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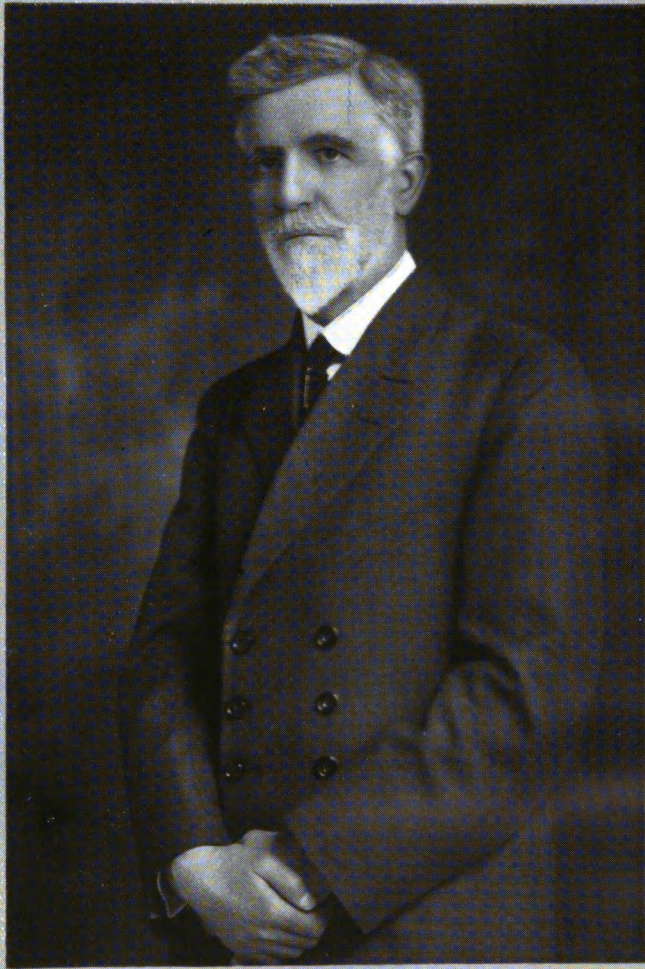
**HARVARD DEPOSITORY
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ALLIANCE
OF
THE REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM

The Thirteenth General Council

BOSTON, MASSACHUSETTS, 1929



THE REVEREND CHARLES MERLE D'AUBIGNÉ, D.D.
President of the Alliance
1926-1929

PROCEEDINGS
OF THE
THIRTEENTH GENERAL COUNCIL
OF THE
ALLIANCE OF REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM
HELD AT BOSTON, MASSACHUSETTS
1929

EDITED BY
W. H. HAMILTON



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PREFACE

THIS volume is offered as an adequate record of the *Thirteenth Council of the General Presbyterian Alliance* held in Boston, Mass., U.S.A., in June 1929.

None of our Councils has previously been held in New England. About a century ago a "gentlemen's agreement" was made between Congregationalists and Presbyterians in the United States, that they should, as far as possible, avoid overlapping and duplicating of agencies; the former consenting to leave the development of the Cause in Pennsylvania largely to the latter, while the Presbyterians left the Congregationalists free to enlarge their borders in New England. Hence Presbyterianism has remained in a minority there, and Boston is not exactly one of its strongholds. All the more on that account the meeting of an Alliance Council in that beautiful city was calculated to encourage the faithful brethren who represent us there and in the surrounding regions, and they for their part gave us a royal welcome and most cheerfully provided for our comfort, while the public meetings had the support of members and ministers of all the Reformed Churches who agreed that our witness and outlook are courageous and of great value to the Christian world.

As far as was possible, we have given a full report of the addresses delivered before the Council and a résumé of the principal discussions, the Reports submitted forming as usual an Appendix to this volume. We have attempted to publish the book with unusual expedition, and have ventured to issue it at a low price in the confidence that our constituent Churches will thereby be encouraged to secure for it a large circulation and afford a wide extension to the influence of the business-like meetings held in Boston.

W. H. H.

G. H. Roxbury Presbyterian Church

10-60

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MINUTES AND PROCEEDINGS

OF THE

THIRTEENTH GENERAL COUNCIL

OF

THE ALLIANCE OF THE REFORMED CHURCHES THROUGHOUT THE WORLD

HOLDING THE PRESBYTERIAN SYSTEM

ON the evening of Wednesday, June 19, 1929, the Presbyterian Churches of Boston, Mass., held a reception for their guests, delegates from all parts of the world to the Thirteenth Council of the Alliance, in the Hall of the First Presbyterian Church, Boston. The Rev. Robert Watson, D.D., Chairman of the local Committee on Council Arrangements, presided.

After a welcome to members of the Eastern Section had been expressed by Mr Alba B. Johnson on behalf of the Western Section (in whose territory this Council occurred), His Excellency the Hon. Frank G. Allen, Governor of the State of Massachusetts—who was received with loyal demonstrations—gave greeting to all the members, and sentiments of friendship were voiced also by Dr George Spencer, of the Massachusetts Federation of Churches, and the Chairman.

The President of the Alliance (Rev. Charles Merle d'Aubigné, D.D.) and the General Secretary, and the American Secretary were introduced to the Assembly, and thereafter the Rev. R. J. Drummond, D.D., Edinburgh, a Vice-President of the Alliance, responded suitably to the generous speeches of welcome that had been made.

JUNE 20, 1929

THE Delegates of the Thirteenth General Council of the Alliance of Reformed Churches throughout the World holding the Presbyterian System met in First Presbyterian Church, Boston, Mass., on Thursday, June 20, 1929, at 9.30 a.m.

The Council was formally opened with devotional exercises. After it had been constituted with prayer the Report of the Committee on Credentials was called for, and the Secretaries presented it with approval of the Council.

As finally adjusted, the Roll and Report of the Committee on Credentials is as follows :—

ROLL OF DELEGATES

AND

OTHER MEMBERS OF THE COUNCIL

[*Italics denote that the persons whose names are so printed are not known to have been present.*]

MEMBERS OF COUNCIL *EX OFFICIO*

The General Secretary, Rev. W. H. Hamilton, M.A., Edinburgh.
 The American Secretary, Rev. H. B. Master, D.D., LL.D., Philadelphia.
 The General Treasurer, Mr W. H. Mill, S.S.C., Edinburgh.
 The American Treasurer, *Mr Philip E. Howard*, Philadelphia.

I. EASTERN SECTION

GREAT BRITAIN AND IRELAND

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„ Presbyterian Church of.

Rev. W. Purves Boyes, M.A.	.	.	.	London.
Dr S. W. Carruthers	.	.	.	London.
Rev. R. C. Gillie, D.C.L.	.	.	.	Bath.
Mr F. Hourani	.	.	.	Manchester.
Rev. T. W. Macpherson, M.A.	.	.	.	Birkenhead.
Mr J. A. Ormerod, J.P.	.	.	.	Blackburn.
Rev. J. Ivor Robertson, D.D.	.	.	.	Bristol.
<i>Mr L. G. Sloan</i>	.	.	.	London.

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„	Presbyterian Church in.				
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	Mr A. G. Crawford, J.P.	.	.	.	Portstewart.
	Rev. W. J. Hill, B.A.	.	.	.	Portrush.
	Rev. J. L. Morrow, M.A.	.	.	.	Dublin.
	Rev. Principal Paul, D.D.	.	.	.	Belfast.
	Rt. Rev. T. A. Smyth, M.A., LL.B.	.	.	.	Belfast.
	Rev. W. A. Watson, B.D.	.	.	.	Belfast.

SCOTLAND—

„	Church of.				
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	Rev. J. H. S. Burleigh, B.D., B.Litt.	.	.	.	Dundee.
	Rev. George Christie, D.D.	.	.	.	Edinburgh.
	Rev. J. T. Cox, D.D.	.	.	.	Dyce.
	Rev. Professor G. D. Henderson, B.D.	.	.	.	Aberdeen.
	Rev. F. D. Langlands, B.D.	.	.	.	Galashiels.
	Very Rev. Norman Maclean, D.D.	.	.	.	Edinburgh.
	Mr W. H. Mill. S.S.C., J.P.	.	.	.	Edinburgh.
	Rev. J. Muirhead, B.D.	.	.	.	Avendale.
	Rev. Harry Smith, D.D.	.	.	.	Heriot.
	Rev. G. Gordon Stott, D.D.	.	.	.	Cramond.
	Rev. A. P. Sym, D.D.	.	.	.	Edinburgh.
„	United Free Church of.				
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	Mr Henry Cowie	.	.	.	Aberdeen.
	Rev. J. W. Drummond, B.D.	.	.	.	Edinburgh.
	Rev. R. J. Drummond, D.D.	.	.	.	Edinburgh.
	Mr John D. Falconer	.	.	.	Edinburgh.
	Rev. John Hall, D.D.	.	.	.	Glasgow.
	Rev. George Henderson, B.D.	.	.	.	Monzie, Crieff.
	Rev. George Lamb, B.D.	.	.	.	Nice.
	Rev. Robert Laws, M.D., D.D., C.M.G.	.	.	.	Edinburgh.
	Rev. R. G. Macdonald, M.A.	.	.	.	Glasgow.
	Mr W. L. M'Kerrow	.	.	.	Glasgow.
	Rev. John Macmillan	.	.	.	Glasgow.
	Rev. J. Harry Miller, D.D., C.B.E.	.	.	.	Edinburgh.
	Mr Andrew Norbury	.	.	.	Edinburgh.
	Rev. Oliver Russell, M.A.	.	.	.	Edinburgh.
	Professor J. Y. Simpson, D.Sc.	.	.	.	Edinburgh.
	Rev. And. D. Sloan, D.D.	.	.	.	Edinburgh.
	Rev. Marcus A. Spencer, B.D.	.	.	.	Glasgow.
	Mr Andrew Stewart	.	.	.	Edinburgh.
	Rev. J. G. Sutherland, D.D.	.	.	.	Edinburgh.
	Rev. J. Macdonald Webster, D.D.	.	.	.	Edinburgh.
„	Free Church of.				
	Rev. Professor D. Maclean, D.D.	.	.	.	Edinburgh.
	Rev. Alex. Stewart, D.D.	.	.	.	Edinburgh.

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„	Presbyterian Church of.				
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	<i>Rev. E. Jones Edwards</i>	.	.	.	Llanbedr.
	<i>Mr John Edwards</i>	.	.	.	Liverpool.
	<i>Mr John Owen.</i>	.	.	.	Caernarvon.

CONTINENT OF EUROPE

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„	Christian Missionary Church in.				
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CZECHO-SLOVAKIA—

„	Evangelical Church of Czech Brethren.				
	<i>Rev. Josph Křenek, D.D.</i>	.	.	.	Silver Lake, Minn.
„	Reformed Church in Slovakia and Ruthenia.				
	<i>Rt. Rev. Bishop Elemer Balogh</i>	.	.	.	Bratislava.
	<i>Rev. Béla Sörös</i>	.	.	.	Lucenec.

FRANCE—

„	Evangelical Reformed Churches of.				
	<i>M. le pasteur Ch. Merle d'Aubigné, D.D.</i>	.	.	.	Neuilly-sur-Seine.
	<i>Professor Barnaud</i>	.	.	.	Montpellier.
	<i>Rev. Professor Chas. Bieler, D.D.</i>	.	.	.	Montreal.

GERMANY—

„	Reformierter Bund.				
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	<i>Rev. Dr W. Kolffhaus</i>	.	.	.	Vlotho.

HUNGARY—

„	Reformed Church in.				
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	<i>Rt. Rev. Bishop Baltazar</i>	.	.	.	Debreczen.
	<i>Rt. Rev. Professor Kovats</i>	.	.	.	Budapest.
	<i>Rt. Rev. Bishop L. Ravasz</i>	.	.	.	Budapest.
	<i>Rev. G. Takaro</i>	.	.	.	New York.

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„	Waldensian Church in.				
	<i>Rev. Sig. Paolo Bosio</i>	.	.	.	Rome.
	<i>Rev. Sig. Pietro Griglio</i>	.	.	.	New York.

JUGOSLAVIA—

„	Reformed Church in.				
	<i>Senior Agoston.</i>	.	.	.	Feketics, Backa.

RUMANIA—

„	Reformed Church of Translyvania.				
	<i>Professor Albert Maksay</i>	.	.	.	Cluj.

SWITZERLAND—

„	Federation of Evangelical Churches.				
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Mr K. T. Paul. . . .

AFRICA

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Rev. R. B. Douglas, D.D. . . . East London.
 „ Bantu Presbyterian Church of.
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* The name of this Church is in dispute and the title given here is used without prejudice and without implying approval or disapproval on the part of the Alliance.

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Rev. A. D. Martin	. . .	Central Falls, R.I.
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Rev. D. C. MacLeod	. . .	Providence, R.I.
Robert L. Latimer, Esq.	. . .	Philadelphia, Pa.
John A. Foster, Esq.	. . .	Philadelphia, Pa.

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Rev. J. W. S. Lowry, D.D.	. . .	Cambridge, Mass.
Rev. Robert Watson, D.D.	. . .	Boston, Mass.

PRESIDENT'S OPENING ADDRESS

The Rev. CHAS. MERLE D'AUBIGNÉ, D.D., Neuilly-sur-Seine, France, then delivered his Presidential address :—

FATHERS AND BRETHREN,

Called very unexpectedly by the sudden death of our President, Dr Ogilvie—whom we all loved and revered—to the honour of presiding over the destinies of the Presbyterian Alliance during the last three years, he who now speaks to you has been conscious all through his term of office of what was lacking in him to fulfil his duties in connection with the whole of that great task. But there has been perhaps a direction of Providence in the fact that the Presidency, for the first time in the history of our Confederation, has fallen to the lot of a Frenchman at a time when the needs of the European Continent were becoming particularly pressing.

In any case, he wishes to thank you for the high honour you have, in choosing him, conferred upon him and the Churches he more particularly represents. Many of these, on the Continent of Europe, are weak and small in comparison with your great communions, and I can say that if anything could encourage them in their work and hopes, and give them the feeling that they are an integral and honourable portion of our vast Alliance, it is the fact that one of their representatives should have been called to fill this high office.

Dr Ogilvie of Edinburgh, Principal John MacNaugher of Pittsburgh, Dr William Park of Belfast, Dr James Burrell of New York, Principal Oswald Dykes of Cambridge—those are the distinguished men and faithful servants of God (all gone to their rest except one) who have had in the last twenty-four years the privilege of addressing you or your predecessors on such occasions as this, as Presidents of the Presbyterian Alliance. Do not expect from me such profound considerations or wise advice as you have heard from their lips, but simply a few facts, such as I have been able to observe from the vantage ground of one of the capitals of Western Europe.

What is the future of the Evangelical religion in the world, what is its future in the different countries represented here to-day? That question interests every one of us, not only because we have given up our lives to the advancement of the Kingdom of God in our several fatherlands, but because, however these have been separated in the past by history, traditions,

and customs, they are being drawn together in such a way by growing intercourse that whatever takes place in one of them reacts forcibly on the others. There are no more distances from one land to another: the frontiers between nations have been abolished. This has been said many a time in recent years in connection with heathen lands and foreign missions. But it is still truer of the highly civilized nations of the old and new continents. Just as politically, socially, and economically we are bound together by a network of common interests, and our material destinies are closely interwoven, so in the spiritual and moral realm, in the tremendous fight we are waging against the powers of darkness, evil, and superstition, there is not a skirmish anywhere that does not influence the final issue of the war, not a victory or a defeat that does not elate or depress the soul of the combatants all over the world.

And that is precisely the use of such meetings as these. They give us an opportunity of feeling the pulse of our several Churches, of marking the point on our spiritual map, or, to use a Biblical expression familiar to us, to ask the sentinel who watches over the camp: "Watchman, what of the night?"

I

Has Christianity still a value for the modern world?

To answer that question it is not possible to institute at this time an inquiry into the state of religion in every one of the countries whence we come. But it may safely be said that in all of these, while the Gospel has been designed "for every creature," a large proportion of their inhabitants live entirely out of the reach of Christian ordinances.

And what is the origin of this state of things? It is, already in the fifteenth and sixteenth centuries, the outbreak of Humanism and the Renaissance, discovering outside Christianity sources of ethical and intellectual life, which seek to satisfy the human soul. It is, in the nineteenth century, the rapid progress of natural science, which brings to man a new conception of the world and of life itself. More recently still the extraordinary development of contemporary civilization—the mechanical and industrial—has materialized the lives of millions of workers and made for many all culture of the inner life well-nigh impossible.

And the consequence of this is the formation in our midst of a modern Paganism, more marked than the heathenism of old, whose dangers are evident to the most casual observer.

One of our French men of letters, and not a Christian, denounced lately "the actual morality, the more than ever conscious and organized eagerness for purely temporal things, the contempt of all that is ideal and disinterested."

This new Paganism—which exists with you, no doubt, as it does with us—is characterized by the total absence of the consciousness of sin, by the exaltation of the individual, and by the conscious and determined refusal to choose between the different tendencies—idealistic or sensuous—which solicit the soul.

But it is certain, at the same time, that precisely this loss of the spiritual, this rejection of all moral law and constraint, has created in the minds of many an anguish, a distress, which is becoming really tragical. Having lost their contact with God and the moral law, thrown back entirely upon themselves and their own resources, they seek despairingly a reason for living, and they do not find it. One of the younger generation of writers, whose standpoint has been hitherto quite outside Christianity, went so far as to say recently that: "The man who asks why he lives, can only answer that question by religious belief—or by suicide." Another affirmed that: "All questions converge on the unique problem of God,—God, he said,—the eternal torment of man, whether he endeavours to create or to destroy him."

And it is thus we find in many circles, all the world over, a very evident reaction against Materialism, both in the intellectual and the moral sense of the word, a yearning for spiritual truth, and at least an approach, not to exaggerate, to the positions of Christianity.

II

That reaction is very apparent at the present time in the land from which I come. Twenty years ago materialistic atheism was considered the only thing worthy of a modern citizen. Science and science alone was able to solve the problem of the universe and to give man "his faith and his law." It appeared to the leaders of thought a positive religion, "the only final religion," "a religion," said Renan, "which will supersede the obsolete superstitions (he meant by that, religions) of the past." Agnostic societies flourished. A poet sang, "The Gods are dead, but man is God."

But now a great change has taken place, especially since the War, all over the world, I believe, but very surely in our land of France. As has been said, "Mankind is weeping not only for the flower of its youth fallen on the battlefields, but also for its pride cast down and its genius uncrowned." Frenchmen have

reflected, many of them, and it appears that they are returning to the inner sources of life. They are recalling the moral and spiritual forces which govern the Universe. Spiritual thought is gaining the upper hand.

That this new orientation of the minds of thinking men should have, in our country at least, benefited more than any other the Roman Catholic Church, is quite natural, for that is the spiritual home of the vast majority of the believing French people.

It is generally recognized amongst us that a new spirit of enterprise and zeal has been infused during the last years into the clergy and laity, and that by the pastoral care of its priests, its work among the young, its philosophical and theological researches, and very specially by the remarkable literary activity of its writers, Roman Catholicism is asserting itself as it has not done for many years, and is rapidly retrieving the losses it had suffered during the preceding half-century.

The proof of this is in the enormous crowds which meet to hear, in what is considered as our "gay" capital, such sermons as those of Father Samson at Notre-Dame; in the prodigious development in late years of literature: novels, poetry, history inspired by the Roman Catholic ideal; and very specially by the fact that an ever-increasing number of young men, students and graduates, belonging to the Universities and High Schools of learning—10,000 it is said last year—are identifying themselves with their cause by partaking openly and regularly in the Easter Communions.

It is perfectly certain—and this should be realized by every member of our Churches on this side of the Atlantic as well as on the other—that the Roman Church, encouraged by the signal results of its propaganda within the Anglican communion, by the success of its great Missionary Congress and Exhibition at Rome in 1927, and quite lately by its reconciliation with the Italian Government; prompted also by the confusion created by the War in many lands of Europe, the almost total ruin of the great Orthodox Church of Russia, and the enfeebling of other branches of the Eastern Church as well as of many Protestant bodies in that part of Europe, the Roman Church, I say, is putting forward a tremendous effort to regain and re-establish definitely its supremacy in all the lands which it formerly held under its sway.

Nothing need be said here of the endeavour made at present in Great Britain by the Roman Church to leaven the Church of England with its teaching, or to impress the American people

by its power. We have all conserved the vision of the purple train with the Roman Cardinals inside steaming through your country to the great city of the West. . . .

But it is not so well known that in Northern Europe also they are bent on reclaiming those countries which escaped their allegiance in the sixteenth century. In Germany 711 convents have been built in the last few years, 300 priests are now working in the hitherto Protestant city of Berlin, and a Chair of Roman Catholic Theology has been created in the University of the Prussian capital.

In the Scandinavian countries, hitherto the most exclusively Protestant nations of the world, they are fast building churches and convents, and even as far as Iceland, on the way to the North Pole, their messengers have found their way to dispute the souls of the people with our Lutheran brethren.

III

And now, *what is the situation of our Protestant, especially of our Reformed and Presbyterian, communities?* They are those in whom we are specially interested, and upon them depends in a great measure—that is our profound conviction—the future of the evangelical religion in the world.

Not long ago an important Roman Catholic Review, published in France,¹ declared that in the United States, outside the eighteen million Roman Catholics, “the majority of the citizens live without religion.” We are generally on our side better informed than that. We admire the activity of your Churches, their remarkable liberality—814 millions of dollars contributed in 1926—and we know that your Church membership more than keeps pace with the increase of your population.

But may I quite candidly confess that we are at times somewhat exercised by the fact of the rather loose hold religion seems to have on many American citizens travelling abroad, and regretful that the radiating power of your religious faith in our European countries seems too often to be restricted to such organizations as the “Seventh Day Baptists,” the Christian Science, and the Mormons!

In Great Britain we recognize the zeal of the Churches, the scholarship of their theologians, more than anything the wonderful work done by their missionaries in all parts of the world. But on the other hand we cannot but be impressed by what we hear of the inroads made by Roman Catholic doctrine and

¹ *Recherches de Science religieuse.* Dec. 1928.

practice on the Protestant character of the national Church in England; of the decline of Church attendance in many parts of the country, of the fall in the number of children attending the Sunday Schools; more than anything, may I say, by the lack of a strong Christian inspiration in your current literature.

In Germany, contrary to what is often said, our Protestant Churches, Lutheran and Reformed, are holding their own in the point of numbers in presence of a very enterprising and even aggressive Roman Catholicism. But on the other hand it must be recognized that our Protestant communities, hitherto supported by the State and favoured by those in authority, have some difficulty in adapting themselves to their changed conditions of existence, and in asserting themselves, as they used to do, as the paramount religious power in their land.

In France, Belgium, Italy, and Spain, lands where the evangelical elements form only small minorities, we encounter the same difficulties, rendered more acute by our small numbers and the extreme dispersion of our people.

As to our brethren from Hungary, Czecho-Slovakia, and other eastern countries, their special difficulties, created in a large measure by the War, are too well known that it should be necessary to recall them here.

On the whole it is evident that the situation of our Evangelical Churches in the world—though not perilous—is serious. It calls, may I emphatically say, for earnest and thoughtful consideration, also for energetic action. It seems that the great catastrophe of the World War, with its displacement of moral values, its shaking together of all ideals, its overturning of all the religious and ethical traditions of the past, has benefited other Christian communions more than it has our own. It has created the desire to lean on a united and solid body, which can speak authoritatively and procure automatically, so to say, the remedy to the evils which are creating a real panic.

At the same time, all over the world multitudes, after years of privations, struggles, and mourning, have given themselves up to the material joys of existence. "The War—it has been said—did not only swallow up milliards of money and millions of lives, but it has killed the souls of countless living people."

How could we expect those who have lost their moral balance to listen to the message of One who speaks to them of "sin, righteousness, and judgment"?

The editor of an important British religious Review wrote the other day: "There is a strong feeling amongst us that the gravamen of the attack upon religion to-day is not philo-

sophical or theological, but moral, and that the whole basis of morals is being undermined. It is to be hoped that some way may be found of dealing with the great moral upheaval that is going on now in the life of this nation as well as in America."

These are weighty words, and they go far, I believe, to explain the difficulties we are encountering in our efforts in every land to maintain the hold of the Christian principles on those who have been hitherto under the influence of the Churches, and to win back those who have erred from their fold.

One thing is certain: however magnificent have been the results of missionary enterprise in many heathen lands, Christianity, in the form we are used to, does not seem to have, at the present time, in our old civilized nations the same conquering force which it had in past ages. While in the first centuries of the Church's history, in the sixteenth at the Reformation, and again in the eighteenth through the Methodist Revival, waves of spiritual power went over our lands, and nations were born to spiritual life in a day; now the message of the Gospel does not in many lands attract the masses, and—to our confusion and by our fault—the frontiers between Evangelical and Roman Catholic Christianity have remained unmoved during well-nigh four hundred years.

IV

Such are, if I am not mistaken, some of the "signs of the time" we have to take notice of, some of the dangers and difficulties which loom ahead of us at the present moment. That there is no reason for despondency on our part or wavering in our faith and purpose, need not be said. "The Word of the Lord endureth for ever," and that Word must ever be preached by us and by our successors. But it is equally certain that the situation being what it is (and it is a serious one, I repeat), we cannot indulge in any self-complacency as to the results obtained or in any slackness in our efforts to better our position.

It behoves us, on the contrary, to "examine" very humbly and very prayerfully "our ways," and see what should be done to make our Churches the "power of God" they should never have ceased to be.

One of these conditions, and a very important one—as my revered predecessor pointed out in Cardiff four years ago—is *union between the Churches*. Since then three great Ecumenical Councils have been held in rapid succession: Stockholm in 1926, Lausanne in 1927, Jerusalem in 1928; and one can say that they

have inaugurated a new era in the history of Christendom, at least in that part of it which is independent of the See of Rome. What will be the outcome of these movements towards a greater fellowship and a better understanding between the Churches no one can tell ; but this one can affirm without hesitation, that they have seized the imagination of countless believers all over the world, strengthened their faith and mightily kindled their hopes. They have been for our small and often heavily burdened Churches of the Continent a *sursum corda*, whose value those who are members of large Protestant communities can hardly appreciate. They have called forth responses from the other side, which show that our efforts are keenly, I might almost say, anxiously followed in the ranks of a Church which prides itself on having the exclusive possession of unity.

We, Presbyterians and Reformed, can lay claim to have, more than half a century ago, set the example of such union. Other denominations have followed in our wake, but we were the first to bring together the *membra disjecta* of the great Calvinistic and Zwinglian body. In doing so we did nothing but be faithful to the memory and teaching of our great Reformer, who declared that "he would cross ten oceans if he could thereby contribute to the unity of Christendom." How could we then stand aloof from such movements as these? Our great soldier, Marshal Foch, whose recent death has called forth in all allied countries expressions of admiration and sympathy, for which we Frenchmen cannot be too thankful, and who, as you know, realized on the common front the unity of command, said one day, in connection precisely with that momentous period of the War : "To command is nothing. The great thing is to understand others and to make yourself understood by them. The secret of life is to understand each other."

That is precisely what we are here for. May we during the few days we are together use to the utmost our opportunity of understanding each other, we who, as branches of the same tree, have so much in common. And that will enable us to understand and perchance thereby influence others who, by their doctrinal traditions and their Church order, differ so widely from us. "May we be one even as Christ and the Father are one."

But, however useful, however necessary is a common and combined effort in the war we have to wage, the victory depends, after all, on the energy put forward, the courage displayed, the perseverance maintained, all through the years of our spiritual warfare. And that is why, to gain the victory, or at least to

prepare it, it is indispensable that all the troops of the gigantic army, which we are, should have one aim, know in what manner they are to reach it, and be possessed with the same spirit of whole-hearted obedience, consecration, and enthusiasm.

In other words, we must have a message, a clear message and a common message, a message also that comes not from man but from God. *Concordance and definiteness in our preaching and teaching*, that is I believe one of the great needs of the hour in our Reformed and Presbyterian Churches. That we have not yet entirely reached that goal need not be pointed out here. We shall no doubt hear more about this later on, but allow me to say this for the present.

The process of unification, of doctrinal unification, must needs be a very slow one between Churches which for the last four hundred years have followed their own course, without relations one with another and amidst widely different circumstances and environment. But let no one despair of the future. There are evident signs—even outside the important and decisive act accomplished in Lausanne two years ago: the adoption by all the non-Catholic Churches of the world of a common statement of faith—there are, I say, in our own Reformed Churches of the Continent, signs of a drawing together of hitherto widely divergent dogmatic views, an eager quest after the common principles which underlie the great edifice of the sixteenth century.

It is a striking fact that the man who in Germany at the present time is wielding by far the greatest influence on the younger generation of theological students—Lutheran as well as Reformed—is a neo-Calvinist. In Switzerland, in France, an altogether new curiosity for the writings of the first Reformers is evident, and that eagerness to drink at their fountain and partake of their solid food is shown by the publishing of numerous editions of their works and the founding of theological societies for the study of their teaching.

Let there then be no disappointment in our minds, no impatience in our hearts. The time will come, no doubt, when we shall be united in all things. Let us only for the present move forward in faith, in hope, in charity and mutual understanding, and “as we have received Christ, walk always in Him.”

Unity in our action, definiteness in our teaching, what we need more than anything else is *earnestness and spirituality in our inner life*. Fathers and brethren, we must recognize that things are not always with us as they should be. In many cases in our Churches the salt has lost its flavour, the leaven has become insipid. There is often amongst us a lack of reverence in our

worship, of saintliness in our demeanour, of profoundness in our piety which does not attract but repels. Why is it that we, fathers and mothers, have lost our hold on our own children, we ministers and elders on many of our own congregations, we Churches on the great mass of our nations? It is because we have not given them the strong spiritual food which alone nourishes the soul. It is my profound conviction that what we need more than anything else at the present time in our Reformed and Presbyterian Churches is a quickening of our inner life by the outpouring of the Spirit of God, a more complete consecration of ourselves to His service.

In the little town of Herborn in Germany, the director of a theological Seminary has in his library a copy of the first French Psalm-book edited after the Reformation. The first page is covered with autographs of the great Reformers, who met together at Worms in 1557. Calvin's autograph is in Latin and reads as follows: "In the troubled time in which we are now, the duty of Evangelicals is to hold out their hands to each other, to fight on with confidence and, if it is necessary, to remain alone with their God."

At a distance of four hundred years, in times no less troubled than those in which lived the Reformers, though for other reasons, the advice given by our great Reformer holds good. Let us stretch out our hands to each other in complete communion of spirit, go on unwaveringly and with absolute confidence in the spiritual warfare in which we are engaged, and, if it is necessary—and it is always necessary in our inner life—let us remain "alone with our God."

THE REPORTS OF THE EXECUTIVE COMMISSIONS OF THE EASTERN AND WESTERN SECTIONS (Appendix, pp. 338 and 389) were laid upon the table and approved.

THE REPORT ON STATISTICS (Appendix, pp. 321-337) was presented by the General Secretary, Mr Hamilton.¹

¹ Note on Statistical Returns (p. 328) from a letter received:—

After 11. Presbytery of Livingstonia.

12. Presbytery of Blantyre.

add

13 or 12a. Presbytery of Mkhoma.

Cong.

12. Dutch Reformed Church of the Cape.

14 or 12b. Presbytery of N. E. Rhodesia.

6. Dutch Reformed Church of the Orange Free State.

I cannot give you other details of these two presbyteries, except that I estimate the communicants connected with both at about 20,000. These numbers refer to two years ago, and they may be greater now.—Yours sincerely,

ROBERT LAWS

Intimation was made of the resignation of Mr W. Melvill Sym, C.A., Edinburgh, as General Treasurer of the Alliance, with appreciation of his ungrudging and valuable service for fourteen years in that office, and good wishes were expressed for him.

Mr W. H. Mill, S.S.C., recently appointed to the office of General Treasurer, was presented to the Council and recognized, and submitted the Report on the Accounts of the past quadrennium and on the Budget for the next four years (Appendix, pp. 407-8), which were approved.

The General Secretary thereafter submitted the names of delegates to compose the Business Committee of the Council as recommended by the two Sections as follows :—

Ex-officio.

Rev. Dr C. Merle d'Aubigné.	Rev. Dr H. B. Master.
Rev. Dr George W. Richards.	Rev. W. H. Hamilton.
Rev. Dr. R. J. Drummond,	Mr W. H. Mill.

Western Section.

Rev. Dr J. E. Clarke.	Rev. Dr J. Sprole Lyons.
Rev. Dr Elmer E. Coblenz.	Rev. Dr T. H. Mackenzie.
Rev. Dr Alfred Gandier.	Rev. Dr L. S. Mudge.
Rev. T. J. Gillespie.	Rev. Dr W. M. Rochester.
Mr Fred S. Goodman.	Rev. Dr C. E. Schaeffer.
Rev. Dr R. A. Hutchinson.	Rev. Dr J. Ross Stevenson.
Rev. Robert Johnston.	Rev. Dr David M. Sweets.
Rev. Dr Robert Laird.	Rev. Dr W. O. Thompson,

Rev. Dr John M. Wells.

Eastern Section.

Rev. W. J. Baxter.	Rev. Dr F. J. Paul.
Dr S. W. Carruthers.	Rev. Bishop Ravasz.
Rev. Dr J. T. Cox.	Rev. Dr Ivor J. Robertson.
Rev. Dr R. B. Douglas.	Rev. Dr F. H. Russell.
Rev. Pastor Fueter.	Rev. Oliver Russell.
Rev. Dr R. C. Gillie.	Professor J. Y. Simpson.
Rev. L. H. Hoyois.	Rev. Dr Harry Smith.
Rev. W. Kolhaus.	Rev. Dr Gordon Stott.
Rev. Dr Donald Maclean.	Rev. Dr A. P. Sym.
Rev. Albert Maksay.	Rev. Dr Macdonald Webster.

These names were accepted by the Council, and permission was given to appoint substitutes or to co-opt other members as might be necessary, Dr Geo. W. Richards to be Convener and Dr S. W. Carruthers, Secretary of the Committee. Rev. Oliver Russell and Rev. Dr J. J. Moment were appointed Recording Clerks of the Council.

The General Secretary submitted applications for admission to the Alliance from several Churches, which were sent for consideration to the Business Committee (see p. 87).

It was remitted to the Business Committee to appoint Sub-Committees on Findings of the Council, Memorial Tributes, Resolution of Thanks, and any others that may be necessary, and to allot a place to all remits from this and previous Councils and Conferences of the Alliance in the agenda of business.

On the motion of the Chairman (Dr Merle d'Aubigné) it was also remitted to the Business Committee to draw up a loyal and respectful message to be sent from the Council to the President of the United States of America.

The General Secretary intimated reception of greetings to the Council from Rev. Dr J. R. Fleming, emeritus General Secretary of the Alliance, the Reformed Synod of Lithuania, the Synod of the Reformed Church in Poland, the Synod of the Reformed Church of the Netherlands, and the Church of Christ in Japan : and was instructed to reciprocate these kindly salutations very heartily.

The Council adjourned after praise and prayer.

COUNCIL SERMON

The First Presbyterian Church was crowded at 8 p.m. when the Rev. MALCOLM JAMES MACLEOD, D.D., New York, preached the Council sermon, taking as his text :—

“And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”—Rev. xiv. 6.

There is one phrase in that text that stirs one's curiosity and wonder, “the everlasting Gospel.” What does it mean? What is the everlasting Gospel? There are many who are asking that question to-day. We read in the Bible of the everlasting mountains, the everlasting kingdom, the everlasting dominion, everlasting life, everlasting love; the everlasting God. But this is the only place, so far as I can recall, where we read of the everlasting Gospel. Some years ago a book was published entitled *The Gospels of Yesterday*. It was a very suggestive title, *The Gospels of Yesterday*. There have been many such gospels, but they have all had their day. They made

quite a stir for a while, but they did not last. They were short-lived. There was nothing everlasting about them. They were "messages of good advice, not proclamations of good news." They were not "glad tidings of great joy." They were just topics of the times, and when the times changed they passed on and were forgotten. They've all petered out.

A great publisher said the other day in my presence that not one book in a thousand lives ten years, and then correcting himself, he added, "no, not five years." Just so it is with the gospels of yesterday. It is a rare thing for one of them to hold the attention of the world for even ten years. There is only one Gospel that can lay any reasonable claim to longevity and endurance. I understand there is another book, although I have never read it nor even seen it, called *The Gospel of To-morrow*. Some critics like to ignore history and take refuge in prophecy. But what you and I want is a gospel for to-day as well as to-morrow. Aye, indeed, what we need is a gospel for yesterday and to-day and to-morrow. No gospel is sufficient that ignores either the past, the present, or the future. What we need is a gospel with some claim to everlastingness about it.

Now what is it that makes the Gospel of our Lord and Saviour Jesus Christ everlasting? Let us consider that for a moment. Our answer, of course, is because it deals with everlasting things. It is something that issues out of eternity into time. But let us specify some of these things more particularly.

I

Take first of all its teaching concerning God. What do we mean when we use the word God? Pascal in one of his thoughts says, "The dead word God." We have allowed all life to go out of the word. We must infuse some blood into it and make it live. The Gospel is primarily a revelation of God. It is a revelation of the Eternal God concerning Himself. It proclaims the unity, the personality, the spirituality, the eternity of the Godhead. It tells us that God is the Eternal Spirit. That, strictly speaking, He does not live in space or time, for these words are only limitations of our thought, but that He is everywhere, "a spirit infinite, eternal, and unchangeable in His power, holiness, justice, goodness and truth"—aye, and love. Perfectly amazing that the greatest word of all should have been omitted.

There are those who are telling us to-day that it makes no

difference what our conception of God is. And then, again, on the other hand, there are others who are telling us that it is the only thing in life that does make any difference, that all our religious confusion is due to a false picture of God. That great man, Marcus Dods, once made the claim that all wrongness of conduct was based on a wrong view of God.

It has been one of the tragedies of history—perhaps the greatest tragedy—that people calling themselves Christians have loudly proclaimed the deity of Jesus and yet have kept on picturing God as altogether unlike Him. But surely no definition of God that represents Him as being anything in the least out of harmony with the mind and spirit of Jesus can be accepted for one moment as true. Anything attributed to God which is unlike Jesus must be false. Because Jesus came to reveal the Father. He is more than a teacher of divine wisdom: He is the revealer of the divine nature. The commonest words on His lips were “My Father.” “Ye believe in God, believe also in Me,” He said. They were to believe in the God they saw manifested in Him. “The Father and I are one.” There is a splendid book, and the title of it is, *The Christ-like God*. That is the God in whom we are to believe. God was not only in Christ: God is like Christ. When light passes through the spectroscope it is broken up into colours, and by examining these colours we can tell the elements that are burning in some far-off world to make that light. And Jesus Christ is the spectroscope of the soul. The light that passes through Him reveals the nature and character of its heavenly source.

How tenderly Homer illustrates this in his immortal *Iliad* with its background of blood and tears. You will recall when Hector came back in his glittering helmet from the siege of Troy, how his wife and little son met him at the door. The little fellow became frightened and began to cry. He did not know his father, not until he removed his grim armour and laughed. Then the child rushed into his father's arms. It is a beautiful touch when we apply it to our Heavenly Father. Before the Lord of Glory came to earth there was terror in man's heart at the thought of God. Jacob was afraid. “How dreadful is this place,” he cried. But when Jesus came He laid aside His glory and took the little children in His arms and said, “It is the will of your Father which is in heaven that not one of these little ones should perish.”

There is a story told by Samuel Zimand, the journalist, how he stepped from a train at a certain town in India and started

for the hotel with a porter. The poor fellow was one of those unfortunate creatures called "the Untouchables." He asked him his name. He did not know. He asked him how old he was. He didn't know. He asked him where he was born. He didn't even know that. He was so low down in the social scale as to be little more than an animal. Then Zimand mentioned the name of Ghandi, and as if by magic he dropped his luggage and fell on his knees crying, "Ghandi, Ghandi, the son of God." To the poor unfortunate Ghandi was God.

Well, Jesus saw in the lowest something infinitely precious, and they saw in Him something infinitely Godlike and Divine. They saw God in Him. And it was His desire that they should. It was God He came to reveal. He came to reveal Him as Father. When we listen to Jesus we find that He has a great deal to say about God. You cannot, indeed, keep Him off the subject, and His name for God is "My Father." "He that hath seen Me hath seen the Father." "If ye had known Me ye should have known My Father also." "I and My Father are one." The Gospel is an everlasting Gospel, because it is a truth about the everlasting God. It is a revelation of Him as Father. To know God as Father is eternal life.

The first child of James Martineau died in infancy and was buried in the French cemetery in Dublin. Years went by, and all save the father and mother forgot that such a little life had ever lived. When Martineau was an old man of seventy-seven he attended the tercentenary of Dublin University to receive a degree. And one day this lonely old man stole away from a brilliant function to stand once more beside the grave of his child. No other living soul recalled that little face long since fallen into dust but the father who had not forgotten.

"Beat upon my little heart : beat : beat
Upon mine : you are mine,
All mine.
Father and mother will watch you grow,
And gather the roses whenever they blow,
And find the white heather wherever you go,
You are mine."

That is the voice of the divine Fatherhood.

II

Take another of its fundamental words. Take its teaching concerning man. What has the everlasting Gospel to teach

us concerning man? It doesn't deny that man is material, that he is an animal indeed if we like that word better, that life on our planet began in the water, but its emphasis everywhere is that he is something more: he is a spiritual creation. The animal part of him is temporal: it is going to die. The spiritual part of him is eternal: it is going to live.

To some the evolutionary hypothesis of man's origin is degrading. It relates him to the fish, the horse, the soaring eagle, the cunning fox, and they do not like the thought. It ranks him along with the ape among the primates with a long and dateless ancestry. It is true he is a social being, but then so is the bee and the beaver. Well, does that lower us down or does it lift them up, I wonder?

But this is only part of the truth. Man did come from the dust of the earth, but he is not all dust. He is a bit of brittle clay, but he is not all clay. He may be the child of nature, but to-day he rules nature. He alters the face of the world. Whatever be his pedigree there is no doubt he has climbed to the top, and to-day he governs all things, "all sheep and oxen, yea, and the beasts of the field." He is not the creature of circumstances any more, but rather their creator. "The Lord ruleth in the heavens, but the earth He has given to the sons of men." It will thus be seen that a glory sits on his head like a crown. The sceptre of a royal diadem is in his hand.

Man is a spiritual creature, and when we say that, we mean that he is made in the image of the spiritual God. That is to say, he is endowed with intellect, with sensibility, with will, with conscience, with a sense of obligation and a feeling of freedom. He has the power to know his Maker, and this power is due to the fact that he bears his Maker's likeness. This is the eternal part of him. It is the part of him to which the Gospel makes its appeal. "Spirit with spirit can meet." "Now are we the sons of God and it doth not yet appear what we shall be." Who can read the life of Jesus and not feel that there is something infinite about Him.

It has been noted already how a false idea of God will mar our conception of man, but it is equally true that a false conception of man will mar our idea of God. But just as we are swiftly recovering the true conception of God as our Heavenly Father by our study of what Jesus taught, so now it is becoming urgent that we gain a true conception of man as being only a little lower than God, one to whom the laws of right and duty are just as real as the laws of fire and gravity and frost. We can not only think God's thoughts after Him with the scholar, we

can repeat His acts after Him with the saint. God created man to be immortal. As Ecclesiastes says, "He hath put eternity in our hearts."

III

Take still another Bible word that has a breath of never-endingness about it. I mean the word Grace. There is not a richer word in the English language than this word grace. In its origin it means beauty, just simple beauty. When we use it of visible things we mean that quality of outline or carriage or motion which charms and delights. We speak of the grace of a ship at sea in full sail when the wind is favouring. We speak of the grace of the trained athlete or the graceful movement of the lovely dancer. Using the word in a higher sense it denotes politeness, courtesy, charm, winsomeness. It has a gentle voice that sounds like silver bells. It touches the amenities of life. In Scriptural usage it acquires a marvellous depth and sweetness. It describes the joy of giving. The wealth of the whole revelation of God in Jesus Christ is enshrined in the word. It portrays the attitude of God toward a sinful race. It is the great word of the Christian religion. It lies at the very heart of the Gospel of redemption. Over against the black ugly word sin stands the beautiful word grace.

And it cannot be defined. Theologians have tried to define it but they have failed. It defies definition. It can be illustrated but never defined. And the reason it cannot be defined is because it is an eternal thing. To define anything literally means to draw a line round it, and the very moment you draw a line around anything you limit it. So nothing infinite can ever be defined. Alex. Whyte used to describe grace as love that stoops. I would rather say it is love that loves to stoop. It is the love of the highest for the lowest. It is the overflowing mercy of God, and that, let us repeat, is a deathless thing.

Too apt are we to rob the word grace of its splendour. Not infrequently it has been used to denote something hard and narrow and sectarian. So often we think of it as a perfumed sentiment, a smile of amiability. But this is denuding the word of its glorious majesty. It is denaturing it. Rather is it a forceful energy moving toward the race with the might of the ocean tide. Philip Doddridge says, "Grace, 'tis a charming sound." But how inadequate that line is! Would you call the roar and swell of the ocean tide as it thunders against the cliffs a charming sound? Grace, like the ocean tide, is an irresistible

energy. It is an omnipotent thing. It can do what nothing else can do. It can be merciful to the sinner. Grace is a great love that enswathes humanity. It is grace that proclaims the forgiveness of sin. Law cannot do that. Jesus Christ has made atonement for the world's sin. The Church is commissioned to proclaim a full and free pardon to every sinner. Every barrier is removed.

“ Just as I am Thy love unknown
Has broken every barrier down.”

That is the everlasting Gospel.

IV

There is still one more word that the Bible carries on its forefront and that is the word Life. And what is life? Life is not simply existence. Life is joy; life is hope, life is freedom, life is liberty. When we see those wild creatures of the jungle caged in the menagerie we do not call their lot life. Every natural instinct is denied them. All their powers are crushed and crying for deliverance. And men and women too are all about us shut up in just such cages, but it isn't life. “Enter thou into the joy of thy Lord,” said Jesus; that is life; life according to Him is the joy of the Lord. It is oneness with God brought to the point of blissful experience. One of the most challenging claims the Master ever made was when He said, “I am come that you might have life and might have it abundantly,” have it in waves, have it to the full. The words almost shock us when they find us. Life cannot be lived apart from Him.

This is the key to all His sayings. What many call life He calls death. His words concern themselves chiefly with things to come. Life to Him argues eternal life. Even now space and time have little meaning any more. The study of astronomy has annihilated the one and evolution the other. There seems no limit to what is behind us or before. Everything is boundless, infinite. And life too is an eternal thing. Christianity is not a divine institution nor a system of morals; it is the power of an endless life through Jesus Christ our Lord. What He came to do was to put life into our moral standards and hope into our doubting hearts. “In Him was life, and the life was the light of men.” To enter into life, according to our Lord, is to advance from the natural to the spiritual. “The letter killeth, but the spirit giveth life.”

It was Max Müller who said that without belief in eternity religion is an arch resting on one pillar ; it is a bridge ending in an abyss. "I am the resurrection and the life : he that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." Any religion that provides for this world only is hardly worthy of the name Christian. There are preachers of the Gospel to-day who tell us that religion is a good thing for this life, even if there is no other life. That may be true, but it is a half truth. It is not in accordance with the mind of Christ because, with Him eternal life is always put forward as the great motive and dynamic for Christian living. Eternal life is everywhere spoken of in Scripture as the supreme gift of Christianity. "The wages of sin is death, but the gift of God is eternal life."

Some years ago there was a heated controversy as to whether eternal life was a quantitative or a qualitative conception. To-day we know it is both. In John's Gospel we are told that we may have eternal life now. It is the life lived by those who reside in eternity and who are worthy of eternity. What Christ promised is not simply the endlessness of existence, but its spirituality and excellence. The future hope of civilized man is not as gorgeous as the hope of the barbarian, but it is more exalted and refined. Surely the quality of the other life must be at least as important as its quantity. What we gain or lose here passes away, but what we are abides. Archbishop Leighton once excused himself from preaching to the times on the plea that he was preaching for eternity. But the two things are not incompatible. Is not the best preaching to the times preaching to eternity ?

Now I have mentioned four words that carry about with them an accent of enduringness—God, Man, Grace, Life. They are all intimately bound up with the Gospel of our Lord and Saviour Jesus Christ.

There is still one thought more that I should like to emphasize, and that is the universal scope and sweep of our message. It is an everlasting Gospel because of its catholicity. Catholicity is a test of truth.

Please note the wording of the text, "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." It is meant for limitless and impartial diffusion. Is the Gospel glad tidings of great joy ? Yes, and to all people. Is Jesus the propitiation for our sins ? Yes, and for the sins of the whole world.

Are we to pray "Thy will be done?" Yes, but we are to pray "Thy will be done on earth." Are we to go and preach the Gospel to every creature? Yes, but we are to go into all the world and preach it. Truth is always universal. What is true belongs to every man. Truth is truth everywhere. When the scientist discovers any truth he never thinks of monopolizing it: he never dreams of appropriating it for his own advantage. His greatest anxiety is that it be widely diffused. He claims for it the suffrage of mankind. Are we to suppose that this rule which obtains everywhere in time takes on another aspect in eternity? That would be strange. If God has given a revelation to the world, surely it must be one of universal appeal. Catholicity, let us insist, is a test of truth. There are none to whom its invitation is not addressed. "Go ye unto all the world and preach the Gospel to every creature." It is confined to no nation or clime or class. It recognizes no outcast save the man who outcasts himself. It excludes no prodigal but the prodigal who excludes himself. It is boundless as the light, expansive as the sky. The text says, "those that dwell on the earth." That is the sweep of its sceptre. And I like that word "flying." The angel flying in the midst of heaven is a true symbol of the celerity and dispatch with which we should hasten to fulfil our commission.

This, then, is the triumph song of the Christian Church. We cannot sing it yet. We can only join in its prelude. "The kingdoms of this world are going to become the kingdoms of our Lord and of His Christ." This is the inspiration of all true Christian service. It is our living hope. Personally, I can't help feeling that we are on the verge of great and joyful surprises. David Livingstone knew more about Africa than any man of his day, and he was better acquainted with the negro inside and out, but he never for a moment doubted that Christ would some day rule Africa from coast to coast. That is the Gospel we preach. That is another reason why it can lay claim to this word everlasting. No Church to-day is worthy of the name Christian that is not a missionary Church. The Cross must go forward with the flag. We must get rid of that word foreigner: it is a cursed word: it bears the brand of Cain. We are no more strangers and foreigners, but fellow-citizens with the saints and living children in the household of the Father. Our marching hymn is "Onward Christian soldiers marching as to war," and our blood-red banner is inscribed "One blood," "One Father," "One Faith," "One hope," "All nations," "Every creature," "The whole world." No Church to-day

can be a living Church that does not take a long walk all around this globe arm-in-arm with Jesus Christ.

“Jesus shall reign where'er the sun
Doth his successive journeys run.”

And what the Church needs in order to walk arm-in-arm with her Lord is a larger and completer undividedness. The tragedy of the Church is her disseverance. She can never function as her Lord intended until she is one. It was His own last prayer. The perils that face us to-day are none of them denominational. The problems that confront us are all non-sectarian. We need a united witness to the great verities of our faith. This should begin with branches of the same family.

Divisions are costly. That alone should be sufficient to condemn them. The waste of men and money, the inefficiency of method and administration, the shortsightedness of strategy shown in our separateness have no parallel in any campaign in the annals of war. What earthly general would be guilty of such folly in mapping out his plan of invasion and attack?

When the Church of God presents an unbroken front to every social enemy then the politicians will listen to us. It will be the most irresistible confederation the world has ever known. The gates of hell will not prevail against it. There will be a holy comradeship of service.

Dean Stanley once lamented that wisdom has been allowed by the Church to drop out of her list of Christian graces. He suggested that instead of Christians confessing that they were “miserable sinners” it might sometimes be wholesome for them to confess on their knees that they were miserable fools. With such a colossal work before us, with such a leader as we have, is it not well-nigh criminal if we permit petty interests to divide our forces and impede our advance? Daniel Webster said, in his great speech on the Louisville Canal Bill, “I ask not whether it be east or west of the Alleghanies. There are no Alleghanies in my politics.” That was vision: that was statesmanship. When will the Church learn this vision and this statesmanship? Catholicity and unity, I insist, are a test of truth. It is true in science. I believe it is also true in religion.

And the spirit of organic fellowship is in the air. The Church is praying for it. It is right and the right is bound to prevail. Sectarian appeals no longer send a thrill of enthusiasm down the lines. That day is past. In some way or other the blessed spirit of unity seems to be descending on us like a dove. Any

refusal to accept it will leave a bad taste in the mouth of the world. In the 23rd chapter of Matthew (verses 8-12) there are three statements from the lips of our Lord Himself: "One is your teacher," "One is your Father," "One is your master." Aye, and one is our faith and our hope and our ultimate goal. "And toward that goal our scattered fleets are gradually converging."

JUNE 21, 1929

MORNING SESSION

THE Council met again in First Presbyterian Church, Boston, on Friday, June 21, at 9.30 a.m., Rev. Dr ARTHUR J. BROWN in the chair.

After the opening devotions, conducted by Rev. T. W. MACPHERSON, M.A., Birkenhead, England, Dr GEO. W. RICHARDS presented the Report of the Business Committee.

The following message to the President of the United States of America was submitted and approved for transmission :—

“ The Council of the Alliance of Reformed Churches throughout the World holding the Presbyterian system, assembled in the city of Boston, desires to express to the President of the United States of America its respectful greetings, and to assure him of its wishes and prayers for his personal well-being and for all true prosperity to the nation over which he has been called by God to preside.

“ CHARLES MERLE D'AUBIGNÉ,
“ *President.*”

At 10 a.m. the Order of the Day was called for—

FOREIGN MISSION REPORTS

and the Rev. J. W. DRUMMOND, B.D., India, gave in the Report of the Eastern Section's Committee on Foreign Missions (Appendix, pp. 349 ff).

Mr DRUMMOND said :

The honour has been given to me of submitting the Foreign Mission Report of the Eastern Section. Dr Forgan, the Convener of the Committee, who drafted the Report, should have been the one to present it, but it is most regrettable that he is unable to be here. And so I take his place.

The Report is in your hands and is divided into three sections :—

A. Observations suggested by the Annual Reports from Mission Boards.

B. Some Issues which have to be faced by Modern Missionary Enterprise.

C. The Missionary's task to-day as affected by these Issues.

A reference is made at the close of the Report to the Jerusalem Council.

Now the purpose of this Report is to awaken interest and stimulate discussion on the Foreign Enterprise of our Church, and so, instead of going into this Report point by point, it seems to me better, in the ten minutes at my disposal, to pick out some of these points which seem to me very significant, and to draw from them a conclusion with which you may agree or not, but which I hope will be at least provocative of discussion.

I. *Under A.* Reference is made in the Report to the "steady progress in the building up of the Native Churches." This I would not question, but I would emphatically state that the spiritual level of the Native Church in India, where I work, is disappointing to those who meet it for the first time, and disappointing too is the amount of time which a missionary has to spend in the affairs of the Native Church, even when there are native pastors and elders. My point is that, whatever the progress may be, there is still a great demand made by the Native Church on the missionary's time and energy.

II. *Under A.* it is also stated that "a certain amount of progress in the supply of missionaries" has been accomplished. I don't quite know what that means. But I do know that there is a most serious shortage of missionaries, especially men, and especially *ordained* men. So much is this the case that, so far from being able to push forward when fresh opportunities present themselves, we cannot man the stations we have as they once were manned, and the shortage becomes more alarming as men break down under the pressure of trying to overtake the task of two or three.

I make no reference to the financial question, though it has its bearing on the shortage of men and our inability to advance as we would wish.

III. *Turn now to B.* And here I would turn your attention to what I know something about: the increasing demands made by Government on our educational work. In this educational work Missions were pioneers, and in the pioneering days they could adopt entirely their own way in the matter. Now Government is eagerly promoting the cause, recognizes the value of co-operation with Missions, and gives large grants to Missions to help them in educational work. But with the grant comes the inspector, and the required curriculum, and so on, increased standard of efficiency—all to the good, no doubt, but all making greater and greater demands on the time and energy of the missionary.

Circumstances have altered greatly from the day when any well-educated man could undertake educational work: now he must be an expert, fully qualified and fully trained.

It seems to me that in this co-operation, valuable as it has been, there is a danger. The Government stands to gain from this partnership, while the Mission stands to lose. The Government increases its educational achievement, and the Missions are tempted to go on sunning themselves in the smile of a friendly Government. But the danger is that the Mission, in the eyes of the native population, becomes a mere appendage to Government, and our distinctive contribution in the matter of religion or Christianity is side-tracked.

We have come a long way from the day of Macaulay and Duff in India. It was the hope of Macaulay, at least, that education alone—secular education—would overthrow the religions of India and clear the way for Christianity: in fact Christianize educated India. The course of history has proved that to be a vain hope. And the question now is how far is education—secular education—a piece of Mission work?

Now what I say of education applies more or less to Industrial and Medical Missions: there is a real danger that the first thing of all be crowded out—the evangelistic aim—the leading of men and women into the knowledge of the Truth to a saving knowledge of God through Jesus Christ. When work increases, when staff is inadequate, the first thing to suffer every time is not the institution—it must be kept going at all costs—but the evangelistic work.

Attention has rightly been drawn to the 1000 millions in rural areas, the great mass of whom do not yet know the name of Christ.

Now I don't want to leave the impression that the past has been in vain. So far am I from thinking that, that I would say that I know no group of Indians to whom I can speak more intimately upon the central things of Christianity than the lads and young men in the top classes of my high school.

But my conclusion from the above observations would be something to this effect: that Missions should at once abandon all higher education (college and high schools) and, as occasion may demand, lower education (primary and middle schools), except in so far as provision needs to be made for native Christians, and that Missions should concentrate on evangelistic work.

I should add that in this I have men's work only in mind—not women's work, where still there is great need for Missions to lead the way in matters educational, etc., etc.

Rev. Dr T. H. MACKENZIE then read the Report of the Western Section's Committee on Foreign Missions (Appendix, pp. 392 f).

The Chairman (Dr BROWN).—After the meeting of the Council at Cardiff four years ago complaint was made that so much time was taken up by set speeches from appointed speakers that there was inadequate time for discussion from the floor. This year the Programme Committee has endeavoured to meet that criticism. The reports have been presented briefly, and now you have fifty minutes for discussion. Speeches must not exceed five minutes. Dr Alexander Stewart, a former moderator of the Free Church of Scotland, is the first speaker.

Rev. Dr STEWART.—Mr Chairman and fellow-delegates, I represent one of the smaller Churches within the Presbyterian fold, and perhaps the only thing that redeems my intervention at this stage of our proceedings from presumption is the fact that we are doing a bit of work which, if not absolutely unique, is *almost* unique among the missionary activities of the Presbyterian communion throughout the whole world. I refer to the work that we are carrying on in Peru, in South America. We began work there about thirteen years ago. Before doing so, we satisfied ourselves as to the reality and the urgency of the need in that field. We sent out, on a tour of investigation throughout the country, the man who was afterwards to be our first missionary in Peru, Dr John A. Mackay, who a few months ago had the honour of being invited to be a colleague of Dr Robert E. Speer in the secretaryship of the American Board, but felt constrained to decline that invitation on the ground that he felt that God was calling him to devote his whole life, his whole time and strength, to the task of presenting the evangelical appeal to the educated youth of Latin America. He came back and reported to us, and that report confirmed our previous view that, in the teaching of the Roman Church in Peru, and in her rites and ceremonies, the people have no vision of the authentic face of Christ. We have in Peru, indeed, three distinct missions, corresponding to the three main divisions of the country: the city, the Sierra, and the Montana; and these present a threefold problem to the missionaries. We began with a small school in Lima of about 80 pupils, which has now developed into a college with about 400 pupils, and with a secondary department providing a straight road to the University.

Three or four years later we began in the Sierra, in the town of Cajamarca, and there we have an ordained man, whose wife is a qualified teacher. We have two other trained teachers and two nurses, and we work there among the common people of the country, the Spanish and the Indians, who are the survivors of the once mighty empire of the Incas. Then, away to the north-east of Cajamarca, in the city of Moyobamba, on the borders of the Montana, the great forest region of the Andes, we have established another mission, where we have a doctor who is an ordained man, his wife, who is a trained teacher, and three nurses; and there we get in touch with another class of Indians, neglected and down-trodden, who live mainly in the vast, unexplored depths of the Andean forests.

Now coming back to Lima. There, as I have said, our problem is of an entirely different character, and I think that if Mr Drummond, in that very illuminating report which he submitted, was as familiar with the conditions in Lima as he undoubtedly is with those in India and other parts of the world, he would have made an exception to the rule he set down, that we should abolish educational missions. There our problem is that of the educated classes, and these are not only largely anti-Catholic now, but anti-religious. They have refused to recognize, to a very large extent, I mean, the authority of the Roman system. They have cast off the shackles of superstition, but unhappily they have not replaced these by the bonds of a true and living faith. They are living, to a great extent, under the influence of a materialistic philosophy which is not far removed from absolute atheism, and so the task of the missionary in labouring in this area of the country is to try to rehabilitate the evangel on its intellectual side, and to give such a presentation of the Gospel message as will not only impress the heart, but win the respect of the intelligence. Now what are we doing in that college in Lima? In closing, let me merely mention the nature of our work.

First of all, we are offering a successful challenge to the supremacy of the Roman Church in the field of education. And, because of that, we are attracting to our college a large proportion of the better classes of the community. The instruction given—which, by the way, is entirely in the Spanish language, and in that respect also is almost unique, English being placed on the same footing as any other special subject—the instruction given has a definitely religious basis. It is imparted in a Christian atmosphere, and through the medium of Christian personality, and it gives us a magnificent opportunity of

teaching the truths of evangelical Christianity and the ethical implications of the Gospel to the youth of a community where the inculcation of sound moral principles is one of the crying needs of the situation. Finally, because of all that, we have an opportunity of sending out, year after year, a band of young men who, in professional, business, and political careers, are to play a leading part in shaping the destinies of their country in the years to come.

This year, sir, we were faced with a crisis in the development of our work in Peru. The building in which our college was hitherto housed was condemned by the authorities, and we were faced with the alternative of building a new college at a cost of £20,000, or of abandoning our work there altogether. Two or three weeks ago our General Assembly faced the issue, and by an overwhelming majority decided to go on and build. That is a great venture of faith on the part of a little Church which is not rich in material resources, and which is also carrying on missionary work in South Africa and in the Central Provinces of India. We could not face that situation except with the conviction that God is calling us definitely to abide at our post there in Lima, and that, by so doing, we are making some real contribution to the task of bringing the light of evangelical Christianity to the people of that great land.

Dr IVOR J. ROBERTON.—I am Convener of the Foreign Missions of the Presbyterian Church in England. I think I can say for my own Church that, since the War, there is a very real problem here. When I was asked to undertake this work for the Presbyterian Church of England, two years ago, the first thing I received was a debt of £14,000 handed over to me and hung around my neck. I feel that we are in a critical stage as regards the support of our Home Church since the War, and that feeling is based on three grounds. The first is, that up to the time of the War I found that the custom most idealistic men and women showed, in our experience, when they got any fresh vision of the face of Jesus, was almost instinctively directed to Foreign Missions as their first thought and idea. Many of them volunteered, many were chosen, and many were real supports of the cause. I find, at least since the War, in London, they have turned their thoughts to the London slums and have said, "Here is something absolutely damnable; something that demonstrably contradicts everything that Jesus Christ stands for. We can see *this* for ourselves. We are quite convinced about these problems as we cannot be quite convinced about

Foreign Missions—about which, in the general world, we hear conflicting reports.” Our finest young men and women are turning to the London slum problem and the slum problem everywhere.

And the second thing that we find in the world as a whole is that there is a sad lack of the sense of Christianity as sheer Gospel. It is incredibly good news which is still true, because God Himself has declared it to be ; nothing is too good to be true, and the reason why so few of our memberships are doing anything to back the Foreign Missions is the same reason why they are doing little to back the Home Missions : they have no sense of Christ, and what has come to them in Christ is something they must need, and they cannot keep quiet about it ; and the reason they make little response to our calls is just the same reason—that they never try to bring nearer to Christ the people living next door to them, the people whom they work with and with whom they play golf. Unless we, in the pulpit, get a greater vision of the absolute harmoniousness of the Gospel, some sense of the real presence of it that we cannot help talking about—until we get that into the rank and file of our people, I don’t see how we are going to get rid of this indifference.

And the last thing I want to say is this : That with all the glory that attaches to the Foreign Mission question, and our lack of appreciation for those representing us out there in those distant fields, we want to emphasize, in a newer way, that every Christian man who goes from America or from Britain to the great awakened and awakening countries to the east and to the south, ought to feel that he goes out there as a soldier of Jesus Christ. We have got to say to men, “ You are not to sit down in Egypt and India and Asia, and say that you are shut out from Church ordinances. Just you get busy like the early Christians of the Roman days, with the Roman soldiers coming, and the commercial men coming there, and preach the Gospel there.” Let a man go as a teacher, or as a physician, or as a Government clerk, but let him feel that he is called of God to testify there to Jesus Christ.

Dr ROBERT J. DRUMMOND.—I had hoped that the provocative way in which my son said some of the things he did say, might have called some of you to your feet to defend Educational Missions ; but perhaps Dr Stewart did that. I want to challenge what my son says. I think what he says is perfectly true with regard to the way in which the educational side of the work trenches on what is the most important part of the work, the

spreading of the Gospel along educational lines, wherever openings come, as they do in a land like India, for instance, where there is a rural population far in excess of any town population, and which can only be reached along the lines reserved, and by the missionaries pursuing their work in those directions.

Visiting the city of Jodhpur, where we have great Missions, and where we did, until lately, have one of the most distinguished missionaries of our Church—Dr Chalmers—I found myself requested to receive a deputation. Well, I didn't know who wanted to be a deputation to me in that city, but I said that I would be delighted to receive the deputation, and so there came along a company, quite small I should say, and I met them out in the compound in front of the house, where chairs had been set. There then arrived some fifty young men, who were all introduced to me, and then their spokesman said that they were not Christians in the main; they were chiefly either still Moslems or Hindus, but, he added, "We have come in order to convey to you as representing your Church our thanks and appreciation for the work which you have done here in your high schools in the training which you have given us. As a result of that training received in your high schools, we who are all in positions of influence here, either in the native Government service, or in the railway service, or among the businesses of the city—we all know that the position we hold, respectively, is due to the education that we received in your school, and that not so much because of the educational training, as in what has gone into the building up of our characters, which have enabled us to secure and to hold, in the minds of our employers, the very high position that we do hold there. They recognize that we have a character based on Christian principles, which your schools have inculcated within us, and that we are men upon whom they can depend."

I attempted to congratulate those young men, and I said that it was a very great pleasure to hear such testimony to the influence of our schools and, at the same time, I reminded them why we were interested at all in teaching them—that they might be able to find and to realize the truth that was in Jesus and in the Gospels. And thereupon their spokesman (and, mark you, these men were mostly non-Christians) said this: "I can assure you, sir, that every one of us here reads his Gospel, his New Testament, every day, and seeks to form his life on the teachings of Jesus Christ."

Now there was another point raised by my son, and I think it was worthy of consideration, and I will give you the view

of an outsider on that subject. That was the demand made on the missionary by the calls of the Christian community. I don't know what is in the mind of the members of Session amongst the Churches in America, but what I found was the idea among the Session-members or elders in these Indian Churches, was that their business was to sit there and criticize the minister, so that I had to get two or three meetings with such Sessions just to tell them that that was none of their business, that they were not there to criticize the minister, and that they were not there as the body to which he was responsible. They were Presbyterians, and the minister is responsible to none but the presbytery that has inducted him. On the other hand, the duty of the elders was to stand by his side and support him in all his work, help him in the visitation of the congregation, and to devote all the energy they could to seeing that the activities of the Church were duly carried on. And one of them said to me, "Surely, sir, in that case, *your* men must all be men officially in religion." "On the contrary, one of them is an engineer, and another makes fishing-rods." They were astounded: How could it be done? I said they were delighted to devote their leisure to the service of the Church of Christ; and I feel that these men were somewhat enlightened by that episode as to what are the duties of elders. As a result, I hope that the minister on whose behalf I was thus obliged to take up the cudgels and give these elders a lesson, will have a happier and more agreeable task than heretofore. Of course you recognize how work will accumulate in India, *e.g.* in the native schools, to conflict with the missionary's giving of that time and energy that he would like to give to the directly evangelistic work.

Dr ROBERT JOHNSTON, Canada.—I would like a number of notes to be struck here regarding some of the problems peculiar in our whole Foreign Mission policy to-day. The whole question of the revelation of God through other religions heartens our minds, and we rejoice in it. I read that word to my people, "There were people in the city, thousands of men, who never knew the evangel," but who have been prepared by their observation of God and of nature, and there are thousands in whose hearts the soil has been prepared for the planting of the seed. But to-day, if there is a necessity for one thing more than another, it is for the emphasis upon the absolute supremacy and the belief in Jesus Christ alone as the world's Saviour. The religion of Jesus Christ is broad enough.

It is all-embracing, and in it we carry to the world all the revelation that has come to us through the ages, all the thousands of truths in other religions, whatever they are.

Mr HOURANI, elder, Manchester, England.—Allow me to say one word about an experience I have just had in South America. I myself am a Syrian educated in the American University of Beirut, and, under God's providence, a Presbyterian. Before coming here I went to the city of San Paulo, in Brazil, where I met this unique experience.

One of our own Syrian pastors, speaking Portuguese, emigrated to that city of San Paulo. He was an ordained minister in Syria. There he found that a lot of our own Syrian fellow-Christians were living without a Church of their own. He proposed to them that he would be willing to serve them if they would only come to church. He set about it in a proper way, and he gathered up the flock. And for eight years this minister has ministered to his own people there in San Paulo, for no pay whatsoever, and he is prepared to do the same thing so long as he lives.

I went to that little hall, and I could not adequately describe to you my feelings at that service, conducted in my own Arabian language, with hymns, prayers, and order such as I remembered from my childhood in my native Syria; tears came down my cheeks as I listened; and there were the faces of sons of my friends and of daughters of my friends in that little hall.

But that was not all. There, too, the Arabian Protestants came and had their own service, and in the evening the Turkish Protestants also came for the same purpose. This is just a sample of the fruit of Foreign Missions among the Syrians, which I thought might encourage somebody.

Mr W. L. M'KERROW, elder, Glasgow, Scotland.—I do not think that Mr Drummond speaks for the whole of our missionaries in India when he deprecates Educational and Medical Missions. There are two distinct sections of the Educational Missions in the colleges of India where our missionaries are teaching. There are the Missions to the educated classes, and also Educational Missions to the illiterate Indians, so many of whom are turning to our Churches in great mass movements. And surely our Churches ought to do everything possible to secure that those admitted to the membership of our Churches should be able to read for themselves the Gospel upon which our whole religion lies. In our United Free Church we had

built up great colleges in the principal cities of India, in Bombay and Madras and Calcutta, and it would be a most deplorable thing, in my view, if the financial difficulties of our Church should in any way interfere with the great work which these colleges have been carrying on for so long, and which they still carry on with such success.

Dr Robertson spoke about subscriptions for Foreign Missions of the English Presbyterian Church having gone down lately ; but that is not our experience in Scotland. There we are faced with tremendous expenses, but they are not due to a reduced interest of the people in the work of our Church abroad. They are due entirely to the enormously increased expenses which are inevitably associated, under present-day conditions, with the advance of our work.

Rev. W. J. BAXTER, Glasgow.—I should like to thank Mr Drummond for having brought before us this great problem. It is, however, only one part of the whole problem, and the *whole* question must be thrashed out. There are missionaries who gravely doubt the value of the time that they have to give, not merely to teaching work, but also to medical work, and, in some parts of the Foreign Field at least, the question is to be raised whether the time has not come for even medical missionaries to leave a wider field for the native medical men to carry on the great work of healing.

Now that is a large problem, and I do not think you can discuss one aspect of it in isolation from the others ; but I should like to point out that we have some experience at home which can help us in providing material from which we can come to a decision in the matter. We know what a great mistake it has been in many parts of the world for the Christian Churches to allow education to slip out of their grasp, for this has meant, in many places, that there is very little religious education at all given to the young. Where that state of affairs exists, it has been a very difficult matter for the Churches to recover, for their young people, this great educational privilege ; so that it is not possible for any one person standing on this platform to decide the question, and Mr Drummond did not mean us to do so. He meant to make us think over this question, which is clamouring for consideration. But, at least, it is vital for the Christian Churches in any land, whether we call them Christian lands or not, to show a particular interest in education and, in any case, if the time has come in certain parts of the field that the Churches should no longer give so much time and energy to the

higher education, at least this must be said, we must continue to see to the education of the little children.

With regard to these exactions of the governments in the taking over of education, there is always one way in which the Church can defend itself. You don't need to take their grants. If you don't, of course, you must make up the funds from another source; but then you are quite independent of any regulations laid down. And, for the young at least, we can't afford to allow them to be trained in Godless schools, nor by any government, because it is the education of the first years that counts.

Dr BROWN.—We turn now to one of the great specific problems of the Foreign Field—Church Unity in the Foreign Field. May the Chairman venture to make three statements that he has made before, and that he likes to make at every opportunity?

First, a divided Church will never, can never, lead the world to Jesus Christ. Second, it is not part of our foreign missionary responsibility to perpetuate on the Foreign Field the denominational divisions of Europe and America. And, third, union has proceeded much farther on the Foreign Field than at home. While in America the various Presbyterian and Reformed Churches are still *talking* about union, on the Foreign Field, in every place where the missionaries work, union has already been *achieved*.

The first address is by the apostle and pioneer of Central Africa, the Very Rev. Robert Laws, of Livingstonia; the second by Dr A. L. Warnshuis.

PROBLEMS OF CHURCH UNION IN THE FOREIGN FIELD

Dr LAWS said:

To understand the problems of Church Union in the Foreign Field, the first thing demanding attention is the consideration of the obstacles which stand in the way of such Union.

Where there is a well-defined Foreign Mission Field occupied by a single Church or Mission such obstacles do not exist at first, but even in such fields, when neighbouring territory is occupied by a different Church or Mission, sooner or later, converts of the one Mission come to be located in the territory of the other, and anything which prevents the passing of the

member of one Church into the fellowship of the other, at once becomes an obstacle to union.

1. The first hindrance of this kind to be noted is where there is refusal of intercommunion on one side or on the part of both of the Home Churches. The Roman Catholic Church refuses to have intercommunion with any other Church. The Anglican Church does not recognize intercommunion with any non-Episcopal Church, and some of the High Church party especially would resent any proposal for such. In the Foreign Mission Field this refusal to sit down at the Lord's Table with other Christians is a great obstacle to union and a very serious hindrance to the progress of Christianity. In the field many of those belonging to Churches who at home reject intercommunion feel convinced of the real Christian lives of workers belonging to other denominations, and are constrained to admit the seal on their labours by the Holy Spirit in the thousands who have been brought out of heathenism to Christianity by their means. But this very admission tries their hearts if they have to refuse intercommunion as a matter of conscience, but a conscience often giving a far from convinced verdict.

The different attitudes towards this obstacle may be illustrated by the following concrete examples. On one occasion a fellow-missionary of mine was travelling on the steamer of the Universities Mission. On the Sunday morning the Communion was to be observed, and he received a note from the priest in charge (who became later Archdeacon Johnson, now deceased), inviting him to join with them. He replied, thanking him for the invitation, but declining to accept, lest he might, by doing so, cause any friction between Mr Johnson and his bishop. The Christian courtesy on both sides drew the two men, and their comrades also, closer together.

On another occasion a fellow missionary arrived at Likoma on a Saturday, and hearing Communion was to be observed next morning asked the Bishop, who was there, to be allowed to participate. The Bishop asked him if he had been confirmed, and on his replying that he had not, told him that without having been confirmed by a bishop he could not be admitted to the Communion. Not long after, an account of this appeared in a home paper from the pen of the man complaining of the intolerance of the Anglican Church. From the account I received of the incident from the man himself, I could only come to the conclusion that the expectation of getting a refusal of which he could speak was the reason of his asking to be allowed to participate. I was disgusted at an action indicating

a character such that a very short period of service in the Mission Field sufficed to prove his unsuitability and led to his return home.

Discussing the question with the late Bishop Trower, he said to me, "If any Christian feels he will be benefited by coming to the Communion, and comes to it, I shall certainly not turn him away. On the other hand, if he comes to me and asks me, 'May I come?' then I must ask him if he has been confirmed, and if not, must tell him I cannot allow him to come as there is not intercommunion between our Home Churches."

Here we have the obstacle and the way for its removal indicated as being the duty of the Home Churches to agree to intercommunion at home and so making it possible abroad.

2. *Differences in Doctrine*.—The first obstacle in the eyes of some has its justification in the underlying difference of doctrine of the Churches. Thus to some the validity of ministerial orders through a historic episcopate, with resulting validity or otherwise of the celebration of the sacrament of the Lord's Supper and the ideas regarding its meaning, seem to be the cause of separation.

The attitude of the Churches towards the sacrament of Baptism with regard to its mode of immersion or sprinkling, or with regard to its being personal, and adult profession of faith as opposed to pædobaptism, give another example of division due to doctrinal differences.

3. *Differences in Church Policy*.—These may be broadly classified as Episcopacy, Congregationalism, and Presbyterianism. To one or other of these, other differences tend to become allied and so may be omitted.

4. *Overlapping in the Mission Fields*.—The differences already mentioned are serious enough and troublesome enough at home, but they become greatly accentuated when transferred to a common Foreign Mission Field, and are a source of perplexity to the natives, a cause of ill-feeling among them, and an obstacle to the propagation of Christianity through the jealousy and other bad feelings that competition for converts and Church members is apt to arouse.

The older occupied fields of South Africa afford a sad illustration of this. There you may find three Mission stations, A, B, C, occupied by Anglican, Methodist, and Presbyterian missionaries in a triangle with the stations forty miles apart. But the work of A does not stop half-way to B or C, where they meet, but A may have an outstation five or ten miles beyond B and C as well as intermediate centres of work, and in the

same way B and C may each have outstations beyond A. This condition arises naturally enough in two ways. (1) The desire of A to evangelize as much of the country as possible, and (2) from converts who have been brought to Christ while living at A removing to other places and being followed up and cared for by their missionary, and they, in turn, becoming centres of Christian influence in heathen districts, and so rightly becoming the nucleus of Churches in these localities.

5. *Different Methods of dealing with Native Social Problems.*—Polygamy and succession may be cited as examples of these. The Gospel comes to a polygamous family, but when accepted by one or more or all the members of it, the question as to what the Gospel requires of them and what they ought to do before being received into Church membership is a difficult and serious one. Personally I do not see that it can be solved in all countries and in all ages in precisely the same way, but that the guiding principle should be, that as God's plan for marriage is monogamy, when His will becomes known to a people hitherto ignorant of it, then the Church in seeking a solution of the problem must try to get the will of God carried out at the earliest possible time and with the least amount of injustice and hardship to all concerned. At present some Churches, or individual congregations, or their ministers, would not interfere with the relationship of a polygamous family, but on profession of their faith, receive them one or all into Church membership. Some while doing this would make such a polygamist ineligible for any office in the Church. There is also the opposite extreme of requiring the complete break-up of a polygamous family before Church membership can be allowed. This is held by very few.

It is not often that a polygamous family of, say, a man with four wives, all accept Christ at the same time, but one by one, or it may be one only out of the family, and so the solution of the problem for the individual has to be sought. Take the case of the man desiring to be a Christian. He realizes that Christianity is opposed to polygamy, so what is he to do? In Africa the answer generally is that he must put away all his wives except one. But this is followed by the question, Which one is to be kept? Is the man to choose to keep the favourite and probably the youngest wife, or must he keep to the one he married first? Generally the answer is that he must keep the one he married first. But again a question arises as to who was the woman he thus married, for among some septs there is the custom of a young man taking a girl, who may be a slave,

to his house, and it may be, two or three years later, choosing some other woman to be his wife, and she may be counted the head of the harem. Questions in native law may arise about the claim of such or of a third woman to this position, and so, for some Missions at least, the woman with whom the man first consummated marriage is reckoned his first wife and the one he is bound as a Christian to keep, and to put away the others. So much for the man. What of the woman if anyone of them becomes a Christian while the polygamous husband remains a heathen?

If the first wife, as defined above, becomes a Christian, her position as first wife, if her husband does not seek to divorce her for becoming a Christian, most Missions, I know, would recognize, and receive her into Church fellowship as not being responsible for her husband's polygamous bonds with the other wives. There are some, however, who would insist on her separation from her polygamous husband before receiving her for baptism. Next comes the question of wives numbers two, three, and four. How are they to be dealt with on becoming Christians? Here is where the question of injustice or hardship has to be considered. In some countries, were these to leave their husbands they would be looked on as outcasts, and their children as illegitimate, and so serious injustice might arise. Among the tribes in Nyasaland, if there is no charge of immorality or the like against the woman on separation from her husband, no stigma would attach to her nor would her children be considered illegitimate, and she would be eligible for marriage with any unmarried man should she desire it. These considerations have led to the practice in some Missions of requiring the second or any subsequent wife to sever her polygamous connection before admission to baptism. On the other hand some hold that the woman is not responsible for the polygamous connection, and so are willing to baptize and to receive as Church members all the wives of a polygamous husband on their profession of faith.

The effect of such action on the future purity of the Church has to be considered as a weighty factor in dealing with the question. If a man who is a polygamist is received into the Church without putting away his extra wives on promising he will take no other, then at once a temptation is put in the way of any young man having a leaning towards Christianity to put off any decisive step towards profession of faith till he has secured a plurality of wives, because of the social prestige a plurality of wives at present gives. It has also to be remarked

that the sympathy with and desire for polygamy is by no means easily eradicated in the Christian Church.

Native customs of succession are the source of serious complications. A man on the death of his father or an elder brother becomes heir to the wives of the deceased (if he were a polygamist) as his own wives. Of course in the case of a Christian the way is simply that he declines the succession and sets them all free to marry or not to marry as they choose. But a heathen man who has succeeded to his father's harem and years later accepts the Gospel has to face serious difficulties. He may have had children by his own mother as well as by other wives of his father. No Church or Mission could accept any one as a member while continuing such incestuous relationship, and so separation would be demanded.

Again, an unmarried man may succeed to his deceased brother's wife. In such a case usually the man would be received, but if he had succeeded to more wives than one separation from the others would be required before admission to the Christian Church. When it is remembered that a man may not only succeed to his father's wives, but also to those of his deceased elder brother, in addition to having a harem of his own, the complexity of the possible and often actual relationships existing among the members of such a family is appalling. But the need of securing the purity of the Church of Christ, even though it may mean refusal to admit to membership those who do not see their way on becoming believers in Christ to sever in old age ties which had bound them for most of their lifetime, makes such a course necessary.

6. *Different Attitudes of Churches or Missions towards Questions of Education and Devolution of Church Government from European Missionaries to Native Churches.*—Some Missions have begun work determined to have nothing to do with education, restricting their work to preaching the Gospel. Experience in the field has convinced most that it is absurd to restrict the evangelization of the people to foreign missionaries, and that if natives are to be employed they must receive instruction for such work. Then one of the first tasks of a Mission in a new field is to translate part or the whole of the Bible into the vernacular. When even a Gospel is translated and printed the need for native readers, and for schools to provide such, is demonstrated, and opposition to primary education at least disappears. More advanced education may be demanded as the need for the young Christians to become leaders is realized. In India, University education given in Christian colleges means an

opening for the Gospel to the leaders of the community who would not otherwise be reached, and is comparable to the work of the Medical Mission in opening hearts and in reaching a Mahommedan population not accessible by other means. Practically, differences between Missions regarding education is one more of the extent to which it is to be given than of the giving of education.

Questions of the devolution of Church government and development to the native Church cause diversity of attitude between Missions and Churches, and their practice in dealing with such. This is seen more in comparing missionaries from different countries than missionaries from Britain. The German Missions in Tanganyika seem to have acted on the principle of keeping the native Christians under lasting tutelage, and it came as a surprise to the Christians of the German Missions, when under the care of the Livingstonia Mission, that a trained native could be ordained to the ministry. British and American missionaries, so far as I know, are all at one in seeking to raise up an indigenous, self-supporting, self-governing, and self-extending Christian Church wherever they are at work. The only difference of opinion is regarding the time when the complete control may be safely entrusted to these young Churches. This, again, largely depends on the previous civilization, or lack of it, in which the natives were when the Gospel came to them. The civilization and business training of the people of Japan, India, and China place them far ahead of the uncivilized peoples of Central Africa, with the result that the former are ready and fit in many cases to do for these Churches work which cannot wisely be thrust upon the young African Churches for, it may be, two or three generations. For all alike, however, the principle of devolution should be acted upon, and the burden of responsibility laid gradually upon all these has a steadying and strengthening effect more apparent in work for Christ in His Church than in any other sphere of human activity.

Having referred briefly to some outstanding obstacles in the way of Union, from the constructive point of view we may ask, What should or can be attempted to clear these out of the way? I would venture to suggest as problems to be faced, and, if possible, dealt with :—

1. By means of mutual knowledge and understanding of one another to get the authorities of the Home Churches and Missions to sanction intercommunion between themselves at Home, and as a result to have the same in the Foreign Mission Fields. The Conference at Jerusalem regarding the common

work of the Churches brought it face to face with the ghastly fact that, though they were so much at one and had so much in common, its members could not all sit down together at the table of their common Lord. That such should be possible was a tragedy felt by all concerned, but though realized by some members then for the first time, it is a tragedy too well known in the Foreign Field. Surely there is a call for its removal to which Christian ears cannot be deaf.

2. That in the different fields there might be as far as possible a common standard of training for the native ministry. Were this agreed upon it might be possible for Missions doing more advanced educational work to help Missions with smaller staffs along these lines, and to build up a native Church of the future mutually sympathetic in its various parts through the common brotherly training of its leaders in the native ministry. Some advance towards this has been already made, but much more needs yet to be done.

As a means of dealing with most of the obstacles referred to and in some measure discussed, conferences of all the Missions working in any field or adjoining fields can be of great service. The frank, temperate statement of differences and resulting difficulties will do much towards the mutual understanding of each other's position, and sympathetic consideration of the same. The results of the conference may be formulated as considered resolutions. Such conferences ought not to have or be thought of as having legislative authority, but their influence can be weighty and great. Later the different Missions may take up and consider such resolutions in their respective courts. If agreed to, they may be made obligatory for one or more or all the Missions satisfied with their utility, and the need for such legislation. Where this cannot be done in the field the necessary steps may be taken by referring the resolutions, thus agreed to by the agents in the field, to the Home Authorities, so that they may be enacted by them.

