent dignitaries, including the Bishops of Durham and Ripon; the Church of Scotland by the Moderator of its General Assembly, and twenty-nine other Churches in Great Britain and Ireland signified their official approval; while the Salvation Army signed through its General. In addition, it was adopted by two Churches in Belgium, two in Switzerland, six in Holland, twelve in Australia, and twenty-eight in the United States of America. In the latter were included the Baptist, Congregational, Lutheran, Methodist Episcopal and Protestant Episcopal, as well as the Presbyterian and Reformed Churches. All the Churches in this Alliance, also, are to be regarded as having sustained the petition, and among the signers are representatives of two Roman Catholic organizations.

The total number of Christian denominations supporting it, therefore, was one hundred and forty-five, representing more than ninety millions of Protestant Christians.

It is further of value to state that the movement for the petition originated in the Presbyterian Church in the United States, under the leadership of the lamented Dr. Campbell of Richmond, Va. The Committee headed by Dr. Campbell forwarded the petition to every Christian Church throughout the world, with the result of securing signatures as above stated.

8. *The Christian Reformed Church.*—The Western Section, through its officers, has been in correspondence with a Committee of the Synod of the Christian Reformed Church. This Church, of about 12,000 members, is composed to a considerable extent of persons born in Holland and who were connected in that country with the Evangelical Church. It is to be hoped that this excellent body of the Reformed may be led to enter the Alliance.

9. *The visit of Dr. Kuyper.*—It was the privilege of the Western Section, through a committee, consisting of the American Secretary as Chairman, with the Rev. Dr. Good, of the Reformed Church in the United States, the Rev. J. Addison Henry, D. D., and George Junkin, Esq., LL.D., of the Presbyterian Church in the U. S. A.; the Rev. Dr. Steele, of the Reformed Presbyterian Church; the Rev. Dr. Stevenson, of the Synod of the Reformed Presbyterian Church; the Rev. Dr. Barr, of the United Presbyterian Church, to present its greetings to the Rev. Abraham Kuyper, D. D., of the Free Reformed Church of Holland and a member of the States General of Holland. Through the kindness of the Presbyterian Historical Society, the Committee was privileged to present the address which it had prepared at a literary session of the Society, held in the Witherspoon Building, Philadelphia, Pa., December 6, 1898. Dr. Kuyper acknowledged in the most cordial terms the greetings of the Section, and a letter of his is herewith submitted as a part of this report.

*"To the Executive Commission of the American
Branch of the Presbyterian Alliance :*

"GENTLEMEN AND HONORED BRETHREN: At a literary session of the Presbyterian Historical Society, Philadelphia, Pa., Rev. W. H. Roberts, D. D., your Secretary, gave notice to me of your courteous

resolution to welcome me to this country, and to give me the assurance of your sympathy. With feelings too delicate for expression, I first heard and afterwards read the amiable and cordial terms in which he brought this resolution to my cognizance, and before leaving this, your admirable country, I wish to give utterance to my gratitude for your highly appreciated resolution, and to my best wishes for the salutary influence your Alliance may exercise in throwing up an unyielding dam against the ritualistic current.

“With Christian love and highest regards,
Yours in Christ,

KUYPER.”

10. *The Washington Council.*—The preparation of the programme for the Seventh General Council received careful attention from the Section. The Programme Committee consisted of the Rev. Wm. Caven, D. D., LL.D., Chairman; Rev. Wm. Henry Roberts, D. D., LL.D., Secretary, with Rev. Drs. Hoge, Good, Hutton, Danley, Radcliffe, Steele and Barr, and ruling elders Prime, Baer, and Bussing. On the death of Dr. Hoge, Dr. Fleming was appointed as his successor. The work of preparation was conducted through correspondence with the Eastern Section, the final decision upon all matters, according to usage, being left to this Section as the one in whose territory the Council was to be held. The Western Section desire here to record their appreciation of the efficient and generous labors of the Committee of Arrangements for the Council, Rev. Wallace Radcliffe, D.D., Chairman.

11. *Apportionment of Delegates.*—The Western Section at its meeting at Richmond, Va., in April, 1899, resolved to present to the Council the following resolution, with reference to representation, with the recommendation that it be adopted:

“Resolved, That the Western Section recommends to the Council to sit in Washington in September, 1899; that the basis of representation in each Council be so changed that Churches be represented in Council, for congregations above 2,000, by one delegate for each additional 150 congregations.”

The chief reason for this recommendation is one connected with the matter of the expenses of the Alliance, one of the Churches of the Western Section feeling that it is asked to contribute above its due proportion under the present basis of representation. The adoption of the new rule will increase the share of the expense only for one Church, and that the largest.

12. *The Condition of the Churches.* It is believed that the American Churches in this Alliance are without exception in good spiritual and financial condition. Their work progresses steadily though slowly. The advance during the past year has not been as rapid as in years previous, but there has been unquestionably an increase in the spirit of devotion to the cause of Jesus Christ. We hope for large tokens of the divine blessing in the near future, and particularly as the twentieth century opens before the Christian Church.

WM. CAVEN, *Chairman,*

WM. HENRY ROBERTS, *Secretary.*

REPORT OF THE COMMITTEE ON CO-OPERATION IN HOME MISSIONS.

WESTERN SECTION.

The Committee on Co-operation in Home Missions of the Western Section respectfully reports to the Seventh General Council of the Alliance of the Reformed Churches throughout the world holding the Presbyterian System as follows:

The first report of the Committee was presented to the Sixth General Council at Glasgow, Scotland, and contained a statement respecting the Plan of Co-operation in Home Missions which had been adopted by some of the Churches in the Alliance and which was under consideration by others. The Committee takes pleasure in reporting that the plan has been now adopted by—

The General Assembly of the Presbyterian Church in the U. S. A.

The General Assembly of the Presbyterian Church in the United States.

The General Assembly of the Cumberland Presbyterian Church.

The General Assembly of the Presbyterian Church in Canada.

The General Synod of the Reformed Church in America.

The General Synod of the Reformed Church in the United States.

The Plan applies to the work in each of these Churches of the Boards or Committees of Home Missions, Church Erection, Freedmen's Missions, and Sabbath-school Work. It is one of the evidences of the fraternal spirit which prevails among the Churches of the Alliance.

The Plan is as follows :

PLAN OF CO-OPERATION.

The Boards and Committees of Home Missions, Church Erection, Freedmen's Missions, and Sabbath-school Work of the American Churches in "The Alliance of the Reformed Churches holding the Presbyterian System," both in the United States and Canada, recognizing with gratitude to God their substantial unity both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz. :

"1. That in the work of all these Boards as related to each other the authority of the Church Courts is to be recognized as final.

"2. That there shall be no interference with Churches, Missions or Sabbath-schools at present existing, unless by voluntary agreement between the denominations directly concerned.

"3. That ordinarily, no Churches, Missions or Sabbath-schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed Churches.

"4. That the Supreme Judicatories of the several Churches recommend their Church members when moving into new communities, in which there is no congregation of their own Church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

"5. That if cases of difference of opinion arise in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denominations directly concerned."

In connection with the operation of this Plan, but a single question has arisen since its adoption, and that one of interpretation. The General Assembly of the Cumberland Presbyterian Church in 1897 requested an interpretation of Principles No. 4 and 5. The reason for the request was that certain persons alleged that Principle No. 4 worked hurtfully to the weaker denominations; and that Principle No. 5 ignored the Presbyteries and Synods. The reply was made, however, that the chief objects of Principle No. 4 were to retain in the general Presbyterian communion, members of Churches in the Alliance removing from one community to another, and to promote fraternal intercourse between them. It was pointed out in relation to the objection to Principle No. 5, that it was to be interpreted in the light of Principle No. 1, which recognized the only final authority in all matters to be the Church courts. Upon recommendation of the Committee, the following resolutions were adopted by the Western Section upon these matters, viz. :

"*Resolved 1.* That the recommendation set forth in Principle No. 4 of the Plan of Co-operation of Home Missions, approved by the Western Section of this Alliance, and submitted to the several Churches therein, is not to be understood as an obstacle in the way of the organization, whenever it shall be deemed wise, of a particular Church of any of our denominations, in a community where Church members locate.

"*Resolved 2.* That Principle No. 5 of the Plan of Co-operation is to be interpreted in the light of Principle No. 1. This Section of the Alliance reiterates the declaration that the authority of the Church courts is to be recognized as final."

These resolutions were reported to the General Assembly of the Cumberland Presbyterian Church, and that Assembly expressed its satisfaction with the interpretation made, and among other things said concerning Principle No. 4, "that it is not intended as a recommendation that our members, who may move into a community where there is no Cumberland Presbyterian Church, should unite at once with another Presbyterian Church, without any consideration of Cumberland Presbyterian interests. It is intended to urge that when such members decide that they should unite with a local congregation, they should give preference to a Church of the Presbyterian family."

The interests connected with the Work of Home Missions of the Churches in the Western Section are important and of continental extent. It has been deemed proper, therefore, to submit to the Council a brief statistical statement of work carried on by the several denominations, in what may be regarded in the true sense of the term, as the Home Mission Departments of Christian effort upon the North Ameri-

can Continent. The Presbyterian and Reformed Churches on this continent have been engaged for many years in the effort to relieve spiritual destitutions in the wide-spreading and rapidly-growing nations of which they are an integral part. The statistics are for the year 1898-'99, and include the work of Home Missions, Sabbath-school Missions, Church erection, and Missions among the Freedmen in the South. It is to be regretted that no report has been received from the Welsh Presbyterian Church. The figures are found in the table at the close.

In connection with these statistics it is proper to state that the Presbyterian Church in the United States of America has been engaged in organized Home Mission work since the formation of its General Assembly in 1792, and that its Board of Home Missions was established in 1816. This will account to a large degree for the notable extent of its home missionary work. Some of the denominations, as for instance the Presbyterian Church South, have not as yet separated in their work between Home Missions, Sabbath-school Missions and Church erection. The exhibit as a whole indicates, however, that the Churches are endeavoring earnestly to overtake their grave responsibilities in connection with Home evangelization, and that the blessing of God attends them in their labors.

A number of the Churches have enlisted the efficient service of Women's Home Missionary organizations, viz., the Presbyterian Church in the U. S. A., the United Presbyterian Church, the Cumberland Presbyterian Church, the Reformed Church in America, the Reformed Church in the United States, and the Synod of the Reformed Presbyterian Church. During the last fiscal year, the contributions of these organizations towards Home Missions were as follows: Presbyterian Church in the U. S. A., \$274,655; United Presbyterian Church, \$30,260; the Cumberland Presbyterian Church, \$3,575; the Reformed Church in America, \$23,166; the Reformed Church in the United States, \$6,900; and the Synod of the Reformed Presbyterian Church, \$2,000. The sum of these contributions is \$340,556, to which should be added in the Presbyterian Church in the U. S. A., \$48,275 for Freedmen's Missions, making a total of \$388,831.

During the new century so soon to open before the Church of Christ, it is to be confidently expected that yet larger results will flow from consecrated effort on the part of the American Churches of the Presbyterian faith and order. The memories which cluster about the history of their spiritual ancestors, the remembrance of God's unnumbered mercies in the past, the growing and vast demands of the present time, and the obligations which Christ has laid upon his people in connection with His Gospel, are gracious and glorious incentives to prayerful, purposeful, systematic, and united labor for the extension of Christ's Kingdom in these Continental Western lands.

For the Committee.

WM. HENRY ROBERTS,
Chairman.

STATISTICS OF HOME MISSION WORK OF CHURCHES IN THE WESTERN SECTION.

CHURCHES.	Home Missions.				Sabbath School Work.		Church Erection.		Freedmen's Work.			Contributions.			
	Missionaries.	Teachers.	Additions on Profession.	Adult Baptism.	Schools Organized.	Missionaries.	New Churches.	Value.	Missionaries.	Teachers.	Institutions.	Home Missions.	Church Erection.	Freedmen's Missions.	Sabbath School Missions.
Presbyterian Church in U. S. A.	1,380	347	7,346	2,742	*1,087	76	156	\$447,275	192	233	26	\$856,906	\$107,651	\$151,227	\$106,681
Presbyterian Church in U. S. A.	108	16	...	...	...	...	...	...	50	...	2	151,343	...	12,459	...
Cumberland Presby. Church...	37	4	...	...	...	...	2	35,000	...	...	...	32,512	24,334	...	...
United Presbyterian Church...	192	...	1,097	...	...	...	15	90,000	12	83	12	83,840	41,250	45,225	...
Reform Presby. Church, Gen. Synod	3	...	20	...	9	...	2	4,000	...	...	...	3,803	...	...	...
Ref. Presby. Church, Synod...	...	...	...	105	...	...	1	...	2	9	1	3,905	...	2,467	...
Reformed Church in America...	189	...	925	124	13	...	15	...	...	...	...	51,260	6,962	...	...
Reformed Church in U. S. A.	142	...	523	...	10	7	8	25,000	...	...	...	56,000	21,000	...	...
Assoc. Ref. Synod, South...	18	...	186	...	...	...	2	14,000	...	...	...	5,527	597	...	...
Presbyterian Church in Canada.	559	...	...	...	...	...	43	...	...	...	...	160,489	...	...	...
French Missions †	46	18	...	...	...	...	...	...	...	...	...	37,112	...	...	...
Total.....	3,674	385	10,097	2,971	1,119	83	244	\$615,275	256	325	41	\$1,482,897	\$215,779	\$211,378	\$106,681

* Includes 239 schools organized by the Board of Home Missions.

† There are 21 Institutions in connection with the French Missions in Canada.

No. 3.

Seventh General Council.

REPORT

ON

Remits from the Glasgow Council.

The General Secretary begs to report to this Council on the matters specially committed to him by the Council of 1896.

1. Shortly after the close of the Glasgow Council, there was published, under the editorial care of the General Secretary, the volume of Proceedings. While this volume contained the Addresses, Discussions, and Reports as usual, the editor took the liberty of reprinting and inserting at its close certain official documents connected with the origin and history of the Alliance. By being thus incorporated with the volume of the Proceedings, these documents will always be accessible.

2. A Report on the Laws concerning Marriage and Divorce in the British Empire having been presented at last Council and accepted, the General Secretary was instructed to publish in the *Quarterly Register* a synopsis of the same, and also to prepare a report on similar lines, for the present Council, of the Laws on the same subjects existing in the different States of the American Union. The Secretary, after consideration, ventured to think that it might be better to delay until this latter report had been laid on the table of the Council, before publishing any resumé of a portion of it, and for thus doing he asks the indulgence of the Council. The Report on the Marriage Laws of the United States of America is appended to this Report on *Remits*.

3. A copy of the Memorial on the subject of Arbitration, adopted by the Glasgow Council, signed by the President and General Secretary, has been sent to the Marquis of Salisbury, the Prime Minister of Great Britain. Such an expression of public opinion may encourage the British Government to urge on all nations the settling of International differences by means of Arbitration.

4. As directed by the Glasgow Council, a letter was sent to the presbytery of Natal, South Africa, explaining that as that presbytery had not been formally received into membership in the Alliance, the brother whom it had sent to attend the Council could not be received as a constituent member, but that the Council had cordially invited him to sit with it as a Corresponding member.

5. The reply to the Address from the Ecumenical Methodist Conference, and which the Council directed should be sent, having been signed by the President and General Secretary, has been duly forwarded.

6. The Glasgow Council having renewed the recommendations of previous Councils as to the observance, by the Churches of the Alliance, of the last week of November as a season of united prayer on behalf of Foreign Missions, the attention of the Churches has been called to the subject. It will be gratifying to the Council to learn that in most of the British, and in not a few of the Continental Churches, this recommendation has been faithfully observed.

7. The General Secretary regrets to report that notwithstanding the instruction of the last and previous Councils directing Chairmen of Committees to forward their Reports to him one full month before the opening of the Council, these instructions have in some cases been again overlooked. As the Council has ordered that all Reports be printed prior to its meetings, and this arrangement can not be secured unless these be in the Secretary's hands in time to allow of its being done, he respectfully asks this Council to call in some special manner the attention of Chairmen to this rule.

G. D. MATHEWS,
General Secretary.

Seventh General Council.

REPORT

ON

Laws Respecting Marriage and Divorce in the United States of America.

The Glasgow Council, in 1896, when accepting from your General Secretary his report on the Legislation in Europe and other countries on Marriage and Divorce, instructed him to prepare a report on similar lines for this Council on the legislation in the United States on this subject. As the subject is one on which we have already divine legislation, and which in itself so vitally touches the foundations alike of the Family, the Church, and the Nation, human legislation can never be to the Church or Christian people of any land a matter of unconcern.

Considering the period and the circumstances under which these United States were first occupied by men and women from European shores, it is evident that there could be no direct connection between American legislation and the Canon Law of the Church of Rome. That law might be the basis of legislation in the different European countries, yet it affected American legislation only indirectly, and then owing to its being already incorporated with existing European civil legislation and social custom. The earliest marriages in these States were probably those among the Spanish and French settlers, when the ceremonies observed and the conditions under which the marriage would take place would be in accordance with the customs and requirements of the Church of Rome. Into another part of the country there had been a Puritan immigration, and there, undoubtedly, marriage laws and customs would prevail which would be simply a continuance of those of the Puritans in England. Some of these had come from the Anglican Churches, and would observe the customs of the Episcopalian Churches, while others would reproduce the customs followed by the Independent or Non-conformist section. In New England, it would seem as if the customs of the latter soon became the rule, while in Baltimore, Virginia, and elsewhere, the Episcopalian and Roman Catholic customs and rules would be more general. There thus grew up in the country a species of informal legislation on the subject, little else, indeed, than public opinion and practice, depending mainly on the Church connections of the persons seeking to be married. In every case the presence of a minister seems, however, to have been considered essential to a *respectable* mar-

riage, possibly from the feeling that this was an act involving very specially many religious considerations, while at the same time the minister was a public personage whose position vouched for the occurrence and the regularity of the marriage. For a similar reason, and because of its civil and legal aspects, municipal and State officials of standing became entitled to conduct marriages, and their action as to the marriage became accepted in all its consequences, both in social life and by the law of the land. The *lex loci* thus determined the legislation alike as to marriage and divorce.

Such seems to have been the state of matters at the time of the formation of the National Union in 1776, when no legislation was adopted on this subject. This had apparently been intentionally reserved for each separate State, that local customs might be respected.* At first, with a sparse population, and this largely controlled by the religious and educative influences of their upbringing, there would be no change in the legislation, but by degrees these elements passed away. Ideas respecting marriage and divorce, very unlike those previously current, came across from France. Immigrants came from other European countries whose plane of life was altogether lower than that which existed here, and then positive legislation became imperative. By this time a much lower conception of the relationship itself prevailed, and as each State possessed all power over its own internal and domestic legislation, different systems began to prevail. In this, as in all moral questions, experience soon showed that under universal suffrage relaxation of strict rule can hardly ever be recalled.

In this way such diversities have arisen in the legislation of the country as form a serious peril to the purity of the land and the progress of Christian morality. The facilities given for divorce resulting from these differences shock the moral sense of every upright individual, so that in self-defence, as well as in her duty to the existing divine injunctions, the Church of Christ is called on to deal with this subject, and to do so at once.†

* Neither in the Articles of Confederation of 1778, nor in the National Constitution that came into operation in 1787, nor in any of the Ordinances adopted for the government of the territory of the United States northwest of the Ohio River in 1787 is there any mention of either marriage or divorce. The whole question of domestic relations was left to be governed by the wishes of the locality.

† Within the last month a meeting has been held at Buffalo of Commissioners for Uniformity of State Law, for the purpose of drafting a bill to regulate the interstate grounds of divorce and divorce proceedings. The Conference agreed to publish a draft, but to delay further action for a year. This draft, as will be seen, deals mainly with the question of "residence," omitting—possibly reserving, some simplifying of the "grounds" on which divorce can be obtained, for the future.

DRAFT.

First.—Divorce not to be granted for a ground arising before the residence in the State of suit, unless it was good ground in the State in which it happened.

Second.—Where the grounds arise within the State where suit is brought, the plaintiff must have resided in it at least one year.

Third.—Where the ground of divorce arose outside of the State, the residence "with bona fide intention of making the State a home" must have existed for two years.

Fourth.—If the defendant is not personally notified in or out of the State, publication can be granted by the court or judge only after search followed up for one year to find the defendant's address or place of abode.

Fifth.—Divorce not to be granted on admissions in the pleadings or on default, and trial must be had by the court in open session.

Sixth.—After divorce either party may marry again, but divorce granted on publication only not to take effect until six months after the decision.

Seventh.—The word "divorce" as used in the bill means "divorce a vinculo" throughout.

The popular voice has already demanded that which would be an immense improvement on the present state of matters. Whatever considerations led the Founders of the Republic to leave the subject with the several States, the altered condition of the country calls for a change in this respect. The subject is one of national concern, and the legislation should be exclusively that of the National Congress, so as to secure a common marriage and divorce law for the whole country. In this way each citizen could know what was legal or illegal all the land over. A second result of such a change would be that the legislation, being that of the Congress, could be watched more easily, and men in all parts of the country could unite to obtain by degrees improvements on any system that might be adopted. The whole moral life of the community would thus be placed on a firmer and more honorable basis.

Such matters are, however, not within my functions, and the best service that in this connection I can do the Churches is to present, in brief form, the legislation at present in force in the different States of the Union, leaving it for the Churches and the whole people of this land to deal with the information I submit, in whatever manner may appear to them best fitted to gain the object we all desire,—a pure race and a moral people.

I have, therefore, taken the actual legislation of each State, and beg to present this in tabular form to the Council.

All of which is respectfully submitted.

G. D. MATHEWS,
General Secretary.

SYNOPSIS OF THE LAWS IN EACH STATE OF THE AMERICAN
UNION ON MARRIAGE AND DIVORCE.

[Prepared by the General Secretary on the direction of the Glasgow Council, 1896.]

ALABAMA.

The subject of divorce first appears in the Constitution of Alabama when it joined the Confederacy in 1861. This stated that "divorce should not be granted except in cases provided for by law by suit in chancery," but saying nothing as to the grounds of divorce.

Marriage between a white and a colored person is null and void, but Divorce may be obtained on account of—

Insanity.

Physical incapacity.

Adultery.

Abandonment for two years next preceding the filing of the bill, following a bona-fide three years' residence.

Imprisonment in a State penitentiary for two years, the sentence having been for seven years or longer.

Cruel treatment.

Unnatural crime.

Habitual drunkenness acquired after marriage.

Pregnancy by a wife at the time of the marriage without her husband's knowledge.

Jurisdiction.—The plaintiff must have been a resident of the State for three years previous to the action, while the Judge has discretion as to forbidding or allowing the guilty one ever to marry again.*

ARIZONA.

There is nothing in the State Constitution referring to divorce, but in the Penal Code of 1887 there are the following enactments:

Marriage is void when—

Between white and colored persons.

Incestuous.

Physical capacity exists, or any other impediment which renders the contract void.

Under legal age, or without consent of guardians.

* Many of the States have legislation connected with Separation—or divorce from bed and board—but I have thought it unnecessary to furnish this.

Divorce may be obtained on account of—

Physical unfitness.

Cruel treatment or outrages by either party.

Bigamy.

Adultery.

Desertion from bed and board for six months.

Habitual intemperance for six months.

Wilful neglect to provide for his wife for six months.

Absence for five years.

Unnatural crime.

Conviction after marriage of a felony, with imprisonment.

Jurisdiction.—The plaintiff must have resided six months in the State.

ARKANSAS.

The State Constitution has no mention of divorce.

Marriage is void when—

Lucestuous.

Between white and colored persons.

Bigamous.

Divorce may be obtained when there is—

Physical unfitness.

Incapacity, from want of age or understanding, for consenting to a marriage.

Bigamy.

Insanity occurring after marriage.

Force or fraud.

Wilful desertion for one year.

Conviction of felony or other infamous crime.

Habitual intemperance for one year.

Danger to life from cruel treatment.

Life is intolerable by reason of indignities.

Adultery.

Jurisdiction.—Plaintiff must have actually resided in the State for the one year previous to the action.

CALIFORNIA.

Marriage is void on account of—

Physical unfitness.

Being under the legal age.

Incest.

Lack of consent of parents or guardians.

Between white and colored persons.

Force or fraud having been used.

Absence for five years.

Bigamy.

Divorce may be obtained on the ground of

Absence for five years.

Adultery.

Extreme cruelty.

Wilful desertion.

Wilful neglect.

Habitual intemperance for one year.

Conviction of felony.

Jurisdiction.—The plaintiff must have resided within the State one year.

COLORADO.

Marriage is void when—

Incestuous.

Between white and colored persons.

Divorce may be obtained on account of—

Physical unfitness previous and subsequent to the marriage or because resulting from immoral or criminal conduct.

Bigamy.

Adultery.

Desertion for one year.

Failure to provide for support of family for one year, yet being in good bodily health.

Habitual drunkenness for one year.

Conviction for felony.

Extreme cruelty, inflicting of mental as well as of bodily suffering.

Living apart for one year.

Jurisdiction.—A plaintiff must have been a resident in the State for one year, unless the offence was committed within the State, and was either adultery or extreme cruelty.

CONNECTICUT.

Marriage is void when—

Within prohibited degrees.

Bigamous.

Not solemnized by a legalized person.

Without consent of guardians.

Divorce may be obtained on account of—

Adultery.

Fraudulent contract.

Wilful desertion for three years.

Seven years' absence, during all which period the absent party has not been heard from.

Habitual intemperance.

Intolerable cruelty.

Sentence to imprisonment for life.

Infamous crime.

Jurisdiction.—Plaintiff must have resided within the State for three years, unless the cause shall have arisen subsequent to removal into the State.

DELAWARE.

Marriage is void when—

Incestuous.

Between white and colored persons.

Bigamous.

Either of the parties insane.

Divorce may be obtained on account of—

Adultery.

Desertion for three years.

Being under legal age.

Habitual drunkenness.

Neglect of husband to provide for his wife.

Physical unfitness at the time of the marriage.

Extreme cruelty.

Conviction after marriage of a felony.

Jurisdiction.—Divorce can be obtained by a non-resident only when the offence has been committed within the State or in a State in which it would be a legal ground for a divorce. Marriage between the guilty parties is not legal.

DISTRICT OF COLUMBIA.