I hope these notes may be helpful towards understanding what Church Union in the Foreign Field means, and be suggestive of means for helping to bring it more largely about.

Dr A. L. WARNSHUIS then read the second paper on this subject. He said :—

The growth of the younger Churches in Asia, Africa, and Latin America, in the past two decades, is a greatly encouraging fact in the world-wide expansion of Christianity. This growth has been not only in the numbers of Church members, but also

in the development of Church-consciousness, which has resulted in the organization of self-governing Church bodies, many of them of nation-wide extent, with varying forms and degrees of relationship to the older Churches in Europe and America. To provide a background for the inquiry regarding the problems of Church Union in other lands from the viewpoint of the sending Churches, I have prepared as complete a list as the information at my disposal made possible of all the Churches in Asia, Africa, Latin America, and the islands of the Pacific Ocean with which two or more Mission Boards or societies of the Churches in Europe and America co-operate. This list of twenty-six Churches is appended to this paper (see Appendix).

In this meeting of Reformed Churches holding the Presbyterian System, it has seemed to me to be desirable to limit the discussion of the problems of Church Union in connection with our Foreign Missions to those of the Churches to which our own Missions are related, reserving the problems of the Anglican, Methodist, Lutheran, and other Churches for consideration in meetings in which representatives of those Churches may be present. Within these limits, we may review the problems of the Church of Christ in Japan, the Presbyterian Church in Korea, the Church of Christ in China (which now includes the older Union Churches in Manchuria, in South Fukien, and the various synods of the Presbyterian Church in China), the United Church of Christ in the Philippines, the New Hebrides Presbyterian Mission Synod, the South India United Church, the United Church of Northern India, the United Mission in Mesopotamia, the Church of Christ in Central Africa, the Bantu Presbyterian Church; probably also, the Churches in Togoland and the Gold Coast, the Presbyterian Church in Brazil, and the Presbyterian Church in Mexico. In passing, it may be noted that wherever the Missions of the Churches represented in this Alliance have found themselves in close proximity to one another, they have, with few exceptions, co-operated in organizing a united Church. (The exceptions are the Missions of the United Presbyterian Church of North America, and of the Reformed Presbyterian Church in North America.)

The Union Churches named above are evidence that between the Churches included in this Alliance no doctrinal differences or difficulties in administration have created any problems that could not be overcome whenever and wherever Church Union was otherwise practicable. It appears also that union with Congregational Churches in China and India has not been prevented by either doctrinal questions or differences in polity. Moreover,

in the Church of Christ in China, it has been found possible for some of the Baptist Churches to enter the Union. While these Churches in Europe and America that are co-operating in these Union Churches in other lands are still unable themselves to unite because of historical differences, the lines of cleavage have not been arbitrarily extended to their missionary work in other continents. Generally speaking, all of the Churches in this Alliance have acted in accordance with the principle stated in the following extract from a report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., adopted May 15, 1900 :

“ The Board would ask the General Assembly to approve its course in recommending to its Missions in various lands that they encourage as far as practicable the formation of Union Churches, in which the results of the Mission work of all allied evangelical Churches should be gathered, and that they observe everywhere the most generous principles of missionary comity. In the view of the Board, the object of the Foreign Missionary enterprise is not to perpetuate on the Mission Field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural methods, the Kingdom of our Lord Jesus Christ. Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed and to which all Mission effort should contribute.”

In the Churches of this Alliance, the plan of building a world-wide denomination has never been adopted, and there is general agreement in favour of the policy of aiding in the development of national Churches, which in due time will doubtless share in international unions or federations. As early as 1877, in the meeting of this Council convened in Edinburgh, the statement was made that in aiming to promote such co-operation it would cause the divisions between the Missions to disappear, it was desirable to plan for Union Churches from the beginning rather than to expect district organizations to be consolidated in the future. It was said that, “ If we expect the Presbyterian Church of India, for example, to be one Church, it will not do to wait until our several Churches are securely planted there, expecting that then they will coalesce. The time for successful consolidation is now, while the Church is in the infancy—or rather the embryo—of its growth ; while zeal for the evangelizing of the people makes differences appear insignificant.” We cannot

refrain from adding now an expression of regret that this principle, which has indeed been very generally accepted by Presbyterian and Reformed Churches, should not have been more widely applied in relation to the Churches of other communions as well. If that could have been done, the problems of Church Union among the younger Churches would now be much simpler than they are.

Within recent years, however, in connection with the negotiations between the South India United Church, the Wesleyan Church, and the Church of England in India, new questions have arisen that may create difficulties for some Mission Boards in the West. It is not unlikely that similar questions may arise in connection with the suggested Union of the Presbyterian and Anglican Churches in Persia. In these proposed unions with Episcopal Churches, the questions of the ministry of the United Church and of intercommunion are naturally the most difficult of solution. The statement of general principles of the proposed Union in South India includes the following paragraphs:

“5. *A.* That, believing that the historic Episcopate in a constitutional form is the method of Church Government which is more likely than any other to promote and preserve the organic unity of the Church, we accept it as a basis of Union without raising other questions about episcopacy.

B. That by a historic and constitutional Episcopate we mean—

(*a*) That the bishops shall be elected. In the election both the diocese concerned and the province shall have an effective voice.

(*b*) That the bishops shall perform their duties constitutionally in accordance with such customs of the Church as shall be defined in a written constitution.

(*c*) That continuity with the historic episcopate be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate be demanded.

“6. (*a*) That after Union all future ordinations to the presbyterate (ministry) would be performed by laying on of hands of the bishops and presbyters (ministers).

(*b*) That all consecrations of bishops would be performed by bishops, not less than three taking part in each consecration.”

In the most recent meeting of the Joint Committee on Union at Madras, in February-March 1929, it was unanimously agreed that ministers of the South India United Church and the Wesleyan Church, as well as Anglican bishops, should take part in the consecration of the first bishops of the United Church, thus expressing a mutual recognition of the absolute equality of the ministry of the uniting Churches.

Further, with reference to the existing ministers of the three uniting Churches, it is proposed that all of them shall "be accepted as ministers of the Word and of the Sacraments in the Church after Union, with the distinct understanding that no minister ordained before the Union shall minister temporarily in any church or congregation without the consent of the parish minister and the congregation, or shall be transferred to any new congregation without the consent of the congregation and the bishop.

"The great object of complete spiritual unity within the Church will never be attained till all members are willing and wishful to receive Communion equally in every Church, but the attainment of this object will only be retarded if authorities or majorities in the United Church make arrangements which have the effect of forcing those who have conscientious objections to receiving Communion from ministers not episcopally ordained to do so or else to forgo communion. It is, therefore, agreed that :

- "(a) Arrangements existing at the time of Union by which Anglicans in any particular place enjoyed opportunities of receiving Communion at the hands of an episcopally ordained minister will not be terminated after Union against their will by the Church authorities, and
- "(b) Any congregation accustomed to an episcopally ordained ministry will not either temporarily or permanently be placed in charge of a non-episcopally ordained minister unless all the communicant members of the congregation have been informed of the suggested appointment and no one has signified his objection to such an arrangement.

"It is the intention and expectation of those who enter into this Union that eventually every minister exercising a permanent ministry in the Church will be an episcopally ordained minister.

"It is agreed that for the thirty years succeeding the Union the ministers of any Church whose Missions have founded the originally separate parts of the United Church may be received as ministers of the United Church, if they are willing to make

the same declarations with regard to the Faith and Constitution of the United Church as are required from persons about to be ordained or employed for the first time in the United Church.

"After this period of thirty years the Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry."

Other statements in the proposed plan of Union express the intention and the hope that the United Church will maintain and seek to strengthen the fellowship with all those branches of the Church of Christ with which the uniting Churches now severally enjoy such fellowship. "Every minister of the United Church shall be at liberty to exercise any ministry in a Church outside the area of the United Church which he was entitled to exercise before the Union, and on the other hand it is understood that no such minister will claim to exercise any ministry in any other Church which before the Union he would not have been entitled to exercise."

It will be recognized, I think, that these proposals are of great interest, suggesting as they seem to do the possibilities of a union which will include Congregational, Presbyterian, and Episcopal elements. In passing, it may be noted that this plan will be presented to the next Lambeth Conference with the full approval of every bishop of the Anglican Church in India, Burmah, and Ceylon. The limitations of time and space in this paper prevent any discussion of the principle of the episcopate, and it may be expected that this will receive careful consideration by all those concerned in the consummation of this Union. It may be well to note (1) that the proposals ask for the acceptance only of the fact of the Episcopacy and not of any theory as to its character, and (2) that so far as the South India United Church is concerned, it already has complete authority to decide this question for itself without reference to the Mission Boards or Churches in Great Britain and the United States that give aid to it. A question does arise, however, with reference to the ordained missionaries that these Western Churches may send in the future to serve in the larger United Church, if that is constituted as proposed. If that Church at the end of thirty years should decide that under no circumstances can it allow exceptions to Episcopal ordination, new missionaries could not be ordained by the sending Congregational or Presbyterian Churches. While this is theoretically possible, it is to be remembered that in these intervening thirty years much may happen that will guide that Church in India in the decision it will then make, and this is especially true with reference to the relations of all the

missionaries that the older Churches will continue to send to share in the service of the younger Church. We hope that progress in Church Union may also be made in these next thirty years as between the sending Churches in the West, and in this way also new circumstances will come into existence that may have a bearing upon this question of the status of future missionaries in South India. In this matter may we not then leave the South India United Church to follow in freedom the guidance of the Spirit of God ?

In the administration of the missionary work of the older Churches certain other problems have arisen, particularly in the relations of the missionaries and the "Mission" or "Mission Council" to the younger Churches. Most of these problems are not the result of Church Union, and therefore they do not have a place in this paper. The questions of "co-operating" and "affiliated" Missions in Japan, or those of the relation of the Mission to the Church in India or China or any other country arise in any case as soon as the growth of the younger Church requires the adjustment of these relationships, and in connection with Union Churches the question is only a little more complicated because it is necessary to reach agreement with a larger number of Missions at the same time in order that there may be uniformity in the relations between the Church and the different missionary bodies that co-operate with it. The organization of a Union Church may also advance the time for the raising of these questions of relationships because the Union may serve to increase the strength of Church so that it will feel able to deal with these responsibilities earlier than would be the case if the separate organization continued.

The question of the ecclesiastical status of the foreign missionary in relation to the courts of the Union Church is always one of some difficulty. In most cases the solution has been a compromise. In some Churches the missionaries choose, and in others the presbyteries decide whether the missionaries are full members of the presbytery or only associate members or assessors. Whether or not the missionaries retain their full membership in a presbytery of the sending Church is also a question about which there is no uniform rule.

The question of correspondence between the Mission Board in the West and the Church is one of the questions affected by the Union of Churches. The Mission Boards, generally speaking, make no attempt to control the Councils of the younger Churches, but as they make large subsidies in men and money to them, they inevitably must correspond concerning those subsidies. Shall

the Mission Board correspond with the Church through its Mission, or direct with a Church Council? To continue the correspondence through the Mission means that the missionaries act in a dual relationship. At one time, as members of the Church Council, which most of them are, they share in the communication of the Church to the Board; and then a short time later, as members of the Mission, they receive this communication and act upon it on behalf of the Board. Such circumstances are bringing an increasingly strong protest from the younger Churches, who are demanding with a growing urgency the right of direct communication with the Mission Boards. This problem, of course, in principle does not arise out of the Union of Churches, but it is complicated by such union, for in Union Churches the difference of race and psychology are multiplied, and because of the fact that the missionaries of any one Board who are members of such a Church Council are so completely outnumbered by the indigenous majority and the missionaries of other Boards. A situation may conceivably arise in which the majority of the Church Council wished to use the funds supplied by a foreign Mission Board for a purpose to which the Board was conscientiously opposed. In such a case, manifestly clear and direct correspondence between the Board and the Church is desirable. Two provisions may be suggested as wise, namely, that in making its subsidies the Board should clearly specify the conditions that are to govern their use and which are accepted by the Church Council in receiving the money and the missionaries; and further, that the missionaries who are members of these Church Councils, in the event of a really serious and important difference of opinion regarding an action of the Council, would enter their protest as a minority minute in the records of the Council, and their correspondence with the Board on such a subject would be not as from an independent body but as from minority members of the Council.

In some places the question has also been raised as to whether it would not strengthen the Union if the Missions of the various co-operating Western Churches could unite so that the dividing lines between the fields of the different Missions within the United Church should be abolished, and the Church have only one body of missionaries with which to deal. On the other hand it should be noted, however, that the association of the Missions co-operating with the Church of Christ in Japan has been discontinued. Moreover, in opposition to such a proposal it may be urged that such a united Mission would tend to emphasize again the Mission as an intermediate body between the

younger and the older Churches, and this at a time when the tendency everywhere is to transfer to the Church as rapidly as possible the functions that properly belong to the Church and which in the beginning are temporarily exercised by the Mission.

The holding of property titles is another question that the Union of Churches may raise, for it may appear desirable from the point of view of the Church and for the establishment of a stronger Union that the properties should be held in the name of the Church rather than that it should be held by various western Boards. Here the decision will rest partly upon the juridical status of the Church—a legal question—and partly upon the principles and policies of the Mission Board that govern the transfer of such property,—a question of whether the property is held by the Board for the Church or for the world-wide expansion of the Church, in which latter case the conditions of transfer may include provision for some measure of compensation.

Another problem, though perhaps of minor importance, has been raised by the Church of Christ in China in asking for financial assistance towards the budget of its General Council. That Council has based its claim upon the fact that while it is urging upon local congregations the duty of the early attainment of self-support, it cannot at this time request those Churches to make substantial contributions toward the maintenance of a general or executive body acting for the whole Church. Moreover, the Council, in taking over various administrative duties previously carried out by the Missions, asks that the Boards should continue for a limited period to provide the finances needed for that purpose. It would seem that for the purpose of aiding in the establishment of this Union Church in China, the boards would be justified in generously contributing such financial aid, especially if, as is to be expected, it consists to a large extent of aid previously given to local congregations and now transferred to the support of the Church as a whole.

Finally, some problems (the only ones of any real difficulty) arise in connection with the support in the sending Churches of missionary work in other lands when that support is given to Union Churches. After a union of Churches has taken place on the Mission Field, their appeal for financial assistance, however necessary that may be, does not seem to arouse the same response in the older Churches as when each was related only to the work of its own Mission. Moreover, there seems to be a lessening in the interest and prayerful sympathy from the older Churches from what was evidenced with each unit prior to the Union.

There seem to be practical difficulties in maintaining and developing the interest of contributing Churches and individuals in Union Churches. In the beginning of missionary work, and so long as the Mission is aiding in the development of a Church in a limited area, there is naturally created an interest in localities and individuals. When the Union of Churches occurs, the news items appearing in the Church periodicals are related to larger areas and the names appearing in missionary literature are less familiar, and the interest of contributors is diluted and weakened. If this were all, it would seem to be only a question of education, and the formulation of project proposals to which the supporters might contribute directly in the aid of the whole programme of the United Church. I venture to express the fear, however, that the difficulty is somewhat more serious. Does it not arise really from a limitation in the purpose of our missionary supporters, who after all are still more interested in the expansion of their own western Church denomination than in the establishment of the Church of Christ? When the Churches that have been organized as the result of the work of a particular Mission unite with the Churches of other Missions, there seems to be a feeling that the work is no longer "our own," and there is the natural abhorrence of being assimilated and of losing one's identity. Our Mission Boards are putting into practice their principles of not perpetuating their denominational distinctions in other lands. This has been their declared purpose for many years, if not from the beginning of their work, but in practice for the most part their supporters have been enlisted in aid of Presbyterian and Reformed Church Missions. Now that the purpose of the Boards is actually applied in practice, the constituencies of the Boards must be educated to accept these principles not in theory merely, but in practical application and with loyal support. Some of the missionary giving of our western Churches that has been the result of denominational loyalty must now find its motive in the truer purpose of the expansion and upbuilding of the Church of Christ, not defined or limited by denominational adjectives, but described only by those essential characteristics that are given in the New Testament or are developed under the guidance of the Spirit of God. Dr Arthur J. Brown wrote many years ago :

"The idea that a denomination in America will take a greater interest in a comparatively small Church in another land wholly dependent upon it than it would in an indeterminate part of a larger must not be permitted to control our

thought regarding Church Union. The unity of the Churches in Asia, or Africa, or Latin America must not be sacrificed to the divisions of American and European Churches. The Christians of Asia should be given a fair chance to develop a unity large enough to comprehend these various forms that our western Christianity has developed. If they must be divided, let them separate later along their own lines of cleavage, and not on lines extended from western nations."

Dr A. R. Kepler, the secretary of the Church of Christ in China, is reported to have said recently that the bringing of western denominationalism to China, for example, is like taking "Christianity as a plant in a pot, and putting it in the ground in China without removing the pot, and thus it continues its life in a cramped state in foreign soil. The Church of Christ in China by seeking to obliterate denominations, for which the Chinese have little use, is attempting to break the pot, so that the roots of the plant can spread in Chinese soil, and thus become truly indigenous and national."

For the sake of the larger and stronger growth of the Christian Churches in Asia, Africa, and Latin America, the support of Union movements among them is of such vital importance as to make the problems involved in such Union appear to be comparatively small. Moreover, the development of these unions in other lands may help to bring together the divided Churches in Europe and America.

Dr WARNSHUIS also laid on the table the following

APPENDIX

UNION CHURCHES OR CHURCHES WITH WHICH TWO OR MORE FOREIGN MISSIONARY BOARDS CO-OPERATE

JAPAN.

Church of Christ in Japan (Nihon Kirisuto Kyokwai).

Presbyterian Church in U.S.A.

Presbyterian Church in U.S.

Reformed Church in America.

Reformed Church in U.S.

Japan Methodist Church (Nihon Methodist Kyokwai).

Methodist Episcopal Church.

Methodist Episcopal Church, South.

United Church of Canada.

JAPAN.
The Holy Catholic Church in Japan (Nippon Seikokwai).

Protestant Episcopal Church in America.
Church Missionary Society.
Society for the Propagation of the Gospel.
Church of England in Canada.
Australian Board of Missions.

Lutheran Church in Japan.

United Lutheran Church in America.
United Danish Church.
Icelandic Synod.

FORMOSA.
The Presbyterian Church in Formosa.

Presbyterian Church in England.
Presbyterian Church in Canada, General Board of Missions.

KOREA.
Presbyterian Church of Chosen.

Presbyterian Church in the U.S.A.
Presbyterian Church in the U.S.
Australian Presbyterian Mission.
United Church of Canada.

CHINA.
The Church of Christ in China.

Presbyterian Church in the U.S.A.
Presbyterian Church in the U.S.
Presbyterian Church of New Zealand.
United Free Church of Scotland.
Church of Scotland.
Presbyterian Church in Ireland.
Presbyterian Church in England.
Reformed Church in America.
Reformed Church in the U.S.
China Inland Mission.
United Church of Canada.
American Board of Commissioners for Foreign Missions.
London Missionary Society.
United Brethren in Christ.
Swedish Evangelical Free Church.
Baptist Missionary Society of England.
Independent Churches.

The Chung Hwa Skeng Kung Hui (Anglican).

Protestant Episcopal Church in the U.S.
Church Missionary Society.
Society for the Propagation of the Gospel.
The Church of England in Canada.
Church of England Zenana Mission Society.

CHINA.

- The Djung-Hwa Sin-I Giao Hwei* (Lutheran).
- Church of Norway.
- Church of Sweden.
- Church of Denmark.
- Church of Finland.
- Berlin Missionary Society.
- Schleswig-Holstein Evangelical Lutheran Missionary Society.
- Norwegian Lutheran Church of America.
- Lutheran Free Church (in America).
- Augustana Synod.
- United Lutheran Church in America.

THE PHILIPPINES.

- The United Church of Christ in the Philippines.*
- Presbyterian Church in the U.S.A.
- American Board of Commissioners for Foreign Missions.
- United Brethren in Christ.

NEW GUINEA.

- Lutheran Church.*
- The Iowa Synod.
- The United Lutheran Church in Australia.
- The Neuendettelsan Society.

INDIA.

- The South India United Church.*
- Reformed Church in America.
- United Free Church of Scotland.
- American Board of Commissioners for Foreign Missions.
- London Missionary Society.
- Basel Mission.

- The United Church of Northern India.*
- Presbyterian Church in the U.S.A.
- United Free Church of Scotland.
- The Church of Scotland Mission.
- Presbyterian Church of New Zealand.
- Presbyterian Church in Ireland.
- Canadian Bhil Mission (Presbyterian).
- United Church of Canada.
- Presbyterian Church in England.

- The Church of England in India, Burmah, and Ceylon.*
- Church Missionary Society.
- Society for the Propagation of the Gospel.
- Church of England Zenana Missionary Society.
- Other Church of England Societies.

INDIA.

The Tamil Evangelical Lutheran Church.
 Church of Sweden Mission.
 Leipzig Evangelical Lutheran Mission.

Federation of Lutheran Churches in India.

Santal Mission.
 Evangelical Lutheran Church in Central Provinces.
 Gossner Evangelical Lutheran Church.
 Jeypore Evangelical Lutheran Church.
 Andhra Evangelical Lutheran Church.
 Ohio Evangelical Lutheran Mission.
 Danish Mission.
 Tamil Evangelical Lutheran Church.

AFRICA.

The Church of Central Africa (Presbyterian).
 The Church of Scotland.
 The United Free Church of Scotland.
 Dutch Reformed Church in South Africa.

The Bantu Presbyterian Church of South Africa.

(This is a union of separate Churches established by the Missions of the
 United Free Church of Scotland.)

The Church in Togoland.

United Free Church of Scotland.
 North German Missionary Society.

The Church in the Gold Coast.

United Free Church of Scotland.
 Basel Evangelical Missionary Society.

The German Lutheran Church Union of South and West Africa.

Lutheran Synod of South Africa.
 Hermannsburg Synod.
 Berlin Missionary Society.
 Congregations in South-West Africa and in Pretoria and Johannesburg.

IRAQ.

The United Mission in Mesopotamia.

The Presbyterian Church in the U.S.A.
 The Reformed Church in America.
 The Reformed Church in the U.S.

EGYPT.

The Evangelical Church.

The United Presbyterian Church of North America.
 The Egypt General Mission.

BRAZIL.

The Presbyterian Church of Brazil.

The Presbyterian Church in the U.S.A.

The Presbyterian Church in the U.S.

MEXICO.

The Presbyterian Church of Mexico.

The Presbyterian Church in the U.S.A.

The Presbyterian Church in the U.S.

The Reformed Church in America.

SANTO DOMINGO.

The Board for Christian Work in Santo Domingo (The Iglesia Evangelica).

The Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The Women's Home Missionary Society of the Methodist Episcopal Church.

The Board of National Missions of the Presbyterian Church in the U.S.A.

The Foreign Mission Society of the United Brethren in Christ.

(This Board administers the full threefold programme of Church, school, and hospital. The work is done jointly without the use on the field of the denominational name of any of the co-operating Churches.)

Dr I. S. MACELROY.—I don't suppose, Mr Chairman, that any action will be taken by this Council in any way approving of the proposed union of the Churches in India? I have studied that proposition when it came out in the papers, and I can see in it nothing but perhaps the worst kind of an arrangement that might be made to carry these other evangelical Churches in India into one evangelical Church. I cannot give it any kind of endorsement whatever. If union means that we have ceased to be a Presbyterian Church, I don't want that kind of a union, and I hope that nobody will suppose that when that proposition is presented here for our information there is any commitment on our part, in anyway, to endorse that movement.

JEWISH MISSION REPORT

At 12 noon an Order of the Day was called for. This was the first Report on Jewish Missions to be presented separately to a Council of the Alliance.

Rev. Dr MACDONALD WEBSTER, Edinburgh, in submitting the Report on Jewish Missions (see pp. 356 ff), stated that he

desired to be as brief as possible, partly because he was to give a special address on the subject at the evening session, and partly because he wished the Council to give as long time as possible to Dr J. Stuart Conning, the great American authority on Jewish evangelization. It would, however, be desirable to have discussion on so important a topic, and therefore he called particular attention to a few of the items referred to in the Report.

1. There was the extraordinary and quite unparalleled opportunity now before the Christian Church for entry among the Jewish people. In modern Jewish thought a revolution had taken place regarding Jesus, and the number of inquirers was almost overwhelming. Yet the Church at large did not seem to be alive to the import of the change.

2. They had heard that there were approximately forty-five million Presbyterians in the world, but that total supported no more than 235 workers in this most important branch of missionary work. The meagreness of the support was the more notable since among these workers were numbered not only those ordinarily classed as missionaries, but also missionaries' wives, teachers, colporteurs, nurses, even doorkeepers. It was scarcely too strong to say that it was a disgrace to so large a communion as theirs to have so small a number seeking to win the people of God's choice.

3. Not only were the existing Missions—their location was noted in the Report—unable to cope with the opportunities; whole countries lay entirely fallow and waited the entry of the Jewish missionary—France, Italy, Slovakia, Arabia, Mesopotamia, large areas of North Africa, etc. The open doors were not being entered. He appealed for more active interest, and commended to the careful perusal of all members of the Council the Report of the Budapest-Warsaw Conferences held in 1927, a Report issued under the title, *The Christian Approach to the Jew*, in which the whole conditions were set forth.

4. Since the issue of that volume, the Anglican Church had taken an important step: it had carried through an investigation of the Jewish question and issued a *World Call of Jewry* to the Anglican people. Might not the Alliance institute a similar examination of the situation for the information and guidance of the Presbyterian Churches? At least, let the Council take steps to have a Committee on Work among Jews appointed, bring this branch of missionary service into line with other missionary activities, and so into the thought, imagination, prayer, and support of the Churches.

The Chairman then called on Rev. Dr J. S. CONNING to address the Council on

PRESENT DAY OBJECTIVES IN JEWISH EVANGELIZATION

Jewish evangelization is the oldest form of Christian missionary effort. Jesus Himself was the first missionary to the Jews. "I am not sent," He declared, "but to the lost sheep of the house of Israel." His great commission placed Jewish evangelization in the forefront. The Apostles were all evangelists to their own people. Even the Apostle to the Gentiles followed the policy of giving the Gospel "to the Jew first."

Through all the centuries that have intervened between that generation and our own, the ultimate aim of the Christian Church has been to bring the Jewish people as a whole to accept Jesus as the fulfilment of the Messianic hope and the Saviour of the world.

The first Christians were all Jews. They never conceived of Christianity apart from Judaism. It never occurred to them that they should separate themselves from their brethren. Their spiritual home was the synagogue, and it was in the synagogue that they witnessed to their new found faith in Jesus as the Messiah.

When Christianity had become thoroughly Gentilized in the fourth century, the aim of the Church was to suppress the synagogue and in some way bring about the conversion of the Jews. Compulsion was chiefly the means employed. By civil, political, and ecclesiastical legislation of all sorts it was determined to make the lot of the Jew as intolerable as possible so that he would seek refuge within the Church. Sometimes the compulsion was physical, at other times intellectual, only very rarely spiritual. The political devices of the ghetto and pale, the savagery of the Inquisition and exile, the social ostracism of the yellow wheel and the conspicuous hat, forced attendance in Church on Holy Cross Day, and a multitude of other measures were but variations of a policy of coercion that guided the Church through fourteen centuries in its purpose to bring Jews within the fold.

With the dawn of modern Missions Christians of Protestant lands began to manifest concern for the spiritual welfare of the race to which they owed so great a spiritual debt. The nineteenth century saw the rise of the London Jews' Society, the

British Jews' Society, and other societies on the continent of Europe and in America. Certain Churches also began to include work for the Jews in their missionary programme. These agencies sent forth a stream of gifted men who carried the Good News into the ghettos of many lands. To these devoted messengers of Christ the Church owes an inexpressible debt.

During the nineteenth century there was, generally speaking, but one type of Jew in the world—the observant orthodox Jew. The aim of the missionary was to proclaim to these Jews the Gospel of Christ, prove out of the Scriptures that He was indeed the Messiah, demonstrate the superiority of Christianity to Judaism as expressed in the Talmud; and by means of schools, hospitals, and other institutions seek to bring Jews into the faith of Christ.

To-day we face a very different situation. Both within the Synagogue and the Church things are not as they were.

Of the changes now taking place in Jewish life, there is but one word to describe them—they are revolutionary. The general emancipation of Jews, the disappearance of the ghetto and pale, their emergence into the full current of the world's life, and the opening to them of the doors of economic opportunity have worked disastrously for the preservation of the old ways. Customs and traditions that have held through long centuries are passing rapidly away. The Jewish masses have cast off the old moorings and are religiously adrift.

The situation has been thus pathetically expressed by Professor Kaplan of the Jewish Theological Seminary, New York: "The most heartbreaking disillusionment which we Jews have experienced in our entire history has been the one following the removal of our political and civil disabilities. The least we expected was that we would henceforth find it easier to be Jews. The fact is that it was never so hard to be a Jew as nowadays."

Dr S. M. Melamed, Editor of *The Reflex*, says: "The day before yesterday the Jew was Orthodox, yesterday he was a Reform, to-day a Christian Scientist or Ethical Culturist. The father a Chassid, the son a B'nai B'rith, and the grandson an agnostic. There is nothing in Jewish life that is steady, *because it has no anchor ground.*"

The eminent New York rabbi, Dr Stephen S. Wise, preached a few months ago on "The Agony of Israel." He said: "The agony of Israel is that we bear ourselves for the most part as if there were nothing to safeguard, nothing more to cherish, nothing left to preserve, and as if there were to be no future—this the end. . . . Religion! Are we not becoming its destroyers

rather than its guardians? There is something calling itself religion current in certain smug circles of Jewish life here and in other lands. For the most part it is nothing more than a poor, pulseless imitation or simulation of a decorously unvital mysticism. And save for this, there is little, if any, so-called religion in the household of Israel—orthodoxy being almost as dead as reform.”

Side by side with this shaking up of traditional Jewish life there has been on the part of many Jews a real search for spiritual satisfaction. The Jew to-day is open-minded. The long reign of prejudice is passing away. There is a readiness to weigh the claims of any faith or cult that offers a possible solution for the problems of life. The young Jewish working people have renounced separatism and become Socialists. Theosophy, spiritism, new thought, ethical culture, and other modern cults have a considerable Jewish following. It is said that 200,000 Jews have identified themselves with Christian Science in the New York area alone. So pronounced has been the tendency in this direction that a protective movement called “Jewish” Science has been devised to stay the drift.

Christianity too has its chance. Workers among Jews all testify that they have never known Jews to be so responsive to an intelligent and sympathetic Christian approach. Jews to-day are reading the New Testament and other Christian literature. They pay occasional visits to Christian Churches, and listen to Christian sermons over the radio. Very significant also is the changing attitude toward Jesus. The old policy of silence is passing. Reform Jews hail Jesus as a great prophet, and some Jews are advocating the acceptance of Jesus by Jews in some distinctive way that would be in accord with the essentials of Judaism.

The Roman Catholic Church, with its usual awareness of opportunity, is taking advantage of the present Jewish situation to make converts. One of its brotherhoods has chosen the Jewish field as its special sphere of activity. Churches in our large cities having Jews in their parishes are setting apart specially qualified priests to work among them. Even auto-evangelism is employed in certain sections of the country. As a result of these activities many hundreds of Jews are now devout Roman Catholics.

Among our Evangelical Churches there is no real appreciation of what is happening in Jewish life to-day, and consequently there is no deep sense of responsibility for the work of Jewish evangelization. Of the forty denominations of the United States

and Canada that constitute the Home Missions Council, less than one quarter include work for the Jews in their missionary programme.

There are some indeed within the Church who raise the question of the wisdom, or even the propriety, of seeking to evangelize Jews at all. They quote beautiful passages from the Talmud, remind us that Jews already believe in God and accept Jesus as a prophet, and ask: "In view of these facts, what more is necessary?" In opposing a motion made at a meeting of the Home Missions Council not long since that looked toward a larger ministry to the Jews, the representative of a denominational missionary organization said:

"When it comes to going to the Jewish people and trying to get them to give up their faith, the background of our own religion, I would have no faith in such a programme. Their modern Church is influenced by ours. They sing the same old religious songs and worship the same God. I would say to a young Jew who has left the synagogue, 'Go back to your rabbi and your synagogue, and the God you and I hold in common.'"

This declaration was heralded by the Jewish Press with unqualified approval, and as an evidence of a new day of understanding in which Jews will be left free from the evangelizing efforts of zealous but mistaken Christians.

According to this conception, Christians, in their relations to Jews, should have no evangelizing objective at all. Judaism is quite adequate to meet their religious needs, and the only Christian objective should be to persuade Jews to follow it. But if Jesus is unnecessary to meet the spiritual needs of the Jews, He must be equally unnecessary to meet the spiritual needs of any people. Then we should not only cease missionary effort in behalf of the Jews, but also in behalf of all other races. We should not merely send the Jew back to his rabbi and his synagogue, but the Moslem to his mullah and his mosque, and the Hindu to his idols and his temple.

Then we have to take into account certain Good-Will movements which have an important bearing on the question of our objectives in work for the Jews. The difficulty with these movements, however, is that they usually ignore the fundamental facts out of which the differences arise. The Christian agencies agree to relinquish all propaganda, and the Jews who have no propaganda to relinquish agree to remain just as they are. The results are satisfactory to neither Jews nor Christians.

Jews, who are well aware that Christianity is in its very nature a missionary religion, are suspicious that such a move-

ment is but another missionary device, and demand further concessions to Jewish traditions. In a recent number of the *Menorah Journal*, Rabbi Heller, of Scranton, speaks very disparagingly of Good-Will Fellowship Meetings, declaring that both Jews and Christians are insincere in their attitudes. "Most Christians," he says, "are of the maudlin type. Not a few of them feel that Christian good-will will result in the opening of Jewish eyes to an appreciation and acceptance of the Light and the Lamb of Bethlehem."

He complains that the Federal Council of Churches, which sponsors the Good-Will Movement, "persists and encourages the presentation to children as history the traditional account of the crucifixion of Jesus, which poisons their mind against Judaism and the people who persist in remaining loyal to it." "It is the Gospel account," he says, "which is responsible for the stigma that the Jew is a Christ-killer, and which condemns him to be a symbol of shame and ignominy until he repents and is converted."

The demand of this rabbi is that if goodwill between Jews and Christians is to make progress, Christians must purge the Gospel story from those "insulting discriminations against the Jews," and "take steps to introduce into their schools and Churches a fairer rendition of the life and death story of Jesus."

Still another venture into the realm of Christian Jewish relations has been made by the Presbyterian Church of England. The General Assembly of that Church in 1924 appointed a sub-committee on "The Presentation of Christianity to the Jews," to study the whole question of the Church's responsibility and the most effective means of approach.

This committee, of which Professor Elmslie, of Cambridge, is the chairman, was convinced that the missionary methods employed by the Church up to that time were not justifying themselves, and that much missionary energy seemed to be unavailingly dissipated. The committee determined to make a thoroughgoing study of all the problems involved, and at one of their sessions invited to their aid two well-known Jewish scholars, the late Dr Israel Abrahams, Reader in Rabbinics in Cambridge, a pillar of English Reform Judaism, and Mr Herbert M. T. Loewe, Lecturer in Rabbinics in Oxford, a distinguished advocate of Orthodox Judaism.

Mr Loewe made a statement in which he expressed a positive desire that the barriers between the two faiths should be broken down and some corporate action secured looking toward the co-operation of Jews and Christians in the service of God.

He then stated the process by which he himself gradually came to shed his anti-Christian prejudices and appreciate the rich beauty shown in Christian lives, in many Christian institutions, and in the forms of Christian worship. He went on to say that all this appreciation took him a lifetime to acquire, and was possible only because of his fortunate circumstances.

"But," he asked, "to how few Jews has the privilege of this knowledge been vouchsafed? Have you Christians ever cared to show your best side to us Jews? Have you held up Christianity to the Jews in any guise save that of the missionary in England or that of the Jew-hater abroad? How is the poor tailor in Stepney to envisage the gulf that separates you from so-called Christians whom he has seen in Russia, the land of ikons and pogroms?"

As a result of its own deliberations and its discussions with these Jews, the sub-committee drew up a report which it presented to the General Assembly in 1925, showing that there are two primary methods of Christian approach to Judaism, (a) the approach to the individual, and (b) the attempt to lessen the gulf, or break down the wall of partition between the two faiths. The Committee maintains that the narrower the intervening gulf is made and the more completely the partition is broken down, the more readily and easily and profitably can the individual be approached.

The Presbyterian Church of England has consequently decided to follow the alternative course, namely, to abandon overt attempts at proselytizing, and to employ as its fundamental strategy the lessening of the gulf between Jews and Christians in the hope that the living out of the Christian life will lead individual Jews to make inquiry concerning Jesus and His Gospel.

In consideration of our subject we may be expected to refer at some length to the findings of the Budapest-Warsaw Conferences. Some of the delegates, at least, had hoped that more intimate and thorough studies of the problems involved in work for the Jews might have been possible. The very nature of these gatherings, however, made it difficult to venture very far from the beaten path. In the first place many of the delegates were for the first time brought into contact with the Jewish problem, and in the second place, the wide range from which the delegates were drawn, nationally, theologically, and experimentally, required that most of the time should be given to the discovery of where the delegates already stood. As it was, every statement made in the findings was subjected to the most

careful scrutiny and discussion before it was allowed to go forth as an expression of the judgment of the entire group.

I quote a few statements from the Report :—

1. "We urge Christians everywhere to repentance for prejudice and persecution which, unfortunately, are not yet things of the past, and in some countries are identified with professedly Christian organizations. We believe that all un-Christian treatment of the Jew and all race prejudice are great stumbling-blocks to the acceptance of the Christian message."

2. "Our message to the Jews is the love of God revealed in Jesus Christ, crucified, glorified, the fulfilment of the law and the true Messiah. He is the Incarnate Word, the Redeemer of the World, the Saviour from sin, who is bringing Israel to her destiny, viz., to be a blessing to all humanity."

3. "In approaching the Jewish religion, in distinction from other non-Christian religions, regard should be paid to the religious heritage of Israel. The difference in the religious approach between the followers of the other non-Christian religions and of Judaism is that the one is led to God through Jesus Christ, while the Jew is led to Jesus Christ through his previous knowledge of God."

Here in America the agency responsible for the development of interest and of co-operation in Jewish work is the Home Missions Council. The Council is now planning to hold a Congress on Home Missions in Washington, probably in December 1930. Commissions are now at work making a thorough study of the whole task of Home Missions as we face it in this country to-day. A sub-commission on Hebrews is also busy studying the problem of a Christian approach to the Jews in the light of our American conditions. The report of this sub-commission will bring definitely before the representatives of the Evangelical Churches of the United States and Canada the problem of the Jew and the responsibility of the Christian Church for his evangelization.

In determining objectives in the work of Jewish evangelization in America, we must necessarily give consideration to conditions more or less peculiar to Jewish life on this continent.

1. In the first place we note the wide distribution of the Jewish population in this country. Jews are scattered everywhere, over every state and territory of the United States and over every province of Canada. They live not only in large urban centres, but in towns, villages, and rural communities.

According to the Jewish Year Book, Jews are found in 9712 places in the United States. The vast majority are found in

68 cities, having a population of 100,000 or more. One of these cities is New York, which has 1,765,000 Jews. Chicago has 325,000, and Philadelphia 270,000. The other 9644 places have 674,429 Jews, of whom more than 100,000 are on farms.

But even in our great cities where the majority of Jews congregate the ghetto is not characteristic of Jewish life. As Jews prosper they leave their immigrant quarters and move into American residential neighbourhoods. The unique significance of this wide range of residence is that to-day nearly 4,000,000 Jews in America live in proximity to Christian Churches. Very evidently we can no longer think of Jewish evangelization in terms of a mission in a ghetto, but we must think of it in terms of the many thousand Churches in the neighbourhood of which Jews have come to live. We must seek to enlist these Churches in a ministry to their Jewish neighbours. For example, the Presbyterian Church, U.S.A., has a dozen centres of Jewish Evangelism in as many cities, but we have over 5000 churches that have Jews living at their very doors. It is very obvious that we can never overtake, as a denomination, our share of responsibility for the winning of the Jews until every one of these Churches is enlisted in the enterprise. Already over 200 have assumed some responsibility for this service, and between 1000 and 2000 Jews are now included in their membership. Sixty-five of these are ministers of the Gospel, and many others are active in the work of the Church.

2. Closely related to this task we must face the responsibility of cultivating sympathetic relations between Christians and Jews. We have to acknowledge in some Churches a prejudice against the Jews that very largely nullifies the efforts of those who would win them to an acceptance of Christ as Saviour and Lord. The Church cannot successfully at the same time preach its Gospel and deny its ethic. Experience in Jewish work has demonstrated that by far the most potent factor in winning Jews to Christ is the sympathetic and kindly contacts of individual Christians. In America the Jew enjoys the same liberties as the rest of us. But he faces in many quarters social discrimination. He finds himself too often in an unfriendly world. Jews do not hesitate to say that if Jesus came to New York or other American cities, bearing the hue and features of His nativity, He would be ostracized by the Christian Churches and only be made to feel at home in the Jewish synagogues. Here is an objective for the Church, than which there can be none more Christian or more likely to mark the path to spiritual

power. The prejudice that bars the door of the Church to the Jew cannot leave it very far ajar for the Jews' Messiah.

3. Jews charge the Church with cherishing the deliberate purpose of crushing out Judaism, the religion in whose bosom Christianity was nourished, and with seeking to destroy the synagogue, which was the spiritual home of Jesus and all His Apostles. They charge that Jews who become Christians are denationalized, and are lost not only to the synagogue but to the race. It would be easy to put the blame of all this upon Jews themselves, who drive out Jewish converts from their homes and synagogues and communities.

But we may very well ponder the question of whether one of the aims of the Church should not be a movement within the Synagogue itself whereby the spiritual values of the ancient faith might be retained, while through the acceptance of Jesus Jewish hearts would receive the spiritual satisfaction for which they hunger, and the sense of Mission which the Synagogue has never wholly lost would be made a glorious reality. A Synagogue with Christ in it might well be the path along which the purpose of God may move for the salvation of Israel and the realization of prophetic and apostolic hopes.

4. It is becoming more evident every day that the whole problem of Jewish evangelization has begun to revolve about the person of Jesus. Doubtless it should always have centred there. The Jews to-day are talking and writing about Jesus. Jesus is the greatest Jew of history. Jews cannot help thinking about Him. But they do not understand Him. They have come under His spell, but His influence is a puzzle to them. The Jesus whom rabbis praise and Jewish literary men extol is not the Jesus of the New Testament or of Christian experience. It is our high privilege to make Christ known to the Jew as He was and as He is. We need a new apologetic concerning Jesus, an apologetic which will make its appeal not only to the Jew's intellect but to his whole personality. That appeal is mightiest in Christ Himself, for there is nothing so great as the personality of Jesus. The aim of the Church must be to interpret Christ to the Jew in all the splendour of His character, His teaching, and His work. But this involves more than words, it involves the whole life.

This is truly a great day for Jewish evangelization. Everywhere the Spirit of God is moving upon Jewish hearts. The present situation constitutes a very call of God to the Church. In this new day of opportunity something really worthy of the Church and of the task must be done to win the Jews' accept-

ance of Christ. Dr James Black put it none too strongly when he said: "It would be a tragic thing if we proved ourselves unworthy of the opportunity given to our generation. When I think of how our fathers prayed just that they might see a day like this, I am concerned lest we should show ourselves unfit to use it for God."

Rev. E. T. BRECHIN, a Member of the Jewish Committee of the Church of Scotland.—Moderator, I am charged to bring to this Council greetings from the Foreign Missions Committee of the Church of Scotland, and to report that interest in Jewish Missions is great and increasing throughout our land and amongst our congregations. It used to be that we had to apologize in Scotland for being total abstainers. We do not have to do so to-day. Similarly we used to have to break down prejudice against Jewish Missions. We have not to do so, we find, to-day. Our congregations in Scotland are looking for information about the state of the Jews and about their power throughout the world, and the things that we have been hearing now from Dr Conning have proved to me that we all have this experience in common.

It is amazing to find, in all of our cities in Britain, how tremendous is the Jewish power. Our markets are controlled by the Jews, our finances are really dominated by the Jews, and we are obliged to feel that perhaps the time is approaching when God, who guided His chosen people in those old days, sending them down on that devious route from Egypt to the promised world—when He who has dispersed His people throughout the world and has given them such power to-day—is at last to be, in the fulness of time, about to bring them together as His agents for the perfecting of the human family. Would it not be well for us, in this Council, and throughout all the Presbyterian world, to think of these things and do our best to help on what surely is the purpose of God, whether it be fulfilled in our generation or after we have passed away?

After praise, and prayer by the Right Rev. Bishop RAVASZ of Hungary, the Council adjourned.

AFTERNOON SESSION

The Council convened again at 2.30 p.m., Dr MERLE D'AUBIGNÉ presiding, and was constituted with devotions led by Rev. MARCUS SPENCER, B.D., Glasgow.

Dr T. H. MACKENZIE presented a Report anent a complaint against another Constituent Church received from the United Church of Northern India, as follows :—

“ A communication addressed to the Alliance has been received from the Clerk of the General Assembly of the United Church of North India, calling the attention of the Alliance to the action of the General Assembly of the Presbyterian Church in Canada in receiving into its membership, and constituting into a Presbytery, certain Churches heretofore in fellowship with the United Church of North India, and pointing out the fact that these Churches had made no application for dismission from the United Church, and that communications from the General Assembly of the United Church of North India to the officials of the General Assembly of the Presbyterian Church in Canada had received no answer. They therefore asked the Alliance to exercise its offices in the matter.

“ Whatever feelings the Committee may have, it is evident that the Alliance is debarred from taking action by the section in its Constitution which says : ‘ It shall not interfere with the existing Creed or Constitution of any Church, or with its internal order or external relations.’

“ We therefore recommend that the Secretary of the Alliance inform the General Assembly of the United Church of North India that the subject to which they call our attention is outside the jurisdiction of the Alliance.”

Dr MACKENZIE.—I may say, Mr President, in offering this Report in behalf of the Committee, that we have had a very pleasant conference with the representatives of the Church complained against, and we have brought to their attention the feeling of the General Committee, and we leave to them to do whatever their feeling of brotherly interest may dictate.

Adoption of the Report was moved, seconded, and unanimously agreed to.

COMMON STATEMENT OF FAITH

Dr MERLE D'AUBIGNÉ.—You have in your hand a Report of the Eastern and Western Sections on a Common Statement of Faith (Appendix, pp. 387 f). As you know, at the Cardiff Council in 1925, after speeches made by Dr MacNaugher and Dr Shaw, it was decided to instruct the Eastern and Western Sections to take steps to formulate such a common statement and to present a Report, and this Report, with its recommendation to proceed no further, is now before us. Professor Shaw will speak further on this subject.

Prof. J. M. SHAW.—Mr President and Brethren, I have the honour to submit to you the following substitute recommendation for the recommendation just reported on by our honoured President. In view of the recommendation and the joint

Report of the Eastern and Western Sections of the Executive Committee of the Alliance regarding a common statement of faith, to the effect that the Council take no further steps in the matter, a number of us beg leave to submit to the Council a substitute recommendation as follows :

“ That this Council request the Eastern and Western Sections to appoint Committees to continue the consideration of the Cardiff Council plan, with a view to drawing up a declaration of the evangelical truths now held in common by the constituent Churches of this Alliance.” And that is signed by Dr George W. Richards, and others.

Mr President, having been born and brought up in the Highlands of Scotland, I have perhaps a little more than ordinarily in that Section, dreamed of a dour Church raised, as Robert Louis Stevenson said, to the *n*th power. I am one of those who have been holding on to something of a dour atmosphere with the hope that something positive and useful and helpful might issue from the order of the Cardiff Council on this important matter. I am one of that type who feel most deeply a great regret, almost a pathetic regret, that this matter is in danger of, or is nearly in danger of, coming to a negligible conclusion, and that it must be drafted again. Now, sir, I speak as a member of the first Committee on this subject, and I give away no secret when I say that, although other difficulties developed later on—the initial difficulty was a difference in the interpretation of the terms of the request from the Cardiff Council.

The terms of the request of the Council were :—That this Council favours the appointment of a small Committee to draw up a common statement of faith, to be presented to the next Council for consideration.

Now some members of the Western Committee, the majority indeed, interpret this as meaning an exposition, to use the phrase of our President, an exposition of, a consensus statement of, the doctrines common to our Reformed Constitution. Now if that were the proper interpretation, I think we shall agree it is not strange that our Committee came to the negligible conclusion indicated in this Report. The verdict of all previous attempts on this matter—the last attempt was in 1881—was that, in view of the variety of theological standpoints and outlook represented by our Churches, such a common statement is not practicable.

At that time it was said that we had a common faith, but not a common doctrinal expression of that faith, or a common

theology. And, if the matter was impracticable on these terms at that time, it is not any more practicable now when the flat results of the intervening years, forty or fifty years, have been an increase in the respective theological diversities.

But, alongside of that, there has gone a recognition of the new diversity between evangelical faith and the doctrinal expression of that evangelical faith : a recognition that the former is the Word of God, and the latter is the word of man. The intention of the Cardiff Council was not to attempt reformation of the Creed or the Confession, but a brief declaration based on the vital evangelistic Creeds, variously expressed in their doctrinal terms, always remembering that this Common Statement of Faith should not interfere with the Reformed Creed held by any Church in the Alliance. Let the Reformed Creeds and Confessions remain, but if you can do it under the guidance of the Spirit, give us a statement of the common Evangelical Faith, variously expressed in these different Creeds and expressions of faith by which, notwithstanding all their doctrinal diversity, the different bodies may be seen to be bound together in one holy bond.

Now such a Common Statement of Faith would be a banner to be held aloft in the hands of a leader, not a banner to be left behind in the armoury when the regiment goes out to battle ; something to be looked up to and followed ; something under which we could go forward together, as constituent parts of this great Alliance.

Dr G. B. STEWART seconded this motion.

Dr I. S. MACELROY.—I am sure that the signatories have been wise, but what I do I want to do intelligently. I listened carefully and I am not sure what is proposed. If it is an evangelical statement of what is held in common by the constituent members of this Alliance, should it not be a statement that will be in harmony with the Reformed Confessions ? If not, are you not proposing to pass a resolution here that affects our constitution ? Churches may be affiliated with this Alliance only under certain conditions, one of which is that their Creeds shall be in harmony with the consensus of the Reformed Confessions. Now I want to know, would this statement be governed by that article of our constitution, or do we propose to pass a resolution here that will not be in harmony with that provision of the constitution ?

Dr SHAW.—I am glad that Dr MacElroy has raised this point very definitely and unambiguously, because undoubtedly we agree with him ; if the proposition were as he suggests, we

would not make such recommendations. The Cardiff Council remit emphasizes the words :

“Always provided that this shall not interfere with the Reformed Creed or Confession of any Church in the Alliance.” And there is absolutely no idea of making this a test for admission.

Dr KOLFHAUS.—I think it is a very unnecessary thing to form to-day a brief statement. We have to uphold the standards that we have, but it is absolutely impossible that twenty or thirty theologians can come together and say in the same words what the faith they hold is, or what the Creed of all our Churches.

On a vote, 62 declared for Professor Shaw's amendment and only 6 for the original Report's recommendation.

APPLICATIONS FOR AFFILIATION

On the Report of the Business Committee on Applications of Churches for Affiliation to the Alliance,

Dr G. W. RICHARDS, said—The following Churches have applied for admission to the Alliance, and the Business Committee has considered their application : The Reformed Church of the Netherlands ; The Church of Christ in China ; The Evangelical Reformed Church of Hanover ; The United Church of North India ; The South India United Church. The Committee resolved unanimously to recommend that each of these applications be granted. The Committee was informed that an application from the Reformed Portion of the Evangelical Church of Galicia had been made, but later temporarily withdrawn. It recommends that the Council instruct the Secretary to send on its behalf a letter of brotherly goodwill to that Church.

Adoption of the Report was thus moved, and Mr F. GOODMAN, elder, seconded.

Dr J. M. WELLS.—Are we to have no discussion, Mr President ? I wish to say a word.

Among the Churches that are applying is the United Church of South India. Now, as I understand it, one of the requirements of admission to our Alliance is that a Church shall have our Presbyterian system of ordered government. As I understand that Church meanwhile to be, it can comply with this requirement ; but if the proposals for a larger union that we heard discussed this morning are carried out, as it seems probable now that they will be carried out in the course of a year or two, that Church will be a full-blown Episcopal Church, with full Episcopal bishops and apostolic succession, and there are some

of us who are constitutionally opposed to that kind of government in our Church.

I would not oppose their coming in to the Alliance now, when they have a Presbyterian system of government, but if these new unions are carried out, it will be a full-fledged Episcopal Church, and I don't believe that we can have them as members of the Alliance under those conditions. It is a great deal easier for us to say to them now that we do not care to receive them, than it would be for us to raise the question after this larger union comes about. This is going to be an Episcopal Church, and a Church that intends to have ordination of its ministers by bishops, by the laying on of hands by a bishop. I don't see how such a Church can become a member of our Alliance.

Mr HAMILTON.—I am asked to reply to the points raised by Dr Wells. He has given his whole case away, I think, in his admission that, at the present time there is no objection whatever to the admission of this Church with its Presbyterian polity. I may say that the Eastern Section examined the matter very thoroughly and was not blind to the very point that Dr Wells has referred to now; but we felt that we could neither prophesy nor veto the future actions of any Church in the Alliance, and it was thereupon unanimously resolved that neither in administration nor in doctrine was there any objection that could be adduced to our admission of this Church.

I don't know that we can constitutionally take the stand that Dr Wells suggests, of inhibiting a future action of any Church, and telling them that if they ever do so and so we are not going to admit them to the Alliance now. They cannot possibly know themselves, for certain, what their future action will be. At present their constitution and their doctrine satisfies our Committee, and the Church is unanimously recommended to the House. None of us are blind to the possibility that Dr Wells has brought forward, and the Church of South India will know that we are conscious of it, and will, no doubt, be impressed in due measure by that knowledge.

Rev. W. J. BAXTER.—Is it not the case, sir, that a very highly honoured constituent Church of this Alliance has bishops already, and does not seem to suffer thereby?

Dr MACDONALD WEBSTER.—Yes, Mr Chairman. The Council will forgive me, I am sure, if I make a little personal observation. I am, I think, as good a Presbyterian as Dr Wells—perhaps better. I will tell you why I think myself better—because for nineteen years I served under a bishop. This (indicating Bishop Ravasz) is a successor to the one under whom I

served, the Right Rev. Dr Brimmers. Our Hungarian Church has had bishops I don't know for how long, but since the Reformation or thereabouts. The Reformed Church of Slovakia has a Presbyterian form of government, and it has bishops. The Reformed Church of Roumania is a Presbyterian Church, and *it* has bishops. These bishops are *elected*. And if I understood aright earlier to-day, the proposal in regard to South India is similar to that; and from what Dr Warnshuis said to us to-day, there is no present indication whatsoever that any change will be made in that South Indian Church. The bishops are to be elected, and there is to be nothing whatever recognized with regard to the historic episcopacy. It is the bare fact that you may be going to have a superintendent called a bishop. My own belief is that if you had bishops in every Church you would get the work far better done than you are getting it done to-day.

The discussion was continued by Dr Bruce Muir, Dr J. Sprole Lyons, and others. Then the first four Churches named were unanimously received.

ON THE SOUTH INDIA UNITED CHURCH'S APPLICATION

Dr WELLS.—This is from the very able orator whom we heard this morning. "It is the intention and the expectation of those who enter into this Union that eventually every minister exercising a permanent ministry in the Church will be an episcopally ordained minister." Note it says ordained; not re-ordained. I read what was here.

Mr HAMILTON.—The single point I want to urge, without taking a side in what is a controversial matter (which as Secretary I feel I should not do), is to point out that we are not now judging a paper delivered at the earlier session to-day, but are considering the constitution and the present administration of a Church which is unquestionably at present a Presbyterian Church. That is the only subject that we have any say about here.

Dr ROBERT JOHNSTON.—As I understand, for thirty years there is to be a joint ordination, Episcopal—that is by the hands of a bishop—with a presbyter, making it a Presbyterian ordination. The Church is now Presbyterian. If we believe in a system of presbyters, if we believe that to be in accordance with the Word of God and effective for the carrying on of the work of His wisdom, may we not with confidence assume that, after the thirty years' experience of such methods, that Church will find it advisable to continue its Presbyterian method? and should it

not do so, and then determines not to be Presbyterian, why, it will then, like a self-respecting Church, withdraw from the Alliance. It seems to me that *we* have only to consider the proposition before this House now, and when we come to some other bridge, perhaps thirty years away, that will be the proper time to consider other matters.

Dr W. O. THOMPSON.—A possible difficulty is that while any body can withdraw from this organization, there seems to be no orderly process by which we can suggest to people the propriety of self-elimination, in the event of their conflict with any of the requirements of our constitution.

Principal PAUL.—Perhaps I may, just in a minute, make a statement that will throw some light on this? During the time when Episcopacy was being imposed upon the Presbyterians in Scotland, some Presbyterian ministers came to Ireland. Some were ordained and some were not ordained. They were leaving Scotland because Episcopacy was being forced upon them, in 1630 or thereabouts, and they went to Ireland. On the other hand, a number of men who felt strongly on the Presbyterian side were yet willing to be ordained by a joint body of bishops and co-workers, and they said they would not consider their Presbyterianism was ended thereby.

These were men who were suffering on account of the Presbyterian faith, and they felt that they were within their rights, and they were willing to be ordained by co-Presbyterians with a bishop among them. Now it seems to me that is what is going on in India, where certain people who are very strong in their Presbyterian faith do not object to that sort of thing at all; they do not object to what is now being done in Southern India.

Dr SPROLE LYONS.—I have no prejudice whatever, and would like to receive these people, and I would be happy to welcome them. But I want to know the status of that paper presented this morning? Was it an official expression of opinion?

The CHAIRMAN.—It was not an official communication; just a paper read. The Council is never bound by the papers that are heard.

Dr SPROLE LYONS.—Well, was it an expression of the Church of South India?

The CHAIRMAN.—No.

Dr SPROLE LYONS.—Then, if you will put into the Record that this kind of a question was raised, and this kind of point brought out by the discussion we have had, I think that all will be quite satisfied.

Dr J. E. CLARKE.—I happen to have in my hand a copy of

the paper read this morning. In the interim I have glanced through it, and for purposes of clarity on the Record I would like to make a statement or two. In the first place, that paper was quoting a statement of general principles of the proposed union in South India. Then come the paragraphs one of which has been read to you here. That was correctly read. One quoted paragraph says :

“ It is the intention and expectation of those who enter into this Union that eventually every minister exercising a permanent ministry in the Church will be an episcopally ordained minister.” That is said to be expected in this union. But we seem to have overlooked an early portion of the paper, which says : “ By an historic and constitutional episcopacy, we mean that the bishop shall be elected.” Now that makes a very different situation. And I think that all we need is now before us, gentlemen. We have nothing to do with the question of what this Church may be in thirty years from the present time. We have to do with a situation that exists to-day, and to-day we are dealing with the question of a Presbyterian Church which has applied for admission to this Council, and we ought to admit it, and be done with it.

On a vote it was resolved by a very large majority to admit the South India United Church, only six supporting the amendment.

Dr MACDONALD WEBSTER.—Will the Secretary of this meeting send a letter of brotherly goodwill to the Reformed Portion of the Church of Galicia ?

The CHAIRMAN.—Yes. It is a very small Church, with only twenty congregations and ten pastors ; but I think that it is all the more worthy of our sympathy, and we wish to express that in a letter which you will kindly allow us to send to them, expressing our cordial greetings and our hope that that Church, which I had the honour of visiting two years ago, may increase and prosper, and be, in what is I fear a benighted country, a very great power of God.

The Council then passed to consideration of the Report (Appendix, pp. 379-383) on

THE CONSTITUTION AND DEVELOPMENT OF THE ALLIANCE

Rev. W. H. HAMILTON.—As the President has indicated, it may not be possible for us to come to any finding with regard to this important item of business immediately. On the other

hand, this meeting was first of all designed as a special private afternoon meeting—but all that was “private” has passed safely—so that this very matter might be dealt with at our leisure.

If you will turn to the Reports, you will find a Special Report signed by Professor Curtis, whose absence we deplore, on the Future Organization of the Church. The Report is divided into three parts. For the first part of the Report I myself am chiefly responsible. It was a Committee of the Eastern Section some couple of years ago which caused this part of the Report to be drawn up.

For a good many years now the American or Western Section of the Alliance has given its constituent Churches the privilege, the right, of electing their own members of this Alliance. That method has not hitherto obtained in the Eastern Section. The conditions have, of course, in many ways been different. We have a much greater number of Churches—some of them exceedingly small, some of them very big, and speaking many languages, but all requiring to have their interests attended to.

And that has been obtained by, in general, the appointment of all who were present at a Council, as members of the Eastern Section, and by giving that nucleus permission to co-opt other members from the European countries, as they should deem expedient.

As you will see from the first part of the Report, we judge that, to some small extent, this somewhat arbitrary system of co-option must still be maintained. The exact system of working out the matter which you are happy enough to have in America, would not work in the many-sided communions in Europe; but within the last few years our work upon the continent of Europe has developed greatly, as I think our President will be the first to allow, although it is not yet all that it might be; and that increase of European work has raised a consciousness in the European Churches that it is their right to have more direct representation on the Eastern Section. And, with this in view, the Report's recommendation was drawn up some time ago, and it now comes before this Council with the unanimous recommendation of the Eastern Section.

Passing on to the second part of the Report—which deals with the question of other sections than the present Eastern and Western Sections that may possibly be instituted—there are, of course, difficulties. We are not blind to the need of new organization in Europe. It might be pointed out by one who was critical that probably *two* European sections would be necessary, if we once began that sort of thing.

Then it may be, when we come to consider the great building up of Churches in India, China, etc., we can't deny the need and the right of a huge territory like Asia for a section of its own ; but the resources in man power and in money are not yet there. Or when we think of Africa and Australasia, it must be confessed that, save in the very faithful labours of some ministers and elders in these great continents on its behalf, the Alliance is as yet little more than a name there.

In the future, and in the not very distant future, we hope that that reproach will be removed, but this section of the Report must meanwhile be regarded as in the best sense of the word, prophetic. I trust that if we do not come to any final conclusion about the great matters involved in this Report this afternoon, that every one will make a very careful study—and it goes without saying prayerful study—of the mighty questions that are raised in the second section of this Report. Dr Curtis, speaking for the Committee, hopes that in the not very distant future Missions at least of several leaders of the Alliance may be sent to a centre in, perhaps, China, India, Africa, and Australasia, to initiate developments there.

In the third part of this Report you come to the subject that I know is especially dear to the heart of our honoured President.

I do not think, with Dr Merle d'Aubigné present here, that it is necessary for me to go over the ground covered by the third part of this Report, that is, the special problems of the continent of Europe. Our President is far better able, I think, than anyone else here, to speak about these as may be necessary ; and if perchance not all of us in Edinburgh share the optimism that he has with regard to the *early* working out of the plans which we all hope to work out some day, yet they are none the less on our hearts also, and they are the subject of our devout prayers. I respectfully submit the Report.

Rev. Dr R. B. DOUGLAS, South Africa.—Mr Chairman, Fathers and Brethren, I wish in a very few words to express the plea of South Africa, which has been alluded to in the remarks of the Secretary. You have heard that our connection with the Alliance is almost entirely nominal. I wish to say that that is not our fault at all. Eight years ago, at the Pittsburgh Conference, a representative of our Church was sent, and he made an appeal similar to that which I am now making—that, in the interests of our common fellowship, the Alliance should send us a commission there and then, and his report was that the Pittsburgh Council determined upon that, and appointed some representatives to visit South Africa. Whatever happened, sir,

that mission did not arrive, and now the need for it is greater than ever, and the special harvest in South Africa and the other parts mentioned (*e.g.* Australia) is immense. Historically and at the present time, South Africa is perhaps the most Presbyterian of all lands outside of Scotland itself, and the reason is, of course, that nearly 60 per cent. of the white population of that land is attached to the Dutch Reformed Church. Our own English-speaking Presbyterian Church is a small and struggling Church, but what we desire is to see the Presbyterian membership in South Africa so united as to give to the Presbyterian Church the position that it is really intended to occupy, and obtain the leadership in that land. The special danger is that opposed to the somewhat ancient conservatism of the Dutch Church, is the small and struggling body of Scots and Irish people that form the Presbyterian Church, and there are also other aggressive elements there (Anglo-Catholic), so that the difficulty of maintaining a Presbyterian Church in South Africa grows greater and greater.

The younger generation of Dutch people is very apt to be drawn away from the paternal fold, and the trouble is that they are not being drawn away to Presbyterianism, but to Anglo-Catholicism, or agnosticism, and we feel, sir, that our efforts as ambassadors of the English-speaking Presbyterian population would be greatly reinforced if we were brought, as a body such as this might be able to bring us, into a more vital connection with our brethren of the Dutch Reformed Church.

Following the example of Canada, we are considering a proposal for union with other English-speaking Churches, Methodist and Congregationalist, but in a land where all of us are small in comparison with the Dutch Reformed Church, it seems a vast pity that that great Church—great in every way, in faith and in progressiveness, and in enterprise and missionary work—should be left outside of the fellowship in which we ourselves rejoice; and if it were possible for the General Secretary, or for some other official of the Alliance, to visit us there and endeavour to bridge that gulf that does exist between our young, aggressive, and positive modern Church and that very ancient, embedded, and deeply-rooted Church, so that the Presbyterian faith might get a new standing and authority in the land—I believe that you would be doing something to save one of the great, new nations of the world for the historic evangelical Presbyterian faith. I urge very strongly upon the General Secretary the seriousness of the suggestion that is now made, of missions of fellowship being sent to the outlying lands

that are necessarily so far removed from the life and from the work of the great Churches from which they have sprung.

Dr MERLE D'AUBIGNÉ.—We thank Dr Douglas for what he has just said ; it was very profitable to us to hear a voice from South Africa. Certainly the demand which he has made will be examined very seriously by the Eastern Section, the Section to which Africa belongs ; and we may all hope that there will be a development of Presbyterianism in South Africa and, at the same time, a coming together of the forces which are already in existence there ; if we could help toward that end it would be for us a very great joy.

Mr F. GOODMAN.—What are we going to do with these very specific proposals of Mr Hamilton's ? Do you recommend any action on the matter, or are we to leave it where it is now ?

Dr R. J. DRUMMOND.—I wonder whether it would be possible that a suggestion be made from the Council that we take steps to find out, in South Africa, Australia, and so forth, the representative men who are connected with our Churches there, one or the other of them, and ascertain whether or not they might be commissioned by our American or Eastern Sections, as the case might be, to represent the Alliance, if possible, at meetings to be held of the Presbyterian Churches in the lands to which they may go.

What prompts me to say that is this : When I was in India two years ago it so happened that the United Church of North India was holding its Assembly, and they allowed Dr Endicott, who was then the Moderator of the United Church of Canada, the opportunity of addressing the Assembly of that Church. They were discussing at that time, or finally forming their Constitution, and without any hesitation I think you may say that Dr Endicott and I had a substantial part to play in seeing that it was built along sound Presbyterian lines.

And the need for that was just this, that there were within that Church a very strong Congregational element, and, in order that element might not overshadow the other, and that that Presbyterian Church should have the Presbyterianism it should have, we over and over again had to call attention to points that had to be kept in order.

At the same time, and this is my present point, the result of that meeting with that Church of Dr Endicott and myself, and keeping it strictly to the Presbyterian form, was that when its application for admission to this Alliance was made it was passed at once, without question, this afternoon. And if we were to take advantage of the fact of men going to those countries and commissioned them to act for the Alliance, they

might very well play a valuable part in securing the very great end suggested under Section 2 of this Report.

Dr MERLE D'AUBIGNÉ.—As to the special problem of the continent of Europe and future organization there, I may say that I am quite satisfied with the propositions which have been made. I do not press at all, at the present time, anything like the formation of a sub-section. I am quite satisfied if we say that we will examine this in future, and I think that the best thing for us to do would be to appoint a committee which would examine all of those questions ; a committee that would work, after the Council is over, and examine what may be the best organization for our Alliance in future. And that not only in connection with the European continent, in which I see a very great development in the future ; but also in connection with other parts of the world.

It has been said that the Churches in the Far East are only nominally connected with us, and we have heard that propositions have been made out there for the formation of a section in China, Japan, and Korea. Well, all of those things, I think, should be examined very closely, and therefore I think the very best thing would be to propose that this Report be handed to the Business Committee for consideration and report.

This was agreed to.

MEETING-PLACE OF NEXT COUNCIL

THE GENERAL SECRETARY.—Mr President, I have the honour to lay before you this invitation to the next Council.

It comes with the favourable recommendation of the Business Committee.

Dr MERLE D'AUBIGNÉ. I think this should be read.

At Dublin, the fourth day of June, one thousand nine hundred and twenty-nine years, which day the General Assembly of the Presbyterian Church in Ireland being met and constituted ;

The Assembly unanimously resolved as follows :—

The Assembly cordially invites the Council (of the General Presbyterian Alliance) to hold its next meeting, which falls due in 1933, in Belfast, and would respectfully remind the Council that it has not met in Belfast since 1884.

Extracted from the records of the General Assembly of the Presbyterian Church in Ireland by

WM. JAMES LOWE,
Clerk of Assembly.

We have heard this invitation with very great pleasure. (Agreed, agreed.)

Principal PAUL.—Mr Moderator, I would most respectfully urge this invitation upon the Alliance for its acceptance. I hope you will see your way to come to Belfast for the next Council. For the benefit of any who do not know where Belfast is, let me say that it is the capital of North Ireland. (Applause.) And those who have not heard of Belfast will have heard, I presume, of Ireland. (Laughter.) I believe that place is known in America (laughter), and Belfast will undoubtedly be a suitable place for the next Council.

We have connections with both East and West there. The Irish Presbyterian Church is the earliest daughter of the Church of Scotland, and maintains very close connections with that Church. We have close connections also with the Presbyterian Church in the States and in Canada, and, from the importance of our situation, located as we are in the midst of a non-Protestant population, we feel that we resemble somewhat the Continental Europeans. I therefore venture to suggest that if you come to Belfast you will all find something familiar that will make you feel at home; and I can assure you of a very hearty Irish welcome. On behalf of the Irish Presbyterian Church, I very cordially invite you to hold your next meeting in Belfast. (Applause.)

Dr MERLE D'AUBIGNÉ.—You have heard, gentlemen, this very cordial invitation. May I be allowed, and perhaps I have some reason for doing it—being myself half an Irishman—may I be allowed, from the Chair, to propose that this invitation, this very cordial invitation, be accepted by the Council? (Applause.) I am quite sure there are no two views about it, and it is done with the greatest pleasure, and we wish you, Principal Paul, to transmit to your friends our very great thanks and our hopes that the Council will be really a profitable and a happy one in Belfast. (Applause.)

The Council then adjourned after prayer.

EVENING SESSION

After a Service of Praise led by the Choir of the First United Presbyterian Church, under the direction of Mr ROBERT FRASER, the Council resumed business at 8 p.m., Dr MERLE D'AUBIGNÉ in the Chair. The following

TELEGRAM FROM THE PRESIDENT OF THE UNITED STATES was read :—

“THE WHITE HOUSE, WASHINGTON, D.C.

“Rev. Charles Merle d’Aubigné, Presbyterian Alliance, Berkeley and Columbus Avenue. I deeply appreciate the generous message of the Council of the Alliance of Reformed Churches, and pray that its members may enjoy like blessings in full measure.

“Yours faithfully,

“HERBERT HOOVER.”

Dr MERLE D’AUBIGNÉ introduced to the Council the Hon. Judge J. G. FORBES of St John, New Brunswick, an elder of the United Church of Canada, ninety-four years of age, now attending his sixth Council. The meeting received Judge FORBES cordially, and welcomed his words of acknowledgment.

Rev. Dr HARRY SMITH, Heriot, Scotland, now took the Chair and conducted devotional exercises, after which he introduced the Rev. Dr J. MACDONALD WEBSTER, Edinburgh, who addressed the Council on

CHRIST AND THE JEWISH WORLD

Dr MACDONALD WEBSTER said :

Everyone will admit that large sections of our Church membership are lethargic, prejudiced, even scornful regarding the subject of Missions to Jews. To plead for this cause often calls forth contempt and hostility. Yet, if we seriously contemplate the question of Christ and the Jewish World, we are confronted with a whole series of ideas, factors, reasons which should stir us to passionate fervour to win Christ’s own for His Kingdom.

There is the argument of need—one of the nations without knowledge of the saving grace of Jesus Christ. There is the argument of gratitude—the debt we owe to the Jewish people for the highest we possess. There is the argument of honest reparation—an appeal to our conscience, the claim of the Jew against us for humane and Christian treatment in requital for the evils, inequities, persecutions of ages. There is the argument of self-defence—a people able, virile, persistent, gaining in power and influence, but non-Christian, menacing many of our cherished ideals. There is the argument of the open door—access almost everywhere amongst them for the missionary of the Cross. There is the argument of hope—the abounding success of Jewish Missions and the serious consideration now given by masses of

Jews to the claims of Jesus. There is the argument of Holy Scripture—the command of our Lord which should be quick as fire in the heart of the Church.

Look at some of the facts bearing upon a few of the elements in this subject.

1. *Our Debt*.—It is almost impossible to overstate what we owe to the Jews—all we know of a God of mercy, truth, love ; the Scriptures which reveal Him ; the prophetic zeal for righteousness and holiness, giving mankind the highest ideal of endeavour and attainment ; the Psalms which form the most sacred song of our sanctuaries and bring balm to every burdened soul that keeps a tryst with God ; the Gospel of grace, the Apostles, the Church, the Christ Himself.

In spite of generations of ill-will and hatred and heart-breaking misunderstanding, we cannot forget that the Jews are Christ's brethren in the flesh. Of them was He born, among them did He labour, from them He chose His friends. It was they who gave Him to us, our Saviour and Lord.

To me it seems that all this makes an appeal without limit—the fact that He was, on the human side, the product of the ancient people of God, and this, therefore, speaks to us of a debt we owe to the race that more than any has made us what we are. But it also seems to me that the mind and the conscience of our Church members are not awake to the debt they owe. Perhaps this is so because our ministers are not declaring the whole counsel of God. We ought to lay more seriously on our people's heart and on our own heart this burden of debt and the cause of the Gospel among them who cannot but be near to Christ's own heart.

2. *The Open Door*.—But our people ask : What's the use ? Did not the Jews reject their opportunity ? Are not Jewish Missions a hopeless business anyway ? I have heard a Divinity professor declare that right down since the days of the Apostle Paul the Jews have been inaccessible to Christian teaching ! How little he knew ! How little our Church members know ! Set over against their incorrect conceptions the declaration of the great Zionist, Dr Ruppin, who, in his work *The Jews of To-day*, states that the Jews would have numbered millions and tens of millions more than they do, but for the continuous accessions to Christianity. I prefer on such a question the Jewish investigator to the theoretic Divinity professor.

Ruppin wrote before the Great War, but, if we turn to times more recent, we have only confirmation of his conclusions. The effects of the War on the Jews are almost incalculable ; the

situation, however, may be put briefly in the words—the people are free. They are at last out of the thralldom of political oppression and they are rapidly moving out of the bondage of rabbinical superstition. The old Ghetto has gone. Strong drift from the Synagogue has set in. The Jew is not only rejoicing in his liberty, he claims the right to exercise it—liberty of thought and liberty of action.

So you find masses of them mingling to-day with Gentiles in a common life. Vast intellectual and spiritual changes sweep over them. They come for the first time into contact with life other than their own. They pour into our universities. They seek new knowledge, they become acquainted with scientific discovery, they study new political theories, they are overwhelmed with new views of the universe and they declare that Judaism has been found wanting and that re-orientation in relation to the articles of faith has become a necessity for them.

Accordingly, they turn to the Bible, to books about it, to those who expound it. The reports of the Bible Societies show how Jews are seeking the Word, and these reports are wiping out the old jibe that Christianity cannot reach the Jew. The missionaries in Eastern Europe and elsewhere tell us that they are swamped by inquirers. Under the new urge, by the reading of Klausner's *Life of Jesus* and other such works, Jesus has become the most discussed personality in Jewish homes. Leading Jewish thinkers write and speak of Him in highest terms, and their statements are seized upon and brooded over by young Jewry. This, for example, from Claude G. Montefiore :

“ I cannot conceive that a time will come when the figure of Jesus will no longer be a star of the first magnitude in the spiritual heavens.”

Or this from a New Jersey Rabbi :

“ There is a right and a false way in life. The right way is narrow and leads to eternal life. That is the way which Jesus went.”

Or this from a Hungarian Jewish novelist, Gustáv László, writing in the London *Morning Post* :—

“ In the hearts and minds of many men, ordinary men like myself, traders, men of affairs, the fact that Christ is the only leader who can take us anywhere worth going to is coming to new recognition.”

Many Jewish Rabbis preach from the New Testament. Jewish professors commend it. Jewish teachers use it as a textbook. Missions have sown the seed, and now they reap. In Hungary, during the past dozen years, tens of thousands of Jews have joined the Christian Church—the Reformed Church of Budapest alone has over 3000 Jewish converts in its membership. In Vienna similar results are recorded. In Poland, the missionaries have no longer to seek the Jews—they seek the missionaries, and in that land an association has been formed with a membership of 15,000 Jews who accept the deity of Jesus Christ. In Palestine the Jewish Colonists invite the missionaries for week-ends to tell them the story of the Man of Nazareth, the greatest Teacher whom Jewry ever produced.

Why go on? Is it not sufficient already to show the open door? The fall of the walls of the old cribbing, confining Ghetto letting the Jew out into new life and liberty lets the missionary in with his message of salvation. Here, then, is opportunity for the Church, an opportunity to guide the people of the Book on the way of life. Here is the Church's great God-given chance, the opportunity for which our fathers longed and prayed and laboured. If the Church misses this chance, I make bold to say she will bring judgment upon herself.

3. *Strategy*.—For the Church is faced not only by opportunity, but by a challenge as well, and as a matter of missionary strategy and in very self-defence she should act, pouring her best and her ablest workers into this field which is ripe unto harvest. May I explain?

The War has had other effects besides those indicated. It will be realized that the whole status of the Jew has been altered. As already stated, he has obtained his freedom, but freedom may be wrongly used. It is not commonly realized that, for a far greater number than the totality of those turning to Jesus, faith has gone entirely; nationality is being exalted to the position of a religion; materialistic conceptions dominate the majority of those who have found their liberty. The drift from the Synagogue is not all a movement to Christianity, in a greater degree it is a swing-over to atheism and to secularism, and everywhere you have Jews of no religion at all rising to power—in finance, politics, statecraft, law, science, art, philosophy, education, commerce, industry, literature, the press: in these spheres they exercise power and influence out of all proportion to their numbers—their astuteness, their ability, their adaptability, versatility, persistence, tenacity being applied to mould the thought and public opinion of the world. It is non-Christian

power, often anti-Christian, wielded in the heart of Christian civilization. You see the issue, I am sure. What will it profit though you evangelize the whole earth, if you leave untouched by the Gospel such a force as this working its will at the life-centres of Christianity?

You will recall the finding of the Jerusalem Council, held last year: the greatest enemy of Foreign Missions to-day is not heathenism, paganism, Buddhism, or Mohammedanism; it is secularism. Is it needful to point out the great part played by the Jewish leaven in our modern secularization? It streams forth from one of your American Universities, it tinges many others, it colours the Zionists of Palestine, it wells up in life and politics in European lands. Here then is the menace—the worship of the Sunday and the Christian concept of life for the week-day alike are threatened. Leave this Jewish secularism alone, and all that the Church stands for is endangered, her work at home made harder, her ability to go to the ends of the earth curtailed.

Without question a subtle and yet powerful danger to our home-base situation lies in the presence of these millions of Jews,—unbelieving, irreligious, unevangelized Jews at our doors, penetrating life at all angles in Europe and America with the secularist idea,—and I claim that true Christian strategy demands the whole-hearted attention of the Church to the conversion of the Jews. Our very self-defence requires it. But give them the Evangel, and you overcome by giving the right ideal of life; and if you win this people, as they can be won, we have the world's greatest on our side instead of against us. This, however, will not be accomplished by temporizing, or by sentiment, or by the watered-down methods of what is known as "good-will." The only good-will the Church can acknowledge in such a matter is the will of Christ for men's redemption. It cost Him the Cross, and any standard lower than the definite teaching of the Cross is futile imagination, a betrayal of our Lord. Therefore, let mere emotion go, let attempts to mix oil and water cease, let the appeal of strategy and courage have place in every far-sighted, long-headed, thinking Christian. Wise men will understand to what I refer.

4. *The Command of Christ.*—Finally, above and behind all other reasons for Jewish evangelization stands the command of our Lord, the argument of Holy Scripture; the example of the Apostles. It may be the weight of these considerations has become obscure; certain views of prophecy may have alienated the minds of Church leaders; sentiment may have been allowed

to rule to such a degree that Missions to Jews have become an object of derision. But that can only be because the Church has failed to keep reality before her, to grip this problem, and to keep it in line with other aspects of her great missionary business. The plea arising from Scripture, however, may not be ignored, and we cannot doubt that the realization of the Kingdom of God is deeply involved in the ingathering of the Jews. In the last resort, it is not a question whether Missions to Jews are expedient, or necessary, or successful: what should count is the Master's will if we be loyal to Him, and by His life and love and passion and death and resurrection He has sent us with His message of salvation to His own kinsmen in the flesh.

Moreover, the Apostles, including St Paul, the missionary to the Gentiles, made it their unvarying practice to go to them—whether they went to Antioch, or Iconium, or Macedonia, or Rome. Officials may have rejected their testimony, but the common people heard it gladly, and they made the first Christian Church. It is foolishness to say the Jews rejected Jesus—the majority never heard of Him, but those who did made the Church, and so proved that the Gospel is the power of God unto salvation to the Jew. We will therefore do well in our missionary policy to give more heed to the apostolic method. We will do well to follow more closely the divine order of Missions. Thereby we will hasten the coming of the Kingdom and the perfecting of human society. So will we set Christ's own people on the way to fulfil their calling—the winning of the nations to the allegiance of the one and only true God. For, brought into living contact with the Christ, they will—ashamed and humbled for their unfruitful past—go out to proclaim, with Pauline experience, devotion, and fervour, the unsearchable riches of Christ to the regions beyond, and to bring to them who still sit in darkness that “life from the dead” for which the Church hopes and yearns and prays.

After an Anthem by the Choir, the Rev. Dr ROBERT E. SPEER, addressed the Council on

THE JERUSALEM COUNCIL MESSAGE

Dr SPEER said: It is hard to estimate the importance of the great gatherings of recent years at Stockholm, Lausanne, and Jerusalem. They are too near us yet, and so full of meaning for *us* and our generation that we may easily overestimate their

significance. What will the future historian say? By what fruits will he judge them?

A notable fact about the Jerusalem Congress was that all the men and women present there were united in the conviction that this was the greatest single experience of their lives. Two things helped this judgment. The Congress was held in the Holy Land, with all its memories. It was fascinating to watch its effect on men from all lands and on ourselves as we saw Bethlehem, Gethsemane, Calvary, and felt the facts which faith did not create and disbelief cannot destroy. Then again—it was Eastertide. On Palm Sunday we all walked to Bethany, and paused along the return journey, as often Jesus must have done, to pray as He did, and at last came to the Mount of Olives; and on Maundy Thursday we sat down around His Table, and then walked down the Via Dolorosa to Gethsemane—praying, and remembering. Never will we forget that Easter morn and the faith to which we rose then, and the meditation that followed on the meaning of the Resurrection. There would have been no surprise if the door had burst open and Simon Peter had broken in on us crying, “Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation.” As it was, there were jubilant Easter messages—at any moment He may be here: anything can happen now in a world where He is alive! The message would perhaps have been nearly impossible in any other land.

Another unique characteristic of the gathering was that it grew out of an international experience. It was an effort to find a common expression in modern terms for the people with whom we have to do. Half of us were from the Mission Field, and half of that half were themselves leaders of native leaders. All the British missionary agencies were represented. There were Anglicans, with Bishop Temple and the evangelistic Bishop of Salisbury, the Bishop of Uganda and young native leaders, and men like Canon Raven and Garfield Williams. (If of such be the next generation, we older men need have no fear.) There was a group from Germany—Keim, Otto of Marburg, some of the ablest leaders of new Germany. One of the tensest moments in the Conference was when Bishop Keim said that a very different stream is to come from that Germany in spiritual reparation for those last fifty years of disbelief and damage

done. As we heard the words we knew that it has begun already. There was the little group from Africa—a coal-black Nigerian bishop, another from Uganda, and Don Tango Davidson Gibalfo, a negro schoolmaster of keen mind. And the Message came out of the *whole* great company. We had need, too, to find something more universal than occidental—and yet the Chinese and the Hindus came back from consideration of it with the document unchanged. Yes, we have here got what is true for us all!

What *was* this message? It dealt with relations between the Churches of the West, with their tradition, and the Churches of the East that are free from it. How can we hold them together? Do we hear that they want to be rid of us? They seek no such thing. The missionary never regrets growth of independence and autonomy.

We are apt to use and teach “unreal” words. The truth is they will ask us to come to them while they need our help and then they will come and help others with us.

But were we carried down to the depths of our Christian faith? Is it only a Western culture or is it for *all* men. Our greatest difficulty rises from that very slipshod question. We had our own misgivings as we went up to Jerusalem lest we should weaken rather than strengthen our missionary appeal—and these were not all allayed by our discussions aboard ship going out. Some Continental delegates bore a message —“They were constrained to assert that all must be based on the great acts of God for the redemption of man, and, above all, on the gift of Christ to be accepted by faith, and that our life aim must be to work for the conversion of men. They did not believe that any social Gospel is enough, and they regarded the rise of syncretism as a danger.” That came from Tübingen; and Englishmen too had their statements as to where the Power was to spring from.

But our misgivings almost all fled from the very first speech by Cramer of Holland, who based all on the fact of the Resurrection: and on that we *stood*. We almost despaired of finding a common statement, but at last it was found and accepted without the change of a word—and received in *silence*, as a gift of God. I verily believe the Spirit of God had spoken to us. It has been printed in this country and scattered through all our colleges under the title, “The Christian Message for a Bewildered World.”