Marriage is void when—

- Incestuous.
- Without consent of guardians.
- Bigamous.
- Either party insane.
- Parties are under legal age.

Divorce may be obtained on account of—

- Bigamy; but no restraint imposed on the party contracting such second marriage.
- Lunacy of either party.
- Physical unfitness.
- Adultery.
- Habitual drunkenness for three years.
- Cruel treatment, endangering the life or health of the party complaining.
- Wilful desertion and abandonment for two years.

Jurisdiction.—If the offence be committed outside of the District the plaintiff must have resided within the State for the two years next previous to the action.

FLORIDA.

Divorce may be obtained on account of—

- Incest.
- Physical unfitness.
- Adultery.
- Extreme cruelty.
- Habitual indulgence in violent or ungovernable temper.
- Habitual intemperance.
- Desertion for one year.
- A divorce obtained by the other spouse in another State or country.
- Bigamy.

Jurisdiction.—Plaintiff must have resided in the State for two years previous to the action.

GEORGIA.

Divorce may be obtained on account of—

- Incest.
- Marriage being without consent of guardians.
- Mental incapacity.
- Lack of legal age.
- Physical unfitness at the time of the marriage.
- Bigamy.
- Force.
- Fraud.
- Cruelty.
- Adultery.
- Habitual intemperance.
- Desertion for three years.

Conviction for term of two years or longer, for an offence involving moral turpitude.

Pregnancy of the wife at the time of the marriage unknown to the husband.

Jurisdiction.—Plaintiff must have resided in the State for one year.

IDAHO.

Marriage is void when—

Celebrated under the age of legal consent.

Without the consent of guardians

Between white and colored persons.

Bigamous.

Unchastity before marriage unknown to husband.

Mind unsound.

Incestuous.

Obtained by force or fraud.

Physical unfitness which appears incurable.

Divorce may be obtained on account of—

Being under legal age.

Without consent of guardians.

Adultery.

Bigamy.

Extreme cruelty.

Lunacy—incurable.

Wilful neglect.

Fraud or force.

Wilful desertion for one year.

Physical unfitness.

Habitual intemperance for one year.

Conviction of felony.

Jurisdiction.—Plaintiff must have resided within the State for six months, but in case of insanity the demented must have been confined in an asylum in the State for six years, and the plaintiff must have resided within the State for the same length of time.

ILLINOIS.

Divorce may be obtained on account of—

Physical unfitness.

Bigamy.

Adultery.

Incest.

Wilful desertion for two years.

Habitual intemperance for two years.

Life being unsafe.

Extreme cruelty.

Conviction of felony or other infamous crimes.

Jurisdiction.—Residence within the State for one year, unless the offence were committed within the State, or whilst one or both of the parties resided there.

INDIANA.

Marriage is void when—

Bigamous.

Between white and colored persons.

Incestuous.

Divorce may be obtained on account of—

Adultery.

Physical unfitness at the time of marriage.

Unfitness for marriage from want of age or understanding.

Desertion for two years.

Cruel and inhuman treatment.

Habitual drunkenness.

Failure of husband to make reasonable provision for two years for the support of his family.

Conviction of an infamous crime.

Jurisdiction.—Residence within the State for two years.

IOWA.

The law courts in this State have no “common law” jurisdiction on the subject of divorce, all their authority being derived from specific legislative enactment.

Marriage is void when—

Incestuous.

There is physical unfitness at the time of the marriage.

Bigamous.

Either party is insane at the time of the marriage.

Legal age is lacking.

Without consent of guardians.

Divorce may be obtained on account of—

Physical unfitness.

Insanity.

Idiocy.

Adultery.

Wilful desertion for the space of two years.

Conviction of felony.

Habitual drunkenness.

Life endangered by violence.

Wife pregnant at the time of the marriage without her husband's knowledge.

Jurisdiction.—Residence in the State for one year required for an action.

KANSAS.

Marriage is void when—

There is unfitness for marriage from want of age or understanding.

Divorce may be obtained on account of—

Bigamy.

Abandonment for one year.

Incest.

Adultery.

Physical unfitness.

Desertion for one year.

Pregnancy of wife at the time of marriage without her husband's knowledge.

Extreme cruelty.

Fraud.

Habitual drunkenness.

Gross neglect of duty.

Conviction and imprisonment for felony.

Living apart for five years.

Unnatural crime.

Jurisdiction.—Residence in the State for one year required.

KENTUCKY.

The General Assembly has no power to grant a divorce or even to legislate on the subject.

Marriage is void when—

Incestuous.

With a lunatic or idiot.

Between a white and a colored person.

Bigamous.

Not solemnized or contracted in the presence of an authorized person or society.

Legal age is lacking.

Divorce may be obtained on account of—

Physical unfitness.

Living apart for five consecutive years next before the application.

Abandonment for one year.

Adultery.

Condemnation for felony in or out of the State.

Concealment of disease.

Force.

Fraud.

Uniting with any religious society (such as Shakers) whose creed and rules require a renunciation of the marriage covenant or forbid husband and wife to cohabit.

Habitual drunkenness for one year.

Neglect to provide for his wife and children.

Such habitual cruelty for six months on the part of the husband as indicates an outrageous temper or probable danger to life.

Pregnancy of the wife at the time of the marriage without the husband's knowledge.

Persons divorced *once* may remarry.

Jurisdiction.—Action must be brought within one year of the offence, and if the wife be a resident in the State the action must be brought there; if she has no residence, then in that of her husband. Persons divorced but once may be allowed to marry again.

LOUISIANA.

Divorce may be obtained on account of—

Adultery.

Incest.

Condemnation to an infamous punishment.

Habitual intemperance or excess.

Cruel treatment or outrages.

Such habitual intemperance or ill-treatment as to render living together insupportable.

Abandonment for five years.

Life endangered.

Conviction for felony.

Jurisdiction.—In case of divorce on account of adultery, the guilty party can never contract marriage with the guilty party in adultery.

MAINE.

Marriage is void when—

Incestuous.

Between white and colored persons.

Either party insane or idiot.

Bigamous.

Divorce may be obtained on account of—

Adultery.

Physical unfitness.

Extreme cruelty.

Desertion continued for three consecutive years.

Gross and confirmed habits of intemperance.

Cruel and abusive treatment.

Negligence of husband to provide for his wife.

The petitioner shall not marry again within two years except with the permission of the court. The party against whom the divorce was granted shall not marry within two years or afterwards, unless on permission granted by the court.

MARYLAND.

Divorce may be obtained on account of—

Physical unfitness at the time of the marriage.

The marriage being legally null and void.

Adultery.

Abandonment for three years.

When the woman before marriage had been unchaste without the knowledge of her husband.

Jurisdiction.—If the offence be committed outside of the State, plaintiff or defendant must have resided within the State for the two years previous to the action.

MASSACHUSETTS.

By the State Constitution adopted in 1788, all applications for divorce were reserved to be heard by the Governor and Council until the legislature should provide otherwise. When the State Government was fully organized the hearing of such cases was assigned to the Supreme Judicial Court.

Marriage is void when—

Incestuous.

Bigamous.

Either party insane or idiotic at the time of the marriage.

Legal age is lacking.

Divorce may be obtained on account of—

Adultery.

Physical unfitness.

Extreme cruelty.

Desertion continued for three years next prior to the commencement of the suit.

Gross and confirmed habits of intoxication.

Negligence to provide suitable maintenance for his wife.

When either party separates from the other without his or her consent and unites with a religious sect or society (Shakers) that professes to believe the relation of husband and wife unlawful, and has continued united with such sect or society for three years, refusing during that term to live with the other party.

Sentence to confinement at hard labor for life, or for five years or more in a State prison or jail or house of correction.

Jurisdiction.—No divorce shall be decreed if the parties have never lived as husband and wife in the Commonwealth; no divorce shall be decreed for a cause arising in another State or country unless before the occurrence the parties lived as husband and wife within the Commonwealth, and at the time of its occurrence one of them was living in the Commonwealth. When the party seeking the divorce has lived for the five years preceding the action, or when the parties were inhabitants of the Commonwealth at the time of the marriage, and the party seeking the divorce has lived three consecutive years in the Commonwealth before the filing of the libel, a divorce may be decreed for any cause allowed by law, whether it occurred in the Commonwealth or not, unless it appears the party moved into the Commonwealth in order to obtain the divorce. The guilty one may not marry within two years, nor even then unless with the sanction of the court.

MICHIGAN.

Divorces can not be granted by the legislature nor can this authorize the granting of them except in cases not provided for by the general laws of the State. Jurisdiction over divorce is statutory, not one of equity.

Marriage is void when—

Incestuous.

Bigamous.

Fraud or violence used.

Either party insane or idiot when married.

Nonage.

Either party sentenced to imprisonment for life.

Divorce may be obtained on account of—

Incest.

Adultery.

Extreme cruelty rendering life intolerable.

Physical unfitness.

Being under legal age.

Neglect to provide for family.

Imprisonment for a term of three or more years.

Use of force or fraud.

Desertion for two years.

Habitual intemperance.

The district courts may, in their discretion, upon application, in other cases divorce from the bonds of matrimony any party who is a resident of the State, and whose husband or wife has obtained a divorce in any State.

Jurisdiction.—One year's residence, except when the cause occurred outside the State, then a residence of two years is necessary.

MINNESOTA.

Marriage is void when—

Either party is under age.

Force or fraud used.

Incestuous.

Bigamous.

Unsoundness of mind.

Divorce may be obtained on account of—

Adultery.

Physical unfitness.

Desertion.

Cruel and inhuman treatment.

Neglect of husband to provide for wife.

Sentence to imprisonment in the State prison after marriage.

Wilful desertion for three years.

Habitual drunkenness for the one year next preceding the filing of the complaint.

Jurisdiction.—Residence in the State for one year previous to the action.

MISSISSIPPI.

Marriage is void when—

Incestuous.

Bigamous.

Between a white and a colored person.

Divorce may be obtained on account of—

Physical unfitness.

Adultery.

Sentenced to the penitentiary and not pardoned before being sent there.

Desertion for two years.

Habitual drunkenness.

Habitual and excessive use of drugs.

Habitual cruel and inhuman treatment.

Insanity or idiocy at the time of the marriage.

Bigamy.

Pregnancy of wife at the time of the marriage without husband's knowledge.

Within the prohibited degrees.

Jurisdiction.—One of the parties must be domiciled within the State when the action was commenced, and one or the other resident within the State for one year next preceding the commencement of the suit.

MISSOURI.

Marriage is void when—

Incestuous

Between a white person and a negro.

Bigamous.

Divorce may be obtained on account of—

Physical unfitness.

Bigamy.

Adultery.

Desertion for one year.

Conviction of a felony or infamous crime.

Habitual drunkenness for one year.

Cruel treatment endangering the life of the other.

Offering such indignities as renders condition intolerable.

Vagrancy within the meaning of the law respecting vagrants.

Conviction prior to marriage of a felony or infamous crime without knowledge of the fact by the other party at the time of the marriage.

Pregnancy of wife at the time of the marriage without the husband's knowledge.

Jurisdiction.—Residence of one year in the State, unless the offence were committed within it, or whilst one or both parties resided within it, or where the cause of divorce commences beyond its limits and has been or shall be continued within it.

MONTANA.

Marriage is voidable on account of—

- Incest.
- Want of age.
- Without consent of guardians.
- Bigamy.
- Unsoundness of mind.
- Force or fraud used.
- Physical unfitness.

Divorce may be obtained on account of—

- Lack of legal age.
- Without consent of guardians.
- Adultery.
- Bigamy.
- Physical unfitness.
- Extreme cruelty.
- Unsoundness of mind.
- Force or fraud used.
- Wilful desertion for one year.
- Wilful neglect for one year.
- Habitual intemperance for one year.
- Conviction of felony.

Jurisdiction.—One year's residence. Plaintiff can not remarry for two years nor defendant for three years.

NEBRASKA.

Marriage is void when—

- Incestuous.
- Between white and colored persons.
- Bigamous.
- Insanity or idiocy at the time of the marriage.

Marriage is voidable on account of—

- Nonage.
- Consent obtained by force or fraud.

Divorce may be obtained on account of—

- Adultery.
- Physical unfitness.
- Sentence to three years or more imprisonment.
- Wilful abandonment for more than two years.
- Habitual drunkenness.
- Life imprisonment.
- Extreme cruelty.
- Neglect to provide for family.

Jurisdiction.—Six months' residence, or unless the marriage was solemnized in the State and the applicant shall have resided in it from the time of the marriage to the time of filing the complaint.

Remarriage.—For plaintiff to remarry until the time allowed for filing and deciding an appeal has expired illegal.

NEVADA.

Marriage is void when—

Incestuous.

Bigamous, if solemnized within the State.

Below legal age.

Fraud used.

Marriages are voidable on account of—

Want of understanding.

Fraud.

Divorce may be obtained on account of—

Physical unfitness.

Adultery.

Wilful desertion for one year.

Conviction of felony or infamous crime.

Habitual gross drunkenness, contracted since the marriage.

Neglect of the husband, for one year, to provide the necessaries of life.

Extreme cruelty.

Jurisdiction.—Residence of six months.

NEW HAMPSHIRE.

Marriage is void when—

Incestuous.

Bigamous, if solemnized in the State.

Below legal age.

Divorce may be obtained on account of—

Physical unfitness.

Adultery.

Extreme cruelty.

Conviction of crime with imprisonment under such conviction.

Conduct injurious to health or reason.

Desertion for three years.

Habitual drunkenness for three years.

When either party has joined a religious sect or society which professes to believe the relation of husband or wife unlawful, and has refused to cohabit with the other for six months together.

Living apart for three years.

When the husband absenting himself from the wife neglects to provide for her.

When the wife has gone to live beyond the limits of the State, and remained absent and separate from her husband ten years together without his consent.

Jurisdiction.—When one or the other of the parties actually resided within the State for one year next preceding the beginning of the action.

NEW JERSEY.

In the Constitution of 1844 and 1875 it is enacted that "No divorce shall be granted by the legislature."

Marriage is void when—

Bigamous.

Either party physically and incurably unfit.

Divorce may be obtained on account of—

Physical unfitness.

Incest.

Adultery.

Bigamy.

Desertion for two years.

Extreme cruelty.

Jurisdiction.—Residence of either party for two years.

NEW MEXICO.

Marriage is voidable on account of—

Force or fraud used.

Bigamous.

Under legal age and without consent of guardians.

Incestuous.

Such marriages or marriage between minors shall be declared void only by a decree of the district court.

Divorce may be obtained on account of—

Adultery.

Cruel or inhuman treatment.

Abandonment.

Habitual drunkenness.

Neglect on the part of the husband to support the wife.

Jurisdiction.—Bona-fide residence for twelve months.

NEW YORK.

Marriages are void or voidable on account of—

Being under legal age.

Without consent of guardians.

Bigamy.

Idiocy or lunacy.

Consent obtained by force, duress or fraud.

Physical unfitness.

Divorce may be obtained on account of—

Adultery, provided both parties were residents of the State when the offence was committed, or when the parties were married within the State, or when the offence was committed within the State and plaintiff a resident when the action was commenced.

Separation or limited divorce may be obtained on account of—

Cruel and inhuman treatment.

Such treatment as renders it unsafe and improper to continue living together.

Abandonment and neglect or refusal of a husband to provide for his wife.

Jurisdiction.—In general residence within the State for one year.

Effects. REMARRIAGE. The plaintiff in action for adultery can remarry but the defendant can not do so during plaintiff's life or without consent of court until the close of five years.

NORTH CAROLINA.

In the Constitution of this State it is enacted: "the General Assembly * * * shall not have power to grant a divorce or secure alimony in any individual case."

Void or voidable marriages, when—

Incestuous.

Bigamous.

Between a white and a colored person.

Between negro and Croatan Indian.

Either party under the age of consent.

Either party physically unfit or incapable of contracting from want of will or understanding.

Divorce may be obtained on account of—

Adultery.

Desertion for two years.

Physical unfitness.

Pregnancy of the wife at the time of the marriage without her husband's knowledge.

* Extreme cruelty.

Indictment for felony, fleeing the State, and not returning within one year.

Life endangered by treatment.

Life intolerable through treatment.

If wife persistently refuse to live with her husband.

Habitual drunkenness.

Desertion.

Jurisdiction.—The reason for the divorce must have existed for six months, and the plaintiff resided in the State for two years next preceding the commencement of the action. The guilty party may not remarry within lifetime of the plaintiff.

NORTH DAKOTA.

Marriage void when—

Incestuous.

Marriage is voidable when bigamous, unless former partner was absent, and for a period of five years immediately preceding believed to be dead.

Annulment, grounds of—

When under legal age.

Married without the consent of guardians.

Bigamy.

Unsoundness of mind.

Force or fraud used.

Physical unfitness which appears incurable.

Divorce may be obtained on account of—

Adultery.

Extreme cruelty.

Wilful desertion for one year.

Wilful neglect for one year.

Habitual intemperance for one year.

Conviction for felony.

Incurable insanity for two years.

Jurisdiction.—Residence within the State for one year.

OHIO.

The legislature can not grant decree for divorce.

Divorce may be obtained on account of—

Under legal age.

Without consent of guardians.

Bigamy.
Wilful absence of either party for three years.
Adultery.
Physical unfitness.
Extreme cruelty.
Gross neglect of duty.
Fraud.
Habitual drunkenness for three years.
Imprisonment in a penitentiary under sentence thereto.
Divorce obtained in another State.

Jurisdiction—A year's residence is necessary.

OKLAHOMA.

Marriage is void when—

Incestuous.
Bigamous.
Between white and colored persons.

Voidable marriages, grounds—

Physical incapacity.
Force or fraud.
When either party wants age or understanding.

Divorce may be obtained on account of—

Bigamy.
Abandonment for one year.
Adultery.
Physical unfitness.
When the wife was pregnant at the time of the marriage by another than her husband.
Extreme cruelty.
Fraud.
Habitual drunkenness.
Gross neglect of duty.
Imprisonment in the penitentiary on conviction for felony, subsequent to the marriage.

Jurisdiction.—An actual resident of the Territory for ninety days (See United States Statutes). Indians resident in the State are under the jurisdiction of its courts.

OREGON.

Marriage is void when—

Incestuous.
Bigamous.
Between white and colored persons.

Voidable marriages, grounds—

Want of legal age or sufficient understanding.
Force or fraud.

Divorce may be obtained on account of—

Physical unfitness.
Adultery.
Conviction of felony.
Habitual intemperance contracted since the marriage and continued for one year prior to the commencement of the action.
Wilful desertion for one year.
Cruel treatment or personal indignities rendering life burdensome.

Jurisdiction.—If the marriage were solemnized in the State, the plaintiff must be a resident when the suit is commenced. If the marriage was not solemnized in the State, the plaintiff must have been a resident for one year prior thereto.

PENNSYLVANIA.

The General Assembly has no power of granting divorce.

Void and voidable marriages—

Incestuous.

Bigamous.

Divorce may be obtained on account of—

Physically unfitness.

Bigamy.

Adultery.

Fraud or force.

Wilful and malicious desertion for two years.

Conviction for forgery or infamous crimes with sentence of a year's imprisonment.

When the husband endangers his wife's life, or offers such indignities to her person as render her condition intolerable and her life burdensome, and thereby force her to withdraw from his house and family.

Jurisdiction.—Citizen of the State and resident for one whole year.

Marriage offence must not have taken place in a foreign country.

RHODE ISLAND.

Marriage is void and voidable when—

Incestuous.

Bigamous.

Either party idiot or lunatic.

Divorce may be obtained on account of—

Marriage being originally void or voidable.

When either party is civilly dead.

When either party, from absence or other circumstances, may be presumed to be naturally dead.

Physical unfitness.

Adultery.

Extreme cruelty.

Wilful desertion for five years, or for a shorter time in the discretion of the court.

Habitual intemperance.

Excessive and intemperate use of drugs.

Neglect or refusal on the part of the husband to provide for the subsistence of his wife.

Gross misbehavior and wickedness repugnant to and in violation of marriage covenant.

Jurisdiction.—A domiciled inhabitant of the State and resident therein for one year next before the preferring of the petition.

SOUTH CAROLINA.

Void and voidable marriages, grounds—

Bigamous.

Between a white person and a negro or Indian.

Seven years absence and not heard from.

Want of consent.
Mental unsoundness.
Incest.

Or for any other cause going to show, that at the time said supposed contract was made, it was not a contract and that the parties had not lived together.

Jurisdiction.—There is no provision in this State for divorce.

SOUTH DAKOTA.

The laws of South Dakota are substantially the same as in North Dakota, with one marked difference, connected with Jurisdiction. In South Dakota the plaintiff must be a *bona fide* resident for six months next preceding the commencement of the action and (the statute continues): "In no case shall a divorce be granted without personal service of the summons and order of publication in a case of a non-resident of the State, for one year next preceding the granting of the divorce."

Marriages void or voidable, when—
Incestuous.
Force or fraud used.
There is physical unfitness.
Bigamous.

Marriages may be annulled when—
Parties are under legal age.
Without consent of guardians.
Bigamous.
There is lunacy.
Force or fraud has been used.
There is physical unfitness.

Divorce may be granted on account of—
Adultery.
Extreme cruelty.
Wilful desertion for one year.
Wilful neglect for one year.
Habitual intemperance for one year.
Conviction for felony.

Jurisdiction.—Six months' residence within the State.

TENNESSEE.

Void and voidable marriages, grounds—
Incest.
Insanity.
Bigamy.
Force or fraud.
Under legal age.
Between a white and a colored person.

Divorce may be obtained on account of—
Physical unfitness.
Bigamy.
Adultery.
Wilful and malicious desertion, or absence of either party for two whole years.
Conviction of felony, and sentenced to confinement in the penitentiary.
Habitual intemperance.
Endangering the life of the other in malice.

Offering of gross indignity.

Pregnacy of the wife at the time of the marriage without the husband's knowledge.

Habitual drunkenness contracted subsequent to the marriage.

Jurisdiction.—Residence in the State for two years next before the institution of the suit.

TEXAS.

Marriage is void when—

Between a white and a colored person.

Parties under legal age.

Incestuous.

Marriage is voidable on account of—

Physical unfitness at the time of the marriage, or any other impediment that renders such contract void.

Divorce may be obtained on account of—

Cruel treatment or outrages so as to render living together insupportable.

Adultery.

Desertion for three years with the intention of abandonment.

Conviction after marriage of felony and imprisonment in a State prison.

Jurisdiction.—The plaintiff must be an actual *bona fide* resident of the State, and resided in the county where the suit is filed for six months next preceding the filing of the suit.

UTAH.

Void and voidable marriages, grounds—

Incest.

Idiocy or lunacy.

Bigamy.

Under legal age.

Between a negro or a Mongolian and a white person.

Voidable marriage and its ground—

Force or fraud.

Divorce may be obtained on account of—

Physical unfitness at time of marriage.

Adultery.

Wilful desertion for one year.

Wilful neglect of the husband to provide for his wife common necessities of life.

Habitual drunkenness.

Conviction of felony.

Cruel treatment causing plaintiff great physical or mental distress.

Jurisdiction.—One year's residence. The court may defer for any time less than a year granting the divorce.

VERMONT.

Void marriages, grounds—

Incest.

Bigamy.

Marriage may be annulled—

When either party was under the age of legal consent.

Lunacy.

Physically unfit.

Force or fraud used.

Divorce may be obtained on account of—

Adultery.

Where either party has been sentenced to hard labor in a State prison for three years or more, and is actually confined at the time.

Intolerable severity.

Wilful desertion for three consecutive years.

Absence for seven years and not heard of during that time.

Refusal by a husband to support.

Jurisdiction.—Two years' residence.

VIRGINIA.

Void and voidable marriages, when—

Between a white and a colored person

Incestuous.

Bigamous.

Either party under the age of consent.

Lunacy or idiocy.

Physically unfit.

Divorce may be obtained on account of—

Adultery.

Natural or incurable physical unfitness.

Confinement in a penitentiary.

Conviction prior to the marriage of either party, without the knowledge of the other, of an infamous offence.

Where either party has been for two years a fugitive from justice.

Wilful desertion or abandonment for three years.

When at the time of the marriage the wife was pregnant without her husband's knowledge.

When prior to the marriage and without the husband's knowledge the wife had been a prostitute.

Jurisdiction.—Residence for one year in the State next preceding the commencement of the action.

WASHINGTON.

Marriage is void because of—

Incest.

Bigamy.

Voidable marriages—

When either party is under legal age or possessed of insufficient understanding.

When the consent is obtained by force or fraud.

Divorce may be obtained on account of—

Force or fraud.

Adultery, unforgiven.

Physical unfitness.

Abandonment for one year.

Cruel treatment of either party by the other, or personal indignities rendering life burdensome.

Habitual drunkenness.

Neglect of husband to make suitable provision for his family.

Imprisonment in a penitentiary.

Any other cause deemed by the court sufficient, and the court satisfied that the parties can no longer live together.

In case of incurable chronic mania or dementia for ten years or more the court may, in its discretion, grant a divorce.

Jurisdiction.—One year's residence.

Effects.—Neither party shall marry for six months after a decree.

WEST VIRGINIA.

Void marriages, grounds—

When between a white and colored person.

Bigamous.

Incestuous.

Insanity.

Physical incapacity.

Under the age of legal consent.

Divorce may be obtained on account of—

Adultery.

Natural or incurable physical unfitness at the time of the marriage.

Sentenced to a penitentiary.

Where either party without the knowledge of the other had been convicted, prior to the marriage, of an infamous crime.

Habitual intemperance acquired after marriage.

Wilful desertion for three years.

Where, at the time of the marriage, the wife was pregnant without the knowledge of the husband, or the husband a licentious person.

Jurisdiction.—Residence of one year.

WISCONSIN.

Marriage is void because of—

Incest.

Insanity.

Bigamy.

Imprisonment for life.

Voidable marriages, grounds—

Want of age or understanding.

Force.

Fraud.

Divorce may be obtained on account of—

Adultery.

Physical unfitness.

Sentence of imprisonment for three years subsequent to the marriage.

Wilful desertion for one year.

Cruel treatment by personal violence or other means.

Habitual drunkenness for one year next preceding the commencement of the action.

When both husband and wife shall have voluntarily lived separate for five years.