There is no syncretism in it—only the recognition of points of contact between the Christian and the non-Christian religions. But all that is good in each is found complete only in Christ’s Gospel. All modern values are valueless unless preserved by

being baptized into Christ. As William Hole said, we must approach men as those for whom old values have been destroyed. These are no longer living options. It is Christianity or Agnosticism for all men now. And so we came back with the old solidities of our New Testament faith renewed.

No, the problem is not of the legitimacy of higher education in Mission work, but of how to maintain it and keep it Christian. This issue faced us at Jerusalem ; and it was faced not for our missionary enterprise alone, but for the whole Christian Church. If it is not this for *all*, it is nothing. A new work of apologists is needed here at the home base on behalf of missionary enterprise, and that is the work that Christianity does. As our zeal dies, so do we show the world that it is nought but words. Our effort to share Christ with all the world is, and must ever be, the measure in which we have ourselves received Him.

After praise and the Benediction the Council adjourned.

JUNE 22, 1929

THE Council met again in First Presbyterian Church, Boston, on Saturday, June 22, at 9.30 a.m., Rev. Dr W. O. THOMPSON presiding, and was constituted with devotional exercises, conducted by Rev. Dr R. B. DOUGLAS, South Africa.

Rev. W. H. HAMILTON submitted the following Motion : " That the Council approves the suggestion to form a Committee on work among the Jews, and instructs each Section to appoint therefor ten of its own members ; the two branches to confer with each other by correspondence." This was remitted to the Business Committee for consideration and report.

Rev. W. H. HAMILTON.—A personal explanation has to be made. Unfortunately, when I laid the invitation of the Irish Church on the table yesterday, I was not aware that the Rev. Dr Watson of Belfast was not in the House. Now I knew that Dr Watson had been charged personally with a message to the Council, and I regret very much that through that unavoidable mischance he was unable to give it. I should like to ask, sir, that he have the floor for a short time now to give his message.

Rev. Dr W. A. WATSON.—Mr Chairman and Brethren : There is no one to blame in connection with this matter at all. It arose through a misapprehension. And I want that to be understood before I proceed further, but I felt that I had been quietly robbed through a misadventure of my opportunity of speaking to the Council.

There was no intention of discourtesy on my part. I take it for granted that you will understand that, and I rejoice that you have accepted our invitation. I am pleased that my good friend Principal Paul was here to forecast the welcome that will be given you in Belfast in 1933 when you favour us with your visit. I can offer you—it is the intention of the Church for which I have the honour to speak to give you—a most cordial welcome.

I do not wish to detain you further, but I thought it was only fair that I should have opportunity to make this personal explanation.

Dr THOMPSON.—Dr Watson will be reassured. And if we have a few more Irish speeches at this Council, we shall wish Belfast to be the permanent meeting-place of our Councils.

MESSAGE TO LUTHERAN WORLD ALLIANCE

Rev. Principal PAUL, D.D., Belfast, speaking for the Business Committee, said : This Council is asked to draft a message of good wishes to the Council of the Lutheran World Alliance now meeting at Copenhagen. It was thought seemly that we should extend greeting to it, and this message, a draft of which I submit to you, is approved of by the Business Committee for signature by our President and Secretary, and for transmission.

Dr PAUL then read the message in German and translated it as follows :—

“The sons of Calvin, assembled at Boston in the Thirteenth Council of the General Presbyterian Alliance (founded fifty-four years ago), send to the sons of Luther best wishes for the success of their Union arrangements. They send brotherly greetings, convinced that the strengthening of one part of Protestantism will serve for the strengthening of Protestantism as a whole, and thereby will serve our common interests, to the furtherance of the glory of God and of our salvation.”

This was cordially approved by the Council and duly despatched, signed by the President and General Secretary.

After the close of the Council, the following reply to the message arrived :—

“Le Congrès luthérien universel, reconnaissant pour votre message, vous adresse ses vœux sincères. Nous croyons que l'unification réelle de l'Eglise luthérienne est notre première contribution importante à l'unité de l'Eglise. Nous adressons un appel à tous les chrétiens pour qu'ils glorifient la personne divine et humaine du Christ comme la révélation par excellence du Dieu de la grâce et du pardon.

Le Président,
J. A. MOREHEAD.

Le Secrétaire,
E. STANGE.”

Principal PAUL also gave a further report for the Business Committee by the adoption of which the Council appointed the following representatives to forthcoming Assemblies and Conferences :—

1. *Marburg Quatercentenary, Sept. 1929.*—The President of the Alliance, Dr J. R. Fleming, Dr W. Kolfhaus, Pastor Fueter, Professor Cramer of Holland, Professor Kovats, and four representatives from America who may be in Europe at the time.

2. *Interchurch Aid Bureau Conference at Basle, August 1929.*—The number required to be appointed in the following order : The President of the Alliance, the General Secretary,

Dr Ross Stevenson or Dr A. J. Brown, Professor Curtis, Professor Charles Herron, Mr W. H. Mill. .

3. *Scottish Churches Union Assembly, October 1929.*—The General Secretary, Dr H. Sloan Coffin, and a third to be suggested by Dr Cox and Dr Drummond.

Dr THOMPSON.—We now call for the

REPORTS OF COMMITTEES ON HOME MISSIONS

The first one, from the Eastern Section, is to be presented by Rev. Oliver Russell. (See pp. 344-8.)

Rev. OLIVER RUSSELL, Edinburgh—

My great regret, as I stand before you to-day, is that the writer of the Home Mission Report for the Eastern Section of the Alliance, the Rev. Arthur H. Dunnnett, is not present himself to discharge this important duty.

As Convener of the Home Mission Committee of the United Free Church of Scotland, soon to be happily united with the sister Church of Scotland, of which Mr Dunnnett is Home Mission Deputy, I had many opportunities of being associated with Mr Dunnnett in Home Mission enterprise in Scotland, and I can assure you that this Council loses much by the absence of one who brings to the work of our Lord Jesus Christ in this matter much experience, great practical sagacity, and a zealous devotion dominated by love and loyalty to the great Master of us all.

Mr Dunnnett opens his Report with a note of optimism, and that is the right note. There is no boastfulness in being convinced of the ultimate triumph of our cause—

“Right is right, since God is God,
And right the day must win.
To doubt would be disloyalty;
To falter would be sin.”

“This is the victory which overcometh the world, even our faith.”

Indeed there is far too much abjectness and self-depreciation on the part of some members of the Christian Church. Do not misunderstand me. I do not mean that we have reason for self-congratulation on what has been achieved. Even after our best and most successful service we are indeed “unprofitable servants.” But it is one thing to humble yourselves before Almighty God that He may lift you up, and quite another thing to grovel at the feet of critical and cynical men. We have no

reason to be ashamed of the Church of God. There is no institution in the world comparable to the Church of Christ in zeal and charity and devotion. There is no organization charged with so mighty a message. It comes from God Himself. It is not limited by the horizons of time. On the acceptance of it depends the future welfare of a sin-sick, war-torn, and distracted world.

With its optimism the Report also recognizes that a very appreciable percentage of people in Christian lands are outwith the visible Church, and that such a state of affairs has its gravity. Those outside the Church do not belong only to one class. Many belong to the well-to-do sections of society, but they are as churchless and as creedless as any industrial workers or slum-dwellers; and, indeed, often present a more difficult problem to the Church than these latter, because they are not conscious of defect.

"Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

No doubt there are workers who have been convinced by one kind of teaching that religion is "dope," but there are many people not suspect of holding such doctrine who also are "churchless," because they do not find the Church seeking to make modern civilization ethical, and this lack—as they take it—has robbed them of faith in the moral integrity of Christian men, and therefore they have no use for the Church. One of the problems of modern Home Mission enterprise is to secure direct and friendly contact with these alienated spirits, and it is a problem calling for much knowledge, endless patience, and wide sympathy.

It is impossible to summarize a situation so complicated as that which at present confronts us, nor can we assign *one* cause for the lack of contact so often to be observed. Some may be alienated because they think the Church does not have the courage to meet their intellectual difficulties. There is something in this, though, to put it bluntly, much of the so-called intellectual difficulty is sheer attitudinizing by those who have never troubled to think deeply or to make themselves acquainted with the fundamentals of the faith. Second-hand unbelief is no uncommon experience, and it is the fashion in certain quarters to pose in such a manner—really as an excuse for personal religious deficiencies.

On the changes which have taken place in recent years Mr Dunnett has something to tell us. "Public opinion," he de-

clares, "at one time operated as a recognized sanction in the lives of our people in favour of the Church. Disregard and sometimes defiance of the high ideals for which our religion stands mark the spirit of the new age."

I think we shall all readily admit that socially it is much easier to refrain from Church association now than formerly, but I am not persuaded that the Church is weaker by the absence of these compulsory or mechanical Christians of the past. If there be now no external compelling force, if a man be not affected socially or financially to his detriment by neglect of Church ordinances, then it is surely a sound inference that those who do come do care, and that they are attached in a more genuinely religious spirit, which cannot but have its beneficent results. The truth is that for good or evil the pronouncements of the Church are not received with the same reverence as in the past, but this need be no real source of weakness. Rather is it an opportunity and a challenge to show the ceaseless vitality of the Gospel, and to prove by word and life that the religion which has served the needs of centuries, and brought comfort and hope to individual men and women of every class through all the countries of the world, is still a source of life and inspiration in the changing world of to-day.

The task of Home Mission work is the redemption of the world. That is the purpose and peculiar work of Christianity. The resources of the Gospel are adequate for the task if only they can be brought to bear upon it, and for this three things are necessary. First of all the Church must be in contact with the people. You cannot evangelize from a distance. Too often the Church has been conspicuous by its absence in new and rapidly rising communities, and their life has been allowed to form itself without the inspiration, the guidance, and the safeguarding of religious sanctions. These are days of quick transport and widening relationships, in which the Church is often slow to adapt itself to changed conditions. Sin and sorrow and the needs of the soul are as ever in the situation, and these must determine the message and mission of the Church, but adaptation of method and form is constantly needed to cope with the profound social changes which recent years have presented. The Church must get to the people, follow them where they go, supply them with the means of grace, press on them unceasingly the unsearchable riches of Christ. No people can live upon a merely traditional piety. It will grow ever more remote as the years recede. For the Church to allow ignorance of the Christian faith and indifference to Christian standards to

prevail is a matter of gravest moment, and while we are not responsible for the conversion of men, we are undoubtedly responsible for evangelizing them, and to withhold from a perishing world the water of life is sheer dereliction of duty, for which there can be no excuse either now or in the day of judgment.

The second thing which I believe to be necessary for effective Home Mission work is that the normal base of operations for attack must be the individual congregation. All other methods, however excellent, should be regarded as auxiliary, and will only defeat the main purpose if they obscure or hinder aggressive congregational work. Service in the Gospel must rest on congregational responsibility and activity. The Church is not an end in itself, because, though it is organized for worship and fellowship, its main justification for existing at all is that it is an instrument for the extension of the Kingdom of God. This is the proof-stone of its value—is it serving God's purpose of saving men? Unfortunately, few things are more painfully familiar than the sight of congregations so self-absorbed that they cherish no vision beyond their own borders. No truly Christian man can live unto himself, and it is as disastrous for a Christian congregation to seek to live to itself. Are there not too many occupying strategic positions yet making nothing of their opportunities? Congregational prosperity and prestige are the dominant influences, vision and venture are sadly lacking. The congregations must realize themselves, not as strong institutions, with heritages of success and prosperity, but as the instruments of a spiritual movement expressing itself in the redemption of those who dwell around their doors. The unit of Home Mission work should not be the mission-hall but the house of God. Missions should be merged in congregations, and these should regard themselves, not as superior religious clubs, which ease their consciences by providing third-class accommodation for others on the celestial route, but as storm-troops prepared to endure hardness in the unending campaign that the kingdoms of this world may become the kingdoms of our God and His Christ, and that there may be righteousness, and peace and joy in the Holy Ghost.

And this quotation brings me to the last condition of effective service, which is also the first in value. Only a Church baptized into the power of the Holy Ghost can accomplish the task to which it is called. This is not in any way to depreciate the importance and value of organization. The Church must have its mechanical side of the work, to plan and develop which the finest judgment and the richest resources are required, but mere

machinery will never avail. It is a true word which the poet speaks in another connection when he says :

“ Vain mightiest fleets of iron framed,
Vain the all-shattering guns,
Unless proud England keep untamed
The strong hearts of her sons.”

What has been driven home by the repeated lessons of history is that the real power of a Church rests in its spiritual vitality. If we feel that the impact of the Church upon the life of the world is not what it ought to be, considering our numbers and our resources and our organizations, do we not also feel that the explanation may lie in the need of a deepening of the streams of our spiritual life? In giving the water of life to the thirsty no Church rises above the level of its own spiritual vitality. Therefore for Home Mission, as for all religious work, the great and primal need is to be flooded with the Divine Spirit. It is not by might nor by power, but by the Spirit of the Lord of Hosts that worthy achievement is accomplished. Therefore we lift up our hearts unto the great Giver of Life that He will open the windows of heaven and pour out upon His Church a blessing till there will not be room enough to receive it.

Dr C. E. SCHAEFFER then presented the Report of the Western Section, adhering closely to the text of the document (Appendix, pp. 394-8), but emphasizing salient points. The meeting was then open for discussion.

Rev. Dr MERLE D'AUBIGNÉ.—May I draw your attention to a fact that struck my mind when I received the proof sheets of the Report of the Eastern Section? This Report tells us in a very interesting manner what is being done in Great Britain and in the British Colonies, but I was a little surprised to find no mention of what is being done in Home Missions on the continent of Europe. We have there a certain number of Churches which are working : not simply struggling for existence. I think we are doing something beside exist, and I think it might have been interesting for the Council to hear something in its Report of the evangelistic work which is done in all parts of Europe. Perhaps one could have found some polyglot to go through these Continental records and say something of what is being done.

Take, for example, the Belgian Missionary Church. A century ago Protestantism didn't exist in Belgium ; now we

have a strong Protestant Reformed Presbyterian Church making progress in the country, with forty or fifty congregations.

You know the magnificent history of this Church which existed in the mountains of Piedmont, who are Frenchmen, I beg you to remember, by origin, but who bravely went down from their mountains and went into all the lowland of the country, and at this time have not only founded Churches and Mission stations all over the land, but who have earned the respect of men and rulers. Then there is a movement towards Protestantism in Czecho-Slovakia, which has nearly doubled the Church there; and what is being done in Germany in the way of evangelization is very much more than we generally imagine. They have had remarkable revival movements in Germany as fruit of the Innere Mission.

In France also we have three large societies working now. An important feature of that work at present is the broadcasting of literature every week, which attracts great attention and aids the Home Mission.

Perhaps you do not all know that in Foreign Mission work, our French Church stands second of all your Churches, including the British, in the number of its missionaries.

Mr FRED GOODMAN.—I have been attending Alliance meetings since Zurich in '23, and I think a time has come for fearless reflections on what we are doing, and for laying aside some things that have had their value but do not belong to the present day. Second, it is time for readjustment to new positions. I think such plans as worked ten years ago will not work to-day. Third, a time is needed of revival in our own hearts of a spirit of *adventure*—I like that word. Have you read this Report? I got up early yesterday morning and read it before we came to our first session; going into every detail—especially of the report of the Eastern Section, because of its fascinating character—and it has revived my own eagerness of soul.

Dr KRENEK, of Czecho-Slovakia.—I am very thankful that our President mentioned the country of John Hus. The ashes of John Hus are still alive. The liberation of the country in 1918 was followed by a great spiritual movement tending towards Protestantism. In those three years, 1921 to 1924, 40,000 Catholics left the Roman Catholic Church and joined our Protestant Church; and in the ten years of our independence 90,000 Roman Catholics joined our Protestant Church, the greatest gain that any Church has made since the Reformation. And that is not all. Besides these, 1,200,000 Roman Catholics left the Roman Church and organized a new Church;

a new Church is born in Bohemia, and is what they call the Czecho-Slovakia National Church. It is a Church which broke away from Rome entirely, with free priesthood, with a national language, with a great endeavour to educate the people and lead them toward Protestantism. Now it is at a transition stage, trying to bring the Gospel to the people; a great thing, a new Church of one million people born out of the ashes of sacrifice.

We have had a great union of the Lutheran and the Reformed Church, with the Reformed form of government. This new United Church and that new National Church of Czecho-Slovakia stand in very friendly relationships, working together, helping one another.

Some here are wondering how to get the masses of the people to the Churches? Oh, if I could move these magnificent churches of your American land to Czecho-Slovakia, they would be all filled without any difficulty! They have not the problem of how to get the people into the church, but how to get churches for the people, and how to get teachers and ministers for the people.

We are thankful that we have leaders; we have to mention them. Without leaders, led and directed by God's providence, this wouldn't have happened. We are thankful to two leaders: President Masaryk and President Woodrow Wilson—our Moses and Aaron—great humanitarians, and both Presbyterians.

Dr PRINGLE concluded the discussion with a vivid account of his personal work in northern British Columbia and among the populated mountain regions of Canada.

The Council was then addressed by the Rev. J. H. S. BURLEIGH, M.A., B.Litt., Dundee, Scotland, on

THE CHURCH AND MODERN INTELLECTUAL QUESTIONS

Mr BURLEIGH said:

When we speak of the Modern World we are using a phrase that may smack of arrogance. Even professed philosophers are apt to speak as though the present age had something of finality about it, as if now at last the process of time had come to rest in a stable finished product. A writer like G. K. Chesterton pours scorn upon this assumption implicit in so much pride in modernity. Successive modernities are but the fleeting waves upon the surface of the deep; and upon this thought Chesterton

bases much of his Romanist apologetic. He may teach us, too, a valuable lesson if we are afflicted with an inferiority complex when confronted with "the modern world." There has never been a time when the Church was not confronted with a modern world, and felt the pressure of sore problems in the intellectual realm. Glover claims that the Christians in the Roman Empire "out-thought the pagan world." In comparison with that age, the Church to-day need feel no shame in speaking with the intellectual leaders in the gate. There is no call for her to abdicate in the world of thought.

I

If we take the modern world to be the post-War world, we shall still have difficulty in characterizing its intellectual make-up. For the world is not even yet intellectually homogeneous. The age of unbelief may also be the age of credulity. The age of science is also the age of the Catholic revival. Compton Mackenzie speaks, evidently, for a great multitude when he says that he finds Roman Catholicism a refuge from the horrors of twentieth-century life. Some have discovered reason to be just one of man's appetites, and worthy of no more consideration than the others; thus releasing the life of desire from an age-long despotism. While, in places, authority is tightening its grasp.

But there are forces at work which seem to be producing a standardization of life and thought throughout the world, and which, if not distinctive of the post-War period, have been increasingly effective in it.

1. There is the growth of popular education, both intensively in the old homes of civilization, and expansively in Africa and the East—producing an intellectual awakening. There is a vast world-wide reading public, in which ideas now have a relatively free course. The printed page is tending to replace rhetoric, which perhaps accounts for a certain decline in pulpit and political speaking. It is true that public taste may be too easily satisfied. Newspaper reading can have a baleful influence upon sterner intellectual exercises. The Press Combines have other ends to serve than those of thought. But there is a demand, amounting sometimes to a passion, for instruction in addition to entertainment; and what is thought in the study or in the laboratory finds channels by which to irrigate an increasing area of mankind. The success of such a series as Benn's Sixpenny Library, containing authoritative volumes on every branch of knowledge, is an outstanding feature.

2. The ramifications of modern industry and commerce now leave no land untouched in the search for raw materials or for markets. The remotest populations of the earth are drawn into the whirlpool. Industrial conditions now prevail in the East as in the West, and foster similar states of mind. The needs of mass production lead to division of labour, and the mechanization not only of the means of production but also of the produce. Products show no individual excellence, and give no occasion to the workman for the satisfaction of his sense of craftsmanship. So far as his labour is concerned he is depersonalized. Only in leisure and pleasure can he feel himself a free person. The most prosperous industries are those that provide for his entertainment. Psychologists and moralists deplore the growing strength of the herd instinct in him, as producing injurious social results on the one hand, and on the other a disposition to find solitude intolerable. The unity and harmony of the inner life are sacrificed in the attempt to satisfy the discordant claims of the outer life. How shall such a man believe he is a Soul?

3. The nations or political societies are less isolated than ever. Their boundaries are less absolute. Events and opinions everywhere are common property. Democracy has increased the number of those having an effective interest in politics, and has thereby shifted the centre of interest to economic questions. There seems to be no limit to what can be done by political power for the citizens of the majority, so that politics becomes the all-engrossing intellectual occupation of many. The ideal of economic and social betterment becomes in itself an international religion.

4. This modern world is the creation of Applied Science, which has transformed the conditions of life. In certain spheres its aid has been wholly welcome, *e.g.*, in medicine, in transport, in all that increases the comforts and conveniences of life. But the War revealed in a lurid light the diabolical possibilities of the new knowledge. Science equips men with a power that is neutral as between weal and woe. Since the War, we are assured, science has perfected the means of completing the ruin of civilization. More than that, the great gifts of science to industry, commerce, and finance have not succeeded in lightening the load of the masses as much as might have been expected. They have only perfected the gigantic machine which controls so much of human life and labour. And again, science does not seem competent to deal with the more specifically human problems, moral and social. It has no single view of the direction to be taken in human progress. Scientists are distributed over all political

parties, and in this region show a quite noticeable lack of confidence. As Benjamin Kidd says, "There is, it must be confessed, no science of human society properly so called." Of course, there are some scientific thinkers who believe that they have the secret by which man could control his own destiny or evolution. But that is found to involve the handing over of the human herd to be bred and governed by a new autocracy of experts and specialists, whose ideas or, maybe, fads are to prevail—an interesting modern counterpart to the Platonic government by philosophers. That is, in the questions of major interest to-day, science alone cannot supply authoritative guidance.

II

But if there is a certain disappointment that applied science has its limits, its dazzling results have blinded men to religion. The scientist brings obvious and valued gifts to life which are more easily prized than those of the theologian. It is commonly supposed that science and religion are in constant conflict, and the Church has acquired a bad name as the opponent of material progress. If at one time the masses took the side of the Church, they are now definitely on the other side. They do not have, perhaps, an intellectual system, but they have adopted an intellectual habit. In all intellectual ranks, from the academic downwards, there are substantial numbers who firmly believe that there is no longer anything to be said for religion. The old veneration for authority has been transferred to a new race of priests, and people "do not look too closely as to whether they restrict themselves to that which they do know." They may freely indulge in analogies which would be suspect if coming from any other quarter. For the scientist is supposed to work with an open, unprejudiced mind, while the theologian, on the contrary, is under constraint to establish a predetermined conclusion. He is therefore suspected of a certain amount of humbug and insincerity—an unpardonable sin. Of course, the distinction is only relative. The scientist works with a hypothesis which he tests by observation and experiment, and not always is he so high-minded as to have no personal interest at stake in its verification. The theologian, with the Christian verities as his hypothesis, may with a like sincerity seek for evidence in nature, history, and experience. If, as Eddington says (*Nature of the Physical World*, p. 337), "In physics we are generally content to sacrifice before the . . . shrine of Plausibility," the theologian and the scientist are not so far apart as is commonly supposed.

Furthermore, popular science, at all events, speaks with a hopeful voice of future discoveries and benefits yet to come. It promises increasing power over the scourges of disease, further amelioration of the conditions of life, the alleviation of still more pain. It does not increase the popularity of the theologian if he seeks to describe this hopefulness as a shallow optimism. To emphasize human powerlessness gives the impression of a despicable attempt to spread panic in the army of progress.

As a result God is no longer taken for granted. Christianity no longer forms the assumption of civilized thought, even of ethical thought; for the ethics of the Gospel and of the Church are freely questioned and repudiated. The secular organization of life, the interests of material civilization, with the ethical code which grows out of it, have replaced God and His Commandments. Arnold Bennett may be held to speak for wide circles in all classes when he says: "I do not believe, and never have believed, in the divinity of Christ, the Virgin Birth, Heaven, Hell, the immortality of the soul, the divine inspiration of the Bible. These denials of belief are taken for granted in the conversation of the vast majority of my friends and acquaintances. And, far from seeming bold, they are so commonplace to us that we very rarely trouble to repeat them, much less argue about them. Broadly speaking, the Christian dogma does not enter into my social, spiritual, or intellectual life at all." On some matters he professes to keep an open mind, *e.g.*, the existence of God and the possibility of a future life. "But long ago I ceased to feel any interest in any of them. Why should I agitate myself over a matter which exceeds my mental powers? I do not agitate myself." This spirit is widely prevalent. The world is full of secular interests sufficient to occupy a man's mind. He has his profession, business or work, his financial cares, his home, his holidays, his sport. On Sundays he finds it better for health to take a walk or a motor drive, or to play bridge. He contemplates with equanimity a godless world and a godless life. For all ultimate and baffling problems he maintains an unagitated agnosticism. This frame of mind is to be found in cities and in country places, in old lands and in new, in the East as in the West. This is the menace to Church and Religion to-day, but also to every form of the spiritual life, including science. For it is a fatal degradation to reduce science to a source of utilitarian inventions. Its proper function is to be ever seeking the true view of the *Rerum Natura*, a fundamentally religious quest.

III

With what weapons can the Church battle with this situation ?

She may hurl anathemas at science and secularism generally. This has been done by the official thunders of the Vatican, condemning most of the tendencies of the modern mind ; and it is done unofficially, yet with equal zeal, by many Protestant preachers. No doubt audacity is often an admirable quality. In the confusion of the times definiteness is attractive even though it be definitely wrong. Scepticism is never comfortable, and Catholicism at least stands to gain in an age " destitute of faith, yet terrified of scepticism." But the Reformed Churches have not the impressiveness of Catholicism, its antiquity, its universality, the æsthetic quality of its worship. With few exceptions they have lost and Rome has gained since the War. In any case, thus to excommunicate the modern world is to make of the Churches homes of lost causes.

Or we may seize upon the dictum that Christianity is a life and not a doctrine, in order to evade the intellectual issues ; dwelling upon social problems, and methods of Church activities designed to attract the people or to help the needy. These are excellent things, but a busy congregational life may be evidence only of the secularization of the Church. It is no response to the questions that men are asking. We are challenged to come out into the open and state our belief about, *e.g.*, the Bible, Immortality, Jesus Christ. We are asked : " Is there a conspiracy of silence about these things ? " " Does preaching aim at concealing rather than revealing the preacher's mind ? " Besides, our exercises of preaching and prayer demand a doctrinal basis. At the Jerusalem Missionary Conference, and the subsequent Conference on Training for the Ministry, held at York, stress was laid upon this need for sincere, strenuous, and well-equipped thought as the only adequate response to the challenge of secularism. The Christian message must be set forth again by thinkers who have authority in the modern sense, an authority based upon expert knowledge and broad culture. Their task would be " to solve the antithesis between the abstract scientific view of life and the personal romantic view," to present Christianity once more as a " way of life " in the complete Hellenic or Platonic sense. Work of this nature has already been accomplished by groups of Anglican scholars, combining scientists, artists, and theologians.

IV

The time seems propitious for an effort of this kind. We cannot flatter ourselves that the conflict of religion and science has ceased. They are neighbouring provinces in the higher mind of man, and there will always be quite honourable frontier disputes, which need not lead to hostile outbreaks. There is a growing mutual respect and understanding. The doctrines of evolution and historical criticism have been accepted, and no longer seem to shake the foundations of the faith. Evolution diminishes neither God nor man, though it necessitates a profounder theology than that formerly current. Historical criticism may have lowered our estimation of some parts of Scripture, but it has secured the pre-eminence of other parts. If we value the ideas of revelation and inspiration, we shall find them more vital as descriptions of personal experiences than as qualities held to reside in words. Naturalism no longer has the support of the physicists, and we find Eddington toying even with the word Supernaturalism. Matter and force, which once seemed so readily comprehensible, have been analysed away. Dr Johnson could no longer kick stones in refutation of immaterialism. "The physical world is utterly unlike our experience of it," and our knowledge of it is only symbolic. Eddington has rediscovered the thinking mind and given to consciousness the fundamental position in the nature of things. He says (*The Nature of the Physical World*, p. 332): "Recognizing that the physical world is entirely abstract and without 'actuality,' apart from its linkage to consciousness, we restore consciousness to the fundamental position, instead of representing it as an inessential complication occasionally found in the midst of inorganic nature at a late stage of evolutionary history." Mind is the first and most direct thing in our experience; all else is remote inference. There is a whole world of reality outside the world of measurable things, a world of which we *may* have intimations in mystical religious experience. Mystic experiences are engaging the interest of the psychologists also, who are shedding light upon the hither side of inspiration and revelation, and often do not too dogmatically deny that there may be a further side.

It is not within the province of science to prove the affirmations of religious faith. It is something if it admits them to be not more illusory than our sense impressions. "The religious reader," says Eddington "may well be content that I have not offered him a God revealed by the quantum theory, and therefore

liable to be swept away in the next scientific revolution." Not so long ago it was confidently expected that the world would yield up its last mystery to the research of science. The whole territory would be explored and mapped out with complete exactitude. Meantime gaps were recognized, and theologians eagerly seized upon them as sites for a lodging. But "those who build in gaps are apt to have a thin time." Neither the ignorance nor the knowledge of scientists is sufficient foundation for religious doctrine, but we may rejoice if some feel, as Eddington asserts, "that religion first became possible for a reasonable scientific man about the year 1927," *i.e.* when physics began to abandon mechanical materialism. The revolution of conscious mind gives theism a new chance. Agnosticism can never be any more than a temporary halt in the process of thought. Even for the most secular mind problems of life and duty, pain and death arise, if only to be dismissed. Outside the secular sphere there is something, possibly unknown and unknowable, which may be lightly disregarded in days of even tenor, but which, under pressure of experience, may become the object of wistful or passionate interest. And science, if it must point out where the main high road of knowledge must stop, and if it can promise no handrails of guidance beyond, nevertheless gives us a spiritual hinterland in which arise the fertilizing stream of man's intellectual and higher emotional life, a region for the play of mystic and religious natures, beyond the sphere of exact knowledge, yet in a real manner known. I prefer this modest allowance of room for religious experience, to all the confident optimistic evolutionism of the so-called New Religion. We are no longer cramped within the limits of pure reason, but with good reason may look to wide territories beyond.

V

Of course it is a far cry from this position to a full acceptance of Christianity. There is the difficulty of the varieties of religious experience which might seem to leave us hopeless in a morass of superstitions. But this variety is largely due to the human conditions of the experience. Our highest intuitions cannot be made our own without the use of words, which Augustine and all the mystics have confessed to be inadequate. We know the Word of God, as it were, only in translations. God is ineffable, yet we must needs express Him in concepts that belong to a world of space and time. Jesus Christ spoke in parables, and however refined our concepts may be, we cannot do better,

The history of Religion, therefore, consists only in part in the development of the idea of God. Religion is not a body of truth like science, that grows steadily from age to age as generations of workers add their contributions. Its history is rather a line joining a series of points where personalities of intense and quickened spiritual susceptibility have been illumined and empowered by an influence beyond themselves, which with humble reverence they have called God. The naturalistic historian may say that he never meets God in history ; the Pantheist may find Him diffused everywhere ; but the Prophets are a standing protest against both views. The spiritual has broken in upon the natural, and the human soul in them has experienced divine inspiration. To the psychologist they become the profoundest of his problems, to the historian the most interesting of his moving forces, to the religious men witnesses of the Divine. Among the prophets of the whole world, and not only of ancient Israel, the central place must be given to Jesus Christ. In Him is resumed the truth proclaimed by the Old Testament Prophets and by Mahomet, their crude descendant, while it is completed by elements that have affinity with Platonism and Buddhism. In Him man's spiritual aspirations are satisfied and his endeavour crowned. Religious history knows none else in whom God has drawn so high to man and man to God.

Mr Burleigh's address was awarded hearty and prolonged applause.

The Rev. Professor E. E. KRESGE, Ph.D., Lancaster, Pa., then addressed the Council on

THE SOCIAL MISSION OF THE CHURCH

In the brief time that I am allowed for this address I want to speak of two things : I. The pressing need of the Social Message by the Church ; and II. The fact that the Scriptures contain the principles, and the ideals for the Message that is needed.

I. *The Need of the Social Message.*—It is my conviction, a conviction that has grown with study and experience, that the individualistic type of Gospel which satisfied the simple society of the past cannot meet the needs of our complex age. When the great Confessions of Faith, which still control our religious thinking, were written, and when the liturgy and the hymns, which we still use practically unchanged in our public worship, were produced, 92 per cent. of the people everywhere lived in

the country, where each family was a little world unto itself. Distances were great; social relationships were few; and industrial conditions were simple. Nobody's life was inseparably linked up with the lives of others. Each family possessed the economic means of its own existence—a little ground and a few simple tools. Each family "was its own butcher, and baker, and candlestick-maker." An individualistic Gospel could meet the needs of a simple society like that. Churchly piety, an individualistic conscience that was right before God, before its own family and its immediate neighbours, was all that the Church needed to stress.

But those simple days are gone. Our life has become a matter of multitudinous social relationships and of a most complicated economic interdependence. Each individual's life has become inseparably linked up with vast multitudes of people whom he does not know. A million people from the ends of the earth are contributing to the daily comforts and conveniences of this Conference here in Boston. . . . Some time ago one of my students sent me the following clipping from an *Oklahoma Farm Journal*. The article from which the clipping was taken was written to ridicule the lack of home industry in that State; but indirectly it shows the complicated interdependence of our everyday life. "The average Oklahoma farmer," says the writer, "gets up at the alarm of a Connecticut clock; buttons his Chicago suspenders to his Detroit overalls; washes his face with Cincinnati soap in a Pennsylvania pan; sits down to a Grand Rapids table; eats Chicago meat and Minnesota flour, cooked in Texas cottolene, on a Sears-Roebuck stove; puts a New York bridle on a Missouri mule fed with California alfalfa; ploughs, with an Illinois plough, a farm covered with a Vermont mortgage. When bedtime comes he reads a chapter from a Bible printed in Boston, crawls under a blanket made in New Jersey, only to be kept awake by an Oklahoma dog, the only home-product on the place." Surely in the State of Oklahoma "no man liveth unto himself." But what is true of Oklahoma is true to-day the wide world over.

As leaders in the moral education as well as in the religious education of the race, we may not fail to see that these complex economic and social relationships have created problems which former ages did not know of. This complicated interdependence of our modern life is putting a tremendous strain upon the common virtues; and we may not be blind to the situation. Justice, honesty, truthfulness, mercy, temperance, and purity assume a meaning and a significance in our world of multi-

tudinous and far-reaching relationships which they did not have in the simpler world of yesterday. When the making of a can of adulterated pork and beans in Boston may poison a family out on the Pacific Coast; and when a single vote in the Board of Directors' meeting in Wall Street, New York City, may set in motion forces that may affect the welfare and the happiness of multitudes of people all over the country, the common virtues of honesty and fair play become fraught with an importance which they could not have in any other age of history. To-day a few organized employers, moved by the selfish desire to perpetuate their autocratic power and their big dividends; or a small group of class-conscious labourers determined to show who is boss in industry, may precipitate a conflict that will affect not only this particular group of labourers and their employers, but the citizenship of the whole country. A dozen industrial and financial magnates can meet around a table in New York City or in Chicago, and control the economic destiny of one hundred million people. In an age when such things are possible, there is a call for a new type of preaching and for a new kind of religious education. Personal piety and loyalty to the Church are no longer sufficient.

One of the most urgent needs of our age is a new type of conscience, a conscience that recognizes our obligations and responsibilities to all the people, whether in our own country or in any other country, with whom our life and our interests are so intricately wrapped up. And I fear that, up to this time, the Church has not met this sacred obligation. In fact, our public worship, our preaching, and our religious education, have not, as a rule, been of the kind to inspire the social conscience. Much of our theology, the major portion of our liturgy, and the great majority of our sacred hymns, have diverted our attention and interest from this present world with its pressing needs, and have fixed them on the life that is to come. Energy that should have been liberated for social service has in too many cases been dissipated in the mere running of ecclesiastical machinery. . . . One of the most censurable things in our Church work is the fact that we have developed a Churchly conscience, which is not necessarily a moral conscience. We have developed a type of men who are devoted to the Church, but not necessarily to the cause of civic and economic righteousness. Professor Rauschenbusch, in one of his books on the Social Gospel, cites the instance of a devout member of an orthodox Church in Toronto, who swore a profane oath when he was arrested by the Toronto Board of Health for selling watered milk that was kept

in filthy cans. This sinful individual was promptly brought before the official board of his Church, and excluded from their holy fellowship; however, not for selling watered milk, nor for breeding the germs of death in his unsanitary milk-cans, but for swearing a profane oath. It had not entered the mind of this good Churchman, nor of that orthodox congregation, that religion has anything to do with honesty and cleanliness in business.

The case of the pious Canadian farmer and his congregation is not at all exceptional. There is very likely not a congregation represented at this Conference that does not have its influential members who keep their religious conscience and their business conscience in two separate compartments of their being—people whose religious conscience does not enter vitally into their financial dealings with their fellow-men. . . . How generally the Churches throughout the world have failed to relate religion to our social life was driven home to the conscience of some of us by the report of the Special War-time Commission of the Churches, which was appointed to make a study of the religious outlook among the soldiers during the War. This report stated that, in the minds of those splendid young fellows, who were willing to make the supreme sacrifice for their country and for humanity, religion was a matter of the Church, not of life outside of the Church. Religion, in their minds, was associated with dying rather than with living, and with going to heaven rather than with Christianizing conditions here on this earth. It had not entered the minds of these boys that religion should have had anything to do with changing the international state of mind and with preventing the political and economic conditions that caused the War. . . . Dr William Adams Brown, the Chairman of the Commission, in submitting his report, said: "To me the saddest thing that we found in this investigation is the fact that the ideal of unselfish social service was not associated in the minds of these young men with that for which the Church of Jesus Christ stands." . . . That has been my own experience. I am teaching boys. With very few exceptions the boys in our college have a religious background. The great majority of them come from our Protestant Churches. But it is the exception rather than the rule to find a boy whose religious training has given him the conviction that religion should be interested in constructive efforts at social betterment. "Here," as Dr Brown said, "is a situation which needs the earnest consideration not only of every minister, but particularly of those who are shaping the programme of religious education."

And not only is it necessary to develop the social conscience

in the individual membership of our Churches, but there is urgent need also of constructive efforts to inject the principles and the ideals of our Master into our social organizations and institutions—into our Trusts and Monopolies, into our Stock-Companies and Corporations, into our Political Parties, and into the Nations of the earth. Here is another serious situation. The moral responsibility that was assumed by individuals in the simpler world of yesterday, is to-day passed on to these gigantic, almost omnipotent, impersonal representatives of our personal interests. People who would do nothing particularly bad as individuals will make their Stock-Companies or Monopolies do horrible things. A few loyal Church people here in Boston, who will contribute liberally to an orphanage in their own city, may invest their money in a cotton mill in Georgia, where the grinding out of big dividends destroys more child life than a score of orphanages can conserve. Some of our faithful elders and deacons, who are horrified at some villain's picking the pockets of one of his neighbours for one hundred dollars, will not hesitate to make their Trust or Monopoly pick the pockets of a million of their fellow-citizens for one hundred million dollars. The individual enterprise of yesterday is to-day being transferred to these social organizations—impersonal creatures, who feel no responsibility for their conduct. More than 80 per cent. of the business in the United States is being done by stock-companies and corporations, by impersonal creatures who, as somebody has said, "have neither bodies to be kicked nor souls to be damned." Those who are entrusted with the responsibility of moral and religious education may not be blind to a situation like this. If the social order is to be won for God—if "the kingdoms of the earth are to become the kingdom of our Lord"—the conduct of these gigantic, impersonal creatures, who do most of our business, must be Christianized. The preaching, and the religious education, that fails to make constructive efforts to Christianize the making of money and all that is associated with it, fails to meet the needs of our money-making age.

And finally, we must apply to the nations of the earth—to the greatest and most influential of all super-personal creatures—the same ethical plumb-line, and the same ideals of Christian conduct, that we apply to the individual members of our Churches. The Church must insist that the nations behave as any decent individual citizen behaves; that the nations of the earth, in their dealings with each other, be as just, as truthful, as honest, as unselfish, and as brotherly as any decent individual citizen is. . . . Preaching fails, religious education fails—in a

word the Church fails—in the degree that we fail to make the common virtues and the Christian ideals of life function in our social and corporate life as well as in our private and Church life. It is true, of course, that the social order cannot be Christianized save through Christianized individuals; but we may not be unmindful of the other side of the problem—that individuals cannot be saved and kept saved apart from a saved social order. Individual salvation and social salvation are the obverse and reverse side of the total task of salvation.

II. This leads me to my second point—the *fact that the Scriptures contain the principles, the ideals, which will answer the needs of our age*, if we have the wisdom to recognize them and the courage to apply them. . . . I have met many honest souls who insist that the Social Gospel is read into the Scriptures, not out of them; that it is a man-made substitute for the revealed Gospel. That is a serious error. In my judgment, no other shortcoming of the Church has been more disastrous to her influence than her blindness to the social spirit and ideals of the Scriptures. Of course the Scriptures do not contain texts for, nor lectures on, the specific problems of our age. How could they! But they do contain principles, ideals, which are applicable to the problems of any age. What each age needs to do is to recognize these eternal ideals, these universal norms and principles, and adapt them and readapt them to the ever-changing conditions of life.

What man, for example, who takes off his other-world blinders, can study Isaiah and Jeremiah without the conviction that their message concerns the whole of life—"the life that now is" as well as the life that is to come; and the conduct of the nation as well as the conduct of the individual members of the Church? Or what man, with unbiased mind, can fail to see that the central thing in Amos and Micah is Justice? But Justice is a social virtue. Justice concerns the market-place and the senate chamber more than it does the synagogue. Justice concerns our financial and our political dealings with our fellow-men more than it does "burnt-offerings" and "new moons." Or what man, with a conscience that is alive on its manward side, can fail to feel the inspiration of the social idealism in the humanitarian legislation in parts of Deuteronomy, in parts of the books of Joshua, Judges, and Samuel? It was the aim of that God-inspired social legislation to give every family in the Hebrew Commonwealth a piece of ground adequate to its needs. That implied the economic means of life. That was the ancient equivalent of a job to-day, which is the modern industrial

worker's only means to life. This most basic of all human rights—the right to the economic means of life—was protected and safeguarded by the law of the landmarks, by the poor man's right to the gleanings and to the fruits of the Sabbath year. Religion should never have lost its interest in that majestic human ideal. In a social order like that there would be no superfluous wealth in which one class of citizens would revel and riot, and no crushing poverty in which another class would find all the most worth-while things of life to wither and decay. This splendid piece of humanitarian legislation—these exquisite bits of social idealism—are overlooked by the average student because they are scattered, like precious pearls, among the multitudinous ritualistic and ceremonial enactments which freight these ancient books.

It is clear beyond a doubt that the religion of the Hebrew Prophets was a social religion as well as an individual religion. No sharp line of demarcation was drawn by the Prophets between what the Church of a later day designated as "the sacred" and "the secular." Theirs was a religion that aimed at making the whole of life sacred. It was a religion that concerned itself with the individual's relation to his fellow-man, as well as with his relation to his God. It concerned itself especially with the conduct of institutions—with such superpersonal entities as the Church and the nation, whose conduct counts for so much. . . . And finally, the Prophetic religion was a truly sacrificial religion. Those ancient proponents of the Social Gospel sacrificed wealth and personal honour, and, in some cases, even life itself, that their message might be heard. . . . Nothing in the history of religion was more lamentable than the displacement of the Prophet, with his reconstructive social message, by the Priest with his socially enervating ritualism and ceremonialism. Nothing has been more disastrous to the influence of the Church than the over-shadowing of the social idealism of the Prophets, by the Apocalypticism and other-worldism of the Pharisees, who, by their "holy walls and fences" attempted to keep religion aloof from the sinful, suffering world, which the social-spirited Prophets meant to save.

When we pass from the Prophets to Jesus, we find that the basic concepts of His teaching and the key-notes of His life contain social principles of the most far-reaching and reconstructive kind—ideals and principles which touch and sanctify human life at every point.

The most basic thing in any religion is its conception of God. This is especially true of the Christian religion. The

term, according to Jesus, which most adequately describes God is Father; "Holy Father"; "Righteous Father"; "My Father"; "Our Father." From this conception of God as Father, especially from the conception of God as "*Our Father*," follow social implications that would reconstruct the social order in all its departments if we, who call ourselves Christian, had the courage to preach them and the grace to live them. "*Our Father who art in heaven*": From this most basic conception in the religion of Jesus follows that revolutionary social conception—the *universal brotherhood of mankind*. I say revolutionary social conception, for if it is true that to be a Christian we must recognize God as our Father, then it must also follow that to be a Christian we must recognize man as our brother with all that the term implies; and that is revolutionary. It must follow that to be Christian we must recognize all the races of the earth, Americans, Europeans, Asiatics, and Africans, as brothers, and that we must treat them as brothers, not only in ecclesiastical conventions like this, but in all our business and political dealings with them; and that is revolutionary. It must follow that the rich and the poor, employers and employees, must recognize each other as brothers and treat each other as such; and that is revolutionary. . . . If this basic Christian fact of universal brotherhood had been written into our Confessions of Faith and taken as seriously as we have taken the man-made creeds—if it had been preached to the adults and taught to the children in our Churches as persistently as the things that support Sectarianism were taught—Capital and Labour might no longer have their strangling hands at each others throats, and "wars and rumours of wars" might no longer scourge and terrify mankind.

From the recognition of the universal brotherhood of man, which rests on the common Fatherhood of God, follows, furthermore, that fraternal love, the rational love, which was the most distinguishing trait in the personal life of Jesus. He loved, with a rational love (not *φιλέω*, but *ἀγαπάω*), all the races of men—Jews, Greeks, and Romans. And He loved all classes of men—the poor and the rich, the good and the bad, even his enemies. And why? Because He recognized them as His brothers and sisters, weak, erring, often unappreciative, but brothers and sisters nevertheless—children of His Father in heaven. Because Jesus loved His brothers and sisters it was possible—yes, natural—for Him to serve them "even unto death."

The same fraternal love, fostered by the conviction of a common brotherhood resting on the common Fatherhood of God, was also the most distinguishing trait of the early Christians.

"Behold, how these Christians love each other," said the pagan Roman Emperor. Had no outside influences deflected the Christian Church from her original course—had faith in our common brotherhood and the love which follows naturally from that fact, been made *the test* of the Christian life—society might be very different from what it is. From the brotherhood and the love, which were the most basic things in original Christianity, would follow the honesty, the truthfulness, the justice, the mercifulness, in a word, the social service which our age needs, or which any future age may need. What each age must do for itself is to see the ideals, to recognize the principles, and then master the technique that will make them work.

In conclusion: will the new religious education teach to the children in our Church-schools the social idealism which is so clearly implied in the basic concepts of Jesus and in the keynotes of His life? Dare we preach these principles with all their reconstructive, perhaps revolutionary implications, to the adults in our congregations? It will require wisdom. It will take courage. It will mean sacrifice. But it was always so. The social Prophets among the Hebrews, as I said a moment ago, sacrificed personal wealth and honour, and, in some cases, even life itself, in the interest of their message. Jesus made the supreme sacrifice on Golgotha for the sake of His convictions. Dare we do the same? The only Gospel that calls for heroism and sacrifice to-day is the Social Gospel. All other versions of the Gospel—Sacerdotalism, Fundamentalism, Barthianism—are easy. They require no sacrifice. They endanger no man's head, and no man's job. They will leave one "at ease in Zion." But not so the Social Gospel. Whoever dares to preach it, "let him deny himself, and let him take up his cross."

Once more, in her long and illustrious history, the Church of God has come to the crossroads. Which way will she take? With gigantic problems awaiting solution—with the possibility of other world-wars terrifying the nations—with Western civilization halting between paganism and Christianity, what will the Church do? Will she once more, as she did each time before under similar conditions, follow the easy way of Mystic Pietism, of Apocalypticism and Premillennarianism, and shirk the social task? or will she hear the call of the Prophets, who have ever travelled the "via dolorosa" of misunderstanding and persecution, "workers together with God," and also with science and philosophy, attacking every problem in the light of the eternal social ideals, and with the sacrificial courage that lives in a great conviction? . . . Which way shall it be?

Whether society shall be Christian or pagan—whether the Christian Church shall preserve her usefulness or become a retreat for priests and speculative theologians, may depend upon the answer which this generation and the next are to give to this question.

The Chairman now referred to the circumstance that to-day for the first time women would address the Council as officially-appointed speakers, and welcomed Mrs W. L. M'KERROW of Scotland and Mrs F. S. BENNETT of America to give papers on

WOMEN'S WORK IN THE ALLIANCE

Mrs M'KERROW said: I am deeply conscious of the honour conferred upon me by your asking me to speak to you this morning. The title which you have given me—"Women's Work in the Alliance"—is a very large and comprehensive one, and I should like at the outset to set limits to it. I would speak to you this morning of women's work in Presbyterian Scotland from the Home Mission standpoint.

Now, I cannot talk about women's work in Scotland to-day and women's place in the Church life in Scotland to-day, without at least referring to the place assigned to our women's work in the recently drafted Basis and Plan of Union of our two great Presbyterian Churches. We owe a great debt to the leaders of our two Churches (one of whom, Dr Drummond, is here) for the clear thought that they have bestowed upon the place of our women's work in the re-United Church of Scotland.

I shall not take time this morning, as I should have liked, to indicate exactly what their place is. There are interesting experiments being worked out. On the Foreign board women and men are working together in one large united committee; on the Home side, there are two committees, independent units, but co-operating closely—and in this connection the Women's Home Mission is recognised for the first time as an Assembly's Committee.

But I feel it more worth while to indicate to you something of the ideals which our women set before them in our Women's Home Mission work in Scotland.

Personal reliance on the good news of Jesus Christ is the one and only incentive to true service. And yet it is also true that there are many men and women to-day who already love

Jesus Christ and who actually desire to serve their fellow-men, who know not where to begin, or how ; and we feel as a woman's organization that there is one bit of work, at least, to which God is calling us, the work of some hard thinking so that we may provide through women's organizations avenues along which love and goodwill may travel.

It is not given to every one to see where she can best serve, but I think all of us realize that service enriches one's love of Jesus Christ, and enriches the whole spiritual life ; and so the women's organization in the congregation can do much by suggesting new ways of service or the bettering of old ways. It will ask and answer such questions as : Have we got the best possible women's meetings ? Are we running our meetings in the best possible way ? Have we got girls' clubs of the best kind ? Are we doing that in the best way ? What can we do, and where can we offer faithful service ?

While our Women's Home Mission recognizes the urgent need for mobilizing the service of women, at the same time we recognize that *there is an offering of mind and thought of the utmost importance*. No one can work in our great cities, or mining towns, or country villages and see the conditions in which people live and work and realize a little of the temptations which they must meet—no honourable woman can do such work with a clear conscience and any self-respect, without at the same time striving hard to rectify such conditions. " England is governed by Public Opinion " said Peel long ago. Even more true is it in our time that nothing makes for betterment more surely than an enlightened Public Opinion. Thus it is that our Women's Home Mission, by the providing of speakers, lantern lectures, work-party programmes, seeks to encourage the study of such questions as housing, temperance, betting and gambling, moral standards, International Peace, etc., etc. What a nation thinketh in its heart that it is. Our task is to educate and mobilize Public Opinion on the side of Christ.

And thirdly, in our women's Home Mission work we must encourage each other in our organizations by fellowship and prayer. No one knows, I think, more than the Home Mission worker how extraordinarily easy it is to become depressed and pessimistic ; very often we err by expecting too little, by demanding too little ; and by our fellowship in our women's organizations we seek to stimulate a faith that right will always conquer, that Christ is sure of His kingdom. In all this women's Home Mission work much time and concentration and knowledge and training is required ; and thus it is that

we have in our Scottish Presbyterian Church an order of Deaconesses and Church Sisters, women trained for Church work.

Now, in Scotland we have long been proud of an educated ministry. We have always regarded as one of the great assets of Presbyterianism the trained, cultured minister. Through that ministry, men by training and by study and by effort have been able to offer their best to the service of their Church and their Lord. We are most anxious that the contribution of women, too, should be as the finest of the wheat. We have well over a hundred trained women. We can report that every year almost there has been a gradual raising of the standard of training and also a raising of the standard of remuneration. But we want the standard to be higher still; we want the Church to have the very best that the womanhood of to-day can offer. And I have long been convinced that the higher we make the standard demanded of women-workers in the Church the more rapidly will the Church attract to its service the best of our womanhood. It is of very great importance that we should concentrate upon this issue.

There is no doubt whatsoever that to-day the door of opportunity is open wide. For the past ten years or more I have had the opportunity of looking over reports on women's work done in the cities, in the industrial areas, and in the country towns of Scotland. I have made certain deductions from those reports, and have talked with women engaged in similar work in England and elsewhere, and I have been interested to find that very similar conclusions have been reached by others. There is a general conviction that given the equipment, we can win the people. "If we had only a larger hall; if we could only afford a Church Sister; if we could only get more women workers, the women would come." Visiting in the homes of women in the poorer areas of our cities about fifteen years ago, one was continually met with this sort of thing: "What good would the likes of me do coming to your meeting? Just look at me, here; children around me, work to do, not really free or able to be bothered dressing up to come out to a meeting." But that is changed absolutely and entirely. To-day you never have that said to you. Every woman is interested; she is conscious that that other woman, her neighbour, can go out to women's meetings, political meetings, Guild meetings, Co-operative meetings, all kinds of different meetings; she quite readily responds, too, to the idea that she should come out to a meeting, be it a religious meeting

or otherwise ; and thus we have a chance to-day that we never had before. Not only so, but the men have been learning too ; and while the woman's horizon has widened, her husband's has widened too. It is far more fashionable among the working classes to-day for the husband to stay in of a night and let the wife out while he tends the children.

One of the Church sisters working in one of our very poorest and most densely-crowded areas was attracted very much by the mother of one of her primary children. This woman was being pressed to join a women's Communist Society, and my friend had called on her once or twice without making any impression, without getting her to come to a meeting. One night she called when she was just hesitating about joining up with the Communist organization. She was bitter against all that existed around her ; she was "up against things." Curiously enough she was persuaded to come that evening to the religious meeting, and she attended intermittently ; gradually she gave more regular attendance, and at length became a member of that mothers' meeting. And she said to my friend, "Oh, what a difference it makes ; how glad I am that I have come here—for I was bitter, bitter ; but now I see things are not going to be changed in that way at all."

But this readiness to listen and give heed does not apply only to women of the so-called working classes. What with labour-saving devices in the home, with the recognition on the part of both men and women that efficient home-making does not necessarily mean whole-time household drudgery, women of all classes have to-day more leisure and wider horizons. It is of the utmost importance, then, surely, that we should persuade such women that the religion of Jesus Christ is worthy of attention. We want to urge upon such women the importance of the spiritual ; and in a time of transition, when new political rights have been given to women, when new horizons have opened up and new duties are forcing themselves upon the time and attention of women, surely it is a duty to see to it that the claim of Jesus Christ is presented in all its force and attractiveness.

I am convinced that women to-day are willing to attend to whatever they consider important. Surely it is the duty of the Christian Church to press through the wide-open door. How often we gain the attention of the women by concentrating attention first on their children ; and if we can do that, if we can prove to them that the spiritual—that Jesus Christ is going to help them in their own lives and in the building up

of a true Christian character in the lives of their children, then we shall earn their attention. We have to persuade them of the importance of the spiritual in their own lives ;—we have got to persuade them also, I think, that the Church of Christ not only offers them spiritual food, spiritual sustenance, *but that the Church of Christ NEEDS the spiritual contribution which the womanhood of our lands can give it.*

The second paper on this subject was given by Mrs F. S. BENNETT, whom the Chairman introduced as a foremost endeavourer in the American Churches' Home Mission cause, and the author of a valuable brochure on women's part in that work.

Mrs BENNETT said : This topic may be treated historically or prophetically. The first method is simple, the latter dangerous ; yet one can hardly speak of the contemporaneous service of women to the Church unless one shall show the progressive status accorded her during the years and indicate the tendencies which to-day give a point of departure for the future.

For all the years there have been quoted the words of St Paul, " Let your women keep silence in the churches : for it is not permitted for them to speak . . . for it is a shame for women to speak in the church " (1 Cor. xiv. 34, 35) ; " Let the women learn in silence with all subjection, but I suffer not a woman to teach " (1 Timothy ii. 11, 12), until the familiarity of much repetition has brought these verses out in strong relief and retired to the background those other verses in which reference is made to the service given by women in Bible days.

" The Old Testament," says Dr Robert E. Speer in a recent article, " unquestionably recognized the validity of women's participation in the offices of the Jewish Church. Miriam was a prophetess. . . . Seven centuries later Micah names her as one of those by whom God had brought His people out of Egypt. Deborah was a judge of Israel on exactly the same basis with Gideon and Ehud. . . . After Pentecost were the doors open for the service of women in the New Testament Church or were women stopped from the ministry of prophecy and teaching ? Assuredly the evidence is clear. It is explicitly stated that the four daughters of Philip the Evangelist prophesied (Acts xxi. 9). And there is no more interesting or significant character among all of Paul's helpers than Priscilla, who taught the way of God to the eloquent Apollos, and who shared with her husband, or whose husband shared with her, in a common work." One cannot evaluate the service of women to and in the Church, without remembrance of the imposed emphasis on two verses

to the exclusion of scores of others, and without consideration of the psychology of inhibitions.

Those pioneers who sailed westward over the Atlantic three hundred years ago brought with them from the old homes to the new land the customs and beliefs of generations, among which was the inhibition imposed upon women in the Church. One of the strange perversions of the human mind is that these people, who "fled from religious persecution, came over here to enjoy it" (Ames), and among the many who were whipped and stoned, imprisoned and executed, and who yet stood firm in their faith, were great numbers of women. It was oftentimes the most devout women, those who desired to teach others of the things of the Spirit, who suffered most at the hands of their neighbours. One recalls Elizabeth Hootton, a follower of George Fox, who crossed the Atlantic to help the persecuted Friends in New England, who was made to "suffer repeatedly at the whipping-post or the cart's tail" (Royden, pp. 98-101). One remembers Mistress Anne Hutchinson of whom it was said that the women of Boston "used to walk through marshes and fields twice a week to hear her talk about religion . . . a rarely fascinating person Anne Hutchinson proved in the days when theology was one of the most absorbing daily questions." And rarely clever must Anne have been, likewise, when she could draw into the little house on the corner of School and Washington Streets "young Sir Harry Vane, Governor of the little colony, William Codrington, later Governor of Rhode Island, and even John Cotton himself, foremost preacher of Boston" (Ames, p. 218). But all the Friends could not save Mistress Hutchinson from banishment from the colony because of her unwomanly teaching.

During the seventeenth and most of the eighteenth century one finds little to encourage women to service in the Church. That their attendance was as devoted as the times allowed one may be sure, but as the husband was not only the head of the household but the holder of the family purse, it would be but seldom that one would find a woman bringing her individual gift to the Church.

With the formation of a permanent government, at the close of the War of the Revolution, life gained greater stability. The Indians were pushed toward the west and the people along the Atlantic seacoast were more free from the dangers that had confronted them during many years. Communication between States, while slow, had become more possible, and there came the speedy development of a new and stable life. It is amazing to find how quickly the women made a place for themselves in the

welfare and Church work that was developing. One wishes one might unearth records that would indicate clearly the source from which the thought of a separate service for Church women developed. The spirit of freedom evidenced itself in the desire of these women to *do*, as well as to be passive listeners. At the very beginning of the nineteenth century, so early as 1800, one finds women's organizations being formed in Churches down the coast from Boston through the Middle Atlantic States. "Cent societies" and "mite societies" these were called, as in most of the groups membership was based upon "subscribing the weekly sum of one cent." The gifts of money may have been small, but these groups were great in courage, in enthusiasm, in faith, and in prayer. It was Foreign Missions, which then included work among Indians of this country, which stimulated these women to gather themselves together, and one reads with keen interest of their thought of "the benighted heathen," and "the propagation of the Gospel among the heathen." Their knowledge of the geography of this globe may have been hazy: the call of dying souls was clear. Prayer, even in "The Female Praying Society," a favourite name, must have been silent prayer, in some societies at least, for one of the earliest records tells that it was necessary for the meeting to remain in session "until a clergyman or an elder of the Church came to close the meeting with prayer."

So early as 1811 we find in the minutes of the national body of one of the groups in the World Alliance, the following:

"It has pleased God to excite pious women also to combine in associations for the purpose of aiding by their voluntary contributions one or the other of the above institutions. Benevolence is always attractive, but when dressed in a female form possesses peculiar charms. We hope the spirit which has animated the worthy women of whom we speak will spread and animate other bosoms."

In 1814 a church in New Jersey organized a woman's missionary society, known as "The Female Charitable Society," which still exists. In 1815 a society was formed in a town of New York, which has not only had an uninterrupted existence from that date to this, but which has a crown all its own—it wrote in 1815 a constitution and by-laws which, unchanged, still control it. In 1815 the Assembly of one denomination "heard with lively pleasure of the exertions of benevolent females in some parts of our Church to raise funds for the support of indigent students in the theological seminary. By these seasonable exertions many promising young students have been supported at the institution who otherwise could not have had access

to these advantages . . . the Assembly hopes that this fact will be sufficient to increase the number of female associations for the support of indigent students preparing for the Gospel ministry." In 1818 an organization in an Ohio town, under the name of "The Female Charitable Society," placed in its constitution the article "The society shall consist wholly of females, both married and single, and no others shall be admitted as members." One wonders had these organizations become so popular that the brethren were applying for membership therein.

Speakers were not available for meetings of these women's gatherings, and Boards were not preparing attractive literature for them: the list of reading material used by some of these societies would give pause to *any* organization within the Church to-day: one finds them reading aloud Fox's *Book of Martyrs*, *The Report of Missions in the Sandwich Islands*, and theological treatises. And while they read they sewed. The records tell of clothes made for students for the ministry, and one society records the finishing of many "false bosoms." Some of these societies met every two weeks, summer and winter, the gatherings lasting from two until six o'clock. No record was kept in one society of the members present, but only of the absentees. In case of unavoidable absence, a substitute had to be sent or a fine exacted. They adhered closely, however, to the exhortations in a Pastoral Letter of 1832, which definitely instructed them that "Meetings of pious women by themselves, for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles." (From a Pastoral Letter from the General Assembly to the Ministers and Churches, 1832.)

As is true at the time of every great national calamity, new powers were released by the Civil War, and the women of the country were stimulated to desire larger opportunities for service. One cannot evaluate their work in the Church without glancing at the conditions that faced them in other phases of life and the handicaps against which they struggled.

At the beginning of the nineteenth century high schools for girls did not exist, and well on in that century none were organized. Few schools provided an opportunity even for grammar grade work, and one historian tells us that in one community girls received their only schooling by being allowed to stay on the porch of the school and hear the boys being taught inside.

Another town, since noted for its educational institutions, allowed the girls to assemble from six to eight in the morning during the summer months, when the school was not used for the boys. It was not until the middle of the century that schools for higher education began to be formed. In 1833 a Ladies' Education Society was organized in an Illinois town, a later report of which says :

"Even in families of intelligence, a foundation of the three R's was thought quite sufficient for the modest superstructure of severely practical activity that was expected of them (girls). . . . Making a home in a new land whose resources were all undeveloped was absorbing and exhausting work. There was no money to build school houses or buy books and employ teachers, and indeed there were few persons qualified to give even elementary instructions."

Women had no civic rights. They not only could not vote but had no rights of property or person or in their children : industrially they were exploited, and a calm study of the records of the nineteenth century demands a new definition of an Age of Chivalry. As methods of communication increased, however, the isolated groups of women within the various denominations began to have a denominational consciousness, and within fifteen years after the close of the Civil War one finds coming into existence sectional or national women's boards for the purpose of domestic and foreign missions. Not only was this true of the denominations forming the Alliance, but it was equally true in other denominations, and this new consciousness of definite responsibilities brought into the life of the Church a power which has grown tremendously.

In the half-century which covers the period during which the denominations represented here have had some form of national women's organization, there has come an increasing appreciation of the direct service given by women as well as of the by-products of their aims and ideals, and doubtless no group would propose the elimination of this service: forms and methods may change, but woman's service to the Church through organizations has been woven into the life and history of each Reformed or Presbyterian body.

One might attempt to measure the service of these women's organizations in terms of finances : the sum of gifts given through the women's agencies included in this Alliance during this past fiscal year rolled up the grand total of a little more than seven millions of dollars. No mean contribution to bring to the service of the Church. But gifts can live only as they are translated into terms of churches, schools, hospitals, and other forms

of loving service to the needy, the neglected, the sorrowing, to those without Christ. The mites have multiplied, and of the givers it may be said that many shall "rise up and call them blessed."

But great as have these gifts been, it may be that they do not measure the largest service to the Church through the women's organization. The educational service which has been rendered to the whole cause of Missions and of Christian Education by the coming together monthly in thousands of churches of groups of women for the study of the activities of the Church, has been one of the great stimulants that has helped to bring and to keep the Churches to their present high standard of service to those groups who are geographically away from their immediate vicinity. The women have not been content to know, to carry on Mission Study classes and programmes in their organizations, but they have also largely taken upon themselves the responsibility for the education in service of the boys and girls in the Church; they have thus made sure the continuance of the service not only through their own organizations but in the Church at large. The fact that the women have been largely responsible for the annual use of two hundred thousand Mission Study books speaks for itself.

Again, who shall estimate the great power of prayer through the women's organizations. Not only in the gatherings but at home thousands of women daily carry to the throne the needs of the Mission Fields. We believe we are correct in saying that books of prayer calling for definite specific petition for Christian workers each day of the year have been prepared and circulated by the women's organizations of each denomination. Pastors have found in them a great power, and on pulpits one may often find the book of prayer for Mission workers contributing its part toward the definiteness and the power of the prayer service of that Church.

We should, however, fail utterly in comprehending the service of women to the Church should we think of it in terms of their separate organizations. In a survey recently made of 114 denominations in the United States, it was shown that Church attendance registers women at more than 50 per cent. in practically all of them. This in itself is a service that should do away with the somewhat unfortunate phraseology which one hears, "the Church and the women." As they constitute more than 50 per cent. of the membership of all the denominations, truly they, too, *are* the Church.

In addition to Church attendance women have provided the greater number of Sunday-school teachers: as the Church welcomes to its membership bodies of young people coming out

from these Sunday-school classes, surely it must give honour to that devoted, faithful body of women teachers who have opened up so often new ways of life to the boys and girls of their classes. In the local care of the poor and the needy woman has again manifested her desire to serve.

Women's gifts through their separate organizations, totalling millions of dollars annually, are only a part of the gifts of money which they have given. A very careful review made of this subject not long since indicates that "the individual woman Church member is repeatedly cited as contributing to the regular expenses and special causes of the Church," in addition "to devising means and making additional contributions through her special Church organizations."

Again—we pause reverently before that great body of devoted, consecrated women who have served in the Mission Field; as we watch the procession of women missionaries who, for a hundred years, have suffered hardship, loneliness, and martyrdom for the Cause of Christ, we praise God and give thanks. Without these women, going out as helpmates to their husbands, or as independent missionaries, the causes of Home and Foreign Missions would have languished; without them hundreds of thousands of men, women, and children would have endured unrelieved suffering, would have lived in ignorance, and would have gone to death without a knowledge of Christ the Lord. As we think of Dr Mary Niles giving thirty-seven years of medical service in China; as we recall Mrs A. T. McFarland left alone, the only white woman in all Southern Alaska, to await reinforcements; and the multitudes of other courageous and consecrated women, we bow our heads in reverence before the work that women have done and are doing in and through and for the Church, for their Master.

One may ask, "Why, then, have women organized separately?" At the time following the Civil War when the organizations of women were being formed, those in ecclesiastical authority within the Church had every opportunity to make such adjustments as would make it possible for men and women to move on together as a great unified body, but those leaders either "did not sense the coming of a new period or, looking down the vista of the future, were affrighted and chose to continue 'male and female' rather than to plan a united Church. It is not unjust to say that masculine failure to recognize and seize this opportunity has been the background" of the present separation of men and women in the service in the Church.

The entrance of women into industry, the professions, litera-

ture, the sciences, and art, her participation in social and political life, have brought new questions as to her responsibilities in the Church and the methods by which she should fulfil these responsibilities. Progress from the enjoined silence has come. Little by little the gatherings in which women are permitted to take part have been increased until to-day there is the confusion which comes when new interpretations are being made. Where and in which gatherings is silence enjoined? The general interpretation accepted by most of the groups within this Alliance is that woman not only may be, but is, cordially welcomed into all those activities of the Church which do not involve ecclesiastical standing, that is, the ministry and the eldership or the equivalent. It is interesting to note, as one studies the relation of women to the various denominations in the United States, that the most consistently conservative group is that represented by the World Alliance; all its bodies are found answering negatively the three queries as to whether women have full status in (1) the local Church; (2) the highest denominational body, and (3) the ordained ministry. We are not presenting this phase in an argumentative spirit, but rather as the historical background for the service that women have been able to render during the almost three hundred years of the history of some of these groups, and as a point of departure for the future. Recent reports indicate their present positions on the question of the status of women in the Church:

1. The Presbyterian Church in the United States says: "It is the settled doctrine of our Church that women are excluded from licensure and ordination by the plain teaching of the Scriptures, and therefore cannot be admitted to our pulpits as authorized preachers of the Word." (Minutes, General Assembly, 1916.)

2. The United Presbyterian Church reports: "Our Assembly has been memorialized to grant ordination to women but has never done so. The ministry and the eldership have both been closed to women."

3. A report on the Ordination of Women in the United Church of Canada, which was adopted in 1928, says: "That the General Council take no action in the matter of the ordination of women to the ministry; but puts itself on record as holding that there is no bar in religion or reason to such ordination."

4. The Reformed Church in America seems not to have taken the status of women under official consideration.

5. The Reformed Church in the United States, however, and the Presbyterian Church in the U.S.A. have sent down to their classes and presbyteries overtures looking toward the removal from their Constitutions of all disabilities because of sex.

"The position which she holds in the Church to-day woman has attained through her own efforts and her own ability." She

overcame the prejudice and opposition of protesting Church statesmen. Shall she go forward alone or shall she go forward in a united body? Shall she continue to serve largely through her own special organization or shall she work side by side with men on an equal basis as she does in civic life, in education, and in the professions? These questions will not down. Few women of this generation desire to preach, few women desire to serve as officials of the Church, but they are asking, "Will the women of the future do her best work in the Church, and will the Church receive her most valuable service if present-day standards are continued, or if all restrictions are removed and men and women serve freely according to capability and not according to sex?" Is the method of women's work in the Church to-day an anachronism or is it the logical, right, and most helpful method of service? Not only are women asking this but many men. At a recent Conference of Bishops of the Anglican Communion, in a Report of the Committee appointed to Consider and Report Upon the Position of Women in the Councils and Ministriations of the Church, it was said:

"We are obliged to confess that the Church has failed to treat women workers with generosity or even with justice. It is a platitude to say that some of the very best work of the Church has been done, with singular patience and conscientiousness, with singular vigour and ability, with singular devotion to our Lord, by women. But the women to whom we owe this great debt have received but scanty acknowledgment from the Church in the way either of actual salary or of recognition or of a responsible share in directing the activities of the policy of the Church, either centrally or parochially. . . . We run a grave risk of wasting a great power for spiritual good which, as many are profoundly convinced, it is the will of God that we should use for His better service. We also run the grave risk of alienating from the Church, and even from Christianity, not a few of those able and high-minded women before whom, if they turn to social or educational work, there open out careers of great and increasing responsibility."

From the Report of the Commission on the Position of Women in the Church to the First General Assembly of China, October 1927, one reads:

"We recognize that with regard to those who have been baptized into Christ . . . there is neither male nor female, for ye are all one in Christ. . . .

"The great advance in the education of women during the last twenty years has produced a considerable number of women who intellectually are in every way capable of taking their place on an equality with men. Unless the Church to-day can provide even wider doors of opportunity than in the past such women will find them elsewhere."

Far separated geographically, historically, and theologically are the Church of Christ in China and the Anglican bishops, yet

they have found a meeting point of thought. The younger group find less of custom to overcome, but they are no more sincere than the group surrounded by tradition. Women are not asking for recognition for itself nor for reward; they are only seeking the opportunity and privilege of giving the best that is within them to the Church which they love.

As one considers woman's work in the Church prophetically, one realizes that the movements of understanding are slower than those of prejudice, and thus one would desire that the future may be approached in a spirit of love and calmness and a desire to know the Will of the Master. Both men and women must look forward to the new day in such a spirit. Then and then only will the future be written clearly and rightly and according to the Will of our Master.

The speakers were cordially thanked, and after the Benediction had been given by the Chairman the Council adjourned.

EXCURSION

Saturday afternoon was devoted to an excursion by automobiles from Boston around places of historic and literary interest in the vicinity. Over a hundred cars were provided by friends for the comfortable travel of the delegates, and the tour led by way of Brookline, over the beautiful Charles River to Cambridge and Harvard and Arlington, and thence to Lexington and Concord, where a youthful guide, with mingled tact and worthy national pride, described events of the great Revolutionary War of 1771-76 associated with the district. At Concord the homes of Emerson, Hawthorne, Thoreau, and Louisa Mary Alcott were visited. The utmost satisfaction was expressed with the arrangements made and the opportunities afforded both for brotherly fellowship and for sight-seeing of a very instructive and enjoyable kind.

JUNE 23, 1929

LORD'S DAY SERVICES

DELEGATES to the Council occupied the pulpits of many churches in Boston and neighbourhood at the usual services of worship on Sunday, June 23rd.

In the afternoon a *Communion Service* was held in First Presbyterian Church, conducted by the Rev. Dr MERLE D'AUBIGNÉ, President, Rev. W. H. HAMILTON, General Secretary, Rt. Rev. Bishop RAVASZ, who preached the sermon, and Rev. Dr ROBERT JOHNSTON, who gave the after-table address.

In the evening the Council worshipped with the congregation of the First Presbyterian Church of Boston, the Rev. Dr WATSON conducting the service. Two addresses were given by delegates.

The Rev. Principal F. J. PAUL, D.D., Belfast, spoke on

THE RECORD OF THE ALLIANCE IN THE
RELIGIOUS WORLD

Principal PAUL said : I should like to admit frankly that when this title was first suggested to me I considered the subject somewhat meagre. The Alliance is, strictly speaking, only about fifty years old—a very short period in Church history. During this brief period the Alliance has indeed achievements to its credit, but the list is neither long nor startling. The most outstanding feature of its past—if an Irishman may be allowed to put it so—is its promise for the future, a promise that is not hasty nor casual nor the result of the special circumstances of recent years, but is implicit in the Reformed Church from the beginning. For the Alliance is no mushroom growth, no Jonah's gourd, growing up in a night and fading away in a night. The idea of an Alliance is an integral part of our Reformed Faith, and I venture to affirm that the roots of the very tree under whose shadow we are resting go back not half a century but three centuries. It is the more necessary to emphasize this as many imagine that the movement towards union is a recent growth. It is not so. In the sixteenth century the family relationship of

the Reformed Churches was strongly felt and finds frequent expression. In the following century (the seventeenth) the feeling became still stronger, and there were even the rudimentary beginnings of an organization to express and further this unity. If there was not yet an Alliance there certainly was an *Entente Cordiale*. In the eighteenth century the *Entente* lapsed, and divisions multiplied. By the middle of the nineteenth century a more "catholic" sense began to prevail. In 1870 the project of a General Presbyterian Alliance definitely took shape; seven years later the first meeting of Council was held in Edinburgh. Before that date, and even since that date, it has been alleged that the Presbyterian Churches throughout the world do not form a Church at all; that they are at best the *disjecta membra*, the scattered fragments, of a Church; that the different parts have neither the same creed nor any organic connection with one another. But such a criticism is superficial. Competent scholars outside our own ranks admit and indeed proclaim its untruth. "Calvin is the most catholic among the reformers," says Heiler, and it is indeed difficult to see how any Church that retained even a little of Calvin's spirit could be satisfied with a merely provincial or even a merely national outlook. In oft-quoted words, the Genevan Reformer, writing to Cranmer, Archbishop of Canterbury, said that he would gladly cross the seven seas in order to be present at a conference of the Reformed Churches. If such a project had been realized, it might have been the beginning of a General Presbyterian Alliance, in spite of the fact that the one correspondent was Archbishop of an Episcopal Church and the other "the Presbyterian Pope"; for there were, doctrinally and ecclesiastically, strong Presbyterian elements in the Anglican Church of that day—so strong that no man at that date could have told what form this Church would ultimately take; and on the other hand there were and are Episcopal elements in Presbyterianism. The correspondence proves at any rate how eager Calvin was in the matter. The proposal was no vague ideal, high beyond the reach of actualities; it was something that our Church leaders in the sixteenth century thought possible and strove hard to realize. In the time at my disposal to-night I cannot give even a catalogue of the efforts made in the sixteenth and seventeenth centuries to carry out the idea. In *Pardovan's Collections* (Book I., titt. 1 and 18) the position of the Church of Scotland is clearly set forth. It is clear that this Church would have assigned far greater powers to such an Alliance than our General Alliance has ever claimed for itself.

Its "warrant" and "authority," and its powers with respect to National and General Assemblies, are briefly discussed; a draft constitution is outlined. The frequency of its meetings; the choosing of a Chairman or President; the relation of the Council to the Confessions of Faith that were the subordinate standards of the constituent Churches—all these matters are canvassed. There are difficulties, but they can be overcome, and they will be overcome, some day. "And when it shall please the Lord" (we read) "to make ready and dispose the nations, then shall that beauty and strength appear more remarkably in the whole Catholic Church, which is the Body of Christ." That was truly a noble ideal, and it commanded the allegiance of Presbyterian leaders not only in Scotland and in Switzerland, but in Holland and in France; not only in the sixteenth century but—perhaps even more so—in the seventeenth century. The Solemn League and Covenant is a document that none of us now would care to defend in its entirety, but it has been pointed out, not altogether unjustly, that it was an attempt, mistaken in its methods, to found an Alliance of the Reformed Churches.

In the early days of Christianity "the brotherhood" was a synonym for the whole Church of Christ, and "love" was the greatest of all Christian graces. Unfortunately, the ruling principle of Christianity has not ruled Christians, either individuals or communities, as it should have done. "I have never seen wild beasts that are as hostile to man as these Christians are to one another," says Ammianus Marcellinus, a pagan, but an honest and fair-minded historical writer of the fourth century. Christians have hated one another for the love of God, and it is a sad commentary on Christian practice, as distinct from Christian theory not in one Church but in all the Churches, that when we find a group of Christians in one land seeking to draw closer to a group in another land, we have invariably to seek for some further bond than that of their common Christianity. Nor is it difficult to discern what this bond was among the Reformed Churches of the first generation.

(1) There was, in the first place, a sense of their common origin, and this developed early into a common loyalty to the great name of Calvin. Many of us here to-night, sincere members of our own Church and of this Council, have to make very considerable reservations in our acceptance of Calvin's teaching; it would be foolish to deny or to hide this. Because of these reservations it is a little difficult for us to understand the commanding position occupied by Calvin in the sixteenth and seven-

teenth centuries. In nearly every country of Western Europe men who disputed with one another, perhaps bitterly, agreed in their common loyalty to the great Genevan. His figure, like a Colossus, bestrode all the Churches of Western Europe. No archbishop or Pope had more questions referred to him, as his enormous correspondence shows: and for generations after his death his memory was a scarcely less potent influence.

(2) Then there was, secondly, a common loyalty and a common attitude toward Holy Scripture. This bond was probably all the stronger because they had not learned, as we have learned, either, on the one hand, the diversity of Scripture, or, on the other, the religious diversity of different individuals and of different Churches.

(3) Thirdly, there was the common opposition to Romanism—a Romanism that, reformed to a very real though inadequate extent by the Council of Trent and strengthened by the militancy of the Society of Jesus and by the savagery of the Inquisition, threatened to crush evangelical Christianity.

(4) Fourthly, a still further bond was educational. It is surprising how easily and readily professors and students, teachers and taught, passed from one Reformed Church to another: Scotland, Ireland, America, Holland, France, Switzerland were bound together by many of these personal ties.

(5) Fifthly, the type of character produced by the Reformed Church is undeniably the same everywhere; a type that stands out in the history of this land and of other lands, and although it has not had the same attraction for literary artists as a certain other type, we are not ashamed of it; down the ages and in all countries it has remained essentially the same, and this has been a bond among the Reformed Churches; for type recognizes type when they meet; it is "the cry of the blood." I myself have had the opportunity of being present in many different Presbyterian (Calvinistic) Assemblies in different parts of Europe, and the family resemblance is there and unmistakable.

(6) Sixthly, the fierce persecutions that the Huguenots suffered in the sixteenth century made their brethren throughout Europe recognize their kinship with that heroic band and with one another. The same effect was produced in the end of the century by the revocation of the Edict of Nantes.

When we cross into the eighteenth century, or at any rate when we come to about the year 1730, the situation has changed. The general characteristics of this century are well known. It had its virtues and graces, as well as its defects and failings. Perhaps its vices have been exaggerated; nevertheless, when all

its virtues have been told, it is not a century to which the Church as a whole or our own branch of it can look back with much satisfaction. Religion was at a low ebb. Evangelical fervour was scorned. And as love grew cold bitter disputes arose about points on which there should never have been separation of Christian from Christian, still less of Presbyterian from Presbyterian. It is possible that our Alliance to-day and the whole Presbyterian Brotherhood are the richer because of those differing convictions. But the gain is doubtful, while the loss is certain. Not only did Presbyterian Churches forget their family kinship with one another; domestic strife—and no strife can be more bitter—raged in more than one Presbyterian Church (notably in Scotland, Ireland, and America). Presbyterians got the unenviable title of “the split p’s” of Christendom. For more than one hundred years this divisive tendency manifested itself, and it is not quite gone even yet; but by the middle of the nineteenth century the tide turned and ran in the other direction in all branches of the Church, except for little backward eddies here and there. The Evangelical Alliance was founded in 1846; the first Lambeth Conference met in 1867; in 1870 the proposal to establish a General Presbyterian Alliance was taken up energetically by Dr M’Cosh of Princeton and Dr Blaikie of Edinburgh; a Constitution was agreed upon in 1875, and the first meeting of Council was held in 1877. Apart altogether from anything that the Alliance may have been able to accomplish during the fifty-two years of its existence, the very formation of the Alliance is something of which Presbyterians of that day might legitimately be proud. Here were dozens of Presbyterian Churches living their separate existences, speaking different languages, scattered widely over the face of the earth from Central Europe to Central North America, some indeed on the other side of the globe altogether. On the continent of Europe many of the Presbyterian Churches were small and weak; elsewhere indeed there were large and flourishing Presbyterian Churches, but they were weakened by internal strife and distracted by unbrotherly feuds with other Presbyterian Churches. In the very year in which the Constitution of the Alliance was agreed upon, Robert Louis Stevenson published, at the request of his father, an “Appeal to the Church of Scotland,” in which he quoted an impressive sentence of Archbishop Leighton’s: “Had I a strong voice, as it is the weakest alive, yea, could I lift it up as a trumpet, I would sound a retreat from our unnatural contentions and irreligious strivings for religion.” In spite of the strife and the difficulties the Alliance was formed; it answered

to a deeply felt desire, and it has gone from strength to strength since that day. It has exerted a quiet, steady, and effective influence all these years. The record may be summarized under four heads :—

1. In the first place the Alliance has won back for Presbyterians what they had forgotten for over a hundred years, a sense of their Catholicity, a consciousness of their family relationship with their brethren throughout the world. The fifty years of the Alliance's existence correspond with a remarkable series of Presbyterian unions and reunions throughout the world. The first was in 1876, when two Presbyterian Churches in England united to form the English Presbyterian Church ; the second was in 1892, when two dissenting Presbyterian Churches in Holland joined together to form one organization, the Reformed Churches of the Netherlands ; the third union was in 1897, and resulted in the formation of the Presbyterian Church of South Africa ; the fourth attracted wide attention, for many reasons—the union in 1900 of the Free Church (the majority) and the United Presbyterian to form the United Free Church of Scotland ; the fifth, in 1901, united the six Presbyterian Churches of the six Australian Colonies (States) into the Presbyterian Church of Australia. In the same year in New Zealand the Presbyterian Churches of the North and the South became the Presbyterian Church of New Zealand. The seventh union is, or will be, the greatest of all ; it will be a great day for Presbyterianism throughout the world when the Church of Scotland and the United Free Church of Scotland come together to form THE CHURCH OF SCOTLAND. It has been said that “in no portion of the Empire does the British flag now fly over divided Presbyterianism except in the British Isles themselves.” This statement may not be entirely true ; but there is a considerable measure of truth in it. When the Church of Scotland, however, and the United Free Church of Scotland have united, the reproach will be largely, though not completely removed, and the whole Presbyterian Alliance will rejoice. If the Alliance has had even a small share in fostering the spirit of unity and brotherhood which has shown itself in this remarkable series of unions, its formation will not have been in vain.

2. But the Alliance has not only helped to make Presbyterians conscious of their unity and solidarity ; it has also, in the second place, made non-Presbyterians conscious of our unity, perhaps I should say conscious of our existence. As a recent writer, Dr Workman (in *Christianity in the Light of*

Modern Knowledge, p. 695), points out, Presbyterianism is widely believed "by the ignorant" to be "a mere Scots variant" of English Nonconformity; and not only by the ignorant. Sir J. H. A. Macdonald, Lord Justice Clerk, in *Life Jottings of an Old Edinburgh Citizen*, tells what may fairly be called a very characteristic incident that happened in connection with Queen Victoria's Jubilee Thanksgiving Service of 1887 in Westminster Abbey. Lord Lathom, who was Lord Chamberlain to the Queen, was unaware that the Church of Scotland was Presbyterian. He was to send sixteen tickets of admission to the delegates of the Church of Scotland, and six to the delegates of the Episcopal Church of Scotland. He sent the sixteen tickets to the Primus Bishop of the Episcopal Church of Scotland and six to the delegates of the Church of Scotland. He thought that the Episcopal Church in Scotland was the Church of Scotland. Not only so; when the delegates of the Church of Scotland arrived for the service in Westminster Abbey, they were shown into a place over which hung, in long black letters on a white ground, the words "Nonconformist Bodies." That was in 1887, a short time after the Alliance was formed; I do not think it could happen now. Whether the increased knowledge about Presbyterians is due to the Alliance it would be impossible to say for certain, but I believe the Alliance has had at least a share in the good work, and on the Continent of Europe, since the war, it has had a very considerable share.

And this recalls one of the most valuable services that the Alliance has rendered in the whole fifty years since its formation. In the Balkans, especially in Transylvania, the treaty rights of minorities have not been respected as they ought to have been. Gross injustice, breaking out, in some instances, into great cruelty and brutality, was only too frequent, and there was continuous petty persecution. Our Presbyterian kindred there were among the chief sufferers. Remonstrances and appeals to the Government brought no relief. Even the League of Nations refused to appoint a Commission of Inquiry. Our persecuted brethren appealed to the Alliance. The appeal was not in vain. The Alliance appointed Professor Curtis, Dr Macdonald Webster, and Dr J. R. Fleming to go out and investigate. The Commission carried out faithfully on the spot the task assigned to it. Cases of injustice were investigated and abuses exposed. The arduous labours of the Commission were not wholly in vain, but there was less redress than one had the right to expect. From another point of view, the work of the Commission was completely successful. The visit assured

the oppressed minorities that in their dark hour they had the warm and active sympathy of their brethren, and it would be difficult to exaggerate the value of this assurance in stimulating hope and thereby helping the minorities to endure.

3. In the third place the Alliance has enabled us to rediscover the Harmony of the Reformed Confessions. Beza and Salnar issued in Geneva in 1581 a book with this significant title, *Harmony of the Reformed Confessions*. The volume was translated into English a few years later; it was reissued in 1643; it was not reissued till 1842, two hundred years later. It is difficult to escape the conclusion that in that long interval the Reformed Churches of the British Isles were not interested in their brethren on the Continent. The same story is told by Niemeyer's experiences when he was preparing his Collection of Reformed Confessions (Leipzig, 1840). He could not procure a copy of the Westminster Confession of Faith, and this important document had to be issued later as an appendix to his work. It is almost incredible that the Reformed Churches, having been so intimately associated together in the sixteenth and seventeenth centuries, should be so completely ignorant of one another in the 'forties of last century. Such ignorance of one another is impossible now, and the thanks are due, in no small degree, to the Presbyterian Alliance. We recognize one another as brethren, and we rejoice to find (in the words of Dr Schaff) that "there is fully as much harmony between them [= the Reformed Confessions] as between the six symbolical books of the Lutheran Church or between the Tridentine and the Vatican Decrees of Rome . . . the difference is confined to minor details" (*Proceedings of Alliance*, vol. i. p. 20).

4. Fourthly and lastly, the Alliance is helping Presbyterians to unify and simplify their faith. In the disputes of the seventeenth and eighteenth centuries no subject was so trivial that it could not give rise to bitter disputes, and the less important the matter was in itself the more certain were the disputants to claim that a great principle was at stake. They "mistook points for principles." The points in dispute were usually either local or temporary, sometimes both local and temporary; their relative and at times their absolute unimportance becomes obvious when viewed in the light of world-wide Presbyterianism, and discussed in the presence of Presbyterians from other lands; while, on the other hand, the great and eternal truths of our Presbyterian Faith stand out in fresh relief and with new force. Apparently, however, the Alliance has still some distance to travel on this road before it has accom-

plished its perfect work. There is, indeed, manifest in our midst a strong desire for some simpler statement of our Faith than seventeenth-century Symbols afford, and there is a feeling that the Alliance might provide such a statement better than any individual Church. This feeling is itself a tribute to the influence of the Alliance. And though the recent attempt has been so far unsuccessful, I have not yet given up hope. The Presbyterian Churches are conservative in theology. Some are more conservative than others. If only the crowning Christian grace of brotherly love that thinketh no evil be abundantly manifested, our differences will not only contribute to mutual enrichment of life, but will make our common statement of the Faith more valuable. But that must be left to the future ; to that future statement of our faith the past of the Alliance has, I believe, made a contribution. Further than that I cannot in this paper carry the subject.

In the affairs of the human spirit it is not always easy to distinguish between cause and effect—for instance, opinions may differ as to whether the Alliance is the cause or the effect of certain movements in the last fifty years. It is still less easy to measure spiritual advance, or to weigh spiritual gains, with any exactness. But we can feel often that which we cannot measure or cannot express, and all who have taken part in Council Meetings and who know something of the record of the Council will agree that the Alliance has more than justified its existence. Nevertheless, the best days of the Alliance, I believe, “ are yet to be.”

The second address was given by Rev. J. R. P. SCLATER, D.D., Toronto, whose subject was

WHAT CAN THE ALLIANCE ACHIEVE FOR THE REFORMED CHURCHES ?

Dr SCLATER said that he hesitated to address the Council on this subject, for he knew little of the working of the Alliance, or of the limits of its possibilities, but possibly this was a case in which an outsider, seeing something of the game, might contribute a valuable impression. At all events, a man might speak from his own experience and point of view about things he would like to see accomplished.

I am an ordinary working Presbyterian minister (continued the speaker), with the qualification of having worked for twenty-

one years in the Old Country and for six in the New, and have therefore the experience of knowing what a Presbyterian feels like when he changes his sky, and also of having passed through two great enterprises of Church Union; and these two facts convince my mind as to certain desiderata—which may all be included in the suggestion that I should like to see more *Commissions* of the Alliance at work, composed of our very best men, either to blaze new trails for us or to help us with such a previous preparation as might prevent a multitude of later disputes.

1. *A Commission on Creed.* Can we not agree on a common devotional statement? Can we not define exactly what we mean by the “religion of Jesus”? I rejoice that we have agreed to continue the committee charged at Cardiff with the task of drawing up a Common Statement of Faith for us, in spite of the difficulties that thus far have prevented the result we desired: and I invoke God’s blessing on its further labours. After all, as Dr James Denney said, “the Church exists to confess its faith.”

2. *A Commission on Church Union.* This wish is reinforced by the addresses we have heard here. We must try to define the limits beyond which we cannot go without ceasing to carry our identity with us; and to discover whether such limits are simply a constitutional development within the boundaries of the Trinitarian Reformed Churches. I have in mind especially the possible rapprochements with Anglicans and Baptists.

We must also examine and devise some new plan of *co-operative* union, whereby we may keep our denominational distinction—at any rate, of *ethos*—within a co-operative unit. And we must likewise determine what share minorities have in lineage and heritage. This is a vital question for Canada to-day—and may be for America and Britain to-morrow.

3. *A Commission on Worship.* There is no subject on which there is so much interest at the present time. We feel that we have not adequately explored our own riches, and that we have got into some extraordinarily careless habits in praise and prayer. There is no practical matter either on which there has been so much ill-informed experiment. Worship has thereby been losing its vital sense of awe and tragedy. There is no region in which there is so much room for intelligent advance and inquiry, especially in the psychological area. We must ponder what is the proper approach to God—thanksgiving or confession? etc., etc.

4. *A Permanent Commission on Peace.* America and Britain hold the world’s welfare in their two hands. But they do not

yet adequately understand each other, or know each other's difficulties. Such a Commission as I suggest might usefully propagate information among the Churches. It might also do much to foster the spirit that will secure that these two peoples will not fight.

Along these four lines and others, the Alliance may well be a present help in time of trouble, and by such activities it should certainly grow in prestige as a kind of advisory elder brother of us all.

JUNE 24, 1929

MORNING SESSION

THE Council resumed work in First Presbyterian Church, Boston, on Monday, June 24, at 9.30 a.m., the Rev. Professor KOVATS, Budapest, presiding. Devotional exercises having been conducted by the Rev. Dr ROCHESTER, Canada, the Council called for the

REPORTS ON CHRISTIAN EDUCATION

THE Rev. GEORGE HENDERSON, B.D., Crief, Scotland, now attending his sixth Alliance Council, in submitting the Report of the Eastern Section (Appendix, pp. 369-373), said :—

Perhaps the most important thing alluded to in Mr Cockburn's Report is attendance of children at Church. The whole matter of the home training of our children needs to be very much improved. We have lost a good deal with the old home training in family worship and in family attendance at Church.

Some years ago in attending these Councils, I paid special attention to American Sunday-schools. I saw some of the biggest of the American Sunday-schools, such as John Wanamaker's in Philadelphia. I admired very much the amount of attention that was given to Sunday-school work, and I admired also very much the number of children and even adults that the Americans had in their Sunday-schools.

What I was most impressed by was the more systematic Bible instruction and the closer link between the Church and the Sunday-school maintained in America. The Church has a serious duty to keep in touch with her young people from the time that they are baptized right up to the point of full Church membership.

We have everywhere advocated in the first place the setting up of instruction in Sunday-schools and have gained experience by experiment with various schemes.

Then we turned our thoughts to the training of teachers. We felt that our teachers needed to be taught how to teach and what to teach, and we tried to set up classes in our Presbyteries con-

ducted by expert teachers. Then we tried also to form a Sunday-school Teachers' Association with the same object in view, and we also arranged a series of lectures.

As regards the modern view of work, the most distinctive feature with us is that much more money is being spent now in the payment of a training staff. One of the most important needs of the time has been to meet the difficulties arising in the minds of teachers and students with regard to historical criticism. We therefore thought it necessary to put into the hands of the teachers of our Bible Class students a series of small text books on portions of the Bible showing their relations to one another from the modern point of view, and to show especially that in the light of historical criticism the Bible has not been weakened but rather strengthened in its mission of revelation. Many such primers have now been published. The first was a *Primer of Teaching* by Prof. Adams. He is a great authority upon the psychology of teaching. I commend his primer strongly to our American friends. It is a great book in very little compass and it costs only a shilling. My own book—*The Bible, a Revelation from God*—has circulated among the colleges in India as well as in Britain, has been translated into Chinese and Hungarian. Then we have works by Professor A. R. Gordon, Professor A. C. Baird, and others.

Of course, it is of first importance that we come into personal touch with our young people. We must ourselves try to be as young as we can, and so get close to our young people with our sympathy, patience, encouragement, and love.

May I mention an incident which occurred since I came to Boston? The young chauffeur who has been carrying me backwards and forwards from here to the country is an American student of a bright, intelligent nature; and as we were crossing through the streets of Boston, he said to me suddenly, "Doctor, what is your idea of God, and what do you think of religion?" Well, it was rather a large demand on the streets of Boston, but I said to him, "There is a spirit in man; man has a spiritual nature; man yearns for God. We can know God so far in nature; we may know Him also in the voice within us that tells us we must choose right; but we may know God especially in the Scriptures and in Jesus Christ." And he said, "That is the best answer I have got to my question."

The Rev. Dr CLARENCE MACKINNON then submitted the following Report for the Western Section's Committee:—

On questions of Education every householder is a specialist,

and we may be indeed grateful if he is not a vehement one. *Tot homines, tot sententiae*. Opinions are as manifold as there are persons. There are racial prejudices, national traditions, and sectarian interests. The history of the theory and operation of education is a library in itself. A twenty-minute report must eschew all by-paths and by-ends, and rigorously restrict itself to one selected aim. And the one we have chosen is to discern, if possible, any permanent positions that may have emerged out of the clouds of controversy that have gathered around this contentious side of civilized life, and to fix definite conclusions that may be a guide, or perhaps a starting-point for subsequent advance.

First, let us circumscribe our area by a more exact delimitation of what we shall mean in this Report by "Christian Education." We shall follow the definition given in the second volume of the International Mission Council at Jerusalem (p. 4): "For practical convenience we shall use in general the term religious education to describe those processes which have to do with the specifically religious interest as contrasted with the other interests of life; while the term *Christian Education* will as a rule be used to signify a system of schools and colleges under Christian direction and control in contrast with a national or with non-Christian systems of education." The Jerusalem Council was dealing specifically with education on the mission field, but the distinction may be helpful. Perhaps, however, our purpose would be even clearer still if we were to use the common phraseology, "Religion in the schools." I take it that this was the purport of the Committee when they chose this subject and selected this particular title.

Now the case for definite and specific education in the Christian religion rests on the belief that Christian character is the aim and goal of all human activity. Had we been born to build pyramids, or to found "vaster empires than have been," whether in industry, commerce, or finance, we might excusably disregard it as an irrelevant side issue, a waste of precious time, which might otherwise have been spent in discovering new combinations in chemistry, or harnessing more subtle energies to the chariot of material progress. But if we believe that there is a spark of the infinite and eternal within this mortal coil, if man is made of "dust and Deity," if further it is "men, high-minded men" that constitute a State, and "not high-raised battlement or laboured mound, thick wall or moated gate," "not cities proud with spires and turrets crowned," "not starred and spangled courts," every motive, private and patriotic, every energy,

material, mental, or spiritual, should contribute to the creation of a strong, true, and noble manhood; and this the Christian religion teaches us to learn from the great Master of Life and to achieve through His indwelling Spirit. The highest goal in life is, therefore, inseparable from the Christian faith, and instruction in the latter is indispensable to its attainment.

But this instruction is a thorny task. No more baffling problem has challenged the ingenuity, and we may add the patience, of public men than this. Three attitudes have been taken, all of which, I fear, are open to serious objection.

The first is that education is exclusively a matter for the State, and therefore, if there is to be any Christian instruction it must be given through government provision. The Russian Soviet has taken this stand, has called religion an opiate, and has banished it from its schools. But under the more humane and tolerant conditions in which most of our Reformed Churches operate, there are conceivable circumstances under which this might be possible, as for instance when a national Church is truly national. This was once almost the case in Scotland, and the school laddie carried his "Shorter Catechism" to school with him along with his other books. Something like this was the ideal of her great patriot John Knox, whose crowning effort was to plant a Church and a schoolhouse in every parish, that on these twin pillars of integrity and intelligence he might raise his country to eminence and power. But with the polyglot religious life of the United States and Canada this is impracticable. A coloured man once experimented with a chameleon. He placed it upon a piece of red cloth and it turned red, on blue cloth and it turned blue, on green and slowly it changed to green. Then in a moment of unwarranted confidence he put it on a bit of Highland tartan; the creature tried to make good, he said, and "went bust." John Calvin, in Geneva, might for a season make Christian education a function of the State, but our varicoloured sectarianism would make the experiment on the American continent as disastrous as the efforts of the chameleon.

The second attitude is that education is exclusively the function of the Church. Our Roman Catholic friends have favoured this idea; but their history, the plight of Mexico and other Catholic countries, lack of freedom and restriction on progress, do not commend it to the modern mind. In Newfoundland, it is true, all education is to-day denominational. Boys and girls may be seen trotting along to a Salvation Army school to get their lesson in mathematics and elementary science. This is done in the interests of religion, but not always with the

expected results. The lad who goes out into the world and finds himself handicapped in competition with others through the inadequate training is apt to reflect on his disadvantage with some resentment and bitterness. No, the ever-growing complexity of secular education requires that we must leave it in the more competent hands of specialists and to the care of secular authorities.

The third attitude—one that, I fear, we must criticize also, at least in a measure, though it has powerful support in many modern quarters—is to recognize two distinct functions, and to leave secular education exclusively to the State, and to commit religious education to the various Churches and to the home. But this is “to divide the indivisible and to separate the inseparable.” Human life is one. It has not distinct water-tight compartments. Men cannot hang up their religion with their Sunday coat and live through the week as if there were no God. Some further adjustment or scheme of co-operation must be tried.

It is, therefore, to suggested plans of *co-operation* of Church and State that we must now address ourselves.

The first of these is to find some common course of religious instruction for the day-schools on which the various Churches might agree. This plan has been followed in some countries and in some places on this American continent, but with incomplete success. Sometimes, it has taken the form of Bible-teaching in the schools, but this was to be teaching without comment or interpretation. At the very mention of “Bible,” however, our Catholic fellow-citizens immediately detached themselves, and organized separate schools with a plea for a share of the rates, though no rates have been granted in the United States. The dismemberment of the public school system is, however, a heavy price to pay. Despite the criticism to which “the little red schoolhouse” has been subjected as irreverent and irreligious, it has provided a national melting-pot into which the creeds and races and prejudices of Europe have been poured and out of which the American citizen with his new and more tolerant ideals has arisen. Nevertheless, however desirable we may think it, it is perhaps hardly reasonable to expect our Roman Catholic friends to join with us in the study of the Bible, and therefore its introduction does dismember our system of national schools.

But a more serious difficulty still was confronted when the Bible appeared in the class-room of the day-school. There was great diversity of opinion about its interpretation. There was not merely the inevitable denominational bias, but in more recent times there has arisen confusion between science and

religion, between Genesis and geology, between the primitive innocence of our first parents in their beautiful garden and the "tails of our grandfather," as they were expounded to us by evolutionists, and to crown all there was ever in the offing the exciting controversy between the fundamentalist and the modernist. To give the bare text of the Sacred Book without interpretation or comment was meaningless and absurd from the standpoint of an intelligent Protestant faith. To leave that interpretation in the hands of some inexperienced or uninformed teacher was perilous in the extreme. To ask some young scoffer to perform this duty was to mock the verities of our faith. In England last winter, I understand, the Headmasters' Conference took up the problem and did frame a suggested course of study beginning with the Gospels and proceeding backward to the old Testament. But—from letters of protest that appeared in the *London Times*—even the Gospels were presented from the spineless viewpoint of Seeley's *Ecce Homo* more than from the passionate faith of the evangelical Christian. In Scotland greater success has attended these efforts, but in Scotland four-fifths of the population are Presbyterian. Whether then it has been the mere text of the Bible, or whether it is the Bible with comment, arranged in a discriminating course, the discouragements have been so many that the result has too frequently been the quiet dropping of the study altogether. I speak of the American continent.

This has led to the suggestion of another method of meeting the difficulty, the careful selection of teachers in whose piety and judgment the community can have complete confidence. Against this plan no criticism can be passed. A truly religious teacher is the finest benediction that can fall upon any locality. No one could read that clarion call for religious instruction in the city schools, uttered by Margaret Knox, principal of public school 15, Borough of Manhattan, New York, without a thrill of hope and delight. What a splendid influence must radiate from that one woman's devotion. But, alas, how few Margaret Knoxes there are available. And as the Scots say, "Ye maun build the dyke wi' the stanes ye hae." We must seek to enlist the services of persons of that high character, but where we fail to do so we must fall back upon some other method.

We must, for the situation that confronts us is a veritable challenge. In the United States 27,000,000 youth under twenty-one years of age are said to be without any religious instruction: 746,000 of these are in New York City alone. Of boys aged from twelve to twenty, one out of fourteen is at

some time arrested. Eighty-five per cent. of the criminals are between seventeen and twenty-five years of age. Ninety per cent. of those brought into court have never attended a Sunday-school; and I have seen the estimate made, though on what authority I cannot tell, that 55 per cent. of American homes are unchurched. This seems indeed an extravagant estimate when one reckons the magnificent and munificent services the American Churches are rendering at home and abroad. But the situation is serious enough to engage the most earnest attention of the Christian leaders of the continent. And therefore it is that we cannot close this all too superficial investigation without some positive suggestion, and our suggestion is a more persistent experiment along the line of the Gary system or some modification of it.

But before proceeding to its explication let us briefly restate the essential factors in the case. The moral development of the individual must receive first consideration in any truly great national system of education. Religion is essential to moral education. It is the province of the public school to provide time and place for instruction in it. But beyond this, as we have seen, the public-school system cannot usually go with advantage; for it is only through the really religious life that religion can be communicated, and it needs expert knowledge and skill to impart it aright. But, further, the wishes of the parent must be respected in the special character of the religion taught.

Now, the Gary method seems best to meet these requisite conditions. Originating in a new industrial town at no great distance from Chicago, an experiment was made by Wirt along ideal lines of education. The school was organized as a community. Provision was made for work, study, and play. Auditorium, museum, laboratory, and even a "zoo" were provided. In places where a school could not itself carry the full equipment, outside institutions like the Y.M.C.A. were commandeered. This latter innovation suggested the solution of the religious problem. Let the Churches be used. Let a fixed time be allotted on the curriculum; let the children go to their own Church home and get instruction there without restriction or accommodation or embarrassment, and let such instruction count on their school credit. The nature of the plan is self-evident. It overcomes many of the difficulties, though, of course, new ones arise. The overburdened pastor may not have time for this further imposition upon his time and energies, and his congregation may be all too weak to find a substitute. Still, that is the problem of the Church, and on it in the last

analysis the responsibility must fall. There would, of course, still remain thousands who have no religious affiliations. Approach to them could be made tactfully and kindly. Indeed this has been done in hundreds of cases, and with surprising results. It is gratifying to know that the American mind in many varied forms is seeking a solution along these lines.

But what suits one country is not necessarily advisable for another. To understand American methods and institutions one must start from the word "*Liberty*," and liberty operates in education in two ways. It leaves to each community the privilege of devising its own specific plan of Christian education, but it protects the American citizen from having any unacceptable system of religious teaching imposed upon him. There is therefore no one single method in vogue. It would exhaust a volume to adequately represent the varied experiments that are being made. Certain features, however, are becoming more clear, such as we started to find in our survey. The American mind is becoming more insistent on the Christian education of its youth. The teachers themselves are distinctly more earnest about it, and we may surely hope that the American genius, which has flung its network of railroads and electric wires across its expansive prairies as by the magic of some Aladdin's lamp, that has cleft the Panama Isthmus in twain, that has encompassed us with so many triumphs of science and feats of engineering skill, will not be baffled by this noblest of all challenges, but will, amid the unlimited privileges and opportunities of this new continent, educate a type of manhood suitable for so responsible a heritage, and not unworthy of the Pilgrim Fathers who brought the Bible to these shores.

Discussion followed, the speakers including Rev. KARL FUETER, Zurich; Rev. Dr J. D. BURRELL, Brooklyn, N.Y.; Mr W. L. M'KERROW, Glasgow; Rev. Dr ROBERT JOHNSTON, and Rev. Dr R. BRUCE MUIR, of Canada.

The next address was given by Rev. WILLIAM C. COVERT, D.D., General Secretary of the Board of Christian Education of the Presbyterian Church in U.S.A., whose subject was

RELIGIOUS LIFE IN COLLEGES AND UNIVERSITIES

Dr COVERT said: Back of our American student population are certain situations that must be kept in mind when one undertakes to define and evaluate the religious life of our colleges and universities. These situations grow out of the racial, social,

economic and political conditions of our American life. They are further determined by the definite inheritance of certain religious ideals and spiritual qualities from our continental ancestry, whose influence, rapidly waning, still, at many points, dominates the cultural life and religious attitudes of our students. These situations as they are related to the religious problems of our American campus, make for both hope and despair. Complicated by these situations, the religious problems of our student life in America become a supreme challenge to the American Church. I dare say that by virtue of the intellectual qualifications for leadership that are traditional with the Presbyterian and Reformed Churches, these conditions make special appeal to the imagination and special call to the conscience of our Presbyterian Churchmen. They set before us, as before no other group, a compelling and unescapable challenge. To keep these situations in mind while analyzing the student-field and studying the methods of religious approach is to secure that sympathy and balanced judgment that will prevent hasty deductions as to the religious status of our students, and is also likely to restrain all impatience with what is quite a forbidding state of things in many groups.

1. There is the subtle influence in student life born of our quickly acquired material wealth and the consequent ill-proportioned values in life. It is from this influence there come that purposelessness and indecision that spoil the objectives of student life. The situation robs our college life of its former simplicity. It denatures that urgency in which knowledge and culture can best be developed, and, of course, it constitutes a moral hazard that many a student has not the initiative and moral control to meet and safely surmount.

2. Up to recent years the economic conditions that have marked our comparatively brief career as a nation have made impossible that degree of leisure and independence which seem necessary to give birth to and nourish that group of so-called "intellectuals" or "intelligentsia" that are now with us. To-day our economic surplus and the lost inhibitions of Puritanism have produced a group of cynical, disillusioned writers. They are posing as apostles of a super-culture. These negationists and satirists have an influence among our college students out of all proportion to their deserts.

3. Definite reactions from the mechanistic theories of life are to be observed in present-day student thinking. Our psychologists, not our physicists, are responsible for mechanizing and despiritualizing our thought and reducing life, with all its ideals

and emotions, to chemical responses of physical cells under external stimuli. Their theories deny the reality of spiritual concepts and kill faith. The religious life of student groups chills and dies in an atmosphere where speculation and philosophy have rationalized God out of the propositions of their thought.

4. Our theory of the utter separation of Church and State excludes from the class-rooms of tax-supported universities, now enrolling nearly 500,000 students, the active teaching of religion. In consequence, there now characterizes much of our higher education a profound secularity which makes easy a pagan though respectable type of culture and makes exceedingly difficult our approach to students on behalf of their spiritual life through religious concepts and moral idealism.

5. And, of course, a situation not unique to the class-room of any one land is the generation itself just coming up out of the bondage and dependence of adolescence, and for the first time tasting the joys of liberty and self-determination. It is a situation fraught with unusual difficulty. In this country the post-adolescent or pre-adult period of our youth is the major problem period due to a widespread and serious deficiency in the moral discipline of our modern home life. A dilution of the old family stock is reducing the moral momentum of our American home-life. A cheapened view of marriage and a scandalous recourse to the divorce courts are spoiling the sanctity of the home and tainting with bitterness and sin the stream of its influence as it touches our youth.

There are other situations that complicate the problem of religion in our colleges and universities. It does not add to our complacency to refer to these things. Neither does it by any means beget in us hopelessness. It stiffens our courage and gives drive to our moral purpose in the presence of these age conditions that put our Christian religion and Church methods to supreme test.

I have no sympathy with the harsh critic of modern youth ! The man who condemns the present generation of children as wholly irresponsible and morally degenerate, living far below the moral standards of the times and men of former years, is forgetting history. He is not viewing the situation with any understanding love or with a balanced judgment. It may be well to recall the deliverance of an Assembly in 1827, which said :—

“ A glance at our country and its present moral conditions fills the mind with alarming apprehension. The moral

desolation and floodtide of wickedness threatens to sweep away not only the blessings of religion but the boasted freedom of our republican institutions as well. Every candid person must admit that if ignorance, licentiousness and disregard for all moral laws prevail in our communities then demagogues and spendthrifts will sit in our halls of legislation, ambition, self-aggrandizement, and a love of power will supplant patriotism, public spirit, and attention to the best interests of the nation. Due to no moral restraint the freedom which we enjoy hastens this process. Let another half century pass in our present indifference and inactivity and evils will have attained a strength never to be overpowered " (1827).

There is small comfort, however, and less wisdom in seeking merely to contrast favourably with former times the student body of to-day. It, however, cannot be forgotten that when infidelity swept England and America one hundred and twenty-five years ago it specially showed itself in our American colleges both in students and faculties. Only three professed Christians were in Yale. Harvard had none, and Princeton as late as 1813 had but one. To-day the Church with many forms of Christian activities has a vital place in campus life, as I indicate later.

The religious life of our colleges and universities is of incalculable influence in the shaping of the destiny of to-morrow. It must be the concern of both patriot and Christian. The strength and inclusiveness of our educational movement bids fair to touch every citizen within the next twenty-five years. The enrolment in the collegiate institutions of the country since 1890 has increased 529 per cent.; $2\frac{1}{4}$ per cent. of all persons above twenty-one years of age are at present college graduates, while $4\frac{1}{2}$ per cent. of all above twenty-one years have had some college work. The population in our colleges and universities has increased since the World War six times faster than the population of the nation, and the enrolment to-day in our institutions of higher learning will approximate one million. This does not mean that America has become an educated nation. We cannot forget the revelation of the draft during the World War. Nor can we close our eyes to the fact that the last census indicated the number of our illiterates at 4,931,905 above ten years of age.

In 1926 the current annual receipts of all colleges and universities in the United States reached the enormous total of \$476,260,680. While the value of grounds totalled \$224,107,842, and that of buildings \$907,865,758, with thirty-seven million

volumes in their libraries. No benefactions in the world equal the donations of the past ten years of education.

We must not be misled by the vast bulk of these external accessories of public education to extreme conclusions as to the rapid educationalizing of American life. But there is a rising tide set toward our colleges and universities. This enthusiasm is a growing feature in our national experience and of it we must take serious note. Improved labour laws are keeping children out of employment in some States until sixteen, whereupon they seek schooling. Labour-saving machinery is releasing vast groups of children from the homes of the industrial workers. They turn to the schools. The vocational courses now a part of every high school, together with the constant discussions in the magazines of the economic advantages of an educated member of society, drives increasing numbers of young people to college. The general diffusion by the cinema of that glamour and romance that glorifies a campus in the imagination of every boy and girl are among the potent factors working to crowd the corridors and class-rooms of our institutions of higher education. There are large towns with finely equipped high schools where every member of the senior class has gone on to college. The pressure from these high schools, together with the multiplying of what are known as junior colleges, is soon to deliver to American society and the Christian Church a population largely dominated by the tastes and attitudes of the colleges and universities.

Unless these educational institutions are creative centres of Christian life and thought, the problem of an intellectually qualified leadership for the future is a baffling one. On the other hand, if the Church, recognizing the plastic and highly responsive character of this educational field, enters intelligently and effectively into it, saturating its life with a spiritualized atmosphere, gripping its growing student body with the reality of our Christian faith, holding aloft impressively the nobility of Christian ideals, and revealing to teacher and taught the moral passion of a great programme of human service, motivated by the sacrificial principles of our Lord, there will surely rise out of this happy oncoming multitude of our children a leadership as fearless as it is venturing, and as morally steadfast as it is intellectually competent.

But is the Church meeting the situation with a personnel and a procedure that will underwrite this desired result? Is the Church leadership to-day able to cope with the intellectual and religious conditions of colleges and universities? Does she have a message and a technique that are at once recognized as moving

on the same intellectual levels as the class-room message, and with complete awareness of the scientific and philosophic position that every present-day student must face when trying to re-articulate and stabilize the faith of his childhood in a wholly new world? Here is the major problem of the Church in her effort to dominate with Christian ideals the American culture of the next generation. What are the chief requisites of the Christian message that will meet these acute intellectual and religious problems of modern student life?

1. It goes without saying that the message must be one born of a sympathetic understanding of the intimate movements of the student world and suffused with a spirit of genuine appreciation of the intellectual and spiritual possibilities of the generation. The impatient and despairing critic who views with irritation and hopelessness the trends and attitudes of student life, and who forecasts the future with gloomy forebodings, has no message for present-day student life. There is no possible leadership in our student world apart from a loving comradeship and a spirit of mutual confidence in which the interpretative and directing message must be given and received. The facts warrant trust and admiration. There are inspiring major situations in our campus life which the scandals of a few rich incorrigible young people who bring into college life the low ideals and careless morals of their pre-college days cannot overshadow. The generation in college to-day is serious and substantial. It is far removed from those cults of cynicism and disillusionment that through clever writing and sensational publicity have set themselves and their gospel of doubt and despair before the American public as typical of campus thinking. The suicides of a few neurotics and morally debauched agnostics shall not be allowed to misrepresent and degrade the wholesome, joyous, moral manhood and womanhood that now fill the corridors and class-rooms of our colleges, and dominate the American campus with an idealism and spiritual aspiration never dreamed of by students forty years ago. The Church message that will call persuasively to this generation of campus people will be the message that discriminates between the eccentric and abnormal vagaries of the undisciplined thinking of the few, and that vast substantial body of serious American children far above the average in manners and morals, who are working through their college experiences toward nobler goals of life, and who hold within their character and purposes the hope of the Church, the nation, and the world.

2. That message of the Church that is effectively to meet the student situations here frankly outlined will have to embody

a Christian faith that is not only open-eyed but undismayed in the presence of the facts and data of modern science. Not only a message entirely serene and courageous amidst the unfolding knowledge that is reconstructing modern life and sweeping old things into disuse and oblivion, but a message wise enough to capitalize this modern knowledge and make its revelations a supreme interpretation of God's wisdom and purpose in His way with men. There has been too much trepidation and hesitancy on the part of our religion in making her spiritual deductions from the fascinating field of material science. It must have grieved the Author and Finisher of all facts in His purpose to reveal Himself and His ways to men, to have barriers of fear and suspicion lifted by His people against these constantly revealing facts that science has always been discovering! It surely was not His plan that there should be any alienation or contradiction between the facts in His divine Word and the facts in His divine world. Our ignorance and prejudice have obscured His holy purposes, and our inability to interpret the message of science has wrought spiritual distress in many honest souls. To-day the children of the campus are in a world of thought that is more mechanistic and materialized than ever before. This is the machine age. The speed and power and mystery of it all tests the steadfastness, the sanity, and the consistency of our Christian faith in the reality of spiritual things. In an hour like this the Church's message to students must drive straight and deeply into the heart of this materialistic situation with a confident and convincing proposition of a personal and loving God in the midst of all things, "as it was in the beginning, is now and ever shall be, world without end!" Students are having a surfeit of material analysis. Our prophets must be ready with a spiritual synthesis. While our scientists are making bare the facts and laws of the universe our preachers must follow close after them, identifying God as the supreme feature in the whole cosmic drama. Where Eddington and Milliken and Compton and Coulter as scientists assembling the facts conclude, the spiritual interpreter must take up his work and, following their clue, leave us in no doubt whatever as to the love, power, wisdom, personality of God, who is and was, and continues to be over all, blessed forever!

3. The Church's message to the student world to-day will miss its mark and get no hearing from this inspiring generation if for any cause whatever it denudes the Gospel of Christ of its sacrificial principles. If as a concession to the comfort and ease of a much coddled generation the Christian message holds back

the maximum claims of Christ on the best of life and all of life that our students have to give, the moral appeal of that message will lose its challenge and fall dead upon the ears of our youth. The Cross does draw all men, but the Cross and its moral imperatives specially draw our student youth in whose soul stir the romance and adventure of great dreams and plans for God and their fellow-men. Great conquests in the realm of unselfish service; great crusades "for the right against the wrong, for the weak against the strong"; great chances for the loss of all things that greater good may come—these are the goals that stir the imagination and evoke the consecration of students when once the motives of Christ have touched the heart. We ask too little of this high-spirited and well-endowed generation. Christ made no reservations when he called young Galileans around Him. They rose and followed, asking for nothing more. He said, "He that will come after Me let him take up his cross and follow Me." They took Him at His word and followed Him.

It is the Cross that will thrill and convert the campus thousands. It is not the easy, burdenless, nominal Christianity that takes hold of students to-day. One cannot forget the response that youth made to the call of the World War, with its idealism, its hatred, and its complete sacrifice. The meaning of the tablets at Göttingen, Heidelberg and Leipzig are the same as those at Oxford, Cambridge and Edinburgh. The walls of French universities, churches and civic buildings are covered with names not of young men who went, but of those who did not come back. At Harvard, Yale and Princeton, and in the corridors of every college in our land, there speaks from bronze and marble tablets the incontrovertible fact that there is an irresistible and glorious response on the part of student youth to the most exacting and sacrificial tasks the world can present. Our vanguard in the mission fields are the youth of our households. Our shock troops in the advanced lines of the Church are young people. It has always been thus.

" They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel!
Who follows in their train ? "

If the Church of Christ will rise to challenge our student youth of our day with those loyalties and tasks whose programme of devotion and sacrifice are touched with the spirit of Him who despised the cross and endured the same and forewent all, there will come out from campus and college halls into the future

another army of youth still more brave and more nobly motivated, seeking only to transform a broken and needy world into the Kingdom of our Lord Jesus Christ.

Two addresses followed on

THE STANDARD FOR THE PRESBYTERIAN MINISTRY : CAN IT BE MAINTAINED ?

The Rev. Dr J. ROSS STEVENSON, President of Princeton Theological Seminary, said :

In so far as the Presbyterian Church may be said to have a fixed standard for the ministry, it is set forth in the Form of Government and in constitutions of theological seminaries under denominational control. The course of study in these institutions—usually continued for three years—presupposes a college or university degree—that of Bachelor or Master of Arts. Our Presbyterian Form of Government requires of a candidate for the ministry that he should be examined as to his experimental acquaintance with religion and the motives which influence him to desire the sacred office. The candidate, having completed the usual course of academic studies, and having pursued courses in Divinity for two years, is eligible for an examination before the Presbytery with a view to licensure. The test at this juncture of his preparation is applied to the candidate's knowledge of the Latin language and of the original languages in which the Holy Scriptures were written, of theology, natural and revealed, of ecclesiastical history, the sacraments, Church government, as well as the arts and sciences. That a candidate may meet these requirements satisfactorily the spiritual oversight of the Church Session and of the Presbytery during the preceding years is assumed. The Presbytery's obligation for such oversight is usually delegated to a Standing Committee on Education. That Sessions and Presbyteries are remiss in their "watch-care" over candidates during their preparation for the work of the ministry is the judgment of a Special Commission appointed by the General Assembly of the Presbyterian U.S.A. Church in 1925 to study the present spiritual condition of our Church and the causes making for unrest. I quote from the report of this Commission (*Minutes* 1927, p. 74) presented to our General Assembly in 1927 and unanimously approved :

"As a result of its study of this subject, the Commission has been deeply impressed with the failure of Presbyteries and of

Sessions to perform their duties toward the young men who are preparing for the ministry. Our Constitution makes ample provision for the nurture of these young men in grace and faith, and yet the fact is they are left, for the most part, to their own resources except for a brief and sometimes formal questioning when they are taken under the care of the Presbytery. Frequently they have no aid of the kind they most need except the counsels of a pastor, and these are not always offered.

“Under our Constitution a student must be recommended by the Session of the Church of which he is a member. Yet how few Sessions know anything about the spiritual struggles and the deep anxieties which young men experience when the question of life work and of self-dedication to the Master is uppermost. How few Sessions are on the watch for boys who may become suitable candidates for the ministry. Would it not be a cause of spiritual satisfaction on the part of any Session to make selected individuals among the boys the objects of special prayer, and to press upon them the call of Christ to the ministry and the opportunity of service for Him in this office? to instruct and encourage and guide them in arriving at a decision? to prepare them for the moment when they go before the Presbytery to be taken under its care? Under such conditions the recommendation of a Session will be something more than a formality and will become an assurance that the candidate has been carried forward step by step on the arms of prayer and of Christian counsel, and made ready for the further act of consecration in committing himself to the Presbytery’s oversight.

“Then begin the duties of the Presbytery, if indeed they do not have their inception much earlier. The young man has put himself in the Presbytery’s hands. He is not alone in fitting himself for the ministry, but the Presbytery also is preparing him for the sacred office. The Presbytery bears a fatherly relationship to him. His studies and the place where he will pursue them and all the circumstances surrounding his preparation are the Presbytery’s serious concern. The committee of Presbytery, particularly its chairman, has the rare opportunity to make this concern very personal. And yet, let it be asked, and answered to our humiliation, in how many of our three hundred Presbyteries is any conscientious, continued, patient and prayerful consideration given to the needs of these students? How many members of the Presbytery know who they are or what their number or where they are pursuing their studies or what is their mental and spiritual reaction to the instruction they are receiving? Few, if any, know about these things until

the candidate presents himself for licensure, perhaps for ordination as well as licensure, after his theological course of instruction has been completed and his opinions rather well-formed as to matters of serious doctrinal and spiritual importance. Then, if he wavers in his theological views and confesses honest doubts, we are ready to take him in hand in a somewhat inquisitorial spirit, to impress upon him without much sympathy and with little evidence of regret, such as love might show, his delinquencies in belief, and to make him the helpless victim of our own differences and discussions, and advertise him before the public, to his abiding humiliation, as a man unfit for the holy ministry in the Presbyterian Church, or at least one whose credentials are clouded.

"The Presbytery should know what these young men are studying and how they are receiving the instruction. If the Presbytery objects to the type of teaching, it should have an opportunity to express its disapproval earlier in terms of affectionate interest and Christian solicitude, to warn of errors and to point out the safer paths, and by every means to make students for the ministry feel that they have in the Presbytery a sure dependence and a constant friend. We wait too long, meanwhile leaving these young men to themselves, and then expect them to pass a rigid theological examination. Many a student can be led out of the fogs of doubt into the clear sunshine of assurance and conviction if he have the benefit of wise and tender counsel by his brethren during the period of his preparation. The Form of Government provides for this, and we have grossly neglected its provisions."

Through the office of the stated clerk of our Assembly, *i.e.* of Presbyterian Church U.S.A., I have endeavoured to secure information as to the faithfulness of our Presbyteries in requiring college and seminary preparation for men receiving licensure and ordination. Reports have been obtained from 173 Presbyteries, whose total membership is 6187 ministers; as we enroll 298 Presbyteries, with a total membership of 10,019 ministers, this report leaves out of account 125 Presbyteries and 3832 ministers. It may be assumed that these 125 are Presbyteries in more remote districts, and that in their pioneer work they do not adhere very strictly to scholastic requirements—either academic or theological. From the Presbyteries reporting, 69½ per cent. of the ministers have had college or "Arts" training, 58 per cent. have had courses in our Presbyterian theological colleges, 11 per cent. have had theological training in non-Presbyterian institutions, *i.e.* in no way connected with Presbyterian Church U.S.A., and

3½ per cent. have their preparation for the ministry solely in Bible Schools.

Two years ago a survey of theological education in the Mississippi area, *i.e.* the region between the Allegheny and the Rocky Mountains, was made under the direction of Professor C. C. MacCracken of Ohio State University. In this whole group of seminaries only 56 per cent. of the students were reported as college graduates. However, in the Presbyterian and Reformed seminaries 66.6 per cent. of the students were listed as college graduates. The Presbyterian Church U. S. reports 82½ per cent. of its ministers as having attended college and seminary. How are we to account for the fact that from one-third to one-fourth of the ministers in our churches have had neither college nor seminary training, and thus do not conform to the standard erected by our Form of Government and laid down for the guidance of our theological colleges? The only answer that can be given is laxity on the part of Presbyteries.

It is surprising to note the increasing number each year of ministers who are received by Presbyteries from other denominations. A year ago our Presbyteries ordained 187 ministers and received 132 from other denominations. The preceding year Presbyteries ordained 169 ministers and received from other denominations 105 ministers. This does not signify that denominational lines are fading away and that more and more there is an interchange of ministers between the different denominations, for when we received 132 ministers we dismissed by letter to other Churches only 49.

Another interesting and surprising factor in the whole problem is the number of non-Presbyterian students in our seminaries; of the 894 students enrolled in Presbyterian seminaries in 1928-29, only 551, or 61 per cent. of them belong to the Presbyterian Church, which seems to indicate, as someone has remarked, that we are running our seminaries almost 40 per cent. in the interest of other Churches. This, in spite of the fact that seminaries of other denominations during the past seven years have shown a greater gain in personnel and assets than have the theological colleges belonging to Presbyterian and Reformed Churches. For example, in the Mississippi area already referred to the whole group reports a net gain in instructors of 41 per cent., the Presbyterian and Reformed institutions in the group of only 16 per cent.; the whole group reports a net gain in productive endowments of 65 per cent., the Presbyterian and Reformed group of 25 per cent. The

conclusion seems, therefore, to be obvious that the Presbyterian Church U.S.A.—and this probably holds true to a certain extent of other Reformed Churches in America—is not maintaining her standard for the ministry by training her own candidates, by supporting her own seminaries, and by requiring of Presbyteries that they conform to specifications of our Form of Government as to licensure and ordination.

In the interests of a more secure standardization it is proposed to reduce the number of seminaries so that a few better manned and equipped may secure for the Church more satisfactory results. In the United Presbyterian Church it is proposed to unite the Xenia and Pittsburgh Seminaries, and in the Presbyterian Church U.S.A. the General Council of the Assembly has been instructed to arrange a conference with representatives of our twelve seminaries, with a view to possible mergers. Attention is being called to the fact that the standard set for our theological colleges is below that of other professional schools. Time was when the graduate of a theological seminary in the realm of general culture stood head and shoulders above the men of all other professions. Hence college presidents, teachers of philosophy, history, languages, not to mention other departments, were generally ministers. Not so to-day. Even a dentist or a veterinary surgeon has to pursue a longer and more thorough course of study than the average candidate for the ministry, *i.e.* four instead of three years of special work following general preparation. The seminary year ranges from twenty-seven to thirty-six weeks, during which time the student gets a smattering of a wide multiplicity of courses under instructors, many of whom, from the new point of educational standards, are often lacking in the specialized knowledge which practically all graduate colleges other than theological seminaries require. The problem of maintaining a high standard for the ministry in our seminaries is a complicated one because of the modern demand for new courses, not only in the realm of the Psychology of Religion, Religious Education, Sociology, Missions, etc., but in the realm of the practical work of a pastorate. The curriculum of every seminary has been subjected to “the pressure of parochial pragmatism.” The minister is expected to be not so much a prophet, a pastor, a Christian specialist, as a “social engineer.” He must in the cure of souls not only have the technical knowledge of a surgeon, but (and for this there is a crying demand) the soothing touch—the quieting palliatives of the trained nurse. Sooner or later our seminaries will have to learn the lesson summed up in the words of Lord Acton, “Mastery

is acquired by resolved limitation." "Limit your work," was Pusey's advice to a candidate for Holy orders. This is not easily done in the face of demands presented by boards, agencies, and Church courts for an increased number of seminary courses—the latest being that of "business efficiency"—and in the face of a situation created by the colleges from which our seminary students come. The early colleges of America were specifically founded to train men for the Gospel ministry. Harvard University was established for Christ and the Church, and during the first century of service half of her graduates entered the ministry. The old required college course included the Classics, History, Philosophy, Logic, Ethics, Rhetoric, Science, and gave a solid foundation for a theological curriculum. Now even our denominational colleges seek to equip men for a business career, for a course in medicine, law, engineering, perhaps teaching, with little regard for the ministry as a profession. When one of our leading University Presidents was asked why American colleges did not, with their vocational ambitions, organize courses for intending ministers—as has been done for other professions—he replied that there is no fixed or required standard for the ministry.

Evidently, then, our subject is one which demands earnest consideration by the constituent bodies of the Council—at least here in America. It is interesting to note that the Institute of Religious and Social Research, with the co-operation of able seminary representatives from different denominations, is planning a comprehensive and detailed study of seminary curricula, along with terms of admission and all that is involved in the preparation of a worthy ministry for the Church of Christ. Might it not be well for the Alliance, while seeking to formulate a consensus creed, to consider anew the requirements for the ministry in the light of conditions widely different from those our fathers faced, and in the light of the special contribution which ministers of the Reformed faith should make to the world-appeal of the present time? In addition, it would not be amiss to challenge our theological colleges to hold back young men who have not taken necessary preparatory courses, admitting only those who have pursued the required studies in arts and sciences, and to establish such stiff and exacting requirements for a seminary diploma as will make it the equivalent of what a graduate from a law or medical school receives; and furthermore, to challenge our Presbyteries to "lay hands suddenly on no man," and occasionally at least to do the unprecedented thing and delay licensure and ordination with a view

to a more thorough and complete preparation. Most important of all is it ever to remind ourselves that a capable, soul-winning, Church up-building ministry is given to God's people in answer to prayer. "Pray ye the Lord of the harvest" is a specific command; to heed it properly calls for a great revival of interest and earnest endeavour, following which there will surely be well-equipped spiritual leaders, men who know the Prince of Life who is to be crowned Lord of all, men like the sons of Issachar who have understanding of the times to know what Israel ought to do.

The second address on this subject was given by the Rev. Dr G. GORDON STOTT, Cramond, Scotland, who said :

Before reading this paper I am asked to bring a message to this Council.

The Synod of the Church of Scotland in England, at its Sederunt in London on 8th May, charged me to convey to you its most loyal greetings. The Synod is a small body, but under the leadership of Dr Archibald Fleming in St Columba's, London—one of the most influential Presbyterian congregations in the world—is doing notable work among Scottish residents in England.

This will be in all likelihood the last message from the Synod as a separate body. The Synod has now accredited representatives in the General Assembly of the Church of Scotland, and will doubtless in future be represented at the Council by delegates from that Church.

The subject in which I share has been defined in your syllabus as "The Presbyterian Standard for the Education of Ministers—Can it be Maintained?"

There are various ways in which one might approach this question, but looked at from *any* point of view no more urgent or indeed more difficult question could be set for discussion.

Naturally you may ask what qualifications I possess to deal with this subject.

Well, in the first place, I myself had a training for the ministry of no less than eight years in the oldest university in Scotland—seven as a student and one as an assistant professor of Hebrew.

For over thirty years I have exercised the gifts of the ministry in congregations containing all sorts and conditions of men, women, and children. For over thirty years, also, through University Correspondence College, Cambridge, I have been teaching Bible students, mostly ministers of the Gospel, all over the world; and at this moment have pupils in places

as far apart as Jamaica and Jerusalem, West Africa and Japan. For four years also I occupied a Divinity chair in my own University, and have been examiner for degrees for various periods, both in the University and in the Church.

But perhaps the chief reason why I have been asked to contribute to this discussion is that I have the honour to be one of the delegates from the Church of Scotland, a Church which, along with her sister Church the United Free Church of Scotland—soon to be one Church—has for centuries borne the reputation of maintaining a high standard in the training of her ministers.

I ought, however, to add that, while I have the honour to represent that historic Church, you must not for a moment imagine that that Church is to be held responsible for any opinions I may express or any suggestions I may venture to offer.

At the same time, speaking from the point of view of our Church, I feel tempted to criticize the way in which this subject is stated. The Presbyterian Standard for the Education of Ministers—Can it be Maintained? That is not the question we are asking Scotland. We are asking, Can it be raised? Can it be broadened? Can it be made more comprehensive? Can it be rendered more efficient?

What we recognize in Scotland is that the whole position of the Christian minister has completely changed. The records of my own congregation, part of the city of Edinburgh, go back to the year 1638. A glance through these records reveals at once what a transformation has taken place in the position of the minister.

Even a hundred years ago the minister of the parish was the head of its social, intellectual, educational, no less than its spiritual life. He was the guardian of the poor. He was the arbiter in disputes. He was the source of all reliable information, whether sacred or secular. He was the censor of morals. He wielded an authority which was a burden even to himself, for it was supported by the law of the land in this world and by the dread of still greater pains and penalties in a world yet to come. That has all changed completely. The minister is still an ambassador for Christ, but the method of his message must be transformed in accordance with the demands of new conditions. Our difficulty in Scotland is that the education for the ministry has in some respects not changed at all; in other respects it has changed for the worse. When I entered upon my own course of training for the ministry more than forty years ago the line we had to follow was comparatively well

defined: a course in the Faculty of Arts spread over four years, followed by a course in the Faculty of Divinity extending over three years. In Arts in those days there was no choice. We had all to take a graduate course whether we graduated or not. This included Greek and Latin; English Literature; Logic; Metaphysics; Psychology; Moral Philosophy, including Political Economy; Mathematics, to include Geometry, Algebra; and what was known as Natural Philosophy, including Statics and Dynamics. The course in Arts was the same for all.

- That is all changed. To-day a man or woman may take an Arts course in any one of several thousand ways. The permutations and combinations are beyond my calculations. What they amount to is this, that a student may study Arts and take a degree in Arts, leaving out any or all of the subjects I have just mentioned. So far as the old-fashioned method of training for the ministry is concerned, the result has been disastrous. Not only have those subjects once regarded as necessary in a course of training for the ministry fallen largely into disfavour, but we have now students coming with a Master of Arts degree to the Divinity Hall, seeking entrance to the three years' course there, with no knowledge of Latin or Greek. Our Church authorities have felt that these men, many of them good men, are not altogether to blame, being to some extent victims of the change in the ways by which a degree in Arts can now be obtained, and they have been tempted to modify the conditions of entrance to the Divinity Hall, giving those who fail further opportunity of passing. The tendency has therefore been to lower the former standard so far as examinations are concerned.

Here also a further difficulty has arisen, due to the results of the Great War. In recent years quite a number of candidates for the ministry have been men who took part in the War—often as combatants—often handicapped by wounds or illness. To these our Church made concessions both in the time required and in the subjects studied. In the circumstances we could have done nothing else. But there can be no doubt that, although we have added to the Church ministers of high ideals, men who had passed through the fiery ordeal of war, the standard of education for the ministry as understood in the past has undoubtedly suffered.

On the other hand, when we come to the Divinity Halls themselves it may be questioned whether the teaching there has kept pace with the increasing needs of the Church and of the Christian ministry. Four professors' chairs exist in each of our four Divinity Halls—Divinity, Biblical Criticism (N.T.), Church

History, and Hebrew—and until very recently these were not supplemented in any way. My own experience as a student of Divinity suggests to me that no change either in the subjects taught or in the method of teaching them had taken place for perhaps two hundred years. In more recent years much has been done to remedy this state of things; and the majority of chairs in our Divinity Halls are now filled by men who have a European reputation in the subjects which they teach.

Divergent views prevail, however, as to the *value* of the teaching in our Divinity Halls as a preparation for the ministry. Some maintain that much of our theology deals with problems in doctrine and dogma which belong to the past and have little bearing on present-day life. The same is alleged of the teaching of Church History when it deals with the controversies of early Christianity.

There are those also who question whether the limited amount of New Testament Greek or of Old Testament Hebrew which a student is able to acquire in a three years' course at our Divinity Halls is really of much value in the ultimate sphere of the ministry. Altogether, there is a widespread belief that the training of our Divinity Halls is quite inadequate. Even in those four great subjects which have for so long been the backbone of ministerial education no single professor is able to cover the ground in any one of them.

Take Divinity for example. It must include the history of religion, comparative religion, apologetics, Christian ethics, etc., any one of which opens a wide field of study.

Also it is increasingly felt in many quarters that there are subjects vital to a successful ministry which our Divinity Halls hardly touch.

In recent years our Churches have made spasmodic efforts to remedy this by instituting extra courses of lectures in such subjects as Pastoral Theology, *i.e.* the pastoral care of a congregation, prayer, worship, the art of the sermon; and, not least important, the method and manner of preaching—ELOCUTION, etc., what is sometimes called Practical Theology.

This has been set forth systematically somewhat as follows: Two subjects dealing with the congregation as a body, *viz.*, (a) Homiletics, *i.e.* the science of preaching; (b) Liturgics, the science of conducting public worship. Two dealing with the congregations as individuals, *viz.*, (a) Catechetics, *i.e.* the science of religious instruction; (b) Poimenics, the science of shepherding the flock. One dealing with law and procedure in the Church, *viz.*, Ecclesiastics, *i.e.* the science of Church government. One

dealing with Home and Foreign Missions, viz., *Haliotics*, i.e. the science of making ministers fishers of men. In addition to these the well-equipped minister to-day would require some knowledge of the relation of Christianity to social and industrial questions, some knowledge also of the relation between the work of the Church and the education of the young, and specially perhaps some extensive study on the nature of religious experience.

If we are to add all these subjects to the old curriculum the would-be candidate for the ministry may well cry with St Paul: Who is sufficient for these things?

Here arise all sorts of questions. Ought we to scrap the old in favour of the new? or some part of it? If so, which part or parts? Ought we to give alternative courses in the training for the ministry? Ought we to dispense with the present Arts course as a necessary preliminary to the Divinity course, substituting a course of say five or six years in Divinity preceded by a comprehensive entrance examination? Or ought we to have two standards of attainment in the education for the ministry—one for the ordinary pastor and one for the specialist in some branch or branches of Christian teaching?

Much depends on our ideal of what the Christian minister ought to be in the light of present-day needs. The Archbishop of York has recently summed up an ideal under five heads: (a) a leader in prayer and public worship; (b) an evangelist; (c) a pastor; (d) a teacher; (e) a leader in the adventure of Christian living. But again, these terms would seem to require further definition.

So far as Scotland is concerned, the proposed regulations for the education of students for the ministry in the reunited Church, drawn up by some of the ablest minds in our country, seem to offer a courageous and adequate solution of our problem.

Every candidate for the ministry must be a graduate in Arts, Science, Medicine or Law of a Scottish university, or of some other university whose curriculum is recognized for this purpose by the General Assembly; or he must have completed in a Scottish university a curriculum qualifying for graduation in Arts.

The Entrance Examination to the Divinity Hall shall embrace five subjects, four of which shall be compulsory, viz., Scripture Knowledge, Hebrew, Greek, and Moral Philosophy. As a fifth subject the candidate may choose one of the following: English, Latin, French, German, Mathematics (Pure or Applied), Economics, Gaelic.

In Scripture Knowledge a high standard is set. No candidate who fails to obtain 50 per cent. will be admitted to the Divinity

Hall ; while in the other four an average of 40 per cent. is required. And no student who fails to obtain 30 per cent. in any one subject will be accepted as having completed his examination.

The Course of Study is drawn up to cover three years. The outline of study is set to include as essential disciplines *five* leading subjects :

- (1) Old Testament : Language, Literature, and Religion.
- (2) New Testament : Language, Literature, and Theology.
- (3) Church History : Early Church, the Reformation, and the Church History of Scotland.
- (4) Systematic Theology : Including Apologetics, Dogmatics, and The Principles of Christian Ethics.
- (5) Practical Theology, covering the ground I have already described.
 - (a) Homiletics.
 - (b) Public Worship, Pastoral Duties, and Church Music.
 - (c) Government and Discipline of the Church.
 - (d) Principles and Methods of Religious Education and Care of the Young.
 - (e) Christian Missions.
 - (f) Practical Application of Christian Principles.

There is also a five years' inclusive course for men of maturer years.

They also suggest a possible fuller training for advanced students beyond the three years in such subjects as History of Religion ; Philosophy of Religion ; Church History, including history of present-day denominations ; Hellenistic Greek ; and Semitic Languages, including Aramaic and Syriac.

This may seem a somewhat ambitious programme. But with the power and influence which the reunited Church is bound to possess in Scotland it ought to be easily attainable.

The problem is a difficult one. Yet so far as our experience in Scotland goes it can be summed up in a few sentences.

First, we feel that we have come into a new age. From every point the world has been revolutionized, chiefly by mechanical means. The outlook on life and life itself have changed enormously. Yet despite all materialistic influences the call of mankind for the Christian Gospel has never been so urgent. All else has failed to satisfy the insatiable human soul.

But while the opportunity is great and the call of the world urgent, both at home and in the mission field, none of us who have listened to the many splendid addresses given in this church during the past week, can help feeling that the times are very

critical for the Christian minister. The absolute necessity for a cultured and fully-equipped ministry has never been so clear. The Church to-day demands the best that our best manhood can lay upon the altar of service. It demands men pulsating with the breath of God's Holy Spirit; men whose hearts burn with the love of God and with longing for the souls of His scattered and weary children; men who have heard the voice that Isaiah heard, Whom shall I send, and who will go for us? and have answered, Here am I, send me. But *that* is not enough.

There must be in these difficult days not only a spiritual, but also an intellectual equipment—in three ways, as they seem to me, looking to the special needs of our time.

First, a more rigid discipline, if possible, in the preparatory stage, in what corresponds to our present Arts course. We seek for graduates in Arts, if possible, but even they ought not to be such graduates as are found in too many cases to-day, who have reached graduation in our universities by what is known as "soft options." Something more of the wide culture and the discipline of the old Arts course is still desirable in the education for the ministry.

Second, a more accurate knowledge of the Bible provided for in proposed regulations of the reunited Church in Scotland. The Bible is still the handbook of our Protestant faith. It is more, it is the power of God unto salvation. But to bring its message home to the men and women of our day needs every equipment which accurate scholarship can bestow upon the Christian minister. We were told the other day from this platform that the Prophets of Israel have still a living message. But how can anyone profess to carry that message who does not know something at least of the language in which those heroes of God wrote and spoke.

And the same applies to the New Testament.

Finally, the well-equipped pastor of to-day must know something of the history of our faith. There are days when the greatest hindrance to the furtherance of the Gospel both at home and abroad arises from ignorance and bigotry, and narrowness and prejudice, and divisions within the Church of Christ. To drive these away the finest antidote is a knowledge of the past. How small now seem the great controversies that once shook the world. Yet the Church survived them all. *There we learn*

"All the windy ways of men
Are but dust that rises up
To be lightly laid again."

But Jesus Christ is the same yesterday, to-day, and forever.

The Council now called for consideration of a Remit from Conference of Alliance leaders at The Hague, Holland, in September 1928, on

EXCHANGE OF STUDENTS

and the subject was introduced by the Rev. Dr W. KOLFHAUS, Vlotho, Germany, who said :

At The Hague Conference, September 1928, the Continental Committee decided to prepare a paper over that most important matter for the meeting of the Alliance at Boston. In the Reports (Appendix, pp. 384-6) you find the warm—and at the same time sober—considerations Professor W. A. Curtis submits as a basis of discussion to our Council. I can but agree to his statement and ask for your careful attention, underlining some of his remarks and recommending to you his propositions. That the Churches and the nations will gain in all ways, if we succeed in organizing a regular exchange of students, is evident. Churches and nations of which the spiritual leaders have learned, by their own experience, to love and to estimate one another, cannot persist in ill-feeling and mistrusting. The peculiar gifts God has granted to the different Churches and denominations are never the property of a single Church, but must enrich the whole body of Christ. Especially those Churches that are rooted in one origin, in one history, and in one system of doctrine and order, are reminded by St Paul: If one member is honoured, all the members share its honour. Therefore in our Reformed Churches since the Reformation period the habitude has been favoured to make it possible that a greater or smaller number of the future ministers could do a part of their studies at the universities or seminaries of a sister Church. How strongly theology and Church life everywhere have been influenced by the personal experience gained in the fellowship of a sister Church, and by the ties of personal friendship the young brethren might enjoy during their stay in foreign lands, the history of all our Churches will prove. Professor Curtis is right in accentuating the fact that perhaps no other manifestation of mutual concern and goodwill among our Churches has been so fruitful in the promotion of the Kingdom of God. The question of to-day is for us, How can we make this exchange of students as efficient as possible for our Reformed theology and Church life? From my own university time I like to remember the many students from England, Scotland, the Netherlands, Hungary, America, who at Halle or Tübingen not alone enlarged their own horizon,

but also contributed to enlarge the horizon of their German fellow-students through their friendly and daily intercourse with one another. The question of ours cannot be how we may limit the free choice of our students in visiting this or that university. The times we live in, says Dr Curtis, call for a wider contact. But we must ask if it be sufficient for the wants of our Churches that we send our sons abroad, without taking care that they may come in close touch with the life of their Reformed sister Church. More than one student from England or America, after having studied at Berlin or Marburg, has left Germany without having learned that there is in Germany a Reformed Church with distinct features and with blessed activity. That should not be. From every student who enjoys the privilege, by the help and mediation of his mother Church, to spend some time in foreign universities or seminaries, it is to be expected that he eagerly try to become acquainted with the Reformed theology and Church life of the country of which he may be the guest. Too often we have forgotten that the travel bursary not only may be a benefit for the individual student, but also for his home Church. The suggestions of Dr Curtis show the practical way we have to take. I adopt his opinion that a new special organization is not needed for our purpose, because the Continental Committee, in which all Churches of Europe are represented, is well able to give counsel and guidance to the students and to make the arrangements needed for a fruitful exchange. Of course there is the indispensable presupposition that, for instance, our brethren abroad send word to the Moderator of the German Reformed Churches if one of their students intends to continue his study in Germany, and that we in Germany, or in Switzerland, or in Hungary, or France, consult the brethren in Scotland or in America on behalf of our sons. The care for the exchange of students must in future belong to the duties of our Continental Committee. Secondly, we have to make an impressive appeal to all our Churches to gather the necessary funds for our aim, and to open in their institutions an opportunity to invite regularly, students of their sister Churches, as some of our Churches have already done with success. Thirdly, in order to get the most profit of the exchange, it seems to me not advisable to send students to other lands who have not yet finished their course and have not yet graduated from their home universities. For this purpose the young men want a certain theological training and some experience in the life of their own Church, otherwise they do not possess the ability for an independent judgment. A freshman may learn the foreign language, and that is an

inestimable gain; he may also make progress in theological scholarship; but it is impossible for him to judge with fairness and to discover behind the unwonted external appearance the great gifts and blessings with which God has adorned the sister Church. If we earnestly consider these proposals, we shall surely get not all we desire but we shall make our service for the Church more efficient, more profitable. In any case, and here again I refer to the words of Dr Curtis, we suggest that the Council make a strong pronouncement in favour of this part of our enterprise as a United Family of Churches. Indeed you see a high and noble aim, and it will pay to work for it.

In the ensuing discussion Rev. Dr A. P. Sym deprecated any lowering of the educational standard. It was the first duty of a student to study and the first duty of an examiner to examine. He also condemned ministers who overburden with parochial duties students who assist them in their congregations during the years of their college curriculum. The Rev. W. J. BAXTER urged a better system of Oversight of Students by Presbyteries.

Rev. Dr ROBERT J. DRUMMOND referred to the keen interest in the matter of the exchange of students which was manifested at The Hague. It provided what was perhaps the most lively discussion at the Conference there. He also called attention to the distinction which ought to be recognized between students who have not completed their theological studies and those who are graduates. The latter are anxious to learn something of the life and teaching of other communions than their own. That explains why they go to other than Reformed seminaries. He mentioned that at The Hague the suggestion was made that not only students but also professors should be exchanged. In this way, he said, perhaps the desired spread of knowledge of the Reformed communities could be secured more easily than even by the exchange of students.

Rev. Dr MACDONALD WEBSTER, who greeted in the Chairman (Professor Kovats of Hungary) an old "exchanged student," emphasized Dr Drummond's remarks, and added (1) that since 1864 over 3000 Continental students had come to Scotland for study. The Churches *must* make this organized scheme of exchange financially possible if it is to be managed, and it is certainly of the first importance to them and to our own students to have these men from abroad in our midst. He urged (2) that the men chosen for such exchange should always be men who have already finished their course in their own Divinity Halls. Some

visiting students come at too early a stage of their study and miss much, because they have not as yet got enough "background" to take advantage of foreign study.

The debate was continued by Rev. Dr H. L. M'CROREY (President of Johnson C. Smith University, Charlotte N.C.), the Rev. J. MACMILLAN, Glasgow, and Professor BARNAUD. On the motion of Dr S. W. CARRUTHERS the scheme was remitted to the Business Committee for a fully-considered finding.

After the Blessing the Council adjourned.

EVENING SESSION

The Council met again at 8 p.m., Mr. W. L. M'KERROW presiding. The Rev. Professor G. D. HENDERSON, B.D., Aberdeen, Scotland, conducted devotions, and the Choir of Clarendon Hill Church gave a Service of Song.

Mr F. S. GOODMAN briefly commended the "Back to the Bible" Movement, and asked the aid of the Council on its behalf. It was agreed to commend the movement in terms to be chosen by the Business Committee (see p. 300).

Stimulating addresses were then given by the Rev. Dr R. C. GILLIE, Bath, England, and by the Rev. Dr DANIEL A. POLING, New York City, on

THE YOUTH MOVEMENT: ITS STRENGTH AND WEAKNESS

I

Dr GILLIE said: It is impossible to understand the Youth Movement of the last ten years in Europe unless we start with the recognition of the unusual, not to say abnormal, conditions which gave it birth. When empires become republics; when a large empire, Austria, is reduced to a third of its size; when three fragments of an ancient kingdom, dissevered for two centuries, come together again, as in Poland; when a million marks buy only one breakfast, and two years later twenty marks equal a sovereign or five dollars; when the middle class become suddenly abjectly poor and powerless, and the poor gain undreamed-of security and power; when children during early

childhood have few glimpses of their fathers, and in numerous instances lose their fathers altogether; when, in fact, the familiar world of a century becomes for some years a chaos, it is not to be wondered at that the youth of to-day, who were the children of the War years, differ widely from the youth reared in times where change was slow and measured. Swift variations, pervading instability, recurring insecurity during years of childhood, are bound to affect the later years of life though permanence, stability, and security have begun to return. Even if brought up in a home which aimed to maintain the old standards, and under a mother who kept, as far as possible, to the old ways, children must be affected inevitably by the disturbances in the atmosphere around the home. In many cases the homes were as unstable and insecure as the nation of which they formed a part, and their inmates therefore more open to a crowd of influences from which they would usually have been protected. If the result is strange, and in some aspects abnormal, we have to remember the earthquake-riven ground and the thunder-laden atmosphere in which these children grew.

Some common features can be traced in the youth of to-day in at least half a dozen different European countries, widely contrasted though they are in other ways. I attempt to indicate them.

- (a) An unusual independence of spirit, a tendency to elude if not to defy ordinary authority, an inclination to go one's own way whether it be *verboten* or not.
- (b) Closely akin to this spirit of independence, an eagerness for reality, a will to find the thing which abides in spite of changes, and is worth while preserving when a great deal must be lost. In the beginning this meant food and clothing and shelter and warmth, and naturally the spiritual equivalents of food and clothing and shelter and warmth; that is to say what lies behind money and what you can still manage to secure when money is very scarce. A new realism in fact. A new testing of values, a new simplicity, a new directness of approach to life.
- (c) But alongside this, a desire to escape from it all, to get away into another world than that of strife and hardship and tragedy and ugliness. This might produce a passion for entertainment with forgetfulness, or a longing for the open country with its flowers and trees and freshness, or in fewer cases a desire for a private and invulnerable spirituality. Escape from the ordinariness

and the hardships of life means for many romanticism, the very opposite of realism. But in life, if not in literature, the two are found together not infrequently. I should certainly say this is true of Scotland and of Germany.

- (d) And fourthly, an instinct for those of one's own age and kind. That is characteristic of every generation. Those of the same age cling together. When you see groups of boys or of girls, or of both, they are generally of the same age. But this was intensified when half the population, a decade or more older than children, were absent or were aged before their time. There were few to bridge the gap between children and parents or between children and grandparents. The natural result was that children drew more together, and children of both sexes. Sex-segregation became a thing of the past. There was a cleavage between the generations. Never forget the last words of the Old Testament, that urgent prayer that "the hearts of the fathers might be turned to the children and the hearts of the children to the fathers." It is a real danger, cleavage between the generations, which that prayer desires to avert.

I am of course far from asserting that these characteristics were consciously sought or definitely prized. The whole movement was largely unconscious, none the less actual and significant. In fact it is its spontaneity which gives it so much force.

II

We have next to observe that the term "Youth Movement" has a narrower and a wider meaning. The *Jugendbewegung*, as its name indicates, was of German origin, and has been in its definite form confined to Teutonic countries. But the features which characterize it are found more vaguely, less characteristically but unmistakably in other European countries.

Let us study the Youth Movement in the narrower sense for a minute or two. I begin by emphasizing its spontaneity and its variety. The first thing to remember is its *absolute spontaneity*. It did not spring from one man's enthusiasm and personality, as the Boy Scout Movement sprang from Baden Powell. It started before the War, but broke into renewed activity at the cessation of conflict.

It really originated in wandering groups of older school-children and their teachers, who camped and climbed and ex-

plored. But in due course, partly because the children grew older and more independent, and partly from preference, the teachers were neither required nor desired.

We have next to recognize ITS VARIETY. There is one spirit but many organizations :

- (a) The Catholic Youth Movement, very strong and healthy, and entirely free from certain abuses to be mentioned.
- (b) The *Neu Werke*, a kind of Christian social movement, rather pietistic in the good sense of the word. This form is a little like the "muscular Christianity" of evangelical young people a generation ago in England.
- (c) The Social Democratic Youth Movement of the Official Labour Party, perhaps the largest of them all.

There are scores of other organizations, some of them grading off into certain gymnastic clubs and cadet corps of a more reactionary and military character ; others of them more definitely communistic.

What are its *inner* features, its essential marks ?

- (a) It is primarily a *revolt*, a revolt from authority, not merely that, but distinctly that. The docility characteristic of pre-War Germany, the instinct of complete submission to the State and to official regulations and regimentation, has vanished from these youths and maidens. They claim freedom to think and act for themselves.
- (b) It is also a *recoil* from the artificiality of town life, its clothes, habits, cafés, beer-drinking, smoking, jazz-dancing, cosmetics. Against these it opposed simple garments and few of them, including beautiful hand-woven materials for girls' dresses. The boys wear shorts and Schiller or Robespierre shirts, cloaks for wet weather. They never enter the ordinary café or beer garden. The boys do not cut their hair short in the Prussian military fashion, and the girls do not bob their hair but generally wear it in long plaits, or braided on the head. They believe in the open-air life, and their recreations are folk-dancing, music (you scarcely see a group without a guitar), and handicrafts.
- (c) It is a *protest* against the physical slackness and limitation of town folk. It pursues physical fitness as an ideal ; hence long tramps, climbing, outdoor sports, simple food so as to keep in training, and, partly as a fruit of these, a great love of nature.

- (d) To complete the picture it should be added that it is more international than nationalistic, and socialistic in a vague way; perhaps one should say reformist, for youth is not at all sympathetic to the principle of rigid organization implied in State Socialism.

That is a rough sketch of its inner characteristics. It should be emphasized that it has been strong enough to impose its requirements, if not its demands, upon the governing authorities. The *Jugend-Herberge*, youth shelters, have been erected by Government, and all over Germany, in every town, many a village, in uncultivated country such as the Black Forest, there are hostels where climbers and travellers belonging to the movement can put up for sixpence a night, and cook their own supper and breakfast. Each is under a *haus-vater*. Rules against smoking and drinking are strict. These shelters can only be used by *bona-fide* youth, attached to organized groups or larger organizations.

It should also be emphasized that the movement has been strong enough to remould the lives of its members on a new model. It has standards, customs, habits of its own. Therein it differs from similar and vaguer movements in Britain, which have tended more to theorizing and discussion, with less vital force.

The question you wish to ask, no doubt, is this: What is its moral character? Let it be said at once that there have been abuses. Certain groups in their reaction from convention and restraint went far in the direction of sexual licence. These extravagances have now largely disappeared. There was never more than a small minority, so I am assured, which yielded to them. These faults have always been far exceeded by the less honest and less open indulgences of the more corrupt section of young people, who do not belong to the Youth Movements, in every great city, often enough in the country town and village.

But what of its moral and religious influence? As I have indicated, different religious communions have harnessed and utilized the movement in the interests of their own youth. That is a testimony to its generally wholesome character. But we have to wait until these young people become fathers and mothers, with full citizen responsibilities, before we can decide what its total impact upon life is to be. It has to be remembered that the movement is characteristically romantic, as much of German thought and life always is. And romanticism has a

way of becoming a sentimental thing, lacking moral force, as people grow older.

Besides we have very clearly to realize that the particular generation, springing from quite unusual and chaotic conditions, is already growing up and settling down. The next decade of children has begun under much more normal conditions and will not be subject to the same widespread disturbing and stimulating influences. This is very marked in England, where already men are beginning to come to the university who are scarcely conscious in any important sense that there has been a Great War in this century. There were comparatively few theological students in the last ten years. Now, certainly among the Presbyterians in England and Ireland, the tide has begun to flow strongly among the youth who are so largely post-War, going directly from school to college.

III

This leads me to an attempt finally to sum up in the wider way the outstanding features of strength and weakness in what one may call the War generation of youth in Europe to-day, the generation on which the Youth Movement has laid its hold so strongly.

First let me note some of its good features :

(1) Its instinct for reality, its aversion from mere forms as well as shams, its flight from artificiality of pleasure as well as of life, its delight in nature and open-air life—this is wholesome. If rightly recognized and rightly fed, it is an aid to religion not a hindrance. Of course it may sometimes take a flippant form. Listen to these lines from an English poet :

“ Why do you make God inaccessible ?
Why do you shut Him in prisons of stone ?

Why do you take God from the greenfield places ?
Why do you set poor God alone
To shiver all day on a throne of stone
In front of the pale fool faces ?

Bring Him back to us
Out of the purple
Sonorous pomposities.
Oh how you deafen Him daily
With set appropriate phrases !
Let Him return to us gaily,
Come by the riverside track to us
Where lads strip and stand.”

Flippant and shallow! But you hear the accent of impatience with worship which is chiefly form and largely artificial.

Or take this story from English Christian life. A well-to-do Nonconformist beginning to grow old observed with mingled impatience and wistfulness that his son of eighteen was beginning to give up church-going. After a Foreign Mission Sunday the boy ceased attendance altogether. His father, after a month or two, hesitatingly began to remonstrate with the boy, and was met with this answer: "Look here, father, the last day I was in church I heard a strong appeal for Missions. I saw what you put in the plate, I didn't watch, I just happened to see. It was half a crown. If that was all you, a rich man, felt like giving to so important a cause, why should you think it strange that I think there is nothing in it?" Impertinent words if you will, and expressing a big judgment on slender evidence, but not irrelevant words. The young people are out for reality. The familiar religious phrase, the failure to back belief with action, the self-compacency and acquiescence in external observance—all that is anathema to the young people of to-day.

To illustrate in another way. We have in England to-day a good many young men who have given up smoking. They would hate to think it or call it a moral act, but be very sure that they have something like contempt for Christian people who are caught in the mesh of that or any other habit. On the continent of Europe the revolt from the bondage of social convivial habits is quite marked among a number of young men both in Germany and in Austria. It is a health movement rather than a moral movement, but it means self-discipline and a healthy indifference to average opinion.

(2) The second excellent feature I note is the determination of the young people to think for themselves, and to act accordingly. Independence of thought and activity is one pathway to personality. No one who believes in the unseen presence and pressure of the Spirit of God should be afraid of it. For it means this, that any religion which is acquired is first-hand faith, a personal response to the influence of the unseen. I am not going to say that second-hand religion never becomes genuine faith under the weight of life's responsibilities, or that institutional religion, which emphasizes authority and association with what is considered the authentic fellowship, never leads to an effective and noble Christian life. But we Presbyterians, with our high Church ideal, do emphasize that the kernel of true Christian experience springs from the intercourse of personalities, of the sinful and ineffective personality with the Holy

and Succouring Personality. Anything which boldly leads a human being to make choices without dependence on tradition or mere acquiescence in authority will serve a boldly-stated Christianity.

Of course this independence of outlook sometimes staggers. I know a man whose son was entering on his second year as a medical student last autumn. As the last evening together came to an end the father said, "Well, son, I hope you'll have a good term, and work hard." The son immediately rejoined, "You know, father, I resent that." Can you understand that? He was a boy of blameless life, who always had worked hard, and wanted that taken for granted. What he would rather have heard his father say, if there was to be any reference to work at all, "Well, son, I hope you'll have a good term, and don't work too hard." All the same, it is sufficiently surprising and jolts you. It is what the senior generation has to expect and not to resent. Younger people are older in many ways than their fathers were at the same age, and they claim the recognition of the rights of mature age, which is another word for independence.

But there is another side to this. We must note two real weaknesses in the Youth Movement of to-day.

(A) The lack of a recognition of the compulsions of life, especially of the noblest of compulsions, that of duty, "stern daughter of the voice of God." I am not suggesting for a moment that the younger generation in Europe is devoid of loyalties, especially of loyalty to the comradeship and its ideals. But they want to regulate their own life according to their own preferences, high-minded preferences often enough. "I will do as I please" is different from "I will do as I ought." Obligation may be just another aspect of loyalty, but in practice it often isn't the same thing if there are gaps in the loyalties. If we are always seeking a way of escape from the things we don't like, it is easy enough to get into the habit of escaping from the monotony of duty. "Blessed be drudgery" is not a popular attitude to-day.

What is the greatest hindrance to Christian, and indeed to much philanthropic, work in Britain to-day? It is the difficulty of finding among high-minded idealistic young men and women the preparedness to yoke themselves to a task for the Kingdom of God. They will lend a hand, but as they often say, "You must not depend on me." Whether it is for regular public worship, or the teaching of a Sunday School class, or the shepherding of lads or girls through the week—anything

demanding regular, sustained attention and periodical activity is more often done by the pre-War generation of youth than by the War generation. As a minister said ruefully to me, "I find that when a motor car comes into my congregation, three people go out of it,"—the owners of the car and their friends, of course. Yes, well disposed, good-hearted people, but even for worship of the Great God they won't be bound.

(B) The other great defect is lack of heroism. That may seem an unwarrantable statement. Yet I believe it is justified. In the younger generation there is a vast preparedness for experiment, there is a readiness for adventure, there is a taste for the new, but not for heroism. If it were as present as in the past, why not more men and women willing to be colonists? Why the increasing difficulty in securing candidates for the nursing profession? Why the difficulty in securing candidates, both men and women, for the mission field? The desire for romance, the instinct for venture, is not heroism.

No, I think there has been too facile a use of these great words "sacrifice" and "heroism" of late. Our fathers and mothers used them less, but lived them more. "The appeal to heroism," said an admirable medical missionary to me, "I don't understand it. What the moderns call heroism our fathers called duty. They did not talk of it. They did it."

After all, it is not to be wondered at. We elders may have helped to make heroism unpopular. "Safety first" somehow dominates many of us even while we deride the motto. The fact is many in our nation were morally overstrained a decade ago. They only knew reservoirs of sacrifice, not the rivers; pockets of heroism, not deep mines. All the sacrifice and much of the heroism were used up in a few years. There is little left for the high demand of life unless we mount to the eternal fountain and abiding impulses of the dedicated life.

This, then, is my last word. The excellences in the Youth Movement can be strengthened best by the Christian faith, the weaknesses corrected best by Christian conviction. Christ is still the great challenge to the sacrificial life, and life without the impulse to sacrifice honestly accepted inevitably leads to selfishness. Besides, it is the fellowship with our Lord which stabilizes and strengthens men and women for duty. Idealism without the reinforcements of loyalty to Christ becomes either disheartened or subtilized and nebulous. "He that hath the Son hath life." The right approach to the non-Christian idealist is to compel him to recognize the defeat of the soul, the moral impotence which haunts us unless we find the springs

of reinforcement. Every honest idealist knows that he has more vision than power. It is the Christ who clarifies vision and provides power. Men may experiment, but they will discover that they cannot do without His aid if they meet His challenge. It is Christ, the Deliverer, the Emancipator, the Enabler, whom we have the right to preach. That is the Gospel for the youth of to-day.

Dr POLING, in the course of an eloquent address, said: There is still in the life of our American Christian community a Youth Movement, and with regard to this ever-pungent matter I have to bring out of my mind and my heart a confession—a father's and a minister's confession—of what fathers owe their sons, and mothers owe their daughters.

Our young people are not all wrong, as some so foolishly hold. After all, they are not their own teachers, they do not write the books they read. They are now just as we were when we too were young, and we need a keen memory if we are to feel as we felt, see as we saw, then. We owe it to the young to look *at* them—long, closely, reverently; to look at life *with* them; and to provide them with a cause and a call worthy of the best that is latent in them.

Look at *them*—not at what others have said or what we have ourselves thought about them. We greatly err if we let the noisy or unruly 5 per cent. misrepresent the quiet 95 per cent. Even the largest Youth Movement represents but a fraction of the whole of youth. The young are largely conservative in essence, *not* radical.

And look *with* them. Ask, How must things appear to them? Did we never ourselves dream dreams of which we spoke to very few or none? As one earnest modern young woman put it to me: "You must come to our ground if you are to understand us, for we have never been able to reach your ground yet. Some day we shall be there, and others will look to us for the sympathy and understanding that now we need from you." How do all the questions about dress, money, sex and what not (about which life has taught us older people at last to have a settled outlook) appear to *them*? Surely we can somewhat remember. It is not so much for the young that the relaxations of our day terrify me—they are used to the atmosphere—as for ourselves. Our young people are not angels, good or bad; they are essentially as we once were, only vastly more compassionate and frank. If they are swifter and speed things up, they are more responsive. Have faith in

youth even if you tremble for the conflicts that confront them. Let us not blame them or disparage them, nor lose conceit of them because they do not yet know things that it took us twenty or thirty hard years of struggle with life to learn.

Above all, we must give Jesus Christ to youth. In nought else can anything adequate to their vast capacities for devotion and loyalty be found. Already He is leading them in crusades for temperance, world-peace, missionary enterprise, and one day He will give them all jobs that are big enough even for them, and then we may expect supremely of youth what we have never failed to find—a coming to this Christ and a following of Him to the death.

Dr GILLIE having pronounced the Benediction, the Council adjourned.

JUNE 25, 1929

THE Council assembled again in First Presbyterian Church, Boston, on Tuesday, June 25, at 9.30 a.m., Rev. Dr MACDONALD WEBSTER presiding. After devotions had been conducted by Rev. KARL FUETER, Zurich, the General Secretary submitted his re-arrangement of programme so as to enable the Council to complete its work by Wednesday evening, and this was approved.

Dr G. W. RICHARDS presented recommendations from the Business Committee as follows :

1. That the Council re-appoint the Committee on the Constitution and Rules of the Council, filling the two vacancies thereon by the appointment of the Rev. Dr Ross Stevenson, and of Dr S. W. Carruthers.
2. That the Council confirm the appointment of the Rev. Dr J. Macdonald Webster to the Advisory Board on the Ukraine, in Galicia.
3. That the Council refer the matters contained in Section III of the Report on Future Organization to the Eastern Section for its further consideration.
4. That the Council appoint a General Continental Conference to be held in France in 1931.
5. That the Council appoint the Rev. Dr Charles Herron and Mr Fred S. Goodman as delegates to the Synod of the Waldensian Church this year.
6. That the Council recommend the preparation and circulation of a leaflet similar to the draft in the Report of the Continental Committee Eastern Section (see Appendix, pp. 365-8), if possible before the coming "Reformation Day," to be translated and adapted to the needs of each country, and printed, if possible, in the religious press and from that reproduced for distribution in that country, especially to ministers ; each country to deal with its own costs in the matter.
7. The Council instruct that the Annual Report of the Eastern Section be translated into French and into German, and be submitted, in one or other of those languages, to the supreme body of each Continental Church.
8. The Council recommend the Western Section to send representatives, if possible, to visit the Reformed congregations in Russia.

These recommendations were approved.

REPORTS OF THE COMMITTEES ON THE EUROPEAN CONTINENT

being called for, the Rev. Dr R. J. DRUMMOND submitted that of the Eastern Section (Appendix, pp. 361 ff), and said :

The Convener of the Continental Committee of the Eastern Section has for long been Professor Curtis. The Alliance has no

more devoted member than he, or one who gives more thorough and careful thought to its interests. It was a real disappointment to him that, owing to the honourable and important duties to which he was called by the University of Edinburgh, as Dean of the Faculty of Divinity, he has been prevented from attending this Meeting and Council in Boston. He asked me that in his absence I should present his Report for him.

It has been my privilege to be in pretty close touch with him and on several occasions to visit the Continent along with him in the service of the Alliance, and I readily consented to do as he wished, and accordingly submit the Report.

May I first refer to something that is not in it, a bit of Continental work which finds a place in the work of the Continental committees of the Churches of the Alliance? I refer to the provision of English services for English-speaking dwellers on the continent of Europe. There are residents and tourist visitors to popular spas and holiday resorts like Pau, Lucerne, Rome, and the Riviera. But popularity waxes and wanes, and it is often a matter of grave concern to those committees how to meet a rush to a new centre or what to do with a church in a place the crowd has forsaken. May I also, without offence, say this? Sometimes after services provided from Scotland or England for all English-speaking folk alike, a rival American service is set on foot, though there is no increased number of visitors. The work of these committees along such lines for the common interests of the English-speaking of both sides of the Atlantic deserve the attention and the blessing of the Alliance. And I venture to bring it before your notice.