Jurisdiction.—No divorce shall be granted unless the plaintiff has resided in the State one year, except for adultery alleged to have been committed while the plaintiff was a resident of the State; or

Unless the marriage was solemnized within the State, and the plaintiff shall have resided therein from the time of such marriage to the time of the commencement of action; or

Unless it be brought by the wife, and the husband shall have resided in the State for one year next preceding the commencement of the action.

WYOMING.

Marriages are void when—

Incestuous.

Bigamous.

Insanity.

Marriages are voidable on account of—

Nonage.

Where consent is obtained by force or fraud.

Divorce may be obtained on account of—

Adultery.

Physical unfitness.

Conviction of a felony and sentenced to imprisonment in any prison.

Wilful desertion for one year.

Habitual drunkenness.

Extreme cruelty.

Failure for one year to provide common necessities of life.

Offering such indignities as render condition intolerable.

Vagrancy.

When either party shall have been convicted of a felony or infamous crime in any State, Territory, or country, prior to the marriage, without the knowledge of the other party.

When at the time of the marriage the wife is pregnant without the husband's knowledge.

Jurisdiction.—Six months' residence is necessary unless the marriage was solemnized in the State; and the applicant shall have resided there from the time of the marriage to the time of filing the petition.

For the law controlling the action of Territories, see the General Statutes of the United States.

Seventh General Council.

REPORT

OF

Committee on Foreign Missions.

EASTERN SECTION.

It seems a fitting time, now that we are so near the close of the present century, to gather up some of the lessons which the record of the Foreign Mission work of the Church is fitted to teach. The century now approaching its close is pre-eminently the century of Christian Missions, and very specially during these later years the advance of the Church in the Department of Christian work has been beyond all precedent. It may safely be said that never since Apostolic days has the Church been more earnest and more successful in her efforts to extend the Kingdom of God throughout the world.

I.—GROWTH OF THE MISSIONARY SPIRIT IN HOME CHURCHES.

1. In the early part of the century, Christians of various denominations banded themselves together with the view of prosecuting Foreign Mission Work. It was in this way that many Missionary Societies were formed, such as the London Missionary Society and the American Board. Their agents and their friends were gathered from the various churches without distinction. Many names renowned in missionary story have been associated with them, and all the Churches of Christendom are indebted to them for the spirit they have manifested and the work they have accomplished. They are entitled to the credit of having been the pioneers in the missionary cause, and the means of awakening the Churches of Christ to a sense of their duty to the nations of the world. This we may look upon as the first stage in the missionary advance of the Church.

2. Soon the Churches or rather members in all the Churches, began to feel that there was a call to them to prosecute the work. In each denomination of professing Christians and even in each congregation, many were found ready to unite their prayers, their efforts, and their contributions for the work of sending the Gospel to the heathen. In each denomination and often in each congregation, there came thus to be formed a missionary association or society composed of those members who were interested in the work and prepared to do something to carry it forward. This may be looked upon as the second stage in the missionary advance—the stage of denominational and congregational associations.

3. But we have now reached a further stage. Many of the Churches especially the Presbyterian Churches, have begun to realize that the Church as a whole is the true missionary association, that it is not less an essential part of the work of the Church as such to promote the Kingdom of God in the world than it is to maintain the worship of God among themselves. In the published constitution of one of the Presbyterian Churches of Scotland these words occur: "Every congregation being an association of Christ's servants, enjoined to spread his Gospel among men is on that account a missionary society," and the same is true *a fortiori* of a Christian denomination or Church as a whole. It is gratifying to know that many of the Presbyterian Churches have reached this stage of missionary advance. Presbyterianism readily lends itself to this idea and it is because of this that the Churches of the Presbyterian Alliance, the Presbyterian Churches of the new and the old world, are doing a larger amount of Foreign Mission work, and reaping a more abundant and a more satisfactory missionary harvest, than any other of the great sections into which the followers of Christ are divided. It is computed that the Presbyterian Churches contribute about one-fourth of the entire sum (£2,000,000) raised for the extension of the Gospel throughout the world, the Episcopalian Churches contributing about one-sixth, while the other denominations, Methodist, Baptists, etc., contribute smaller fractions.

II.—EXTENT OF WORK DONE IN THE FOREIGN MISSION FIELD BY THE PRESBYTERIAN CHURCHES.

In accordance with a resolution of last Council, the Committee submits in an appendix a view of the Foreign Mission work carried on by the Churches of the Eastern Section.*

III.—DEVELOPMENT OF THE NATIVE CHURCHES.

Up till recent years, those who were gathered into the Church in the mission fields were largely ministered to by the missionaries from home, and even when native pastors and native elders were ordained the missionaries and the native office bearers were still looked upon as forming a portion of the mother church. Presbyteries were formed consisting of the missionaries with the native pastors and elders, and these presbyteries were regarded as an integral portion of the Home Church, representatives from them sitting as members in the Home Synod or Assembly. This may be described as the earlier stage of missionary organization.

But during more recent years a change and a very important one, has taken place. The effort is now being made to give to the Native Churches a more independent position in matters purely ecclesiastical. The aim is not so much to plant branches of the Home Church in the mission field as to develop a native Church, gathering around itself, and drawing into itself, all the sympathy and the energy of the native people. With this in view, our missionaries are now acting not as members of the native presbyteries, but as advisors or assessors, sitting with the presbytery and giving them the benefit of their counsel and advice, leaving the work, as much as possible in the hands of the native pastors and elders. Our Presbyterianism readily adapts itself—more readily than any other form of church polity—to the peculiarities

* See Statistical Report, pages 111-119.

of the native races, appropriating and consecrating what in them is good and serving as a salutary check upon what might lead them into a hasty or unwise or hurtful course of action. In this way the native pastors and office bearers become eager to make themselves acquainted with the proper procedure of Church courts and to take an active part in all the work of the Church, as they feel more and more that the responsibility for ecclesiastical action devolves largely upon them. We have thus the prospect that ere long we shall see in our various mission fields a vigorous native Church: self-governing, self-sustaining, and self-propagating—a Church not only firmly rooted among the native people, but also able to take its share in spreading the Gospel into regions still beyond.

A most important matter in connection with the development of a native Church is the training of native teachers, evangelists, and pastors; and to this the efforts of our various missions are being steadily directed. The success which has attended many of our missions in this direction has been most marked, and we hope for yet greater results in the future.

IV.—RELATIONS OF MISSIONS CONNECTED WITH VARIOUS CHURCHES.

1. It is important that each Church in carrying on its mission work, should have regard to the missions of other Churches in the same or in adjoining districts. In this matter there need be no difficulty on the part of the Churches of this Alliance at least, holding, as they do, the same doctrinal basis and having the same ecclesiastical polity. They should respect each others territory as far as practicable, having something like a delimitation of districts; and they should be specially careful to respect each other's discipline, so that none of the native converts may be led, if dealt with by the ecclesiastical authorities of one mission, to seek refuge in another. In this way true mission comity will be secured and the unity of the Presbyterian Churches will be proclaimed, even where there is no possibility of actual co-operation or of actual union.

2. But co-operation is often practicable and this should be encouraged and fostered. One mission may not be in the position for instance, of having a fully equipped college for the training of native pastors; but in the event of an adjoining mission having such an institution, arrangements may be made by which its benefits may be enjoyed by both. In many important departments of mission work also, *e. g.*, in the translation and circulation of the Scriptures and in the preparation and dissemination of Christian literature, various missions may co-operate so as to secure the best talent for such work and at the same time not unduly to burden any one mission. In these and many other ways our Churches may co-operate in carrying on their mission work, and all may share in the special efforts and the special successes of each. It is only necessary that the several Churches trust one another and feel that they are not so much separate Churches as branches of the same great Church, united together by much that is common and by nothing more firmly than the conviction that it is their sacred duty to carry forward in the most efficient manner the great work of extending the Gospel of Christ among the nations of the world.

3. Actual union in the mission field has in many cases become an accomplished fact. Instances of this have been referred to in previous reports—Japan, Southeast China, Trinidad, etc.—and upon these we need not dwell. Since the date of our last report a union has been accomplished among the Presbyterian churches of *South Africa*. On the 18th of September, 1897, the first meeting of the General Assembly of the Presbyterian Church of South Africa was held at Durban; and on the 8th of September, 1898, the second Assembly met at Cape Town. The United Church which has thus been formed consists of 47 ministers, with an equal number of congregations. There are 201 elders, of whom 100 are natives, and 6,739 members, of whom the majority are natives. The annual amount raised by the Church is £10,773, and the property belonging to it is of the value of £94,000. It is to be hoped that the few Presbyterian congregations that have not yet joined the Assembly will soon do so. The spirit of the Church is seen in the fact that they have already set themselves to raise a sum of £20,000 for the purpose of church extension. The union of the two missions (United Presbyterian Church of Scotland, and the Presbyterian Church of Ireland) in *Manchuria*, North China, mentioned in previous reports, has been a conspicuous success. The United Presbyterian Mission has 16 ordained and medical missionaries and the Irish Presbyterian has 13; these, with the native pastors and the native elders, meet as one Presbytery, the missionaries leaving the work as much as possible in the hands of the native members, only giving them such help and counsel as they require. The following figures show the marvelous advance which the United Church has made during the past two years:

	May, 1897.	May, 1898.	May, 1899.
Pastors	1	1	1
Elders	17	27	37
Deacons	171	294	414
Churches	104	181	246
Members	5,788	10,255	15,490
Schools	59	64	93
Scholars	692	932	1,054
Collections	£261	£877	£1,345

Here we have another and a very striking illustration of the saying, that "union is strength."

V.—DEVELOPMENT OF WOMEN'S WORK IN THE MISSION FIELD.

For many years the wives of our missionaries did noble work among the women and children; but it soon came to be seen that, however devoted and self-denying the wives of our missionaries were, it was not possible for them to overtake the work that lay open before them. Accordingly "Women's Missions," or "Zenana Missions," came to be organized as an adjunct to our ordinary mission operations. This branch of work has been largely developed during the past twenty-five years—fully trained women workers being sent out to devote their special attention to the women and children in the various mission fields. The five Churches, whose mission statistics we have already given, have now 200 fully qualified women workers in the field, of

whom 20 hold a full medical qualification ; while under their superintendence a large number of native women helpers and teachers are employed. The growth of this department of the Church's mission work has been one of the most encouraging features of these recent years ; and the interest of the Church has been so thoroughly awakened that we look forward to yet greater things in the years to come.

The Churches of the Presbyterian Alliance have reason to give devout thanks to God for the share they have been privileged to take in the work of spreading the Gospel ; they have within them the means, and the men, and the women for much greater efforts than they have ever yet put forth ; and in proportion as they rise to their duty in this matter will the blessing descend upon the Churches themselves, and cause them to prosper in all their ways.

On behalf of the Foreign Mission Committee (Eastern Section).

EDINBURGH,
July, 1899.

JAS. BUCHANAN,
Convener.

REPORT

OF

Committee on Foreign Missions.

WESTERN SECTION.

The Foreign Mission Committee of the Western Section beg leave to report that in the interval since the Council held in Glasgow in 1896, the Committee's work has been largely merged in that of the Annual Conferences held with other Missionary organizations in the United States and Canada. In these yearly discussions the members of this Committee have taken a large part, holding at the same time such separate sessions as seemed necessary to keep alive their own organization, and to hold prominently in view certain special objects which will appear in this report. Three meetings of the Committee have been held—the first in January, 1898, another in January, 1899, and the third during the sessions of this Council.

The inter-denominational conferences here alluded to were a direct outgrowth of the action taken at the meeting of this Alliance in Toronto in 1892. That action recommended a series of annual meetings of the Presbyterian and Reformed Missionary Boards, thus leading on to a general movement in the interest of comity and co-operation, which has already been attended with far-reaching results. The invitation, which under the auspices of your committee, was extended to the Boards and Societies of other denominations, was most cordially accepted, and seven annual gatherings, all evincing a hearty spirit of confidence and co-operation have been held.

During the last two years the committee have had in view the gathering and collation of brief historic sketches of the missionary operations of our Churches, and their presentation to the Alliance for its permanent archives. These are therefore respectfully submitted in the forms in which they have been prepared by the different organizations. As a member of this Council has been appointed to present a special paper on the aggregate results of our missionary enterprises, this report will deal mainly with some general phases of our missionary history. In the perspective of the century now closing we would, if possible, show the place which the Churches of our faith and order have occupied, and the part which they have taken in the great world movement of Christian evangelization.

There has been a popular impression that the Churches especially identified with the Calvinistic faith were slow to join the modern missionary movement in which other Christian bodies have been distinguished. A reason for this misapprehension may be found in the fact that the Churches holding the Westminster and the Heidelberg Confessions have until a comparatively recent period carried on their missionary work through inter-denominational societies. For a

century and a quarter, or from 1700 to 1825, the Scottish General Assembly, though taking active part in missions, worked through such organizations; and the American Presbyterian Assembly, from its beginning until 1837, and one branch of it until 1870, followed this example. In this way the work of Presbyterians has been hidden in societies bearing other names. And the same policy, or want of policy, characterized the early efforts of the Reformed and Associate Reformed Churches.

But as a matter of fact leading members of all these bodies took an active part in the pioneer movements of Modern Missions. As early as 1555 John Calvin and Admiral Coligni organized a missionary colony for Brazil, where its success was prevented only by the apostacy and treachery of its leader. In 1612 the Reformed Churches of Holland established a missionary training school at Leyden. This was two years before the founding of the College of the Propaganda at Rome. In 1616 collections were ordered in the churches of Holland for missions in the East Indies. In 1627 work was begun in Formosa, and in 1637 in Dutch Guiana. In 1628 the Dutch minister Michaelius, laboring on the island of Manhattan, sent a request to Holland for missionaries to labor among the American Indians. In 1641 the famous "Long Parliament" received a petition from about seventy members of the Westminster Assembly asking for the establishment of missions in North America. The petition was signed by three Scottish presbyterians, Alexander Henderson, Robert Baillie, and George Gillespie. In response to this petition, Parliament passed in 1649 "An Act for promoting and propagating the Gospel of Jesus Christ in New England."

The churches of Holland, though actuated by a true missionary spirit, and led in their movements for the world's conversion by such men as Hugo Grotius, were sadly and almost fatally crippled in their East India Missions by the co-operation and control assumed by the State. Otherwise, they would have reaped a better harvest.

The Presbyterian Churches of Scotland, although happily free from such trammels, were slow in entering upon missionary work through their own ecclesiastical organizations. Yet in the prosecution of the work of independent societies they were among the foremost. In 1701 a few ministers, at a meeting in Edinburgh, formed the nucleus of the *Society for the Promotion of Christian Knowledge*, for which in 1706 the Assembly called for contributions. When its charter was framed in 1709, eighty Presbyterians were numbered among its corporate members. This was the Society which in 1741 contributed to the support of John Sargent, missionary to the Indians in New England. In 1742 it commissioned Ezra Horton, a minister of the presbytery of New York, to the Indians on Long Island. In 1748 it appointed David Brainerd, also a member of the New York presbytery, as a missionary to the Indians in New Jersey. Central New York also owes the noble and widespread influence of its heroic missionary, Samuel Kirkland, to this same Scottish Society, which commissioned him in 1765.

In 1744 a number of ministers in Scotland, moved by the tidings of Whitefield's work in America, published the proposal of a universal concert of prayer for the conversion of the world. This recommendation was taken up by Jonathan Edwards, afterwards President of Nassau Hall (Princeton) College, who wrote a memorable treatise on the duty of proclaiming the Gospel to all mankind; and this treatise, years afterward, coming into the hands of the Scottish Calvinistic shoemaker, William Carey, led to the missionary movement among the English Baptists.

In 1796 a number of ministers, mostly Presbyterian and Reformed, but including a few Baptists, organized the *New York Missionary Society*, in connection with which the General Assembly of 1800 sent Rev. Mr. Chapman to the white and Indian populations of western New York. In 1812, on the recommendation of the Presbyterian Assembly's missionary committee, Rev. Gideon Blackburn was sent to the Cherokees. Others were commissioned by this society to the Chickasaws, Senecas, Tuscaroras, Stockbridges, and to several fragments of Indian tribes on Long Island.

Great interest was created in the work of this society by the delivery and publication in 1797 of the memorable sermon of Dr. John M. Mason, entitled "Messiah's Throne;" also by a sermon delivered before the same society in 1799 by Dr. John H. Livingston, entitled "Christ is all and in all," and by another in 1804, entitled "The Everlasting Gospel." The latter discourse, subsequently reprinted and widely circulated in New England by Samuel J. Mills, is supposed to have been among the forces which led to the establishment of the *American Board of Commissioners for Foreign Missions*.

Mills having thus been largely instrumental in the formation of the American Board in New England, seems to have been the first to recognize the great importance of organizing a similar movement among the various branches of the Presbyterian and Reformed Churches in the Middle States. In writing a letter to his father from the study of Dr. Griffin of Newark, N. J., and dated May, 1816, he said: "The Presbyterian Church, as is well known, has heretofore, as a Church, made no exertions to send the Gospel out of the limits of the United States. I have for a long time thought it desirable that their attention should be directed to the subject of Foreign Missions, not only with the view of sending the Gospel to the destitute abroad, but in the hope that exertion of this kind might excite more zeal for the diffusion of religious knowledge in our own country. I conceive the object is secured." "Mills went from my house," says Dr. Griffin, "to lay the project of a missionary society before the General Assembly at the time the United Foreign Missionary Society was formed." It is significant that the man who had been so deeply interested in the formation of the American Board, six years before, should not have urged upon the Assembly a co-operation with that Board, but should have advocated a distinct organization which would develop the full strength of the Presbyterian Churches. The society which was formed then and there (1816) was called the *United Foreign Missionary Society*. As it embraced only the Presbyterian, the Reformed, and the Associate Reformed Churches, it was essentially Presbyterian. To this organization the work of the New York Missionary Society, with its supporters, excepting the Baptists, was transferred.

Meanwhile, the romantic history of the American Board in those early years had a very attractive influence upon our Presbyterian Churches:—The consecration of the young student volunteers at Williams College, the haystack prayer meeting, the romance of Obco-kiah and the Hawaiian Mission, the conversion of Judson and Rice to Baptist views, the birth of American Baptist Missions, the pathetic story of Harriet Newall, and of the wives of Judson,—all this appealed strongly in favor of united action. Besides, the idea of organic undenominational union is always plausible, even though it is not always wise. The result was that, after ten years, the Union Missionary Society was merged in the American Board, carrying with it nine missions and sixty missionaries. There were some, however, both in the Reformed and in the Presbyterian Churches who felt that

it was time to take up the work of missions through their own organizations.

Previous to the year 1831, we find no one Presbyterian or Reformed organization in this country extending missions to foreign lands under its own independent control, though some of the Synods carried on Home Mission work among the Indian tribes. In the day of small things, joint efforts in Foreign Missions may have been necessary; yet had the denominational policy been adopted at an earlier day, as was done by other religious bodies, the visible results of Presbyterian missionary operations in the first half of the century would in all probability have been much greater.

As above stated, the Scottish General Assembly adopted the autonomous plan in 1835. The American Churches began to follow this example six years later. In 1831 the Presbyterian Synod of Pittsburg formed the *Western Foreign Missionary Society*, which in 1837-38 was adopted by the Old School General Assembly as the nucleus of the *Presbyterian Board*. The express motive given by the synod for its action was a "desire to increase the missionary interest of the Presbyterian Churches," and such in fact was the result. The Northern and the Southern Synods were then, and for many years after, united in their foreign missionary work under one Assembly, while the New School Synods of the North still continued to co-operate with the American Board.

The withdrawal of the Reformed Dutch Church from the American Board was gradual. As early as 1829 a feeling had arisen that the best development of a missionary spirit in the Churches could not be secured so long as their contributions were made through outside channels. Such noble men as Abeel and Scudder belonged to their communion and were regarded as sons of the Church, but under existing arrangements they failed to come into closest touch with their own people. Consequently, in 1822, a "Missionary Board of the Reformed Church" was appointed, and in 1836 an independent mission was undertaken, though unsuccessfully, in Borneo. The flourishing missions in Amoy and Arcot were established in 1842 and in 1852, and in 1856-'57 the relations of the Reformed Church with the American Board were entirely, though amicably, closed. The New School Branch of the Presbyterian Church continued to co-operate with that board till the Reunion of the Churches in 1870, when by a friendly withdrawal of its representatives from the corporate membership and from the Prudential Committee, and by the adoption of several missions set over to its care, it became fully and organically connected with the work of the *Presbyterian Board of Foreign Missions*.

Down to the year 1861, the Southern synods now constituting the Presbyterian Church in the United States were full sharers with the Northern Church in the management of the work of all the Presbyterian Missions then in operation. And although since that separation, which was one of the unhappy incidents of the civil war, the missionary work of the two branches has been conducted by separate boards or committees, yet the utmost harmony and co-operation have prevailed. Special arrangements have been made for the presbyterian union of their adjacent native Churches, and questions of comity are carefully studied with a view to the utmost economy and efficiency. Some of the smaller Reformed and Presbyterian bodies continued till a later period to work in connection with other Churches of their own faith and order, some in this country, some in Scotland, but they are all now developing their own independent boards and committees (the Canadian Church making a slight exception in the New Hebrides and

Trinidad), and we believe that their work is more satisfactory and successful.

It is a significant fact that while our Churches have been gradually laying aside the former policy of mixed control, they have at the same time grown into closer relations of practical comity, friendliness of spirit, and effective co-operation than ever before. In the avoidance of rivalry, competition, proselyting, and overbidding in the employment of native agents, or intrusion in fields fairly occupied, much has already been done, and doubtless more is to follow. We trust that among all denominations these principles of comity may more and more prevail, and we are glad to report that Presbyterians, who have sometimes been called narrow, have generally been found in the van of all movements toward friendly recognition and co-operation. It was that Scotch Apostle of burning eloquence, Alexander Duff, who on his visit to this country in 1842, led the different denominations to lay down for the first time some general principles of missionary comity. And in the more recent advances along the same line, the Presbyterian Churches have been among the foremost.

Still another fact deserves mention, viz., that while our Churches have advanced toward an independent missionary policy they have still taken the lead in the support of inter-denominational charities of all kinds at home and abroad. Perhaps it springs from a lingering inheritance of the old individualism to which they were so long habituated, that Presbyterians have earned the name of "God's foolish people." Not only have they continued to lead in the support of Bible and tract societies, and of such undenominational organizations as the Young Men's Christian Association, Student Volunteer movement, Christian Endeavor societies, etc., for all of which we are both glad and proud, but it is well known that the Presbyterian Churches are the common pasture ground of all free-lance schemes—good, bad, and indifferent—whose name is legion. At all events, there is no country of the Orient so remote that its personal solicitors do not know where to apply.

In the organization of foreign presbyteries under the joint support of different missions, a variety of methods have been followed. In China, the Reformed Church mission, in connection with that of the English Presbyterian Church, long ago established an independent native presbytery, now grown to a synod. In Korea steps have been taken toward a similar presbyterial arrangement. In Japan all the different Presbyterian missions have contributed to the establishment of an independent national church of the Presbyterian order. As a rule, the missionaries in Japan retain their connection with the home presbyteries and have only an advisory relation to this national church. In Brazil, the Northern and Southern Presbyterian Churches established some years ago an independent Brazilian synod, of whose presbyteries most of the missionaries became members in full relations with the natives of the country.

In the matter of "Union and Co-operation," to which the Alliance gave so much attention fifteen years ago, less progress has been made than was then expected. In the older missions of India, and most of those in China, the presbyteries and synods have preferred to remain in connection with their respective bodies in Europe and America. In most other lands our missionaries have seemed inclined to maintain their home relations, and, on the whole, the balance of sentiment has inclined to the policy of organizing in new fields independent presbyteries and synods, governed by a native ministry alone.

Let us now for a moment contemplate, in their full array, the mis-

sionary forces radiating from these Presbyterian Churches of the Western Hemisphere. The survey will impress upon us the grandeur and power of that reflux tide of influence which flows back to the old world from a portion of the earth which four centuries ago was wholly unknown. Bearing in mind that we represent only one division of the Protestant churches of America, this extension of our lines over the Orient, in the Roman Catholic republics of Central and South America, and in the islands of the Atlantic and the Pacific, is quite remarkable.

1. We see the prosperous missions of the *Reformed Church in America* spreading into Southern India, Southeast China, North and South Japan, and along the coasts of Arabia, where the fanatical intolerance of Islam does its worst.

2. *The Presbyterian Church, North*, has its outposts in Northern, Central and Southern China, in Hainan, Korea, and East and West Japan, in Siam and Laos, in West Africa, in Syria, Eastern and Western Persia, in Central and Southern Brazil, in Colombia, Venezuela, Chili, Mexico and Guatemala, among the Chinese and Japanese in this country, and last of all in the Philippines.

3. *The Southern Presbyterian Church*, only beginning its separate work in 1861, has already vigorous and successful missions in Central China, Japan, Korea, two missions in Brazil, one in Mexico, a good beginning in Cuba, and what well deserves to be called the star mission of Central Africa, now well established on the chief confluent of the Congo.

4. *The Canadian Presbyterian Church, East Division*, has the great honor of occupying that field in the New Hebrides where the sainted Geddie "found on his arrival no Christians and when called away left no heathen," and where three martyred Gordons baptized the mission with their blood. It has also a flourishing, well-conducted mission among the thousands of Asiatic coolie laborers in Trinidad, and another in British Guiana. A noble work has also been inaugurated in Korea.

5. *The Western Canadian Churches* have been equally honored by that remarkable work in Formosa commenced in 1872 by the Rev. G. L. Mackay. They have also a vigorous mission in Central India, begun in 1874 by two courageous women. Brave men followed, who after five years of masterly patience conquered a peace with the hostile Rajah Holkar and established a strong centre at Indore. While aiming with great success at all the higher forms of work on educational and medical lines, this mission has set a good example in giving special attention to the lower castes and the depressed and oppressed masses, who most of all need the comfort of the Gospel. It has also begun work among the aboriginal mountain tribes, and has extended efficient help to the sufferers from famine. The same Church maintains twenty stations and out-stations among the Canadian Indians, and it cares for the interests of the Chinese in Montreal and in British Columbia.