The Report begins by referring to the trying experiences which many of the smaller Churches on the Continent are still suffering. The members have been seriously impoverished. They are unable to pay their ministers anything like an adequate stipend. Institutions, philanthropic and educational, can scarcely be maintained. All this gives them a very strong claim to the practical sympathy of stronger members of the Alliance. Much has been done by the Central Bureau, under the management of Dr Adolf Keller and his assistants, but the details of that scarcely come under the supervision of this Committee.

It is proper once more to refer to the indefatigable efforts of our President to get into personal touch with the Churches of the Alliance on the eastern side of the continent of Europe. His presence there has made them feel that in the Alliance they have a company of friends interested in them and anxious to help their welfare. The Conferences also, to which leaders

among them have come, have contributed no less healthily to the same result.

The most important of these was held at Budapest in the autumn of 1927, where the Alliance had a welcome of never-to-be forgotten cordiality. The Regent of Hungary, Count Bethlen, Secretary of State, the Mayor and Municipality, the Church authorities outdid each other in taking us to their hearts. We felt that our Alliance was a real factor for contributing to the peace of Europe. The bond of a common ecclesiastical system was proving a real link among the nations. It was there that the Dutch Churches came so well to the front, and some of us learnt for the first time to the full of their magnificent services to the Hungarians so that at once there was room left for nothing but readiest response to an invitation to hold a Continental Conference in their country. This was carried out at The Hague in the autumn of the following year. Here the welcome was not less cordial than at Budapest, the Queen placing a hall in one of the palaces at the disposal of the Alliance for its meetings, and one public body after another according the members overflowing hospitality. All gave promise that ere long those sections of the Dutch Reformed Churches not in the Alliance will enter its ranks.

It is worth while to notice a remarkable change which was evident as operative in the spirit of the weaker Churches. At the earlier conferences, while their representatives spoke of their troubles with a grim determination to see them through, there was a sad note in it of depression, more of fear than of hope. But in the later conferences the clouds seemed to be lifting. Courage was having its reward. There was a buoyancy of spirit that encourages the confidence that if troubles are still there, the brethren feel that they can and they will be surmounted. Doubtless this was in some measure due to the sense of fellowship begotten by the Alliance, the sense that though they might be small and feeble, they had big strong brothers who would not let them fail.

I wish I could visualize the situation in Eastern Europe for the Western Section. In a way you can understand it from the inflow of immigrants of many nations speaking many tongues into the United States and into Canada. But, thanks to the privileges and the liberty enjoyed under the rule of these lands, you cannot imagine the disabilities and hardships that have to be endured where the peoples are minorities, or the Reformed Church is the Church of a minority. It is not in every land as it is in Czecho-Slovakia, so thrillingly revealed to us in the impassioned speech of Mr Krenek on Saturday. We have heard

something of what the Alliance has effected through the League of Nations for them. But its procedure has hitherto been seriously hampered, and there have been too easy pretexts by which the obligations of its covenant can be evaded. Thanks, however, to the stand taken by Herr Stresemann, the German representative, backed, if I remember rightly, by the representative of Canada, there is the prospect of better things.

Of course it is not only political disabilities our brethren have to face. They have to face Romanism, which, as has been clearly shown by our President, has in some ways profited by the War, and may, though that is doubtful, profit also by the new relations between Mussolini and the Vatican. Doubtless in France there is a revival of interest in the Romish Church. Nothing impressed me more on a visit to Lourdes than the band of zealous young men ready to carry or wheel invalids to the shrine. For the rest Lourdes is the most tragic revelation of disappointed hopes I ever encountered, though there was a ludicrous feature too. I never was in any town where I saw so many advertisements of patent medicines!

But is Romanism the deadliest enemy? Must we not agree that for our brethren, as for ourselves, the foe is the practical paganism—no, not paganism; even if it is mere superstition, panagism has its fear if not its faith in God. The foe is practical atheism, rampant in our day. And the task of the Christian Church to-day everywhere is to recall mankind to the existence, the nature, and the supreme authority in human life of God, the Father of our Lord Jesus Christ, revealed in Him. Its call must be

“ Before Jehovah’s awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy.

“ Wide as the world is His command,
Vast as eternity His Love;
Firm as a rock His truth must stand,
When rolling years shall cease to move.”

The Report of the Western Section (Appendix, pp. 399-404) was presented by the Rev. Dr CHARLES HERRON, Omaha, U.S.A., who said :

FATHERS AND BRETHREN,

The Report which has just been submitted has not sought to discuss the situation on the Continent other than to call attention to some special needs which it has endeavoured to

supply. And as far as these needs are concerned, it has deferred to the judgment of the Central Bureau, under the able management of Dr Adolf Keller. It has judged that his acquaintance with the condition of the entire field is far more adequate than it could form in any way. It attempts to relieve somewhat these needs which have been deemed the most urgent, and with no thought that the help rendered has been at all adequate, nor is it in any way an expression of judgment as to other most pressing needs which have been brought before it. The work of the Committee has been to allocate—not always in proportion to numbers but sometimes rather on the basis of what has been given, and consequently may be expected—sums which are asked for from the respective Churches of Canada and the United States. The budget system in use in the Presbyterian Church of the United States of America has necessitated the assignment of its proportion to its Board of Foreign Missions which, already finding it difficult to overtake its great work in the Mission Field, has felt itself limited in what it might assign to this work. It is to be regretted that adequate means to bring the needs of our European Churches before our congregations have been found exceedingly difficult, and that in consequence the amounts forwarded have been in no real accord with the pressing, and in some cases distressing, conditions prevailing. Could our Churches but know the real situation, their response might be greatly enlarged.

Attention, however, may be called to some points which it may be well to consider.

First of all, mention should be made to the great debt which all English-speaking people who reside permanently or temporarily upon the Continent or who travel abroad, owe to the Churches of Great Britain, and especially to those of Scotland. It is a great privilege and comfort to a traveller abroad, occupied throughout the week with strange sights and sounds, to find himself on the Lord's Day at a place where an English-speaking Church of his own faith and order has been provided through the thoughtful generosity of those who know the need. Sometimes this worship is maintained throughout the year in church buildings of their own; sometimes it is held only in the height of the season of travel in church buildings or in parlours of hotels courteously loaned. It would be a great help to the religious life of many a traveller if he sought out these places and availed himself of the opportunity which they afford. It would be a great encouragement to those who minister if their services were more frequented and appreciated. It is an obligation which

should be more realized by the Churches of America and by the Christian traveller to take some share in the maintenance of such worship as a real missionary obligation.

Recognition should also be made of the debt to the schools of theology of Great Britain, and to a less extent those of America, for the aid which they have rendered in furnishing at least a part of the training of the ministry of the native Churches. One whose observation brings him into contact with the Continental Churches and their ministers, will often be surprised and delighted, to say nothing of being helped, by the numbers of these ministers who speak the English language, and an inquiry will find that it has often been acquired at some school of theology in the British Isles. This is a service which has been rendered for many years, and it has been a great bond of brotherhood between the ministers of the Continent and Great Britain. They have entered into each other's way of thinking. They have come into a deeper fellowship than even the Alliance itself affords. They have furnished means by which the strained relations may be re-established. Honourable mention should be made of Scottish, Irish, and English schools of theology which, through bursaries generously offered and hospitality graciously extended, have rendered a great service to many an eager student from the Continent. They have given him a period which will remain as a delightful memory throughout his life. It would be invidious to single out any one school, for one finds men who look back to Edinburgh and Glasgow and Aberdeen and Belfast and Cambridge, but it would be almost ungrateful for one who owes a personal debt to New College, on The Mound in Edinburgh, not to say how many a man he has found in widely scattered places in the service of the European Churches, between whom and himself a bond has been found to spring suddenly into being, because they and he sat in the same halls and owe a great obligation to that honourable school of theological learning.

But mention also should be made of the learning, the culture, the devotion of our ministerial brethren on the Continent. We of the American Churches have not had sufficient understanding or appreciation of the high worth of our Continental brethren. It has been to us a *terra incognita*. Sometimes we hear that Calvinism is dying out, but one who travels in Hungary will find a devotion to that much-maligned faith such as will give cheer to his heart. In no place in the world will he find so many pictures of John Calvin; in manses, in vestries of churches, from the walls of schools of theology, the portrait of the great reformer looks down upon him—symbol of the high place which his system

of doctrine holds in pulpit and in lecture-hall. It will give him a new conception of steadfastness and loyalty to see the heroic devotion of the brethren and Churches in countries where they are in minority and stress. The leaders of the Churches have come to a fine development of strength under the most trying circumstances. They will be found in all the Continental Churches, and it is great encouragement for the future to find that God has called into being men fit for just such a time as this.

Of one other phase of the life of the Churches mention must be made. It is of those lands in which have arisen movements toward Protestantism, and that especially of our own type, which have arisen especially among the Ukrainians in South-eastern Poland and in Czecho-Slovakia. The first of these movements owes a debt to returned immigrants of their own people, who have come into touch with a different type of religious life in Canada and the United States, and who have imparted a new spirit to their fellows. It is especially indebted to such leaders as Paul Crath and Basil Kusiw, sent out by their respective Churches in America. The intensity of interest with which some who had never been far from their native villages or the old type of religious life hung upon the reading of the New Testament and the preaching of the Word furnished a sight never to be forgotten. Under circumstances of great difficulty the movement has gone on, and its possibilities should furnish occasion for much ardent prayer. It seems almost like life from the dead. The enlistment of native leaders, both among ministry and laity, gives promise for the future.

The same is true when one crosses the line into the recently-created Republic of Czecho-Slovakia. It has been in existence only a little over ten years, but they have been years of a most remarkable development in almost every phase of life. The National Czecho-Slovak Church which almost immediately sprang into existence was thought by many to be almost a political movement, and was regarded with considerable apprehension. It swept over the country with an impetuous and almost irresistible force, and gathered into its fold almost a million followers. In many cases church buildings were taken over. In these later years new ones, of considerable size and cost and more adequate to their needs, have been erected. For a time there seemed to be a lack of adequately-trained leaders, but that lack is being supplied by a newly-organized theological school in Prague. It has an Episcopal structure. Its affiliations, however, are more and more seen to be with Protestantism, and in

religious gatherings, student work, and other forms of activity, its association is definitely with that. As the movement takes more stable form its outcome is seen to be the more encouraging.

But our closest affiliation and deepest sympathy are with the revived Evangelical Church of the Czech Brethren. In the months after the organization of the Republic the religious leaders of the old Protestant movement, which had persevered under great difficulties, met and organized anew what was virtually a survival of the old Hussite movement. Its progress has been most remarkable, and carries with it great hope for a movement definitely and historically Protestant. A John Hus Theological Faculty has been established in the University of Prague, and on its staff are men of outstanding ability. The great needs of the Church are trained ministers and buildings, but the growth of the Church has been such that these needs are far beyond the possibility of present supply. At place after place groups of professed believers have grown up about a few devoted believers—a humble woman, a man and wife. One going from place to place, and entering into the life of the movement, feels himself back in the glow and fervour of the Apostolic Church. It is a movement much in favour with those in authority in the State. President Masaryk himself enrolled himself as a member of one of these churches almost fifty years ago. But it is a Church whose main dependence is upon the Holy Spirit. Seldom has one seen such simple faith, such fervent, direct prayer, such a quiet exemplification of the Gospel in daily life, such a real contagion of influence daily covering followers, such a working of the leaven of the Kingdom in widening extension, as in many places in Bohemia and Moravia. It is a Church which recognizes its obligation to the children and to the aged, and has provided homes for them. It is in practical contact with student life, and is seeking by helpful influences to direct it in right channels. It is in touch with the social life of the community, and is working transformations. In its splendid mission school at Olomouc it is supplying a great need by raising up pastoral helpers. There are few more hopeful regions in Europe than those embraced in the bounds of its activities, and from it may be expected great things. This is the day for brotherly sympathy and help.

One might go farther afield and speak of the Churches in other lands, especially in those where they are in a religious minority, but the time will not permit. It is a day of opportunity for the Churches of America, which God has so richly

blessed with means, to extend the brotherly hand of helpfulness to our brethren, both of the historic and the newly-arising Churches of the continent of Europe. By prayer and gifts we may do great things for the Kingdom of God, through our help of those who have need of our material things and who, aided in their hour of need, may do exploits for our God.

The Business Committee at this stage presented a supplementary report concerning the following MEMORIAL RECEIVED FROM THE PRESBYTERIAN CHURCH IN CANADA :

June 18, 1929.

To the Thirteenth Council of the Reformed Churches throughout the World holding The Presbyterian System, convened at Boston, Mass., U.S.A., June 19, 1929.

The General Assembly of The Presbyterian Church in Canada, in session at Ottawa, begs to state :—

That a rule of the Alliance (Minutes of Second General Council, Philadelphia, 1880, p. 7) is as follows : " The Council shall have power to decide upon Churches desiring to join the Alliance. . . . But it shall not interfere with the existing Creed or Constitution of any Church in the Alliance ; or with its internal order or external relations."

That the Council is, thus, not a judicial body ; that it claims no jurisdiction over its constituent Churches, nor any right or power to decide upon matters within them, or between them, or concerning them.

That, nevertheless, an attitude contrary to the above-mentioned rule has been taken with reference to this Church, which appears on the Roll of the Alliance as " The Presbyterian Church of Canada"—a name never used, owned, or acknowledged by this Church.

That this description of our Church was first adopted at the Council at Cardiff in 1925, without consulting this Church, in disregard of its right to settle its own title, in contravention of the rule of the Alliance, and upon inadequate reports concerning the Church situation in Canada.

That this wrongful description of The Presbyterian Church in Canada is tantamount to a partial judgment of domestic circumstances in the Canadian Church, which circumstances are still a contested issue in Canada, and elsewhere.

That the Presbyterian Church in Canada, at its Assembly in 1926, protested the wrong by a resolution which was sent for publication to the *Quarterly Register*, the official organ of the Alliance.

That the continuance of the attitude of which complaint is hereby made, after protest by the General Assembly and by authorized delegates of the Assembly, is both a disregard of the rule of the Alliance and a discourtesy never shown to any other of the constituent Churches.

AND THAT this Assembly therefore trusts that the Council will in this matter have respect to its own rule, and recognize the right of this Church to be enrolled in the name " The Presbyterian Church in Canada," by which it freely and rightfully chooses to be known.

(Extracted from the Minutes of the 55th General Assembly of The Presbyterian Church in Canada.)

J. W. MACNAMARA,

Clerk of Assembly.

The Report of the Business Committee was as follows :—

The Business Committee received the following report from its Subcommittee :—

June 21, 1929.

To the Business Committee of the Thirteenth Council.

The Special Committee, to which was referred a communication under date of June 18, 1929, signed by J. W. MacNamara, Clerk of the Assembly, and coming from what purports to be The Presbyterian Church in Canada, begs leave to respond :—That after a detailed hearing of the parties concerned, the Special Committee directs attention to the action taken by the Cardiff Council, June 26, 1925, as recorded on page 149 of the Proceedings of the Council. The action was taken after the receipt of a cablegram, June 17, which read :

“Continuing Presbyterian Church in Canada sending Dr A. J. MacGillivray to represent us at Alliance, also J. G. Potter. Dr MacGillivray Commissioned to speak for Assembly and Church.”

“(Signed) J. W. MACNAMARA,
“Clerk of Assembly.”

The record proceeds :

The Business Committee regarded this cablegram as in effect an application for admission to the Alliance, and in view of all the circumstances, recommended the Council to deal with it as such, and cordially to admit and welcome this Church under whatever name may be finally decided by the proper authorities. This recommendation was unanimously adopted.

The Special Committee recommends that the Council decline to participate in a controversy over the precise or appropriate name of any of its constituent members.

The Committee regards that as a local question outside of the jurisdiction of the Council. As the record shows the “Continuing Presbyterian Church” was admitted to membership in this Council. The change of name now appearing in our records is without the action of the Council, and its use is protested against by representatives of the United Church of Canada.

The Special Committee further recommends that until an authoritative decision has been reached and made effective, the Council shall designate this Church as “The Presbyterian Church in Canada,” and shall protect its own records by a foot-note to the effect that “This designation is in dispute and is here used without prejudice, implying neither approval nor disapproval on the part of the Council.”

By unanimous action of the Committee.

(Signed) W. O. THOMPSON,
Convener.

Having given full consideration to this at two sittings, the Business Committee unanimously adopted the two recommendations, every member present holding up his hand in their favour. Those representatives of each of the Churches concerned who were members of the Business Committee thereupon intimated their concurrence with this decision.

The Business Committee therefore recommends the Council to adopt the said resolutions.

GEORGE W. RICHARDS, *Convener.*

Dr RICHARDS having moved adoption of this Report, Dr J. R. P. Sclater seconded the motion, which was then unanimously approved and adopted.

The Council was led in thanksgiving and intercession, and thereupon united in singing the Missionary hymn of James Montgomery :

O Spirit of the living God, etc.

The Council now received

REPORTS FROM CONTINENTAL DELEGATES

The Rev. Pastor L. HOVOIS, B.D., Mons, Belgium, said : It is my privilege to be here the delegate of the two Belgian Presbyterian Churches.

First, The Union of Evangelical Churches, connected with the State.

Second, The Christian Missionary Church of Belgium, which has no connection whatever with the State.

I belong myself to the Christian Missionary Church of Belgium, and I am glad to say that our two Churches are working in a very harmonious way.

As the time at my disposal is not long, I shall do my best to characterize briefly the kind of work in which we are engaged. Belgium is a Roman Catholic country, and this implies that you will meet close to Roman Catholic elements a great deal of agnosticism. This remark may seem rather strange to those who, in Protestant countries, believe that after all there is not much difference between Roman Catholicism and Protestantism, and there are, I am sorry to say, such ignorant people who have never studied the history of the Reformation time, or who have forgotten all about it. These people say : On both sides they believe in God and in Christ. Why do you, you Protestants, struggle against the Church of Rome ? My answer comes, Mr Chairman, from a long experience as a minister in my native land, where I have seen the results of the teachings of Rome. One of the principles of that Church is : " Out of us there is no Christian Church." Another one is : " Every one must submit to the priest ; a layman is not to inquire himself about the truth. The priest tells him the truth." A Roman Catholic is not allowed to think by himself. And what is the result ? In our times, when compulsory education has brought more light to our population, many people cannot stand any more

such a system, and they leave the Church which does not try to meet their craving for truth. A young girl came to me some time ago to ask me some explanations about Christian doctrine. She is a Roman Catholic, and she told me: "My priest refused to answer my questions; he said: 'Please, no inquiry; submit,' and I cannot submit. I have come to you. Will you explain to me?" Well, this priest was acting according to the rules of his Church.

The late Cardinal Mercier, who had such a success in your country some years ago, was, in spite of all his intelligence, a man of that kind. I heard that once he said to his clergy: "In our Church laymen have nothing to say, they must submit." Roman Catholicism has certainly lost a part of its power in Belgium during the last twenty or twenty-five years, but they are at present working hard to reconquer what they have lost. They are trying specially to take hold of the young people, believing that if they manage to impress them, these young people will remain faithful to the Church. Roman Catholicism has become again very aggressive against Protestantism. Here is what a Jesuit priest printed not long ago in several political papers. He points out Protestant countries as places "where the true light of Christ has penetrated only by small gleams." Then he goes on to say this: "In Protestant countries the souls are always uneasy by a kind of malediction that seems to rest on Protestantism. They never enjoy the rest and calmness of soul which is the portion of those who have reached the perfect truth. It seems that the devil, who is indeed the real instigator of this doctrinal revolt against the faith in Christ, is pursuing to the end his infernal work: sowing in the poor strayed souls disturbance and trouble."

Farther on, as I cannot quote the whole article, he says: "A Catholic, unless he is too little enlightened to understand what he does, or too depraved to remain true to the Catholic law, can never sincerely become a Protestant. To become a Protestant is an intellectual and moral fall which degrades and diminishes him in the eyes of an intelligent man. Such a deserter cannot stay long in the icy atmosphere of a Protestant Church. Without delay, unless he comes back to the Church fold, he will go to the extreme, that is to say, to Rationalism and incredulity."

The conclusion of the article was: "We give this advice to all Catholics: accept readily Protestant tracts, pamphlets or papers, accept even two copies instead of one, in order to burn them when coming home. What would remain of our nation

if, in addition to all our difficulties, should be added the Protestant pest ? ”

I do not know the attitude of Roman Catholics in the United States. I suppose they do here as in England and Scotland, accommodating themselves to the general feeling of the population. This is their attitude wherever they are the minority. But the spirit of Rome has not changed since the sixteenth century. They are anxious to destroy the Protestant faith. Here is a prayer which has been proposed lately by the League of the Apostleship of Prayer : “ Divine heart of Jesus, I offer thee, by the immaculate heart of Mary, the works, the sufferings of this day, in exchange for our offences, and for all the reasons for which Thou art offered up on the altar ; *I offer them to Thee for the destruction of the Protestant faith.* ”

What is our attitude towards them ? We do not wish to render them evil for evil. We try to answer them by a consistent life in order that, as the Apostle Peter says : “ Whereas they speak against us as evil-doers, they may, by our good works, which they shall behold, glorify God in the day of visitation. ”

We try to dissipate their religious darkness by bringing forth simply the Light, the eternal Gospel of Christ.

We believe in the power of the pure Gospel. Before an aggressive Catholicism we will affirm steadily, and without any bitterness, that religion is not only a practice or a philosophy, but an attitude of the soul towards God, an attitude of conscience and will, that may be expressed by words, but which is, above all, characterized by a deep respect of the human soul and a complete obedience to God's will.

A short remark about agnostics or atheists in Belgium. They are not so aggressive in Belgium since the War. Some of them have found, evidently, that agnosticism was no comfort in times of trial.

There is in a good many of these people we generally call unbelievers a craving for truth, a desire for a better moral life, and I have often seen during the last ten years such people who, being most impressed by the teaching of Christ, are leading a life which is very close to the principles of Christ. Of some of them Christ would certainly say : “ He is not far from the Kingdom of God. ”

The future is full of promise for the Gospel in Belgium. We are, so far, a very little minority, but the work is progressing.

A few words in conclusion : I speak specially in favour of the Christian Missionary Church of Belgium. We have at present forty-one fully-organized congregations, and a good

many preaching stations. We have twenty-six pastors, sixteen evangelists or colporteurs. The work is greatly helped by about a hundred members who are able to preside at meetings. Our great difficulty is the *financial side* of the work. I am not going to give a lot of figures, but I shall only say: We cannot do the whole work by ourselves. We must ask help out of Belgium. We receive this help from Switzerland, and England and Scotland. Formerly we received a little from U.S.A., but at present *nothing*. I would like to ask my American and Canadian brethren to remember our Christian Missionary Church of Belgium in their liberalities.

I know that two Missions who have come to Belgium from the United States after the War have said that they are providing for Belgium. This is not entirely true. They provide for their own Missions, which are conducted quite apart from our two native Churches, and not always, I am sorry to say, in a very brotherly way.

Brethren, our Christian Missionary Church needs your help. We need it urgently. I received yesterday a letter from our headquarters, in which they tell me: "Do your best to plead our cause before the Council. We need help to maintain the work. We need help to go ahead."

I wish that some in this Assembly would allow me to cheer our Committee when I go back to Belgium, by bringing with me some liberal tokens of real sympathy. Is this impossible? No. God will provide for our needs by using the goodwill of those who, understanding their privileges, are also conscious of their responsibilities. I am ready to give details to any one who, after this meeting, may wish to communicate with me.

May God bless our Presbyterian Alliance everywhere in the world. May the Alliance be favourable to all the Evangelical Churches on the continent of Europe. The United States and Canada came to our rescue during the Great War. But now we need still your help for the war against spiritual darkness. And here *I plead for Belgium*, my dear, my beloved native land. Will you answer my appeal?

The Rev. Professor JEAN BARNAUD, Montpellier, France, said: When Gaspard de Coligny was asked by Catherine de Medicis how many Reformed congregations were in France, towards 1563, he was able to answer that they amounted to two thousand, one hundred and fifty.

Nearly one thousand are to be found at present. But it would not be right to conclude from this that Protestantism is

losing strength and hold in France. I cannot think of telling you, now, even very briefly, the story of the sufferings of our Churches which, for nearly three centuries, were "under the cross." When, after the long persecutions, they enjoyed a complete liberty, our Protestant people had been scattered all over the country, but the blessing of God rested upon it. The wind of religious awakening blew upon these Churches which, among many oppositions, did unceasingly grow in number. Out of a few they have reached the number which I state above, and more than one hundred congregations have been in the last seventy-five years the direct result of the evangelistic work carried on by societies or committees of evangelization.

When we look at the map of our French Protestantism, as it has been published recently, we cannot fail to remark : first, that the Reformed Churches are spread all over the country ; then that they are unequally spread.

What I shall call the density of these Churches, that is, their number on an equal space of land, differs widely from one region to another. Besides the big towns, like Paris, Lyons, Marseilles, where the conditions of life have led many Protestant families from all parts of the country, there are here and there some islands of Protestant population, more or less compact. For instance, in the South of France, along the valley of the Rhône, on the shore of the ocean, groups of Churches are to be found.

That geographical situation is not only in connection with the way in which general circumstances have spread the Gospel over the country, but also with the way in which persecution has had its effects in France. It has been more severe in places where there was a greater number of Protestant people, but Protestant people have been the more able to withstand it where it was easier for them to escape prosecution. You have heard of the Cevennes, which run round the massif central, and which make a border both to the valley of the Rhône and to the lower land of the Languedoc. When, in 1685, the Edict of Nantes, which had given liberty to our Protestant Churches, was revoked, these mountains, covered with woods, with their deep valleys and their rocky heights nearly unattainable, offered a natural refuge to the persecuted Protestants. On their slopes and their summits Huguenots might defy the soldiers of the King. In the depth of woods, and of what they called "the desert," they had their assemblies. There they receded in case of danger, and thence they went out when danger was less threatening.

In these places they have been able to stand, in spite of all,

and when liberty was rendered to them they came down into the cities of the plain, where they gathered into congregations. No other explanation can account for the formation of these islands of Churches.

The present French Protestantism numbers two principal Unions of Churches—the Reformed Churches and the Evangelical Reformed Churches, and a smaller Union—the Union of the Free Evangelical Churches, besides a few Methodist and Baptist congregations. I shall mention, as engaged in the work of the evangelization of our people the Société Centrale Évangélique, the MacAll Mission, and the Evangelization Committee of the Free Evangelical Churches.

All these societies have home missions in which missionaries are at work, either in towns or among the country people. Besides, a new group has arisen, a few years ago, since the last War—the “Cause”—whose complete name ought to be the Cause of the Evangelical Faith in France. The main aim of the “Cause” is to awaken in our Churches a deeper consciousness of their mission, of their privileges, and of their duties. Its work is chiefly a work of Protestant apology, at large and among our fellow Protestants who are forgetful of their name and of the faith of their fathers.

I shall still mention the Mission Interieur, a home mission founded on the ground of the Evangelical Alliance, which is carrying on a work more specifically revivalist.

And how should I not speak of our great Foreign Mission Society of Paris, whose field has been steadily increasing, and which is at work in several regions of Africa, Madagascar and Oceania? It has succeeded in making a great achievement, that is to unite, in the same endeavour for Christian work in the foreign field mission, all the forces and all the goodwill of the French Protestant Churches. It is not only in the foreign field, but also at home that the Foreign Mission makes an appeal to the unity of all those who, in the same country, believe in Jesus Christ our Lord.

How are these Churches and evangelistic or missionary societies provided with pastors or missionaries? There are, at present, three theological faculties, that of Strasbourg, which is yet a part of the university of that city; that of Paris and that of Montpellier, which are, since the separation of the Churches from the State, supported by the Churches. The faculty of Montpellier, to which I belong, is supported by the Evangelical Reformed Church. It is the most closely connected with a special Union of Churches. In these three

faculties a complete theological training is given, which lasts four years, and which ends, for many of our students, with a stay in a foreign university. Some of them have come to this country, to Boston, or to New York; some others have gone to Scotland, to England, to Germany, to Switzerland; and we feel very thankful to these faculties of divinity which give to our future pastors such a useful complement of learning and of practice. Shall I say that we do also receive most willingly foreign students inasmuch as it is possible to us? We do so rejoice at being able to do something for drawing nearer the one to the other. Young men who partake of the same faith must love one another.

The number of our students amounts this year, in Montpellier, to fifty-two: it is nearly the same in our two other faculties. About half these young men are sons of ministers, which is a proof that, in spite of the meagre conditions of life in French manes, the appeal of God is received and answered to by those who have experienced what self-sacrifice and renunciation it requires.

It has been calculated lately that the total expenses of our French Protestantism amount to about fifty-two millions of francs yearly, of which more than fifty are contributed by our Churches, the remainder coming from all our friends abroad. Such a sum constitutes a very heavy charge for us. We feel very grateful for the help which has been, up to this day, given to us, but we cannot help being anxious when we think of the increasing needs of our work, chiefly of our Home and Foreign Missions.

I shall not be long in telling the possibilities and hopes which are before us at present. Never have our people listened more attentively to the preaching of the Gospel. Our ministers and home missionaries have no longer to deal with that despising hostility of free-thinkers which, a few years ago, was able to check their activity. The very soul of our people seems to open itself to new wants and new aspirations, to which the Gospel alone may give an answer. When the missionaries of the "Cause" come in contact with it, even in places where of old a deep indifference seemed to have thrown away all religious feelings, they are listened to with respect, and they always meet with large attendances, in public places as well as in churches, and so there is room in France, at present, for an increasing development of the work of evangelization.

In the same way a new feeling of responsibility is awakened among our Christian people. They understand better what

they have to do towards their countrymen, and they are ready to do it. In many places revival movements have begun in our congregations. Among our young people a keen desire for consecrating one's self to Christ and to His work is felt. A group of young ministers have devoted themselves to the task of going wherever they are called to make an earnest appeal for an entire consecration to the work of God. Everywhere they meet good response: revival meetings and Christian conventions are held, in which the spirit of God works deeply in the souls of men. There are, at present, before us such possibilities as have never been enjoyed in the past, and that awakens lively hope in our hearts.

But great difficulties are remaining. We are few in number, we have to deal with an immense and systematic effort which Roman Catholicism is making to take hold of our people. In France, as everywhere else, the Roman Church is engaged in an active work. I should like to speak also, if my time were not strictly measured, of the special difficulties which arise from the increasing dissemination of our Protestant population in districts where there is no Evangelical Church. That sets before us a hard problem which is not easily to be solved.

Therefore, brethren, we do require your help. We do ask you to remember us before God, to pray for us, to have for us that active and strong sympathy which must exist among the members of the same body, which will enable you to co-operate with us, and which, when felt, will be to us a comfort and a blessing of God.

Rev. Senior ALEXANDER AGOSTON, of Yugoslavia, said: *Pictures from Yugoslavia* is the title of the book which I brought with me to Boston, and which contains a short description of the classis which I represent. I believe each one of you received a copy of this book. May I ask you to look this book over, and for remembrance sake keep it? I would like to give a more detailed report of the contents of this book.

(1) The REFORMED CHURCH OF YUGOSLAVIA before the year 1918 was part of the Reformed Church of Hungary, being in the three districts, constituting the missionary territory of these three large and populous districts. Even these three districts found it no easy problem to serve these scattered mission places in the way they deserved to be served. This missionary territory after the year 1918 became a part of Yugoslavia, with sixteen such village churches, which could not be called missionary churches, and were self-supporting. Since the re-alignment of the border-

lines, the burden of supporting these missionary efforts is borne by these sixteen village churches. I am pastor of one of these sixteen churches. When we realized that it was up to us to carry on the work the first step we took was, that each of the ministers offered one-tenth of his income for this missionary purpose. Our congregations followed the example. We could not go any further in helping these scattered missionary territories, because we have our own difficulties and burdens to take care of. And yet we fully realize that the above aid is far from being sufficient. For instance, we have two such congregations, the members of which are almost entirely converts from the Roman Church. They became converted twenty-five years ago, as the consequence of the intensive evangelistic effort of several months. Naturally these converted congregations received the most careful consideration and spiritual care in former years. The best ministers were sent to them as pastors. Now, in one of them a second year theological student serves as spiritual leader, while to the other for years we could send no one. Naturally the development of these congregations ceased, and I entertain fears that they may return to their former Church connections. The fact is, that if we could place permanent workers in these churches, there would be many more conversions. In another instance we had to unite three congregations under the care of one pastor, who at the same time is entrusted with the pastoral care of Reformed constituents in ninety localities.

(2) A few days ago, in a conversation, some one inquired about the hungry and unclothed, and desired to know if we have any such needy children. In my answer I was rather one-sided, and spoke only about the needs of children, and their poverty. But I could have spoken of the poverty of our ministers. We have pastors, with large families, who must live on three to four hundred dollars a year. Before Christmas I received letters from ministers to the effect that they had no shoes and no fuel. I sent a package to one of them, including worn clothes for his children from the meagre surplus of our orphans' home. In his answer he informed me that this package made them happy, because he could put clothes on his children. I sent him a little amount of money as well. From this he paid his doctor's bill, the druggist, and since a little remained as balance, he invested this in buying a goat, that the children may be supplied with milk. You find the picture of this group in the book you received.

Ministers of complete theological education in most instances are entitled to State aid, which they receive. But we have the

Levites, Church workers, who are in dire need, because they are not entitled to any State aid.

(3) The natural consequence of poverty among ministers is the shortage of ministers. Only twenty-six churches have ministers, while twenty-eight churches are without ministers. The classis proper—*i.e.*, the above-mentioned sixteen congregations—and their ministers do everything within their power to educate native-born ministers. The Yugoslav Government aids us in this effort, and our brethren in Scotland and Switzerland also help us, but even with this help we are not able to supply the need. May I venture this question: Who could have a desire to be a pastor in our country?

(4) I could speak of other difficulties as well, but I do not consider it proper to complain outside of my country, before we have made every effort to remedy our difficulties. Furthermore, I am convinced that as soon as the affairs of our new country are consolidated, our complaints automatically will be ended.

5. To explain further those pictures which are published in the book which is distributed among your numbers, I may add that I could mention many more instances of dire need among children of Yugoslavia. Even on the eve of my departure applications came to me for admission into our orphans' home, but to my regret we could not act favourably, as our home is over-crowded. In many instances two children occupy a single bed, in better cases three children are placed in two beds. This orphans' home has been furnished by our efforts and contribution, and by the help of our God we are going to keep up the work, but on account of the many various burdens we are not able to enlarge it. In most cases our reply is with the words of the Innkeeper of Bethlehem: "There is no room."

Fathers and brethren, the name of our Church is this: "Reformed Church of Yugoslavia." But I have to confess to you that we are not a Church, but only a missionary territory, which represents more spiritual need than these sixteen congregations are able to care for, to support and evangelize. That in Yugoslavia there is such a missionary territory was discovered by our friends who visited our Church and country, the Rev. Kenneth D. Millar, Rev. Sigismund Laky, the Rev. Dr James I. Good of blessed memory, Dr Sylvester W. Beach, and Professor Herron; and to go further, may I call your attention to the fact that the Reformed Church in the United States, through her Board of Foreign Missions, since 1923 appropriates \$600 annually to support a travelling missionary in our classis? With grateful hearts

we think of Dr Good of blessed memory and his discovery of our territory as a fertile field for missionary efforts, and of Drs Bartholomew and Schaeffer and their whole-hearted support in our missionary enterprise.

It is a pity that there is not an overabundance or surplus, even outside of our country, of able missionaries. And if we wish to prepare so that those in the field now should not diminish in their number, we must create for them such possibilities of livelihood as will make it possible for them to live under normal conditions; at the same time we must aid native-born students in their preparation for the blessed calling of ministry.

In the official seal of our classis a lamb with a flag is included. This signifies the victorious Christ. The hope that Jesus is victorious keeps us alive. He will win victory over our difficulties. Not much is needed to realize our hopes. It would be sufficient if the heart of one of your number should be won to this cause, and he should devote his life, strength, and ability to win friends to the diaspora missions of Yugoslavia; who will visit us, and by seeing be convinced that these sixteen congregations must be assisted and not forsaken in their difficult and glorious work? We are hopeful. Yes, the Word declares joy not only to the earth, but to the scattered isles of the seas as well (Ps. xcvi. 1).

Rev. Professor STEPHEN J. KOVATS, Budapest, said: A nation wages the fight for her very existence for over a thousand years, now against the East, then against the West, on the threshold of Eastern Europe, in the valley of the middle Danube river. A number of nations attempted to establish a country for themselves in the very place, but were not successful. The Hungarian race only could succeed, and over the period of several centuries she defended, with her very body, Western Christianity against the onslaught of the Tartars and the Turks. An Evangelical Church wages war, struggles for her existence, on the eastern threshold of Europe for four centuries against Rome, as the most eastern bastion of the world's Protestantism: the Hungarian Reformed Church. In her four centuries of struggle against Rome nearly all the surrounding Protestant Churches almost entirely disappeared: the Austrian, the Bohemian, the Polish. She was left almost entirely alone, with the much weaker Hungarian Lutheran Church and the numerically very small Hungarian Unitarian Church.

We hardly exaggerate if we declare that this Church had more than her share in the struggle of all the evangelical Churches,

including even the French Huguenots, the Dutch "Beggars," the Scots Presbyterians, and the Puritan "Pilgrim Fathers." But by the Grace of God she succeeded in sustaining herself.

I wish to speak of the present-day problems of this Church before my brethren who are gathered here, coming from the several parts of the world.

Our first and greatest problem after the World War is the *huge loss* we suffered. Ten years ago we were heavily burdened by the great disaster which fell upon us. In consequence of the dismemberment of our country, as a result of the Treaty of Trianon, we have lost two-fifths of our Church members. Before the War, in 1910, our Church counted 2,603,381 souls. In 1920 we had only 1,670,144 souls. We lost nearly one-half of our congregations. In 1910 we had 2073 congregations, in 1920 only 1012. Truly we lost more than the hundredth sheep and the tenth of drachma. Can any one wonder if we search for those with tearful eyes, anxiously waiting for them whom, if we meet at all, we meet in foreign lands? The solution of this, our greatest problem, we leave to our just Heavenly Father. From our brethren we do not ask any more than that they should come to visit us, and see with their own eyes what we have lost and what the future holds in store for us, especially the historical, several-century-old schools and institutions in Transylvania. We say no more than what Philip said to Nathanael, when he inquired concerning Jesus: "Come and see" (John i. 47). And one thing more: "Pray for us. . . ."

Our second great problem is *the increasing aggressive fighting manner of the Roman Church*. After centuries of struggle the Roman Church lost her recognition as being the official State Church of Hungary, in 1848. The second paragraph of the law XX of 1848 declares the total equality and reciprocity of all State recognized Christian Churches, and the third paragraph declared that the financial needs for the support of churches and parochial schools should come from the State. The first part of this law was realized in practice. After the agreement with Austria in 1867 the recognized Christian Churches were equally treated. As the sign of equality the heads of the Church districts, the superintendents, were recognized in the laws as bishops. The three oldest bishops and the three leading lay-Churchmen became members of the House of Lords. For his evangelical faith not one was pushed in the background. The premiers of Hungary for a number of decades were mostly members of the Reformed Church, in spite of the fact that we did not represent even one-fourth of the population. But the second part of the law was

carried out only in part, and in a greatly modified form. The Roman Church during centuries came into possession of immense territories of land, as grants from the State, and even to-day this Church is owner of larger estates in our country than anywhere else in the world. To counteract the advantage of the Roman Church, the Evangelical Churches also began to receive smaller State grants of various forms.

The Roman Church of to-day on the one hand makes her petition for State aid, as if she had not received any for centuries; on the other hand, decides to re-establish herself as the official State Church, as prior to the year 1848. She does not function with us on any "occasion." The period which followed our great disaster, the result of the World War, favours the efforts of the Roman Church, just as her efforts were favoured a hundred years ago, following the Napoleonic War. The Roman Church believes that the sun is rising upon her again, although anyone with seeing eyes can observe that it is the reflected rays of the moon, rising over the debris. The Roman Church is becoming more and more aggressive, especially concerning the question of children born of wedlock of parents in mixed marriages. We are not perturbed over this, because it is very evident that their intended soul-fishing aids our Church. Especially in the last years, from mixed marriages we are rather gaining than losing. On the other hand, we have no reason to be afraid again, because the Hungarian proverb quite evidently proves its worth: that the Hungarian Calvinist is like the drum,—the harder you beat it, the louder it is. Men who previously did not care for our religion were awakened by the attacks of the Roman Church; they turn out to be devout members of our Church. We also have no reason to fear competition, because when an able man is needed to fill responsible positions, it is not only by chance that they almost in every instance seek a man of the Reformed faith. Not to mention others: our Regent, our Premier, our Chief Justice, and the head of our Army are of the Reformed faith.

Our third problem is still more serious: the *great economic difficulties* following the great disaster. Our Church institutions demand financial stability. The economic sources of the State have diminished. Outside the Great Plains we have lost almost everything we had as a country. We lost our forests, the metallic mines, minerals. On account of these losses our living became more expensive. Again, a great host of our brethren were expelled from the Succession States; we had no heart to let them perish. We have to support them. This

added to the already overburdening taxes. Our tax-laden people find it increasingly more difficult to carry the financial burdens of the Church. We believe, however, that the Grace of God will not forsake us ; in spite of these difficulties we will come through. Poor and beggars we may be, yet always faithful to Him.

Especially important is the problem *to make the Spirit victorious in all phases in our Church life*. When our land was dismembered we were crowded in a smaller territory, and segregated from the outside world in every direction. Only one direction remained open for us : the way upward. We realized this increasingly as the time passed, and we made every effort to widen this upward way ; and with the help of our God year after year we have shown this way to an increasing host of our people.

The legislative body of our Church, the Synod, opened last year, is also preparing this way. During the first session it adopted a more severe application of Church discipline : in the session action was taken to regulate on more strict basis the election of ministers. Next year's session will deal with the laws of home missions, aiming to systematize home missionary efforts within the organized body of the Church, that our Church may become in reality a home missionary Church, and worthy to be called the "Body of Christ." We believe that our efforts will be blessed, and that there will be not one congregation in which, in addition to the usual divine services, special attention is not given to work among children, youth, adults, the poor, and those scattered far from the Church centres. We believe that there will not be one congregation in which effort will not be exerted to build souls of men as living stones into the Church of Christ, by the power of the printed and spoken Word, that every soul may sing by its whole life the glory only of God.

That this renewed life may become a more thorough reality, first of all we must have *ministers of a new type*. This is our first and most important problem. We are convinced that this is the problem of every sister Church, the problem of the whole Christian Church. It is praiseworthy that the thoughts concerning Christian unity cause so many hearts to glow among our brethren of the American Churches as well ; but we believe that we are not mistaken if we declare that the solution of the following three questions is still more important in the life of every Christian Church :

- (a) How can we secure ministers in sufficient numbers for our Churches ?

- (b) How can we have the very best ministers who will understand the spirit of the twentieth century, the century of social problems ?
- (c) How can ministers, through their Churches, bring closer to one another members of humanity, torn apart in so many parts, finding it so difficult to meet each other, that the carol of the angels of Christmas may again declare "Peace and Goodwill" in the world which calls itself Christian ?

If there is a problem which is deserving that world-conference should be called for its solution, this is that problem. It would be the great privilege of our American brethren if they would call to such a conference on the one hand representatives of theological faculties and those of colleges, on the other hand representatives of the Churches of the world.

I recommend this to the attention of those brethren to whom God has given the material possibility to prepare and call such a conference.

REV. PROFESSOR ALBERT MAKSAÿ, Cluj-Kolozsvar, Roumania, said: Transylvania is a territory with a population of about five and a half million people, formerly under Hungarian ruler-ship, but under Roumanian rule for the last ten years.

Instead of burdening your attention with too many details pertaining to the history of Transylvania, it will be enough to say that for long centuries Transylvania has been the welding place of Western and Eastern civilization, and the frontier at which Western and Eastern Christianity had to meet each other face to face. Two different conceptions of cultural life, three or four different languages representing the same number of different nationalities, and at least nine different beliefs were living together within this small area, hardly larger than 70,000 square miles.

Our Hungarian Reformed Church in Transylvania has been, through all the centuries of Protestant history, faithful to the Gospel Command of Christ, and made vast efforts to promote the cause of the Kingdom of God.

During the last decade our Church had very trying experiences. Separated from the country to which we were so closely attached by kinship, we became subjects to Roumania, and entered a new epoch of our history, the epoch of uncertainty and struggle.

There is no religious persecution in the sense of the dark Middle Ages, but the disregard of our natural and legal rights

and the neglect to respect the minority clauses of the Peace Treaty, the restriction of the autonomy and self-government of our Church, give us plenty reason to raise up our voice for remedy.

A year ago, when the Government changed, we hoped that our grievances would be relieved, but in vain. The Prime Minister, Dr Maniu, who knows something about minorities, since he himself was a leader of the Roumanian Minority in pre-War Hungary, and who said that he owes most of his Western culture and his education to a college of the Hungarian Reformed Church, believes in right, justice, and freedom, but he alone cannot do anything against the strong Roumanian public opinion which is an utter opponent of Hungarian or German religious and national minorities. Our present-day problems (to a very large extent) can be traced back to the predominant political conception of the Roumanian majority. The current tendency of Roumanian nationalism is to push forward everything which is Roumanian, and to repress everything else. Most evident is this tendency in the field of education. According to the Peace Treaty, we have full right to have our own schools, with our own language and with free exercise of our religion. Article 10 of the Treaty of Paris says, concerning the minorities in Roumania: "Minorities shall be assured an equitable right to share in the enjoyment of the sums which may be provided out of public funds under the State budget." However, the State not only failed to give any financial support to our schools, but is very eager to discover reasons to close them if they are unable to meet the very severe Government requirements.

Another problem—the root of which is to be found in the financial situation of the country—is the upkeep and the developing of our religious institutions. With a rather uncertain budget, which is due to the poor economic circumstances, we are hardly able to meet the most urgent needs in connection with the work of our Church.

Thanks to God, the leaders of our Church are men of energy and faith, so that, although there are hours when we come near to the point of getting tired and hopeless, we never let our hearts faint. God is with us even in our sufferings.

Many of our colleges and high schools were taken away. We have now little opportunity to give our youth the same quality of education which made our denominational schools so famous in former years. But, on the other hand, no month passes away without seeing a new Sunday School started, opening up a way in which we can lead our little ones to Christ.

Our fertile lands, to a large extent, were taken away from us. We have no riches, we have very little of earthly value. But the hearts and souls of our people came to a better understanding and appreciation of the heavenly treasures, and show a great readiness to accept the Gospel and the Word of God. The development of our young people's movement, women's and girls' work, laymen's conferences, is really remarkable, in spite of the difficulties of the recent years. We have a new orphanage (converted from one of our old colleges which has been deprived of its right of public instruction); we have a splendid and hopeful new deaconess institution; and a number of Church papers to spread the spirit of our Redeemer.

This year we celebrate two anniversaries: Caspar Karoli, who translated the Bible for us, and Prince Gabriel Bethlen, who in the Thirty Years' War led our armies to fight for the religious freedom, rendering great service to Western Protestantism three hundred years ago. The devoutness of Karoli and the faithful heroism of Bethlen are a heritage which we cannot forget, and of which we want to be worthy.

We believe, as did Gabriel Bethlen, in the words of the Apostle Paul: "If God is for us, who can be against us?"

REV. DR JOSEPH KRENEK, speaking for the Evangelical Church of Bohemian Brethren, Czecho-Slovakia, said: Speaking the other day I stated before the Council that there is an open door for our Evangelical Church of Czech Brethren in Czecho-Slovakia. I intimated a remarkable increase in Church membership in the last ten years, when the Church received 90,000 souls, most of them from the Roman Church, a small fraction from those who were not affiliated with any Church or confession.

But the Church has also her problems. It is natural when you realize that the addition of these 90,000 new souls represents more than one-third of the pre-War Church membership.

These problems are mainly of two kinds: (1) material, (2) spiritual. First of all there emerged the great question of church edifices for the new Church. The Church had to provide homes for these new converts. She was obliged to build or repair about forty church edifices lest the work should suffer, and now at least twenty-five new churches are needed. Although the Church tries to build as economically as it is possible in these days, she is under a heavy burden of 8,000,000 crowns on account of these new buildings. The membership of the Church consists of the middle-class population, and the majority of the new converts from the working classes which suffered most during

the War. For this reason these churches appeal to the Christian sympathy of English and American Churches for help.

Another side of this problem was the problem of ministers, teachers, and leaders among the young and old. Even before the War there was not a sufficient number of preachers for the old congregations. During the War all the young men had to interrupt their theological studies, and a large number of the aged ministers became disabled, so that there was a crucial problem to be faced with the new, growing additions to the Church. At this time many of our ablest elders proved themselves a great help. Several of the Czech ministers from America were a welcome help in those great days.

The growing Sunday School work, with its permanent secretary who edits Sunday School literature, as well as the growing young peoples' and student work (under four secretaries), is a great opportunity as well as a problem for the Church.

On the other hand, the Church has her spiritual problems. The heaviest of them all was the problem of assimilation and thorough evangelization of those 90,000 new converts. On that problem the Church is working faithfully, and it is evident that these new members will become a blessing to the Church.

There are also problems there that are common to all our Churches, not only on the continent of Europe but throughout the world. There is the Roman problem. The Catholic hierarchy is very aggressive, being aroused by the great losses of their members; there is the youth problem, the problem of intelligencia, the problem of science and religion, modern culture and the Church; there is the social and industrial problem. All these are the heavy additions to the problems that are inherent in the local situation.

It is evident that there are still giants in the earth and in the land of Hus, but the Evangelical Church of Czech Brethren hopes to prove again, by the help of God, a victorious David against Goliath.

Rev. GEORGE LAMB, B.D., Nice, France, said: A distinguished historian, lecturing on "the Gentle Art of Forgetting," pointed out that the world is suffering from too much remembering, *i.e.* from an exaggerated nationalism. The corrective to that is the evangel that emphasizes the brotherhood of man. Work among the English-speaking minorities in Europe effects contacts also with representatives of many countries. Indeed, in the congregation at Nice, France, no fewer than sixteen countries were represented last winter.

The characteristics of the different centres vary. Some are mainly health resorts; some are tourist and sports centres; in others there are large groups of scholars and students; while seaports create their peculiar problems and opportunities. Always an endeavour is made to maintain fraternal relations with the Protestant pastors.

The burden resting on the Scottish Churches has been extremely heavy; sometimes it could not be borne. In the case of Nice it became necessary to close down work at the outbreak of War, so that to-day we have no church buildings. The work in that great City of casinos, with its irreligious tendencies, is greatly handicapped by the fact that the services are held in unsuitable temporary quarters. And yet the response has been increasingly good. With impressive intensity of desire in a community where church-going is unfashionable, people come for worship, and in special circumstances of trouble, seek counsel and comfort.

Work is adapted to suit the conditions of Riviera life, and through the messages of *The Wayside Pulpit* interesting and helpful contacts are established. The need for a church building is very urgent, and an appeal is made to the Western Section to help forward the enterprise. A site costing, with tax, £3300 has been secured and paid for, but we have exhausted all our resources in this first effort, and now need £6000 to build and equip a simple church.

Rev. Dr W. KOLFHAUS, Vlotho, Germany, said: Two outstanding facts in the fate of the German Reformed Churches since the Cardiff Council are worth mentioning in your midst, and I am sure that they will gladden your hearts. Firstly: God has enabled us to help the dying Reformed congregations in Russia by sending a young minister of the Gospel to them. Long before the War strong ties of kinship and friendship connected us with the thirteen Reformed Churches of Russia, scattered over the whole empire from Leningrad to the Black Sea. During the War and the Revolution they had lost all their ministers, their churches, their schools, their property, and it seemed they must perish without hope, because the Soviet authorities refused to give a passport to a pastor from Switzerland or from Germany. All we could do was, in common with the Reformed Church of the United States, to pay the annual rent of 700 roubles the Russian Government asked from one of our poorest and most destitute congregations for its church building. Two years ago we, through God's grace, succeeded in finding

a young pious man, citizen of Russia, member of our Church at Odessa, who was conscious of the call of the Lord into the ministry. The Reformed Association of Germany brought him to our land, and our Moderator, Dr A. Lang, at Halle, procured out of German and American sources the necessary means to give this brother a sufficient theological training in the Reformed Seminary at Elberfeld, and at other places. As a citizen of Russia he possesses a passport, and is now prepared to go back to his country and to consecrate his life to the service of God and of His Church. May God's Spirit strengthen him to become an efficient instrument in building up, out of its ruins, the formerly so flourishing Reformed Church of Russia.

The second fact I have to report is the foundation of a School of Reformed Theology at Elberfeld on April 1st, 1928. Our congregations were in great danger of gradually losing their Reformed character from widespread want of Reformed ministers. With a few exceptions the professors of our State universities have always been Lutherans or Modernists, unable to help our sons adequately to learn to love our Reformed Churches, to understand their traditions, and to gain a solid knowledge of their doctrine and history. Moreover, a considerable part of the young men who, after having graduated from the college, resolve for the ministry, have not acquired such a knowledge of the Greek, Hebrew, and Latin languages that they can follow the lessons of their professors as they ought, to say nothing of their inability to read fluently the Bible and the books of our Fathers in the original languages. In that regard we suffer under the same difficulties as Dr Stott yesterday told us alarm the leaders of the Churches in Scotland. The Church not only wants pious ministers, obedient to the Word of God and devoted to His service, but it also wants properly educated ministers, who will resist the foes and be independent of the opinions of their human teachers. Therefore, after long deliberation and prayer, our Churches decided to act according to your proved American proverb: help yourself; and willingly they answered to the appeal to send us the students and the money for the opening of a school of our own. With two professors and twenty students the small ship has been launched under God's blessing. In the beginning of the second year thirty-seven students could be received. At present we are anxious to provide a home, a dormitory, on behalf of our students, where they can gather and where their teachers may have the opportunity to live with them in Christian fellowship, and be stronger than hitherto in influence upon the forming of their

Christian character. We hope that with the kind support our Reformed Churches of German and Dutch origin in this country have promised us, we will also bring about a fit home for our students, trusting that the same God who has said to us : Go on ! will graciously promote the strenuous and loyal work of His servants.

Dr MACDONALD WEBSTER said he had been asked to refer to another religious minority on the European Continent—fortunately not a minority in any way oppressed, but one that existed in very considerable numbers in many of the countries of Europe. He referred to the English-speaking people, many of whom lived for longer or shorter periods, year in year out, in numerous Continental towns and cities, and larger numbers of whom flooded certain parts as tourists at certain periods. The problem of providing religious services for them was a serious one ; their life and action had an influence for good or ill on the communities where they resided. It was of the highest consequence to maintain services for them and to afford them opportunities of worship in strange lands, so that they might be kept loyal to the faith and have their spiritual life cared for. They were people of all classes—students, teachers, governesses, business people, people seeking health and refreshment.

So far as he knew, of the Churches in the Alliance only the United Free Church of Scotland, the Church of Scotland, and more recently the Presbyterian Church of England, were doing anything on behalf of these people of our own. Round the Mediterranean and in the European inland, churches and services were maintained by the Scottish Churches at the following places—Madeira, Algiers, Gibraltar, Lisbon, Hyères, Cannes, Nice, Mentone, Bordighera, San Remo, Genoa, Leghorn, Florence, Venice, Rome, Malta, Alexandria, Cairo, Jaffa, Tiberias, Safed, Constantinople, Cluj-Kolozsvar, Budapest, Prague, Lucerne, Interlaken, Lausanne, Geneva, Paris, and Brussels. Calls were coming to open up services at other points. At the places mentioned the doors were open for worship for members of all the Churches in the Alliance.

But the burden had become much too heavy for the Scottish Churches to bear. So he appealed to all the Churches in the Alliance for practical co-operation in the interests of the Kingdom of God and the spiritual care of the people. He appealed particularly to the American Churches, whose members formed probably about 45 per cent. of those receiving the benefits. All were welcomed, and Scotland rejoiced to do what it could, but

it invited all the Churches, and those of America particularly, to bear a share in the responsibility, financial and other.

The Chairman (Dr Macdonald Webster) introduced three representatives of the American Unitarian Board, greatly interested and helpfully active in ameliorative work on the European Continent, and, especially in Transylvania, and the Rev. Dr CORNISH briefly addressed the Council as follows :—

I give you but two thoughts. There has indeed been a terrible process of attrition in Transylvania, a constant thwarting of life and culture ; but it has deepened and strengthened and consecrated the faith of our brethren there. Often the blood of martyrs has been the seed of a Church, and the daily martyrdom of Transylvania has been no less. My second word is simply to challenge you and all of us that the Church of God in all the world has got unitedly to *deal* with this Minority Problem. (Applause).

The Rev. Dr DAVID B. SCHNEDER, Reformed Church in the United States, President of North Japan College, Sendai, Japan (where he has served for forty-two years as a missionary), was introduced to the Council, and said :

Dear brethren, it is a great honour and privilege to me to be permitted to address a word to this Council concerning the Church of Christ in Japan. Permit me to explain that it is a native Church established through the combined labours of all the Reformed and Presbyterian Missions working in that land. The Church has become a self-governing, self-propagating, and largely self-supporting Church, with a membership approaching 50,000, the largest Protestant Church in Japan. It is a Church well worthy of being considered a sister Church of the Reformed and Presbyterian Churches of Europe and America. Though differing widely in race, its faith, its spirit, and its virile evangelistic zeal are the same faith and spirit and zeal that characterize the Presbyterian and Reformed Churches the world over. Many of its native leaders have studied in the institutions of America and Scotland.

One of the great burdens of my heart is the fear that to-day the Christian world is failing to realize the strategic importance of Japan for the future of God's Kingdom upon earth. Japan in a remarkably short time has become a great world power, and whether this ancient yet young and significant nation will

come into the Christian column is one of the greatest problems that confront the Christian world to-day.

The Council now called for the

REPORTS OF COMMITTEES ON REFORMED AND PRESBYTERIAN HISTORY

Rev. Professor G. D. HENDERSON, B.D., Aberdeen, Scotland, said: I have the honour to submit the Report on Presbyterian and Reformed Church History (Appendix, pp. 374-8). It is signed by Dr W. J. Couper, who would naturally have presented it himself had he been a member of the Council, who could have explained the method he adopted in attempting his task, and whose absence we therefore much regret. I myself can claim no responsibility for the report, but I take the opportunity of calling attention to two things—first, the very great importance of the subject, and second, the great difficulty of making this in any sense an adequate report.

My own work happens to be the teaching of Church History, and I have had cause to learn the extreme importance of bibliography. One of the first steps to serious knowledge of any period is a grasp of the range of the bibliography. On the whole I suppose it is true that most books had better not have been published at all, and that an inaccurate and inadequate and unscientific history is worse than useless. Still, it is absolutely necessary for the scholar to know the existing literature, good and bad. And from the point of view of the minister and the layman, it is only fair that there should be some discriminating guide provided to the publications available. Every Presbyterian who is willing to interest himself in his Presbyterianism will find such a catalogue of value. Presbyterian Churches owe it to themselves to be aware of their own history. They also owe it to themselves to keep their history to the front—as Lutherans have so well done—to make the world aware of the literature on the subject, and to encourage interest and inquiry. I consider it is a work in which the Alliance should take a real interest to advertise Presbyterianism by such a bibliography both for its own people and for the world outside.

The difficulty of performing such a task is brought to our notice by Dr Couper in his report, and the report itself contains abundant evidence of that difficulty. Dr Couper only claims to cover the ground to some extent, and there are certainly

important omissions and serious inaccuracies of classification in the list as published. A bibliography to be really useful should be as nearly as possible exact, exhaustive, and correctly classified, which this list is not. It is also very desirable that there should be hints as to size, date, publisher, and some indication of contents. There should be mention of books which treat indirectly of Presbyterian history, and also books only parts of which treat directly of this subject. This is obviously not to be done by one man, however closely in touch with the various Reformed Churches, and I should like to see a considerable change in this matter and an active committee, not leaving the work to a convener and his friends, but tackling the work on scientific lines. Meantime, so long as the present method is maintained we can only expect the type of list here presented to us, and we must thank Dr Couper very heartily for his brave attempt.

Perhaps I might be allowed to direct your attention to one or two of the publications mentioned : and first of all to a work which reflects a certain glory upon ourselves in the Alliance—*The Church in Scotland, 1843-1874*, by Dr J. R. Fleming, so long the respected and capable Secretary of the Alliance. The book is one of which neither he nor we need be ashamed.

We might also notice the new attention which is being given in Scotland to the earliest period of its Church history. A good deal of very interesting controversy has been aroused, which is itself a sign of progress. Unfortunately Dr Couper has omitted some of the most striking contributions to this discussion.

I wish to call attention, further, to the completion of a very ambitious work—the new edition of the *Fasti Ecclesiæ Scoticanæ*. Dr Couper duly mentions Vol VI, but Vol. VII was published last September, and this completes the work. It is, unfortunately, fuller of inaccuracies than one had reason to expect, but certainly it represents a great adventure and a sound ideal.

Calvinism has not been so forward as Lutheranism in systematically cultivating the study of its own history, and the whole world is most deeply indebted to two works mentioned in Dr Couper's list which will go far to remove our reproach : the great efforts of Dr Emile Doumergue, and the edition of Calvin's works begun by Dr P. Barth. Dr Couper only mentions one volume of this last, but I know I have used the third also.

The other works mentioned represent a considerable body of production by scholars and ministers, which must be of interest to the Council.

I have pleasure in presenting the Report.

Dr G. W. RICHARDS alluded to the re-issue of Zwingli's works by the Heidelberg Press, Philadelphia, Pa.

The Report of the Western Section, being printed and in the hands of members (see Appendix, pp. 405-6), was not spoken to. Both reports were adopted after a brief discussion in which Rev. Dr LEWIS MUDGE, Mr F. S. GOODMAN, Rev. Dr MACDONALD WEBSTER, Mr A. G. CRAWFORD, and Rev. G. HENDERSON, B.D., took part.

The Council then adjourned.

AFTERNOON SESSION

The Council reassembled at 2.30 p.m., Rev. Dr MERLE D'AUBIGNÉ, who presided, constituting the meeting with prayer.

The Council approved the following

MEMORIAL TRIBUTES

submitted by Rev. Dr JAMES E. CLARKE, Editor of *The Presbyterian Advance* :

During the quadrennium since the Cardiff meeting the Alliance has suffered the loss by death of an exceptionally large number of outstanding leaders among the Reformed Churches. For their lives and service we express sincere thanks to the great Head of the Church, and we here make grateful record of the names of those who have gone on before, and whose works do follow them :

Dr J. N. Ogilvie, ex-Moderator of the Church of Scotland and Convener of its Foreign Missions work, was the honoured President of the Alliance at the time of his death. The Rev. Dr J. A. McClymont was also an ex-Moderator of the Church of Scotland and Principal Clerk of its General Assembly. The Rev. Dr McGilchrist, eminent pastor in Glasgow and Aberdeen, and the Rev. Dr W. B. Stevenson, also Foreign Missions Convener, were two other prominent leaders of the Church of Scotland who have entered into rest.

The Rev. Professor James Stalker, whose writings are known around the world, and Mr Robert Headrick, devoted layman, were leaders in the United Free Church of Scotland who were called to rest and reward ; and from the Presbyterian Church in Wales there passed away Professor D. Williams of Bala and

Elder John Owens, besides Dr J. Charles Williams, the great Welsh preacher, who preached the opening sermon at the Cardiff Council.

Leaders on the Continent taken from their earthly labours included Senior Peter Klepp of the Reformed Church of Yugoslavia, Bishop Charles Nagy of Transylvania Reformed Church, and the widely-known Signor Bartolomeo Léger, who died September 27th, 1928, during the seventh year of his second term as Moderator of the Waldensian Church, which he had led during the trying years of the post-War period.

A distinguished minister of the Dutch Reformed Church in South Africa, Rev. D. S. Botha of Stellenbosch, was called to the Church on High.

Three members of the Alliance who were prominent in the work of the United Church of Canada were Dr R. P. MacKay, a former Chairman of the Western Section, Foreign Missions Secretary of the United Church, as he was formerly of the Presbyterian Church in Canada; Dr J. H. Edmison, Secretary of Home Missions, and Elder Hamilton Cassells, K.C., LL.D., a noted barrister of the Dominion.

Mr Thomas M'Millan, an elder in the Presbyterian Church in Canada, who served on many important boards, also passed away.

Dr David James Burrell of the Reformed Church in the U.S.A., and a former President of the Council, died in December 1926, and the Presbyterian Church in the U.S. lost the valued service of Dr Richard Clark Reed, the distinguished Professor of Church History at Columbia (S.C.) Theological Seminary. A long-time faithful member of the Alliance was Elder J. W. Appel of the Reformed Church in the U.S., who also fell asleep.

Dr Robert Hunter, long Secretary of the Board of Pensions, Dr Henry E. Dosker, Professor in the Louisville Theological Seminary, Dr John Davies of Delta, Pa., Dr James M'Leod of Providence, R.I., and Dr Frederick W. Hinett of Indiana, Pa., were members of the Presbyterian Church in the U.S.A. who served with distinction in the Alliance.

The Committee recommends that the Alliance pause for a few moments of silent meditation in memory of the influence and the works of these departed brethren, and be then led in prayer by Dr J. S. Lyons, Vice-President of the Alliance.

The Report was approved and adopted.

Rev. Dr J. SPROLE LYONS led the Council in prayer, and Bishop W. W. How's hymn of Commemoration, "For all the saints who from their labours rest," was sung by the congregation.

ELECTION OF OFFICIALS AND MEMBERS

On the Report of the Nomination Committee, submitted by Rev. Principal GANDIER, (1) the Rev. GEORGE W. RICHARDS, D.D., Lancaster, Pa., was unanimously and enthusiastically elected President, and was welcomed by the retiring President in a few appropriate words, and expressed his thanks. (2) The Rev. J. M. WELLS, D.D., Sumter, S.C., was unanimously elected Vice-President for the Western Section, and was welcomed by the Chairman. (3) The Rev Professor W. A. CURTIS, D.D., D.Litt., Edinburgh, Scotland, was elected Vice-President for the Eastern Section. (4) The appointment of Mr W. H. MILL, S.S.C., Edinburgh, as General Treasurer was cordially renewed, and he was welcomed by the meeting.

The Council decided to send greetings by telegraph to Professor Curtis, Mr W. Melvill Sym, and Dr J. R. Fleming, and this was done forthwith.

The Western Section then elected as its members for the ensuing quadrennium the present representatives, with any necessary changes that may require to be made; while the Eastern Section was authorized to choose its members as formerly, pending the working out of the new scheme referred to on the previous Friday afternoon.

The Council then adjourned.

EVENING SESSION

The Council met again at 8 p.m., when Rev. Dr GUNN, Moderator of the United Church of Canada, conducted devotions, and after a Service of Psalmody by the Choirs of the Scots Presbyterian and the United Presbyterian Churches of Cambridge, Mass., Rev. Dr WELLS, the newly-elected Vice-President of the Alliance, took the Chair.

The Council heard addresses on

THE CHRISTIAN HOME IN MODERN SOCIAL AND INDUSTRIAL LIFE

Mr W. H. MILL, S.S.C., Edinburgh, Scotland, said: There are three factors which make or mar human life: Heredity, Environment, and Training; and each of these enters into this inquiry. For example, how often is it said of a man who has been a leader for righteousness: "Ah, but he had a saint of a

mother," or, "he had a godly upbringing," or once more, "he came out of a good home"? And there is the reverse side of the picture. Heredity is a fixed feature in life which means either a benefit or a battle, something to glory in or something to be ashamed of. From it may flow either good or evil to the community. Its life-beats are uncertain. From the same home may come a criminal and a saint, and as we think of the several members of a home thus possessed with an urge in one direction or another, we may well tremble for their development. It is here where the other factors, Environment and Training, come in as compensations, and as providing the counteractive and hope. And it is here where the test of Christianity is powerfully made, for it is the Christian home alone that can create the environment and provide the training which will supply the dynamic to mould, colour, and determine the thought, life, and action of all its members.

Modern life seems to be divided from past days by the Great War. Historians tell us that the nineteenth century, with its inventions and new mechanical processes, created a new atmosphere in the people's life, and altered their habits and ideas profoundly. And so many problems arose. Further problems, national and international, arose from the expansion of the nations, which was a consequence of the discoveries of new lands in the eighteenth century, and which became accentuated through the development of locomotion by sea and land. But the problems of the nineteenth century have become intensified through the revolution of ideas produced by the exigencies, the experiences, the struggles and endurance of the Great War. It cast down many conventions, and created a freedom of thought and action; it raised moral and economic issues, all of which have unsettled men's habits and their attitude to life. Under the stress and strain, the suspense and doubt, the sorrow and suffering of the War years, the souls of men cried aloud for an explanation of these problems. And this truth came to the minds of men, that God permits the tragedies of life so that men's eyes may be opened to the evils in the world, and to a vision of higher and better things. Dean Inge says that the age in which we live is "an age of materialism," but his vision must be clouded if he does not see the nobler strivings which are visible wherever men gather who have discovered God and the sense of His presence. We are in an awakened world to-day. Do you remember what was said of the disciples who were asleep on the Mount of Transfiguration? "When they were awake, they saw His Glory." Other

awakenings throughout the centuries have each produced a fresh vision of His Glory. Once more may we not see the figure of the Risen Lord presenting a challenge to His followers to awake and view the needs and aspirations, the sufferings and longings of His children, in their homes, in their social surroundings, and in their industrial conditions.

What are these social and industrial conditions which differ this age from the age preceding, or past ages? In the first place, the continuous growth of cities has made a marked change upon social habits. This has led to overcrowding of their inhabitants, to shortage of houses, to poverty conditions and slums, with appalling consequences in disease, immorality, and crime. More than half the population of the city of Glasgow lives in one-roomed or two-roomed tenements. Here is a quotation from a Report by the Medical Officer of Health for Glasgow (1921):—

“In a one-roomed house a father of 52 occupied the same bed with a mentally-defective daughter of 24 who had an illegitimate child of 10. In another, with space for five adults, a father and daughter shared the same bed. In another, the mother shared the same bed with two sons of 19 and 20 years respectively.

“In two-roomed houses, in one instance, a son of 19 and a daughter of 21 occupied the same bed: and in another a son of 19 and a daughter of 25 who was pregnant.”

It is an appalling picture.

The following is taken from a Government Report (*Royal Commission on Housing in Scotland*, 1917):—

“Gross overcrowding and huddling of the sexes together in congested industrial villages and towns, occupation of one-roomed houses by large families, groups of lightless and unventilated houses in the older burghs, clotted masses of slums in the great cities. To these, add the special problems symbolized by the farmed-out houses, the model lodging houses, congested back lands, and ancient closes.”

Here is a quotation, but it is not modern. It reminds us that the problems that disturb us are in some degree age-long. Charles Lamb in *The Essays of Elia* writes:—

“Homes there are that are no homes: the home of the very poor man. . . . Crowded places of cheap entertainment and the benches of ale-houses, if they could speak,

might bear mournful testimony. To them the very poor man resorts for an image of the home which he cannot find at home. . . . All this while he deserts his wife and children. But what wife and what children? Look at her face, ground by want, in which every cheerful lineament has been long effaced by misery—is that a face to stay at home with? Is it more a woman or a wild-cat? Alas! it is the face of the wife of his youth that once smiled upon him. . . . The children of the very poor have no young times. . . . It has come to be a woman before it was a child. It has learned to go to market; it chaffers, it haggles, it envies, it murmurs; it is knowing, acute, sharpened; it *never* prattles. It is not of toys, of nursery books, of play. It is of mangling and clear-starching, of the price of coals or of potatoes. . . . It makes the very heart to bleed to overhear the casual street talk between a poor woman and her little girl.”

Our hearts rebel at such a description. But if it bears the trace of a literary man's gift of soul-affecting language, it has its counterpart in the judicial language of the Reports referred to. To look for a home, in the sense we have spoken of, in such conditions, seems almost to put a strain upon the Grace of God—if one may so speak with reverence. So long as conditions such as these continue a nation is in danger, the Church of God is condemned, and Christianity is put to shame. The test of a nation's progress in righteousness is the condition of the homes of its people. The test of the Church's faithfulness in its mission to preach the Gospel of Christianity is whether in the homes of its people there is inscribed this motto: “Christ is the Head of this house, the Unseen Guest of every meal, the Silent Listener to every conversation.”

But over and above these material conditions, which are often heartrending because they are brought about by habits, the result of similar conditions existing for long years, and which are due to the indifference of municipalities, the Church itself, and Christian sentiment, there are social habits which are peculiar to the times. For example, the spread of education, bringing with it greater freedom of thought and of action; the revolt against domestic service, bringing with it the greater employment of women in outdoor service; the greater leisure of the worker, bringing with it the lure and glitter of the lower forms of pleasure; the development of the Press and of literature, bringing all kinds of problems before youth; the

removal of many conventional restrictions; the change of customs and opinions; the higher wages, especially to young people, creating within them the spirit of independence; the freer relationship of the sexes, bringing in its train the looser conception of the matrimonial bond; and the monotony of much of the mechanical employment, bringing with it lack of interest and joylessness—in these, and other ways of life, the present day may be distinguished from its predecessors. Have these characteristics affected the spirit of the age? Have the people become materialistic, as Dean Inge avers? Are they taken up with the affairs and pleasures of time and indifferent to the things of Eternity? And if it be so, is it a characteristic of this generation only?

I recall Charles Dickens' exposure of the social conditions of his day. I recall Mrs Craik's *John Halifax, Gentleman*, and his Christian stand in as keen industrial disputings, and I seem to be familiar with pessimistic writings of earlier times similar to Dean Inge. Life seems to have a trick of repeating itself, with one aspect accentuated in one generation and another aspect more so in another. In *every* age there has been a national life, a social life, a business life, and a family life out of harmony with the higher thought of the day, and not in harmony with the way of living enjoined by the Christ.

I am no believer in the failure of civilization so long as Christ is recognized as supreme in it. I see in the discontent of Christian people at the present time at the sad state of things around them the Spirit of God at work. We are witnessing, I believe, the opening of men's eyes to the opportunity which is being given to Christian men and women to work out God's plan for humanity. The people are crying out for something to satisfy their hearts. It is evident in the cry of Socialism, in Christian Science, in Spiritualism. They are groping—for the Christ—but as yet they do not know that He alone can satisfy their longings. The words of the present Archbishop of Canterbury seem to me to be true of the men and women of our time: "Men want a true religion as never before—that is its hope." And the Archbishop boldly declares that:

"They do not find it in the Church—that is its trouble. While religion attracts, the Church repels. To many men and women to-day, especially the younger ones, the Church is not a witness to the truth of its Gospel, but it is, in its divisions, its dullness, its unreality, an obstacle, a stone of stumbling, an offence" (Sheffield Ch. Congress, 1922).

That is a grave charge which I do not stay to investigate. There is another institution—earlier in its influence, more intimate, more personal, more fundamental. If it fails, all fails. That is the home—the family life. How does it stand amidst these social and industrial problems? What is its influence upon them? Has it been affected by them?

To enable us to answer these questions we must have a vision of what home means. We have many pictures in sacred and secular writings. In the Scriptures, we have that home at Bethany where the Master loved to visit. But we know little of it. The picture of two sisters—one of a contemplative temperament, and the other with the fussy way of a Victorian housewife, who laid great stress on the hospitality and the order of her home—and the brother upon whom the two sisters bestowed their unselfish attention. But the spirit in the home to which the Master went must have been full of calmness, for there He might rest. It must have been full of purity and holiness, for there He must have found sympathy. Above all, there must have been an interest in the eternal things, for there He could go from the strife of men to find fellowship.

And there is the home of Timothy. Paul's reference regarding the faith exhibited by his grandmother, and afterwards by his mother and now by himself, indicate a home where there was the tradition of righteous and godly living, filling the Apostle's heart with joy as he thought of it.

There is also the picture of the home to which the Prodigal Son returned. How full of paternal love. But in it there is wanting the touch of the mother's influence. Her hand on the elder son's shoulder might have saved him from presenting to the world so churlish a figure.

In literature, and especially in song, we have the home honoured and its praises sung. "The Stately Homes of England" were sung by Mrs Hemans. "Home Sweet Home" is the idyll of the world, and we have the description of the home which is so simple, so unparallelled in its sanctity, portrayed in "The Cottar's Saturday Night":

"From scenes like these old Scotia's grandeur springs
That makes her loved at home, revered abroad."

But there is a picture—it is fanciful—which seems to me the truest and the most charming of all: the picture of the cottage where the widowed mother puts the lighted candle every night in the window, if haply the long-lost son may find his way home, and know that within is the mother who has

never forgotten him, never ceased praying that he may return, and never ceased believing that her prayer will be heard. For in that picture is the essence of the home—all abiding, all enduring, ever hoping, ever trusting, love.

Home, in its best and most ideal features, is, I claim, British. It is no doubt true that in the earliest times there were high ideals of home. The Book of Proverbs gives illustrations of the high esteem in which the family life and duties were held in ancient Israel. The Talmud has this sentence :

“ God dwells in a pure and loving home.”

There are classical references to the honour that resides in the home, but it is the patrician's honour as the head of the house that is involved, for to him there was absolute submission. The wife was a mere chattel, and in the family there was no filial affection. It was, however, in Puritan England that a new conception of home was established. Green, in his *History of the English People*, writes :

“ Home, as we conceive it now, was the creation of the Puritans. The sense of spiritual fellowship gave a new tenderness and refinement to the common family affections.”

Emerson, describing the traits and characteristics of the English people, says :

“ Domesticity enables the English Nation to extend far and wide. The motive and end of their trade and Empire is to guard the independence and privacy of their homes.”

These quotations entitle me to maintain that the home is the great feature, the greatest social achievement of our race. It differentiates us from the Latin peoples. There may be greater brilliancy and brighter elements in the homes of these peoples, but the reverence for the home and its ideals has been a strength and an inspiration to the British people, for we may claim that it has been consecrated and crowned by Christian principle and Gospel teaching.

What are these principles, and what is this teaching. They may be summed up in these words : (1) the fear of God ; (2) the law of love ; with all that they imply. St Paul, in the Epistle to the Ephesians, uses a phrase which amplifies the

first of these two doctrines, and makes it peculiarly applicable to the home. He writes :

“ Submitting yourselves one to another in the fear of God.”

This is the *discipline* of the family life, and Jesus is Himself the best exponent of it, for we read :

“ and He (Jesus) went down with them and came to Nazareth, *and was subject unto them.*”

In days gone by too much was perhaps heard of this attitude, and perhaps to-day there may be too little. But there is a variation in its mode. The discipline of the olden time which is resented to-day was of the “Thou shalt not” order. We are glad to see it pass. It produced the surly, unwilling, and resentful child. The parents’ word was law. There was no room for argument. To-day the best discipline is that which arises from the recognition that each child, each member of the home, has an individuality which has its own response to make to life. In the best schools the teacher’s success comes because he is the friend of the pupil. The teacher recognizes that he is there to draw out what is in the boy, and to guide him, not to crush his thought and aspiration. Such relationship produces the best discipline. The boy does what the teacher requires of him because of this friendship. So it is in the home. Where the parent is the friend of his child, ready to explain, willing to give way sometimes to a view expressed by the child, willing to take time to consider the working of the child’s mind, willing to realize and recognize that the child is growing up ; in short, that his child has a distinct personality not necessarily of the same mould as himself—that attitude towards the child will solve much of the lack of discipline of which complaint is made. It will be then found that the tie, instead of becoming weaker, will be knit together in the folds of a common understanding, common respect, and common aspiration. How seldom a parent thinks this thing out. It is easier to say “Do this,” or “Don’t do that,” and he seldom reflects upon how his action may affect the personality of his child. If the child conforms unwillingly, his will and judgment are weakened, his self-reliance has received an arresting blow which is bad for him in his battle in life. It is the duty of the parent to study his child, recognizing in him a gift from God to mould for righteousness and the uplift, through him, of the world. Well it is when the parent recognizes

it as his highest duty to inculcate the fear of God in the members of his family. Well it is for the child if this enters his consciousness by what he has seen and felt in the home. The child then goes forth with an attitude to life which will pervade his thoughts and actions during life. Herein does the Christian home fulfil its purpose, its founders obtain their joy and satisfaction, and those who are sent out from it the equipment for completing their course in the world with honour and the highest success.

The other attribute upon which the home must be founded is that of love, which comprehends the law of dutifulness and of mutual helpfulness.

“Better is a dinner of herbs where love is than a stalled ox and hatred therewith.”

So spoke the wisest of men. And it would be well if over every home were inscribed the words :

“Love beareth all things, believeth all things, hopeth all things, endureth all things.”

For there is no relationship in life where there is a greater test of the power of Christian love. It has to cover all the relationships between husband and wife, parent and child, master and servant, management in the home, times of fullness and times of emptiness, times of health and times of sickness, times of leisure and times of hard work, the duties to the home and to the community, the irritations, the selfishness, the disappointments, the clash of will, the drudgery and monotony, the jealousies and hypocrisies, the divergent tastes and opinions, the jars, and all other pitfalls which at one time or another enter into this most sacred of all human relationships. In these days when literature abounds in the study of the married relationships, is it not true to say that the writers have forgotten the charter of the family : “Thou shalt love” ? In a gathering like this, where those modern ideas to which I have referred will be cast out as anathema, is it not a unanimous testimony that no home can be a success where Christian love does not pervade, that it is an essential to make it an abode of peace and quietness, and to regulate the relationships of every member of the family towards one another ? It causes members to see the duty they owe to each other, it helps them to be forbearing and kind, trustful and tolerant, joyous, peaceful, and enduring to the end. Such a home is an abode of peace, contentment, and happiness.

These two features which I have mentioned as essential in the home are Christian attributes of wider application. Discipline begun in the home is continued in the community, in the nation, and in the world. Without it there would be revolution. Love is its counterpart, its perfecting process, its crown. Discipline and love together make the home the sphere and the training ground for service. They prevent failure in the family life, and they help to produce harmony in the world.

But there are homes which are *real* homes, where goodness, truth, and beauty are sought. It is said, however, that these are losing their fragrance. A canker has entered. A recent Church Report on the religious situation in Scotland says :

“ On the domestic hearth the fire of religion is burning low. The houses of the people are to a disquieting extent no longer the nurseries of religion.”

From another source this passage may be quoted :

“ The home itself is breaking up under the pressure of industrialism and the modern passion for entertainment.”

Some things that made the home beautiful are ceasing to be. The need of Christ in everyday life is not being felt, and the helps that are offered towards this are not being used. Take family worship as an example. To a very large extent this is true, and “ pity ’tis, ’tis true ” !

It is a habit of the family life of past days which has suffered more than anything else from the changed conditions in the home. In some homes both husband and wife are working, and leave their homes early for their work. The same may be said of the younger members of the home, where there are such. So, as regards morning worship it might reasonably be excused. In the evening, classes, entertainments, outside interests of a varied nature, have the same effect in dividing up the household. Obviously, changed conditions necessitate changed methods. It is said that surely in even the busiest household five minutes could be set apart for this most important act. I may be wrong, but it seems to me that in a hurried act—a hurry to get there, a scurry away—the mind intent on catching a train or a car—the spirit of worship cannot be present. Better that each member of the family spend these few minutes apart for quiet reading and prayer, and that it is known that each member is engaging in that act of contemplation and consecration in preparation for the day. So there would be a community of worship,

an acknowledgment of God, prayer for guidance and direction throughout the day, and the giving of thanks for all mercies vouchsafed. If it is said that this is a poor substitute, let me suggest that family worship may be a formality—a hoary custom—maintained because of its tradition, with the attendant danger of hypocrisy, and also, where the attendance is insisted on, it may become the object of derision. A custom kept up by the individual member may have in it more reality, sincerity, vitality. Surely religion in the home is not to be tested by whether there is family worship or not. That is exaltation of form to too high a place. What is *wanted*, and what is *wanting* to-day, is the religious atmosphere. There are homes to-day where it would be impossible, from anything said in them, to know that they are Christian. Religion in its deeper aspect is never mentioned. The horror of appearing “pious” in these days is as great as was the desire to be “pious” in former days. No one wants the home to be either a theological class-room or a prayer meeting, but surely it is most unnatural that in a Christian household there should be no conversation regarding the things that pertain to the Kingdom of God without incurring the charge of being called “pious.” It is, I believe, this unnatural reticence which is doing harm to Christianity in the land, for it is cutting off the young people from the free natural relationship to God and the things of the Spirit, and the placing of them outside the natural flow of everyday life. This is all apart from religious instruction. That seems to have vanished from the home entirely. The Church Report which was previously referred to says :

“The Christian instruction of the young is increasingly being foisted by the parents on to our educational institutions.”

It has become one of the lost arts of the parent. How far uncertainty of belief is the cause of this it is difficult to know. More than ever it is true of men that they are unable to give a reason for the faith that is in them. And if that be so, how can they instruct their young people? Adult classes in religious faith are needed to-day as greatly as adult classes in ordinary education. The home is a God-given opportunity for the child, and parents should have their eyes open to the fact that it is their opportunity too.

“Do you solemnly covenant before God and His people that you will co-operate with Him in the Christian nurture of this child, His and yours?”

is the question put to the parent at Baptism, and when he gives his reply, "I do," he has accepted the most sacred commission of his life. If this pledge were more fully observed there would be less ground for the contention that home religion is on the wane.

Another help which is ceasing to be is the family attendance at worship in the House of God on Sunday. It is recorded, as the result of an Inquiry, that 36 per cent. of the adult population of Scotland are non-churchgoing. These statistics bear upon the question before us in so far as they may reflect the condition of the homes. And yet it is said that many of these non-churchgoers send their children to Sunday School. They seek the offices of the Church at Marriage, at Baptism for their children, and at death in the homes. There is at least a vestige of religion—it may be of superstition—showing that there lingers a desire, which they seem not to understand, or at any rate are unable to interpret. In these circumstances, we may well ask, is it the spirit in the homes which accounts for the decrease in churchgoing, or does the responsibility rest upon the Church itself? Does it fail to attract the people by reason of its methods, theology, or other causes? And, if the Church is failing in its influence, is that being reflected in the homes of the people? The influence must surely be reciprocal. But this is clear. The Church owes a duty to the home. It is from the teaching of the Church must come its greatest help and inspiration. It is to it that men look for a declaration of the message that is to rule their lives. To-day, therefore, the aid of the Church is required for the preservation of the homes of the people. Its influence should be greater than it has been on the housing question, so as to establish and preserve the amenities of the home. Its voice should be uplifted for the preservation of the matrimonial bond in all its sanctity. In its young people's classes it should sift the wheat from the chaff in modern literature and thought. Itself the abode of mysticism and worship, it should impress upon the members of the home the mystic touch that exists between them and the mystic Head of the home, and create the atmosphere of holy fellowship between Him and the members of the home. So, by its guidance and influence, the homes of the people may be filled with a holy purpose, and the life of the nation be purified and enobled. In such a way may the words of our gracious King be fulfilled:

"The foundations of our national glory rest in the homes of the people."

I close with two pictures. On the journey between Edinburgh and London the observant traveller sees from the window of the train at short intervals a series of churches, or it may be an abbey, and on two occasions a cathedral, with, around them, a village or town containing the homes of the people. In every parish in Scotland, similarly, one or more churches. In the cities, in nearly every long street, more than one church. And, all around, the homes of the people—in some places the houses, clean, tidy, fresh and beautiful, in other places dull, drab, dirty, slumland. But always in the midst there rises the church spire, witnessing to the message

“I, if I be lifted up, will draw all men unto Me.”

Can we—dare we—with a vision of that kind, believe that the industrial conditions or the social attractions shall conquer?

And the other picture. In the home of a retired Colonel of the British Army it was observed by his small grandchildren that every morning and every evening, at a fixed hour, he entered a room, which was kept locked. Their curiosity being aroused, they tried to find out the reason, and one evening they found the door open after the Colonel had entered. They crept quietly in, and found him standing erect before a portrait of our Lord with his hand at the salute.

“They gazed and gazed, but little thought
What wealth the show (to them) had brought.”

It is this Figure, honoured in the homes of the people, that will bring the eternal triumph.

The second address on this subject was given by the Rev. Professor ROBERT M. KARR, D.D., of the Christian Theological Seminary, St Louis, Mo., who said :

The importance of this subject arises from several facts : first, that the family is the natural unit of society ordained of God for the culture of social and religious personalities ; second, that modern social and industrial conditions have been undergoing progressive changes which not only radically alter the environment of the family but endanger the very family type ; third, that no institution beyond the walls of the home has more at stake in the proper maintenance and development of the family than the Christian Church.

I

We take, as our point of departure, the origin of the family in the Divine ideal. "Marriage is an institution ordained of God in the time of man's innocency in the garden of Eden." Ideally the relation obtains between one man and one woman for life. But the marriage state is not an affair of two people only, as though it were a device to serve mere economic expedience or selfish pleasure. There is a third party, namely, society, which has a vital interest in the conduct and the product of the home. And there is a fourth party—nay rather, the first party—namely, God, who is concerned with the family in all of its interests from first to last. Any marriage which disregards the claims of society leads to an incomplete, or an arrested family. And any marriage which disregards God is a union only on the lowest levels.

In other words, the purpose of the family is personal, social, and religious. Marriage may not be necessary for angels, for they are a company of immortal beings. But in a race such as ours, continually depleted by death, there must be some place where new persons are brought into being, nurtured during their years of dependence, and trained for right social adjustments as they pass into the larger spheres of the community, the state, and the world. And especially in a race created in the Divine image, preserved under Divine grace, and destined to serve the Divine glory, there must be some place where growing personalities are brought continuously under the influence of religious and ethical ideals, so that man's natural sonship may be crowned with spiritual sonship by God the Father. Thus the family which fulfils its social purpose under God is the fountain of healthful social life, a fountain which in turn is fed from the inexhaustible reservoir of Him who "hath life in Himself."

God's ideal for the family is not absolutely dependent upon any special environment, physical or social. It may flourish in the days of utmost simplicity, as when the Patriarchs tented in the Land of Promise, looking for "the City which hath the foundations, whose Builder and Maker is God." Or it may be highly approximated in our own complex and rushing age, with its labyrinthine programmes and its tangle of social and ethical problems, although the persistence of the Christian family in the face of modern adversity is like the growth of "a root out of a dry ground."

II

Time was, in the days of our fathers' fathers, when environment was more favourable than at present to the attainment of the family ideal. Population was largely rural; families dwelt apart in separate homes; there were few machines, and they were mostly operated by hand; only in a small degree had labour been specialized. Institutions and interests tending to draw members of the family away from home were few in number. The forces affecting the family were centripetal rather than centrifugal. Families were home-centred. Circumstances conspired to drive the family in upon itself. And the family took just pride in realizing to the full its independence and self-sufficiency. It raised its own food; it made its own clothes from raw material grown in its own field; it built its own house from nature's provident growth. In looking after crops and cattle, and in carrying on the multifarious work of the household, there was always a place for children. They had an economic value, and from tender years were trained in useful employment. The value of play may not have been duly appreciated, but in large families, which were the order of the day, children usually managed to have their share of good times. The educational system was, of course, quite limited, but then the home was far more of a school than it is now. Its method was largely the project method, on which modern educational theory lays so much stress. The mind was not deluged with facts, but in the presence of concrete problems children sought pertinent facts, matured their judgment and developed a varied manual skill. Family government may have leaned heavily towards autocracy, but it was a benevolent despotism, and in the Christian home authority was matched by a goodly degree of filial respect and obedience. In those days, if there was any religion in the family at all the father was priest, the Bible was an open household book, and praise and prayer were the savoury incense of the home's most holy place.

Under such conditions it is easy to recognize the family as the natural social unit, society in miniature. Here is the original and originating social group. Here are the beginnings of life individual and social—the principal institutional features of modern society being foreshadowed in the humble processes of the home. The school, the shop, the Church, and the State, are the outgrowth of corresponding functions inherent in the family and indispensable to its existence and welfare.

III

Beginning with the industrial revolution of last century, numerous changes of profound and far-reaching consequence have taken place. Through the inventive genius of man, machinery has been multiplied to an almost incomprehensible extent, and labour has become more and more highly specialized. Population has been gravitating towards urban and industrial centres, until acute congestion has induced a reaction—the new movement of population having already begun from crowded city flats to separate suburban bungalows. The emancipation of woman has not only enlarged our democracy but, since so many occupations are now open to her, her new freedom has enlarged and complicated the industrial order. Wealth has been vastly increased. Luxury is within easy reach of the majority and tantalizingly near to the rest. Standards of living have become so costly as to lead multitudes of young people to postpone marriage, and make many a married woman feel that she is compelled to join the ranks of the wage-earners. Excepting in rural communities, where family life is still largely home-centred, the members of the family usually find their occupations outside the home. Industry, which once united the members of the family, now separates them.

Corresponding changes have taken place in other directions, as society has developed special institutions designed to take over the functions once largely performed by the family. In many respects the modern school renders home training almost obsolete. And not a few teachers insist that parents should keep their “hands off” the formal education of their own children—their well-meant efforts being regarded as a serious hindrance to the work of the trained teacher. The Church of to-day is far more complex in its organization and programme of activities. Multitudes of children and youth in our land receive no religious training except what is provided directly by the Church. And yet other multitudes receive none at all. Some writers seem to think that because the family as an institution of religious education has largely failed, the Church must assume the entire responsibility in order that the religious education of youth may be rightly done. Amusements have been socialized and commercialized to an amazing, if not an alarming, extent. A pleasure philosophy of life has been subtly developed and is blandly accepted by many. A diminishing number find home interesting and satisfying.

Enough has been said at this point to remind you that the

centripetal forces which formerly controlled the family, fostering its unity and integrity, have increasingly given way to centrifugal forces with their inevitable tendency to disunity and disintegration. Circumstances which once drew the family together now drive the members apart. The variety of purposes and places and engagements involved in work and in play, in education and even in worship, scatter the members of the family like autumn leaves. The programme of the average family is an exceedingly "staggered schedule." Youth has heard so much about its rights that it is straining at the leash. And the problems of family government are so terribly complicated that many parents seem to have resigned their governmental functions in despair. The visible unity of the family has in many ways disappeared, and its social and moral integrity is seriously threatened. While population viewed in a large way has been concentrating in urban and industrial centres, families living in these congested areas have been thrown into unwholesomely close relations, and the members of the families have been scattered to every point of the compass. One sometimes wonders whether we are about to be pulverized in the mortar of our own making, and then in the fires of revolution fused into a new social entity.

IV

Archæologists tell us that 5000 years ago thinking people of Babylon were complaining "Alas! The times are not what they were." Ours is evidently a transition age. And, unless we covet the fate which overtook ancient empires, it is important that we get our bearings and deal constructively with our problems.

1. Shall we endeavour to go back to the simple days of our grandfathers? Renounce the products of science and invention, abolish the machine and reinstate the man, do away with our complex division and specialization of labour and let each home be, as in the long ago, a social microcosm sufficient unto itself? So Mahatma Gandhi, it appears, would turn back the shadow on the dial. But the theory only needs to be stated in order to be rejected as impossible by the practical-minded American.

2. Well, then, if the past is irrecoverable, shall we make a complete break with the past? This is the proposal of a second extreme group. As the environment of the home has radically changed, it is held that radical changes in the home itself must be made by way of adjustment, else—since education is seen in adjustment—we can no more count ourselves an educated people. Society has developed institutions more efficient than

the family in the realms of education, of industry, and of religious training. Is it not reasonable to infer that it will continue to develop, out of the germs which the home provides, other institutions superior to the family, until its very reason for being has vanished? In other words, the family is obsolescent, according to the critic with his specious form of logic.

But whither is a homeless society bound? Three ways open: (a) the way of extreme asceticism, (b) the way of instinct operating more or less blindly, and (c) the way of extreme indulgence.

- (a) If, rejecting the orthodox family, society follows the way of extreme asceticism, there will be no mating at all, no children will be born, the race will soon exterminate itself.
- (b) If we follow mere instinct, we shall find ourselves presently on the level of savages with their polygamous and polyandrous groups; or, with a more pronounced atavism, we shall sink to the promiscuity of the herd, forgetful of the facts that, on the one hand, among the higher animals comradeship endures beyond the mere mating season, and on the other hand, no founding hospital, such as that endorsed by Rousseau, can possibly atone for the loss of the home life.
- (c) If we follow the way of the expert hedonist, we shall retain only the superficial appearance of wedded life while denying the essential obligations and purposes thereof, in an experimental relationship which Fiske has well called "A social partnership in supreme selfishness." In which case, children being taboo, either there will be no children born, or they will come as unwelcome guests to inherit a curse—the ultimate bequest which will be left by this godless substitute for the family.

3. We hold the conviction that no substitute for the orthodox family can ever be devised which will be compatible with the progress of society or its permanent existence on a high level. What are the grounds of this conviction?

- (a) As an institution originating in the Divine mind ordained for a Divine-human purpose, and safeguarded by Divine sanctions, the family cannot become obsolete until mortality is "swallowed up of life." The theories of men may come and go, but "The Word of the Lord endureth for ever."

- (b) There is that in human nature which not only prompts the man to search for a helpmeet, but leads both the man and the woman to leave their fathers and mothers and cleave together in a life-partnership. Difference and affinity affect them from the ground up, both the physical and the psychical natures being involved. A true union is union even unto the topmost reaches of human nature. The husband and wife are not only companions, but potential father and mother—persons yet in the making. There is a very real sense in which their personal development is not complete until the third party enters the family circle, and with chubby hand wields the sceptre over their willing hearts. Initiating them into the mysteries of life, rising into the heights of personal development, and passing out into the widest realms of service, “A little child shall lead them.”
- (c) The child has rights that are bound to be considered. He is no longer a mere chattel under the control of an absolute paternal monarch. For, making all due allowance for subsequent growth and development, the babe in arms is a personal being, charged with all the potencies of individual and social life. Its very dependence is a bond of family union and a stabilizing factor. For the dependence of the child implies parental responsibility. And during the whole period of its minority its dependence must be matched by parental care. “The baby new to earth and sky” says : I have come to stay ; and the rest of you must stay for my sake, and stay at your best.
- (d) And, after all, society is vitally concerned. All of the legal forms and principles appertaining to marriage, to inheritance, and to divorce attest this natural and inalienable interest. As water cannot rise higher than its source, no society can rise higher than its average family life. The greater depends upon the less. And it is still profoundly true that “The hand that rocks the cradle rules the world.”

V

We cannot return to the simplicity of earlier days. And we dare not turn aside into any of these modern bypaths, however alluring the first steps may seem. One honourable course remains to Christian people : In the midst of incidental changes,

we must seize upon and conserve that which is essential to the Christian family. And then we must deal frankly with the problems created by the changing order, and find the best possible solutions, recognizing, however, that, as circumstances change, the problems will emerge in new form and new solutions must be found by each succeeding generation.

What, then, in the Christian family is permanent and indispensable?

1. It is essential to the Christian family that there be an initial organization consisting of one man and one woman, the husband and wife. The maintenance of this partnership in its integrity is basic to all family success. Normally the man is the bread-winner and the woman is the home-maker. Any departure from this arrangement is usually costly to society, especially to women and children, although a compromise at this point is sometimes chosen by selfishness or enforced by the tyranny of circumstances. The employment of women in industry, sociologically considered, is not altogether salutary. Special careers may be justifiable for those of special talents, and the right to earn a decent living must be respected in all cases. Nevertheless, experience shows that the employment of married women outside the home tends to lower the birth-rate and to increase the death-rate of their children. It often leads to the neglect of children and to the disintegration of home life.

2. The aim of the Christian family, while it may include as subordinate ends the personal welfare of the husband and wife, must always keep at the centre the nurture of children in the fear of God as a means to worthy social replacement and progress. Unto those of childlike spirit belongeth the Kingdom of God: and by that same token each succeeding generation of children has a right to inherit the best the past can offer, and, thus enriched, advance as fast and as far as it can toward the ideal social order. Ordinarily the presence of the child unifies the home and gives it anchorage. Only about one-third of divorced couples have children. Who knows how many homes, which would otherwise have crumbled into ruin, have been held together by the hands of little children?

3. It is essential to the Christian family that the atmosphere be one of mutual love and trust, mutual helpfulness and sacrifice. Imbued with this spirit the family will thrive even in adversity. Like the precious rose jar, it not only retains its delicate perfume through the passing years, but communicates its sweetness to anything which comes even temporarily under its influence.

The incidentals of family life cover a wide range and include such temporalities as the house, food, clothing, occupation, and amusements, all of which are affected by kaleidoscopic change in our modern Western world. With these we cannot and need not deal in particular. The solution of problems pertaining to these incidentals can usually be left to the judgment of the family council if that council cherishes as sacred the essentials of family life which derive from the Divine pattern.

And this leads to the remark that a long list of seemingly formidable problems—such as non-functioning homes, broken homes, marriage slackers, trial marriage, divorce by mutual consent—are not problems of the Christian family but of the non-Christian family. They are symptoms of godless living. Now, the Church is interested in all these problems, but the best solution it has to offer is the gospel of the Lord Jesus Christ translated into terms of domestic life. Cleanse the heart, and the Furies will leave the hearthstone. Calvin Coolidge has well said, "The greatest need of America is religion, the religion that centres in the home."

The Church naturally welcomes all tendencies and suggestions looking to the amelioration of the circumstances of the modern home, for example, better housing; modern equipment, such as will relieve the housewife of unnecessary drudgery; the mitigation of the pains and dangers of motherhood; some form of family insurance that will give greater economic security; and a more sympathetic and constructive administration of divorce laws. But ameliorative influences are not enough. What is needed is complete restoration. And the resources committed to the Christian Church are sufficient for that end. The modern home needs the continuous ministry of religion, a ministry assisted by, though not exclusively sponsored by, the Church. Here is the best solvent of domestic problems. Here is the best insurance against family disaster. Here is the best stabilizer of the family in our restless age. Ninety-eight per cent. of our really Christian homes are never broken up at all: they are stable and successful.

VI

We venture to suggest the following as a broad outline of the duty of the Church to the family.

1. Since the family is the primary institution of society, and since most normal young people at some time aspire to have homes of their own; since society has now provided

special education and training for every other undertaking and relationship in life, and since numerous secular arts and sciences are already dealing with the incidentals of home life, we suggest that it is timely for the Church to provide for her young people competent instruction in the art of home-making, especially in its ethical and religious aspects.

2. Inasmuch as it is important to safeguard the domestic shrine at the very threshold, the Church is concerned that the inquiry made of those contemplating marriage be more thorough and uniform. Not that marriage should be denied to society, but that the sanctions of religion should be withheld from the unworthy.

3. The minister who solemnizes marriage should use his utmost powers of persuasion to the end that the Divine ideal of the family be recognized from the outset, that Christ become the Head of the household, that religion in the home be a fresh and vital reality, that family prayers as well as private devotions be the rule, and that the family co-operate with every other institution of society, especially the Church, which exists for its maintenance and development. It is the duty of the Christian minister to see that the homes inaugurated by his services recognize and fulfil their religious function.

4. When the family as an institution of religious education ceases to function, heavy responsibility rests upon the Church to render first-aid by doing for the members of the family what for the time being they refuse to do for themselves. But there is a natural limit to the serviceability of this first-aid. And it is heresy of a serious nature for us to say, "The home is broken down; so let it be! The family has ceased to function as a school of religious training, therefore let the Church School take over this last remaining function of the orthodox home." Parents cannot absolve themselves of religious and moral responsibility for their children. And nothing from the outside, however skilful, can quite compensate for their neglect.

5. In ministering to its constituent families, the Church should persuade parents to accept their full responsibility as moral and religious teachers and guides. It should stand for simplicity of living as against the increasing self-indulgence of an age of luxury. It should encourage and assist the family in developing a larger number of unifying interests, especially among the well-to-do in urban and industrial centres. In the country, families are still largely home-centred. The city home must recover its centre of gravity, if it would win its own soul.

6. In conclusion, the Church's duty to the modern family is, to hold on high the Divine ideal of family life, to encourage the establishment of homes in the fear of God dedicated to the culture of religious and social personalities, to rehabilitate the family which is religiously and ethically broken down, to pour into the home with unwearying love the ministrations of truth and grace, to make and keep pure and sweet this fountain of social life ; for here, humanly speaking, is the source of that river whose streams make glad the City of our God.

After the Chairman had pronounced the Benediction, the Council adjourned.

JUNE 26, 1929

MORNING SESSION

THE Council met again in First Presbyterian Church, Boston, on Wednesday, June 26, at 9.30 a.m., Rev. Dr ROBERT LAIRD, of Canada, in the Chair. The Rev. J. W. S. LOWRY, Cambridge, Mass., conducted the devotions.

The Report of the Business Committee on the

FUTURE ORGANIZATION OF THE ALLIANCE

was submitted by Dr S. W. CARRUTHERS, and on the motion of Rev. Dr G. W. RICHARDS, the following resolutions were adopted :

1. *Re Quarterly Register.* That it be remitted to the President, Vice-Presidents, General Secretary, American Secretary, and the Treasurers to take into consideration the name of the organ of the Alliance, with powers to take such action as they may deem fit in the matter.

2. *Re Western Section.* That for the future the members of the Western Section consist of at least four representatives, ministers or ruling elders, from each of the constituent Churches for each 100,000 communicants or fraction thereof. These shall be chosen under the direction of the supreme judicatories of the constituent Churches as these courts may determine. These members of the Western Section, together with an equal number chosen and appointed under the direction of the supreme judicatories of the constituent Churches, or their alternates, shall be the delegates to the Council of the Alliance.

3. *Re Eastern Section.* That for the Eastern Section, where conditions are different and there are many small constituent groups, 200 be taken approximately as the number of members and as the number of delegates from that Section to the Council of the Alliance. Of these, 160 are after next quadrennium to be elected by the supreme courts and other competent authority of the constituent Churches, and forty appointed by co-option of the Section or its executive. Also, that the 160 members to be elected be meanwhile apportioned as indicated in the Report,¹ but that the Eastern Section be authorized to make such changes in the details of relative representation as changing conditions may demand.

¹ See Appendix, pp. 379-381.

The Council called for addresses on

THE REFORMED CHURCHES AND THE LAUSANNE MESSAGE

The Rev. LEWIS SEYMOUR MUDGE, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A., read the first paper, as follows :—

The World Conference on Faith and Order, held at Lausanne, Switzerland, in August 1927, has a message for the Reformed Churches which are included in this World Alliance. Those who maintain otherwise, or who would minimize this message, are either indifferent or misinformed or ignorant. The Lausanne Conference has a message for us—

1. Because it was *Christian* in its character. Only Churches believing whole-heartedly in the Incarnation were placed upon the invitation list.

2. It was *ecumenical*. All of the important bodies of Christendom, with a single exception, were there represented.

3. It was *able*. The delegates were, with rare exceptions, thoughtful and conciliatory men, and the average ability of those present was much higher than one would ordinarily find at any Church conference of merely national scope.

4. The Conference was *thorough*. It had behind it seventeen years of diligent preparation. During this long period the plans projected received thorough and repeated revision, and those finally adopted for the guidance of the Conference were as nearly perfect as human ingenuity could devise. This same thoroughness was characteristic of the conduct of the Conference throughout its sessions. Time does not permit us here to describe in detail the processes employed to enlist the co-operation of every delegate and to capitalize the greatest possible contributions from each. Suffice it to say that nothing was left undone to this end.

5. The Conference was *courageous*. The subjects selected for consideration compelled the delegates to face the ultimate issues involved in the reunion of Christendom. It would have been easy to select topics of profound interest upon which much could have been said of a helpful nature but which would not have produced constructive results. Instead of selecting such, may we remind you that those chosen were the following: I. The Call to Unity. II. The Church's Message to the World. III. The Nature of the Church. IV. The Church's Common Confession of Faith. V. The Ministry of the Church. VI. The

Sacraments. VII. The Unity of Christendom in Relation to Existing Churches.

6. A further characteristic of the Conference which gave significance to its message was *the spirit which pervaded it*. Christian forbearance and courtesy were the watchwords of the hour. It would, of course, be apart from truth to say that never during the nearly three weeks occupied by the Conference was there an occasion when forbearance was momentarily absent or courtesy forgotten. Such periods, however, were so rare and far between as to be hardly worthy of mention. When the possibilities of misunderstandings are considered because of the many races and tongues present, to say nothing of the controversial nature of the subjects discussed, the wonder is that there was so exceedingly little of anything approaching discord.

7. Finally, we should welcome the Lausanne message if for no other reason than that almost one-quarter of the delegates present (to be exact, 92 out of a total of 399) represented officially, or by co-option, Churches of this fellowship. Moreover among our delegates were a remarkably large number who exhibited such gifts of leadership, such grasp of the problems which were to be solved, and such comprehension of the points of view of others as enabled them to make an invaluable contribution to the conclusions ultimately reached.

Certainly a Conference possessing all these characteristics—Christian—œcumenical—able—thorough—courageous—courteous—representative, must have its message for us here to-day. What, then, is this message? The Lausanne message is—

First, that every Churchman *should be deeply and prayerfully interested in the reunion of Christendom*. Quite apart from the blessing which will surely result from such reunion, it should be enough for the loyal follower of our Lord that this reunion is His definitely expressed desire. That the reunion of Christendom seems to-day very far off is no reason why it should not be, and that frequently, a matter of thought and of prayer. No lofty ideal was ever realized without long-continued and persistent effort. And long-continued and persistent effort is not forthcoming without relationship to spiritual methods and impulses. Furthermore, it is always a help toward the realization of an ideal to pause from time to time, as one seeks its concrete expression in life and thought, to ascertain just how far the ideal has become the actual. The Lausanne Conference enabled us to determine within rather

narrow limits just how far towards realization the reunion of Christendom has proceeded, and, what is probably of greater importance, by following what lines of effort success is most likely and most quickly to be attained.

Second, the Lausanne Conference declares that every Churchman should be *actively engaged in the promotion of the reunion of Christendom*. The concluding statement adopted at the Conference contains these words, which all of us here present may well take to heart, whether present at Lausanne or not:

"We have finished our immediate work. From first to last we are able to express it in constructive terms written and received, whether they be statements of agreement or statements of difference, in brotherly love and mutual consideration. They are the product of the minds of men who earnestly desired and strove to place and keep themselves under the guidance of God's Holy Spirit. Human imperfections which mingle with them we pray God to pardon. In offering to Him our handiwork, we are but returning to Him that which He has given to us. We pray His acceptance of, and blessing upon, our offering.

"However, we have not finished our whole task. We have but taken a step on a long journey. What we did there will crumble into dust unless the representatives at Lausanne bring home to their several Churches the duty and responsibility of studying the Reports which they themselves received for this very purpose. The Conference should be repeated in every main ecclesiastical assembly, as well as in each separate congregation throughout our entire Christian constituency if we are to take full advantage of the progress registered. By our presence and activity at Lausanne we are solemnly pledged to reproduce, each in his own local circle, the spirit and method which made the World Conference on Faith and Order what it was. 'I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul, never acting for private ends or from vanity, but humbly considering each other the better man, and each with an eye to the interests of others as well as to his own. Treat one another with the same spirit as you experience in Christ Jesus'" (Phil. ii. 2-5, Moffatt's translation).

Third, the Lausanne message declares that a great step forward in the reunion of Christendom *will be the reunion in every land of the Reformed Churches there located which hold the Presbyterian System*. Why should this be considered by any of us an impossible task? We are not divided on any of the subjects which were acutely present in the discussions at Lausanne. We

are whole-heartedly agreed as to what is the Church's message to the world. We are at one as to the nature of the Church. We should have no difficulty in deciding what are the essential elements in the Church's Confession of Faith. As to the Church's ministry, we have no need to decide as to whether the historic Episcopate is of the *esse* or of the *bene esse* or the *non esse* of the Church. As to the sacraments, our situation is not rendered more complex by the existence among us of any problems as to the Real Presence in the Holy Communion, or as to the particular form of ordination which is required to give validity to the sacraments when administered. Why, then, should not the reunion, nationally, of the Reformed Church be considered our immediate duty?

Fourth, as to our relationships outside our own Church family, Lausanne also has a message for us. We are, next after the Roman Institution, the most numerous Christian communion, with something over fifty million adherents. Also, we are scattered abroad throughout the earth to a greater extent than any other communion. Furthermore, we have under our general direction a greater and more varied missionary work than any other group of Churches. Moreover, we occupy a mediating position among Protestant communions in our ideas as to the nature of the Church, the Sacraments, and the Ministry, the three great subjects intimately related to Church Union, about which differences of opinion are most acute. It is probably true, also, that when the reunion of Protestant Christendom occurs, a reunion in which doubtless there will be great diversity in unity, we will be required to give up less of what we are inclined to deem fundamental than any other great group of Churches. *Therefore*, is there not every reason why we should be helpfully and prominently in leadership in the movement for the reunion of Christendom!

Finally, the Lausanne message reminds us that the family of Churches to which we belong has always been, as a whole, profoundly interested in, and gladly responsive to, the call of unity. A survey of the Church at home and on mission fields will reveal that we have been foremost among those who have not only talked unity, but enacted unity. In every great union movement of the present generation we have been a leading factor. Let us then permit the Lausanne message as it reaches us to-day to encourage us to further good works. Let it summon us first of all to the greatest possible unity within our own ecclesiastical borders. Let it arouse our sympathies with regard to union movements which would embrace not only members

of the Reformed family of Churches holding the Presbyterian System but other Evangelical Churches as well. By our divisions we waste our resources, we duplicate our efforts, we lessen our efficiency, we diminish the effectiveness of our witness against lawlessness, unrighteousness, and impurity.

Unity is necessary. Unity it may be with a large degree of diversity, but nevertheless a degree of unity far exceeding anything now in existence even among some of the members of our own family living in the same so-called Christian communities. Unity, that we may speak with a united voice for Christ. Unity, that we may give an authoritative call to repentance, faith, and new obedience in the name of Christ. Unity, that the rising tide of nationalism, of secularism, of paganism may be met and turned back by the power of Christ, exercised by the Spirit of Christ through the Church of Christ.

The second address on this theme was given by the Rev. IVOR J. ROBERTON, D.D., Bristol, England, who said :

Probably Lausanne had to be experienced to be fully appreciated ; yet even at second hand one senses with a thrill that God did there a thing of strange value and promise. That was a delightful remark from one departing delegate, "The only thing we have forgotten is the anathemas." Edinburgh 1910, that beginning of good things, called Protestant Christendom together in a new fashion for a special end. But the Spirit, who is ever working in and beyond us, soon showed that the getting together in new fashion was a greater thing than any particular end could be ; and so was it at Lausanne. The vast pity of it is that we have all been born into a condition of things where separation (with its temptation to antagonism) seems normal—a thing that never *is* normal. But God keeps using various factors in life to blend the separate Churches together, one of the steadiest and most potent, not always recognized or valued, being the unofficial one of persistent inter-marriage. And at Lausanne we had not only Bishop Azariah declaring that division which is a weakness in the West is a sin in the East. We saw thankfully the deification of one's own group fading away, and felt the Spirit at work giving a new will to Catholicity all round.

To Presbyterians the Lausanne discussions must have been fairly exciting, and occasionally amusing ; when, for example, it was sincerely laid down that for authority we must add tradition to Scripture ; or—that your Ministry—to be a Ministry, must be in Apostolic Episcopal succession, Presbyterians may have been reminded of the cathedral with the exquisite chapter-house,

which chapter-house had been built with so daringly wide a span of roof, that timid antiquity hastened to secure it by a central supporting pillar. Recent examination, however, showed that now, and apparently for centuries, the pillar had sunk down into the foundations ; so that, unseen from beneath, there was a clear gap of several inches between the top of the pillar and the great roof it was supposed to support. Which thing is an allegory.

Presbyterianism at Lausanne probably also had its superiority complex variously gratified : by the new shame felt all round over the sin of schism, and the new insistence on the Fellowship of believers as the primary and fundamental reality in Christianity—both commonplaces of the old Presbyterian tradition ; by the realization also (by others) that Presbyterianism, being an organically integrated Church and not a medley of independent congregations, being neither madly tyrannical nor crazily democratic in government, happens to stand, whatever the ultimate value of these factors, and by no personal merit of its own, in a strongly central position in any possible projected movement toward greater unity. And the new and invaluable togetherness realized at Lausanne underscored heavily what I believe to be the Presbyterian conviction, that what is needed in the Christian Church, in every section of it, is—not the attempt to create unity, but the Spirit to learn to recognize the unity God Himself has created.

Perhaps, coming second in this discussion, and not having been at Lausanne, I can best serve my duty and opportunity here by dwelling on certain problems Lausanne seems to me to set before Presbyterianism, and by making certain suggestions arising from it, that even Presbyterianism may have still some things to learn and to determine. It may even be meant for us Presbyterians to develop some day an inferiority complex, and to express a public penitence for things as they have been and too much are, as sincerely and handsomely as the Bishops did at Lambeth, 1920.

Well, then, three issues have been sharply raised to me by the perusal of all the Lausanne literature I could lay my hands on.

1. What is the real Presbyterian theory of the Christian Ministry ?
2. What is the Presbyterian attitude to be toward the Episcopal form of government ? (I use the word Episcopal in the widest sense.)

3. What value exactly do we as Presbyterians set on the Sacraments, especially on what the New Testament calls the Lord's Table?

1. Bishop Palmer of Bombay raised my point when he asked : Is there only one Ministry in the Church of Christ, or are there several? and in his kindred question—Is the Ministry an Order or an office? Now, were I closeted this morning with Bishop Palmer instead of with you, I would tackle the question whether the Ministry is especially a priesthood, whether in the Christian fellowship there is any real priesthood except the supreme Priesthood of Jesus and the universal priesthood of believers. Further, to-day and here—I pass hurriedly by certain Lausanne utterances which simply shout for comment.

- (a) Dr Palmer's assertion that Calvin made an amazing mistake when he tried to reconstruct the Church on the Apostolic pattern minus the Apostles. Moffatt's devastating reply is to quote Calvin—"What those who succeed to the Apostles receive is the commission to preach the Gospel and to administer the Sacraments."
- (b) Another assertion of Bishop Palmer was that a prophet does not need to be ordained, and that the call to be a prophet is no sufficient title to the Ministry; this surely raises a fundamental question—"Is it primarily in the Word, or is it in the Sacraments, that we have the Gospel?"
- (c) And in contrast, take the utterance of a lately deceased Moderator of my own Church, Dr Fyffe: "The one and ultimate seat of authority under God is the common mind of the Christian fellowship, of the whole household of God." That goes to the root of things.

But leaving these matters and coming to the smaller things raised by Bishop Palmer, which yet have their importance, let me make my point. Do we Presbyterians believe only in one Ministry, in one office of presbyter as essential in the Church, including ruling elders, who have their own daily avocation, and teaching elders, who give their lives to the Ministry? What are the relevant facts? Exactly wherein, and exactly how made, does the ordination of a ruling presbyter by a Session differ from the ordination of a teaching presbyter by a Presbytery? Here are some of them. As a rule we lay hands on "ministers" in ordination, not on "elders." As a rule it is ministers in a Presbytery who impose hands at the

ordination of a minister, and not ruling elders. A minister is ordained for life, an elder in some cases only for a term of years. A minister is a standing member of Presbytery, an elder is not. If a young business man who is an elder enters the Ministry, we reordain him. In many Churches, my own old historic Church of Regent Square, London, for example, the financial affairs of the congregation are controlled by a body, on which indeed elders sit *ex officio*, but largely composed of deacons, who are not elders at all, and yet are ordained for life ; which suggests two things—that it may need more grace to be a Christian deacon than to be a Christian elder ; and—that a permanently ordained deacon may be a better thing than a temporary unordained manager. Should an elder, like a minister, be freely elected by the congregation ? In our Presbyterian Church of England we have now for some years had women elders, acting exactly as men elders do, and sent as representatives to the General Assembly. We have further put it on record that we see no barrier in principle to women in the Ministry, though we recognize no demand for it as yet (incidentally, the only young woman who came to us declaring herself called to the Ministry we discouraged, and she is now, by our preference, not hers, a Congregational minister). An elder may not baptize or administer Communion with us of the Presbyterian Church of England except in certain special definite circumstances, but he may vote on Creed revision, or in a heresy case, most effectually and perhaps disastrously. An elder may in given limited circumstances preside at a Session, but have we elders as regular Moderators of Presbytery or of Assembly, and why not ? To me our theory and practice of Presbyterianism seem both badly confused ; and we have our Presbyterian High Churchmen, whose view of due Ministerial Ordination (should I say of Orders ?) is, that it confers a quite special grace and gives a man a quite new authority. An outworking of this tendency is that the Church of Scotland Established has had it as a rule to reordain Congregational ministers before receiving them into its Ministry. Now the question raised in all this, if I may put it personally, is, “Is there an essential difference between my ordination more than thirty years ago, and the three inductions I have since had ?” Do they differ in kind, and not merely in that my ordination was the first ? When I read of an Anglican missionary at Lausanne saying, that in a time of despondency he falls back on his assurance of the grace that was once for all given him in his ordination, I recall with sorrow that my own ordination was absolutely the worst of many badly-discharged Presby-

terian functions I have known, and that my own comfort in my ministry has little to do with that day, but much with the assurance of a present Lord, who keeps calling and commissioning me through the Church to the Ministry of His gospel. That most pungent and capable thinker, the Bishop of Gloucester, remarked at Lausanne, that all existing orders whatsoever are irregular, because, only a United Church could possibly give complete Orders. But I do submit that unless we are prepared simply to say, "The whole thing does not matter," part of the Lausanne message to us Presbyterians is to clear our thinking, and set our own house more in order as to what presbyters to-day are and are not. *Pourparlers* may well lie ahead, and not so far away, where we shall need to know what we stand for, as intelligently and as unanimously as those on the other side of the table will.

2. The second thing I suggest as raised at Lausanne for our pondering is—What is our considered judgment as to Episcopal government? No Presbyterian, I think, would claim to-day that any form of government is of the *esse* of the Church. As a matter of *bene esse* can we, for sufficient reasons shown, accept a constitutional Episcopacy? We could all argue for Presbyterianism as against Episcopal succession. A whole Presbytery is unlikely to become the exceedingly bad egg certain bishops undoubtedly have been; but to us the Lord who sends us out, though the same Lord as walked the fields of Galilee, is primarily the living Lord of to-day, not a dim figure seen across a vista of 1900 years of succession. And that noblest spiritual results can only normally come to birth inside a certain cast-iron system we content ourselves with flatly denying; and in this the facts are with us. Long ago I had as a fellow-student at Edinburgh University, F. G. Tait, soon thereafter open Golf Champion of the world, killed alas! at Magersfontein. His father, our Professor of Physics, was illustrating to us the Law of Kinematics from the flight of a golf ball; and one day he told us of two things a golf ball could not do in its flight; we really were made to feel that the entire scientific universe would crash in chaos did a golf ball do either of these things. So said Father Tait on Tuesday; but on Saturday Son Freddy just went down to North Berwick and persuaded and enabled a golf ball to do both the things which had been proved by his father to be impossible. Which is just for example what our narrowly sacerdotal friends have to learn, that their most conscientious beliefs crash badly against solid reality. But a constitutional Episcopacy, a more or less permanent Chairman of the Court of Presbytery, seems at times

almost a temptation. We have the thing of course already in a Moderator of Session, and Moffatt points out how much easier Episcopacy makes the terribly difficult and yet quite vital question of discipline; a father in God can deal with an erring brother as no General Court can. Also democracy, as we have seen, can on occasion be madder than any other system; and doubtless you also have noticed that every minister in the Presbytery is not equally fitted to fill the chair, nor every minister in a Synod or General Assembly. Too often the rotation system, so dear to democracy, means either a good man put into the chair whose presence there is a misery to himself, an affliction to his brethren, and a hindrance to the Gospel, or else that a good man leaves the chair just when he has learned to fill it. There is also the great fact to ponder of notable modern movements toward reunion, such as we have, for example, in South India. Much depends on national instinct and ethos, and what holds in India might not in China. But if you have an actual union of Anglican and non-Anglican, based on mutual acceptance of the validity of existing ministries, but providing that in future new ordinations, and so naturally in time all ordinations, be Episcopal in the limited sense, I am not at all convinced that the new Archbishop of York's joyful anticipation that fifty years hence every one so concerned will have become as convinced of the Apostolic Succession as he now is, is at all well grounded. No less an authority than Bishop Gore lays it down that, for an Anglican, Episcopacy need only be of the *bene esse* of the Church; and who shall say, especially in a day like this, what fifty years' experience under the Spirit of God will teach a living Christian community set in new conditions? God will certainly lead on into greater depths of life. Will He not also lead into nobler width of vision, action, and legislation? But for us surely there is a call to-day to face what uniqueness of authority we claim for our Presbyterianism, and what faults we experience in it. My own shrewd suspicion is that the greatest danger to Presbyterianism among us may be the terrific and increasing growth of the committee system, a thing which has nothing specifically Presbyterian about it, which seems to me to mar not a little the place and efficiency of the ordinary Presbyterian Courts.

3. The third thing of importance which I feel Lausanne has flung down before us is the whole question of the Sacraments. Is it not tragic that these are almost the chief factors of disunion in Christendom? Bitter regret was expressed at Lausanne in several quarters that it was not found possible to join together in the Sacrament of Communion. But if, as is on record, we

had at Lausanne Quakers whose only Sacrament is that they find all life sacramental; and, along with them, a devoted son of the Eastern Church not only asserting that the Church is infallible and insisting on seven Sacraments as essential, but declaring (1) that the unbaptized cannot be saved; (2) that at the priestly invocation, God the Spirit transubstantiates bread and wine into the Lord's very Body and Blood, then surely an outward observance of the Sacrament must have lacked reality; the real Communion those extremes had, in company with their fellow-members, must have been in the Great Sunday Service of Penitence in the Cathedral, repeating together in undistracted consciousness of unity the Beatitudes, joining in common confession of sin, singing together, "When I survey the wondrous Cross," setting themselves together before God in silence which was full and not empty; and what more could a Sacrament have given? The Sacrament of Communion almost seems cursed and dogged by special misfortune. In trivial ways: fermented *versus* unfermented wine; individual *versus* common cup; how frequently should it be observed? are outsiders to be welcomed, and in what terms?—these are burning questions in many a Presbyterian congregation, working hurt, and yet inescapable. But these are small matters. The big and burning issue is: What view does God mean us Presbyterians to take of the Sacraments, of Communion especially, of their necessity and value in the light and in the need of to-day? I expect we all stand by the fundamental Protestantism that Word and Sacraments (we hold by that order) are two ways of giving us the same one Gospel; and, according as we possess the intellectual analytic temperament or the imaginative pictorial temperament, the spoken word or the silent symbol reaches us more effectually. But some of us who have the Sacramental instinct, and the most cherished Sacramental memories, are being compelled to-day to raise the question whether Presbyterians may not now be giving a place of greater essentiality to the Sacraments than either Scripture or experience justify, a place that ties us up rather with the Roman Church or with the Eastern Orthodox delegate who said, "The Church simply cannot exist without the communion of the Body and Blood," than (say) with the Quakers. Lausanne tells us on one side that in the gift of His Grace God is not limited by His own Sacraments; but on the other hand Section 6 stresses the Divine appointment of the Sacraments, and Section 6 members are unanimous as to an increasing sense in the Christian world of the significance and value of Sacraments, and urge people to foster it; while

yet again Section 3 (on characteristics of the Church) most significantly puts the Word of God first and the Sacraments fourth. If we maintain, as I incline to think we do, that there are not two kinds of saving Grace but only one, that there is and can be no Grace given in the Sacrament—especially where penitence and prayer are absent,—that cannot also come without the Sacraments to simple penitence and prayer; if we also think it clear that there is and can be no living Christian experience without such things as penitence and prayer, whereas it is solid unshakeable fact that we can have living Christian experience and fellowship, beautiful and fruitful, without any observance at all of fixed external Sacraments; if we call to memory that the Apostles' Creed has nothing about Sacraments in it at all; must we not, some or many of us, re-think the order of value in which we set the means of Grace? One notes what Dr Ashworth, the American Baptist, said at Lausanne, that attendance at the Lord's Supper is nowhere obligatory with Baptists. Have Presbyterians, especially in dealing with unsatisfactory members, not stressed the mere outward attendance at Communion unwisely, where the tests of real Christian membership lie quite elsewhere? Must we not take our stand as a Church emphasizing ethical values primarily, and purely spiritual avenues that are essential, such as repentance, above the material channels of the Spirit given us in the Sacraments? The terrible thing to me about the Romans is not at all in the matter of Sacraments, but that until some change God works comes, they flatly refuse to pray with us, though they may pray for us. Lausanne showed what deep and moving and fruitful unity in non-sacramental devotion non-Roman Christianity could experience.

In Conclusion—Various critics have sneered at Lausanne, frankly non-Christian critics, and critics supposed to be more or less Christian. We too can criticize. It is only uttering the obvious to say that it was a very clerical gathering, a somewhat elderly gathering, possibly an unduly masculine gathering. Jerusalem 1928 was rather a startling contrast in all these respects; also in a thorough bringing together of nationalities, where Lausanne was supremely a bringing together of denomination-alities. Still I think we may and must bless God for various gifts of price from Lausanne, and supremely for its helping a very great moiety of Christendom to realize in new fashion both Unity in Faith, and the call to United Service.

As to Unity in Faith, that is a fine sentence in the first draft of Section 4 report (dropped, alas! in the final and shorter version): "The object of our faith is not any statement about

Christ but the Lord Jesus Christ Himself." In our Presbyterian Church of England the central question at the ordination or induction of a minister is now : " Do you own and confess anew the Lord Jesus Christ as your Saviour and Lord ? " and one feels it thrill the whole congregation. If it be true at all that the Gospel has been veiled by the Churches, if we to-day feel even of such a classic as the Apostles' Creed that there is nothing in it of our love to God nor of our love of men ; that it just is not what we who call Jesus Lord wish to say and sing and shout as our faith ; if we feel about our preaching as is recorded of Paul at Corinth, that reasoning may come first and persuasion second, but that testimony, the bursting out of our own witness to Jesus Christ, is the climax, we may be glad Lausanne has done something to show all Christendom and all mankind how we can testify together to the one Lord and Saviour, and to what God has done and is doing for and in us, and for and in mankind in Him.

And as to Union in Service, if we can agree that Life is the end to which all else is the means, if we can call all our Churches to join in making the country and the world Christian, if we can keep remembering Oliver Wendell Holmes' fine saying as to national and denominational cleavages : " The cup of cold water needs no translation for a foreigner to understand it," then it is for us to live this out just where we are. In Bristol, England, my present sphere of service, we have a Council of the Christian Churches (Anglican, Quaker, Presbyterian, Baptist, Congregationalist, Methodist, and others). We do not discuss theology, nor argue on anything ecclesiastical. These ways shipwreck would lie. But we pray together, and together we are rebuilding Bristol slums, and together we have got into helpful fellowship and friendship with Bristol's unemployed, and together we lift up an absolutely united witness on big moral issues that concern the King ; and so working, we are learning to know and love and appreciate each other in a way the world around is not slow to remark, a way we ourselves rejoice in and are enriched by.

The Council resolved to defer discussion meanwhile, and to hear now two addresses upon

ESSENTIALS OF THE REFORMED FAITH AND SYSTEM TO BE CONSERVED IN CHURCH UNIONS

by Rev. Professor G. D. HENDERSON, B.D., Aberdeen, Scotland,
and by Rev. President GEORGE WARREN RICHARDS, D.D.,
Lancaster, Pa., the new President of the Alliance.

Professor HENDERSON said: One's views on this subject—the Essentials of Reformed Faith and System to be Conserved in Church Unions—depend a good deal upon how one regards the purpose of such Unions. This purpose I take to be well expressed by the words of our Lord—"that the world may believe that Thou hast sent Me." A Union such as has been decided upon in my own country of Scotland has a high propaganda value in the interest of the Kingdom. One heard the Lutheran Archbishop of Upsala, at the General Assembly of the Church of Scotland, say how earnestly his Church and, in his opinion, all Churches, were watching our Scottish movement. One almost had the idea that other Churches were feeling surer of themselves, and of their inherent Christianity in these difficult and divided times, just on account of this new evidence the Union affords that the true Christian spirit does exist. The Church Union movement is important for the enlightenment of non-Christians everywhere—the earnest doubters who will be deprived of one chief cause of their disgust with the Churches; the careless scoffers who will be deprived of their readiest criticism and simplest excuse; and the heathen, who now survey us so closely, and know us better than we do ourselves, and will quickly recognize the spiritual significance of such facts. Looking at Church Unity from this point of view, we find it to be of nothing less than primary importance.

If a Church Union is to be impressive it must be a visible Union. A working federation such as our own Alliance, or any of the many federations of Churches, is of true value, but it is not the same thing as Church Union. We must seek, wherever possible, visible unity to a much greater extent than it appears in the present Presbyterian and Christian world.

It is true there is no great worth in mere formal external unions. People may live under the same roof in anything but true unity, and hatreds may be developed in intimacy where nothing worse than dislike would otherwise occur.

We should note, however, how much of the dove and the serpent the Roman Church has shown by the way in which it retained within its fold St Francis and St Ignatius and many another, while the Church of England—which we look on as comparatively comprehensive—with so much less foresight dispensed with the services of Richard Baxter, John Wesley, and General Booth.

On the other hand, I find no virtue in uniformity. There is nothing so characteristic of a low stage of development. The notes of our progressive times are individuality, liberty, special-

ization. It may even be that there will always remain several quite useful separate groups of Christians—Romanists, Lutherans, and Reformed—each with an attitude true to Christ but incompatible with the revelation of the others. Who can tell?

At this moment it is more important to insist that while the minor sects tend to lay great stress on uniformity, this has never been a mark of the Church as a whole. The early Church managed to contain at once Paul and John and Peter. The theological freedom of the early days is particularly striking. Episcopius pointed out at the Synod of Dort that "there had always been different opinions even amongst the fathers themselves, which yet had not broken out into separation of minds and breach of charity."

Neither have we uniformity amongst Presbyterians to-day. At a gathering like ours this is too obvious for words, but it is not a fact well-enough known throughout the Churches. Indeed there is still an extraordinary and unfortunate ignorance with regard to one another. We who here represent Presbyterianism know how we differ from one another in numerous points of belief and practice, and those differences, while many of them apparently in small matters, may be of extreme importance in the mind and tradition of the individual Churches. It has since the Reformation been constantly asserted that it is enough to be at one in the fundamentals, and that freedom should be allowed in all else. The real trouble lies in this—that there has been no agreement as to what is fundamental.

In practice the smallest detail may be raised by circumstances and passion to the level of a principle. On the other hand, a principle of one age may fade away into complete obscurity in another. Words, too, are particularly serious obstacles. It was words that so long delayed Church Union in Scotland. A word may be a barrier long after its history and meaning have been forgotten. Indeed anything may, in certain circumstances, be a barrier. Small points are easier to grasp and have feelings about. Differences also which might subsist together perfectly well in a single Church may be sufficient barrier to the union of two Churches. Thus it is not very helpful to say, Conserve the fundamentals. We differ materially as to what these are, and especially as to the exact line between essentials and non-essentials.

We have wide theological divergence between good Presbyterians. Some demand of all acceptance of the inerrancy of the Bible, the Virgin Birth, the satisfaction theory of atonement, the physical resurrection of Jesus, the speedy catastrophic

return of the Lord. On the other hand, we had John Kelman declaring: "You will never unite Christendom by the constraint of a formal creed," and Professor Denney of Glasgow insisting that at least "Union of the Churches on the basis of the Westminster Confession is impossible." The Church of Scotland, in its First Article of 1921, has attempted a brief theological statement which is regarded as of value, but Samuel Rutherford would certainly not have been satisfied with it; and the outstanding feature of the Scottish theological situation is the relaxation of the formula required of ministers at ordination, the main object being clearly to *include* and not to *exclude*, so that the position does not very materially differ from that of the Congregational Church. We have actually wide differences of belief inside Presbyterianism in matters of great importance, and every section is entitled to have its views conserved in new unions.

The same applies to Church Government as its history is traced from one century to another. Great changes have occurred. For example, the function of that typical Presbyterian figure, the lay elder, has radically altered since the Reformation days, while new ecclesiastical orders have developed—choir, Sunday School teachers, guild leaders, Boy's Brigade officers, as distinct as the acolytes and sub-deacons of the Romish Church; and conveners of Assembly committees, with powers not allowed for in early Protestantism.

When we look from Church to Church we find the Presbyterian Church in Hungary with a successful system of bishops and a special place assigned to laymen, and so on.

In ritual our differences may not seem vital, yet they exist, and it seems as if we have not been sufficiently in touch in this matter, and might come together a little more.

In discipline changes have also occurred. Presbyterianism lost ground in England and in some places in America at a critical period because its discipline was too strict. Now, in Scotland, we find discipline almost non-existent.

My point at the moment is that uniformity has never really existed, even in important things, either from age to age or as between different branches of Presbyterianism, and I feel there is room for different races and generations and social and intellectual classes being guided by their own experience, and yet, while differing in doctrine and practice, being members of one Church.

Compromise is not satisfactory as a basis of union. Compromise tends to cast a slight upon principles. I think it

extremely important that nothing of the sort should be encouraged. It is a very great mistake to underrate the reality of the differences between the Churches. The cause of them generally has not been mere crankiness. The more one studies history the more one realizes how great may be the differences of temperament and outlook and experience that lie behind apparently trifling theological distinctions. Compromise is usually a result of indifference, and this is often all that the world means by toleration. A true union, while demanding, no doubt, much sacrifice of what have sometimes been elevated into principles, should never demand the slightest abandonment of real principles consciously held. If, for example, we wish to unite those who feel intensely the doctrine of the Sovereignty of God with those who would die for their devotion to a God of love, one dare not lower either doctrine, but unite in a doctrine of God as all love and all law—both retained in all their force together. The weakness of such a Church Union proposal as that of the saintly Robert Leighton in Scotland in 1670 was just that he urged a compromise. It meant nothing to either party, and roused no interest.

What we think of is a comprehensive union. This is what the famous Aberdeen doctors had in mind when they refused the Covenant in 1638. They stressed the distinction between *consensio* and *concordia*, and, while gladly communicating in Scottish, Dutch, and French Churches, refused to *condemn* Episcopacy. They were willing that the Church of Scotland should be Presbyterian, but unwilling to be driven out of communion with other Churches, such as that of England.

They noticed a point often neglected. They knew what they wished to conserve for themselves; but they were not prepared to say: No one who does not accept all this is to be admitted. In Church Union it is one thing to say: We must have liberty to think, and to do, this and this. It is quite another to say: We shall not unite with others unless they also will think and do this and this. A comprehensive union may conserve everything, but not necessarily demand it of others.

There will obviously be *limits* to this comprehensiveness. There are and will always remain limits to toleration. For example, it requires a broadmindedness not quite consistent with modern civilized conditions, to tolerate murder. Lovers of animals, again, must not hesitate at the destruction of vermin. I understand it is impossible for scientists to draw the line absolutely between the vegetable and the animal kingdoms. Yet one knows an oak from an elephant. Similarly it may be

difficult to draw the line between Presbyterians and non-Presbyterians; but there are easy practical limits although the theoretical barriers may be hard to place. It is extremely difficult to say how greatly we must differ from a brother before we excommunicate him, but no Church Union should be forced, and one cannot dictate to the future exactly how much it may be expedient to admit and where to draw the line in an individual case.

I am no Hegelian to believe in an inevitable uncoiling of a progressive future. I believe we may very easily make mistakes which time will not undo even by Hegelian synthesis. History is too apt to side with the victor. Yet there have been unwise attempts in evolution, or we should still meet the ichthyosaurus. Unions are not to be rushed into for the sake of union. All theologies cannot live together. It is possible to be too willing to sacrifice, not careful to count the cost. There are limits—somewhat indefinite perhaps, but in practical life real enough—to the width of a comprehensive union.

We often find, of course, that the impossibility of union is exaggerated. Very great marvels can be worked by personal intercourse such as we are having here; and much can be done by the conviction that, important as are differences of opinion and practice, there are only a few things that are ultimate to the spiritual life of a Church, and the greatest of these is charity.

That much can be done is evident from what has been done. Men tell us in Scotland that when the Union now definitely agreed upon was first propounded twenty years ago, it was merely a pious dream. Few sincerely expected much to happen. When my own father entered the ministry of the Church of Scotland a union with Rome was as probable as a union which would combine U.P., Free, and Church of Scotland people. The nearer antagonisms are often the most bitter. The more experimental Unions in Canada and South India are equally encouraging.

I am trying to emphasize two things at once—width of comprehensiveness and maintenance of principles. I think Churches not prepared to combine these should not attempt Church Unions. They are complementary attitudes. We tend either to look at things from the point of view of their differences or from the point of view of their unity. Some ages tend to notice the one—some the other. Some see the wood—others the trees. The eighteenth century excelled with the trees; the twentieth century is experimenting with the wood.

We see the two together in history. At the time of our Lord all the civilizations were exclusive. The Pharisee separated himself. The Jew thought the best of Gentiles deserved the treatment of the best of snakes—namely, to have his head crushed. The Greeks “despised the voice of the barbarian.” The Roman citizen posed as an aristocrat in every provincial town. Yet, on the other hand, each civilization contained elements of a higher unity. The Jews had their monotheism, the Greeks discovered the individual, the Roman realized in practice oneness amongst different races, customs, and beliefs—and so the Christian Church appeared, all the ranks and ages and nations and types one family in Christ Jesus.

In a Church Union we want both emphasized. We must be as comprehensive as possible in admission, and we must conserve all we can that is historically characteristic and practically valuable in the uniting bodies. The exact limits will be a matter of practical convenience. I am no Schleiermacher or Harnack or Troeltsch to say what is the essence of Christianity, or of Presbyterianism, and I do not think the attempt very useful. I think compatibility of temperament is more important than similarity of expressed views in such a case. Great differences may prove to be no barrier. Small differences may prove fatal to union.

I turn for a few moments to more definite suggestions such as Scottish experience indicates to be practical politics.

As to theology, I am not myself convinced that the subscription to the details of a creed serves a great purpose, but some confessional statement has been an outstanding feature of the Reformed Churches. The effect desired is a good one—on the one hand, emphasis upon the catholicity of these Churches, and their continuity with the Church of the Apostles and Fathers. (It is a great mistake to begin only at the Reformation.) On the other hand, we have an insistence that is very characteristic of Presbyterian Churches and ought, if possible, to be carefully conserved—an insistence upon an understanding faith. A fairly lax formula will be all that is possible in most attempts that may now be made at Church Union. We shall not want to unite except under a theology in some sense Trinitarian, but wide divergencies exist among us in our interpretation of such a doctrine, and must be allowed for. Due place must be given to the doctrine of the Sovereignty of God, but due place must also be given to that other doctrine which has simply run away with the modern Church, the doctrine of the Love of God. Loyalty to Christ as Master and

Saviour will be central, and no distinctive Reformed teaching will be condemned, so that even the details of strict Calvinism and the letter of credal dogma may be conserved for those who wish them, and yet the Church must not be tied to these. Justification by faith will retain its place, for we must continue to be an evangelical Church with whomsoever we unite, but we shall not neglect missionary and practical works. No Churches will have a deeper reverence for the Bible, but very great latitude of interpretation must be permitted. It is part of our Reformation heritage, and we might as well go back to Rome as give up this. There will be room, then, for the higher critic, even for the highest critic ; but such as have other views of the Bible must also be welcome in a Church no branch of which was ever ashamed of Thomas Boston, in spite of his Hebrew accents. Once within the one Church each will have an opportunity of edifying the other, and surely neither fears the light.

The two Sacraments will be observed. The Reformed Churches speak of the Word and Sacraments, and not of the Sacraments and Word ; and I feel that here we discover one limit to union which, for a long time, will remain final and definite. *Ex opere operato* views of the Sacraments place them in the centre of worship, and are bound up with that view of Episcopacy which alone has made Episcopacy a difficulty and a danger, the doctrine of Apostolic Succession (not necessarily involved in Episcopacy itself), and as a result the Catholic or Anglo-Catholic is separated from us by much too wide a gulf meantime for us even to think of gathering the materials for a bridge. On the other hand, some bodies do not accept any Sacraments, while others insist on views of Baptism which might be allowed, but certainly not imposed, in a Presbyterian Church—and here we have other limits to union.

Ordination of ministers by prayer and the laying on of hands is sufficiently Biblical and historical to remain, and we may note that this will not be invalidated by the presence of a bishop. There will remain the Reformed emphasis on the call from God, the call from the people, and a test of character and of education. The interpretation we give our forms must be wide enough to allow the possibility of unions in two directions—a modified Episcopacy such as James VI introduced into Scotland ; and, on the other hand, a modified Congregationalist and Methodist setting apart. The Presbyterian view seems to me a particularly suitable meeting-ground for all these.

The Church Courts of Presbyterianism are peculiarly characteristic and should be maintained ; and here again it is

interesting to notice that both the Church of England and Congregationalism are approaching our position—the people acquiring more say in the former, while in the latter more authority is being sought for centralized boards. In emphasizing our desire for these historic Courts, we must remember that it is not the details of these we need retain. These differ in different Churches, and in Scotland after the Reformation the Presbytery itself did not at first exist at all, while latterly the Synod has come to retain only a nominal existence. The Churches should be allowed to use common sense, and in cases of Church Union to make suitable administrative arrangements such as the times demand, rather than work on a belief in the divine right of a particular kind of Presbyterian system.

With regard to Public Worship, there should be no difficulty in retaining what is the main point with us—the reality of personal intelligent worship, and not something merely external and formal. If we have that, we may admit ritual or music or architecture which would have shocked a Puritan. Preaching, again, may not be so useful in our age as it once was, but teaching (which preaching was intended to be) will remain fundamental.

One other point only I wish to mention—for I make no pretence to exhaust the subject—the relation of Church and State, which is so important in Calvin's system. These relations have, in the last weeks, been settled in Scotland in a way which must be the envy of every other Church in the world—an almost ideal combination of the important doctrines of spiritual independence and national recognition of religion. One feels that the example (if understood by Churches and States) might well become normal. There has been too much exploitation and rule of Churches on the one hand, and too much ignoring of spiritual issues in public and social questions on the other hand.

I should hope that in Church Unions no one would find himself unable to conserve anything that has had meaning for him except in so far as he finds himself educated out of it by new experience: and I advocate considerable boldness and long vision (not without caution) in regard to Union proposals, thinking not merely of the past but of the future, and, above all, seeking that the world may believe.

President RICHARDS then read his paper as follows:—

One of the memorable moments in the Lausanne Conference on Faith and Order (1927) was the declaration of Archbishop

Germanos. He spoke for the delegates of the Orthodox Church, saying: "We have concluded with regret that the bases assumed by the foundation of the Reports which are to be submitted to the vote of the Conference are inconsistent with the principles of the Orthodox Church which we represent. . . . In consequence, while we, the undersigned Orthodox representatives, must refrain from agreeing to any reports other than that upon the Message of the Church, which we accept and are ready to vote upon, we desire to declare that in our judgment the most which we can now do is to enter into co-operation with other Churches in the social and moral sphere on the basis of Christian love."

We may differ widely from the faith and order of Oriental Orthodoxy, but we must concede with admiration that its representatives know what they believe, and have both courage and courtesy to declare it.

The Churches of this Alliance were represented by men no less devout and scholarly than those of the Church of the Orient, but they did not speak as a group with the same authority and unanimity of their faith and order which they hold in common.

One thing is certain, the fathers and founders of the Reformed Churches always professed faith in one holy Catholic Church. They were deeply grieved by sect and schism, and they worked and prayed for the restoration of the unity of the Church.

I shall cite only two passages of many that might be selected from their writings. Calvin spoke of the divisions in the Church as a "frightful mutilation of Christ's body," and he ardently desired "to maintain the Church universal in its unity, which malignant minds have always been eager to dis sever." In letters written to Melancthon and Bullinger, he expressed a hope similar to that which he wrote to Cranmer, the hope of "a weighty consensus of learned men properly composed according to the standard of the Scriptures by which Churches otherwise far separated may be brought to unity." To achieve this he considered it wicked on his part to evade any labours or arrangements, even to the extent of crossing ten seas.

Almost a century after Calvin's letter to Cranmer the Westminster Fathers, when the Scottish Commissioners had taken their seats in the Assembly, met with the House of Commons (September 25, 1643) in St Margaret's Church, Westminster, and took the solemn League and Covenant, including the vow as follows: "We shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, forms of government, directory for worship

and catechizing that we and our posterity after us may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us."

In the Catechism of Geneva (1545) is the following question : "What is meant by the term Catholic or Universal?" The answer is : "It teaches us that as all believers have one Head, so shall all of them grow together as one body, so that there may be one Church, spread over the whole earth, not many Churches."

The Lausanne Conference was clearly not a hastily invented device of the present generation, but a somewhat belated answer to the prayers and purposes of the Reformers of the sixteenth and seventeenth centuries.

I

The question for us to consider is : *What have the Churches of this Alliance in common that ought to be conserved in proposals for Church Union?* True, they may not have been able, during the last quadrennium, to prepare and submit for adoption a consensus creed ; yet they must have something of faith and order that is definite and definable in the presence of Churches of other types and of the modern world with its new ways of thinking and living.

Once the trumpet of our founders gave forth no uncertain sound. Men with conviction, born of living faith in the Word of God, spoke from the land of the Alps, the caves and forests of France, the Rhine provinces of Germany, the Dutch Lowlands, and the Scottish Highlands. They raised the voice of protest not only against Roman Catholicism but against Lutheranism, Anabaptism, Anglicanism, Mysticism, and Socinianism. They made covenants, built churches, wrote confessions, adopted Church orders, fought battles, lived courageously, and died heroically for their faith. The Council of Geneva declared to the messengers of Savoy : "For the sovereignty of God we shall risk our lives."

It is possible that the original differences among the five or six types of Protestantism have been outlived, that the distinctive things in the faith and order of the Reformed Churches have faded into the light of common day. Men like Dean Inge tell us that "the influence of Calvin seems to be everywhere on the decline." Of course one might say, with equal show of reason, that the Bible everywhere has lost its authority. It is possible that the new Protestantism has made uncouth the old Protestantism of Zwingli, Calvin, Knox, Olevianus, Ursinus, and the Westminster divines. Perchance we are now sailing

under the star of Schleiermacher, Ritschl, and Troeltsch. Doumergue may be right when he tells us that "the modern times do not come from the Reformation, that they come rather from Semler, Lessing, Rationalism, and Anabaptism, in so far as they are contrary to the Reformers and evangelical Christianity."

In the face of these possibilities Professor Barth says, in an address on "The Task of the Reformed Churches": "One of the few real services which the German Reformed Churches might perhaps perform to-day for their confessional brethren of the West would be to recall them, after we have recalled ourselves, to the fact that in spite of all our temporal needs and seeming necessities, the Reformed Churches are in possession of something peculiarly their own." There may be more method in the madness of the German professor than we at first hearing are willing to allow; and if so, what things do the Reformed Churches possess that are "peculiarly their own"?

1. In his loyalty to the faith of the Fathers one need not become an apologist for the theology of John Calvin, though I am inclined to think that if he were living now he would not be wafted to and fro by every wind of doctrine, of which no one can tell whence it cometh or whither it goeth. He was the last among his contemporaries to claim infallibility or finality. Indeed, one need not become a defiant defender of the sixteenth- and seventeenth-century confessions of faith—the Helvetica, Prior or Posterior, the Heidelberg Catechism, the Articles of Dort, the Westminster Standards; though, when they are discarded by so-called enlightened men to-day with a supercilious sneer, it reminds one of poodle dogs barking at the heels of Newfoundlanders. The authors of these statements of faith always regarded them as human attempts to put into reasonable phrase the eternal Gospel of God revealed in His prophets and in His Son Jesus Christ. Confession and revelation were not taken to be equivalent; room was allowed for new light to break from the fountal source of truth, and for old confessions to give way to new revelations.

2. Yea, the leaders of the Reformed Churches were not bond-slaves, even to the letter of the Scriptures, as some of their descendants became; they lived in the power of its spirit, of which the letter was only the vehicle. Zwingli never wearied of reiterating, in his *Commentary on True and False Religion*, the words of Jesus: "It is the spirit that giveth life; the flesh profiteth nothing." One of his outstanding passages in the same work is the following: "Yet what is heard is not the very Word of God which causes us to believe, for if we were rendered faithful

by that which is read and heard evidently all of us should be faithful. . . . But we observe that many both hear and see yet have not faith. It is clear, then, that we are rendered faithful only by that Word which the Heavenly Father proclaims in our hearts, by which also He illumines us so that we understand and draws us that we follow."

3. We should consider primarily the Reformers' point of view, their attitude and disposition toward the ultimate realities, the direction in which they looked and in which they were headed. They had the upward look and they were headed Godward. In His light they professed to see light—the light that shone from Him who dwelleth in light unapproachable, shone into the hearts of prophets, blazed in an effulgence of glory from His incarnate Son Jesus Christ, and radiates from the Word of the Scripture. Walking in the light they felt themselves to be in fellowship "with all saints who are scattered over the whole earth and through all the ages, yet bound together by the spirit and doctrine of Christ, cherishing unity of faith and the oneness of purpose of brethren." To follow their spirit, not their letter, may lead us beyond fundamentalism, which some one declares to be Christianity in petrification, and beyond modernism, which the same writer describes as Christianity in dissolution. We may reach a higher position and rise above the rigidity of the one and the fluidity of the other, and with firm faith in the eternal gospel of God, we may enjoy the glorious liberty of the sons of God. We may find, what the Fathers discovered—the living Word through the written word which is a direct revelation from the living God through His Son, rather than a mystic emergence into human consciousness of the ground or essence of an evolving universe.

II

The reason for the distinctive faith and order of the various Churches is the *difference in their idea of God*, His relation to the world, the way of imparting and appropriating and applying the blessings of salvation. True, they confess the same God, the God of the Old Testament and the New, the God of the Nicene Creed; but when they repeat the same words they mean different things. Indeed, the original Reformers found themselves differing so widely from one another that they were constrained, in order to be true to themselves and their God, to dwell apart in separate communions.

1. The God of Catholicism is conceived, after the analogy of

a Byzantine monarch, as far removed from men in spirit and in space. Men find access to Him only through divinely authorized officers and institutions, through a mediating hierarchy. His truth is formulated into dogmas, and His grace is infused through Sacraments; both of which are in control of His chosen servants, the bishops, and are received in passive submission by the people. It is a blend of the imperial and the sacramental idea of God; the latter is allied to the Greek view of deity, described by Professor Stawell (*Quarterly Review*, January 1927): "For the God who dies is always reborn, and by sacramental communion the worshippers can draw His nature into theirs, share in His sufferings and have hope in His resurrection." The Church of Christ, in this view, is a sacramental community, which, as by magic, is sustained by supernatural nourishment.

2. The Reformers separated from Catholicism because they had a new vision of God, and found a new way by which God gave salvation to men, and men received salvation from God. They rediscovered grace and truth as revealed in Jesus Christ, and a new way of access through Him to God. Therefore, they *united* in protest against Catholicism; but they *divided* on their definitions of the blessings of redemption. Controversy began and was waged with bitterness on the means of grace, the appropriation of salvation, the significance of the Sacraments. Because they could not agree on this point, Luther and Zwingli separated at Marburg, this year four hundred years ago, never to meet again. Both the original Reformers, however, stood aloof from the Anabaptists and the mystics. Calvin and Melancthon denounced the Socinians. All these men and groups were Biblicists, but they found widely different conceptions of God and salvation in the Bible. They were under the power of great convictions, and, against their own will, they were driven to divide the Holy Catholic Church. Until these divisive convictions are superseded by greater uniting convictions, the union of Churches will not be vital and free, but mechanical and forced.

3. The Churches belonging to this Council once claimed to be in a unique sense the Church re-formed according to the Word of God—*die nach Gottes Wort reformierte Kirche*. The sovereignty of God, as revealed in His word, became the moulding principle of Reformed doctrine, worship, polity, and piety. The founders, Zwingli and Calvin, proclaimed with irresistible enthusiasm the God of the prophets, God incarnate in Jesus Christ, God "in action," determining, in His righteous-

ness and love, the destiny of men and nations, ruling the universe for His redemptive purposes. They worshipped Him as Father and King, as Saviour and Judge.

In the words of the Heidelberg Catechism, "The eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, with all that in them is, who likewise upholds and governs the same by His eternal counsel and providence, is for the sake of Christ His Son my God and Father, in whom I so trust as to have no doubt that He will provide me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears, He will turn to my good; for He is able to do it, being Almighty God, and willing, also, being a faithful Father."

The Westminster Shorter Catechism says: "God is a Spirit, infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

The God of our fathers transcends the universe, yet He is not separated from it in such a way as not to be in full control of it. He is not an unfinished God, a God in the making, evolving with the world. He is in the world yet in such a way as not to be entangled with it, and in a manner subject to it. He works through the world to realize the reign of righteousness and love in the hearts of men, and yet He does not limit Himself to material or personal agencies in His redemptive activity. He works where and when and how He pleases. He is not an absolute substance into which men are merged by mystic ascent, or that is infused into our nature as a sort of medicine of immortality by sacramental transactions; nor is He submerged in the world in such a way that the distinction between creature and Creator is lost. He is not mere immanent will or reason which becomes self-conscious in men, and is progressively apprehended by men and recorded in the religious literature of the white and coloured races.

4. To distinguish Him from justifiable endeavours to define Him in modern terms, and to make Him more palatable to modern minds, I should say that He is more than "the immaterial reality," "the principle of concretion," "the sum-total of the forces of the universe," "the behaviour of the universe," "creative co-ordination," "will functioning through the world as becoming," "that feature of our total environment which most vitally affects the continuance and welfare of human life."

In view of these various conceptions of God, some underlying the faith and order of other Churches, and others at present

current among scientists and philosophers, it is my conviction that the Reformed Churches have a message to the world to-day, a God to proclaim that men can trust, work with, hope in, love and live for.

5. Let us remember that we are not immovably bound to the metaphysical definitions of God in our Reformed Confessions; God is more than these. They half conceal and half reveal Him. We need not surrender, however, the God who is revealed in the Word of Scriptures for the vague impersonal being whom the scientists and philosophers offer as an improved substitute for the God of the Bible. We concede that these definitions have relative value, but they offer us no gospel.

6. Even the Scriptures are only an earthen vessel containing the heavenly treasure. The letter killeth; the spirit maketh alive. Yet we should keep in close touch with the letter, that through it, as through a *revelatio specialis*, not as through one of the many records of the spiritual experiences of the race, God may speak to our age and condition as He spoke in times past to the Prophets and the Apostles. We may need to put His revelation to us through His Word into new phrases, but we shall not come closer to Him and see Him more clearly by ceasing to be the Church of the Word.

III

One may say that all the religions, and especially each of the Churches, believe that God is sovereign. But who or what is their sovereign God? Is He the Supreme Being of Confucius, of the Brahmanas or of the Gita, of the Parsees or of the Mohammedans, of the philosophers or of the scientists, of the mystics or of the artists, of the African savage or of the cultured European? Each of these groups bow in reverence before a Sovereign Being.

1. The Reformed Churches have found the Sovereign God solely in the Word of God. How do we reach this knowledge of God? is asked in the Genevan Catechism. The answer is: "Through the Word that He gave us, which is the door into His heavenly kingdom." "This Word," we are told, "is contained in the Holy Scriptures." Yet, here again, the question arises, What is the Word of God, and how is it to be interpreted? The different answers to this question also have divided the Church.

The Reformed Churches do not accept the oriental Orthodox theory of a final and infallible statement of divine revelation in the Nicene Creed, and in the decrees and canons of the seven

œcumenical councils. Nor will they submit to the decisions of the Vicar of Christ at Rome, whose definitions are said to be in themselves "irreformable." Zwingli, in his *True and False Religion*, says: "It is, therefore, madness and utter impiety to put enactments and decrees of certain men and councils upon an equality with the Word of God."

The Reformed Churches will not be content, if they are true to the ideals of their founders, with the confessional statements of the sixteenth and seventeenth centuries as the ultimate formulation of their faith. They protested then, and they ought to protest now, against the visions and fancies of Anabaptists and mystics, either as superseding, or as being on an equality with, the Scriptures. Nor are they ready to concede that the Christian consciousness, the enlightened reason, or erudite exegetical scholarship alone are sufficient to interpret the revelation of the Bible. The very words of Jesus imbedded in the synoptic narrative, even if they could be restored beyond the possibility of doubt, are not an adequate guide to the truth of faith. They help us to see Jesus according to the flesh, but not according to the spirit.

2. The Reformed Churches are the Churches of the Word; they follow not the letter, but the spirit, of the Word. Their last appeal is to the *testimonium interum spiritus sancti*, a testimony given not apart from the Scriptures, but through the Scriptures, to the heart of man which believeth unto righteousness.

Calvin says in the *Institutes* (III. viii. 1): "Christian philosophy bids reason withdraw itself in order that it may give place to the Holy Spirit and be subject to His guidance, so that man no longer lives of himself but has Christ living and reigning in him."

In his Reply to Sadolet, he adds: "The Christian faith must not be based on human testimony, not be supported by uncertain opinions, not be undergirded by things that appear as believable, but it must be written upon the heart by the finger of the living God, so that no error can cover it with anything that will deceive us."

"Accordingly one has not a trace of Christ who does not hold fast to the following fundamental facts; God alone illuminates our minds with a knowledge of the truth, and with His Spirit seals it in our hearts, and fixes our conscience through His confirmation of the Spirit."

3. The Word of God accordingly is not to be explained by the common sense of the untutored man, or by the philosophical

and historical knowledge of the trained exegete—both of these have relative value and are indispensable. We need in addition to them the illumination of the Spirit of God; for spiritual things are spiritually discerned. The Genevan Catechism says: "We must embrace it [the Scriptures] with firm conviction of the heart as truth come from heaven; must keep ourselves docile, subject the heart and mind in obedience to it, must love it with the heart; must let it grow into our hearts with firm roots, so that it be formed after its pattern, so that it will attain its purpose, *i.e.* our salvation." If, as some claim, we have found a more excellent way to the truth of God, then the Reformed Churches have little or nothing to conserve in a reunited Church.

4. The Reformed Churches primarily strive to make the will of God prevail in worship, government, and life. The Word, as spirit and life, is the fountal source of the faith upon which the Church is built; faith comes through the hearing of the Word and is confirmed, not BEGOTTEN, by the use of Sacraments. The Catholic Church, on the contrary, claims that the Church has produced and controls the Word, which is true only of the written word; not of the incarnate Word. Unless the Reformed Churches continue to live, move, and have their being in the Word, are constantly reformed according to the Word—*nach Gottes Wort reformiert*, they can no longer claim to be "Reformed."

A Reformed congregation is a fellowship of men and women who believe themselves to be elect of God—chosen to do His will, elect to glorify God by serving their fellow-men. It is not a community of persons seeking to save themselves with laws and ordinances which God has provided through the Church as an institution of salvation. It is not a fellowship merely of men and women who believe themselves to have been justified by grace alone; not a company of converted souls who have been suddenly transformed into sinless saints by the immediate action of the Spirit; not a school of sound doctrine and pure morals in which Jesus is master and example, and the Bible is the text-book on theology and ethics. A congregation of the Reformed Faith and Order is a community of persons called to do the will of God in all the relations of life, called to be co-workers with Him in the transformation of the world, not by might nor by power but by His Spirit. Here is a moral motive and a world-transforming dynamic more compelling than Kant's categorical imperative, *Thou shalt*; than the command of the Greek oracle, *Know thyself*; or of the mystic, *Submerge*

thyself; or of the modern idealist, *Realize thyself*; or of the patriot, *Live for thy country*; or of the humanitarian, *Serve thy fellow-men*. Greater than any one, or all, of these motives of life and action, and comprehending all of them, is the imperative of the Reformed Churches, *Glorify God!* How shall we glorify Him? Let our great Reformer answer: "By putting our whole trust in Him, by obedience to His will, by calling upon Him in every need which He offers, seeking from Him deliverance and all good, and that with heart and mouth we confess Him as the only source and origin of all good;" in short, if we are to live right among men in time, we must live for God in eternity.

5. The Reformed Churches, like the Episcopalians and unlike the Lutherans and Anabaptists, regard the ministry as an ordinance of God prescribed in the New Testament, to which their founders turned not only for their faith but also for their Order—both presumably were revealed by God through Christ and the Apostles. They differed from the Episcopal theory of the ministry in declaring the ministry to be but one order and not three orders—one office with diverse functions.

The Moderator of the General Assembly of the Church of Scotland, 1917,¹ said in a closing address: "For the rest, the Church of Scotland stands with all historic and Catholic Christianity on the two broad fundamental principles: (a) that the Christian ministry is not a man-made thing but is the gift to His Church of the Ascended Saviour; and (b) that it is continued and can be continued only by the rite of ordination ministered in the power of His abiding Presence, and His Holy Spirit, by men who have been themselves ordained to it." One must recognize, of course, that there is in the Presbyterian, as well as in the Episcopal Church, a High Church party and a Low Church party.

The Reformed Churches were unlike the Lutheran Churches because the latter, following Luther, did not consider either a distinctive type of ministry or of Church government to have been divinely instituted and set forth in the New Testament. Luther was congregational in his theory of Church polity; he inferred from the doctrine of the universal priesthood of believers "that every Christian congregation had the right to test doctrine, call preachers, install and depose them."

6. The primary motive of the Calvinistic Churches for the maintenance of their view of the ministry and of Church government was the realization of the sovereignty of God's word in the Church and the exclusion "of doctrines and commandments

¹ The late Rev. Professor James Cooper, D.D., D.Litt.

of men which are contrary to His word or beside it in matters of faith and worship." For this reason the minister of the Word, not the priest; the pulpit, not the altar; the proclamation of the *favor dei*, the favour of God, not the sacramental infusion of grace—*gratia infusa*, take primary place in the worshipping congregation. The Reformed Churches, therefore, cannot submit to the Episcopate, claiming apostolic succession as essential to the being of the Church and to a valid ministry, without denying the whole heritage for which their fathers paid so dearly.

IV

Let it be clearly understood that we state the distinctive faith and order of the Reformed Churches, not in the spirit of intolerance, pride, or disparagement of doctrines and of institutions sacred to other Churches. There are some things that each Church must hold fast; to give them up is to play false to a sacred trust. There are other things that each Church must yield in the interest of unity; to hold fast to them is to turn a deaf ear to what the Spirit saith to the Churches.

Yet we must guard against unions by compromise, which may lower the gospel of God to the level of men without lifting men to the level of the gospel. Peace among the Churches may be obtained by tolerance that is born of indifference to Biblical and demoninational values. Calvin reminds Sadolet that "before men restored the gospel in its purity and simplicity there was no difference of opinion—rather peace and rest ruled everywhere." Let us beware of Church union that brings peace and rest at the cost of ceasing to protest, and to re-form the Church according to the Word of God.

I fear, also, ways of reunion that are too easy, because they do not require a change of heart but only a change of technique. If the Churches would unite by the easy way of confirmation and ordination by bishops who are in apostolic succession, or of baptism by immersion, or of accepting the doctrine of the Lord's Supper as defined in the Unaltered Augsburg Confession, in my opinion nothing would be gained save that Christians would be confirmed and ordained by bishops, or immersed by Baptist ministers, or admitted to Lutheran communion tables. There would be no actual advance in spirit and life, such an advance as would be made through the understanding of new truth and the operation of more grace, and so lead men beyond mediæval Catholicism, beyond sixteenth-century Protestantism, into a new fellowship of faith and love in Christ Jesus, and thus compel

the Churches to unite as irresistibly as their former understanding of truth and grace compelled them to divide.

The Reformed Churches have no "quadrilateral" to offer as a basis for reunion—no form of government, no confession of faith, no type of piety; in these things they have their preferences, but none of them is considered essential and final. As a basis of union far broader and deeper and more difficult to fulfil than any of the quadrilaterals that I have so far read, I submit the last paragraph in Calvin's Reply to Sadolet:

"God grant that thou, Sadolet, with all thine, mayest see that there is no other bond of Church unity than the fact that Christ, the Lord, has reconciled us with God the Father and has gathered us out of the dispersion into the communion of His body, that so we may grow together through His word and spirit into one heart and soul."

After the singing of a hymn there was discussion on these four addresses.

Rev. Dr STEWART, Free Church of Scotland, Edinburgh.—I stand before you this forenoon with more than usual fear and trembling, for I realize that I must present to you a sad and unedifying spectacle of ecclesiastical delinquency in this matter of Union, since I represent a Church which stood out from a great Union some thirty years ago, and I am afraid is to maintain a similar attitude with regard to a still greater Union about to be consummated in Scotland within a few months. May I ask, therefore, that you will give me your indulgence, the indulgence which the generously strong, and those who themselves are walking in the paths of rectitude in this matter, are bound to extend to the weak and presumably erring brother, while I make some kind of *Apologia pro ecclesia sua*—an apologia which, I hasten to add before my courage oozes away, is not altogether in the nature of an apology? May I say how deeply I appreciated Professor Henderson's address? It was so lucid, so sane and sensible in its arguments, so well balanced in its judgments, that I felt and feel constrained to say, "Almost thou persuadest me to be a Unionist." I shall indicate in a minute the qualification indicated by the word "almost."

I fully agree with him in his main proposition that Unity is an ideal, a goal to be aimed at by the followers of Jesus Christ; that that unity is fundamentally a spiritual unity, as is indicated by our Lord's words in St John xvii.; but that this spiritual unity must find some kind of outward expression before its aim is

realized, namely, that the world should believe; for the world that was present to the mind of Christ is a world that is unable to apprehend a spiritual fact unless it is incorporated in some kind of outward and visible organization.

I also agree with him very cordially in the distinction which he drew between unity and uniformity. Why, sir, with respect to unity I think I can claim that we who belong to different Churches in Scotland to-day have, in great measure, realized that already. We do not hate one another for the love of God, and I wish to pay tribute to the generosity and the graciousness of our brethren in the larger Churches who invite us in our Church to share their action with respect to the great public questions that confront the country involving moral and religious issues.

It may seem a heresy in these days when the question of Union is so much in the air, but I wish to say that there lies upon the followers of Jesus Christ not only the obligation to aim at unity, but what I claim to be a more imperious obligation—that of fidelity to what they believe to be the truth of God. And with respect to our own attitude regarding this great Union which is about to take place in Scotland, may I be allowed to say, if I may do so without presumption, that we wish our brethren God-speed, and we pray that His gracious blessing may rest on that great undertaking. And yet we do not see our way to enter. I am not going to enter into the questions that constitute our difficulty. They are questions that relate mainly to the corporate witness of the Church and to the authority of the Scriptures as the very Word of God. I emphasize that word “corporate,” because here comes in the qualification with which I accept Professor Henderson’s very attractive and alluring vision of a comprehensive Church, including those that hold opposing views on great questions of doctrine and principle. My difficulty about that is the responsibility of the individual or the group for the corporate testimony of the united body.

Let no man think that the position of a small dissenting minority to-day is easy. It has meant for some of us, for the last thirty years, a hard and lonely path. It has meant separation from brethren whom we hold in the highest admiration, and whom we love and admire the more, the more we know them. Yet we cherish the conviction that we stand for something which the followers of Christ to-day should not willingly let die, and that because of that fact we are making a distinctive contribution to the many-splendoured

thing which constitutes the abiding witness of the Church of Christ in the world. (Applause.)

Rev. Dr C. M. KERR of Halifax, Canada.—I should have liked, and indeed I had hoped, that our speakers would have correlated this great subject, our Church Union, with that still greater subject which embraces the wider, the universal, Church Union.

I speak in regard to the League of Nations, that great movement to do away with war, and I think we might have got some further light on this question of Church Union if we had considered it not simply as an isolated problem, but in relation to, and as also expressing, that common feeling that seems to be pervading humanity as a whole, perhaps more than at any other period in history. And I think if we regard the way in which the nations are seeking to solve the problem of international rivalries and dimensions, it might help us also in regard to this vexed question of Church Union.

But how are wars to be made to cease? I, for one, do not believe that these wars are to be made to cease by the action of States. It must be by arousing the feeling of the people as a whole to the significance and the awfulness of war. That is what we of this generation learned from the Great War. But the day will come when this generation will die and new generations will rise again; and unless we keep the sin of war before the world, there is the tendency that wars will rise once more.

How, then, are wars to cease, how are the nations to be brought together? By the spirit of peace rising in the hearts of the common people, making them draw together by a common intercourse and by such meetings as this. And in the same way I believe that the Church of Christ is to become one great Church, not by movements from "heads," but by the people being drawn more and more together, in the first place, by freer exchange of ministers of different denominations, and in the second place by opening the Communion of our Lord in every Church to every other believer in His Name.

I am at present minister in the Presbyterian Church in Canada, but I delight to think that my mother Church was the Church of Scotland; and I rejoice to think that at every celebration of the Supper of Our Lord, a free invitation is extended to anyone who believeth in the Lord Jesus to come forward and join in His Sacrament.