6. When the *United Presbyterian Church of North America* was formed in 1859 by the Union of the Associate Presbyterian and the Associate Reformed Churches, each of these bodies brought to the Union a vigorous foreign missionary work, the one in Syria and Egypt, the other in Trinidad and Northern India. It was resolved that the United Church, instead of entering many lands, should devote its energies to two great mission fields, the one embracing all Egypt from the Mediterranean southward, with a population of nearly 10,000,000, the other a large

portion of the Punjab, 250 by 150 miles in extent, and embracing a population of over 4,000,000. In the first decade from 1860 to 1870, twenty-eight missionaries were sent to these missions, in the second decade twenty-four, in the third forty-one, and in the decade now closing seventy-four. Few large mission fields have been so well worked as these, and few have been blessed with greater success.

7. One of the most vigorous missions in Japan is that of the *Reformed Church in the United States*. Its centres are Tokyo, Sendai, and Yamagata. The influence which it has gained in Japan has been greatly promoted by two men of high rank who have been numbered among its converts. One of these became speaker of the Lower House of the First Imperial Diet, and is now Minister Plenipotentiary to Italy; the other, belonging to the distinguished family of Oshikawa, entered the Christian ministry, in which he has been remarkably successful. One of its devoted native helpers sacrificed his life in an effort to bear the Gospel to the Kurule Indians.

8. The *Synod of the Reformed Presbyterian Church* has selected perhaps the hardest mission field in the world, viz., Northern Syria. It is the home of the pagan Nusairiyeh, whose hearts have been said to be "as hard as their mountain boulders, and their lives as barren as the scrubby undergrowth which struggles for an existence on their native hills." They resist all foreign faiths and they guard the impenetrable secrets of their own. But since none must be passed by, God in His providence has summoned to this incorrigible race the strong faith of this courageous synod. It has already toughened the fibre of its missionary zeal by years of struggle with peculiar discouragements in the island of Hayti, and was thus prepared for the mountain hamlets of the Nusairiyeh, where it certainly has wrought in no plastic clay, but has chiseled the hard granite of the Lebanon. Whatever the number of Nusairiyan converts may have been, three well organized Churches, with 200 members, have been formed. Four licentiates and nineteen native helpers are employed, and there are ten schools, with five hundred pupils. Some of the most earnest and self-denying men and women have been numbered in the missionary force; one may be named, Dr. Metheny, the well-known Asia Minor worker. This is the work of a Church which has less than 10,000 communicants and whose annual contributions for this cause average \$2 per capita. If the Presbyterian Church North were to contribute to Foreign Missions at this rate the total would be \$1,951,754.

9. To the Northern India Mission of the *General Synod of the Reformed Presbyterian Church* a splendid success has been given. It was organized as an independent denominational mission in 1884, at Roorki. An earlier effort had been made in India jointly with the Presbyterian Church, but by reason of serious complications this good beginning was merged in the Presbyterian Mission. Since adopting the better policy of independent action a phenomenal work has been accomplished. There are now 2 Indian presbyteries; 12 organized churches, each with its ministers and elders; 1,230 communicants; 11 chief centres, with 14 substations, 40 preachers and helpers of all grades, and a theological class in session six months of the year. This mission ranks above all others in utilizing native talent. In its entire array of ministers and doctors there is *but one foreign missionary*. All the others, including some doubtless who were fruits of the early efforts, are native born; and the quality of these men may be judged not only by

their success, but from the fact that in the General Synod which met in Philadelphia in May, 1898, one of these honored Asiatics was appointed Moderator. Other missions in India, which number half a score of ordained foreigners, with a proportionately small number of native pastors, may well learn a lesson from this grand example.

10. The *Cumberland Presbyterian Church* was organized in 1810. When only three years old it began to plan for missions to the American Indians, among whom actual work was begun in 1818. Its first ambassador to foreign lands was a manumitted slave, who, while in bondage, had acquired an education. His field was Liberia. In 1860 a missionary was sent to Turkey, but both of these beginnings were cut short by the civil war. In 1877 a vigorous mission was begun in Japan, which now numbers 20 missionaries, 17 native preachers and evangelists, 6 organized churches, 24 preaching places, and a church membership of 600. Ten years later a mission was started in Mexico, where now are 5 missionaries, 10 native preachers and helpers, and 150 communicants. Within the last two years 5 missionaries have been sent to the interior province of Hunan in China, an almost unoccupied field, but one of great promise. The large number of unmarried women sent forth by the Cumberland Presbyterian Church speaks well for its efficient Woman's Board.

11. The *Associated Reformed Synod of the South* began its missionary work in 1843 by training several negro lads to become missionaries in Africa. Its work, also, was interrupted by the civil war. In 1874 it sent a lady missionary to labor in connection with the United Presbyterian Mission in India. While still continuing her support, the synod resolved to establish an independent mission, and chose Mexico as its field and Tampico as its chief station. The mission is now flourishing, having a presbytery with 7 ordained ministers and 3 licentiates, 281 communicants, a valuable church and educational buildings and equipments; and, best of all, the presbytery has a Board of Home Missions which supports a missionary.

We have thus seen, as in a panorama, the united array of our missionary forces. Truly our lines are gone out through all the earth. Our heralds are scattered through North America from British Columbia to Yucatan; they are in Central America and in Colombia, Venezuela, British Guiana, and Brazil. We find them on the African coast from Liberia to the Ogowe, and in the heart of the Great Congo Basin. We are strong in Syria and Persia, and side by side in India our separate columns are advancing with one watchword and one Captain of our Salvation. We are proclaiming glad tidings in Siam and Laos, in Hainan and the Philipines and Formosa. We have long since "partitioned China," though not for political conquest and spoil, but for her own salvation. Our united forces are teaching the Hermit Nation that as no man, so no nation, liveth to itself. We have proclaimed to the Sunrise Kingdom, the Sun of Righteousness, whose rising shall know no setting. And thus with our watch towers surrounding the globe, our stations taken, our strategic points occupied, our forces marshalled, and our equipment ready for still greater conquests, we can but exclaim, "What hath God wrought?"

The three centuries preceding this accomplished great results in the attainment of religious liberty, and the various reforms which established the purer doctrinal basis of Protestant Christianity; but nothing in the nineteenth century has accomplished so much for the

Church, so much for her own good even, as the mobilization of her forces for the moral and spiritual conquest of the heathen nations. Those branches of the Church which are here represented have had their full share of the work, and their full share of its reflex blessings.

Having seen something of the extent of our combined missionary work, let us for a moment consider also its quality. It would be impossible to estimate fairly the reflex influence for good which has flowed back upon the Churches from these varied and continued conquests on the ends of the earth, the many examples of faith and self-consecration, and the instances of noble heroism and constancy even unto death. We can not value too highly the practical illustrations which this work has given of the truths we hold as to the universality of sin, and the demonstrated applicability and efficacy of the Gospel of Christ. The people of Israel were inspired and elevated by the memory of their great lawgivers and prophets, and so our Christian life is stimulated and enriched by a history of missionary faith and heroism, the record of which would read like that in the Epistle to the Hebrews.

The pioneer work of missions especially calls forth the heroic faith and courage of both men and women, and we have had illustrious examples of both. We look back to the early days when Whitman and Spalding and their heroic wives left their homes in Western New York and crossed a trackless continent, accomplishing the most arduous and perilous journey ever made by women. Not far from the same time John C. Lowrie, bereft of his young wife, and separated from his other associates at the very threshold of India, still had the grit to pursue his lonely way up the Ganges to the Punjab and establish his mission.

We see Geddie first arousing the Churches of Nova Scotia, and then offering himself as their first and truly Apostolic Missionary to the New Hebrides. We see the dauntless Gordon hastening to take the place of his murdered brother in Erromanga, and, as it proved, to share his martyr's crown. There rise up before us Bushnell and Pinney and Leighton Wilson, who were not appalled by the graveyards of West Africa, but with their lives in their hands, and their all in God's hands, went forth as heralds of the Great Physician. There are many missionaries, now passed beyond the veil, the very thought of whom inspires our hearts—men like Abeel and Scudder and Lansing and Hogg; like Nevius of China, Verbeck of Japan, and Henry Bowen of India; like Calhoun and Dodds of Syria, McKenzie of Korea, Williamson of the Dakotas, and Simonson of Brazil, while a multitude of others might be named, who through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong.

Nor are the days of missionary heroism wholly past. It is true that those who are sent to old and well-established stations where many of the comforts of our American civilization are to be had, where the people are friendly, and some congenial local work is ready to hand—it is true that such missionaries may know comparatively little of the material or the religious isolation which others meet. But for those who, like Paul, are unwilling to build on other men's foundations, but prefer to bear the message to the regions beyond, there is still heroic work demanded, and fortunately there are men to do it. These later decades are not wanting in illustrious instances of heroic devotion. Nassau leaves the African Coast Settlement and pushes up the Ogowe alone to take his chances with savage and naked cannibals. George L. Mackay turns away from the offer of comfortable quarters at Swatow and prefers to break new ground in Northern Formosa. Adolphus Good, sending home his family for health and safety,

plunges into the African forests, that he may plant a mission on the interior uplands, away from the mangrove swamps of the coast and the corrupting influences of foreign trade. His life is the price he pays, but he achieves success. Cantine and Zwemer, catching the heroic spirit of Keith Falconer, burn with a desire to carry the Gospel to the intolerant and treacherous tribes of Arabia. For a long time they find little encouragement or support, but finally they prevail, and there is now a mission, with seven foreign laborers, on the Arabian coast.

But perhaps the most remarkable example of all is that of young Lapsley, of the Southern Presbyterian Church. In 1890 there called at the Presbyterian Mission House in New York a mere boy in appearance, slight of stature, quiet and gentle in his bearing, but of indomitable spirit. We looked upon him with admiration—not to say amazement—as he told us of his purpose to found a mission on one of the confluent of the Congo. He had left a home of comfort and luxury, a high social position, and flattering prospects in life, and, with a devoted negro missionary as his sole companion, he went bravely forward—went, indeed, to an early grave; but the thrifty station of Luebo, with its strong missionary force, its flourishing church of 300 members and large and attentive audiences of kindly adherents, is his blessed monument. This young man drew around him the warm sympathies of the whole Southern Church and the admiration of the Christian world. After his death, in 1892, Sunday school children in many a land raised \$10,000 for a boat to navigate the Kassai and the Congo, and to be called by his name.

We have likened the heroic faith of many of our missionaries to the honor roll in the 11th of Hebrews, but we may carry the comparison further. Not a few have won a martyr's crown by deaths from violence. They have been stoned, if not sawn asunder. To the names of the martyred Gordons must be added those of Walter M. Lowrie, drowned by pirates in Hang Chow Bay; of the scholarly Lowenthal, shot at Peshawar; of the Freemans and Campbells and McMullens and Johnsons, who fell at the hands of the Sepoy mutineers in 1857.

But whether these saints, of whom the world was not worthy, were beaten to death by the savages of the Pacific Islands, or drowned in the China Seas, or murdered on the Afghan border, or shot and thrown into a well at Cawnpore, their deaths exerted a wider and more positive influence, perhaps, than could have followed from long lives of active labor. They awoke the Church from the slumber of indifference and the scepticism that follows it, and from a listless, half-hearted service, to something like the old Apostolic zeal. Out of the deep sorrow of the survivors in the Furrukhabad and Lodiana missions, in the beginning of 1858, came the call to all Christians everywhere to observe an annual "Week of Prayer", for the conversion of the world.

We cannot close this report without a brief reference to some salient features of mission work which have been developed in the last half of the closing century.

And, first, the growth of Medical Missions. The principle can not be called new. The twelve disciples were commanded not only to preach repentance and faith, but to "heal all manner of disease;" yet in a sense the work of medical missions is a modern movement.

In instances more or less sporadic, both in Protestant and Roman Catholic missions, the healing art had sometimes been auxiliary to the preaching of the Gospel, but it is within the last half century that

hospital and dispensary work has been thoroughly organized and immensely enlarged. As an example of its rapid expansion in late years, of more than fourscore medical missionaries of the Northern Presbyterian Church, all but four or five have been appointed within the last twenty-eight years.

We believe that all the different Churches represented in the Western Section are enlisted in the work of medical missions to a greater or less extent. In this, as in all humanitarian efforts for the bodies as well as for the souls of men, the various Presbyterian denominations have been among the foremost; one of the boards here represented has the largest number of medical missionaries of any society in the world.

In some countries, like the Spanish and Portuguese republics, or the Roman Catholic countries of Europe, medical missions are not so essential as in those lands where no such thing as modern scientific practice can be said to exist. In Mohammedan countries, like Syria, Persia, Egypt, and Arabia, this branch of service has been well nigh indispensable in overcoming the fanatical prejudice and intolerance of rulers and people, to say nothing of the physical relief afforded. In dark pagan lands, like Central Africa and the islands of the Pacific, skillful medical science has done more, perhaps, than any other means to break the power of animistic superstitions, which for untold ages have rested like a nightmare upon the people. Everywhere our medical missions have done much also to alleviate the condition of woman, and especially since this work for woman has been done *by* woman. The sending forth of lady doctors—a quite modern movement—has not only proved a very convincing expression of the sympathy of Christian women, but it has placed a new value upon the capabilities of the sex. In training native girls for physicians it has so demonstrated the feasibility and value of the movement that civilians, and even governments, are adopting the plan. The Lady Dufferin Association in India, with its hundreds of medical students, is a notable instance. The Government training schools for female doctors in Japan are in the same line.

Much as has already been accomplished for the relief of the suffering of manhood and womanhood of the world by medical practice and medical instruction, that which impresses us most of all is the principle involved, the beginning made, and the vast possibilities to be developed from it in the years to come.

What has already been said naturally suggests a second new feature of missionary work which has been brought into prominence within the last half—nay, the last quarter—of a century. We allude to the *Organized Efforts of Christian Women*. Women have always borne a noble part in the field work, even in the greatest hardships and dangers of our pioneer missions, but in the more recent period they have, though with all loyalty, taken a large part in home organization—in the dissemination of missionary literature, in the instruction given at the fireside, in the holding of popular meetings, in personal contact with the women of all the Churches, even in the remote Presbyteries, in systematic methods of raising funds, in hearty, sympathetic correspondence with missionaries on the fields, and, above all, in the increase of earnest personal prayer.

One great advantage arising from the development of woman's work for missions is the ubiquity of its organization. Our various woman's boards have, as a rule, established Presbyterian societies, and under these are local auxiliaries in the Churches, which in the aggregate now number tens of thousands. The educating and quick-

ening influence of these organizations is thus carried into all parts of the Church, like the sap of the vine or the circulation of the life blood. In the historic sketches which have been placed in the hands of the committee, the highest commendation is everywhere given to the efficiency of woman's work as a home agency and a powerful auxiliary force. Says the Secretary of the Canadian Missionary Board, Western Branch: "Probably no other organization in the Canadian Church has been administered with such precision and has contributed so largely to the diffusion of missionary intelligence and interest throughout the congregations." Similar testimony might be given by other, perhaps by all, Churches here represented. In the diffusion of knowledge by leaflets and mimeograph letters, and by the presentation of original papers in local meetings all over the Church, the woman's boards have excelled. In the Northern Presbyterian Church the ablest—nay, the only full and complete—history of the missions of the Church has been published by one of its woman's boards, and altogether the most popular and effective monthly magazine in the Church is issued by women.

In closing this report, which brings us almost to the threshold of another century, we can but look beyond that boundary with the deepest interest, all unknown as its developments must be. But we are constrained to expect great things, compared with which all that we have yet seen is only as the drops which precede the abundant shower. Our Presbyterian missions have thus far been largely institutional. We have laid foundations by means of the school and the printing press. Let us hope that with these foundations now laid we may henceforth enter upon a great enlargement of evangelistic effort, and that the past seed-sowing may be followed by harvests in which multitudes of sheaves which no man can number may be gathered.

F. F. ELLINWOOD,
Chairman.

CONSPECTUS OF THE MISSION WORK OF THE CHURCHES OR SOCIETIES OF THE EASTERN SECTION AMONG ALL NON-CHRISTIAN PEOPLE.

CHURCHES AND THEIR FIELDS.	European Agents.			Native Agents.			Number of Churches.	Native Teachers.		Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.		Christian.	Non-Christian.		Home Church.	Women's Missionary Associations.
A—European Continent.												
<i>Paris Missionary Society—</i>												
Fields—Basutoland..	15	..	8	7	141	152	10,418	..	..	9,400	£35,000	
Senegal ..	2	..	1	..	..	..	..	..	..	..		
Congo ..	4	..	5	..	..	..	..	..	..	..		
Zambezia ..	7	..	4	..	..	..	..	..	..	..		
Madagascar ..	7	..	11	..	..	..	..	..	..	..		
French Oceania ..	5	..	5	35	..	..	4,378	..	..	639		
<i>Barmen Missionary Society—</i>												
Fields—Borneo.....	..	..	..	..	..	..	..	..	..	..		
Sumatra ..	..	..	..	..	..	..	..	..	..	..		
<i>Netherlands Mission Society—</i>												
Fields—East Java ..	..	..	..	..	..	..	..	..	..	..	112,000	
Celebes ..	..	..	..	..	..	..	..	..	..	..		
Savoe ..	..	..	..	..	..	..	..	..	..	..		
<i>Netherlands Missionary Society—</i>												
Field—West Java ..	100	..	..	..	..	..	20,000	..	..	..	120,000	
<i>Utrecht Missionary Society—</i>												
Field—New Guinea.....	..	..	..	..	..	..	..	..	..	..	15,000	
<i>Reformed Churches, Netherlands—</i>												
Fields—Middle Java ..	..	..	..	..	..	..	..	..	..	..		
Soemba ..	..	..	..	..	..	..	..	..	..	..		
<i>Java Committee—</i>												
Fields—East Java.....	..	..	..	..	..	..	..	..	..	..		
Soemba.....	..	..	..	..	..	..	..	..	..	..		
Carry forward.....	140	..	34	42	..	152	34,796	..	..	10,039	£72,000	..

CONSPECTUS OF THE MISSION WORK OF THE CHURCHES OF THE EASTERN SECTION AMONG
ALL NON-CHRISTIAN PEOPLE.—*Continued.*

CHURCHES OR SOCIETIES.	European Agents.		Native Agents.			Number of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.	Christian.	Non-Christ.			Home Church.	Women's Missionary Associations.
A—European Continent. <i>Brt. forward</i> <i>The Swiss Romande</i> (representing the Free Evangelical churches of Vaud, Neuchatel, and Geneva)— Fields—Transvaal..... } Delagoa Bay..... }	140	...	34	42	...	152	...	...	153	10,039	£72,000	
Total reported.....	154	2	43	42	172	152	...	...	182	11,433	278,800	
B—Great Britain. <i>Presbyterian Church of England</i> Fields—China..... Formosa..... India..... Jewish—Aleppo..... Women's Missionary Association.....	...	...	...	...	...	...	...	...	...	...	£17,860	£1,539 5,236
Total.....	20	13	30	22	126	54	...	...	74	504	£17,860	£6,775
<i>Presbyterian Church of Ireland</i> — Fields—India..... China..... Jewish—Damascus..... Hamburgh..... Women's Missionary Association.....	15 13 4 2 ...	...	2 ...	5 ...	...	194 157 42 ...	...	148 ...	...	5,577 248 976 ...	£15,768 5,865	£4,500 4,500
Total.....	37	4	21	5	3	393	56	206	45	8,670	21,333	

CONSPICUOUS OF THE MISSION WORK OF THE CHURCHES OF THE EASTERN SECTION AMONG
ALL NON-CHRISTIAN PEOPLE.—Continued.

CHURCHES OR SOCIETIES.	European Agents.		Native Agents.			Communicants.	Number of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordnained Ministers.	Medical.	All others.	Ordnained Ministers.	Licentiates.	All others.		Ordnained Ministers.	Non-Chris- tian.			Home Church.	Women's Missionary Associations.
<i>Reformed Presbyterian Church of Ire- land. (See Reformed Presbyterian Church of Scotland.)</i>													
<i>Church of Scotland—</i>													
Fields—India, Calcutta	5	...	...	...	...	12	2	6	14	2	925	4£29,051	
Madras	2	...	1	2	7	259	7	25	36	7	1,111		
Poojau	5	2	1	4	...	406	6	66	82	55	2,783		
Darjeeling	3	...	...	...	52	323	14	34	3	56	1,481		
Kalimpong	1	1	...	...	17	536	12	50	6	41	901		
Indep. Sikim	2	...	1	...	...	91	9	6	...	12	364		
Central Africa, Blantyre	3	2	6	...	...	346	1	31	12	22	1,074		
Domasi	1	...	1	...	...	92	16	21	10	15	921		
Milanje	1	...	1	...	...	5	...	4	2	4	300		
China, Ichang	2	1	...	...	...	160	1	3	...	...	52		
Jewish—Turkish Empire	10	...	5	...	...	149	...	...	...	...	...	5,475	£13,004
Women's Missionary Society	...	...	...	...	...	...	...	...	...	...	...		
India	...	...	26	...	...	...	...	132	41	37	2,744		
Africa	...	...	3	...	...	...	...	...	...	...	...		
China	...	...	3	...	...	...	...	3	...	3	52		
Jewish, Turkish Empire	...	...	10	...	...	7	...	...	...	...	...		
Total	35	6	58	6	...	165	68	381	206	254	12,714	34,526	1,248
						2,483							14,252

CONSPECTUS OF THE MISSION WORK OF THE CHURCHES OF THE EASTERN SECTION AMONG
ALL NON-CHRISTIAN PEOPLE.—*Continued.*

CHURCHES AND THEIR FIELDS.	European Agents.		Native Agents.			Number of Churches.	Native Teachers.		Pupils.	Contributions.	
	Ordnained Ministers.	Medical.	All others.	Ordnained Ministers.	Licentiates.	All others.	Christian.	Non-Christ.		Home Church.	Women's Missionary Associations.
<i>Free Church of Scotland—</i>											
Fields—India, Calcutta	7	...	11	2	2	19	54	76	4,422	£50,914	
Santalia	3	...	2	...	...	36	44	29	1,552		
West India Mission....	11	...	20	2	...	29	87	105	2,834		
Madras	11	1	6	5	...	66	140	72	6,730		
Central Indian Mission	6	...	7	3	1	17	50	37	1,725		
Africa, S. Kafir Mis...	4	1	35	2	2	9	71	6	3,365		
N. Kafir Mis...	4	...	9	...	...	34	89	1	3,053		
Natal	4	...	9	...	...	113	41	...	1,550		
Livingstonia....	6	2	13	...	...	1	173	206	10,838		
Various, New Hebrides	2	1	...	1	...	...	38	...	300		
Syria-Schweir	1	1	...	...	2	...	...	...	...		
S. Arabia....	2	...	...	...	...	...	1	...	5		
Jewish Mission—Turkish Empire. }	7	4	...	...	...	39	28	...	1,100	6,248	
Central Europe. }											
Women's Missionary Association ^e —	...	...	44	...	...	250	...	...	...		15,373
Fields—India	...	...	26	...	...	104	...	...	4,007		
Africa	...	...	...	...	...	...	17	...	870		883
Women's Jewish Association											
Total.....	70	10	182	15	7	717	883	532	42,351	57,161	16,256

CONSPICUOUS OF THE MISSION WORK OF THE CHURCHES OF THE EASTERN SECTION AMONG ALL NON-CHRISTIAN PEOPLE.—Continued.

CHURCHES AND THEIR FIELDS.	European Agents.			Native Agents.			Communicants.	Number of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.			Christian.	Non-Christ.			Home Church.	Women's Missionary Association.
<i>United Presbyterian Church</i>	8	3	12	2	...	32	724	8	32	...	10	730	£50,270	
Fields—Old Calabar	13	1	1	1	...	155	4,643	13	100	...	86	4,728		
Kaffaria	12	7	1	3	2	244	640	10	114	94	124	5,803		
India	10	5	...	1	...	110	8,490	11	46	...	65	832		
Manchuria	2	...	...	2	...	...	898	...	2	...	...	...		
Japan	20	...	1	11	5	26	11,133	62	78	...	78	8,053		
Jamaica	2	6	...	1	...	...	443	3	107	...	...	...	7,519	£7,519
Trinidad	...	...	31	...	...	51	...	...	...	...	...	...	451	451
Zenana Society	...	...	5	...	...	2	...	...	...	...	1	118		
Society for female education in Kaffaria	62	22	51	21	7	620	26,971	107	479	94	364	20,265	£50,270	£7,970
Total														
<i>Reformed Presbyterian Church of Scotland—land—</i>														
Field—Syria	2	1	2	...	3	...	48	1	6	...	3	265	£820	
<i>Original Secession Church—</i>														
Field—India	1	...	...	...	3	2	20	1	2	9	2	239	...	
Carry forward	3	1	2	...	6	2	68	2	8	9	5	504	£820	...

CONSPECTUS OF THE MISSION WORK OF THE CHURCHES OF THE EASTERN SECTION AMONG
ALL NON-CHRISTIAN PEOPLE.—*Continued.*

CHURCHES AND THEIR FIELDS.	European Agents.			Native Agents.			Communicants.	Number of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiate.	All others.			Christian.	Non-Christ.			Home Church.	Women's Missionary Associations.
Brought forward..	3	1	2	...	6	2	68	2	8	9	5	504	£820	
<i>Presbyterian Church of Wales—</i>														
Fields—India, Khasia Hills	19		6	8	46	115	3,231	393	...	...	...	5,949	9,407	
Brittany	1			2	2		34	9	...	...	...	...	...	
Total.....	23	1	8	8	54	117	3,333	404	8	9	5	6,453	10,227	
C—Asia.														
Presbytery of Amoy.....	...	...	...	...	2	...	...	...	...	...	...	...		
Presbytery of Tainan	...	...	...	...	1	...	...	...	...	...	...	...		
Total.....	...	...	...	...	3	...	...	...	...	...	...	...		

D—Africa.

The mission work of the Dutch Reformed Churches of South Africa among the natives of the country is carried on at the following points in Central and South Africa: (1) In the Zoutpansberg, in the north of the Transvaal, there are three ordained ministers of the Church, assisted by 30 native evangelists. (2) In the Waterberg, also in the north of the Transvaal, one missionary. (3) In Banyailand (Rhodesia, near the Zimbabwe ruins) one minister and one medical, assisted by native evangelists. (4) In the Pilaansberg (east of Transvaal), one missionary. (5) At Mableskraal (eastern district of Transvaal), one ordained missionary with two lady helpers. (6) At Mochuli (British Protectorate—Bechuanaland), one ordained missionary, with one Dutch assistant and two lady helpers. (7) In Korannaland, one ordained missionary. (8) In Greytown (Natal), Rev. A. M. Hofmeyer at the head of a training institute for Zulu evangelists (10) In Wakkerstroom (Transvaal), one ordained missionary. (11) In Witsieshoek (Basutoland) one ordained missionary. (12) In Nyasaland (Central Africa); (a) At Invera, Revs. A. C. Murray and Wm. H. Murray, with three male and four lady missionaries; (b) Kongwe, Missionary R. Blake; (c) Mkombe, Rev. T. Vlok and missionary B. Frijlinck; (d) Livieli, a native evangelist; (e) Cape Maclear, a native evangelist.

CONSPICUOUS OF THE MISSION WORK OF THE CHURCHES OF THE EASTERN SECTION AMONG
ALL NON-CHRISTIAN PEOPLE.—Continued.

CHURCHES AND THEIR FIELDS.	European Agents.		Native Agents.		Communicants.	Number of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiate.	All others.	Christian.	Non-Christian.			Home Church.	Women's Missionary Association
E—Australia.												
<i>Presbyterian Church of East Australia.</i>												
<i>Presbyterian Church of New South Wales—</i>												
Field—New Hebrides	1	..	..	..	..	..	..	..	..	..	£49	£484
Women's Association	..	..	..	..	..	..	..	..	..	..		
Fields—New Hebrides	..	..	..	4	1	..	..	..	..	..		
India	..	..	..	..	..	..	..	..	..	..		
Aborigines & Chinese	..	..	..	..	..	..	..	..	..	..		
<i>Presbyterian Church of S. Australia.</i>	1	..	..	..	..	..	..	..	..	..		
Field—New Hebrides												
Women's Association—												
Field—												
<i>Presbyterian Church of Victoria—</i>												
Field—New Hebrides	11	..	..	..	..	..	..	..	..	..		£679
Women's Association	..	..	..	..	..	..	..	..	..	..		
Fields—Korea												
New Hebrides	..	..	..	4	..	..	..	..	..	..		
India												
Aborigines & Chinese												
Carry forward	13	..	..	8	1	..	..	..	..	..	£499	£1,163

CONSPICUOUS OF THE MISSION WORK OF THE CHURCHES OF THE EASTERN SECTION
AMONG ALL NON-CHRISTIAN PEOPLE—Continued.

CHURCHES AND THEIR FIELDS.	European Agents.		Native Agents.			Number of Churches.	Native Teachers.		Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.	Christian.	Non-Christ.		Home Church.	Women's Missionary Associations.
Australia—Brought forward.....	13	..	..	8	1	..	..	..	..	£499	£1,163
Presbyterian Church of Queensland.....	..	..	..	..	..	..	..	..	..	145	..
Field—New Hebrides.....	..	..	..	..	..	..	..	..	..	..	..
Women's Association.....	..	..	..	..	..	..	..	..	..	..	274
Field—Kanakas & Aborigines.....	..	..	..	..	..	..	..	..	..	..	..
Presbyterian Church of Tasmania.....	1	..	..	..	..	..	..	..	..	..	..
Presbyterian Church of New Zealand.....	..	..	..	..	..	..	..	..	..	..	..
Field—New Hebrides.....	2	..	..	..	..	..	..	..	..	..	..
Presbyterian Church of Otago and Southland.....	..	..	..	..	..	..	..	..	..	..	..
Field—New Hebrides.....	3	..	..	..	..	..	..	..	..	..	..
Women's Association.....	..	..	..	..	..	..	..	..	..	..	£133
Fields—New Hebrides.....	..	..	..	..	..	..	..	..	..	..	..
Chinese.....	..	..	..	..	..	..	..	..	..	..	..
India.....	..	..	..	..	..	..	..	..	..	..	..
Total	19	..	..	8	1	..	..	..	..	£644	£1,570

¹The total contributions of these Societies would be about £70,000.

²The figures from the Continental Missions are very defective, but will be printed correctly in the volume of Proceedings.

³Returns incomplete. Contributions by the Native Church, £554.

⁴This does not include Contributions on the field, £3,177 18s. 1d.; sums in "suspense," £248 12s. 1d.; interest on various accounts, £123 15s. 8d.—total, £3,555 2s. 10d.

⁵This does not include, Government grant for educational work, £16,048 14s. 3d.; fees paid by pupils, £20,306 10s. 10d.; contributions made on the field, £7,611 14s. 7d.

⁶The figures for this Association are included in those of the General Committee, but the Contributions are additional.

⁷This does not include Contributions for Mission Children, £1,811 2s. 9d., nor fees paid by school pupils, £17,384; but does include £15,000 as Special Jubilee Offering.

⁸Includes the staff, work and contributions, of the Reformed Presbyterian Church of Ireland.

SUMMARY FOR THE CHURCHES OF THE EASTERN SECTION.

CHURCHES AND THEIR FIELDS.	European Agents.			Native Agents.			No. of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical: Male and Fe- male.	All others: Teachers, Vis- itors, etc.	Ordained Ministers.	Preachers or Licentiates.	Evangelists, Catechists, and all others.		Christian.	Non-Christ- ian.			Home Church.	Women's Missionary Associations.
A—European Continent.	154	2	43	42	172	152	68	..	..	182	11,433	£78,880	..
B—Great Britain—													
England	20	13	30	22	126	54	71	..	..	74	504	17,860	£6,775
Ireland	37	4	21	5	3	393	17	56	206	45	8,670	21,633	4,500
Scotland	170	39	294	42	20	1,404	219	1,701	841	1,246	75,834	142,777	38,478
Wales	20	..	6	8	48	115	404	..	..	..	5,949	9,407	..
C—Asia—													
China	..	..	..	..	3	..	..	..	..	..	..	..	..
D—Africa—													
..	..	..	..	..	..	..	..	..	..	..	..	..	..
E—Australia—	19	..	..	8	1	..	46	..	..	..	..	644	1,570
Total reported....	420	58	394	127	373	2,118	825	1,757	1,047	1,547	102,390	£271,201	£51,323

MISSION WORK AND CONTRIBUTIONS OF THE CHURCHES OF THE WESTERN SECTION.

CHURCHES AND THEIR FIELDS.	American Agents.			Native Agents.			Number of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.		Christian.	Non-Christ.			Home Church.	Women's Missionary Associations.
<i>Presbyterian Church in Canada.</i>													
<i>Fields—</i>													
New Hebrides.....	3	...	...	...	...	...	450	41	...	47	...	£30,012	£11,579
Demerara }	5	...	4	4	...	63	704	...	...	59	4,576	...	...
Trinidad }	2	1	...	...	...	...	...	...	...	...	...	...	...
Korea	6	...	10	...	...	...	231	23	...	9	352	...	...
Indians in the N. W. ...	2	...	...	1	42	129	2,250	...	...	5	135	...	...
Formosa	9	5	...	...	7	7	70	...	...	...	...	...	...
China	9	6	8	...	...	...	265	59	25	25	1,460	...	...
India	9	...	12	...	...	...	14	...	...	...	23	...	...
Chinese in Brit. Col. ...	1	...	2	...	...	2	...	...	...	...	82	...	...
Indians in Brit. Col. ...	...	...	5	...	...	...	...	...	...	...	...	...	...
Chinese in Que. & Ont. ...	1	...	...	...	...	...	...	...	...	...	...	...	...
Total reported.....	38	12	41	5	49	201	3,984	123	25	145	6,628	£30,012	£11,579

MISSION WORK AND CONTRIBUTIONS OF THE CHURCHES OF THE WESTERN SECTION.

CHURCHES AND THEIR FIELDS.	American Agents.				Native Agents.			Number of Churches.	Native Teachers.		Communicants.	Day Schools and Colleges.	Pupils.	Contributions.	
	Ordnained Ministers.	Medical.	All others.	Ordnained Ministers.	Licentiates.	All others.			Christian.	Non-Christ.				Home Church.	Women's Missionary Associations.
<i>Presbyterian Church in the United States of America.</i>															
<i>Fields—</i>															
Africa	12	5	18	14	10	27	1,971	23	...	...	1,971	24	606	£121,796	£63,137
China	61	26	101	38	124	417	9,737	86	...	...	9,737	223	3,912		
Philippine Islands.....	2	...	2	...	...	...	...	...	...	...	...	...	...		
Chinese & Japanese in the United States ...	1	...	3	1	...	...	125	2	...	...	125	3	94		
Guatemala	2	...	2	...	3	1	78	2	...	...	78	1	36		
India	42	9	85	31	105	303	3,396	36	...	...	3,396	110	6,574		
Japan	17	2	41	40	61	193	4,806	34	...	...	4,806	15	1,031		
Korea	11	8	24	...	12	17	2,079	24	...	...	2,079	26	309		
Mexico.....	10	...	13	18	18	59	3,097	43	...	...	3,097	26	798		
Persia	13	8	27	36	37	183	3,053	24	...	...	3,053	98	2,501		
Siam	21	7	35	9	6	35	2,487	23	...	...	2,487	23	782		
South America	23	...	32	12	7	48	2,760	42	...	...	2,760	45	1,130		
Syria.....	13	2	23	5	37	124	2,386	29	...	...	2,386	92	3,743		
Total reported.....	228	67	406	204	420	1,407	35,995	368	...	...	35,995	686	21,516	£121,796	£63,137

MISSION WORK AND CONTRIBUTIONS OF THE CHURCHES OF THE WESTERN SECTION—Continued.

CHURCHES AND THEIR FIELDS.	American Agents.		Native Agents.			Number of Churches.	Native Teachers.		Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.	Christian.	Non-Christian.		Home Church.	Women's Associations.
<i>Presbyterian Church in the United States.</i>											
Fields—Africa	8	...	4	...	...	2	1	...	...	£30,535	
N. Brazil	6	...	8	1	...	3	14	...	2		
S. Brazil	5	...	8	...	...	3	8	...	3		
China	22	6	37	3	...	4	...	...	2		
Japan	10	...	17	3	20	7	...	...	5		
Korea	6	1	7	...	...	6	3	10	3		
Mexico	2	...	7	4	2	...	10	...	4		
Total reported	59	7	88	11	23	25	36	25	429	£30,535	
<i>Cumberland Presbyterian Church.</i>											
Fields—Japan	6	...	15	6	6	5	14	...	50	£2,320	£1,400
Mexico	2	...	3	1	...	6	2	5	90	...	...
Indian Ter	1	...	25	1	...	10	26	4	...	...	...
China	2	2	2	1	...	...	...	2	...	...	...
Total reported	11	2	45	9	6	21	42	11	140	£2,320	£1,400

MISSION WORK AND CONTRIBUTIONS OF THE CHURCHES OF THE WESTERN SECTION.

CHURCHES AND THEIR FIELDS.	American Agents.			Native Agents.			Number of Churches.	Native Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.		Christian.	Non Christian.			Home Church.	Women's Missionary Associations.
<i>United Presbyterian Church</i>													
Fields—India	20	3	43	9	10	164	25	...	...	113	6,319	£35,379	
Egypt	20	3	30	30	17	369	46	...	...	182	11,872		
Total reported.....	40	6	73	39	27	533	71	...	...	295	18,191	£35,379	
<i>Reformed Church in America.</i>													
Fields—China.....	6	...	13	12	...	31	42	...	...	19	303	£51,095	£6,803
India.....	11	...	16	12	...	323	24	...	...	156	4,621		
N. Japan.....	5	1	13	6	...	31	2	...	...	37	1,650		
S. Japan.....	4	...	8	3	...	19	4	...	...	22	274		
Arabia.....	4	2	3	...	...	11	4	...	...	...	...		
Total reported.....	30	3	53	33	...	415	76	...	...	234	6,848	£51,095	£6,803
<i>Reformed Church in the U. S.</i>													
Field—Japan	6	...	1	8	25	5	9	9	1	2	189	£30,118	
<i>Reformed Pres. Church</i>													
(G. S.) North America.													
Field—India.....	1	...	43	9	3	...	...	7	...	3	673	£1,240	£100
<i>Ref. Pres. Church (Synod)</i>													
Fields—China	2	...	...	...	...	1	...	...	...	...	...	£5,000	
Syria.....	3	1	4	...	4	3	3	13	...	9	482		
Cyprus.....	1	1	...	...	1	3	...	1	...	...	...		
Asia Minor.....	1	1	2	...	...	2	...	6	...	3	163		
Total reported.....	7	3	6	...	5	9	3	20	...	20	645	£5,000	

SUMMARY OF MISSION STATISTICS OF CHURCHES OF THE WESTERN SECTION.

CHURCHES.	Foreign Agents.		Native Agents.			Number of Churches.	Teachers.		Day Schools and Colleges.	Pupils.	Contributions.	
	Ordained Ministers.	Medical.	All others.	Ordained Ministers.	Licentiates.	All others.	Christian.	Non-Christian.			Home Church.	Women's Associations.
Presbyterian Church in Canada.....	38	12	41	5	49	201	123	25	145	6,628	£30,012	£11,579
Presbyterian Church in the U. S. A.	228	67	406	204	420	1,407	...	...	686	21,516	121,796	63,137
Presbyterian Church in the U. S. ...	59	7	88	11	23	25	25	...	19	429	30,535	...
United Presbyterian Church, U. S. A.	40	6	73	39	27	533	...	...	295	18,191	35,379	...
Reformed Church in America.....	30	3	53	33	...	415	...	...	234	6,848	51,095	6,803
Reformed Church in the U. S.	6	...	1	8	25	5	9	1	2	188	30,118	...
Cumberland Presbyterian Church.....	11	2	45	9	6	21	11	...	6	140	2,314	1,400
Reformed Presbyterian Church in the U. S. A. Gen. Synod.	1	...	43	9	3	...	7	...	3	673	1,240	100
Reformed Presbyterian Church in North America Synod.....	7	3	6	...	5	9	20	...	12	645	5,000	...
Associate Reformed Synod of the South.....	...	...	...	...	...	...	...	...	...	...	...	...
Total reported	420	100	756	338	558	2,616	195	26	1,402	55,258	307,409	83,019
Add Eastern Section.....	320	58	394	129	373	2,318	1,757	1,047	1,547	102,390	271,201	60,323
For both Sections—												
Total reported, 1899....	740	158	1,150	467	931	4,934	1,952	1,073	2,959	158,648	578,610	143,342
Total reported, 1888....	512	...	572	346	280	3,669	...	...	1,748	91,217	£432,190	£93,328

No. 6.

Seventh General Council.

REPORT

OF

Committee on Church Work on the European Continent.

EASTERN SECTION.

Owing to the unexpected and lamented death of Dr. Blaikie, who had been appointed by the Glasgow Council Chairman of the Committee on Church Work on the European Continent, the Committee has asked me to prepare for it a report on this important subject. No responsibility, therefore, attaches to the memory of Dr. Blaikie for anything that may be said.

During the past triennial there have been on the European Continent some interesting movements. It may, however, be better to describe some of these in detail than to speak of each country separately, for in many of the countries the work of our Churches has been carried on under the usual social, political, and ecclesiastical conditions.

Looking first at *France*, we find there some singular movements among the priests of the Roman Catholic Church. This Church has always had a considerable annual leakage from its priesthood. Into that priesthood a way is often found by men whose conduct soon renders it impossible for them to remain, while sometimes there is change of sentiment or belief, when men of their own accord withdraw and devote themselves to secular life. No mention is ever made by the Church of this drift, and little attention is given to it by outsiders. Nevertheless the changes take place, and the withdrawing priests sink or swim as best they can. The recent wakening up of evangelical Protestantism in France, the new Home Mission activity in many districts, along with no little mental disquietudes and queryings within many a Papal curé, have led to a withdrawal from the Church of Rome of a larger number of priests than usual. Some have done so on intellectual grounds, as no longer able to accept her claims; others because not finding in her that peace and spiritual satisfaction for which they seek, while, because of the greater attention now given to the conduct of a priest, a larger number than usual of the disreputable characters have been forced to leave.

To provide some shelter for these "*Eradés*," as they are called, a Society was lately formed in Paris, by which they are received and cared for until inquiry has been made as to the history of each individual. By far the larger part of these priests are men who have been driven out of their Church—to whose name they have only added dishonor to

dishonor—a class with which the Society is unable to deal. Of the others, some are found to be defective educationally and require to engage in manual labor for their support, while only a very small number are men that can be employed by the society in religious work of any character. Happily, however, there are such, and to-day a number of men, University graduates and formerly priests of Rome, are engaged in Gospel work as colporteurs, evangelists, lecturers, and even as pastors in the Reformed, Lutheran, and Methodist Churches in France.

In this movement, all who are interested in the welfare of the Protestant Churches of France can only rejoice for it promises to furnish those Churches with a class of men such as they have not had for three hundred years, men who know the inner life of the Church of Rome as priests alone can know it, but who are now exposing to their countrymen her vices and her errors while earnestly proclaiming that Gospel which formerly they had disowned. As in all movements of a similar nature, there are some features attaching to the present one which are fitted to cause anxiety. Not a few of the "*Evadés*" refuse to be known as Protestants, they are simply Christians; while in the free-lance spirit some have organized an independent Society with a programme of their own, causing no little regret in many Reformed Church circles.*

A second feature to be noticed is, the very peculiar weapon with which Rome is assailing the evangelical Churches to-day. The last few years in the history of France have witnessed a rapid growth of unbelief and worldliness. One rarely finds a French publicist of any position who is a loyal adherent to the Roman Catholic Church, either in public or in private. That Church, consequently, feels that power is slipping out of her hands. She is not able to keep down this ever-spreading infidelity, which rejects her ministrations in life and even at death. Under these circumstances she seeks to revive an interest in herself by summoning the people to hatred of the non-Catholic portion of the community, accusing this of being traitorous to France, financially oppressive of the people, and the source of all manner of dishonor to the land. For some time past, a torrent of vile and bitter slander has been directed against the Protestant Churches. Tracts, volumes, newspapers animated by this spirit have flooded the country, so that our brethren have sometimes apprehended the occurrence of a second Bartholomew. Leading members of what is known as the Colonial Party have misrepresented the facts about Madagascar; while that tragedy which during the last five years has divided

*There are really two movements, totally distinct, yet apt to be confounded through the use of a common name. The one has its centre at Courbevoie (Seine) the other at Sèvres (Seine et Oise). The former was commenced in 1884, and is under a Committee of which M. le pasteur Picard, of Paris, is president, the other is under the care of M. le pasteur Bourrier, formerly a priest, and who about two years ago opened a *Home*, or temporary shelter for ex-priests. Each of these movements has its journal; that of Courbevoie has *Le Prêtre converti*; that of Sèvres has *Le Chrétien français*. The aim of these two societies is apparently similar, but yet very different. The former is distinctly Protestant and Evangelical, and seeks not merely to welcome priests leaving Rome, but to satisfy itself of their history, character, ability, but above all of their personal piety, with the view of educating them for the ministry of the Reformed Church and assisting them in the mean time. M. Bourrier's Society is called *The French Society of Evangelization for ex-Priests*, and claims to have recovered from under the countless *Credos* of the Christian Church, "The living bread that has come down from Heaven, that ideal of justice and of religion of which France has need." Of such a gospel France has indeed much need, but if that be all the gospel that these new preachers proclaim, one can hardly regard it as fitted to be "the power of God unto Salvation."

France into two nations had largely its support in this same effort to enkindle in the land the angry passions of one portion of the people against the other. The Dreyfus case, as that of "a traitor to France," has morally failed, but persistent effort is still being made to keep up the popular excitement. Trading this time on that popular enmity of the Jewish people which is found in certain countries of the Continent, special prominence is being given to the race, and the cry is raised of, *le Juif! le Juif!* So great, indeed, has been the peril, that at certain stages of the dispute some Protestants considered it more prudent not to identify themselves with the believers in the integrity of Captain Dreyfus, while those of the Protestant journals that did so, such as the able and courageous *L'Eglise Libre*, have paid for their courage by a large reduction in the lists of their subscribers.

A third point, and one of more immediate concern to the Reformed Church, is the movement known as the Conference of Lyons. The French Reformed Church is in a concordat relation with the national constitution, and being so, is in many matters under the Government, though only a limited number of its congregations are actually subsidized by the State. The doctrinal laxity that followed the Revolution of 1789 continued without a check, during the period from the re-establishment of Churches in France by the Emperor Napoleon in 1802, down to the holding of the Synod in 1872 under the Government of M. Thiers. By that time, the divergence of opinion between the Liberal and the Conservative sections had become very definite, especially on the doctrine of the Divinity of our Lord, leading the Synod despite the opposition of the Liberal section, to adopt the well known "Declaration of Faith." Such controversies were awakened however, by the action of the Synod that the Government has refused since then to appoint a Synodical meeting, and without its "appointment" such a meeting can not be held. Since 1872 therefore, no Synod has been held, the *Délégation Libérale*, or "Left," whose position closely resembles that of the British "Non-Subscribers" of last century, refusing to unite in such application unless the evangelicals, or "Right," would promise in advance not to raise the question of doctrinal belief but allow both schools to have equal rights within the Church. This the evangelicals, or "Right" have refused to do and so the two sections have never met and are not likely so to do. The former, therefore, has its "Conférence," while the latter has its "Synode Général officieux," in order to preserve the Synodical régime and to keep the Church ready, should the Government withdraw its subsidy and thus break the bond which connects them with itself and with the Liberals, to act as one man in maintaining an Evangelical Church with all its life and work.

Some time ago a desire was expressed for an arrangement by which the two sections might, for certain purposes, work together. A Conference was accordingly held at Lyons, attended by delegates from both parties, though not without misgivings on the part of the Evangelicals. At this meeting it was proposed that a united Committee should be formed for approaching the Government on matters of common interest. Though the proposal was regarded with great distrust by many, it was agreed to on the ground that what was sought was not so much a reconciliation of the two Churches, or of two ecclesiastical parties, as of two sections of the French Family, sections that had unhappily long been alienated from one another. Notwithstanding this argument, not a few,—not seeing how the racial idea should be stronger in ecclesiastical than in political matters, have always been uneasy lest the scheme veiled or could be used for, something not fully disclosed. The time has now come for the holding of a second Conference at Lyons, but

meantime, several matters have increased the dislike of the Right to the proposals. Previous to that first Conference, the Evangelical party had presented an unbroken front to the world. Now, three distinct rifts have appeared, splitting it up into three different sections: the "left-centre," consisting of those who would go the farthest in seeking to re-establish ecclesiastical relations with the Liberals; the "centre," which is evangelical to the backbone, but believes it dutiful to push this Family idea as far as possible (represented by Professor Doumergue and a little band of followers), and the "right," properly so called, consisting of the old evangelical party, believing in the Confession of Rochelle or at least in the "Declaration of Faith," the maintenance of the Synodical regime, and almost disposed to part with the State subsidy and accept of separation from the State rather than continue its present fettering connection with the Liberals. At the Synod held in Bordeaux, 6th-14th June last, it was agreed that the delegates to the Lyons Conference were not to consent to any proposals for holding Conferences at fixed periods, lest anything should be done to weaken the prestige of the present Synodical Assemblies as the one Church centre to which the people were to look for leadership and counsel. This was done almost with unanimity, the "left centre," which had expected to hold the balance of power between the other sections, being far less numerous than was expected. This result had not been looked for, and the Liberal journals are not able to restrain their wrath at the proposal to continue the Synodical organization, this meaning for them a "discipline" and at least a moderate evangelism, while for the orthodox it means a determination to abide by the faith for which they and their fathers have endured so much and so long.

The last point I would notice, is the effort made by the French Protestants to continue for the Gospel that hold of Madagascar which had been won for it by the London Missionary and other Protestant societies. So soon as that island was taken possession of by the French, the Jesuits, though expelled from France, rushed in to occupy the land, and, sustained by the anti-British, the anti-Protestant, and the anti-Christian parties, had endangered the work. But the French Church threw herself nobly into the combat. Her members rose to the occasion, and in saving Protestant Missions on that island saved themselves at home. Teachers and ministers went freely to take up the work, while the Church members contributed on a scale never before heard of in France. The responses to the appeals of the Paris Missionary Society * were far beyond the hopes of the Society itself and revealed what a wealth of resources the Church of Christ has at her disposal when she appeals to the Christian instincts and convictions of her members. The gradual development of educational and evangelistic work has been very satisfactory to the brethren on the field, while the Church at Home has been spiritually moved as never since those days of the past when men took joyfully the spoiling of their goods for the Gospel's sake, counting themselves honored of God when allowed, for His name's sake, to lay down their lives upon the scaffold.

On the whole, the condition of France presents features new, but full of hope for the future of her Reformed Church. This has

* This Society, which may now be regarded as dependent on the Reformed Church exclusively since the formation among the Lutherans of a society to raise money for their Lutheran brethren of the Norwegian Mission, proposes to raise for its necessary outlays this year the sum of £40,000—a very large amount, considering the numerical strength of its supporters.

awakened to some sense of its duties, and while this very condition imposes on it new works, and will involve it in new conflicts, yet out of these it is sure to come,—conqueror, in the strength of Him for whose sake it has already suffered many things.

When we turn to *Switzerland*, we look first at Geneva, the home of Calvin, and while mourning over the politico-ecclesiastical evils which oppress the Church in that city, and have led to so large an amount of spiritual decadence, are struck with the prominence of the Church question in the public mind. Since our last Council another effort has been made to remove the Church from its subjection to the popular vote. As, however, the proposal came this time largely from socialistic and infidel opposition to all religion, and disregarded all vested interests, it was finally rejected by the votes of many who might willingly have supported it had it come from a different source and been marked by Christian liberality. Lately, no little ferment has been caused by the action of a prominent minister of the National Church in withdrawing from its membership, on the ground that the laxity in discipline which allowed evangelicals and unitarians to be ministers in the same Church should not be continued. Having rallied a number of sympathizers around him, the minister in question has commenced an evangelistic work in Geneva whose future can hardly yet be forecast. Another interesting fact is, that at the late election for the Consistory the Evangelical party for the first time for a considerable period obtained a great victory, due, however, as some of its number sorrowfully admit, not to any increase of their own supporters but to the fact that on the day of the election—a Sabbath, of course—some very attractive exercises were taking place in the popular pleasure grounds and the crowds that hitherto supported the Liberals had gone to these rather than trouble themselves about the Church election.