One word, and I have ceased. We look back on those terrible days of the Disruption in Scotland when there was indeed, we might say, a Church civil war. In a way, history has repeated itself in Canada. And instead of a Union it has

brought out, in many ways, disunion ; but I am sure, whether we belong to the Presbyterian Church or United Church of Canada, or any branch of the Church of Christ, we all fervently pray and hope that a day will come when these feelings will die down, and that while each of us tries firmly to maintain the principles for which we stand, a day may come in the future when those evils which led to disruptions may all be done away, and the path opened for a larger and greater union . (Applause.)

Rev. KARL D. FUETER, Zurich.—I am sorely tempted to ask if it isn't regrettable that we leave off to-day when we are just beginning to treat the most important questions ?

And, secondly, several times in the meetings it has been suggested that the influence of Calvin is diminishing. I think what we heard this morning, especially from Dr Richards, proves that it isn't so. Certainly the contrary is true in Switzerland, where we have two strong Calvinistic movements, a youth movement of some young ministers and many laymen, and a more scientific movement led by our great Swiss Doctor Karl Barth, and others.

Rev. Dr J. M. WELLS.—I have looked forward with pleasure to these two papers, and they have been worth while. They are clear and strong, and sound no uncertain note. So far as I know my own heart, in every fibre of my being I am longing for the truest unity, not merely within our Reformed ranks, but among all the followers of the Lord Jesus Christ. And I am also hoping for a union, but a union that will come step by step in God's own time, and not a forced union, a mechanical union, a union that does more harm than good.

Where can we get the basis of this union on which we can stand, and towards which we wish to move ? We obviously cannot get it on the basis of our polity. Though I have no objection whatever to having a bishop, along with all the other bishops, lay his hand upon my head in ordination, I have very strong objection when it is made obligatory, and the only ordination I can get comes through him in "succession." Professor Henderson has shown that we cannot reach the basis in the matter of doctrine. He tells us that we can have a comprehensive Church as to the great doctrines ; but he declines, and so far as I can find out all decline, to say just where the lines of comprehension end or begin. In other words, where is it that the limits of truth lie ? That is the question, the difficulty ; and if it be that in this comprehensive Church we are called upon to surrender those things in regard to Our Lord that we believe are vital, that we believe are essential, that we believe

are not trivial things but things of the very essence of this great and glorious gospel of ours, then we are called upon to yield too much.

Let us not in our zeal for union forget that there is such a thing as truth (Applause), and let us in our great zeal for union not fail to remember that what is the very essence of truth to one man may not be for another; and let us judge if any brethren don't hasten into union, that it may be because they believe truth to be greater than mere union.

As we move forward toward union in this great organization, as elsewhere, let us learn to know each other better, to love each other better, to understand each other better; let us strive to see where we can agree, remembering always that the union that comes along those paths is abiding and vital and real; while a union that is unduly hastened or comes in any other way, will only wound, perhaps fatally, the great Body of Christ. (Applause.)

Rev. Dr R. J. DRUMMOND.—You have heard repeated references to the Union which is in process in Scotland. I fancy that I might usefully say a word or two about what we have learned in our movement towards that, but I should like, first of all, to express the pleasure that I have had in hearing the delightful statement made by my brother, Dr Stewart. I want to tell him how highly I appreciate the way in which he spoke. I have some reason to speak on a matter like this, on principle, because I happen to be one of the two conveners of the Committee of the United Free Church of Scotland that has been dealing with this matter, and I simply want to point out two things: one is to confirm the statements that have been made that union should not be rushed.

It has taken us twenty-one years of negotiations to work out the Union that is to be consummated on the 2nd of October. Things have been gone about very deliberately; the principles involved have been carefully studied, the questions at issue have been thoroughly thrashed out. We have endeavoured to adjust our relations in such a way that we have got at the essentials of the root of our differing views and have sought to harmonize these; and it is by harmonizing rather than by compromising we have become reconciled. And that takes time, as we know by experience.

It has been emphasised that Union must not be mechanical. There is a mechanical element you can't avoid, because you are reorganizing a body, but it must not be treated as a matter of supreme importance. The important thing is spirit. Our

movement began in a desire to co-operate in the interests of the social work and duty of the Church, and the feeling grew that it was necessary to concentrate our forces so that we should overtake the rapidly increasing suburbs unprovided for, and meet the needs of districts not overtaken; and by concentrating our forces, to release men from districts where they were not required in order that we might use them in needier districts. And what lay at the root of it all was the feeling that Scotland needs to have the Gospel presented to it in a more effective way than ever before, by the voice of a united Church: we felt that over and over again. Whenever there was hesitation a map was produced showing the multiplicity of organization of Churches and ministry where they were least needed, and the absence of these where they were most needed, and the inescapable vision of the spiritual need of our land always made us feel that at all costs we must get such a Union brought about to concentrate and make effective the forces of the Church of Christ for the religious welfare of the land.

Rev. Dr ROBERT JOHNSTON, St Catherines, Canada.—I covet the privilege of saying how delightful this occasion has been, and I covet it as representing a Church that has given this Alliance some anxiety. I listened carefully to those masterly papers that we enjoyed, not only the last two but the former two as well; and I fail to find the suggestion in any one of them to which I could not surrender the heartiest assent. They put the emphasis on that about which we are all agreed. I deem it a happy augury that we have had, in these last few days, doves of peace fluttering about us here; it may be that that spirit has entered into us. But I would emphasize one point. Once, in a great university there arose in the students' prayer-meetings a quickening of God which gave promise of a marvellous work. A great leader was summoned, who came down; and one of those who had been a participant, and whose own soul had been blessed, telling me of it, said, "I can remember, Johnston, how he sat there at the table and said, 'Men, we must organize this thing'; but," added my friend, "he organized it out of life." Men, we have to leave some room, a lot of room, for the free Spirit of God. Let's work for peace among ourselves, for larger understandings, for true unity in our great witnessing. And if we put the emphasis where it has been put this morning, we will come in God's time to the best external manifestation, whatever it may be. (Applause.)

Rev. MARCUS SPENCER, Glasgow.—I have only recently gone to Scotland, and what has most impressed me in the Union

negotiations there has been the lack of bitterness on all sides, the matter being discussed in General Assembly after General Assembly with the greatest understanding and goodwill everywhere. If only that can be kept up to the end—then if there is a remanent Church, it too will have the wonderful spirit that Dr Stewart had in speaking to us this morning.

Rev. J. R. P. SCLATER, D.D., Toronto.—I believe that as the Spirit of God leads us along and we come into that larger unity which we all desire, we shall find two things: first, that the intimacies of Church life will break down those conditions which previously existed. It is when we come into personal working contact with our brethren of a different lineage that we find definitely and in fact that the things that divide us are not so great as those that unite us.

Secondly, I think I can express this—that in any gathering together of diverse systems it will be found the strongest system will prevail in actual fact, that that which is best will ultimately come to the front. People are sometimes afraid that in any mixture there is a lowering down. That is not our experience in Canada. There tends to be a heightening up of us all, and that which is best in all our systems will ultimately be that which is adopted and worked upon in any ultimate union which comes between agencies which at one time were different.

The GENERAL SECRETARY, by authority of the Business Committee, now submitted the recommendation to hold a Reformed Churches' Day (Appendix, p. 364), and this was approved and adopted.

It was agreed to remit to the Western Section the recommendation of an inquiry into the situation of the Churches in South America, for consideration and report to the Fourteenth Council.

Dr MERLE d'AUBIGNÉ having taken the Chair, Dr LAIRD read the following Report on Findings, all of which were unanimously carried.

FINDINGS OF THE COUNCIL

INTERNATIONAL PEACE

The Council of the Alliance met in Boston, representing as it does men of many nations, bound together by a common faith and brotherly goodwill, regards with profound satisfaction the

spirit in which the Kellogg Pact, and the recent statements by the President of the United States of America and the Prime Minister of Great Britain with reference to the reduction of armaments, have been widely received. It calls upon all its loyal adherents to do everything in their power, by prayer and by active service, for the promotion of International Peace, in the spirit of the Lord Jesus Christ.

“QUARTERLY REGISTER”

The Council, gratefully recognizing the valuable services rendered by the *Quarterly Register* of the General Presbyterian Alliance throughout its existence, and realizing the efforts being made to increase its usefulness and widen its sphere, *instructs* the Eastern and the Western Sections to appoint one, or, if necessary, more than one, member from each country within their area, to assist the Secretary in collecting news and other material, and to disseminate information in suitable ways in their countries.

EXCHANGE OF STUDENTS

The Council, fully realizing the value of the exchange of theological students, instructs the Eastern and Western Sections to appoint six members each to form a *Committee upon Exchange of Theological Students*, which is empowered to proceed in this matter, by correspondence between its two portions, and is instructed to report to the Fourteenth Council.

The Council bespeaks the hearty co-operation of every Church in the Alliance in facilitating the work of this Committee, which will make for better understanding and will form new bonds of sympathy between the various Churches and countries.

UKRAINIAN MOVEMENT

The Council has learned with deep interest of the evangelical movement among the Ukrainians in Galicia, and gives thanks to God for the progress made by this Protestant movement. It records its special gratitude to the United Church of Canada and the Presbyterian Church in the U.S.A. for the encouragement given so liberally, both in fraternal sympathy and in financial help, to these rising Churches, and commends their cause to all the constituent Churches of the Alliance.

OPPRESSED MINORITIES

The Council expresses its sympathy with oppressed minorities among its members, and admires the faith and courage which sustains them. At the same time it observes with satisfaction that, through representations made at the Council of the League of Nations, the prospect is good that their petitions and disabilities will receive more prompt attention than hitherto. The Council assures these minorities of its continued sympathy, and that both of its Sections will exert its influence on their behalf, and for that purpose instructs the Continental Committees of both Sections to appoint a Sub-Committee, authorized to approach the League of Nations in support of new protective measures in procedure concerning minorities.

DAY OF COMMEMORATION

The request of the Reformed Church in Jugoslavia for the strengthening sense of fellowship that a universal commemoration of the Reformation at a fixed season would afford, prompts the Council to endorse a proposal that each year on the last Sunday in October, generally regarded by the Churches on the Continent as "Reformation Day," or on an adjacent Sunday, allusion with thanksgiving should be made throughout the constituent Churches to the benefits derived from the Reformation of religion, and that the needs of the sister Churches in lands where the Reformed Faith is opposed or holds a minority position be then had in prayerful remembrance; and hereby invites the officials of all the constituent Churches to endeavour to secure this by timely reminder to all their ministers.

ENGLISH SERVICES ON THE CONTINENT

The Council learned with deep interest of the long-continued efforts of a few of the Churches in the Eastern Section to maintain opportunities for united worship and centres of Christian life for English-speaking people in many places around the Mediterranean, and in a number of inland towns of several European countries. It is deeply conscious of the importance and necessity of this work, and therefore earnestly commends it to the sympathy and co-operation of all the English-speaking Churches in the Alliance, and especially to those in America. While the whole work is well worthy of liberal financial support, the Council recognizes the special urgency of the appeal for the erection of a church at Nice on the French Riviera.

JEWISH MISSIONS

The Council approves the proposal to form a Committee on work among the Jews: it therefore instructs each Section (Eastern and Western) to appoint for that purpose ten of its members, the two portions of the Committee thus formed to carry on their work in correspondence with each other.

WOMEN'S WORK

The Council rejoices with thanks to God in the growing recognition of the work of women, and the larger place given to them, by many of the Churches of the Alliance, in their administration. It refers to its Committee on the Constitution and Rules the question of the best method of relating the work of women to the general work of the Alliance.

YOUTH

The Council views the great Youth movements of to-day with much sympathy, and with due acknowledgment of the unusual circumstances out of which they have emerged. It thankfully recognizes the influence of the Spirit of God upon the youth of our Churches, producing a desire for reality and for independence in thought and life; it gives thanks to God for the devotion and the initiative of many young men and women in the service of His Kingdom. Finally, it prays that they may all be led to give an increasing response to the challenge of the Lord Jesus Christ to sacrificial service, and may receive His enabling grace.

BACK TO THE BIBLE

The Council, recognizing the need of a greater knowledge of the Bible, has learned with interest of what is known as the "Back to the Bible" movement, having as its general purpose the daily reading of the Bible in every home, the regular reading of the Bible by every Sunday School pupil, and the placing of Bibles in every church pew.

The Council commends most earnestly to its constituent Churches the necessity and value of more systematic study of the Scriptures.

Dr LAIRD expressed the gratitude of the Business Committee to Dr CARRUTHERS for his services as Clerk to the Business Committee.

Rev. J. MUIRHEAD, Avendale, Scotland, asked that steps should be taken to convey these Findings effectually to the courts and congregations of the constituent Churches, and it was agreed to remit this to the Eastern and Western Sections with urgency.

The Council now adjourned.

EVENING SESSION

The Council met again at 8 p.m., Rev. T. A. BERTRAM SMYTH, LL.B., Belfast, presiding. Devotional exercises were conducted by Rev. Dr ALEXANDER STEWART, Edinburgh, and the Praise was led by the Choir of the First Presbyterian Church.

The Rev. Dr J. T. Cox, Church of Scotland, proposed the following

RESOLUTION OF THANKS

With the memories of delightful days still fresh and fragrant, and still enjoying the comradeship of old friends and new, we turn, first of all, to the Giver of every perfect gift, to express our gratitude for His guidance, His care, and His presence, from which presence is born that Christian fellowship and that devotion to a common cause out of which arise all the blessings of human association and all the services and courtesies for which we would now make record of our thankfulness.

To the Presbyterians of Greater Boston in general, and to their fellow-Christians of other Churches who have so cordially co-operated with them, we are profoundly grateful for the privileges which have been afforded, and for the generous and unfailing hospitality extended to us. We have been made to feel at home, not pilgrims and strangers, but brothers and sisters received by kinsmen, and given the freedom of family life.

In particular, however, we would express our hearty thanks to those individuals and groups who laboured long and faithfully in preparation for our coming, and who spared no pains to minister to our comfort and further the cause which brought us together. It would be impossible to name them all, but record must be made of the names of some who are representative of all the rest. The indebtedness of all to Rev. Dr Robert Watson, General Chairman of the Entertaining Committee, and to Rev. J. W. S. Lowry, General Secretary, has been expressed repeatedly to them and to one another. The unruffled geniality and unwearied diligence of all who have served us have been embodied in these leaders. Besides these, however, we sincerely thank their numerous assistants, who have done all that was expected, and more. Amongst others who have given generous service, we express our gratitude to the following:

To Miss Elsie Aultman, Secretary of First Church, who has been ever ready to help;

To Miss Annie S. M'Kissick, Secretary of the Hospitality Committee;

To Mrs A. A. Freeman and Mrs A. C. Lewis, who headed the company of women of Boston Presbyterian Churches through whom we were pro-

vided with refreshments and luncheons, and who thus contributed so greatly to the fellowship of the occasion ;

To Mr Karl F. Hall of the *Boston Herald*, who before and during the meeting furnished information of our coming and our doings, and to the Press of Boston for its reports ;

To Mr John A. Murray, Elder of the First Church, who as Chairman of the Hotel Committee did so much to provide for our comfort and convenience ;

To Rev. J. A. McLelland, Clerk of the Presbytery of Boston, for attention to Hospitality, Badges, etc., and a multitude of other services ;

To Rev. John A. Gregg, who gave Presbyterians a voice in many of the pulpits of Boston ;

To Mr C. Robert Fraser, Choir leader of the South Boston Church, who provided the musical features of our meetings, supported by the Choirs of the First and Scots Presbyterian Churches, and by the young people of the Scottish Kirk and the United Presbyterian Church of Cambridge, as well as the Choirs of Clarendon Hill, Somerville, South Boston, and First United Presbyterian Church in this city.

We record further our warm appreciation of the trouble taken and the success achieved by the Rev. A. J. Crooks, who was the manager of the sight-seeing trip on Saturday, in which he was so generously assisted by a host of courteous friends, through whose kindness we were enabled to visit historic shrines, to catch the spirit and sense the progress of a great nation, and the privilege will ever be held in grateful memory.

Last, but not least, we would make record of our thanks to our President, Dr Charles Merle d'Aubigné, and to the General Secretary, Rev. W. H. Hamilton, for the zeal, fidelity, and fine spirit in which they prepared for and conducted the sessions of the Council ; to Dr Henry B. Master, Secretary of the Western Section, who so faithfully guided the making of the arrangements on this side of the water ; and to the Rev. Dr Richards and Dr Carruthers, the Convener and Clerk respectively of the Business Committee, for their services in facilitating the dispatch of the business of the Council. Also to Rev. Oliver Russell and Rev. Dr W. P. Fulton, Recording Secretaries. For what these and all others have done, we are the more thankful because of our conviction that it has contributed mightily to the promotion of "the unity of the Spirit in the bond of peace," and we pray that they may have the joy of realizing that in thus serving us they have served our common Master, and have furthered His Kingdom upon earth.

The Resolution was cordially adopted.

Professor J. Y. SIMPSON, D.Sc., Edinburgh, now addressed the Council on

INTERNATIONAL PEACE

"They talk of Europe! What is Europe? A company of wicked old gentlemen with decorations, sitting round a green table." In some such words a correspondent of Sir Charles Dilke is reported by him, in his *Memoirs*, as recording his impression of the Europe of his day—early in the last quarter

of last century. And when to such a picture you add the accompaniment of the clanking of the swords of military attachés, restlessly pacing up and down an outer room, the idea of International Peace must have seemed something of a chimera in those days. If the picture is in any way overdrawn, yet the immediately succeeding decades did little or nothing to tone down the harsh outline. Even yet, or, at any rate, until these most recent days, International Peace is one of those subjects about which it is possible for a man to speak a great deal, and yet say very little. It has been one of those subjects in connection with which most of the speaking has been done by one side,—those who are inclined to it. On the other side there is often mere cynical silence, or the type of mind that will give a vivid description of a certain Peace Congress held in Switzerland in August 1914, some members of which had real difficulty in getting home without being made prisoners of war. It is a solemnizing thought that at this hour, in spite of everything, there are men and groups of men deliberately working for dispeace amongst the nations, whether in the interests of political or social theory, national economic selfishness, their own pockets, their careers. The forces making for dispeace are always active. The comforting thought is that increasing numbers of thinking people in all nations are becoming alive to the situation as it actually is, and by public analysis and discussion of the situation in all its aspects, and by a thorough and calm examination of the ætiology of war, are showing it to be the absurd and futile thing that it really is at this stage of human development, and so bringing it into disrepute as an outgrown method of settling disputes in international life, as it already is in individual life. Now that the romance has been knocked clean out of war, what we need to establish, as a well-known writer in this city said long ago, is a Romance of Peace, conditions of peace that are so well worth while that men will feel they simply must be kept, conditions, indeed, as Dr Crothers said, not of full dinner-pails and bulging pocket-books, but of a new heroism, a new chivalry, a new outlook on, and way of, life, individual, national, and international. We must never be led into believing that International Peace means graveyard conditions. Every man with any expert knowledge of life knows the fundamental place of struggle and competition in it, yet as civilization progresses the character of the strife gradually changes, the brutal elements are being increasingly eliminated. Once man sees it—and he will see it—ordinary life in its manifold implications,

including such tremendous challenges as the War against War, will provide all the scope needed for the continued development of man's moral qualities. And that really means the disposal of one of the more popular arguments *for* war.

The subject of International Peace can be approached in many ways. I propose to approach it very briefly through a consideration of Nationalism, and leave with you as a general thesis these two points: (1) that in the general evolution of mankind there are three stages, Nationalism, Internationalism, and what I have called Supranationalism; and (2) that, in opposition to the statement often made, *e.g.* in argumentation against the realization of such a practical ideal as the League of Nations, that man is essentially a pugnacious creature who will always want to fight, on the contrary, there is no more reason for believing in such a fixity of human nature than there was for believing in the fixity of species or the chemical elements.

Nationality and Nationalism are a much later development than race. Nationality is a state of mind, a consciousness, an acquiescence, a conviction. We know its history with considerable exactness. We know how it first crystallized out in France and England in the later part of the Middle Ages, in protest against the falsely-conceived Supranationalism of the Roman Empire. The whole period of the Reformation was potent in national development. Nationality developed more quickly in the Protestant countries of Europe. The remarkable thing, however, is that at the Congress of Vienna (1815), which followed on the defeat of Napoleon, Nationalism, the rock on which his ambitions foundered, did not triumph. It was not till the nineteenth century that nationality came to be the most active and basic force in Europe. At first it was held in check, but in the third quarter of that century it gained three notable triumphs—in Italy, in Germany with the passing of feudalism, and on this continent (where a struggle was waged which, if I understand correctly, although superficially and sentimentally associated with the economic and humanitarian question of the abolition of slavery, was really primarily concerned with the fundamental issue of the right of any of the component States to secede and form a self-governing unit by themselves). In each of these three instances the guiding principle was national unity at all hazards—the assertion of the right to unite and to maintain a union based on ethnographical, cultural, and aspirational demands. During the Great War the principle of nationality came into the utmost prominence, and the Peace Treaty of Versailles (1919) was

drawn up largely in terms of triumphant nationality. When, then, you find a particular group in conscious possession of some creative and constructive common feeling, strong enough and persistent enough to organize its claims and impress other corresponding groups with the justice of recognizing it, there you have a nation. The group demands, and rightly demands, to be allowed to develop itself in its own ways, and that claim must be granted so long as it is not injurious to the other corresponding groups. Where that assertion and development concern language, literature, traditions, that is to say, spiritual characteristics, they are unlikely to be injurious to the other members. It is when ideas of economic monopoly, or political supremacy, or territorial aggrandisement enter, that the trouble begins. When one nation, believing in the inherent superiority of its national type or ideal, attempts to impose this by force upon other nations, resistance is naturally developed.

So it was in large part a perverted sense of Nationalism that led to the Great War, and it is only a developed sense of Supra-nationalism that will in the future make war unthinkable. For Nationalism, rightly conceived, can never be an end in itself. It is only a means to an end—the development in itself of that particular contribution which that nation will make to the life of the world as a whole. In this way it is a great and a glorious thing, and provides a real corrective to all characterless and anæmic cosmopolitanism. But its place is secondary from the larger or international point of view. For the interests of humanity and civilization are greater than those of any one nation: that was in part the meaning of the War. Or, to put it otherwise, the common interests of nations, as of individuals, are more vital and thorough-going than their differences or rivalries. And Nationalism is a phase through which every group as above described has to pass in order to win that self-consciousness and recognition by other groups, without which it could not voluntarily enter into relations with them for the greater good of the whole. An outstanding instance is afforded by the Union in 1707 of Scotland and England, from which germ developed the British Empire, now fast transforming into the British Commonwealth. The two countries differed greatly in habits, laws, religion, and general outlook, and we can be quite sure that Scotland would never have reached the point of voluntarily entering a limiting union with its surrender of certain individual rights for the sake of a greater common good, had she not first passed through a phase of independence, in the course of which she attained a strong

national self-consciousness, and could enter into such negotiations as an equal. Considerations of this nature entered into the early recognition *de facto* of the Baltic States by the British Government, and even there it is not out of the question to look forward to a future liberalized Russian Confederation of States. We must, I think, look forward to a greater development of the idea of Federation. There is a very real sense in which the United States of America represents a spiritual conception or society. For it is ultimately composed of great groups of Anglo-Saxons, Germans, Italians, Irish, Greeks, Scandinavians, Poles, and so on, who crossed the seas carrying every physical and mental trait of nationality as ordinarily represented by these types, yet agreed to sink them all, so to speak, or put them in a secondary place, as they subscribed to those spiritual conceptions of liberty, or however, you like to phrase it, in virtue of which they became citizens of the United States. That is to say, the United States furnishes us in a measure with a working model of a supranational State, just as along other lines the British Commonwealth also does, and shows us that there is nothing intrinsically impossible in such larger federations as the United States of Europe and of the World. And for that matter the League of Nations is really a League of States. Part of the difficulty of the intermediate stage of Internationalism on which we are just entering lies in the fact that the various nations represented, let us say, round the table of the League of Nations are not all at the same stage of development of nationality. Some are very young, just conscious of their power, and anxious to have their fling before settling down to a more dowager-like existence. The possible unscrupulous attempts of maturer nations to corrupt young nationhood, or pander to it to secure local advantages, as also the temptation for the more advanced nations to compromise on moral issues for the sake of peace and harmony, will for long be disturbing elements, whose gradual recognition and exposure will, however, in the end mean their transcendence. Our problem is to realize and anticipate the difficulties, and meet them in advance.

But all this means that the nations will need to take a more intelligent interest in each other's development and welfare, from the point of view of our common humanity, for if one member suffers, the whole body suffers. We may believe, we ought to believe, that every people—every group that has attained nationhood—has *ipso facto* some cultural contribution that it can already or will yet make to the world civilization,

some, of course, in far greater degree than others. But the maintenance of national culture and civilization must growingly be subordinated henceforth to the ideal of world civilization as a whole. As men gradually transcend the conception of nationality they will be able to say with Johann Eduard Erdmann that "to be merely German is anti-German." As men gradually transcend the conception of nationality they will be more ready to consider and to believe that there is another side to every dispute. Very little *reason* has entered into the decisions of the past to fight. Wars have been mainly due to instinct and impulse.

The second point, upon which I wish to touch very briefly, is the statement so often made about the inherent pugnacity of man. Even so fine a practical idealist as Viscount Cecil of Chelwood permitted himself to say in a recent lecture that "in purely barbarous tribes combat is endemic. The savage walks through the forest with his club or tomahawk as ready to slaughter his fellow-men as he is to kill any other animals." As a matter of fact this statement is altogether too sweeping, as references to many contemporary studies of primitive races will readily show. Mr Coolidge's was a truer remark when, on November 11, 1928, he stated his belief that "peace is coming to be more and more realized as the natural state of mankind." In his recent thanksgiving message from his sick-bed, King George said: "I thank Almighty God for new evidences of growing kindness as significant of the true nature of man and nations." It is altogether too often merely assumed that human nature is a constant—an assumption based on a few centuries of characteristic behaviour of European peoples. The question, I think, admits of serious examination as to whether such supposedly distinctive tendencies as pugnaciousness and cupidity have been everywhere and at all times exhibited by civilized mankind. The slightest acquaintance with Chinese history in broad outline reveals century-long periods of peaceful prosperity in Central China such as were never experienced in Europe. It might even be said that the persistent pacifism of the Chinese has been the really dangerous thing about them. The soldier was looked on as the lowest type in the social organism. Every one was "too proud to fight." The recent ebullitions have seemed so fatuous just because they were so un-Chinese. Man is the educable creature *par excellence*. Talk such as that about the unchanging innate desire of man to fight is simply treachery to civilization. For civilization, if it is anything, is the opportunity to live the better life, to make

the most of life. Whatever stands in the way of that is something hostile to man's true end. And I should like to see it everywhere made a criminal offence—a crime against civilization and our common humanity—for irresponsible individuals to go chattering in public about “the next war.” They should be all the more drastically dealt with if they happen to be in receipt of a salary from some Ministry of War. Man is in the making, even if in some instances it seems as if he were in the unmaking. The idea of the fixity of human nature has, I repeat, as little basis in fact as had the old idea of the fixity of species or of the elements.

In getting down to actual present-day conditions and the still remaining obstacles to International Peace, we must not attempt to deceive ourselves in any way. Our business is rather to try and ascertain precisely what are the causes which have contributed to the present degree of amelioration, and so discover and make clear to the world the true lines along which the nations must continue to proceed. Such a cause, in the first place, I think, may be found in the fact that isolation—physico-geographical, economic, even mental and moral—is rapidly becoming not merely a thing of the past, but impossible. In a recent book on *Disarmament* (Oxford University Press, 1929), Professor Salvador di Madariaga, writing out of six years of important experience in the Secretariat of the League of Nations, actively denies that the policy of a State is the exclusive concern of its own citizens, and maintains, on the contrary, that it is the concern of that world at large by which its reactions are felt. Disarmament itself, he asserts, is no particular gain, so long as you leave a state of affairs in which the most highly organized State could most rapidly re-arm, and so place its fellows at a disadvantage. What we must strive to reach is a state of affairs in which there will be no need for any nation to have recourse to arms, and that, of course, is Supranationalism, “the substitution of a world-community for the present organization of sovereign national states.” In such a community there will be strict agreement as to the uses to which such armaments as are retained may be put. The actual problem is how to convert what may be pled for as weapons of self-defence into weapons of collective defence. It all, of course, means change in national psychology and national executives, perhaps. Such change is slow, but it is possible, and, what is more, *it is on the way*.

In the second place, with regard to the lines along which the nations will continue to advance, they are surely those of

growing co-operation and that frankness of discussion which will remove suspicion. My own slight direct experience in international affairs taught me one thing especially, viz., that the cause of most international trouble is ignorance and suspicion, and that the latter is the offspring of the former. Let the nations be absolutely above-board with one another, gradually supplanting nationalistic by human relationships. The days are coming, if they are not already here, when any other policy will be regarded as nothing else than an outrage on our common civilization. And with this must go a more intensive public call for the reduction of armaments, and the progressive substitution of arbitration as the civilized mode of settling disputes. That way alone will lasting security be reached. For if you have a toy you want to play with it, and the absurdity of the old adage that preparedness for war is the best means to prevent it is surely now patent to the meanest mind.

One real obstacle to International Peace exists in the still remaining "sore places" in Europe, and the fact that there are one or two nations that persist in looking at the map of the long-gone past, and saying to themselves, "Let us be again as we were in the days of old, and by force if need be." With regard to the first point, there is no doubt that decisions were made at Versailles, and acted upon, with insufficient consideration of all the issues involved by those who made the decisions. That is the simple fact, although there were mitigating factors that can be urged in defence of the sometime slipshod work. There is, however, a clause in the Covenant of the League, which envisages revision of all such possible blunders, and we can, I believe, look for the gradual development of an international atmosphere in which these maladjustments at some future date can be calmly and judicially reconsidered. In the case of the countries yearning for the return of their former glories, they will have to learn by the *force majeure* of world public opinion that the days of feudalism and militaristic aggression belong to an irrevocable past, and that the field of rivalry must henceforth, in the interests of world civilization, be confined to the realms of industry and commerce and spiritual enterprise.

On the other hand, I cannot refrain from making the briefest of references to the remarkable outburst of enthusiasm with which the gestures of the new British Government towards that of the United States have been received on both sides of the Atlantic. Nothing is more important for the peace of the world than a complete and unwritten understanding between Great

Britain and the United States. Where these two peoples lead, it is most probable that the rest of the world will be more and more willing to follow, particularly when the leadership is, as it can afford to be, largely disinterested. There is to-day the sincerest desire on the part of the Governments of Great Britain and America to reach a practical basis of understanding on this matter of naval disarmament, to quit jockeying for position, and get down to facts with all the cards on the table.

Finally, just because I believe that there are the three phases of Nationalism, Internationalism, and Supranationalism, that frontiers will become increasingly less important, and tariffs ultimately disappear, it is a matter of supreme interest to us here to consider Christianity in relation to this stage of Supranationalism. It will be very like the Kingdom of God upon earth. Peace is promised to men of goodwill, and these are men of God's will. What is the relation of Christianity to Nationalism to-day? Well, in meeting with the nation Christianity meets with something that is essentially of its kind—a spiritual society; and if we may believe in a developmental process such as I have outlined in which the nation is a definite stage, then Christianity, where it suffuses that national life with its own spirit, will at the same time enrich and deepen the characteristic life and traditions of that nation. For that is what Christianity has always done. It has fulfilled; it has filled full. It makes the nation, as it makes the individual, more ready to give to the common stock, just because it has now more to give. And all that is essentially spiritual about a nation will only be strengthened in the degree in which the spirit of Christianity permeates its national life. As Professor Ernest Barker once said: "The great international function of Christianity lies in the deeper spiritualizing, within each nation, of that national tradition which is already, in itself, a spiritual thing." And in that way it will be the greatest factor in bringing about that common understanding and mutual respect without which we can never have permanent peace amongst the nations. Is not, then, the duty of every Christian man and woman clear, viz., to make themselves effective, with the efficiency of God, both as individuals and as a united force, in the active establishment of goodwill amongst the nations? Then only will be ultimately realized the vision of the Seer in Patmos of old: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdoms of the world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever."

The retiring President, Dr MERLE D'AUBIGNÉ, now delivered his

VALEDICTORY ADDRESS

There are a great many things I would like to say at this time to thank the kind hosts who have cared for us in so many ways and have done everything to make us comfortable and our stay in this beautiful city enjoyable. But that has already been done, and I must refrain from saying that of which my heart is full.

But there is one thing I must say, that is the intense satisfaction I feel on retiring from active, or rather I should say from official, service in the Alliance—for I mean to continue to serve it in other ways—the satisfaction I feel to leave it in such good hands, in those of our honoured President, Vice-Presidents, Treasurer, and our two General Secretaries, I would like to repeat what has already been said of the way in which our General Secretary, who has only lately entered into the work, has discharged his duties. Every one felt that he has taken hold, in a remarkable way, of all the intricacies of a big organization such as ours, and has guided us all through with consummate skill. He has shown himself a master of assemblies, and thus we have had two “Masters,” the old one whom we knew and trusted, the new who has shown himself worthy of his predecessors.

In the remarkable paper which our last General Secretary, Dr Fleming, gave us at the Cardiff Council, he put down the past achievements of the Alliance, if I remember rightly, under three headings: the first was *unity*, the second *helpfulness*, the third *inspiration*.

The Reformed and Presbyterian Alliance was founded to foster a brotherly feeling between the Churches which have sprung from the great Calvinistic Reformation. Will you allow me a confession which may perhaps surprise you? As I listened to what was said on the floor of this Assembly of the great Union movements which are taking place in several countries here represented, of the Union in Canada already consummated, of the one in Scotland to which many of you are looking forward with such eager expectations, to those which are in preparation on this continent between several Presbyterian and Reformed Churches, I have wondered whether the time would not come, very soon, when there would be no more use for our Alliance. For if all our Churches are merged into one, what would our

Alliance have more to do? And thus it would have brought about its own death in having succeeded too well!

Well, on second thoughts, I have come to the conclusion that there is no fear of that for the present. There is still work for us to do. Progress there is unquestionably amongst us in the desire for greater unity, but we have not reached the goal, and no doubt a good deal of water, as we say in France, will pass underneath the Charles River Bridge before all the Established, the United, the Free, the Secession Churches, before all the Presbyterians and Reformed in the U., in the U.S., in the U.S.A., are merged into one!

It is our wish, is it not, that our Alliance should be instrumental in fostering such a spirit of brotherhood. But might I go further than that, and throw out the suggestion that our Alliance may one day do more, and bring a positive contribution to this work of unification. Why should it not become, in one way or another, a Court of arbitration between the Churches, such as the one we have in The Hague between the nations, and thus avoid our carrying our contentions before the civil courts, or embittering what should be done in complete harmony? That would certainly be a grand work for the Alliance, and one which it could, I believe, very well accomplish through the great lawyers we are proud to have in our midst.

Unity, and, Dr Fleming added, *helpfulness*.

Helpfulness, we have been helpful to each other during these days, we shall be helpful to the Churches we represent, to the congregations to which we are returning, by what we have heard and felt here. Helpfulness, is not that the great use of this Alliance, the great object of all our lives, the supreme ambition of all our hearts, because it was the constant aim of our Blessed Lord?

Well, the Alliance has been helpful during the last quadrennium in many ways. You have been helpful to us on the Continent, you Churches of the British Isles. But may I not add that, in so doing, you have benefited yourselves? And one of the reasons, perhaps the principal reason, of the progress the Eastern Section has undoubtedly made during the last years, is it not precisely the helpfulness you have endeavoured to extend, you have succeeded in extending, to the Churches outside your own borders?

But is the continent of Europe the only place where our Alliance might be of use? In that connection may I, as we come to the close of our session, express a regret which is at the same time a desire?

There are in the world extensive regions where there are Churches of our "kith and kin": South Africa, Australia, New Zealand. There are in the extreme East, in India, China, Korea, Japan, Churches—Presbyterian and Reformed Churches—which have sprung up on the Mission Field, and are full of zeal and activity, if not of experience.

There is, lastly, much nearer to us, that immense continent of South America, a land of unbounded possibilities, where, in the midst of an enormous and growing population, Christian only in name, a few congregations are holding up the banner of a pure Gospel. In the course of our meetings we have heard very little, if anything, of all those fields of work, for which we are responsible before God, because they are of our faith and order.

I may express the hope that in our next Council a place, and a large place, may be given to those lands of which I have spoken, and that every effort be made to ensure their proper representations. The problems which emerge for the Churches of those lands are certainly no less acute and vital than those which have appeared in our countries of an older civilization, and we, Europeans and Americans, certainly have a contribution to make to the well-being and progress of these young and rising communities, which have been placed by God as beacons of light in the midst of the densest darkness.

I had in my mind to speak of the third point, which was put down, if I remember well, by our brother, Dr Fleming, in his Cardiff report: *inspiration*. But I think I have said quite enough at this hour of the day, in my broken English, for your patience and forbearance, and I wish, without further delay, to make room for my very much beloved and esteemed successor, whom we are all proud and happy to see in this place to-night: President Richards, of Lancaster Theological Seminary (Pennsylvania).

Dr MERLE D'AUBIGNÉ then welcomed to the Chair the new President, Dr GEORGE W. RICHARDS, who thereupon delivered his

INTRODUCTORY ADDRESS

I have not prepared a formal introductory address: I expect, God willing, to deliver that at the opening of the next meeting of the Council at Belfast. I desire, however, to express my deep appreciation of the confidence shown me by the members of the Council in electing me to the Presidency—an

honour that I highly esteem and a responsibility that I diffidently accept.

Dr Merle d'Aubigné presided with so much brilliancy that he has made it difficult for any one to follow him. As a member of the Business Committee, I found out, however, that he rendered his most effective service not in presiding over the sessions of the Council, but in his visitation of the Churches of the Alliance on the Continent, and in his attendance at conferences and assemblies during the three years preceding this meeting. The benign influence of his work will continue long after the Council has adjourned and this generation has passed away.

To the men and women, not members of the Council, who have attended the services and closely followed the addresses of the evening sessions, I wish to say a word about the scope and purpose of the Alliance.

We have been told that "a rose by any other name would smell as sweet." It would be difficult, though the name of the Alliance is cumbersome, to substitute another name that would be as comprehensive and meaningful. The abbreviated forms of it, such as the "Pan-Presbyterian Alliance," or the "Alliance of Presbyterian Churches," fail to define what the original name was intended to express—the *Alliance of Reformed Churches throughout the World holding the Presbyterian System*.

It extends "throughout the world." When I toured Switzerland for the first time as a beardless youth (I am still beardless, but not quite as youthful as I was in 1890), I crossed an Alpine pass seated on top of a diligence. After we had driven through a bank of clouds and reached the summit, the driver pointed with his whip to the left and called out: "*Dort ist die Rheinquelle!*"—There is the spring of the Rhine! From the base of a rock in the region of everlasting snow flows a slender stream that is fed by tributaries as it winds its way down the mountain-side, and widens its channel until it becomes a majestic river, draining a continent and pouring its waters into the North Sea, whence they are borne through the ocean to the ends of the earth.

The river Rhine, in its beginning, flow, and end, is a parable describing the geographical scope of the Reformed Church. Historically it originated in Switzerland; it spread over Europe; its faith and order were borne over the earth. This Council, accordingly, is not limited to a race or a country, but partakes of the catholicity of the Christ and embraces many nations of many lands. As the name indicates, it is an Alliance of *Churches*

throughout the World—Churches located in Europe, Asia, Africa, North America, South America, the West Indies, and Australasia.

The word "Alliance," with an ecclesiastical meaning, is comparatively a new word. It was scarcely known and not at all applied to Churches before the nineteenth century. The seventeenth and eighteenth centuries were the period of division and competition in Church and State. Nationalism and denominationalism everywhere prevailed. The denominations grew by proselyting and the nations enriched themselves by conquest. Time came when men discovered, through costly experience and great tribulation, that neither Churches nor States could be true to themselves, to one another, or to their God, if they lived for themselves and pursued their own aggrandisement. They gradually changed their attitude and disposition towards one another in the nineteenth century. Instead of division and competition among nations and denominations they sought union and co-operation—a new internationalism and a new interdenominationalism, in which the freedom of the individual and of the group would be maintained and the welfare of humanity and of Christianity as a whole would be advanced.

The first approach of the Churches to one another was by way of alliance. The Evangelical Alliance was organized in Europe in 1846, and was extended to America in 1867. This was followed by the Alliance of Reformed Churches throughout the World holding the Presbyterian System, organized in 1875. In the wake of alliances have come, in these fifty-four years, *councils* of Churches of the same order, *federations* of Churches of different orders, and *organic unions* of Churches of the same and of different orders. The Alliance of Reformed Churches clearly was a pioneer, a path-breaker, in the union of Churches in Europe, America, and the Mission Fields of the Orient.

The phrase, "Reformed Churches holding the Presbyterian System," defines the nature and purpose of the Alliance. It is composed of Churches of a distinctive type—Protestant, Evangelical, and Reformed, that is, the Church Catholic reformed in the light of God's Word. They are different from, but by no means hostile to, the Lutheran, the Episcopal, Congregational, and the Baptist Churches. Reformed Churches are often called Calvinists, though John Calvin, were he living now, would resent and disown that name. The Church for which he lived and laboured was not to be named after any man or institution; it was to bear the name of its great Head, and be in fact as well as in name the Church of Christ, ruled by His Spirit and Word.

The Reformed Churches are united in an alliance for a

threefold purpose : (1) to co-operate in bearing more effectual witness to God in Christ revealed in the Scriptures by preaching, teaching, and living in His Spirit. They strive together to fulfil the commission of the Risen Lord and make disciples of all nations ; (2) mutually to help one another in season and out of season, the strong to bear the burdens of the weak and so fulfil the law of Christ. The Churches of the Alliance work together to maintain evangelical Christianity in lands where it was originally established, as well as to proclaim it in lands where the name of Christ is neither heard nor heeded ; (3) to work with all the Churches of God so far as possible for that which is greater than any Church, or than all Churches, namely, the Kingdom of God, for which Christ lived and died and rose and now reigns.

The time may come when the divisions among the Churches will cease to be. But that end can be reached only when Christians everywhere come under the power of convictions that will unite the Churches and that are greater than the convictions that now divide them. Such power may be hid in the rediscovered Gospel of the Kingdom of God, which, when it once will take full possession of men, will enable them to rise above denominational and sectarian barriers, and enter into fellowship that transcends the uniformity of Romanism and the divisions of Protestantism, and will conserve the highest values of both in a Christian Catholicism in which there will be neither Lutheran nor Reformed, Anglican nor Congregationalist, Baptist nor Quaker, but all will be one in Christ Jesus.

That the promise of brevity made by our President may not be broken, let me close with a farewell greeting to all the members of the Council. May favourable winds and waves be with those who cross seas ; and may God be with us until we meet again at Belfast !

Dr MERLE D'AUBIGNÉ then engaged in prayer, and after the singing of the hymn, " Blest be the tie that bind our hearts in Christian love," the Thirteenth General Council of the Alliance was formally dissolved, the Fourteenth Council being appointed to meet in Belfast, North Ireland, on a date in 1933 still to be determined.

The retiring President pronounced the Benediction.

INTERNATIONAL UNION OF WOMEN'S FOREIGN MISSIONARY SOCIETIES OF THE PRESBYTERIAN AND REFORMED CHURCHES

The Ninth Conference of this Union was held in Boston, Mass., U.S.A., on June 24th and 25th, 1929. Mrs JANET T. MACGILLIVRAY, B.A., of Toronto, President during the quadrennium now closing, took the chair. Delegates were in attendance from twelve Missionary Boards of the British Isles, Europe, and North America.

Interesting conversations took place on the replies received to the President's question: "In the light of the Jerusalem Council Findings, what contribution has your Society been able to make either at the Home Base or in the Foreign Field?" Greetings were brought from many societies throughout the world.

The principal speakers of the Conference were the Rev. ROBERT LAWS, M.D., D.D., C.M.G., of Livingstonia, Africa, and Miss EDITH DICKIE, Missionary to China.

On this occasion the members infinitely regretted the absence, due to impaired health, of their devoted Secretary, Miss K. L. Mathews, daughter of the first General Secretary of the Presbyterian Alliance, who has carried on the work with great enthusiasm since its inception at Toronto in 1892. She had requested the Union to accept her resignation at this time, but the members unanimously agreed that they could not contemplate this, and assured themselves that their newly-appointed President, Mrs Forgan, of Edinburgh, Scotland, would be enabled to find for Miss Mathews any assistance she may require during the new quadrennium.

It is expected that a full report of the Conference will appear as usual in the pamphlet, *A Girdle Round the World*, copies of which will be sent to all the societies in the Union.

Everywhere it is admitted that, in the reorganization of the General Presbyterian Alliance now contemplated, the place of women in its scheme of work must be more distinctly recognized, and their range of interest must not be limited to co-operation in Foreign Missions, wide and urgent though that field un-

doubtedly is. The addresses given by Mrs W. L. M'Kerrow and Mrs F. S. Bennett at the meeting of the Thirteenth Council on June 22nd are regarded as the prelude to a very large work under the Alliance to which Presbyterian womanhood awaits, and also seeks, an early summons.

ALLIANCE
OF
THE REFORMED CHURCHES
HOLDING
THE PRESBYTERIAN SYSTEM

**Reports submitted to the
Thirteenth General Council**

BOSTON, JUNE 1929

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I.—REPORT

OF THE

COMMITTEE ON STATISTICS

The following tables represent the fruit of an endeavour to procure the latest statistics of the Reformed Churches throughout the world holding the Presbyterian system. One hundred and thirteen Churches or Presbyterian Organisations are mentioned, but from a small number of these no figures could be obtained. Where the figures given are not recent, they are printed in *italics*.

Few of the Churches of the Continent of Europe compile exact statistics, and some count not communicants but souls in their membership. In some cases, as will be seen, the figure under "Elders" includes deacons. In view of the fact that many Churches have no ordained deacons, but unordained and temporary deacons or a board of managers holding office for a term of years, it may be advisable in future to ask a return of "office-bearers" rather than of "elders." In spite of these variations the figures are, we believe, substantially accurate, and a satisfactory increase in most parts of the world may be noted.

Cordial thanks is offered to the various clerks, secretaries and Church officials who responded to our request for their latest figures so readily; and to Dr J. R. Fleming, Dr George Christie, Dr J. Macdonald Webster, Rev. W. T. Cairns, M.A., and Miss Dora Neill, B.A., who gave invaluable help in the preparation of the tables.

W. H. HAMILTON, *General Secretary*.

II.—STATISTICAL RETURNS

FROM THE
REFORMED AND PRESBYTERIAN CHURCHES OF THE WORLD

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
(A) <i>European Continent</i> :							
1. Superintendency of the Reformed Helvetic Church of Austria.	6	7	100	12,988	1,000	100	12,988 in Austria, of whom 9,133 are in Vienna.
2. Evangelical Church of Bohemian Brethren	175	138	2,000	46,273	12,958	590	192 mission stations.
3. Reformed Church of Hungary	1,330	1,033	18,655	1,670,675	23,564	865	1,670,675 souls.
4. Reformed Church of Slovakia and Ruthenia	410	298	308	170,000	640	373	
5. Reformed Church of Rumania	816	880	3,800 incl. deacons	750,000	5,710	118	
6. Reformed Church in Jugoslavia	55	28	675 incl. deacons	6,334	2,093	31	
7. Union of Evangelical Churches in Belgium	33	27	63	2,500	850	74	18,000 souls.
8. Missionary Christian Church in Belgium	41	26	202 incl. deacons	6,935	1,413	163	
9. Reformed Church of Fredericia, Denmark	1	1	7	88	..	..	400 souls.
10. German Evangelical Reformed Church in Denmark	1	1	4	80	35	1	500 souls.
11. French Reformed Churches of Den- mark and Sweden	2	2	11	175	10	2	

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
12. Evangelical Free Church of Norway	..	..	..	567	..	..	19,236 non-Lutheran testants in Norway.
13. National Union of the Reformed Evangelical Churches of France .	446	376	3,000	59,000	25,000	2,400	
14. Union of Free Evangelical Churches of France	45	44	100	2,761	1,000	150	
15. National Union of the Reformed Churches of France	176	187	..	21,000	7,600	480	
16. Reformed Church in Alsace and Lorraine	50	55	260	19,000	2,180	..	50,000 souls.
17. Union of Greek Evangelical Churches	10	6	37	652	650	20	
18. Waldensian Church (Italy) . . .	99	73	205	19,173	5,931	345	No returns concerning large scattered communities in N. America and Europe.
19. Reformed Church of the Nether- lands	..	1,650	3,500	725,000	275,203	..	
20. Reformed Churches in the Nether- lands	724	609	6,000	261,497	250,000	..	
21. Christian Reformed Church in the Netherlands	..	..	..	ca. 50,000	..	..	
22. Old Reformed Church of Bentheim and East Friesland	13	10	54	4,162	..	..	
23. Evangelical Reformed Church of Poland	7	6	40	..	18	..	
24. Reformed Seniorate of Evangelical Church of the A. & H. Confessions in Poland	20	6	..	6,000	..	..	

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
25. United Evangelical Church of Southern Poland . . .	8	2	..	740	..	..	
26. Spanish Evangelical Church . .	30	32	60	1,200	2,100	60	
27. Spanish Mission of Irish Presbyterian Church	7	6	..	143	553	8	
28. Federation of Evangelical Churches of Switzerland	ca. 14,000	ca. 13,000	..	400,000	..	..	Includes 23 independent Churches. Each parish has a Sunday-school.
29. Free Evangelical Church of Geneva	4	4	44 incl. deacons	929	319	36	
30. National Protestant Church of Geneva	25	46	188	16,000	5,166	409	
31. Free Evangelical Church of Vand . .	50	55	208	5,627	2,626	245	
32. Free Evangelical Church of Neu-châtel	24	38	265	15,187	1,880	204	
33. German Reformed Bund : (a) Evangelical Reformed Church of Hanover	122	130	..	26,000	4,543	..	228,775 souls.
(b) Reformed Church of Lippe . .	43	52	..	23,000	..	..	154,072 souls.
(c) Reformed congregations in the Evangelical United Church of Prussia	92	125	..	70,000	..	..	450,000 souls.
(d) Reformed congregations in other German Churches . .	18	21	..	5,000	..	..	27,000 souls.
34. Church of Scotland : Continental . .	4	4	3	120	8	1	
35. United Free Church of Scotland : Continental	18	17	20	12,000	..	..	

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
36. Reformed Church in Lithuania .	11	5	101	10,078 souls	107	..	
37. Reformed Congregations in Riga and Miteau, Latvia	2	1	15	1,080	100	5	
38. Presbyterian Churches in Soviet Union	12	..	..	..	..	..	
39. Presbyterian Church in Crimea .	..	..	..	..	..	..	No returns available.
Total European Continent .	6,323	7,201	39,925	4,411,364	633,257	6,680	
(B) Great Britain and Ireland :							
1. Presbyterian Church of England .	352	348	3,338	84,764	62,198	7,919	
2. The Scottish Synod in England .	11	9	116	4,693	995	86	
3. Presbyterian Church in Ireland .	557	590	2,772	110,161	100,345	7,964	
4. Reformed Presbyterian Church of Ireland	40	26	147	3,459	1,412	174	
5. Church of Scotland	1,714	1,764	14,844	759,797	249,032	21,396	
6. United Free Church of Scotland .	1,488	1,640	19,009	536,380	251,162	25,180	
7. Free Church of Scotland	170	86	624	8,500	4,912	525	
8. Free Presbyterian Church of Scotland	36	19	..	..	..	..	About 40 mission stations.
9. Reformed Presbyterian Church of Scotland	8	8	33	850	750	48	
10. United Original Secession Church .	22	16	112	3,022	1,814	188	
11. Presbyterian Church of Wales .	1,504	908	7,263	189,132	155,759	23,773	
Total in the British Isles .	5,902	5,414	48,258	1,700,758	828,379	87,253	

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
(C) <i>Asia</i> :							
East Indies Archipelago :							
1. Reformed Church in the Dutch East Indies	31	40	..	22,706	..	..	These are old figures. 1928 return reports "not sufficiently organised to supply statistics."
2. Native Reformed Church in the Dutch East Indies	30	..	..	14,000	..	..	
China :							
3. The Church of Christ in China	643	333	..	110,560	..	..	1,877 other preaching places ; 2,072 other evangelistic workers.
Japan :							
4. Church of Christ in Japan	375	205	870	44,822	36,135	2,076	
5. Presbyterian Church in Korea	2,323	315	1,768	74,790	197,508	20,402	
6. Formosan Christian Church (Presbyterian)	173	32	305	9,666	8,565	1,160	
India :							
7. United Church of Northern India and Synod of Assam	1,256	415	1,493	60,916	82,807	4,376	Both the Churches in India represent union of Presbyterians and Congregationalists on a Presbyterian basis.
8. South India United Church	244	233	2,009 incl. deacons	43,749	58,130	2,874	
9. Presbytery of Ceylon	10	9	43 incl. deacons	3,856	..	..	Connected with Church of Scotland and Dutch Reformed Church.
10. Synod of the Punjab	96	126	378	43,895	4,991	..	Connected with U.S. United Presbyterian Church.

II.—Statistical Returns

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CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
11. Presbyteries of North and South Siam	55	48	223	8,006	5,295	..	Connected with Presby- terian Church, U.S.A.
12. Evangelical Church of the Philippines (Independent Presbyterian)	231	69	..	20,774	15,561	..	
13. Presbytery of East Persia	4	9	15	ca. 400	ca. 250	15	
14. Evangelical Church of Syria	42	20	..	3,184	2,376	..	
Total for Asia	5,513	1,854	7,104	461,924	411,618	30,903	In affiliation with the Syria Mission of the Presby- terian Church, U.S.A.
(D) Africa :							
1. Dutch Reformed Church in South Africa (four sections)	266	385	3,031	340,993	120,258	8,585	Under care of Paris Mission- ary Society.
2. Dutch Reformed Mission Church in South Africa	194	235	1,228	52,568	ca. 34,750	ca. 1,230	
3. Presbyterian Church of South Africa (European)	81	82	473	14,953	8,729	840	
4. Presbyterian Church of South Africa (Mission)	15	9	104	4,859	1,124	58	
5. Bantu Presbyterian Church of South Africa	48	47	677	23,601	5,944	371	
6. Presbyterian Church in Basutoland							
7. Church in Madagascar	602	142	..	44,842	..	..	
8. Presbytery of the Congo							

11.—Statistical Returns

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
9. Presbytery of Calabar . . .	25	19	200	10,552	8,175	483	United Free Church of Scot- land.
10. Presbyterian Church of the Gold Coast . . .	263	41	580	23,632	958	74	
11. Presbytery of Livingstonia . .	31	31	952	19,241	25,936	796	United Free Church of Scot- land.
12. Presbytery of Blantyre . . .	..	6	..	15,666	1,675	..	Church of Scotland.
13. Presbytery of Kaffraria . . .	8	5	101	1,117	684	59	Connected with the Free Church of Scotland.
14. Presbyterian Church of Kenya Colony . . .	..	8	..	2,800	3,422	..	Connected with Church of Scotland.
15. Presbytery of Corisco . . .	44	35	332	28,548	104,701 incl. teachers	..	Connected with Synod of New Jersey, Presbyterian Church in U.S.A.
16. Synod of the Nile . . .	117	147	182	19,270	22,383	..	Connected with United Pres- byterian Church of N. America.
17. Church of Scotland (Cairo, Alex- andria, Nairobi, Mauritius) . .	15	4	24	488	117	10	
Total for Africa . . .	1,709	1,196	7,484	603,130	338,856	12,506	

CHURCHES	No. of Conse- crations	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
(E) <i>North America:</i>							
1. Presbyterian Church in Canada .	1,281	654	5,761	172,518	101,994	11,462	
2. United Church of Canada .	8,250	3,741	20,250	650,000	476,500	62,200	
3. Presbyterian Church in U.S.A. .	9,432	10,013	49,730	1,962,838	1,614,013	132,074	
4. Presbyterian Church in U.S. .	3,596	2,342	15,730	444,657	395,273	35,792	
5. Cumberland Presbyterian Church .	1,215	753	..	97,695	ca. 46,000	..	
6. Do. (Coloured)	..	..	..	13,077	12,000	..	
7. United Presbyterian Church of North America .	898	927	5,053	175,075	182,304 incl. teachers 200	..	
8. Associate Synod of North America .	11	5	28	350	..	14	
9. Associate Reformed Presbyterian Synod .	..	..	..	..	..	..	No returns supplied.
10. Reformed Presbyterian Church (Old School) .	100	129	409	7,049	8,806	..	
11. Reformed Presbyterian Church, "General Synod" .	12	13	60	1,929	..	..	12 Sunday-schools.
12. Reformed Church in America .	738	834	ca. 3,000	156,089	131,568	12,017	
13. Reformed Church in the United States .	1,744	1,336	7,000	356,093	335,380	19,847	
14. Christian Reformed Church in North America .	264	269	1,200	50,619	27,000	1,800	
15. Presbyterian Church in Mexico .	80	44	92	5,195	3,726	..	
Total for North America .	27,621	21,060	108,313	4,093,184	3,335,764	275,206	

II.—Statistical Returns

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
(F) <i>South America:</i>							
1. Presbyterian Church of Brazil	177	97	..	24,132	17,513	1,342	
2. Presbytery of British Guiana (Ch. of Scot.)	29	10	154	5,671	4,172	..	
3. American Presbyterian Mission in Colombia, Guatemala, and Venezuela	16	28	..	3,216	1,758 incl. teachers	..	In connection with Presby- terian Church, U.S.A.
4. Presbytery of Chile	19	32	66	1,386	2,885	300	Presbyterian Church, U.S.A.
5. Union Church, Santiago, Chili	1	1	..	48	80	9	
6. Waldensian Church in Uruguay and Argentine Republic	11	8	45	3,404	1,981	212	
7. Free Church of Scotland Mission to Peru	2	3	..	..	155	8	
8. Welsh Settlement in Patagonia	4	..	16	314	356	35	
9. Scots Settlement in Patagonia	..	..	..	..	..	..	Widely scattered and in- sufficiently organised to supply statistics.
Total for South America	259	179	281	38,171	28,900	1,906	

II.—Statistical Returns

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CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
(G) <i>West Indies</i> :							
1. Presbyterian Church in Jamaica .	74	34	221	12,779	13,394	913	United Free Church of Scot- land.
2. Church of Scotland Presbytery of Jamaica	14	7	105	2,704	1,999	126	
3. Presbyterian Church in Trinidad .	23	18	46	2,798	7,152	355	United Church of Canada and United Free Church of Scot- land.
4. Presbytery of Porto Rico	73	33	60	2,845	3,988	240	} Connected with U.S.A. Ch.
5. Presbytery of Havana, Cuba	49	25	56	1,896	3,372	150	
Total for West Indies	233	117	488	23,022	29,905	1,784	
(H) <i>Australasia</i> :							
1. Presbyterian Church of Australia	1,406	570	3,702	85,082	82,854	9,328	
2. Presbyterian Church of New Zealand	263	357	2,232	32,121	53,362	4,393	
3. Missionary Synod of New Hebrides, Tahiti, etc.	..	17	..	..	..	..	59 teachers in training at Tangoa.
Total for Australasia	1,669	944	5,934	137,203	136,216	13,721	

SUMMARY OF STATISTICS, 1929

CHURCHES	No. of Congrega- tions	Ministers	Elders	Communi- cants or Church Members	Pupils in Sabbath Schools and Bible Classes	Sabbath School Teachers and Officers	REMARKS
(a) European Continent . . .	6,323	7,201	39,925	4,411,364	633,257	6,680	
(b) The British Isles . . .	5,902	5,414	48,258	1,700,758	828,379	87,253	
(c) Asia . . .	5,513	1,854	7,104	461,924	411,618	30,903	
(d) Africa . . .	1,709	1,190	7,484	587,464	337,181	12,506	
(e) North America . . .	27,621	21,060	108,313	4,093,184	3,335,764	275,206	
(f) South America . . .	259	179	281	38,171	28,900	1,906	
(g) West Indies . . .	233	117	488	23,022	29,905	1,784	
(h) Australasia . . .	1,669	944	5,934	137,203	136,216	13,721	
Totals . . .	49,229	37,959	217,787	11,453,090	5,741,220	429,959	
Totals for 1925 . . .	42,243	35,485	183,620	10,020,644	4,792,476	499,857	
Totals for 1921 . . .	39,620	33,538	155,375	7,879,811	4,414,797	466,575	
Totals for 1913 . . .	35,110	29,929	133,256	6,529,938	3,574,607	533,088	

CONSPICUOUS OF FOREIGN MISSION WORK OF REFORMED AND PRESBYTERIAN CHURCHES OR SOCIETIES
AMONG NON-CHRISTIAN PEOPLES

II.—Statistical Returns

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CHURCHES OR SOCIETIES AND THEIR FIELDS	European, American, or other white Agents	Native Agents	Communicants	Organised Congregations	REMARKS
<i>(a) EUROPEAN CONTINENT :</i>					
1. Paris Missionary Society— Senegal, French Equatorial Africa, Union of South Africa, Basutoland, Rhodesia, Madag- ascar, Melanesia, Polynesia . . .	257	2,507	94,958	853	The Continental Reformed Churches do not, as Churches, engage to any appreciable extent in Foreign Mission work, which is generally carried on by Societies undenominational in basis.
2. Swiss Romande— Transvaal, Portuguese East Africa, Rand Labour Areas . . .	96	233	4,261	176	Supported largely by the Reformed Churches of France.
3. Reformed Churches of the Netherlands— Java and Sumba . . .	153	947	4,717	23	Supported by French-speaking Swiss Churches.
4. Reformed Church of the Netherlands— Mid-Indies, Malay Archipelago . . .	333	6,200	500,000 souls 33,394	1,500	
5. Basel Missionary Society . . .	251	1,473		774	
6. Belgian Society of Protestant Missions to the Congo— Ruanda (Belgian E. Africa) . . .	10	30	395	..	
Totals	1,100	11,390	637,725	3,326	

CHURCHES OR SOCIETIES AND THEIR FIELDS	European, American, or other white Agents	Native Agents	Communicants	Organised Congregations	REMARKS
(b) UNITED KINGDOM :					
7. Presbyterian Church of England— China, Formosa, India, British Malaya	60	986	18,000	350	
8. Presbyterian Church in Ireland— China and India	77	516	9,935	40	
9. Reformed Presbyterian Church of Ireland— Syria	6	13	50	4	
10. Reformed Presbyterian Church of Scot- land— Syria	7	9	120	4	
11. Church of Scotland— China, India, Africa	140	2,238	24,162	30	Baptised Christians, 61,180
12. United Free Church of Scotland— India, China, Africa, New Hebrides, Arabia, West Indies	434	5,340	103,979	526	
13. Free Church of Scotland— South Africa, Peru, India (Central Provinces)	19	52	1,200	20	
14. Original Secession Church— India (Central Provinces)	5	8	100	1	
15. Free Presbyterian Church of Scotland— Rhodesia, South Africa, and Palestine	3	..	..	..	
16. Presbyterian Church of Wales— India (Assam), etc.	52	811	32,810	689	689 churches; other preaching stations, 715.
Totals	803	9,973	190,356	1,064	

CHURCHES OR SOCIETIES AND THEIR FIELDS	European, American, or other white Agents	Native Agents	Communicants	Organised Congregations	REMARKS
(c) NORTH AMERICA :					
17. Presbyterian Church in Canada— China, Formosa, India, Korea, Trinidad British Guiana	..	..	..	..	No returns supplied.
18. United Church of Canada— Trinidad, India, Africa, Japan, China, Korea	378	776	21,314	238	Statistics incomplete: figures for Japan and Africa not available.
19. Presbyterian Church in U.S.A.— Africa, China, India, Japan, Korea, Mexico, Persia, Philippines, Siam, South and Central America, Syria, Mesopotamia .	1,565	7,668	217,046	1,387	
20. Presbyterian Church in the U.S.— Africa, Brazil, China, Japan, Korea, Mexico	481	1,272	44,278	331	
21. Cumberland Presbyterian Church— China and South America	4	50	5,000	9	
22. United Presbyterian Church of North America— Egypt, India, Sudan, and Abyssinia . .	144	2,581	63,165	213	
23. Associate Reformed Church	..	..	..	..	
24. Reformed Presbyterian Church (Old School)— China, Syria, Turkey in Asia, Cyprus . .	8	89	772	6	
25. Reformed Presbyterian Church, "General Synod"— India	3	4	154	2	

CHURCHES OR SOCIETIES AND THEIR FIELDS	European, American, or other white Agents	Native Agents	Communicants	Organised Congregations	REMARKS
26. Reformed Church in America— Arabia, China, India, Japan, Mesopotamia	178	1,230	10,138	118	
27. Reformed Church in the U.S— China, Japan, Mesopotamia	107	376	6,313	49	Statistics incomplete owing to troubles in China.
28. Christian Reformed Church in America— China	10	4	..	1	35 workers among American Indians of the South-west.
Totals	2,878	14,050	368,780	2,399	
(d) AFRICA :					
1. Dutch Reformed Church of South Africa— Bechuanaland, Mashonaland, Nyasaland, Nigeria, etc.	163	2,074	17,874	23	
2. Presbyterian Church of South Africa— Native races in South Africa	28	418	4,859	15	
Totals	191	2,492	22,733	38	
(e) ASIA :					
1. Reformed Church in the Netherland Indies— Eastern parts of Malay Archipelago . .	37	325	..	..	352,000 Christian community reported, 1924.
2. Presbyterian Church of Korea— China	5 Koreans	..	500	20	
Totals	42	325	500	20	

CHURCHES OR SOCIETIES AND THEIR FIELDS	European, American, or other white Agents	Native Agents	Communicants	Organised Congregations	REMARKS
(1) AUSTRALASIA:					
1. Presbyterian Church of Australia— India, New Hebrides, Korea . . .	91	254	6,926	111	Statistics as in 1921.
2. Presbyterian Church of New Zealand— China, India, New Hebrides . . .	26	200	2,066	72	
Totals . . .	117	454	8,992	183	

GENERAL TABULATION

European, American, etc., Agents	5,131	} To these the figures for the Presbyterian Church in Canada have to be added.
Native Agents	38,684	
Communicants	1,229,086	
Organised Congregations	7,630	

III.

EASTERN SECTION REPORTS

1.—EXECUTIVE COMMISSION

EASTERN SECTION

The Quadrennium between Council and Council is invariably marked by many changes, but that between our twelfth Council at Cardiff, Wales, in 1925, and our thirteenth at Boston, Mass., U.S.A., in 1929, has brought us changes so great as to resemble the refurnishing of a drama with a new company of actors.

Our President, Dr J. N. OGILVIE—like Dr T. Chas. Williams, who preached the Cardiff Council sermon—was called from the scene early in the period. His works do follow him, for assuredly the fruits and effects of an enthusiasm like his for the world-evangelising task of the Christian Church can never die. Dr Fleming, the General Secretary, and Mr Melvill Sym, C.A., the General Treasurer, have retired after long and invaluable services, but remain helpful members of the Section, honoured of all, and their successors have been installed with loyal encouragement.

We have lost many other members by death : Rev. Dr M'Clymont, Rev. Dr M'Gilchrist, Rev. Dr W. B. Stevenson, Professor Stalker, Mr Robert Headrick, in Scotland ; Professor D. Williams and Mr John Owens, in Wales ; Senior Peter Klepp, in Jugoslavia ; Sig. Bartelemy Léger, in Italy ; and Rev. D. S. Botha, in South Africa—and we mourn these with high-hearted thanksgiving, finding in their departure a call for new fidelity and far greater willingness to carry the burdens which they loved to carry.

Some of these vacant places and others have been filled by co-option of new members, and we have endeavoured to give all our widely scattered Churches due representation. The organisation of our Section, however, and especially of our Continental representation and propaganda, has called for a scheme (to be submitted to the Boston Council) whereby the Churches of the Eastern Section may have a larger share in our affairs by appointing a considerable proportion of their own representatives in future.

The Quadrennium—besides including the Jubilee of our Alliance, fitly celebrated by delegates convened from all parts of the world at Edinburgh in July 1927—has been notable for the emergence of a series of valuable Continental Conferences at Geneva, Budapest, and the Hague. These have gone far to remove any reproach that

we were a merely British and American organisation ; have rallied and encouraged European Churches both larger and smaller, older and newer, on which circumstances have borne heavily of late years in a variety of ways ; and have afforded an impressive testimony to the value of greater solidarity and cohesion in our wider brotherhood of world-wide Presbyterianism. Resolutions and Remits from these Councils appear in an Appendix, and further reference to the character and results of the meetings will be found in the Report of the Continental Committee. The next General Continental Conference will be held in 1931, probably in France, and it seems likely that biennial group conferences of Continental leaders in the alternate years will now be a permanent part of our machinery. The question of ways and means for development of our Continental work will require consideration.

The same must be said concerning our vital interest in the strenuous work of the European Relief Central Bureau founded in 1922 and competently directed by Dr Adolf Keller, Geneva, and a representative committee of the helping Churches. The impoverished and suffering Churches of Europe still require regular relief in many cases, and new constructive tasks also face the Bureau. The more than generous aid given by American sympathisers from the outset could not be indefinitely relied upon and tends naturally to diminish, and it may be questioned whether Britain and the stronger Continental Churches can at present sufficiently assume, as is needful, the increased financial burden. Apart from finance, we may mention the appointment of an Advisory Board of Five to assist in delicate matters affecting the nascent Evangelical movement in Ukraine, on which the Alliance is represented by Rev. Dr J. Macdonald Webster of Edinburgh. The Boston Council is asked to confirm his commission.

Since his appointment in 1927 the General Secretary has visited the General Assemblies of all the British constituent Churches, and besides taking active part in the Conferences at Budapest and the Hague and their attendant Conventions, has spent a short time in Czechoslovakia, where he had fellowship and journeyings with leaders of the Church of the Bohemian Brethren. He hopes to have the privilege of visiting the Supreme Courts of some of the Presbyterian Churches of the United States of America immediately before the Boston Council assemblies, and to pay a flying visit to the Canadian Churches as soon as the Council is over.

The list of Churches seeking affiliation with the Alliance at the Boston Council is of impressive significance and thrilling to the heart and imagination, including, as it does, the Church of Christ in China, the Churches of Northern and Southern India, the Reformed Church of Hanover, the United Evangelical Church in Galicia, and the National Reformed Church of the Netherlands.

The Eastern Section learned with regret that the difficulties in

the way of the proposed drawing up of a Common Statement of Faith appeared to be insuperable meanwhile. A separate Report refers to this subject.

The *Quarterly Register* of the Alliance has been issued each February, May, August, and November, and appears to find much favour. It is, however, far from self-supporting even yet. If an enthusiast in every English-speaking Presbytery would secure a number of subscribers in each congregation—the cost is 2s. or 50 cents per annum—the periodical could be greatly enlarged and developed, and fuller justice might then be done to the lands in which other languages are used. We are conscious of a need to make the organ more representative of both “Western Section” and “Continental” interests, and a Quarterly Message from each constituent Church—for which a member in each should be made responsible—to be used as the limited space might allow, would be useful to the Editor and to the widely scattered readers.

The Section unanimously and cordially submits the name of the Rev. Professor W. A. Curtis, D.D., D.Litt., Edinburgh, for election as Eastern Vice-President of the Alliance during the next Quadrennium.

CH. MERLE D'AUBIGNÉ, *President*.

W. H. HAMILTON, *General Secretary*.

APPENDIX

RESOLUTIONS AND REMITS FROM GENEVA, BUDAPEST, AND HAGUE CONFERENCES, ETC.

Remits, etc., from Geneva Conference, 1926

1. That in any revision of the Constitution of the Alliance a more energetic action of the Alliance on the Continent of Europe should be encouraged by the arranging of Continental Conferences and the formation of a strong body uniting all the Reformed Churches of Europe; and that very close relations with the Edinburgh Committee should be constantly maintained. The Continental Committee of the Eastern Section to prepare a report to be disposed of at the next Council of the Alliance.

2. That participation of the constituent Churches in a worthy commemoration of the 400th anniversary of the Marburg Colloquy (1529) should be advocated.

3. That visitations should be made as far as possible by delegates of the Alliance to the different Continental Churches, whether they ask for such visitations or whether the initiative be taken by the Central Committee in Edinburgh; and that delegates should be chosen from countries neighbouring on those to receive the visitation.

4. That it would be expedient for both sections of the Alliance to review once more the question of the participation of Presbyterians in "Life and Work," "Faith and Order," and similar oecumenical movements in order to be in a position to give clear and definite guidance to those who will represent the Reformed and Presbyterian Churches in prospective gatherings.

5. That the official titles of the Alliance in French and German should be (a) Alliance Universelle des Églises réformées du régime presbytérien, (b) Reformierter Weltbund.

Resolutions, etc., from Budapest Council, 1927

(1) ON RELIGIOUS MINORITIES

The Conference, having heard from the delegations of the smaller Churches of the Alliance the difficulties with which they have to contend in their respective situations, expresses its genuine sympathy with them, admires the faith, courage, and hope with which they are facing their tasks, promises to afford them all the help in its power wherever an opportunity offers, and prays that God may comfort and protect them, and through their very trials crown their work with blessing and success.

(2) ON RUSSIAN CHURCHES

The Conference expresses its heartfelt sympathy with the Reformed congregations in Russia, and resolves to take such steps as it can, along with its constituent Churches, so that the congregations which are still able to carry on their existence may be maintained, may be able to keep their property, and may again be able to get pastors. The Conference recommends, where this is not possible, that individual members of congregations should join the Lutheran communions.

(3) ON WORSHIP IN THE REFORMED CHURCH

The Rev. Professor Lang proposed that this subject should be taken up for further consideration at the General Council to be held in 1929, whereupon it was resolved that this proposal be minuted as a suggestion for the consideration of the Eastern Section.

(4) ON THE "QUARTERLY REGISTER"

It was resolved that the thanks of the Conference be conveyed to Dr J. R. Fleming for the able way in which he has edited the *Quarterly Register*, making it one of the most interesting magazines for Christian people.

It was agreed to transmit to the Executive of the Eastern Section for their consideration a number of suggestions regarding the *Quarterly Register*.

(5) ON PUBLICATION OF ADDRESSES, ETC.

It was resolved to remit to the Executive Commission of the Eastern Section, suggestions as to the printing of certain of the Conference addresses, the publication of a year-book, the provision to Church History Professors and others of data for lectures on "Church History of the Present Day."

It was resolved to transmit to the Executive Commission of the Eastern Section numerous suggestions with regard to the conduct of future Conferences.

(6) ON PLACE OF NEXT GROUP CONFERENCE

It was resolved to recommend to the Eastern Section the acceptance of an invitation given by Professor Cramer on behalf of the Dutch Reformed Church to hold the next Continental Group Conference in Holland in 1928.

(7) RESOLUTION OF THANKS

Remits, etc., from the Hague Conference, 1928

1. The Conference, in view of the propositions on Presbyterian fellowship submitted by Dr Hesse, requests the Continental Committee of the Eastern Section to inquire afresh into the whole question of Exchange of Theological Students and of Theological Professors, and to take steps—(1) to arrange for the appointment of correspondents in various countries; and (2) to prepare a report for the Boston Council.

2. It was agreed to ask the Eastern Section to transmit to the next Council of the Alliance the suggestion of Senior Agoston of Yugoslavia as to a Universal Day of Commemoration of the Reformed Faith, with a common order of service to be observed by all the constituent Churches.

3. It was agreed also to remit to the Continental Committee the desire of the Reformed Church of Yugoslavia for assistance to procure—through the influence of the Alliance on the government of Yugoslavia—permission for deacons trained at St Andr  to enter the country and help with the Church's work.

4. It was further agreed to ask the Continental Committee to take into earnest consideration the needs of the Churches in Galicia, Ukraine, and other regions revealed by the reports, etc., given at this Conference.

5. The President expressed a generally felt desire to emphasise to the Eastern Section the urgency concerning :

- (1) Literature exposing the principles of the Reformed Faith and the principles, etc., of the General Presbyterian Alliance for distribution in the Continental countries.
- (2) Organisation of regular supply of Continental matter through the *Quarterly Register*.
- (3) The possible extension of the Continental organisation of the Alliance.

2.—HOME MISSIONS

EASTERN SECTION

The Report on Home Missions under the Churches forming the Eastern Section of the Alliance would not be true to the position as it exists to-day unless it bore the notes of hopefulness and encouragement, if only because of the healthy discontent which is stirring the soul of the Church in every land and rousing her to new endeavour and enterprise. There is evidence of the Divine Purpose lying at the heart of all our missionary work in the fact that the somewhat chill tone of modern materialism is not affecting either the ideal or efforts of the Churches. The labour may be harder, the results more difficult to attain, the indifference to organised religious life more definite, and the competition of modern interests very much keener. Yet the call of the Churches has never been apologetic. The note of despair is not to be found in their Reports.

The last four years have been years of great activity. All along the line preparations are being made for the day of the Churches' triumph.

If the attitude of the Churches four years ago could be expressed by means of a question mark, to-day there is prospect of an effective answer. Many of the problems then stated still exist, but the years between have largely ministered to their solution.

Home Mission work has been limited by the financial resources of the Churches, which were strained by the extra calls that were made upon them. As an offset to this, however, the activities of the Churches have been directed towards giving more intensive study to the situation.

In South Africa and in Australia there has been a notable measuring up of the task which lies before the Church. Possibly this phase finds its definite expression in the Report issued by the Scottish Churches' Council, following a statistical inquiry into the religious situation in Scotland. It might not be out of place to indicate here the substance of the Council's findings. On the figures given in the 1921 census, the inquiry reveals 64 per cent. of the adult population—that is men and women over 21 years of age—as communicants of a religious organisation, while 36 per cent. must be regarded as non-church-going. Statistics, it is said, can be made to prove anything. But no amount of ingenuity can disabuse our minds of the fact that a very appreciable percentage

of the adult population in the country has no visible connection with any Church. The gravity of the situation is made more real when the same report states that largely as a consequence of this, at least 30 per cent. of the children of the land are unbaptised and live in homes which have no Church connection. Where, in other branches of the Church, no such detailed inquiry has been made, it does not seem likely that a statement of the problem would be any less alarming.

All who are interested in the quickening of religious life amongst the people of their land must be conscious of the large number, nominally Church people, who may be said to inhabit the Hinterland of Non-Church-Going. What is it in modern life which is productive of so much indifference to religious ordinances? Why so much open violation of the common traditions of Christian behaviour? Public opinion at one time operated as a recognised sanction in the lives of our people in favour of the Church. Why has it now so largely lost its power in this direction? Disregard, and sometimes defiance, of the high ideals for which our religion stands mark the spirit of the new age. Yet, in spite of much that sears the soul of the Church, no observer can touch the pulsing life of modern youth without realising that idealism is not dead. There is still a searching after that which is truer and purer and best. The competition for the interest of humanity to-day is keener than ever it was. Immediately after the tragedy of the war years there seemed to be a readiness to seek the ephemeral interests of life. Now, we believe, there is a growing weariness of those things which satisfy not and a desire for something more ennobling and more enduring. The Church must be ready to meet this movement towards moral and spiritual salvation, and it must do so in the name and power of the greatest idealism that has ever moved the human spirit, for wherever the Church has endeavoured to enter into competition for the interest of humanity by lowering its standards and pandering to passing whims, it has lost ground. Because, in the main, it has upheld its high standards and continued to preach the unyielding Holiness of Divine Love, it has never utterly failed to retain its power of appeal to the soul and to call forth response out of that condition which cannot find rest until it rests in God.

Having measured the greatness of its task and knowing well that the opportunity must come, and may come speedily, the Church has further reviewed its own organic powers. The sense of impotency that came over it after the war has compelled it to attempt reinforcement where it was weak. Its lack of man power is one of the urgent issues with which it finds itself faced, although already the number of its students and candidates is on the upgrade. Fortunately, under the hand of God's Providence, the shortage of ministers is not an enduring evil, but at most only a temporary

phase. Besides, the spiritual tone of the age is not so low as many may have feared. Neither the allurements of lucrative employment in commerce and industry, nor the so-called uncertainty of the Church's doctrine and position, were the real factors making for this scarcity. And one is glad to believe that the old spirit of adventure is again abroad throughout the modern world, and that there are not wanting those of our young men who are willing still to give up all for the service of the Master.

In Scotland, England and Wales, in Africa, Australia, and New Zealand, the cry is for "men and more men," but the scarcity has reached its maximum, and we have no longer any cause to fear the worst.

Perhaps Australia touches the quick of this problem when it suggests, "Men and women of means might immensely help the Church to get the needed men to enter the doors opening on all hands, if they founded Scholarships in our Theological Colleges to enable men to give themselves to study." Without question, the ranks of the ministry could be very largely augmented if some system were inaugurated whereby sufficient maintenance would be more or less provided by the Churches for men who might wish to leave their present occupations in order to qualify through the somewhat lengthy course necessary for the ministry.

Much is being done to mitigate the scarcity in New South Wales and Victoria, Scotland and elsewhere, through the employment of theological students in filling city suburban stations and acting as assistants in large industrial congregations. Yet this arrangement has not completely met the case. Its very success has perhaps helped to hasten recognition of the need to adjust existing agencies and to remove obvious overlapping and faulty distribution.

Then there is the economic aspect of the situation. Every form of activity to-day has been forced by economic circumstances to examine its financial burdens and resources, and the Church has come under the same compulsion. The day of small struggling charges which have no financial stability and no encouraging prospects would seem to be going. Apart from the approach of Union, the two great Presbyterian Churches in Scotland have co-operated to a very large extent in amalgamating congregations where two small bodies working separately could never be so effective as one strong vigorous church serving a community.

New Zealand is in the happy position of being able to report that the shortage of missionaries has been met and that of ministers much relieved. The relief has come largely through the adjustment of boundaries. By the use of motor transport large tracts of land are being covered by one minister. The same is happening in Australia, and to a lesser degree in England and Scotland. Something may be lost thereby in the way of personal touch between pastor and people, but that is, we may hope, compensated for by

a greater sense of independence on the part of the people and a falling back on their own resources for those acts of worship which are the very essence of religious life. Perhaps it will ultimately make for a more virile Christianity if by some such means as this emphasis is laid less exclusively upon the Church as the sole place of worship, and more effectively upon the home as the sphere of family life and individual religious practice.

There can be no doubt that the Church has lost incalculably in the respect of the world by the overlapping of its agencies and the apparently bitter competition of differing religious bodies.

The Church in Transvaal points to the multiplication of missionary agencies and societies in the Rand area as a cause of grave concern, there being in some of the comparatively small native locations on the East Rand, more than thirty different denominations or sects carrying on mission work, a state of matters described as "a lack of co-ordination and co-operation that would be ludicrous were it not so tragic." If to a lesser degree the same reproach can be attached elsewhere, this is, notwithstanding, an evil that the Church has been slow to remove.

The Church in Ireland calls for "strategic deployment of their forces," and in England the number of redundant churches has given cause for inquiry "how best to abandon the diffuse and haphazard efforts of the past in favour of more concentrated action where the need is greatest."

The Churches in Scotland and Wales are heralding a new age of aggressive evangelism. Campaigns have been held in various parts of the country. A real interest in the position of the Churches has been awakened and the evidences of a recognition of the serious purpose of the Church have been established. The age is one of social readjustment, and the Church is faced with the inquiry from outside as to how far its religious aspirations make for the social and moral uplift of the community.

It is long since the Church learned to doubt the value of the mission hall as distinct from the church. Instead much is now being done by individual congregations to provide suitable equipment in the way of church halls whereby the interests of youth may be met by the Church. And this we may venture to say is as it should be. The false estimate of religion as limited to the religious observances held once a week in church is rapidly being dispelled. Why have congregations not yet learned the value of the outward look? Too often they have concentrated on their own salvation as individuals and as a religious and financial organisation. No Home Mission enterprise can hope for success until it is able to instil into the hearts of Church members their duty as followers of the Christ to those outside their fellowship. The Home Mission problem is the problem of the individual congregation and its members, whose service to the Master is not complete till it reaches out to the non-

church-goer in its area. The Presbyterian Churches have a great Home Mission tradition to live up to, and if, as we may conclude from the reports that come to hand from all quarters, they are far from being satisfied with present achievements, this can only be hailed as a healthy sign.

ARTHUR H. DUNNETT, *Convener.*

3.—FOREIGN MISSIONS

EASTERN SECTION

This Report consists of the following three parts :

- A. Observations suggested by the Annual Reports from Mission Boards.
- B. Some Issues which have to be faced by the Modern Missionary Enterprise.
- C. The Missionary's Task to-day as affected by these Issues.

A

In the tabulated list of Churches connected with the Alliance the names of some 50 Churches are given, and of these no fewer than 40 are set down as belonging to the Eastern Section. These 40 Churches vary much in size, but directly or indirectly they all take a share in the great Missionary Enterprise, some of the smallest being the most remarkable for zeal and devotion. Not all the Foreign Mission Secretaries remember to send copies of their Annual Reports to the Headquarters of the Alliance in Edinburgh ; but since the last meeting of the General Council at Cardiff in 1925, a sufficient number of Reports have been received to warrant, after careful examination, the making of three observations.

1. *First*, these Reports afford evidence of steady progress in the building up of the native Churches in the non-Christian lands.

Even in China, where the commotion and turmoil produced by Civil War compelled the temporary withdrawal of large numbers of missionaries, the Native Church has held its ground in the face of cruelties and sufferings which baffle description. The missionaries and the native Christians suffered together, not directly on account of their faith, but mainly through the action of badly controlled military forces. It is with a profound sense of relief and with thankful acknowledgment of the good hand of God that we are able to record that many of the missionaries are now returning to their districts.

In other parts of the Mission Field the Reports show a fair increase in the numbers of communicants, combined with a strengthening of their Christian life and character, not seldom in face of exceptional difficulties and trials. And all the different branches of missionary work now so familiar have been carried on with such bravery of faith and such perseverance as to give much

cause for encouragement and for devout gratitude to God. The tokens are manifold of the divine blessing resting upon the labours of the thousands of missionaries, men and women, who have given their lives to this high service.

2. *Second*, the Reports also show a certain amount of progress in the supply of missionaries. For some years after the War there was inevitably a serious scarcity, but most Mission Boards appear now to have had their staffs restored nearly to pre-war strength. It is noteworthy, however, that medical missionaries, both men and women, nurses, and industrial missionaries, appear to be more readily obtainable than ordained men; while the greatest difficulty of all is to secure an adequate supply of teachers, although there is an urgent demand in most fields for highly qualified men and women in this supremely important branch of missionary service.