The interesting point in all this is, the evidence it gives that a heaven of spiritual life is still working in this honored city, which under the Divine blessing may one day make its power felt on a scale and in forms at present unexpected.

The only other movement of which I would speak, is the very singular and interesting movement in *Austria*, and in connection with which so many thousands of Roman Catholics have left their hereditary Church and become connected with the Protestant, for the most part the Lutheran, Church. This movement arose in connection with certain political action in which the Roman Catholic Church or Clerical party was considered to have considered its own interests rather than those of the people when, in retaliation, many of these withdrew from the Church altogether. The movement has been mainly though not exclusively in that southern section of the country which has been hitherto almost unbrokenly Romanist. At first the clerical party made light of it and mentioned it only with scorn, but of late it is spoken of with anger and resentment. Such a movement promises to raise up a people hostile to Rome and desirous of learning why others are also hostile, and may be the means of leading not a few to a saving knowledge of the Gospel of the grace of God. Neither the political nor the ecclesiastical leaders are able to check its spread or to recall to the Church those who have already left it, and hence it is a cause of considerable anxiety to both.

According to the law of the Austrian Empire, our Reformed brethren are unable to deal with any of these people except at their own request, the members of a Church that is "recognized" by the State being forbidden to carry on any evangelistic or mission work among

the members of another "recognized" Church, and so, as our congregations are few in number in the localities in which the changes have been most numerous, the people naturally connect themselves with the Lutheran Church. The Government has gone to the extremity of its power in punishing Lutheran pastors who have in any way counselled or encouraged these people in their conduct and have sent out of the country ministers who had gone there in hope of rendering service to the inquirers; still the work goes on, till at present it is thought that some ten thousand people have connected themselves with the Lutheran Church. Taken in connection with certain movements among the educated classes, one is led to infer that beneath that apparently impassive and determined surface of the Church of Rome, there must be many currents of whose origin, history, and course we outsiders know but little, but which the Spirit of God can at any moment force to appear.

When looking out over the Continent, there is much then, to deepen our interest in the brethren who live in those lands and are maintaining a Scriptural work there amid many difficulties and discouragements. For these brethren we should have deep and intelligent sympathy, giving them all the help that it is in our power to give. They are alone in an enemy's land. They are on the high places of the field, in the very front of the battle, yet too often when they turn to us an inquiring look and appeal for interest, we pass them by as though their position and need were no concern of ours. The object of this Committee is to bring the facts connected with these brethren before these Councils, that we may be stimulated to hold out to them a brother's hand and give them a brother's help.

Respectfully submitted.

G. D. MATHEWS,
General Secretary.

REPORT

OF THE

Committee on Church Work on the European Continent.

WESTERN SECTION.

Your Committee on Church Work on the European Continent would report that it has regularly met in connection with every meeting of the Western Section. It has taken cognizance of the presence of distinguished European professors who visited the United States, as Rev. Prof. Abraham Kuyper, D. D., of Holland, to whom was presented an address of welcome. It has also recommended various representatives of Continental Churches to the liberality of the congregations, and in various ways endeavored to stimulate interest in European work. It would especially call the attention of this Council to the death of its former Chairman, Rev. W. C. Cattell, D. D., LL.D., through whose efforts a large part of the money was raised for the Bohemian Churches, and also to the death of Rev. John Hall, D. D., LL.D., one of its members, who was also deeply interested in religious work on the continent.

In making this report your Committee would remind the Council of the very great importance of Evangelical work on the continent of Europe. While there is vital piety to be found in many parts of the Reformed Churches there, yet on the other hand, every State Church has in it a considerable element of rationalism, and some are also oppressed by Romanism. Those of the ministers and laymen who are faithful to evangelical doctrine greatly need and very much appreciate our sympathy, aid, and prayers. We would remind the Alliance that no other organization has the opportunity or the responsibility in Europe that this Alliance has. No other family of Churches has such an opportunity. The Episcopalians, Methodists, Baptists, Congregationalists have not, because their Churches are not indigenous to the continent. The Lutheran Church has a wider field than they, but is mainly limited to two nations, Germany and Scandinavia, while the Reformed are spread through all nations on the continent. The Reformed Churches historically belong to our faith and order. If they are ever to be thoroughly revived, then humanly speaking, this Alliance is the only body that can bring it about. Our responsibility is therefore all the greater.

The field outlines itself thus :

1. Work among English-speaking residents and tourists.
2. Work among the Reformed Churches on the continent.

1. Work among English-speaking residents and tourists.—This subject divides itself into two parts:

(A.) Summer services intended for British and American tourists, and lasting about two months.

(B.) Churches open all the year.

(A.) *Summer services at tourist centres.*—Such services are very important, because they are the only religious influences on tourists among people speaking strange languages. The temptations of travellers are many—temptations to Sabbath breaking, to indifference, to selfishness, to self-indulgence and pleasure seeking. Over against these we should be careful to maintain religious services, lest our people by going abroad come back to import continental laxity into our Churches. Especially ought there to be such religious opportunities offered at health resorts and medicinal springs, where the sick and the dying are in great need of the consolations of religion in their own language. Our Churches owe it to their own members who go abroad that this religious work is provided for.

(B.) *Permanent English Churches open all the year.*—These Churches are important in large cities where there is a considerable English-speaking colony, or at tourist-centres which attract visitors in winter as well as in summer. Especially at educational centres, as Berlin and Paris, are such regular services greatly needed. Rationalism, worldliness, frivolity, sometimes immorality, often surround our young people studying abroad. They therefore need the tender sympathy and wise guidance of an evangelical pastor. If we wish to save our young people abroad, we must carefully attend to their religious needs.

Thus in both these lines of work, summer services and all-year services, we see great need for work. The Episcopal Church of England, although by birth a denomination alien to the continent, has far outdistanced us in this work. Their two societies have, we understand, about 400 places of English worship on the continent. Their example and success should prove a stimulus to us, although we feel that where ritualism prevails it is a poor antidote to rationalism and often the first step to Romanism. Their success, however, proves that the denomination that attends to this line of work will succeed, and be abundantly rewarded for it. If we do not attend to the wants of our English-speaking members who are abroad and who prefer a non-liturgical service, some other denomination, either Congregational or Methodist, will rise up and do this work. Theirs will be the reward and ours the loss.

2. *Work among the Reformed Churches on the Continent.*—This is in some respects a more difficult problem than the other, and yet in its ultimate results probably more important. These Continental Churches have a magnificent history behind them, but at present they are all suffering from the inroads of rationalism or the influence of Romanism. We owe it to them to aid them, for Europe was the birth-place of the Churches of this Alliance. At the Synod of Dort in 1618 the Dutch showed very special honor to Antistes Breitinger of Zurich, because Zurich was the mother-church of the Reformed Switzerland. Zurich, where Zwingli founded the Reformed Church and Calvin completed its organization, like Eve, the mother of all living, was the mother of all the Churches in this Alliance. The gospel of the Reformation which they gave to us in the British Isles and America, we need to return to them with new power and blessing. What those Churches

need is to be brought into contact with the aggressive, practical, personal activity of the Anglo-Saxon Churches. What we of the Anglo-Saxon Churches need, is to be brought into contact with their splendid history, to catch its inspiration. And so they and we will communicate an impulse to each other and both be mutually benefited.

And yet it is difficult to know in what manner best to aid them. Money many of them need and need greatly. Others need sympathy and contact with us, that their dormant energies may be roused to action. Several methods of aiding them have been tried.

1. The establishment of bursaries or scholarships in the theological schools. Although this has not always produced the expected results, yet it is an important agency in order that the continental students may be brought into contact with Western methods of thought and aggressive methods of work. We would suggest that as far as possible each theological seminary in this Alliance arrange to have at least one scholarship for a continental student.

2. The sending of evangelists to those Churches. But here comes the difficulty of language. Our best evangelists do not speak their languages. It would be better to help them to raise up their own evangelists. This is the easier now because those Churches are becoming more favorable to Churchly evangelism.

3. The planting of English Churches among them, that these might serve as object lessons of practical Anglo-Saxon Christian work. Although many of the pastors of English Churches on the continent have generally avoided influencing the native Churches lest they be considered as interfering with them, yet we believe that these English Churches could be made an important link to bind the continental Churches with the Anglo-Saxon Churches. And in many places where Rationalism or Romanism prevail, these English congregations could greatly strengthen the evangelical ministers and congregations.

Each of these methods and others yet to be discovered, will, we trust, help to solve this difficult problem; but we can not leave this part of our report without feeling the grave responsibility resting on our Alliance. As goes Europe so goes the world. We must help Europe to save herself if the world is ever to be saved. She gave us the Reformation of the sixteenth century; let us help her to a revival,—shall it be the new Reformation in the twentieth century? *

In concluding this report, we would offer the following practical suggestions to this Council.*

A.—SUGGESTIONS TO THE DENOMINATIONS IN THE ALLIANCE.

1. That the American Churches consider the opening of summer stations on the continent. Although they may feel themselves far away from Europe, yet they owe it to their own members to do this, as hundreds, perhaps thousands, of our people go abroad every summer. Here our Presbyterian brethren of the British Isles have set us a commendable example. They have opened about forty-one preaching stations on the continent (of which thirteen are open all the year), and they spend, it is said, about \$50,000 a year on continental work. But there still remains much land to be possessed. It is not fair that they should do all of this work. The American Churches are not

*It should be remembered that they are only suggestions, but we trust they will be carefully considered by the Council and the congregations referred to

doing their share. Their zeal should stimulate us of the Western Section to aid them, so that the growing success of their work may also come to us.

But how can the American Churches enter on this work? We would suggest the following plan. Let each of the Denominations of our Western Section select at least one place (and more if possible) for summer services. This could be done either under the Home Mission Board (for it is real home mission work to our own people who happen to be abroad) or under a Continental Committee, such as some of the denominations have. An appropriation of at least \$300 a year for each station (for that amount would cover expenses there and back together with boarding there) would be sufficient, especially as many of our ministers would welcome an opportunity to go abroad in the summer. Or, as is done in some of the Scotch summer stations, two ministers might be appointed, one for July and the other for August, when of course the payment would be somewhat correspondingly reduced. Of this expense, the collections at the services might pay a considerable part, but rarely do they pay the entire expenses. We would suggest the following plan to carry this out. Let each of the Churches having continental affinities take places connected with them in their history. Let the Dutch Reformed take the Hague and Heidelberg, the German Reformed take German-Switzerland, as Zurich, etc. (except Interlaken and Lucerne, where the Scotch are already holding services). And the Presbyterian denominations which have no direct historical connection with the continent would find it an inspiration to come into contact with the French (many of their members have Huguenot blood in their veins). Let those denominations that have students abroad take the student centres. By beginning thus with summer services our denominations would find that some of these Churches would gradually grow into permanent congregations with services all the year, and finally into self-supporting congregations, as has occurred there with the Anglicans. We trust that this Council will suggest the importance of this continental work to the General Assemblies and General Synods and, if they deem it wise, call their attention to this brief outline here suggested. In closing this first suggestion, we would remind the Council that next year there will be an especially large exodus to Europe to visit the Paris Exposition and to attend the Christian Endeavor Convention. It is therefore all the more important that more English services should be established for next year.

2. That the Council take steps to hold Sub-Councils or Conferences on the continent at such times as will not interfere with the regular meetings of the Alliance. Thus a meeting could be held in connection with the Paris Exposition. The Evangelical Alliance usually holds such a conference at each World's Exposition, why should not this Presbyterian and Reformed Alliance? At other centres, as Geneva, Brussels, Amsterdam, such conferences could be held which would strengthen the Evangelicals in these Churches. Such conferences should be brief, lasting only about two or three days; part of the time could be devoted to the English work on the continent and part to the condition and work of the Reformed Churches on the continent. At the latter French and German should be used to some extent, so that the continental Churches might all the more feel that these were their own conferences. Such conferences need not involve much expense. The Church of the locality where the session is held should provide the room for the sessions. Cheap boarding places could be found for the

delegates, and only the expenses of the leading speakers would need to be paid. These conferences would not necessarily be large, but they could be made very efficient. They could also be held in localities where the Church is weak and thus greatly strengthen the work. The arrangements for such conferences should be left to the Eastern Section, together with the General Secretary of the Alliance, as they are so near the continent; but the Western Section should bear its part of the slight expense and be represented in the conference by some speakers.

3. That this Alliance expresses its great interest in, and approval of, the conferences of Christian university and theological students annually held on the continent. The universities are the "strategic points" to gain the world for Christ. We believe that here we can most easily gain an influence on the Reformed Churches to strengthen them against rationalism, and at the same impress on the young men the importance of the methods of aggressive work most fully developed by the Anglo-Saxon Churches. We would suggest that our Secretary come into touch with them either by personal visits to their conferences or by correspondence. Most of these conferences are as yet weak and small, and greatly need and appreciate such encouragement. Besides by thus coming into contact with the future ministers of these Churches, this Alliance would raise up many more friends to support it when they afterwards became pastors.

4. That this Alliance at some time arrange to publish a small cheap popular guidebook to the religious history of Europe (including the British Isles) to be used alongside of Badeker and other guidebooks. This book should give briefly, but fully, the religious history in connection with each of the sacred places of Reformed and Presbyterian Church history, much of which is either crowded out or intentionally suppressed by Badeker and the other guidebooks. The interesting historical sites of our history would thus be made an education and also an inspiration to our people who visit Europe. Becoming thus acquainted with our Church history, they would be inspired with greater love for their own denominations.

SUGGESTIONS TO THE ENGLISH CHURCHES ON THE CONTINENT.

1. That next year, being Christian Endeavor year abroad, they make special efforts, after the Christian Endeavor Convention at London, to welcome the Christian Endeavor travellers by giving an opportunity for holding regular conferences of Christian Endeavorers either before or after their Church services. These Christian Endeavor reunions would be very important for Christian Endeavor tourists in strengthening them against continental temptations and bringing blessings to them in their travels. Such reunions would attract larger audiences to the English services, and would prove, we believe, a blessing to them. And they would also serve as an object lesson to the native churches on the continent in practical spiritual work, especially if the native pastors were invited to these services.

2. That the Scotch Churches, especially during the tourist season, make their services especially attractive to the American tourists by the use of easy, familiar tunes, and by choosing American tunes for half of their hymns. The tunes of the two nations differ, and yet there is nothing so touching to a stranger far from home as a long loved

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tune or hymn. The American Churches who hold summer services would do well to use half of the tunes familiar to the British and Scotch. We believe that this method would gather larger audiences and would weld the British and Americans more closely together in their worship. At some future time the Alliance might profitably consider the publication of a small, cheap, but carefully prepared Book of Praise.

In concluding this report we trust the Council will pardon its length, because it embodies in some instances an entire plan of operation. We would, in closing, especially remind the Alliance that the Continental Work is the one great field of operation not yet occupied. In the other departments of the Alliance, as Foreign Missions and Sunday Schools, the field is largely covered by the individual denominations. But on the continent of Europe it is not so. That is the great "open door" of the Alliance. It is the great unoccupied field. All the more should the Alliance attempt through its constituent Churches to enlarge the continental field, especially as the building up of the English Churches and the reviving of native Reformed Churches would produce such far-reaching results for the salvation of Europe and for the salvation of the whole world.

JAMES J. GOOD,
Chairman.

No. 7.

Seventh General Council.

REPORT

OF

Committee on Sabbath Schools.

EASTERN SECTION.

Your Committee were appointed without precise instructions; indeed, it may be said that they were left to report on Sabbath-school work generally, in such terms as they themselves might think most desirable or expedient, as most likely to be fairly useful. Having this in view they have endeavored to obtemper the remit made to them.

At the outset, it may be pointed out that for the Alliance, a periodical Report on Sabbath Schools presented once in three or four or five years can never be very different from the Report immediately preceding, and that its importance or practical usefulness may therefore be questioned. It is different with such Reports presented annually or even more frequently to Church Courts. In these it may be proper to "take stock" very often, if mistakes and abuses are to be corrected, and suggestions for improvement, or improvements themselves, are to be carried out in practice. But for the Alliance, there may be variations in statistics certainly (at best difficult to obtain over a large area and not altogether reliable when procured); but in other respects one Report can not be expected to differ much from its predecessor, nor can much interest be imported, arising from freshness in detail, or from accounts of novel applications of methods and plans. While it may be possible for a competent author to write a fresh or interesting *essay* on Sabbath schools and Sabbath school teaching, methods, progress, and results for each meeting of Council, from the matters for a Report which should deal with facts and figures merely, together perhaps with suggestions communicated for consideration, it is exceedingly unlikely that much interest can be excited.

Your Committee, however, desirous to produce such a report as in their opinion was expected, issued with this view in July, 1898, a circular, signed by the Convener, from which the following are extracts:

"As Convener of a Committee appointed to report on Sabbath Schools, in connection with Churches embraced in the Eastern Section of the Alliance, to the Council to be held in Washington, U. S. A., in September, 1899, I now trouble you, as Convener of the Sabbath School Committee connected with your Church. You will find the reports on Sabbath Schools presented to the Glasgow Council at pages 135 to 154 of the Appendix to the volume. I may point out that the Eastern and

Western Reports somewhat overlap each other. The Report of Proceedings when the Reports were presented will be found at page 326.

"Will you be so good as to read over the Reports carefully, and will you favor me with information which you would desire to be introduced in the new Report? In short, would you kindly revise the former information, making it applicable, in a few sentences, to the new existing circumstances, and adding any further suggestions which occur to you. It is proposed, as far as possible, to compile the new Report from the Sectional Reports thus obtained. Indeed, I should wish very much to prepare the General Report by using, in brief, the words of the respective conveners, preceded perhaps by a few introductory remarks, and followed by a recapitulation of results. We may be expected to receive remarks and suggestions from many Churches which have not hitherto reported.

"Without pretending to exhaust the points on which information would be interesting, the following may be indicated as suggestions, merely, of what might be specially desired:—

- "(1) The methods employed to retain older scholars in connection with the school or with the Church, and how far these are successful.
- "(2) Schemes for the 'higher instruction of youth,' their subjects and modes of working, and how far successful.
- "(3) Contributions for 'missions' and 'Christian Endeavor societies,' 'Guilds' and the like; their results on the life and growth of the Church.
- "(4) Lessons, systems employed, use of shorter and other catechisms.
- "(5) Methods employed for training teachers, and results."

An abstract in brief of each of the answers is contained in the Appendix. On a review of the whole, and dealing with the queries specially set forth in the circular, it may be reported as follows:

1. Methods to retain older scholars in connection with school and with the Church.

Those generally employed seem to be—
Bible classes for more advanced pupils.

Classes for catechumens which older scholars are encouraged to join on leaving school. In Italy and France a two-year course of instruction is imparted before catechumens join the Church.

Guilds, including literary, musical, temperance, and other societies.

The above are reported as having proved successful in their different operations and spheres of work.

2. Schemes for Higher Instruction of Youth.

These have already been partly described under the preceding head. In this connection, however, special recognition is due to the methods of the Free Church under their scheme for the Welfare of Youth. And the Presbyterian Church of Victoria has a particularly good scheme for Higher Instruction. Good results have been stimulated by annual examinations, which have been organized by the Church of Scotland and the Free Church. These examinations help to keep the different schools in touch, and arouse a healthy spirit of competition among the scholars. It may be mentioned here that seven candidates from the Presbytery of Ceylon entered for last Church of Scotland examination, and six of these gained certificates.

3. Contributions for missions are reported as generally made, either without special organization or through Christian Endeavor societies. Guilds and their benefits have already been referred to. They are rapidly increasing in number and importance.

4. Systems of lessons.

The International is largely used, and in widely different countries, Italy, Syria, Tasmania, Ceylon, and Ireland. The Church of Scotland Scheme is used pretty generally, though not exclusively, within its bounds, and also in some other Churches. The Glasgow Sabbath School Teachers' Union Lessons and Notes are also much used. As a rule each Church adapts a scheme to suit its own requirements. A National Scheme of Instruction for Scotland is in course of preparation, but there are difficulties in the way of its being generally adopted, at all events at present, as the Church of Scotland a few years ago inaugurated a comprehensive system for her own schools, at expenditure of both trouble and money, which is proving entirely satisfactory. The Shorter Catechism is generally used in Great Britain, and questions from it are included in the subjects for the examinations already referred to.

5. Methods, etc., due for training teachers.

Many of the teachers having passed as scholars through the Sabbath schools are well acquainted with the lessons they have to teach; but teachers' classes, teachers' unions, lectures to teachers are employed in connection with nearly every Church which has reported. Several Churches also publish magazines, containing articles on teaching by the best authorities, though the circulation of these seems not so large as might be expected. The Church of Scotland, through its Committee on Life and Work, has published a large number of useful treatises, all of which, though primarily intended for the Guilds, are well suited for instruction of teachers and for the use of senior scholars.

With regard to Statistics, the Committee content themselves with the following exhibit taken from the Report of the General Committee on the Statistics of the Churches of the Alliance:

There were reported for the countries and Churches in the Eastern Section—

	<i>Teachers.</i>	<i>Pupils.</i>
In 1896.....	121,708	1,465,514
And in 1899.....	121,193	1,587,603

Your Committee refer, in conclusion, to the Appendices which follow; in which will be found in detail, more or less complete, the information they have endeavoured to epitomize in the foregoing Report.

In name and by appointment of the Committee.

EDINBURGH, 22d August, 1899.

ALEX. T. NIVEN,
Convener.

APPENDICES.

1.—PRESBYTERIAN CHURCH OF ENGLAND.

I have not by me the proceedings of the Glasgow Council but I shall try to give a brief answer to your questions.

First. The only new method I am aware of to retain older scholars in connection with the school is the establishing of evening classes by which a hold is maintained of boys and young men and young women after they think themselves too old for the ordinary Sunday school class. I enclose you syllabus of those we had in connection with our own large mission school, and I believe similar efforts have been made elsewhere.

Second. We prescribe four subjects under the head of Higher Instructions; one from the Old Testament, one from the New, one from the Shorter Catechism, the fourth being a subject of general interest—say a portion of Church History or some doctrinal or ethical subject. The one for this year is "*Church Ministry and Sacraments*" (Guild text book). As to success, we have the usual fluctuations. I presume we all find it easier to awaken interest in such a scheme than to maintain it, because whereas at first you have all ages to draw upon, after the seniors have passed all the examinations they care to take, our area becomes restricted more and more to the juniors.

Third. The number of Christian Endeavor societies is steadily on the increase. The average membership is 42; 24 of the 42 are engaged in some branch of work connected with the Church; 13 are teachers of the Church; on an average 3 from each society have joined the Church during the year. While in a few instances the societies have not succeeded, the great majority of reports bear witness to their helpful influence and close alliance with the Church.

Fourth. The great majority of the schools use the International Lessons; but there is a growing desire on the part of many of our best teachers for more system and gradation in the lessons.

The Shorter Catechism is encouraged amongst our young people by prescribing a portion of it for Higher Instruction Examination, and also by offering prizes to the younger children for its correct repetition.

Fifth. The subject of training teachers has been very often before the Committee, but so much difficulty has been felt in securing the attendance of teachers on training classes that no general plan has been adopted. Good results have been obtained where ministers have instituted classes of their own.

LONDON.

J. M. GIBSON.

2.—SYNOD OF CHURCH OF SCOTLAND IN ENGLAND.

All the 14 Churches of the Synod have Sabbath schools.

Along with the usual Bible lessons the Shorter Catechism is taught, and prizes are awarded annually for proficiency in both.

Effort is made to retain the older scholars in connection with the Church by means especially of Bible classes and Guilds, which have proved fairly successful.

Schools, 14; teachers and superintendents, 174; scholars, 1,650.

3.—PRESBYTERIAN CHURCH IN IRELAND.

The lessons used are the International; the Shorter Catechism also.

Contributions for missions given in nearly all the schools. Interest in mission work is spreading and deepening.

Efforts are made in various places to train and help teachers by means of teachers' unions, teachers' classes, and lectures to teachers; but no uniform method suggested by the Committee has yet been in use.

The work of retaining older scholars is generally accomplished by means of Bible classes and Guilds.

4.—CHURCH OF SCOTLAND COMMITTEE ON SUNDAY SCHOOLS.

The following is a brief outline of the Report presented to the General Assembly of 1899:

Number of Sabbath schools, 2,200.	
Number of scholars in junior classes.....	227,452
Number of scholars in senior classes.....	53,361
Total number of scholars.....	280,813
Number of teachers in Sabbath schools.....	21,174
Number of teachers of senior classes.....	1,383
Total number of teachers.....	22,557

The number of children attending Children's Church is not asked for by the Committee, but it must be considerable, as many Churches have Children's Churches in place of Sabbath schools.

Contributions for missionary purposes by scholars in Sabbath schools and senior Bible classes, £7,000 17s. 6d.

A four-years' scheme of Sabbath school lessons was introduced throughout the schools in the Church in 1889, and has been carried on with conspicuous success. It consists of 40 lessons in the Old Testament, two courses of 40 each in the life of our Lord, and the fourth course on the Acts and Epistles. The teachers have for use at home all the courses bound in one volume, called the "*Scottish Sabbath School Teachers' Book*;" or the same in four parts separately. There are three separate volumes, or three grades, suited to the capacities of children of different ages.

The Shorter Catechism is in general use throughout the Sabbath schools.

The Committee published a Sabbath School Teachers' Guide which is intended as a help to teachers. It may be studied in private or it may form, as it does in many parishes, a text book for normal classes for the training of Sabbath school teachers.

A series of Scripture questions is given in the Children's magazine, "*Morning Rays*." The answers to those questions are reported upon in the following month.

The first Sabbath of November is observed along with other Churches as the Children's Day. The services being especially adapted to young people.

The Life and Work Committee deal with the numerous Guilds composed of young men and young women. Their statistics, etc., are entirely separate from those of the Sabbath School Committee.

The Church is deeply interested in its Sabbath schools, one of whose chief ends of existence must be to bring the young into life-long association with the Church.

JNO. SMITH.

5.—FREE CHURCH OF SCOTLAND.

1. *Introductory*.—With a view to unity and increased efficiency, the whole work of the Free Church of Scotland in behalf of her young people, with the exception of that belonging to her Educational Scheme, is now placed under the care of a single committee. This committee, known as that Anent the Youth of the Church, consists of about 100 members, ministers, and elders. It meets once a month, and embraces all the departments of work formerly under the care of several distinct organizations. The following is a brief digest of the report presented to the General Assembly of 1899:

2. *Sabbath School Work*.—Number of Sabbath schools 1,845, scholars in infant departments and ordinary classes 155,094, scholars in senior classes 64,663; total of scholars 219,757. Number of teachers in Sabbath schools 16,448, teachers of senior classes 1,717; total of teachers 18,165. Number of children attending Children's Churches (chiefly in the Mission districts) 13,767.

Contributions for missionary purposes by scholars in Sabbath school and Bible classes, £6,691 5s. 6½d.

Lectures on Sabbath-school work are delivered to the fourth year students in the three theological colleges in Edinburgh, Glasgow, and Aberdeen, usually by the teachers of the normal colleges.

A new Scheme of Sabbath School Lessons has been prepared in conjunction with the Glasgow Sabbath School Union and representatives of other Evangelical Churches. This has been prepared with a view to the institution of a National Scheme. It gives a systematic course of lessons, suited to the capacities of children of different ages. Under this Scheme the narrative portions of the Old and New Testaments will be overtaken in five years, while separate sets of lessons will be provided for infant departments and for junior Bible classes. The Shorter Catechism is in common use in the schools. Arrangements are also being made for the instruction of Sabbath school teachers in the practical art of teaching by the institution of normal classes and correspondence classes. A series of Bible questions is given in the "*Children's Record*" from month to month, based upon the Daily Bible Readings used by the Church. The answers to these questions are

reported upon in the following month; prizes being awarded twice a year for the best papers.

Evangelical work is carried on among the young, particularly in the mining districts of the west of Scotland, by the help of a special agent. The first Sabbath of November is observed by the Free Church as the "Children's Day," the services being addressed specially to the young people.

3. *Schemes for the Higher Instruction of Youth.*—Under her Welfare of Youth Scheme the Free Church provides means for continuing the religious instruction of her young people when they have passed the Sabbath school age. Schemes of study are prepared for the whole Church with a view to their use in Ministers' Bible classes and other advanced classes, or privately. The subjects of study are as follows: (1) *Biblical*, comprising in successive years such themes as the Making of Israel, the lives of Abraham, Moses, David, Solomon, Elijah and Elisha, etc., the Life of Christ, the Miracles, the Parables, the Lives of Peter, John, Paul, etc. (2) *Doctrinal*, comprising different sections of the Shorter Catechism, a course of instruction in Christian Doctrine, etc. (3) *Historical*, including the History of the Scottish Church, the History of the Reformation, etc. (4) *Advanced Studies*, embracing such subjects as the Exile and the Restoration, the Historical Connection between the Old Testament and the New, etc. (5) *Essays*, quarterly and yearly, on such subjects as Abraham, Moses, Elijah, John Knox, the Covenanters, Luther, Chalmers, Pascal, the Maccabees, etc.

Subjects 1, 2, 3, and 4 are studied with the help of suitable text books specially prepared for the purpose. Examinations in these subjects are held at suitable centres over the whole Church in the month of March each year. For subjects 1, 2, and 3 three sets of Examination Questions are prepared, namely, Junior, for candidates from 12 to 16 years of age; Middle, for candidates from 16 to 20 years of age; and Senior, for candidates from 20 to 25 years of age. The papers are carefully valued by a large body of Examiners, and the results are declared at the meeting of the General Assembly. Prizes in money, medals, and books are given to candidates who stand highest in the Examination Lists. First-class Honor Certificates are given to all who obtain 75 per cent. of the full value; Second-class Honor Certificates are given to those who obtain 50 per cent; and Pass Certificates to those who obtain 35 per cent. For the Western Highlands and Islands a special syllabus is prepared, embracing only the text of Scripture and that of the Shorter Catechism, and examinations of a simpler kind are held, prizes and certificates being given as above. This Scheme has been in operation for over twenty years and has met with a remarkable measure of success. The number of candidates taking the annual examinations has run from about 4,000 to 6,000 during the last three years.

4. *Guild Work.*—With a further view to the good of our young people after they have left the Bible classes, an organization called "The Free Church of Scotland Guild" was originated in 1885. It is intended to promote the social, intellectual, and religious well-being of youth. Each Congregational Guild is under the supervision of the Kirk Session. The methods of working adopted under it vary in different congregations. In some cases it forms a separate society; in others it is a union of different agencies. It is meant to associate young people in Christian friendship, nurture, and service, and to be a meeting point for those interested in the work of fellowship meetings, literary societies, etc. The report for the present year shows that the number of Congregational Guilds and affiliated societies is 556, and the number

of young people connected with these is between 30,000 and 40,000. The societies of Christian Endeavor number 159, with a membership of 6,400. A Scheme of Daily Bible Readings is prepared with a view to promoting the private study of God's Word and the practice of family worship. The circulation of these Readings amounts this year to 42,539. A magazine entitled "*Youth*" is published in the interest of our young people. Through the agency of this magazine a series of examinations and competitions is carried on from month to month on various subjects—religious, literary, artistic, etc. Lectures, illustrated by lantern slides, are delivered during the winter months on Foreign Mission Work and other subjects, etc. Once a year a particular Sabbath is set apart as the Young People's Free Church Day, on which those attending Bible Classes, as well as the children in the Sabbath schools, are specially addressed on the subject of their Church, its history, its work, etc.

A general meeting of the Guild, embracing delegates from the various Congregational Guilds, is held once a year in one of our large cities or in one of the more central of our provincial towns. This year the annual gathering is to take the form of a Church Congress extending over three days, to be held in Edinburgh in the beginning of November.

5. *The Training of Sunday-School Teachers.*—The Committee on "The Youth of the Church" have had under their consideration the important question of providing practical training for our Sabbath-school teachers. It seems scarcely reasonable that while our day-school teachers have the advantage of a special professional education our Sabbath-school teachers should be expected to teach the same children without any training whatever. A Sabbath-school teacher may have the best equipment for his work that piety and fervor can furnish, and yet he may fail in communicating the instruction in the Bible lesson to his scholars. The end in view in Sabbath-school teaching is spiritual, but efficiency in teaching is the means to that end.

The Committee have come to the following finding: "The Convener reported, on behalf of the Business Sub-Committee, that a statement having been submitted by Mr. George Henderson on the remit on the Training of Sabbath-School Teachers, the Business Sub-Committee having in view the advisability of having classes formed for this purpose in the great towns, recommend the Committee to communicate with Presbyteries on the subject and to remit to the Business Sub-Committee to prepare a circular. This was agreed to. The question of the training of teachers through correspondence classes was reserved for subsequent consideration."

6.—UNITED PRESBYTERIAN CHURCH.

The number of our Sabbath schools is 855, with 11,883 teachers and 106,200 scholars on the roll. The number of Bible classes is 816, with 35,936 students on the roll. In our scheme of Bible-class instruction we prescribe three subjects yearly—one an Old Testament subject, the second from the New Testament, and the third a section of Church History or of Christian apologetic or practical theology. The great majority of our candidates prefer the Bible subjects for examination.

The multiplication of separate class rooms in recent years has enabled us to retain a large number of senior boys and girls in connection with our Sabbath schools. The question of retaining the older scholars is largely one of separate and sufficient accommodation.

We find that a very large proportion of the contributions of our

schools and Bible classes goes to missionary and benevolent agencies and institutions outside the Church. Quite a half does so. Probably three-fourths is nearer the mark. Last year there came into the Church funds over £3,357.

"Christian Endeavor" is but a new movement comparatively on this side of the Atlantic, but our Church has given a warm welcome to the Young People's societies, and placed them among the recognized institutions of the Church.

7.—REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

As this Church is small there is no special committee on Sabbath schools. The Home Mission Committee is regarded as having the department in charge.

The principal methods used to retain older scholars are advanced Bible classes, Young People's associations, and Bands of Hope.

Sabbath schools, 8; teachers, 77; scholars, 810.

8.—THE SABBATH SCHOOLS OF THE WELSH CALVINISTIC METHODISTS.

In the Report presented to the Glasgow Council three years ago a full account of the above schools was given, and there is not much to add now to what was then stated. We have been working on the same lines during the last three years. Our Union selects the portions of Scripture to be studied each year, and prepares suitable handbooks which are bought in thousands by our people. The adults took up in 1896-7 the Epistle to the Ephesians; 1897-8, Psalms i-xlii; in 1898-9, the Gospel of St. Mark, and they are now engaged in the study of the Epistle of St. James. This is the notable feature of the Welsh schools—the presence of adults in them. Our people never leave the Sabbath school. Other portions of Scripture are selected from year to year for the younger classes, and the children have their Standards, through which they pass, until they come to the adult school.

The total number in our Sabbath schools in 1894 was 195,354, while our communicants in the same year numbered 145,094. At the end of 1898 we had in our Sabbath schools 198,772, while our communicants were 153,712. There is a suspicion that a mistake has occurred in our Sabbath school account last year, and that the number ought to be higher; as compared with 1897 there was a decrease of 2,540; but it is believed that when the matter now being investigated is cleared up it will be seen that there was no decrease at all, and that we had at the end of last year in our schools over 200,000 members.

Ever since 1885, when our Union was established, we have made strenuous efforts to improve our schools; but we find it difficult to do this and keep up their numbers. We shall, however, persevere in the course which we have adopted, doing all in our power to adapt our system to the needs of the times.

From the above it will appear that query 1 has for us but little meaning. Query 2 is also answered. We have no Guilds; in several places Endeavor Societies are doing good work, but not especially in connection with our schools. Query 4 is answered above. Our "*Christian Instructor*" is still used, and has been used for a hundred years. Our greatest weakness is no training, no special training, for teachers. Bible classes conducted by ministers do a little, but not much.

9.—PRESBYTERY OF CEYLON.

The Colombo Sabbath schools, four in number, have maintained their position both in point of numbers and efficiency.

In Colombo the International Lessons are used; in Kandy the Church of Scotland Scheme.

Several of the pupils compete annually in the General Examination.

In Colombo those who have left the Sabbath school are kept in connection with the Church by means of Young Men's and Young Women's Christian Associations. In Kandy there is a branch of the Woman's Guild, which is beginning to make its influence felt. This Guild contributes annually to the Kalimpong Medical Mission.

Teachers, 57; scholars, 454.

10.—SYRIAN EVANGELICAL CHURCH, PERSIA.

The Sabbath schools here are attended practically by all the Church members, and are considered of equal importance with the ordinary Church service. This being so there is no difficulty in retaining the older scholars.

In one church only is there a Christian Endeavor Society, but in several the older girls have societies called by the name of "King's Daughters."

The lessons used are the International. A series of lessons on the Bible History is being prepared for the use of the younger children. The Shorter Catechism is used.

The teachers are generally the more intelligent men and women of the Church, and the minister is superintendent.

Number of pupils 1897, 4,095.

11.—ENGLISH PRESBYTERIAN MISSION, SWATOW.

There are no organized Sabbath schools connected with the Mission, owing partly to the difficulty of gathering the congregations in the scattered districts, and partly to the want of capable teachers. In one or two congregations something is done to teach the less advanced Christians to read. There is also catechetical instruction given, and applicants for baptism are examined. All this, however, is chiefly for adults. In all the elementary and middle day schools religious instruction is given daily both morning and evening, and these schools do for the children a great deal that would be done for them in Sabbath schools at home.

In 1897 there were in the elementary schools, 364 boys and 208 girls; in the middle schools, about 60 boys and 60 girls.

12.—PRESBYTERIAN CHURCH OF VICTORIA.

The Presbyterian Church of Victoria has an excellent Higher Christian Education Scheme, under which examinations are held with good results; but the chief stimulus to Sabbath school work here is the "Allan Bequest Scheme." This bequest supplied not only valuable book prizes, but six scholarships, obtainable on a biennial course of study. The scholarships are tenable for three years, and are worth £50 each per annum for boys and £25 each for girls. The study of the Shorter Catechism is included in both these schemes.

The Christian Endeavor societies, where they have been established, have done much good. The strongest organization of this sort, however, is that of the "Union of Fellowship Association," comprising both young men and young women banded for Christian Endeavor.

The Sunday School Union of Victoria has produced much benefit by training classes for teachers. Such men as Professors Rentoul and Harper, of Melbourne, have taken part in conducting these classes, and several leading Presbyterian ministers have assisted. Certificates are awarded to teachers who pass a written examination,

This Union has in connection with it a Bush Mission, by means of which Sabbath schools are established in the "Bush," where Gospel privileges are scarce, and the schools established by means of this mission often becomes the nucleus of a Christian congregation.

13.—PRESBYTERIAN CHURCH OF TASMANIA.

The Presbyterian and the Free Presbyterian Churches of Tasmania have been recently united, and it is impossible as yet to give any statistics of the united Church.

There is a system for the higher instruction of youth called "The Higher Christian Endeavor Scheme." An examination is held on the International Sabbath School Lessons.

14.—UNION OF EVANGELICAL CHURCHES IN FRANCE.

There are Christian Associations in connection with most of the congregations of the Evangelical Churches in France; and the older scholars of the Sabbath schools, as a rule, become members of these. Some ministers give higher instruction during the winter in the shape of lessons on Church History or in Bible classes.

The lessons for junior classes are taken from the list of the Sabbath School Society of France. Most pastors have their own Catechism for their pupils, who generally undergo a two years' course of religious instruction to prepare them for communion.

Teachers gather more or less regularly to train themselves under the superintendence of the pastor.

60 schools; 2,653 scholars.

15.—WALDENSIAN CHURCH CONGREGATIONS.

I received just now from my friend, Dr. Prochet, the invitation to give you some information about our Sunday schools in the ancient Churches of the Waldensian Valleys, those of the Churches of our missionary field in Italy being furnished by Dr. Prochet himself.

As I can hardly manage your language I must be very short.

Statistics.

Sabbath schools.....	85
Sabbath school teachers and officers.....	354
Sabbath school pupils.....	3,520

1. "To retain" older scholars in connection with the school we employ them as monitors, and to retain them in connection with the Church we introduce them in the classes of catechumens which follow those of the Sabbath school.

2. "For Higher Instruction" after the Sabbath school we have three years of catechism teaching, using a shorter catechism of our own.

3. Our Sunday schools give small contributions for our mission in Italy and for Foreign Missions, specially that of High Zambesi in the Barotseland, founded by Rev. F. Coillard, and where we have seven Waldensian missionaries, and among the others, my own daughter, Mrs. Adolph Jalla, at the capital town, Lealin.

4. The system of lessons is not uniform. We use the International Lessons, the lessons of the National Committee (Rome), and some have their own method. Generally the pupils remain six or seven years, and even eight, between six and fourteen years of their age.

5. Generally the teachers are chosen amongst the best and more learned catechumens and young members of the Church. Under the direction of the pastor or the director of the Sabbath school the teachers receive a weekly preparation for the next Sunday. They meet generally on the Friday or on another evening at the parish school or at the manse.

In the winter time we have in a parish many smaller Sabbath schools, because the roads are bad and there is snow. The youngest pupils could not come to the central. So you understand why we have more than eighty schools for eighteen parishes.

Generally we use the method called amongst us "American." It is the method of teachers, or monitors, one for eight or ten pupils. The last quarter or twenty minutes is employed by the director to give a short exposition of the lesson and make some applications.

Will you be so good as to excuse my poor broken English and receive my best regards. Yours faithfully,

T. P. PONS.

TORRE PELLICE,

4th November, 1898.

16.—WALDENSIAN CHURCH, MISSIONS.

Your favor of the 26th p. p. has just reached me and I hasten to reply.

1. I did not receive the circular you allude to.

2. There is no Committee of Sabbath Schools in the Waldensian Church. I send the circular to Cav. T. P. Pons, Moderator, and as such overseer of the mother Church. He will answer about the Sabbath schools of the parishes.

3. I shall answer myself about the Sabbath schools of our missionary congregations or stations.

(a) We counted 3,561 pupils in these Sabbath schools during the last ecclesiastical year—many of them still Roman Catholics or children of converted Roman Catholics. We do not aim at keeping grown-up boys and girls connected with the Sabbath school, and I do not think it would be either possible or advisable in Italy. But we do this: We do our best to induce the pupils who have been long enough in the Sabbath school and who are old enough for it to enlist in the catechumen's class, which is taught by the Pastor himself, and from that catechumen's class, when conversion takes place and the desire is shown, they pass into the Church and are admitted into Church membership by one of the most moving ceremonies of our Church, before the whole congregation.

(b) There is no other scheme for the "Higher Instruction of youth"—I mean religiously—than the catechumen's class I mentioned above.

(c) The pupils of our Sabbath schools have their regular contributions every Sunday morning. At the end of the year they themselves state the use they intend should be made with their money—missions, evangelization, help to poorer schools, purchases of useful objects, such as vases for communion, sent to poor struggling little churches out of the way.

(d) Some of the schools follow the International Series of Lessons; others do not. The reason adduced by these for not complying with the general rule is a plausible one and may be summed up in this way: If you had in your class a boy that might be withdrawn any day, so that you would not know whether you would have him longer than a month or two, would you employ that month or two in telling the boy about Noah's ark or Jesus? Our pupils being children (most of them) of Roman Catholics and consequently liable to be withdrawn any day from the school, our Sabbath-school teachers deem it advisable to improve the short time allotted to them.

(e) The Sabbath-school teachers are trained by the pastors, who receive them in their houses and study the lessons and pray with them for the school and for themselves. This method I hold to be the best of all, and it becomes more useful still if the teachers are led to speak of their pupils in those meetings and to mention their difficulties.

I am sorry to come so late and so little satisfactory.

Yours sincerely,

MATTEO PROCHET.

LUSERNA S. GIOVANNI,

1st November, 1898.

17.—FREE PRESBYTERIAN CHURCH OF GENEVA.

The Scheme of Lessons for the Free Presbyterian Church of Geneva is that published in the "*Education Chrétien*," a magazine generally read in the French part of Switzerland.

At the age of 15 children leave the Sabbath schools to become members of the Classes of Catechumens, where they study for one or two years. They are then invited to join an Association of Catechumens, which meets periodically to study the Bible and other religious subjects. From this they naturally are drafted as Young Communicants.

Last year a Christian Endeavor Society was formed in connection with each church, and these societies have proved popular among the young people.

There are also Bible classes connected with the churches.

18.—THE EVANGELICAL CHURCH OF NEUCHÂTEL.

The course of religious instruction in the Sabbath schools here is divided into two parts, a junior and a senior.

For a time the International Lessons were used, but of late a system better adapted to the requirements of the Church has been substituted.

This system comprises a four years' course of instruction—two years of Old Testament and two years of New Testament teaching.

The Sunday schools are generally well attended. The older pupils generally become members of Christian Unions, Classes for Catechumens, etc.

The Sabbath schools support orphan or neglected children in heathen countries, and take great interest in mission work.

REPORT

OF THE

Committee on Sabbath Schools.

WESTERN SECTION.

Considerable difficulty has been experienced in gathering the data for this report, owing to different methods in use by the various Churches in the Section in the prosecution of the Sabbath-school work. As far as possible information has been collected on three general points, namely, statistics of the Sabbath schools, the Sabbath school as an educational agency, and the Sabbath school as an evangelizing agency.

I. *Statistics of the Sabbath Schools.*—Various items of information in reference to the numerical strength of the several Churches and their Sabbath schools will be found in the accompanying tables. In a few instances it has been impossible to gather the latest figures, still it is thought that the numbers are approximately correct. It is to be regretted that the reports from the Churches are not sufficiently complete to enable this paper to show what is being done by the Sabbath schools for the various departments of Church extension.

Table number one shows that the aggregate membership in the Sabbath schools of five of the Churches in the Section exceeds their total Church membership by 110,093, while table number two reveals the fact that six Churches have 213,583 fewer persons in their Sabbath schools than they have on their Church rolls, thus reducing the aggregate number attending Sabbath school 103,490 below the total Church membership in the Section. In the last three years several of the Churches, among which may be named the Presbyterian Church in the United States of America, the United Presbyterian Church, the Reformed (German) Church in the United States, and the Presbyterian Church in Canada, have made large additions to their Sabbath-school rolls; but some of the Churches show a very small growth in their Sabbath-school enrollment, while others indicate an apparent falling off. This apparent lack of growth on the part of some may be due in some degree to improved methods in collecting statistics, or, in other words, the figures now obtainable may be more nearly correct than those gathered in former years.

1. TABLE SHOWING THE CHURCHES WHOSE SABBATH SCHOOL MEMBERSHIP IS IN EXCESS OF THE CHURCH MEMBERSHIP.

Churches.	Sabbath School Membership.	Church Membership.	Excess in Sab. School.
Presbyterian C'h in the U. S. A.	1,075,843	983,907	91,936
United Presbyterian Church....	114,663	114,635	28
Reformed (Dutch) Church in America.....	123,667	110,713	12,954
Reformed Presbyterian Church of N. A. (Synod).....	11,665	9,990	1,675
Welsh Presbyterian Church in America.....	15,500	12,000	3,500
Totals.....	1,341,338	1,231,245	110,093

2. TABLE SHOWING THE CHURCHES WHOSE SABBATH SCHOOL MEMBERSHIP IS SMALLER THAN THE CHURCH MEMBERSHIP.

Churches.	Number in Sabbath School.	Church Membership.	Excess in C'h Memb'p.
Presbyterian C'h in the U. S. ..	163,447	221,022	57,575
Cumberland Presbyterian C'h.	93,727	177,578	83,851
Reformed (German) Church in the U. S.....	206,904	226,572	19,668
Reformed Presbyterian Church in N. A. (Gen. S.)	4,950	5,000	50
Associate Reformed Synod of the South.....	8,649	10,867	2,218
Presbyterian Church in Canada.	160,105	210,326	50,221
Totals.....	637,782	851,365	213,583

II. *The Sabbath School as an Educational Agency.*—Every Church in the Section recognizes the Sabbath school as a great educational power, and endeavors to use it accordingly. But outside of the most elementary features of Sabbath-school work there is lack of uniformity in the methods adopted for utilizing this power. The difference in method no doubt, to some extent, grows out of the different surroundings; and in this respect is to be commended, for the Church in its methods must adapt itself to its age and its environment. Several of the Churches are making commendable progress in the use of the Sabbath school as an educational agency, while others are not doing so well.

The Sabbath schools are generally controlled by the Church session. Each school is reported to the Presbytery as a department of local Church work, and finally to the highest Church Judicatory, which determines the general policy of Sabbath-school work to be pursued by the denomination. As far as can be learned it appears that the Churches generally have adopted some method of canvassing for new scholars. What is known as "The Twentieth Century Movement," or as it is called by some "The New Century Movement," is just now attracting considerable attention. This is "a special and organized effort by Sabbath-school workers to bring in by the opening of the new century a substantial addition" to the Sabbath schools. Several of the Churches have inaugurated such a movement, and it is expected

that large results will be attained. The Rev. Dr. Wm. H. Roberts, Secretary of the Western Section of the Alliance of Reformed Churches, estimates that there are three and one-half members and adherents for each communicant in the Western Section. On this basis a general effort at an ingathering on the part of all the Churches in the Section would probably double the present Sabbath-school membership. This could be done, and yet millions of members and adherents of our common Presbyterian faith not be reached at all. These facts make "The Twentieth Century Movement" all the more feasible, and at the same time emphasize its importance.

The statistics show that there are 176,192 officers and teachers in the Sabbath schools of the Section, not counting those of four Churches, which do not give the number of officers and teachers separately. It is safe to say that the Western Section has an army of Sabbath-school officers and teachers over 200,000 strong. Some of these teachers have been trained in normal classes, and many meet regularly in teachers' meetings. Still it is apparent that neither the normal work nor the teachers' meeting has been anything like generally adopted by the various local schools.

For some years special attention has been given to what is called "The Home Department," which the Rev. Dr. James A. Worden describes as follows: "The Home Department of the Sabbath school is that branch of the school which systematizes and develops the weekly study of the lessons at home by those who for any reason are unable to attend the sessions of the Sabbath school." The standing of this department is "the same as the Primary, Intermediate or Adult department of the Sabbath school. The Home Department members are to be placed upon the roll of the school, and are to have the rights, privileges, and fellowship of the members of the Sabbath school. The Home Department Visitors are to be considered as regular teachers in the Sabbath school." The members of the Home Department are expected to study the lesson at least half an hour a week. This may be done as individuals, or in the family, or two or more families may unite for this purpose. It is expected that an accurate record each week shall be kept and a report made to the Visitor of this department. It is also expected that weekly offerings shall be made in this department just as in the other departments of the school.

As far as can be learned the Churches of the Section are supplying their Sabbath schools with excellent systems of graded lesson helps. Some, perhaps the most, of these are among the very best to be found anywhere. In a few instances graded supplemental lessons are prepared for the schools. The system prepared by the Presbyterian Church in the United States of America deserves special mention. In the last few years marked improvements have been made in the literature of the Sabbath schools in the way of lesson helps, supplemental lessons, and the periodical literature of a more general character. The reports do not show how far the schools have adopted a regular curriculum, but it is evident that the tendency is in this direction. Memorizing Scripture and the Shorter Catechism is frequently a part of the curriculum. This custom cannot be too highly commended.

III. *The Sabbath School as an Evangelizing Agency.*—Throughout the Western Section it may be said that the Sabbath school is regarded as one of the principal evangelizing agencies. In the city, town, and country place a Sabbath school is frequently the forerunner of a church organization. Through this means a church is often brought into existence, where without it there would be no possible opportunity for planting a church. The figures are not at hand to show what pro-

portion of the local churches have had their beginning in a Sabbath School, but doubtless the per cent. is large.

The extension of the Sabbath-school work, and thus the extension of the Church, through the regular agency of Sabbath-school missionaries has not been generally adopted by the Churches of the Section. The Presbyterian Church in the U. S. A. is doing an excellent work through this agency. The results have been most gratifying. According to the last report of the Board, having this work in charge, there were 76 missionaries employed, distributed in 29 States and Territories. In the last eleven years the missionaries of the Board have organized 10,803 schools, gathered into them 507,706 persons, made 798,409 house-to-house visitations, and given away 129,551,091 pages of tracts and periodicals and 467,873 volumes. The Board in its report says: "It would be impossible even were it desirable for the wide-awake Sabbath-school missionary to limit his labor to the organization and upbuilding of schools, the distribution of literature, and house-to-house visitation. Opportunities present themselves and are eagerly embraced, on every hand, for the holding of evangelistic services, the formation of Home Departments, Young People's Societies, the opening of preaching stations, the encouragement of chapel or church building, and other varieties of evangelistic labor incidental to his main purpose of organizing Sabbath schools. The influence of the work is seen in the steady growth of Presbyterian Churches, and the widening and deepening of Presbyterian influence throughout the great frontier regions. In many of these regions our Church takes the lead in the spiritual activities of the people where but for the labors of the Presbyterian Sabbath-school missionary it would be almost unknown even by name. For eleven years this work has been steadily going on in the various lines here referred to. It is impossible to overrate the influence thus exerted in favor of a Church so manifestly intent in saving the children and youth of America."

The Presbyterian Church in the U. S. A., ever on the alert to enter every open door where good can be done in the name of the Master, has recently undertaken Sabbath-school missionary work in Cuba.

Special and constant efforts are being made to bring the scholars in the Sabbath schools of the Section to Christ. Statistics are wanting which show the accurate results of these efforts, but most assuredly a very large number of those who are added to the Churches are brought in through the work and influence of the Sabbath schools. Presbyterian Churches cannot prize too highly, nor too sacredly guard and cherish the great Sabbath-school cause, the strong arm of evangelism and intelligent Christian consecration.

Respectfully submitted,

J. V. STEPHENS,
Chairman.

No. 8.

Seventh General Council.

REPORT

OF

Committee on Presbyterian and Reformed Church History.

EASTERN SECTION.

It was suggested at Toronto, and carried into effect at Glasgow, that this Report should be confined to the enumeration of books published since the last meeting of Council which dealt with the *historical origins* of the several branches of the Catholic Church Reformed represented in this Alliance, and that the space saved might be used from time to time for reprinting rare and unaccessible documents.

The most important documents coming under the former head must be usually sought for in the publications of Societies which frequently escape the notice of the general reader. The three most important of these Societies for our purpose are the *Scottish Historical Society*, *la Société de l'Histoire du Protestantisme Française*, and the *deutschen Hugenotten-Verein*.

FOR ENGLAND:—

- "The Bury Classis," edited by W. A. Shaw; a sketch of the foundation and history of an early English presbytery.
- "History of the Plymouth Plantation. Fac-simile Reproduction of the Original Manuscript in Fulham Palace Library. With an Introduction by John A. Doyle." Edited by W. Bradford.

FOR SCOTLAND:—

- "Records of the Meeting of the Exercise of Alford during 1662-1668." Edited by the Rev. T. Bell for the "New Spalding Club."
- "Scottish Historical Society"—
 - Vol. 24. "Inverness and Dingwall Presbytery Records for 1643-88."
 - Vol. 25. "General Assembly Commission Records for 1648-1649."
 - Vol. 26. "Diary of Johnstone of Warriston."

FOR GERMANY:—

- "Geschichtsblätter des Deutschen Hugenotten-Vereins."
- The publications of this Society for 1896-7 deal with the Reformed communities at Hilderburghausen and Frankfort on the Oder, with the Confederation of Reformed Churches in Lower Saxony, and with the Waldensian communities in Wurtemberg.

FOR FRANCE.—

- "Le Protestantisme en Béarn et au pays basque," by V. Dubarret.
- "Bulletin de la Société de l'histoire du Protestantisme français." Almost all the publications are of great use for the origins of the Reformed Church in France, but only those bearing on the organization of the Church are mentioned :
- "Les pasteurs et les membres de l'ancienne église réformée de Tours," by A. Dupin de Saint André.
- "Les anciennes églises et lieux de culte des Réformés de la Rochelle," by L. Meschinet de Richemond.
- "Procès-verbaux des assemblées politiques des Réformés de France," by Loutschitzky.
- "De pristinis Montbelgardensis evangelicæ ecclesiæ Liturgiis," by J. Viènot.
- "Textes inédits extraits en partie des registres du consistoire de Sedan (1562-1599)," by N. Weiss, A. Bernus, and H. Dannreuther.
- "L'Organisation des églises réformées de France et la compagnie des pasteurs de Genève (1561)," by H. Aubert, A. Bernus, and N. Weiss.

FOR SWITZERLAND :—

- "Huldreich Zwingli. Sein Leben und Wirken nach den Quellen," by E. Staehelin.
- Jean Calvin, les hommes et les choses de son temps," by E. Domergue. (This is a magnificently illustrated life of Calvin).
- Der Züricherische Kirchenpolitik von Waldman bis Zwingli" by E. Egli.

It may be interesting to mention that there is now in Zurich a Zwingli Museum, which publishes a periodical called *Zwingliana*, edited by Professor Egli.

FOR HOLLAND :—

- "Acta der provinciale en particuliere synoden gehouden in de Noordelijke Nederlanden gedurende de jaren 1572-1620," by J. Reitsma and S. D. v. Veen.
- "Livre synodal contenant les articles résolus dans les synodes des églises wallonnes des Pays Bas." (Published by the Historical Commission of the Wallon Churches).

We would again take the liberty of suggesting to the Council, that many documents, illustrative of the Government and usages of the various branches of the Reformed Church, may be found among the archives of the Bohemian and Hungarian Churches, which, if already printed, are in the Czech and Magyar languages, and which might be translated and printed for the Council. Pastor Dusek, of Kolin, ready to undertake the work so far as the Bohemian Church goes.

THOMAS M. LINDSAY, D. D.,
Convener.

REPORT

OF

Committee on Presbyterian and Reformed Church History.

WESTERN SECTION.

The Committee of the Western Section on the Desiderata of Presbyterian and Reformed Church History begs leave to report :

As at present constituted the Committee is of such recent appointment that its report must necessarily be brief.

It appears from the printed account of the proceedings of the Toronto Council that it was proposed there that this Committee should restrict itself to a mere bibliographical list of such historical publications pertaining to the Presbyterian and Reformed Churches as might have appeared between the sessions of the Council. Accordingly the last report of this Committee was made on that understanding.

Now, there seems to be some reason in that. No doubt such a bibliographical list is both important and useful. It has the further convenience that it is necessarily short and can occupy but little of the time of the Council. It is further evident that a merciless committee might easily abuse its rights of report by incorporating remotely related matters in its documents, and under such a guise interpolate long papers on historical, or semi-historical, subjects. It is not, perhaps, surprising that the earlier Council was disposed to fly this particular Committee with a string, lest it go kiting over whole continents.

But your Committee ventures to remember that it was not originally constituted at all as a Committee of Historical Bibliography. Its proposers conspicuously stated that its object is to stir up the Churches to action, rather than to gather and publish materials for history ; that its prescribed office is to point out the desiderata of Presbyterian and Reformed Church History to the Churches, and to report the result of its inquiries from time to time.

The Committee of the Eastern Section has already spoken for itself. The Committee of the Western Section, as already intimated, can do little more than report progress. Its own Section, and not the Council, is the field of its work, and it might be considered to transgress its

functions if it undertook to operate the larger field, instead of simply reporting what it has done in its proper district. At the last semi-annual meeting of the Western Section a special discussion on our topic was held, as a result of which the Secretary was requested to communicate with the Assemblies and Synods, asking the names of their respective historical societies or historical centres. This was done; but so few answers were received that it is evident that one of the desiderata of Presbyterian and Reformed History is a spirit of reply.

Nine answers, however, did come in. They cover the largest sections of the Reformed and Presbyterian body on this continent. Perhaps it were scarcely to be desired that the details of these replies should be repeated here, or even tabulated in this report. It will suffice to say that only one denomination of Presbyterians seems at all adequately provided with a really living Historical Society with regular sessions, with Library and with Museum; and that one is clearly supported by only a few active members, and is anxiously inspecting the horizon for some cloud laden with a sustaining shower of gold. The rest, either report, in effect, that their Historical Societies resemble the Historic Church of Sardis in that they have only a name to live and are dead; or, that their respective Stated Clerks, those lonely custodians of their archives, are the "Historical Society," very much on the system on which Louis Fourteenth was "the State." All their other historical valuables are left unwatched and uncollected. No doubt there are many lacunæ in the Presbyterian history of all branches of the Reformed Church the proper filling of which are desiderata, and of which this Joint Committee may well take cognizance when times are riper. But it appears to us that the very first desideratum is to awaken among the ministers and elders of the Church some due sense of the value of historical relics. The outlook at present is not as promising as might be wished. Your Committee would be glad to set this whole Council thinking on the subject. What a flood of illuminating exegesis would have been thrown on those inexplicable chapters in 1st Kings, if there had only come down to us a wood-cut of Solomon's Temple, even if found all soiled and ragged in the garret of Huldah, the prophetess who dwelt in the "Mishneh!" What would we not give for an authentic likeness of the least of the apostles? How much we would think of a view of the interior of the great room in which Athanasius stood "*contra mundum*." Now the line of interest in such things is always sweeping on over the years as the line of an eclipse slides forward over the globe. There are books, wood-cuts of edifices gone recently, or fast going, out of sight, engravings of the faces of the fathers, photographs, medals, seals, tokens, emblems, and the like, everywhere going to the rubbish heaps, which will be of priceless value in so little time as a century or two. Ought they not to be conserved? And how will they be conserved if nobody cares?

It is a great furtherance, too, for such collections, to have a place in which to put them. This Committee is happy to announce to the Council that the Western Section, by formal resolution, have made the Presbyterian Historical Society in Philadelphia the official custodian of whatever historical matters it may be fortunate enough to collect, subject, of course, always to the pleasure of the Section.

In the line of bibliographical record pointed out by the Toronto Council, your Committee would simply add that it has left to the Committee of the Eastern Section the due noting of recent historical publications in its own geographical department, although we might very well call attention to such books as "*Calvin's Prædestinations-*

lehre," by Dr. Max Scheibe of Halle, or Dr. A. F. Mitchell's "Compendious Book of Godly and Spiritual Songs," an editing of the old "Gude and Godlie Ballatis," which throws a flood of light on the early practices in Scotch Presbyterian psalmody.

In our own Western territory, while some good historical work has been done, the overwhelming weight of material, when all has been reckoned up, has been in connection with the earnest, thorough and enthusiastic celebration of the two hundred and fiftieth anniversary of the Westminster Standards. Innumerable addresses were made, and countless pamphlets issued, many of them of a very high order of merit. It is obviously impossible to give a complete list of them here. Those who are interested can readily obtain lists upon application to the proper quarters. But on these western shores Reformed doctrine and Presbyterian polity have been soundly and well exploited.

All of which is respectfully submitted.

MANCIUS H. HUTTON,
Chairman.

No. 9.

Seventh General Council.

ABSTRACT OF THE TREASURER'S INTROMISSIONS

WITH

THE GENERAL FUNDS OF THE ALLIANCE

From 8th April, 1896, to 30th June, 1899.

RECEIPTS:—

Including balances brought forward :

From WESTERN SECTION £1285 10 0

EASTERN SECTION 1237 11 6

£2523 1 6

PAYMENTS:—

Secretary's salary £1625 0 0

Traveling expenses 282 16 6

General expenses 54 18 2

Quarterly Register 258 2 9

£2220 17 5

£302 4 1

BALANCE:—

Contributed in the following proportions :

WESTERN SECTION :

As above £1285 10 0

Less half payments 1110 8 8

£175 1 4

EASTERN SECTION :

As above £1237 11 6

Less half payments 1110 8 9

127 2

£302 4 1

R. T. TURNBULL,

Treasurer.

LONDON, *July 6th, 1899.*

EDINBURGH, *14th July, 1899.*

The accounts, of which the foregoing is an abstract, have been audited. The tabulated results are as above stated. The accounts are fully vouched and instructed, the balance due by the Treasurer being three hundred and two pounds four shillings and one penny sterling.

(Signed) ALEX. T. NIVEN, C. A.

Papers Ordered by the Council to be Printed.

1.

TO THE EXECUTIVE COMMISSION (EASTERN SECTION) OF THE ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM.

THE General Assembly of the Presbyterian Church of New Zealand sends cordial greetings to the great Alliance which you represent, rejoicing in the general brotherhood of Presbyterianism to which a visible unity is thus given.

We hear with much satisfaction of and watch with interest the various movements going on within the wide circle of the Alliance towards closer organic union on the part of separate churches holding the Presbyterian system, some of which have already culminated in corporate union. And much do we regret that the negotiations between the Church of Otago and Southland and ourselves have not yet reached the final stage of making us one Church as set forth in your Annual Report for 1897-98. We are, however, hopeful that your statement, though not correct history, is a happy prophecy of what will soon be accomplished.

We heartily join you in sympathy and prayer on behalf of those Protestant Missions exposed to many difficulties, trials and perils, in heathen lands and in countries where the Governments and dominant Anti-protestant Churches use their power and influence to hinder and to persecute. To the congregations within our bounds we very cordially commend observance of the week of United prayer for Foreign Missions, beginning on November 22nd.

We regret that the circumstances of our Church do not permit of our appointing delegates to the Council of the Alliance which is to meet in Washington, U.S.A., in September of this year, but our hearts are with you in all your efforts to bring the power and influence of our general Presbyterianism to bear on the promotion of the Kingdom of Christ and the interests of Righteousness throughout the World.

D. J. STEELE, *Moderator.*
DAVID SIDEY, D.D., *Clerk.*

2.

BRUXELLES, le 3 Aout, 1899.

AU CONCILE PRESBYTÉRIEN RÉUNI À WASHINGTON, le 27 Septembre 1899.

Messieurs et honorés frères,—

Le Synode de l'Eglise chrétienne missionnaire belge, réuni à Verviers du 3 au 5 Juillet, a éprouvé le vif regret de ne pouvoir, à cause de la distance et des frais, se faire représenter par aucun délégué au Concile réuni à Washington.

Il n'en est pas moins attaché pour cela à l'Alliance des Eglises réformées se rattachant à la forme presbytérienne; il est heureux et reconnaissant de ce que l'Eglise chrétienne missionnaire belge fait partie de cette Alliance, et il forme les meilleurs vœux pour que le Seigneur bénisse abondamment et dirige par son Esprit les réunions du Concile.

Veuillez agréer, Messieurs et honorés frères, nos fraternelles salutations.

Au nom du Synode de l'Eglise chrétienne missionnaire belge,

KENNEDY ANET,
Le Secrétaire général.

REV. G. D. MATHEWS, D.D., *General Secretary of the Alliance.*

3.

URUMIA, PERSIA, August 19, 1899.

Honored and Beloved Fathers and Brethren of the Alliance of Reformed Churches—

It is a source of regret to us that we are unable to be represented by delegates at the Seventh General Council of the Alliance, but we assure you that it is in no sense due to any lack of appreciation of the privilege of membership.

We cannot report any large growth in membership since the Glasgow meeting, though there has been a gratifying increase in contributions. A momentous change, however, has taken place in the circumstances of the work, and our Churches have been severely tried. We refer to the establishment of a mission of the Russian Church, and the adhesion of the great body of the Nestorians to that Church. Petitions and representations in behalf of the Nestorians had been made at various times in the past to the Russian government and to the Holy Synod. The last petition, more explicitly perhaps than the others, asked for a mission, and expressed a desire to join the Russian Church. In response, in May 1897, missionaries arrived. It is unnecessary to relate subsequent events in detail, and it will suffice to say that the Nestorians received the new mission with unbounded joy, and that those who live in Persia almost *en masse* joined the Russian communion, the whole number being, according to their statements, over 20,000. Under the lead of the clergy, especially their bishop, they formally renounced the supposed heresies of the past and accepted the creeds of the Greek Orthodox Church and the spiritual rule of the Holy Synod. The movement was accompanied with intense excitement, fostered by most extravagant expectations of temporal benefits, and by unscrupulous reports of political revolution. The greatest pressure was brought to bear upon the members of our churches by threats, by promises, by family ties, and, in short, by every means short of open violence, in order to force them to join the Russian Church. While we were saddened by the defection of some, we were made glad in many more cases by the firm stand of the members of our churches. In some cases the women especially stood by their faith, in spite of not only the persuasions, but the blows inflicted by godless husbands. We have learned that the foundations of the faith of many are immovable. Hitherto the political hopes have been entirely unrealized, and while opposition is stronger than before, the doors to work are not closed, as we feared would be the case. We thank God for His wise and merciful guidance through this very critical period.

It is impossible to look on this Russian propaganda as spiritual or even as genuinely religious. Whatever may be the intentions of the members and supporters of the Russian mission, there has been no religious instruction given by the mission, and there has not even been any serious attempt to assimilate the worship to the practices of the Orthodox Church. The Nestorians, except in their formal relations with the Russians, make no pretence of sincerity in their adhesion to their new Church, or of any motive other than that of securing political assistance. The effects of this change upon our Church work must be great. We are opposed now by a powerful Church, with doctrines and practices strongly opposed to Protestantism. Our religious liberties have not been seriously infringed, and we trust they will not be. Nevertheless, it will be difficult for our small body to maintain its rights against so large a body. While so far the minority of our nation have actually joined the Greek communion, it is altogether likely that the remaining part of the Nestorian Church, who live in Turkey, will follow; for the same causes would operate in Turkey as in Persia. These are mainly political, and there is no strength of faith or organisation in the old Church to oppose. The Anglican missionaries, who are the professed guardians of the Nestorian Church, have offered no opposition to the Russian movement, and by their teachings and practices have prepared the way for it. Their work here in Persia is closing, but they expect to continue operations in Turkey more aggressively than in the past. The probable future is, that our nation will be divided between the Greek Orthodox, the Roman Catholic,

and the Protestant Churches. There are those whose acquaintance with the East is very wide, and whose opinion it is that not only the Nestorian but all the Oriental Churches are destined to absorption by the Russian Church, and that the conflict in the East lies between the Evangelical Missionary Churches and the great Greek Church.

If these facts increase the difficulties of our work, do they not also enforce the importance of the task committed by God to us? To witness before the Mohammedan world to the spirituality of Christian worship, to the authority of God's Word, and to the freedom of salvation through faith in Christ, is the work to which God has called us in our weakness.

The past four years have been years of very great distress to our people. Some of our brethren in the Bohtan region in Turkey are so harried by Kurds that we fear that they will be forced to leave their homes and scatter. All of us have had to suffer the hardships of prices so high that the country has been on the verge of famine. This is the present condition of affairs, and we pray God to bring relief, not only for us, but for the impoverished thousands about us. We are grateful for the fellowship in our trials by Christian friends in England and America who have sent relief to this land.

Your honored secretary, the Rev. G. D. Mathews, D.D., will doubtless report the impressions of his journey and visit here. His presence at our Synod in 1897 was a great privilege to us, and his warm interest and weighty words of counsel made a deep impression. We would offer our sincere gratitude to you for having made it possible for him to visit us, and for the sympathy and encouragement he brought us in your name.

Pray for us, brethren, that grace may be given us to be faithful and courageous in our task, and to bear a good witness to the faith committed to us. It is to us a source of strength to know that we are one in the ties of a common faith with the great body of Presbyterian and Reformed Churches, and that our cause is your cause.

Praying that the blessing of God may rest upon the meeting in Washington,

Yours in the name of the Master,

THE EVANGELICAL SYRIAC CHURCH.

Approved by the Evangelistic Board of said Church.—Drafted by WILLIAM A. SHEDD.

4.

BUCKEBURG, GERMANY,
5th September 1899.

MY DEAR DR. MATHEWS,—The meeting of the Reformed Alliance (Reformierte Bund) of Germany, assembled at Magdeburg during the last week of August, was deeply gratified by your kind words of greeting, which I had the honor to deliver to our German brethren. We only regretted that we could not enjoy your presence, which has always been a great encouragement to us, whenever we have had the pleasure of seeing you amongst us. Our meeting heartily reciprocates your good wishes, and requests you to have the kindness to tell the Council of the General Alliance of Reformed Churches holding the Presbyterian System, which this year will be convened at Washington, that we feel a deep interest in the affairs of all the Churches represented by their delegates at the Council. We acknowledge with thanksgivings to the Lord that we are united with you by the same Creed and the same Saviour, our dearly beloved Lord Jesus Christ, who has given Himself for our salvation, the only mediator between God and us, and we pray to God that this bond of union between the true confessors of His grace in Jesus Christ all over the earth may be secured more and more, and that your Council, assembled in the capital of the United States of America, may be blessed by the Lord Jesus to promote the spiritual union of all those who confess the name of Christ as their only Redeemer,—Believe me, yours sincerely,

“BRANDES, D.D.”

C.A. Moderator of the Reformed Alliance of Germany.

5.

WIENER EVANGELISCHE SUPERINTENDENTUR HELV. BEK ; No. 228.

HOCHWÜRDIGEN HERR GENERALSECRETÄR.

Zu Anfang November 1897 legte ich Ihnen die Beantwortung des mir zugesandten Fragebogens für das VII. Generalconcil der reformirten Kirchengemeinschaften presbyterianischen Systems vor.

Nun soll dies Concil am 27 dss. Mts. in Washington eröffnet werden, und die Vertreter der reformirten Kirche werden allerwärts mit Ihrer hochwürdigen Versammlung im Geiste sich verbinden, wenn ihnen eine persönliche Theilnahme durch die Umstände versagt ist.

Die Vertreter der Wiener Superintendenz Helv. Conf. haben in der zu Triest abgehaltener XII. Superintendentialversammlung am 12 Juni das ; fs. diesem Gefühle bereits Ausdruck verliehen und einstimmig beschlossen, dem hochwürdigen VII. Generalconcil der reformirten Kirchen die glaubensbrüderliche Begrüßung zu übermitteln.

Im Sinne diesen Beschlusses thue ich dies hiermit in voller Ehrerbietung und Herzlichkeit, und bitte Sie, hochwürdigen Herr, der hochwürdigen Versammlung unsere wärmsten Segenswünsche zu interpretiren.

Ja, der Herr der Kirche, Jesus Christus, gestern und heute und derselbe in Ewigkeit, sei mit Ihnen allen und mit Ihrem Vornehmen.

Im Namen des Superintendentialausschusses Ehrerbietigst,

OTTO SCHACK,
Superintendent.

WIEN, den 11th September 1899.

Sr. Hochwürde Th. Dr. MATHEWS, *Generalsecretar des General-Concils der Allianz ref. Kirchen.*

6.

TELEGRAM.

THE PAN-PRESBYTERIAN ALLIANCE, WASHINGTON, D.C.

UTICA, N.Y., 26th September 1899.

The Presbytery of Utica sends greeting to the Pan-Presbyterian Alliance, and bids it Godspeed in its work.

CHARLES M. DODGE, *Moderator.*

INTERNATIONAL UNION

Of Women's Foreign Missionary Societies.

It would be a great omission were there to be no record in this volume o. the important Conference held in Washington by the International Union of Women's Foreign Missionary Societies simultaneously with our Council meetings. During the meeting of the London Council, it was suggested that the different Women's Societies connected with the Reformed and Presbyterian Churches throughout the world should come into some connection with one another. The idea was at once taken up, a meeting of ladies interested in such a matter was held, and arrangements made for the holding in Toronto of a Conference to consider the various forms and methods of Women's work in Foreign Missions. At this

meeting a fuller organisation was made, and after an interesting interchange of views on these subjects, it was agreed that the "International" should hold its meetings as a rule in connection with those of our Councils, as probably ladies might be present then who could not easily be present at other seasons. The next meeting was therefore held in Glasgow, and was marked by such interest as showed that the International met a felt want, and hence the meeting in Washington. At this meeting, which was held in the *Church of the Covenant*, the arrangements were of the most complete character, while the attendance was very large. At the Glasgow meeting, Mrs. D. A. Cunningham, of Wheeling, W. Va., had been appointed President, and it was expected that she would preside over the Washington Conference, but a summons which must be obeyed called her up higher, and her place was taken by Mrs. C. F. Turner, of Philadelphia. Ladies from various foreign Missions briefly described the features of their special fields, efficient administrators and overseers of the Home work told of their successes in awakening interest, or discussed the problems with which their work was confronted, while Societies from almost every nation under heaven were represented by delegates or by letters. Lands as far away as South Africa, Australia, and New Zealand, European Continental countries, with their respective daughter-communities in the United States, Great Britain with all her varieties of the clan Presbyterian, English, Scotch, Irish, with their descendants in Canada, the United States, and elsewhere, all sent greetings, combining to reveal the wide extent of Women's Foreign Mission work, and the depth of interest which is taken therein. The "International" now includes in its membership well-nigh all the Presbyterian and Reformed Women's Societies throughout the world, and the work done at home—whether in the preventing the ordinary church member from remaining ignorant of what her particular Church is doing or indifferent thereto, in giving information on the whole work of Foreign Missions to the younger people in every Church, and in leading these to be interested in such, or in the more material form of money collected—shows what an invaluable agency the Church possesses in the religious zeal of these elect women. It was reported that last year alone the moneys which passed into the treasuries of the different Women's Societies amounted to no less a sum than nearly £150,000 or about \$750,000, raised only as women can raise money and expended by their societies on the numerous agents and fields of work under their care, and never yet has a treasurer of anyone of these Societies been a defaulter! This vast sum may safely be regarded as money found by the Christian Church, for in all probability only the merest fraction of it would have found its way into the funds of the Church through any channel previously existing. So efficient and influential has this host of Women Workers become, that our Churches are beginning to understand how great would be their gain if some close association existed between these Women's Societies and their own General Boards in the administration of the Churches' gifts, and in the supervision of the work as a whole, thus profiting by the skill and talents which seem so fitted for just such work. We venture to think, that in some departments of the work men would do better than the women, and would therefore leave all such matters in the hands of the men; that in other matters, the women and the men would do well to sit side by side, with equal rights; while on other matters, the women would do better than the men, and that such should be entrusted to their care: the work of either wing being subject to the review and control of the united body.

The proceedings of the Glasgow Conference were published under the title of "A Girdle round the Earth." We understand that a report of the Washington meetings will be issued under a similar title, and that in this the various papers read and reports presented will be found. The next meeting of the International will be held in Liverpool in 1904, under the presidency of Mrs. Thomas Bell, of the English Presbyterian Church, London.

G. D. M.

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