3. *Third*, the Reports further make it plain that notwithstanding many fervent appeals and not a few most generous responses, nearly all the Mission Boards have found the utmost difficulty of late years in obtaining adequate financial support for the work. Various reasons are assigned for this. It is not that contributions have fallen off. On the contrary, they have largely increased. Neither is it that there has been any sudden or ill-considered expansion of the work—though wise expansion in most fields is urgently required. The two chief causes of the financial stringency are, on the one hand, prevailing commercial depression, and on the other hand, the increased cost of living and the reduced value of money under post-war conditions in every country in the world. Under these circumstances there is no ground for despondency, but rather for grateful surprise that the contributions in support of Missions have shown a substantial increase. This increase has not yet been quite commensurate with the additional expenditure necessarily involved. But it takes some considerable time to bring home to the whole body of Christian people, that just as the expenses of personal and domestic life in every direction have risen enormously since the War, so it must also cost more to carry on the work of God alike in the Home Church and in the Mission Field. With the gradual perception of this incontrovertible fact, and with the coming of the long-expected revival in trade and industry, there is no reason to doubt that the faithful people of God in this new generation will fulfil their duty as His stewards and give of their material means for the maintenance of His Church and the extension of His Kingdom.

B

Turning now from these special observations suggested by a study of the Report to a statement of some of the Issues which have to be faced by the modern Missionary Enterprise, it is obvious that here we can no longer speak exclusively of the missionary

activities of the Presbyterian Churches. There is in these days so much of cordial co-operation in the Mission Field on the part of nearly all the Churches that this would not be desirable, even if it were possible. The task of winning the world for Christ is one task, whatever be the number of Churches or Missionary Societies engaged in it; and the developments and changes in the missionary outlook which have now to be noted affect the Mission Cause as a whole, and Presbyterian Missions equally with those of other Churches.

In any survey of the present position of the Missionary Enterprise, attention cannot fail to be directed towards the following matters as having come of late into special prominence:—

1. *Missions and Religious Education.*—Since the War government authorities in many countries have awakened to a new perception of the importance of education. They are now frankly recognising the pioneer educational work done by Christian Missions in non-Christian lands, and they are offering co-operation on conditions which, though in themselves acceptable, point to the laying of additional burdens on missionary resources. Ordinances are being passed and codes prescribed which will require the raising of the educational standards and the revision of the educational methods which have hitherto prevailed. It is highly satisfactory, however, that the necessity of a religious basis for all education has for the most part been definitely acknowledged—a fact which makes co-operation between missions and Governments possible. This development comes most opportunely at a time when in the home lands, and notably in the United States of America, the whole question of Religious Education is receiving much fresh attention.

2. *Missions and Medical Work.*—When first introduced, Medical Missions were regarded as a pioneering agency for the opening of closed doors and the breaking down of prejudice. Having served that purpose, they were beginning in some fields to fall somewhat into the background. But there are welcome signs of a revived interest in this branch of missionary service. In this humanitarian age the healing of the sick is seen to be in itself a Christlike thing. It expresses the very spirit of the Gospel. And here also Governments are wakening up to their duty to care for the public health, and are inviting missionary co-operation. Probably the most conspicuous instances of this are furnished by the establishing of quite a number of Leper Settlements in different parts of India and Africa.

3. *Missions and Racial Questions.*—From the first beginnings of the Missionary Enterprise the manifest teaching of the New Testament on Christian Brotherhood and the essential unity of all the races of mankind has raised delicate and difficult questions. And these questions have not become less difficult in the face of the many new contacts between East and West, “the clash of colour,” the

legitimate national aspirations of native peoples, the demand for self-determination, and the consequent conflicts, social, economic, and political, in different parts of the world. In the presence of these questions the representatives of Christian Missions cannot remain silent. They cannot, even if they would; but they need a special measure of wisdom, grace, and courage in order to speak and to act in accordance with the mind and spirit of Christ, the one Saviour and Elder Brother of all men of every colour and of every clime.

4. *Missions and Industry.*—There was a time when the only relation between Christian Missions and Industry arose from the necessity of setting up one or two simple trades by means of which converts to the Christian Faith might earn their livelihood when the laws of caste or other rigid social custom forbade their continuing in their old employment. Unhappily the relationship is no longer so simple. Western Industrialism has now invaded the countries of the East in the quest for cheap labour; and though the consequences have not been wholly evil, for there are many examples of conscientious regard on the part of employers for the social welfare of their employees, yet unscrupulous exploitation also abounds, and missionaries find it no easy task to make their converts understand that it is not Christianity but the absence of it which is responsible for the excessive hours of toil imposed on women and children, and for the other evils of the modern Industrial System. On this subject also, missionaries find it impossible to hold their peace, although they know that not a little of the hostility towards Christian Missions which reveals itself in foreign seaports and elsewhere, arises simply from commercial resentment against missionary interference.

5. *Missions and the Rural Population of the World.*—Of late years, fresh attention has been devoted to this subject. The efforts of Christian Missions were for long necessarily put forth mainly in the great populous centres in non-Christian lands. Itineracy in rural districts has not indeed been neglected; but it is only gradually that those responsible for the Missionary Enterprise have begun to apprehend how vast the rural Hinterland really is. The large majority of the human family—nearly one thousand millions—live on the land; and the Christian Message and the Christian way of living are designed for these as much as for the more conspicuous minority who live in cities and their vicinity. Truly, “there remaineth very much land to be possessed”; and if the day is approaching when the Native Churches can dispense with the help of the missionary, there are “regions beyond” of immeasurable extent where the missionary may recommence his labours.

C

From this statement of some of the outstanding Issues which have to be faced in carrying on the Missionary Enterprise to-day it is obvious that the Task of the Missionary is becoming not simpler but rather more complicated and more perplexing as time goes on. It has been said by somebody that one of the chief qualifications required in a missionary is an infinite capacity for adjusting himself to new conditions. This process of adjustment is now rapidly going on in various directions, of which it must suffice here to mention three :—

1. *First*, there is the need of adjustment in the relation between the Mission and the Native Church. Sooner or later this question was bound to be raised by the growing strength and increasing self-consciousness of the Native Churches. The universal cry for “self-determination” in the political sphere finds its natural echo in the demand for self-government in the Church. This demand is now very audibly made in most Mission Fields, and it raises a whole series of problems calling for wise and gracious handling on both sides. The missionary has to practise the virtue of self-effacement, and discipline himself to co-operate where formerly he was wont to control. His task is no longer to rule but humbly and lovingly to serve. Paternalism must give place to partnership. It is by no means easy in certain cases to decide how far it may be wise that Church Autonomy should precede self-support. It is a grave practical problem how financial aid may best be continued to a self-governing Native Church without injury to that Church’s self-respect, and without retarding the growth of a proper sense of responsibility among its members. Questions are being raised also in reference to the transfer of property from the Mission to the Church, and care must be taken lest preoccupation with these material issues should dull or deaden the Church’s evangelising efforts. No one solution of these problems applicable to all fields is likely to be found. Schemes of Devolution are being tried in many Fields with more or less success. And so far as can be gathered, the Missions of the Presbyterian Churches are as forward as any in the endeavour to secure a happy adjustment between the Mission, which is in its nature temporary, and the Native Church, which is intended to take permanent root in the land.

2. A second adjustment, which also requires wise and patient handling, concerns the relation of the missionary to his Home Church on the one hand, and on the other hand to the Courts of the Native Church. Here also different solutions may have to be found, depending in part at least upon the different systems of Church Government adopted in different Mission Fields. Where the Presbyterian system prevails, the plan most usually followed as yet has been that the missionary retains his full status in his

Home Church, and at the same time accepts the theoretically anomalous position of more or less full membership in the Courts of the Native Church. No claim, however, is made to *ex-officio* membership in these Courts. Most Native Churches apparently invite at least the ordained missionaries to give them the benefit of their counsel, either as full members of the Church Courts or as assessors, with or without voting power.

3. Another adjustment calling for the exercise alike of courage and of discretion, is the adjustment of the missionary's attitude to the public questions which may often be matter of keen and bitter controversy in the country in which he labours. It is obvious that the native Christians cannot hold themselves entirely aloof from these controversies. Christian patriotism not only justifies their taking part but compels them to do so. They cannot but sympathise with the legitimate national aspirations of their fellow-countrymen. Some of them indeed are now taking a prominent share in public affairs. In these circumstances it is natural that the native Christians should expect the moral support of the missionaries whose teaching has done so much to awaken their love of liberty and their sense of justice and right. On the other hand, the Christian Missionary must sternly refuse to countenance violence or disorder, and while exerting his influence on the side of righteousness, he has to bear in mind the apostolic injunction that "the servant of the Lord must not strive but be gentle." On the whole, the claim may fairly be made that Christian Missionaries as a body, while refraining from rash partisanship, are usually to be found standing firm for the application of Christian principles in all departments of life, social, economic, and political, just as the Church in the Home Lands is finding it necessary to do.

CONCLUSION: THE JERUSALEM COUNCIL

For a full and enlightened treatment of most of the Issues and Adjustments here but barely mentioned, the reader can confidently be referred to the "Messages and Recommendations" of the enlarged meeting of the International Missionary Council held in Jerusalem at Easter 1928, and to the eight volumes of that Council's Reports. At the Council's Meetings, Presbyterian Churches and Missions were largely represented, and their leading delegates took an active part in all the proceedings. The Findings of the Council bring into prominence not only the distinctively "missionary" problems in the older and narrower sense of that word, but the "World Mission of Christianity," as in its essence one problem and one task—the redemption of the whole race of man and the establishing of the Kingdom of God throughout the whole earth. For the achievement of this task of making a Christlike world, Church and Mission must be merged in one. This is the final note

of the whole Jerusalem message. In the modern world Christianity has little to fear from the rivalry of other religions. These are either passing away, or the elements of good which they contain are being laid hold of and sympathetically used as avenues of approach in the presentation of the Christian Faith. There is but one great enemy Christianity has to face throughout the whole world to-day. And the remarkable Council at Jerusalem has proclaimed the fact with no uncertain sound. Its name for this enemy is "Secular Civilisation"—that modern Materialism which is not a philosophy based on physical science, but a way of life which ignores and practically denies the reality of all spiritual values, and makes of mere physical well-being the one rational end and aim of all human effort. Against this enemy all the Christian Forces in the world—call them "Church" or call them "Mission"—are summoned to concentrate with all the moral energy and all the spiritual power placed at their disposal by Him whose right it is to reign, and who, when all His enemies have been put under His feet, shall reign for ever and ever.

ROBERT FORGAN, D.D., *Convener*.

4.—JEWISH MISSIONS

EASTERN SECTION

No report on Jewish Missions, covering the period between the Cardiff Council and the present one, can be given without a reference to the World Conferences on the Christian Message to the Jews, held at Budapest and Warsaw in the spring of 1927.¹ They were called designedly to focus the mind and imagination of the whole Church upon the crucial import of Jewish evangelisation, and, although they were inter-denominational and drew together Church leaders and missionary experts from a score of countries, a principal share both in the preparations and in the deliberations was taken by representatives of the Presbyterian Churches. As the discussions proceeded day by day for a fortnight, the sober truth of the statement made by the Chairman, Dr John R. Mott, was distinctly realised: "It would have been a collective crime not to have come together to revise our thought and action in face of the new situation throughout the Jewish World."

The elements in this new situation may, as was shown at the Conferences, be divided into two main types.

On the one hand, there are features such as these—the all but universal civil and political freedom now attained by the Jewish people; the demand among them for intellectual freedom following upon the acquisition of political liberty; the fact that multitudes of younger Jews are drinking greedily of modern knowledge, scientific discovery, and new political theories; the new centre found in the national home in Palestine for the growth of Jewish thought and the dissemination of Jewish ideas; the rise of race-consciousness, the development of Jewish nationalism, and the widespread replacement of religious faith by nationalistic ideals; the consequent disintegration of traditional Judaism and a vast drift from the synagogue—a drift much more to atheism, materialism, and secularism than to Christianity; the rapid increase of Jewish power and influence in Christian lands—all involving a certain menace to many Christian ideals and institutions.

On the other hand, characteristics of a different nature are plainly visible—the new attitude adopted by many leading Jewish thinkers to the teaching and person of Jesus Christ, their acceptance of the fact of Christ, and the remarkable effects of wide circulation

¹ See *The Christian Approach to the Jew*. London: Edinburgh House Press, 1927.

in many lands of books written about Him by Jewish authors and teachers ; the hundredfold increase in the number of Jewish inquirers ; the fall of Ghetto walls letting the Jew and the missionary get together in a way and to an extent not seen since Apostolic days ; the general liberty for missionary activity, which, only a few years ago, was hampered and restricted in several countries ; the tens or even scores of thousands of Jewish converts in recent times ; the rise of a Jewish-Christian consciousness and the consolidation of the international Hebrew-Christian Alliance, an organisation which already has branches in at least fourteen countries, and is under the presidency of an elder of one of the Scottish Presbyterian Churches—all this giving the Churches encouragement, pointing them to an open door, and urgently calling them to action.

Of the Churches attached to the Eastern Section not a few are seeking to seize the opportunities, and are carrying on active mission work among the Jews either through their own regular ministry or under Committees that maintain special stations and selected workers. The oldest of these Committees and those with the most extensive organisations are connected with the Church of Scotland and the United Free Church of Scotland, which have stations in Scotland itself, in Czecho-Slovakia, Hungary, Rumania, Turkey, Egypt, and Palestine. The Presbyterian Church in Ireland occupies fields in Germany, the Free State of Danzig, and Syria. The Free Church of Scotland and the Presbyterian Church of England also take their share in Jewish evangelisation, and the Free Presbyterian Church in Scotland has a worker under training. The Dutch Church in South Africa maintains a station in that part of the world, and ministers and members of the Presbyterian Church of South Africa also help in a Jewish Mission. In Victoria the Presbyterian Church supports a Jewish missionary, and the Presbyterian Church of New South Wales also interests itself in the cause, but its latest Assembly Report on the subject deals, rather mistakenly, almost entirely with the Scottish Churches Memorial in Jerusalem—an institution of consequence which will be of service to all the Churches of our order, but not in any way connected with Jewish Missions.

Among the Presbyterian Churches on the European Continent itself, we find both the great Dutch Reformed Churches active in their own land. None of the others in Europe has, however, distinctively organised Jewish Missions of its own. But the Swiss Reformed Churches support the Basel Jewish Mission, which carries on work in Switzerland and Poland. In Austria the Reformed Church ministers show a live interest in Jewish evangelisation. The same is true of leaders in the Evangelical Church of Czech Brethren, and in the Reformed Church in Transylvania, while for nearly ninety years bishops, ministers, and lay workers of the

Hungarian Reformed Church have taken an active part in the labours of the Scottish Mission at Budapest—the largest and most highly organised Jewish Mission in the world. In addition, many Hungarian ministers and several Reformed Church Societies seek continuously to win the Jewish people for the faith of Christ.

By the Presbyterian Churches which have regular Jewish Mission Committees, approximately 235 agents are employed, and the income of these Committees at home and abroad is about £50,000 annually. A marked feature of recent years has been the large income from fees and contributions received locally at the Mission stations—in some cases the amounts have exceeded the contributions from the Home Churches, this going to show that Jewish Missions are not charities, and that the work is appreciated by those amongst whom it is carried on. It can also be said with truth that the Presbyterian Churches occupy with their stations many of the key-positions in the Jewish world, among them being cities like Glasgow, Hamburg, Amsterdam, Rotterdam, Basel, Prague, Budapest, Danzig, Lodz, Wilno, Cluj-Kolozsvár, Constantinople, Alexandria, Jaffa, Tiberias, Safad, Damascus. The term "station" should not be misunderstood. It does not signify a small mission-hall in some down-town area. These stations are generally great institutions in commanding positions, and they are used as centres from which influences radiate. Thus, Alexandria and Jaffa are ports of entry for the Near East, just as Hamburg and Rotterdam and Glasgow are ports of egress for European Jews to the West, and the seed sown in Jewish hearts at them is borne far and wide. The effect of work at Tiberias and Safad is felt not only throughout the Holy Land, but in Transjordan and even in Arabia. In the Scottish Schools at Constantinople, Jewish children of as many as fourteen nationalities have been concentrated. The activities centred in Budapest affect not only the whole complex of Hungarian Jewry, but reach into surrounding countries. Places like Prague, Lodz, and Wilno are real strategic points among the teeming millions of Jews in the Slav-speaking countries, and Danzig's work extends into the Baltic lands.

The work itself follows three main lines—educational, medical, and evangelistic, the last term including itineracy and colportage. It seems probable that in future the need of great educational and medical institutions may become less, although at certain points they are still an actual necessity. But the emphasis at the Budapest-Warsaw Conferences was on direct evangelism, coupled with the itinerant mission and the wide dissemination of Christian literature. For this type of work the doors are open, as was not the case a generation ago; and, viewing the impossibility of planting stations in every Jewish centre, the best means of reaching the great untouched fields will be by methods of evangelism.

From practically every centre reports are given of progress and

success. The average Church member, and, unfortunately, too many ministers, are apt to imagine that Jewish Missions have little or nothing to show. That, however, is far from being correct, for in no field have there been greater triumphs. Probably the lack of visibility of the converts is a cause of doubt and disbelief, for Jewish converts are not gathered into separate congregations, as is the case in the heathen world, but become members of the nearest Protestant Church. For example, in the Protestant congregations of Bohemia and Slovakia and Poland many converts are enrolled. In Vienna alone over 500 Jewish converts have been added to the Reformed Church within a few years. The Reformed Church at Budapest has over 3000 converts in its membership, and there are many more in the congregations of the Hungarian provinces. In quite recent times over 130 Christian Jews have been added to the membership of the congregations in Edinburgh. Perhaps this is the reason why the rabbi of that city has moved to get an international organisation formed to counteract and assail Jewish Missions. Certainly the action which he has taken, along with others, is distinct evidence that the efficacy and success of Jewish Missions are realised by Jews themselves, and in face of this the Churches might well show more faith and confidence in the Gospel as the great solvent of the Jewish Problem.

But the Jewish missionaries and their Mission Boards alike are crying out for more help, for means and men. Owing to the small means provided by the Churches, workers are overburdened and opportunities are going lost. In face of the awakening of Jewry from its age-long indifference and exclusiveness, having regard to other elements mentioned at the beginning of this Report, viewing the meagreness of the resources supplied to Mission Boards, remembering the great unoccupied areas, shall we not agree with the missionary leaders who maintain that this is a time of crisis in the history of Jewish Missions? If so, is it not a crying necessity that the Church awaken from her lethargy and neglect, and give far more consideration to the Jewish people in the lands of their dispersion, mainly in Europe, North Africa, and Nearer Asia, where two-thirds of the world's Jews are concentrated? Palestine is already "over-missioned." With only 160,000 Jews, it contains more Jewish missionary agents than there are in the Slav lands of Europe, where over 6,000,000 Jews have their homes. In Eastern Europe there are scores of towns and cities with 5000 to 50,000 Jewish inhabitants, and no witness for Christ in their midst. Mesopotamia also is entirely fallow, so are Slovakia, and Arabia, and Italy, while also great tracks of North Africa are vacant of workers. In addition to all this, it should be kept in mind that our Lord broods over His own folk and wills that His Church bring them the Gospel. Moreover, the Apostles put the winning of the Jews in the forefront of their missionary method. The evangelisa-

tion of the world is bound up with their ingathering, and observers state that the Church has now reached the day of possibility. Will she respond?

Reference may be made, finally, to two other matters on which the Budapest-Warsaw Conferences laid emphasis. The one was the need of co-operation. Something in this respect has been attempted with the happiest results by the Scottish Churches and the Presbyterian Church of England. Much more might be done in this way to eliminate overlapping and waste, and to create larger concepts of Presbyterian solidarity. The other was the retarding and baneful effects on Jewish evangelisation of anti-semitism, overt or latent, in the great body of Church members. There was an urgent call not only to the whole Christian Church, but to the individual members everywhere, to repent of past persecution and of prejudice, and to consider afresh their responsibility to Jewish evangelisation, lest the Church should tragically fail in this day of opportunity. That message was spoken to the Churches constituting this Alliance, as well as to others. The Anglican Church has already carried through an investigation of the situation from its own point of view, and some months ago issued its call to action in face of the needs, opportunities, and responsibilities. But the burden is no less upon the Churches of this Alliance. Could it not, therefore, do for them what has been done for those within the Anglican Communion? The work were well worth doing. It would hearten every labourer among the Jews, and bring so much nearer the perfecting of human society and the coming of the Kingdom of God.

Report submitted by J. MACDONALD WEBSTER.

5.—CONTINENTAL COMMITTEE 1925-1929

EASTERN SECTION

During the Quadrennium which has elapsed since the Cardiff Council, the Continental Committee has been in continuous activity, watching over the widespread interests entrusted to it, and reporting to the Eastern Section at almost all its meetings. It has been a period calling for unflinching vigilance. Many of the grave questions which have exercised the Alliance since the close of the World War, and which occupied its attention both at Pittsburg and at Cardiff, are still undetermined, and Europe has not yet been restored to equilibrium and inward peace. In spite of all that has been done by the agency of individual Churches on both sides of the Atlantic, and by the timely beneficence of the European Central Bureau for Interchurch Aid, many of the Churches within our Alliance upon the Continent are still in great need. The impoverishment which has befallen them, and the anxieties which have beset them, have been bravely confronted, it is true, and their distress has rallied friends to their help, not only putting our Alliance to the test but also deepening our sense of kinship and mutual obligation. In years to come it will be realised that the call of these dark years was, in God's providence, a great instrument for the promotion of our solidarity, and a great incentive to us to cultivate a fresh sense of Presbyterian catholicity.

We gratefully record our appreciation of the invaluable work of Dr Adolf Keller and his assistants in the Central Bureau, whose activities on behalf of a great variety of threatened Churches and congregations and institutions, as well as of ministers and students of theology, will long be thankfully remembered.

The Committee has maintained constant touch with our Hungarian Reformed brethren in Rumania. No year has passed without correspondence and personal visits. Leaders of the Church in Transylvania and students of theology have been received. Information has been collected from many sources to enable us to learn what had been happening in our remotest Eastern outpost on the Continent. In some respects we have been cheered by signs of improvement in their political position. But though personal security has been gained, the educational and ecclesiastical disabilities under which they have been struggling still remain. Their

endowments for schools and churches have been practically confiscated under the operation of an oppressive and unequally applied agrarian legislation. The unsettled political situation has made the attainment of a just settlement of their rights precarious. We admire their constancy, and we pray that in years to come they may be rewarded for their fidelity to the traditions of their religion. It will be our continued policy to keep in the closest relations with them, and to intervene on their behalf as opportunity may arise.

In Lithuania there have been difficulties calling for our sympathetic consideration, concerning the Theological Faculty of the Reformed Church, which has been in danger of being closed by Government action on account of the small number of the students and the cost of maintaining the Faculty. The Committee has been in correspondence with the authorities, who are willing to provide bursaries to enable the students to receive instruction in seminaries abroad. We consider that arrangement to be far from desirable, and we are in hope that better counsels may yet prevail.

In Czecho-Slovakia we were able with friendly Czech assistance to help to smooth out difficulties which had arisen between a college of the Hungarian Reformed Church at Lozenek in that country and the authorities.

In the Ukraine we have been deeply impressed by the spiritual movement which has reached a stage which challenges our Alliance to exert its utmost energies if the interests of Protestantism are to be advanced, and advantage is to be taken of a signal opportunity. The President of the Alliance has made himself acquainted with the situation which has arisen, and will put his knowledge at the disposal of the Council.

In Italy the Waldensian Church continues its work, undeterred by the obstacles that hinder its brave enterprise. It is too soon to prophesy the effects which the recent reconciliation of the State with the Vatican will have upon our brethren of the valleys. There are elements both of menace and of reassurance in the legislation which is being enacted. We trust that Waldensian liberties will be secure both in law and in administration. Italy has no more loyal or more exemplary sons and citizens than our friends.

As we look back upon the past four years we can congratulate ourselves upon the success which has attended the latest development of our organisation—the Continental Conferences. The work, begun in August 1920 at the eventful Conference held in Lausanne, and continued on a larger scale in Zurich, has been followed up by the successive Conferences held at Geneva in 1926, at Budapest in 1927, and at the Hague in 1928. No one who attended these meetings could fail to be impressed by their earnest purpose, their keen spirit, their fraternal intimacy, and their profound loyalty to the great aims of the Alliance. A sufficient number of the same delegates were present at all of them to secure continuity, while an

element of fresh life and new interest was afforded by the presence of newcomers. The gatherings were each marked by some memorable feature. Each country and Church represented was able to report its own experiences and conditions in comparative leisure. Problems of local and of general importance were discussed. Church relations were reviewed. Methods for the fuller achievement of our common aims were canvassed. Beyond question these conferences have promoted the extension of the Alliance, and deepened Continental interest in our proceedings. It is a great thing to have leaders in France, Switzerland, Italy, Germany, Hungary, and Holland thus meeting annually for frank deliberation. Plainly the time has passed when it could be said that the Alliance was in fact a merely Anglo-American undertaking. And no feature of the period under review has given greater satisfaction than the fact that in Dr Merle d'Aubigné, who for so many years has held a foremost place in our counsels, the Alliance has at last been adorned by a Continental President. If anything could compensate us for the loss of Dr J. N. Ogilvie, whose election to the Chair at Cardiff was acclaimed by all who knew what he had done for us as a writer and as a leader, it was the succession to his vacant office of one who knows the Continent from within, who has added honour to an honoured name, and who by his linguistic capacity, his business instinct, and his personal tact and charm, is uniquely fitted to preside over our many-tongued federation.

The Committee regrets that more progress cannot be reported in the settlement of the grave Minority questions, which are still a disturbing feature of European life. We have stated that improvement has taken place in the political situation as well as in the economic conditions affecting our brethren in the transferred territories. During the meetings of the Conference at Geneva advantage was taken of the opportunity we had of getting into personal touch with the Chairman of the Commission in charge of Minority questions. A strong deputation representing the Alliance was received by him, and a very frank and earnest exchange of views and of information resulted. Assurances were given which cheered us not a little in spite of the evidence afforded as to the necessary slowness of the procedure involved in dealing with the problem practically. It is not easy to regard with patience a state of affairs in which the definite guarantees, signed by the representatives of the countries to which the territories in question were ceded at the close of the War, are rendered inoperative and futile by the principle that no power shall interfere with matters internal or domestic to another. In the case of Transylvania, for example, Article 1 of the Treaty states: "Rumania undertakes that the stipulations . . . shall be recognised as fundamental laws, and that no law, regulation, or official action shall conflict or interfere with these stipulations. . . ." And Article 12 runs: "Rumania agrees

that the stipulations, . . . so far as they affect persons belonging to racial, religious, or linguistic minorities, constitute obligations of international concern, and shall be placed under the guarantee of the League of Nations. . . . Rumania agrees that any member of the Council of the League of Nations shall have the right to bring to the attention of the Council any infraction, or any danger of infraction, of any of these obligations, and that the Council may thereupon take such action and give such direction as it may deem proper and effective in the circumstances. . . . The Rumanian Government hereby consents that any such dispute shall, if the other party thereto demands, be referred to the Permanent Court of International Justice." In the face of such stipulations, as explicit as words could make them, it is not possible to cite domestic and internal immunity as a ground for the repudiation of the pledges solemnly given. The Council of the League has felt constrained to move circumspectly, and we can sympathise with its desire to keep well within the letter of its prerogative, but we trust that it will avoid the danger, at present very real, of forfeiting the confidence of those who have, under the treaties, every right to count upon it as their defence against wrong.

In conclusion the Committee refers the Council to a group of Reports, on matters which intimately concern it, which for convenience in discussion are separately printed, viz.—

Report on Exchange of Students (p. 384).

Report on Future Organisation of the Alliance (p. 379).

In name of the Committee,

WILLIAM A. CURTIS, D.D., D.Litt.,
Convener.

April 12, 1929.

APPENDIX A

DAY OF COMMEMORATION (REMIT FROM HAGUE CONFERENCE)

While the Eastern Section cannot readily advocate additions to the list of occasions of which special observance is recommended, the request of the Reformed Church in Yugoslavia for the strengthening sense of fellowship that a universal commemoration of the Reformation at a fixed season would afford, prompts the Committee to submit to the Council a proposal that each year on the last Sunday in October, generally regarded by the Churches on the Continent as "Reformation Day," or on an adjacent Sunday, allusion with thanksgiving should be made throughout the constituent Churches to the benefits derived from the Reformation of religion, and that the needs of the sister Churches in lands where the Reformed faith is opposed or holds a minority position be then had in prayerful

remembrance ; and that the officials of all the constituent Churches should be invited to endeavour to secure this by timely reminder to all their ministers.

APPENDIX B

PROPOSED LEAFLET ON THE GENERAL PRESBYTERIAN ALLIANCE FOR DISTRIBUTION THROUGHOUT THE CONTINENT OF EUROPE

On 3rd July 1877 a notable gathering assembled in Edinburgh, Scotland. Representatives of the many branches of the Presbyterian Church throughout the world met there to take part in the opening service of the "First Ecumenical Council" of the Presbyterian Church, and the General Presbyterian Alliance was constituted.

Every fourth year since then—except during the Great War—similar Councils have met at different centres of Protestantism—in Britain, Canada, and the United States of America—and in the intervals sectional groups have held useful conference on the Continent of Europe—at Lausanne, Zurich, Geneva, Budapest, the Hague—to discuss and promote the interests of the Reformed Churches and Faith everywhere ; to confirm its catholicity of range ; to take stock of its numerical strength or weakness, resources and needs, in various countries ; to remember its services in the past ; to demonstrate its fitness for the present ; and to survey its prospects for the future.

The Alliance has given impressive evidence of the world-wide solidarity of the Reformed Faith, and kept vividly before the Protestant world the need for zealously maintaining its witness in the face of diverse and antagonistic policies. It has endeavoured—not without success—to meet the clamant need of Reformed Protestantism for a bond uniting its scattered forces in one, and to supply an instrument or mouthpiece for its united voice that may give it a manifest unity, such as the Greek, Roman, and Anglican communions claim.

No other movement exactly fulfils this function, and none can take the place of the General Presbyterian Alliance. With the emergence of great inter-Church irenic organisations (such as the World Alliance for promoting International Friendship through the Churches, the Life and Work Conference at Stockholm, and the Faith and Order Conference at Lausanne) the growing importance of its work on the Continent of Europe has been felt, and has convinced the officers of the Alliance of the need for fuller propaganda and intenser support. It would be a misfortune if the appeal of these great movements to the imagination of Europe,

with their great resources, should tend to push aside our smaller federation of *kindred Churches*, which lacks the difficulties that those movements, composed of diverse and even antagonistic communions, have to face. If it were only for what it has already been able to do for Reformed Churches in distress, the existence and upholding of the General Presbyterian Alliance would be amply justified.

It should be clearly understood that the Alliance does not in any way touch (1) the creed or testimony of any of the allying Churches, (2) nor is it a union of all the Churches interested, but a confederation to present to the world the common polity and general aims of the Reformed Churches interested.

We therefore call the attention of the constituent Churches on the Continent of Europe to the work of the Alliance, and urge that active direct support should be given to it by the stronger members in order that it may be enabled to fortify still further the weaker Churches and bind the Presbyterian world into an effective united whole and maintain a central agency for its expression.

The organisation of the General Presbyterian Alliance is largely directed by its General Secretary.¹ The General Secretary's office is at 44 Queen Street, Edinburgh, and there the correspondence of the Alliance is dealt with. The periodical literature of all the Churches is sent there for perusal and preservation, and current information regarding the Presbyterian world is noted and compiled.

The General Secretary also edits the *Quarterly Register* of the Alliance, by which an endeavour is made every three months to report the most interesting Church activities of the period, and to chronicle the decisions and events of Conferences, Assemblies, Synods, etc., and so to present regularly a conspectus of the world-situation affecting the Reformed Churches. As far as exigencies of space permit, articles in French and German appear. But the size and function of the *Register* could be greatly extended if every constituent Church would appoint—

(1) A competent representative to supply the Editor with a quarterly account of its proceedings, achievements, and difficulties, the same representative being responsible for the dissemination of news of other Churches throughout his own Church and country by translation from the magazine.

¹ The holders of this office have been:—

1877-1913	.	.	.	.	Rev. G. D. Mathews, D.D.
1913-1919	.	.	.	.	Rev. R. Dykes Shaw, D.D.
1919-1927	.	.	.	.	Rev. J. R. Fleming, D.D.
Since 1927	.	.	.	.	Rev. W. H. Hamilton, M.A.

The Western Section has also a Secretary, and the present holder of the office is Rev. Henry B. Master, D.D., 912 Witherspoon Building, Philadelphia, Pa.

(2) An organiser who should promote adequate circulation of the paper within his own Church, and endeavour to secure subscriptions not only from the leaders, but a number from members of every congregation.

If this were faithfully done the *Register* might become self-supporting and be enabled to serve all the Churches of our order with greater efficiency. The cost of subscription is only 2s. per annum. It should be easily possible to find 2000 new subscribers and readers if the Churches would make the attempt in earnest either through their Supreme Courts or as they might otherwise deem best, and if the aid of an enthusiastic organiser and correspondent could be secured within each.

The General Presbyterian Alliance has two main Sections—Eastern and Western. The latter embraces the North and South American continents (including Canada), Japan, and some smaller communities in proximity. The former includes Great Britain and Ireland, the continents of Europe, Africa, Australasia, and the greater part of Asia. The whole Alliance meets in Council every fourth year—alternately in the Eastern and Western fields—its officials being then elected for the ensuing Quadrennium. From 1926-1929 the office of President has for the first time been held by a Continental minister, the Rev. Dr Charles Merle d'Aubigné, Neuilly-sur-Seine, France, having succeeded the late Very Rev. Dr J. N. Ogilvie of Scotland. His tenure of office has afforded the Churches of the European Continent an opportunity to emphasise the usefulness of the Alliance to their own life and work, and has helped to initiate developments of great promise in connection with this important aspect of its service. Hope is entertained that the Continental Churches may mark the occasion by a strong rally of loyalty in support of the Alliance, which during the last ten years has given notable aid to the distressed or troubled Churches in Hungary, Czechoslovakia, Jugoslavia, Rumania, Poland, Lithuania, and many other parts.

SUGGESTIONS FOR OTHER PAGES

1. List of the Reformed Churches.
2. List of Present Officials of both Sections and Past-Presidents.
3. Affairs in which the Alliance has been and can be helpful, *e.g.*, Exchange of Students; Interchange of Visits between Churches; Representations to Governments *re* Minority Churches; Affiliation with Relief Schemes, *e.g.*, Dr Adolf Keller's Inter-Church Aid Bureau; Organisation of Conferences; Delegations to Churches, etc., etc.
4. A commendatory message from a leader in each of the regions where this leaflet is to be circulated, *e.g.*, in French, German, Czech, Magyar, and English, etc.

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5. The needs of the Alliance, *e.g.*, Finance, Propaganda, and how it is supported (with suggestion that some of the Churches could give more support).

6. Advertisements of various Council volumes and other publications.

6.—SABBATH SCHOOLS AND YOUTH

EASTERN SECTION

A perusal of the latest available Assembly Reports of the Presbyterian Churches of Great Britain and her Dominions (omitting Canada, which belongs to the other Section of the Alliance) leaves the impression that they have much the same problems to face. The problems vary in intensity; local considerations determine the lines of possible solutions; but the problems themselves hardly differ, and throughout the leadership of the Churches at least there is the same awareness of what the situation is and the same zeal to meet its demands. For instance:

Wales states, as the findings of a questionnaire, that the chief difficulties of its English Sunday schools and Bible Classes are (a) lack of competent teachers, (b) leakage of adolescents between Sunday school and Bible Class, (c) indifference of Church members to the claims of their Schools.

Victoria reports that of the 177,000 Presbyterian young people between the ages of 4 and 19, the Church fails to reach 100,000.

Scotland has been told by the Scottish Churches' Council that there are 141,000 children (5-14 years) not at any Sunday school; 267,000 adolescents (14-20 years) not at any Bible Class, and that 30 per cent. of the children are unbaptised, and in homes which have no Church connection.

New South Wales complains of bad attendance at Sunday school; states that there are thousands beyond the influence of the Church; that many parents are negligent, and that there is serious leakage at the teen age, though its latest reports say there is much ground for encouragement; that its numbers have been greatly increased and buildings improved. It suggests the formation of parents' associations.

The United Church of North India states that there is "little indication in the reports received of a growing sense of responsibility on the part of pastors and sessions for the special care of the young."

Few of the Churches receive from their members such adequate financial support as enables them to carry out their schemes of amelioration.

The lines of solution, of course, vary, but in several countries there are being formed, or are already in existence, Young People's Fellowships or Unions or Councils, and these are meeting with

considerable success ; in New Zealand, for example, 770 young people of Bible Class age attended a conference for the deepening of spiritual life. In several instances, Directors of Youth Work have been appointed ; in others there are travelling and organising secretaries, and the demand is for more such. Home Sunday schools by correspondence (or Home Departments), Correspondence Teacher Training Courses, Teachers' Magazines, Cradle Rolls, are among the other endeavours of the various Churches to gather and keep the young till they present themselves at the Lord's Table. The Welsh Church arranged a Sunday-school Week and a definite campaign in the interests of the Sunday school ; it has also authorised a catechism to be produced for use in Sunday schools. The Church of Scotland and the United Free Church have together issued a Sunday-school Book of Praise and Orders of Service, for the more devotional conduct of the Sunday schools ; they are also engaged on a new syllabus for religious instruction in day schools in co-operation with the Educational Institute of Scotland ; and the Church of Scotland, realising that the problem of the young is a problem of the home, has begun the work of aiding parents in their high duties. The Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of England, the United Original Secession Synod, the Presbyterian Church of South Africa, the Société Belge, and some parishes in Neuchâtel, all report decreases in the number of children at Sunday school, though these, in some cases, are to be accounted for by the decreasing birth-rate. Only in the Presbyterian Church of Ireland is a note of satisfaction struck.

The most encouraging feature of the reports is the awareness of the Churches to the situation, and the definite advances that are reported. Ireland reports large increases in scholars and teachers ; England, in spite of decreases in the number of teachers and scholars, says there are signs of growing activity. On all sides there is eager zeal that the Churches fail not in this all-important task.

I cannot speak of the problems of the Continental Churches in this matter of the training of the young, as I have not been able to get reports from the various countries. But by the kindness of Mr James Kelly, Secretary of the World Union of Sunday Schools, I am permitted to append some statistics of the work in some of the Presbyterian Churches in Europe.

I desire to call the attention of the Council to a problem which has not yet received from many Churches the attention that its gravity demands—the absence of all but a few children from the regular services of worship, and the growing feeling among parents, fostered by some superintendents and teachers, that the Sunday school is an adequate substitute for public worship. The habit of public worship cannot be trained by attendance at Sunday school,

and although Sunday schools can play a very important part in the religious life of the young there must be joined to attendance at Sunday school a regular attendance at worship, else before many years the Churches will find themselves deploring the decrease in their congregations. I have been surprised, in speaking to bodies of superintendents and teachers, to find that this statement, which seems axiomatic to me, has been opposed by some, though the justness of it has been recognised by many. Our Sunday schools must be made as efficient as possible, but it must be recognised and inculcated by the teachers, that nothing can take the place of public worship in the upbuilding of a God-fearing generation, and it is undoubtedly true that, on leaving the Sunday school and the Bible Classes, many young people fail to attend public worship, for the simple reason that the habit has not been formed in their earlier years. It is a striking fact that there are no Sunday schools in the Roman Catholic Church. There is evidence in the reports that I have read that some Churches are facing the problem, but in most of the reports the problem is passed over. Ireland reports that the League of Church Loyalty is helping church attendance, and that stress is laid on the importance of church worship. Sunday school teachers could do much by impressing on the children that they expect to see them in church, and that the children may expect to see *them* there. Other plans have been tried, such as the Young Worshippers' League, which is successful in places; a children's hymn and a children's address, though the latter adds to the length of the service; arrangements whereby the Sunday school teachers take their scholars out of the service before the sermon for their lesson in the Church hall, though this has many arguments against it. Several plans ought to be avoided as distinctly harmful, particularly the giving of prizes for church attendance, the holding of children's churches at the same hour as public worship, and the separation between Church and Sunday school, which occurs in what are known as undenominational Sunday schools. I beg the Churches to take this matter into their consideration as of vital importance to the very continuance of their life and worship.

It is greatly to be desired that some common method be adopted by the Churches in the presentation of their statistics. I have found it quite impossible to draw up a table of statistics for the Churches within the Eastern Section. Each Church goes its own way, and, in some cases it has not been possible even to compare the statistics of the same Church from year to year. A start might be made by the Council authorising each Section to prepare a schedule for the annual collection of statistics, which could then be sent to each Church within the Section, so that a reply might be received that would be of use in tabulation and in comparison. It will be noticed that the statistics I have been able to gather are very unsatisfactory, and that it has been necessary to choose them

out of the statistics of a body which has in its membership churches other than Presbyterian. It would make for solidarity and give a sense of unity if the present chaotic statistics were in this way reduced to order.

J. HUTCHISON COCKBURN,
Convener.

APPENDIX

PARTICULARS CONCERNING SUNDAY SCHOOLS AND BIBLE CLASSES IN PRESBYTERIAN CHURCHES IN EUROPE

CZECHOSLOVAKIA.	In 1923	In 1927
Number of Sunday-school scholars . . .	10,107	9,164
Number of Sunday-school teachers . . .	564	590
Number of Local Organisations connected with Sunday schools	273	282
Number of Bible class pupils	5,076	5,387
Number of Local Organisations connected with Bible classes	152	164

FRANCE.

The Presbyterian Churches in France form the majority of French Protestants. The numbers of Reformed Churches are as follows :—

Evangelical	381	} 694 {	The majority of these Churches conduct Sun- day schools and Bible classes.
United	164		
Alsace and Lorraine	40		
“ Free Churches ”	49		
Home Mission Stations	60		

HUNGARY.

Sunday Schools in the Reformed Church of Hungary :—

Schools	513
Teachers	865
Scholars	23,564

NORWAY.

There is no actual Presbyterian Church in Norway, but the *Lutheran Free Church* has an organisation similar to the Presbyterian Church, although their confession is wholly Lutheran. Their Sunday-school statistics are as follows :—

Sabbath Schools and Youth (Eastern Section) 373

Schools	.	.	.	.	73
Teachers	.	.	.	.	498
Scholars	.	.	.	.	8,463

SWITZERLAND.

In the whole of Switzerland there are 2250 Sunday schools, 7693 officers and teachers, and about 160,000 scholars. Of these figures the *Free Church* has as follows :

Schools	.	.	.	.	530
Teachers	.	.	.	.	2,393
Scholars	.	.	.	.	45,400

7.—PRESBYTERIAN AND REFORMED CHURCH HISTORY

EASTERN SECTION

The difficulty of obtaining a complete record of current literature on Presbyterian and Reformed Church History has not decreased since the issue of the last Report. The following, however, are offered as covering the ground to some extent.

SOCIETIES

The following Societies have been active, and have issued several valuable papers :—

The Scottish Church History Society.
Presbyterian Historical Society of Ireland.
Presbyterian Historical Society of England.
Calvinistic Historical Society of Wales.
Société de Histoire du Protestantisme Française.
Société d'Histoire Vaudoise.
Scottish Ecclesiological Society.

To these may be added the weekly or monthly journals published by the various Churches in the interests of their members. The *Quarterly Register* of the Alliance contains several historical articles of importance.

SCOTLAND

1. GENERAL

The Scottish Presbyterian Polity: A Study of its Origins in the Sixteenth Century. By Dr Janet G. Macgregor.
Dornoch Cathedral and Parish. By Rev. Charles D. Bentinck, D.D.
A Short History of the Magdalene Chapel, Cowgate, Edinburgh.
By John Smith.
The Days of Neil M'Vicar, Minister of the West Kirk, Edinburgh.
By George Lorimer.
The Church in Scotland, 1843-74. By Rev. J. R. Fleming, D.D.
The Reformed Presbyterian Church in Scotland. By Rev. W. J. Couper, D.D.
Aspects of Scottish Church History. By Prof. Donald Maclean, D.D.

III. 7.—*Report on Church History* 375

Reflections on Scottish Church History (R.C.). By Rt. Rev. Monsignor Ritchie.

A Chain of Error in Scottish History (R.C.). By M. V. Hay.

The Church in History (B.B.C.). By Various Authors.

Presbyterianism and the Revised Prayer Book. By Rev. Dr MacMillan.

Fasti Ecclesiæ Scoticanæ, Vol. VI. Revised Edition.

Scottish Diaries and Memoirs, 1550-1746. Edited by J. G. Fyfe.

Scots Theology in the Eighteenth Century. By Rev. Alex. M'Nair, M.A.

Story of David Stratton. By Rev. W. S. Bruce, D.D.

The Story of the Covenant : Fifty Years of Fighting Faith. By Rev. T. Ratcliffe Barnett, Ph.D.

The Reformation in its Literature. By Rev. Alexander Smellie, D.D.

Secession Memories. By Rev. J. H. Leckie, D.D.

The Presbyterian Churches. By Rev. Prof. James Moffatt, D.D.

Apostles of the North : Sketches of some Highland Ministers. By Rev. Norman Macfarlane.

History and Doctrine of the Original Secession Church of Scotland. By Rev. Prof. Robert Morton, D.D., etc.

2. BIOGRAPHIES

Donald Macfarlane of Gigha. By Rev. Sydney Smith, B.D.

Sir W. Robertson Nicoll. By Rev. T. H. Darlow.

A Missionary Family (South Africa). By Rev. B. J. Brownlee, M.A.

J. E. H. Thomson. By Rev. W. Ewing, D.D.

Life and Times of Alexander R. MacEwen. By Rev. Principal Cairns, D.D.

James Cooper. By Rev. H. J. Wotherspoon, D.D.

Principal Caird. By Rev. C. L. Warr, M.A.

Alexander Duff : Pioneer of Missionary Education. By William Paton.

H. Hately Waddell, D.D. By John C. Gibson.

Shepherd of Udaipur. By Rev. George Douglas, B.D.

Dr George Reith : a Scottish Ministry. By Principal W. M. Clow, D.D.

Dr George H. Morrison. By Alexander Gammie.

3. CONGREGATIONAL HISTORIES

The Cameronian Kirk of Crookedholm and Kilmarnock. By Rev. John Munn.

A Centenary Chronicle (Lochee West Church, Dundee). By J. H. Thomson.

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- Crathie and Braemar.* By Rev. John Stirton, D.D.
Vignettes from Scottish Parish Life. By Frances A. Walker.
History of Douvanhill Church, Glasgow, 1823-1923. By Rev. William Dickie, D.D.
Free St David's, Kirkintilloch. By Rev. A. D. Morrison, M.A.
The Kirks of Cowie and Fetteresso. By Rev. J. B. Burnett, B.D.
Jubilee of Hillhead Parish Church, Glasgow.
Wishart U.F. Church, Dundee.
History of Cairns Church, Stewarton. Rev. John Ronald, B.D.
The Story of Falkirk West United Free Church. By Thomas C. Wade.
Argyle United Free Church, Edinburgh.
The Story of St Stephen's, Edinburgh. By Hon. Lord Sands, D.D., LL.D.
Book of Greyfriars' Church, Dumfries. By James Reid.
Memorials of Renfrew Parish Church. By James Souden.
Newbattle Parish Church. By Rev. J. Arnott Hamilton, B.D.
The Book of Fairfield, 1877-1927. By Rev. John Mackenzie, M.A., and J. C. Wyllie.
A Century of Bon-Accord, Aberdeen. Edited by E. Tennant.
Story of Queen Street United Free Church, Edinburgh. By F. A. Brown Douglas.
Martyrs' Church, Dundee, 1827-1927. By Rev. J. Lamont.
The Building of Blantyre Church, Nyasaland. By Rev. Dr Hedderwick.

4. PAMPHLETS

- The English Authors of the Shorter Catechism.* By Sir Donald MacAlister, Bart., D.C.L.
Scotland's Supplication and Complaint against the Book of Common Prayer, 1637. By Dr D. Hay Fleming.
The Life and Literary Labours of Rev. Robert Kirk of Aberfoyle. By Rev. Prof. D. Maclean, D.D.
The Reformed Presbyterian Synod of 1876: its Readiness for Union. By Rev. Adam Maxwell.
The Five Skulls. By Dr D. Hay Fleming.
Influence of Calvinism on Scottish Politics [In Dutch and English]. By Rev. Prof. D. Maclean, D.D.
Robert Wodrow, Historian. By Rev. W. J. Couper, D.D.

ENGLAND

- Social Aspects of the Protestant Revolution.* By Rev. William Cross.
Dean Row Chapel, Wilmslow. By Rev. W. H. Burgess, M.A.
The First Century of Presbyterianism in Douglas, Isle of Man. By Various Authors.

- Continental Protestantism and the English Reformation.* By Rev. J. F. Smithers, B.A.
Swarf. By Rev. T. F. Kinloch, M.A.
English Presbyterianism in Canterbury. By Rev. A. F. Taylor, M.A.
The Free Churches of Canterbury. By Rev. A. F. Taylor, M.A.
Croydon : St Paul's, 1901-26. By R. S. M'Minn, B.A.
Union Church, Liverpool, 1876-1926.
Ramsbottom : Ministers of Dundee Chapel. By William Hewitson.
Trinity Presbyterian Church, Streatham, 1876-1926. By Dr H. J. Bumsted.
Presbyterianism in Walsall, 1876-1926.
A Brief Sketch of the Rise of Northumberland Presbytery. By Rev. William Thorp, M.A.
Fifty Years : A Brief Survey of Work and Progress in England. By Dr S. W. Carruthers.

AUSTRALASIA

- Dr Paton and the New Hebrides.* By Margaret M. Thatcher.
The Mission of the Presbyterian Church of N.S.W. By Rev. James H. Terras.
The Highlanders of Waipu (N.Z.). By Dr Gordon Macdonald.

CONTINENT

- Genève Pépinière du Calvinisme Hollandais, Vol. II.* By H. de Vries de Heekelingen. Hague.
Histoire de la Réforme Française des Origines à l'Édit de Nantes. By J. Viénot. Paris.
Joannis Calvini Opera selecta, 1533-1541. Edidit Petrus Barth. Vol. I. Munich.
Calvin, Éducateur des Consciences. By Eugène Choisy. Neuilly.
L'Invasion Calviniste en Bas-Limousin, Périgord, et Haut-Quercy. By R. de Boysson. Paris.
Jean Calvin, les Hommes et les Choses de son Temps. By Émile Doumergue. Vols. VI., VII. Neuilly-sur-Seine.
Ésquisse de l'Histoire religieuse de Genève. Eugène Choisy. Geneva.
Les Origines de la Réforme. By P. Imbart de la Tour, Vol. III. (L'Évangélisme). Paris.
Histoire des Protestants de France. Ch. Bost. Neuilly-sur-Seine.
Le Protestantisme à Saint-Lô. By R. Le Clerc. Saint-Lô.
Un Grand Français, Coligny. By Binet-Valmer. Paris.

- Calvin et l'Épiscopat.* By J. Pannier. Strasbourg.
Études sur la Pensée et l'Œuvre de Calvin. By P. Lobstein.
 Neuilly-sur-Seine.
Agrippa d'Aubigné et le Parti Protestant: Contribution à l'Histoire de la Réforme en France. By Arm. Garnier.
 Paris.
Les Protestants, la Patrie, l'Église. By N. Vesper. Paris.
Sources MS. de l'Histoire religieuse de la France moderne.
 By G. Bourgin. Paris.
La France et la Réforme. By W.-H. Guiton. Asnières.
Le Mariage à Strasbourg à l'Époque de la Réforme. By Fr.
 Wendel. Strasbourg.
Huguenot Pedigrees. By Charles-E. Lart. Vol. II. London.
Calvin à Strasbourg. By J. Pannier. Strasbourg.
The Religious Minorities in Transylvania.
Hungarian Protestantism, its Past, Present, and Future. By
 Rev. E. Revész, Ph.D., Rev. Principal J. S. Kováts,
 LL.D., Ph.D., Bishop L. Ravasz, Ph.D. Budapest.
Der Protestantismus in Ungarn. J. S. Szabó. Berlin.

W. J. COUPER, D.D., *Convener.*

IV. SPECIAL REPORTS

1.—FUTURE ORGANISATION OF THE ALLIANCE

1. ELECTION OF MEMBERS OF EASTERN SECTION

The members of the Western Section consist of at least 4 representatives, ministers or ruling elders, from each of the constituent Churches, for each 100,000 communicants or fraction thereof up to 300,000, then 4 representatives for each additional 200,000 communicants or fraction thereof. These are chosen with their alternates under the direction of the supreme judicatories as these Courts determine. The members of the American Section with other representatives regularly appointed by the supreme judicatories are delegates to the Council of the Alliance.

In equity a similar proportion should be observed by the Eastern Section. On the above basis this would give, approximately, 50 Churches or groups returning about 250 representatives. But a rigid observance of the proportions would not be practicable. Few of the Continental Churches reckon membership in terms of communicants; and it has also to be remembered that the Eastern Section contains many more small and scattered communions than the Western, and some of these could not give 4 delegates with advantage to themselves or with justice to larger Churches. We have memberships varying from nearly 1,000,000 down to 500 or less. It is also felt that the executive of the Eastern Section should, in any revision of its Rules, retain the power to co-opt or appoint (say) 20 per cent. of the members in order to secure men of outstanding capacities, especially among the younger men who might be passed over.

Two hundred may be taken tentatively as the approximate membership of the Eastern Section—the actual membership at present is considerably less, even when the names recently proposed for co-option are included.

Of these 40 should be appointed by co-option of the Section, or its Executive, leaving 160 for election by the Supreme Courts or other competent authority of the constituent Churches.

The Committee are of opinion that it would be helpful if the

General Assemblies or other recognised authority should each, through an existing Committee or otherwise, take steps to secure

- (1) continuance in office of men whose service has become indispensable to the Alliance;
- (2) inclusion of younger men of capacity whose claims Assemblies might otherwise be apt to overlook in favour of men of seniority.

The Committee suggest that these members should be chosen and appointed by the Churches in the year before that in which the meeting of Council takes place.

After considering carefully approximate membership of the various Churches and their present representation, proximity to headquarters, past participation in the activities of the Alliance, etc., etc., the Committee agree to recommend that the 160 members to be thus elected should meanwhile be apportioned as follows :—

1. Church of Scotland, 23; 2. United Free Church of Scotland, 23; 3. Free Church of Scotland, 3; 4. Reformed Presbyterian Church in Scotland, 1; 5. Original Secession Church in Scotland, 2; 6. Presbyterian Church of England, 8; 7. Presbyterian Church in Ireland, 10; 8. Presbyterian Church in Wales, 10; 9. Austria, 1; 10. Belgium, 2; 11. Czech Brethren (the only *larger* Slav Church affiliated), 4; 12. Magyar Church in Slovakia, 3; 13. Evangelical Reformed Churches of France, 2; 14. National Union of Reformed Churches of France, 3; 15. National Union of Free Evangelical Churches of France, 1 (Alsace-Lorraine¹ to be grouped with either 13, 14, or 15, as may be most appropriate); 16. Greek Evangelical Synod, 1; 17. German Reformed Bund (3 branches), 4; 18. Reformed Church of Hungary, 8; 19. Magyar Church in Rumania, 3; 20. Magyar Church in Jugo-Slavia, 1; 21. Waldensian Church, Italy, 2; 22. Reformed Church Federation, Switzerland and Free Churches, 8 (including at least 2 Free); 23. Reformed Churches of Holland, 10; 24. Dutch Reformed Church in South Africa (Natal not yet affiliated), 3; 25. Presbyterian Church of South Africa, 1; 26. Bantu Church, South Africa, 1; 27. Australia, 4; 28. New Zealand, 3; 29. Spain (if suitable group found on inquiry), 1; 30. Poland, 1; 31. Galicia, 1; 32. Lithuania, 1; 33. North India, 2; 34. South India, 1; 35. West Indies, 2; 36. Korea, 1; 37. New Hebrides, 1; 38. China (if affiliated), 2; 39. Japan, 1.

The General Secretary and General Treasurer should be members

¹ The Secretary was instructed to inquire as to the position in Alsace-Lorraine, Spain, and Portugal. The last named is identified with the Presbyterian movement in Brazil. It has been ascertained that the Church of Alsace-Lorraine ought to have a representative of its own, and the possible admission of other Churches to the Alliance may involve a need to give a place also to any not provided for in this Report.—W. H. H.

ex officio, and Rev. Dr J. R. Fleming, Secretary-Emeritus, should have a place.

The numbers suggested are not greatly different from the present representation except in the cases of the Church of Scotland and the United Free Church of Scotland, which meanwhile have 40 and 44 representatives respectively. The 23 suggested for appointment by their Assemblies is half the balance of the 160 required and is set down on the assumption that, in view of the size of these Churches and their propinquity to headquarters, many of the co-opted members would naturally belong to them.

The figure of 250 for total membership of the Section would afford as much elasticity for adjustment as is needful, and would still be equitable towards the Western Section.

II. GENERAL PROBLEM OF ORGANISATION

The Committee is of opinion that the time has come when it is desirable that a general review should be made of the world-organisation of the Alliance. The Jubilee of the Alliance is past. Practically every Presbyterian Church in the world is now affiliated. A great development of Presbyterian feeling is in progress. United Churches of a composite denominational character have already sought and obtained a place within our federation, and others, still more composite, within the mission field are seeking admission. There are other great federative and reconciliatory movements on foot which cut across the old denominational boundaries of faith and order, or of life and work, in the interest either of Christian Reunion or of Common Service. It is our duty as Reformed Churches not only to keep in loyal touch with these, but also to keep in line with one another as members of a single world-wide communion, moving as one body, or standing as one body.

It is a great thing to have achieved within some fifty years so complete a consolidation of our membership, and to have reached the prospect of achieving in both Sections a basis of direct representative election by the Supreme Courts or Assemblies of our Churches. We have good cause for gratitude and pride as we look back over our past.

On the other hand a very different prospect opens up before our view. Our simple division into two Sections, Eastern and Western, separated by the Atlantic, has served us well, since the great bulk of our membership is thus divided. But great areas of the globe in which we have constituent Churches are as yet attached to us in little more than in name. Asia, Africa, Australasia, and South America can only be visited at long intervals by our General Secretary or by delegates who may have other ecclesiastical errands to discharge. Asia and Africa and Australasia, moreover, have been loosely regarded as adhering to the Eastern Section, but Korea

has been provisionally assigned to the Western, and its Church offers the suggestion, which has already been under discussion among us, of the formation of an Asiatic Sub-Section.

We think the time has not yet come either for the formation of sub-sections, or of new sections, of the Alliance, but the request is significant, and the Alliance must face the future not only with an open, but with an expectant and constructive mind. Such an extension of our organisation, to be effective, would entail very considerable expenditure alike of money and of the time of delegates. We consider that the situation needs to be patiently explored, and local opinion exhaustively ascertained. And we recommend that the "Future Organisation Committee" should be continued with that purpose. We think that from time to time Conferences under the auspices of the Alliance might be organised, as has already been done in Europe so successfully, in Asia, in South Africa, and in Australasia, so as to arouse interest and to bring our remoter members into closer touch with the General Secretary and with representatives of both Eastern and Western Sections. At present those Churches have only formal representation on either of the existing Sections, and distance makes such representation impracticable. The problem is real and urgent, and it presents a vital challenge to the Alliance as a whole. Can money be provided for a systematic visitation, for a mission of fellowship to go out and establish touch in our name? The Council should discuss this project and the means by which it could be accomplished. The sequence might well be *first*, a mission of visitation carried out by a small group representing the Alliance as a whole; *second*, the holding of three Conferences in the areas mentioned; and *third* the establishment of sub-sections to be rallying centres for Presbyterian fellowship and activity.

III. THE SPECIAL PROBLEM OF THE CONTINENT OF EUROPE

One result of the Alliance's activity on the Continent, prepared for by the work of individual Churches, Scottish and other, has been the growth of a Continental sense of responsibility and mutual obligation. In our Churches in Europe, with Switzerland, Holland, Hungary, and France at the centre, we have a great body of talented and devoted adherents of whom the whole Alliance is proud. They have a special contribution to make to our future, and to our prestige as a Catholic communion, as they have so signally done in the past. From Geneva we are all sprung, and through Geneva from France. In Germany we have affinities to cultivate and to claim. Bohemia and Italy have each a peculiar right to our gratitude and to our support, and from the former there may well go out eastward a great evangelising impulse to the rest of the Slav peoples in the future. Opinion is seriously divided on the Conti-

nent as to whether a purely Continental Sub-Section is desirable. On the whole the prevailing judgment is adverse, although all desire to see a strengthening of the spirit of independence within the Alliance. The Committee considers that for the immediate future it will be best to continue the new apparatus of Conferences, larger and smaller, meeting in the years that intervene between General Councils, and to use these as an invaluable method of learning the true state of feeling as to possible developments in the direction of decentralisation. In this way time will be given for the new method of election to the Eastern Section to take effect. The Continental representatives to be elected to serve in the Section will provide a group of men ready, without special summons, to serve as an organising Committee for the arranging of Conferences in conjunction with the permanent officials of the Section. The time may come for the appointment of a special secretary or organiser for the Continent, but meanwhile the necessary resources are not available, and the Continental Committee, strengthened by the elected representatives of the Continental Churches, may be trusted to watch over the whole problem with earnest solicitude. What the Continental Churches really desire, the Alliance will gladly endeavour to provide.

The Committee urges upon the Churches in the Alliance an increased support to the task of promoting the exchange of students, and it appeals to the Continental Churches to systematise and extend the exchange of delegates at Assembly meetings. No method could be devised more certain to advance the cause for which the Alliance exists than a wise and neighbourly policy of sending and receiving carefully selected delegations upon a regular and comprehensive scheme, not only between Continental Churches and Britain or America, but between Continental Churches and their immediate neighbours, and not least across the frontiers which are made more formidable by differences of race and language and political feeling. Much could be done in this way to promote international friendship through our family of Churches. And no service would bring higher honour to us as an Alliance.

In the name of the Committee on Future Organisation,
WILLIAM A. CURTIS, D.D., D.Litt.,
Convener.

2.—EXCHANGE OF THEOLOGICAL STUDENTS

[Submitted to the Eastern Section on behalf of the Continental Committee by Professor W. A. Curtis, D.D., D.Litt., Convener, for transmission as a basis of discussion to the Council at Boston.]

For a considerable number of years, with the sanction of the Continental Committee, I have urged the Alliance to increase its interest in this extremely important department of our inter-Presbyterian activity. It may be doubted, indeed, whether any other manifestation of mutual concern and goodwill among our Churches has been so fruitful in the promotion of a warmer fellowship. Students who have experienced personal contact with their comrades in training and with theological teachers in other lands invariably cherish a spirit of friendship and are able to act as a *liaison* force between our Churches. Considerations of language, distance, and expense frequently present serious obstacles to active participation by Churches in this work, but even where these obstacles are insuperable it is possible for those Churches to send grants to assist this interchange between other sister-Churches.

At the Hague Conference, in September 1928, a useful Memorandum was submitted by Pastor Hesse of the Elberfeld Training Institute on this subject (see *Quarterly Register*, Nov. 1928, pp. 116-118). An interesting discussion took place, and the Continental Committee was requested to prepare a report for submission to the General Council.

The Memorandum emphasised the importance of keeping in view two fundamental interests: (i) theological culture, (ii) the activities of Church life. Reformed theology and Reformed Church life have special claims to be considered by those who direct the numerous band of students who go each year to foreign centres of learning. It should not be a quest for theology in general, and a haphazard glimpse of *any* Church-life, but a contact with kindred systems of thought and practical service, that our students should prosecute during those formative years. Especially should we guide them to Universities and Colleges in Presbyterian areas where the pulse of our own faith beats strongest.

Dr Hesse's appeal is timely and cogent. He has a right to urge it. And a certain response is already being made to it. But it will be long before travelling-scholars will consent to narrow their

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choice to such an extent as to restrict themselves to purely Presbyterian centres. They have scientific aims, and something of the explorer's spirit, drawing them to study and to fraternise with other Protestant systems. And we must recognise that the times we live in call for this wider contact. Experience does not disclose any weakening of Presbyterian loyalty as the result. Healthy internal reactions follow the stimulus of external suggestion in most cases.

The Memorandum reviewed the facilities and activities of theological interchange which already exist, both for undergraduate and graduate students, in Germany, Switzerland, Holland, Austria, Hungary, Scotland, America, and the British Dominions. The list was not by any means complete, but it was impressive, and showed that a substantial foundation exists on which the Alliance can build. The Churches and countries which have done most on behalf of this great cause may take legitimate pride in their record, and the Christian world may well regard their unselfish activity with approbation, and derive fresh incentives from their example.

The Memorandum proceeds to draw up a scheme of organisation for the regulation as well as the promotion of the exchange of students: viz., that each Church in the Alliance should appoint a specially qualified representative, (i) to help and advise students of his own Church desirous of studying abroad, and (ii) to help foreign students to choose a university and arrange their plan of study, recommending Professors to them who are fitted to advise them further, and directing them to opportunities of becoming acquainted with Church life; and further, that these representatives should meet as a General Committee of the Alliance, appointing their own Chairman, meeting at each Conference, and corresponding with one another in the intervening periods. This General Committee should select specially suitable centres of training, promote the exchange of students, and advocate foreign travel either for undergraduate or graduate students, as part of the theological curriculum wherever possible, and particularly travel in countries where our faith is in evidence, so as to bring our Churches more closely together and encourage those which have the greater need. It is urged that each Church should establish at least one travel bursary for its own students and at least one for foreign students to be received, assistance being given by sister Churches, where required, either direct or through a Common Bursary Fund to be administered by the General Committee on Exchange.

The Continental Committee desires that the fullest consideration be given to this Scheme by the General Council. In many respects it deserves warm commendation. But it may be doubted whether a new organisation is needed for the purpose. It seems to be better to use the Continental Committee for this purpose, arranging that each Church within the Section shall have at least

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one representative on that Committee, and that he be selected and commissioned to act in the capacity indicated. At Conferences these representatives would meet as a sub-committee, and at other times they would keep in touch. They would form a standing Sub-Committee of the Continental Committee, would prepare a list of existing bursaries for travel and student-hostels, etc., for publication in the *Quarterly Register*, and endeavour to build up a special Exchange of Students Fund.

It is for the Council to decide whether it desires a separate General Committee or a special Sub-Committee of the Continental Committee in both the Eastern and the Western Sections.

In any case, we suggest that the Council make a strong pronouncement in favour of this part of our enterprise as a United Family of Churches, and commend it very warmly to every Church in the Alliance, not only in the interest of the students and of the Constituent Churches, but in the interest of international goodwill and friendship.

WILLIAM A. CURTIS, *Convener*.

EDINBURGH, *March 28, 1929.*

3.—JOINT REPORT OF THE EASTERN AND WESTERN SECTIONS ON A COMMON STATEMENT OF FAITH

To the Thirteenth Council of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, meeting at Boston, Mass., 19-27th June 1929:

The Joint Report of the Eastern and Western Sections of the Executive Commission of the Alliance regarding a Common Statement of Faith is presented herewith.

At the Cardiff Council of 1925 action was taken instructing the Eastern and Western Sections to "take steps towards the drawing up of a Common Statement of Faith, and to appoint Committees therefor, said Committees to correspond with each other, and to report to their respective Sections with a view to the presentation of a Joint Report to the next Council, always provided that the terms of the Constitution be observed as set forth in Art. III. 3 to the effect that the Council shall not interfere with the existing Creed or Constitution of any Church in the Alliance." In pursuance of the foregoing the Eastern Section, on the 5th of November 1925, appointed its Committee, which included representatives from the leading British Churches and the Evangelical Reformed Churches of France, the Reformed Church in Switzerland, the German "Reformierter Bund," the Reformed Church in Hungary, and the Evangelical Church of Czech Brethren. The membership was as follows:—the Rev. Prof. W. A. Curtis, D.D., the Rev. Prof. W. P. Paterson, D.D., the Rev. G. Gordon Stott, D.D., the Rev. George Walker, D.D., the Rev. Principal D. S. Cairns, D.D., the Rev. A. N. Bogle, D.D., the Rev. Daniel Lamont, M.A., the Rev. Prof. H. R. Mackintosh, D.D., the Rev. A. Mitchell Hunter, D.Litt., the Rev. Prof. Donald Maclean, D.D., the Rev. Principal F. J. Paul, D.D., the Rev. Prof. P. Carnegie Simpson, D.D., the Rev. E. O. Davies, M.A., the Rev. Prof. David Williams, M.A., the Rev. Ch. Merle d'Aubigné, D.D., the Rev. Adolf Keller, D.D., the Rev. Prof. A. Lang, D.D., the Rev. Prof. Eugen Sebestyén, and the Rev. Prof. Frank Zilka, D.D. Drs Curtis and Mackintosh were appointed joint conveners, and Dr A. Mitchell Hunter was appointed secretary. The Western Section on the 1st July 1926 appointed its Committee, which included representatives from eight of the American and

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Canadian churches. The membership was as follows:—the Rev. W. I. Chamberlain, D.D., the Rev. S. H. Chester, D.D., President Cheeseman A. Herrick, LL.D., the Rev. Prof. F. W. Leich, D.D., the Rev. W. L. M'Ewan, D.D., the Rev. Prof. John M'Naugher, D.D., the Rev. T. H. Mackenzie, D.D., the Rev. Stuart C. Parker, B.D., the Rev. Geo. W. Richards, D.D., the Rev. Prof. J. M. Shaw, D.D., the Rev. Henry C. Swearingen, D.D., the Rev. J. M. Wells, D.D., and the Rev. W. I. Wishart, D.D. Dr M'Naugher was appointed chairman, and Dr Richards was appointed secretary.

Following the establishment of these Committees there was diligence on the part of each in undertaking the task imposed upon it. The Eastern Section Committee having signified the desire of its members that the proposed Doctrinal Statement should be a brief declaration of vital evangelical truths, in the manner of the First of the Articles Declaring the Constitution of the Church of Scotland in view of Reunion, rather than an exposition of Reformed Doctrine, since adherence to the consensus of Reformed Confessions was to be renewed in the Revised Constitution of the Alliance, the Western Section Committee with some reluctance assented to the proposal, and a draft statement, approved by the Eastern Section Committee, was transmitted accordingly. To this draft objection was taken because of the absence of distinctively Reformed doctrine and because of what was deemed its inadequacy of theological statement. Subsequent conference failed to overcome the diversity of view. Under existing conditions in its widespread international territory the Eastern Section Committee felt that it could not acquiesce in the judgment and desire of the Western Section Committee without inviting dissension among its multiplied communions. The Western Section Committee, in turn, found itself unable to accept the formulation presented. Because of this difference in judgment, the creedal movement initiated at Cardiff has, to our regret, failed of consummation. Mention is gratefully made of the mutual spirit of appreciation and fraternity which was manifest throughout the proceedings between the two Committees.

The Committees having acquainted their respective Sections with the negative issue of the effort at casting a "Common Statement of Faith" for the Alliance, the two Sections unite in presenting this brief Joint Report to the Boston Council, and in recommending that the Council take no further steps in the matter.

Respectfully submitted,

Eastern Section—

CH. MERLE D'AUBIGNÉ,
Chairman.

W. H. HAMILTON,
Secretary.

Western Section—

ALFRED GANDIER,
Chairman.

HENRY B. MASTER,
American Secretary.

V. WESTERN SECTION REPORTS

1.—EXECUTIVE COMMISSION

WESTERN SECTION

The Western or American Section of the Executive Commission respectfully reports to the Thirteenth Council of the Alliance, meeting in Boston, Mass., 20th June 1929, as follows :

I. MEMORIAL RECORD

The following is the list of names of the members of the Western Section who have departed this earthly life since the Twelfth Council in Cardiff, Wales, in 1925 :

Presbyterian Church, U.S.—Rev. Richard Clark Reed, D.D., LL.D., of Columbia, S.C., a beloved and honoured pastor in Virginia for twenty-seven years, and the distinguished Professor of Church History at Columbia Theological Seminary.

Presbyterian Church in Canada—Hamilton Cassels, Esq., LL.D., who passed away in October 1925. He was Chairman of Governing Board of Queen's University. For many years he represented his Church in the Western Section of the Alliance.

Presbyterian Church in the U.S.A.—Rev. Robert Hunter, D.D., Associate Secretary of the Board of Pensions of the Presbyterian Church. Philadelphia, in July 1925, aged 72 years.

Rev. Henry E. Dosker, D.D., LL.D., at Louisville, Kentucky, December 1926. Professor in the Presbyterian Theological Seminary at Louisville, aged 71 years.

Rev. David James Burrell, D.D., LL.D., at Madison, N.J., December, 1926. Aged 83 years. Member of the American Section from its organisation.

Rev. James M'Leod, D.D., at Providence, R.I., in December 1927. Member of Western Section for many years.

Presbyterian Church of Canada—Mr Thomas M'Millan, an elder in the Presbyterian Church of Canada, who served with faithfulness on many important Boards and Committees of the Church.

II. MEETINGS

The Executive Commission, Western Section, has held annual meetings in the cities hereinafter mentioned :

1. Cardiff, Wales, before the meeting of the Twelfth Council in June, 1925.
2. Cape May, N.J. First Presbyterian Church, June 30th, July 1st, 1926.
3. Atlantic City, N.J. Hotel Chalfonte, March 2nd and 3rd, 1926.
4. Baltimore, Md., Franklin Street Presbyterian Church, March 1st and 2nd, 1927.
5. Lancaster, Pa., Chapel of Seminary of Reformed Church, February 28th, 29th, 1928.
6. Atlantic City, N.J., Hotel Chalfonte, February 26th and 27th, 1929.

III. PRESENT OFFICERS OF THE WESTERN SECTION

The present officers of the Western Section are :

Chairman—Rev. Principal Gandier.

Vice-Chairman—Rev. J. Addison Jones, D.D.

Secretary—Rev. Henry B. Master, D.D.

Associate Secretary—Rev. William P. Fulton, D.D.

Recording Secretary—Rev. Thomas C. Pollock, D.D.

Treasurer—Mr Philip E. Howard.

IV. MEMBERSHIP IN THE THIRTEENTH COUNCIL

The Western Section has fixed the number of delegates from each of its constituent Churches to the Cardiff Council in accordance with the ratio fixed by the Council of 1904 (two delegates, a minister and an elder, for the first 2000 Church members, and one more for each 12,000 additional members) (*Liverpool Council Book*, p. 129), and the appropriate number of delegates were elected from each of the following constituent bodies :

Presbyterian Church of Canada.

The United Church of Canada.

Presbyterian Church in the U.S.A.

United Presbyterian Church.

Reformed Church in America.

Presbyterian Church in the U.S.

Reformed Church in the U.S.

General Synod, Reformed Presbyterian Church.

Associate Reformed Presbyterian Church.

V. NEW GENERAL SECRETARY

It will be a great pleasure to welcome the Rev. W. H. Hamilton to this first Council at which he attends as the new General Secretary. It is the wish and great hope of the Western Section that he may be spared through long years of increasing usefulness and fine service in the responsible position to which he has been called.

HENRY B. MASTER,
Secretary, Western Section.

2.—FOREIGN MISSIONS

WESTERN SECTION

During the past four years there have been two unusual events in connection with the Foreign Missionary work of the Churches of the Western Section that deserve to be called to the attention of the Alliance.

On February 9-11, 1926, the Churches of the Reformed Presbyterian Family held a Foreign Missions Conference in Philadelphia with an enrolled attendance of 537. This Conference proved most helpful in promoting mutual acquaintance and a better understanding of one another's work. It marked an advance step toward closer co-operation in the work of Foreign Missions. There is, we believe, a general desire that the work of Foreign Missions as carried on by these Churches should be so far as practicable a unified work.

The second event affords an instance of such unification. It was the founding during this Quadrennium of the United Mission in Mesopotamia. The affairs of this mission are conducted by a Joint Committee composed of representatives of the Boards of Foreign Missions of the Presbyterian Church in the U.S.A., the Reformed Church in America, and the Reformed Church in the U.S. The Presbyterian Church in the U.S. and the United Presbyterian Church have also evinced sympathetic interest in this project, although they have felt that the present drain upon their funds made it impossible for them to participate actively. This mission is now in active and, upon the whole, encouraging operation, although there are, of course, some problems in connection with the assimilation of missionaries with different backgrounds and traditions into one harmonious, democratic group. The experience here gained will doubtless prove most helpful as the further unification of our Foreign Missionary work advances.

The Churches of the Western Section are actively engaged in Foreign Mission work in Asia, in Africa, in South America, and in the Islands of the Sea. Where two or more of these Churches are working in the same or contiguous fields the relations prevailing between them are most friendly and helpful. The same thing is true where their Foreign Mission work impinges upon that of Churches of the Eastern Section.

China has, of course, been the storm centre during this Quadrennium. The history of the years just past has dark and dreadful pages. Nevertheless at the worst there was hope in the steadfast

fideliity and vigour of the Chinese Christian Church, and now China seems to be entering upon a new era in which the work of Foreign Missions is more needed and more hopeful in its prospects than in any preceding day. There has been no abatement in the interest of our Churches here in China, and no slightest symptom of faltering in carrying forward the work upon which the welfare of the China yet to be depends.

In Japan, too, the character of Foreign Mission work has been largely directed to the absorption of the shock of the physical earthquake of 1923 and the absorption of the even greater shock of the effect of the Exclusion Clause of the United States Immigration Act of 1924. In both these directions the interpretation by our missionaries of the kindly and Christian spirit of America's better self has been largely effective.

Mention should also be made of the fact that during the Quadrennium the centennial of Christian Missions in the kingdom of Siam has been fittingly commemorated.

The Foreign Missions enterprise in Latin America has also received stimulus and guidance during the past Quadrennium from the Montevideo Conference.

The work of devolution in Foreign Missions—or transition from the stage of “the Mission and the Church” to the stage of “the Church and the Mission”—is steadily advancing; and, although there are still many perplexing problems, clearer conceptions of what the ideal relation should be are constantly emerging.

There has been no falling off in gifts for Foreign Missionary purposes, but there has been no sufficient advance to meet the constantly increasing needs of the work. The failure to maintain the rate of the preceding Quadrennium has occasioned some, if not all, of our Boards serious embarrassment. There is no reason for panic, but there is much reason for renewed and wisely directed effort to amend this condition. Dr A. J. Brown gives wise counsel, “Don't get scared, but get scared enough.”

On the whole, therefore, as we look back over the past Quadrennium we find much reason for gratitude to God and much reason for encouragement. We find also impressive reminder of the obligation that rests upon us for the days that are still to come, and we find ourselves more than ever bound to obedience to our Lord's command to go into all the world and preach the Gospel to every creature.

T. H. MACKENZIE, *Chairman*.

3.—HOME MISSIONS

WESTERN SECTION

The limitations of time and space allotted for this Report do not permit more than a mere outline of the many-sided activities carried forward by the Home Mission Boards and agencies of our constituent bodies. A complete survey of our Home Mission work would be practically tantamount to a cross-section of American Protestantism. The Missionary enterprise in America is no new or untried venture. Most of our Boards of Home Missions have been functioning for a century or more, but the term Home Missions no longer connotes what it did at the beginning. How definite was the work of these Boards and how simple was their organisation! Their task was well staked out for them. At first they were mere distributing agencies of benevolent funds entrusted to them. The task of Home Missions was the founding and fostering of congregations in new communities. The principal motive was the conservation of the membership of one's own communion, or the bringing of those won by the Church into conformity with one's own denominational doctrine, polity, and cultus. Conservation and conformity were the leading watchwords. But to-day new conditions give rise to new problems and necessitate new approaches. From being a very simple task, the work of Home Missions has become a complex and highly specialised Christian endeavour. While the main purpose remains essentially the same, the avenues of approach have materially changed. The shifting emphasis in the programme of the Church in general has wrought a change in the strategy of Home Missions.

Two major lines of activity emerge in the Home Mission enterprise. These are comity and research. A year ago the Home Missions Council of the Protestant Churches in America adopted a comprehensive programme of survey and readjustment extending over a five-year period in which the Home Mission Boards of our constituent bodies were invited to participate. Fact-finding agencies have been set up whose purpose it is to make a definite study of every State in the Union and possibly also in Canada. Several local communities have already been surveyed, and the data made available to the Churches. Out of these surveys and fact-finding activities new approaches to the Home Mission problems will have to be made. Comity principles will have to be applied in many communities, and various readjustments will be

effected. The local Church Councils which now exist in many communities, both State and city, will co-operate in this work, as will also the denominational Home Mission agencies on the field. These studies cover the whole area of the Home Mission Field, including urban, suburban, and rural communities. By this method it is proposed to maintain the principle of regional autonomy in a co-operative Protestantism. Christian statesmanship will be displayed in allocating fields and responsibilities to the various denominations so as to prevent overlapping as well as overlooking. Definite principles of comity have been adopted by national and local bodies. A field shall be regarded as adequately occupied when, for each 1000 population homogeneous as to language and colour and reasonably accessible from a given point, there is one church meeting at least the following minimum standard of service and equipment : resident pastor devoting full time to work of the ministry ; public worship every Sabbath ; Sunday school meeting regularly ; edifice reasonably adequate to needs of the community for worship, religious training, and service. This means that any denomination going into an allocated field is expected to occupy the same adequately and immediately. Several years ago the General Council of the Presbyterian and Reformed Churches in America, before merging with the Alliance of Reformed Churches holding the Presbyterian System, adopted the following Rules of Comity, which serve as a general guidance for each of the constituent Churches :

“ 1. Where Presbyteries, or Classes belonging to the General Assemblies or General Synods cover the same ground, they are advised to endeavour, either as Presbyteries or Classes, or through their committees, to agree, as brethren, to have the efforts of one Church expended in certain fields and the efforts of the other Churches expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

“ 2. Where there are weak churches which, standing each alone, cannot support a minister, but which can be grouped with churches connected with some other Assembly or Synod so as to form one ministerial charge, the Presbyteries of Classes having jurisdiction are advised to allow such churches to be grouped under a minister from either body, to whom their respective Presbyteries or Classes are willing to give them in charge, the contributions of such churches to the general benevolent funds to pass through the channel appointed by their respective Assemblies or Synods.

“ 3. In towns of less than 5000 inhabitants, where any Church is already at work, the others shall not enter without conference and agreement with the Church occupying the field.

“ 4. In a community where any one of the constituent Churches has a church, and the community is not capable of supporting more than one church of the Reformed faith, the people of the community should be encouraged to connect themselves with the

existing church, with the understanding that a fair exchange will be encouraged in other communities.

"5. That the supreme judicatories of the several Churches recommend their Church members, when moving into new communities in which there are no congregations of their own Church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

"6. That the Synods are hereby directed each to appoint three representatives to act with representatives of other Presbyterian and Reformed bodies in constituting a Joint Advisory Committee of Comity, for the purpose of effecting a fair exchange of Churches, to discourage overlapping of Home Mission forces, to settle cases of friction, and promote other phases of co-operation in Home Mission work, the Joint Advisory Committee to report to each of the appointing Synods; and that the National or General Boards be directed to add one or more members to the Joint Committee on Comity.

"7. That in any community where any Presbyterian or Reformed Church is at work among any racial group of foreign people, no other Presbyterian or Reformed Church shall open a work for the same people, unless the population of said group of foreign people in the community shall exceed 5000.

"8. In communities having churches of two of these denominations, where one church is weak and the other strong, and where it is clear one church would be sufficient for the needs of the community, exchanges should be advised and encouraged to eliminate such overlapping. This should be accomplished by bringing a weak church in any community into fellowship with a stronger, as an exchange for a similar yielding in another community where the reverse as a denominational strength is true. In this way neither denomination concerned will suffer loss. Where the weaker church in either case receives aid from a Home Mission Board, this Board shall no longer grant such aid after exchange is agreed upon."

In America this year a fresh study of the city from the Home Mission point of view is being made. Doubtless new problems will be disclosed and a new approach to the same will have to be made. In some of our larger cities the trend is to retain the down-town central church and endow it with funds sufficient to put on a programme to meet the new conditions. The suburban church is likewise receiving new consideration. Emphasis is being placed upon its influence upon the community and its ability to meet all of the local needs rather than upon its denominational affiliation. The rural church is being studied from a new angle. A new rural consciousness appears to be developing among our pastors. The problem of the Rural Church is relating itself to so many other problems which the rural community is furnishing. Since the modern exodus from the country to the city, due to our present

industrial conditions, it is highly important that the rural church should be maintained both for its own sake as well as a feeder for our city churches.

In every section of the country there are so-called underprivileged peoples and communities. There are at least 10,000 rural communities without a church. The race problem precipitates another Home Mission task for our Churches. In the United States there are twelve million black people, fourteen million foreign-born, four million Jews, and one million Asiatics. Practically all of our Boards of Home Missions are directing some of their efforts and money in behalf of these strangers in our midst.

The subject of Evangelism constitutes a part of the organization of many of our Boards of Home Missions. The need for it in America has never been greater. Under the leadership of the Commission of Evangelism and Life Service of the Federal Council of the Churches of Christ in America, it is proposed to make the Nineteenth Centenary of the ministry of Jesus, and the Birthday of the Christian Church during the Pentecost period of 1930, a time of great ingathering and spiritual awakening on the part of our Protestant communions.

In our Home Missionary programme much attention has been given to the matter of church building. Adequate occupation of a field demands the erection of a suitable house of worship in which a Mission can carry on its full programme of activity. There was a time when a Mission could be started in temporary and inadequate quarters. But according to the law of spiritual eugenics it is required that a Mission as well as an individual be well born. The type of church buildings is determined by two prevailing factors in modern Church life. The one is the restored emphasis upon worship, which calls for a more churchly type of building. The other is the awakened interest in religious education, which requires a building comprised of many departments and grades of spiritual activity.

The Home Missions Council is planning a large national Home Mission Congress to be held in Washington, D.C., during December 1930. Several Commissions of representative leaders from the various denominations are making a comprehensive study of the entire Home Mission task and will have their material available for this Congress. This meeting of Christian workers promises to be one of the outstanding features in American Christianity. The immensity of the Home Mission task must impress any one who gives it serious consideration. Out of the 72 Boards and agencies doing Home Mission work in America, 28 reported that they employ over 15,000 workers, have over 28,000 different missionary enterprises, and have contributed annually over forty million dollars in this cause. The work reaches out into many phases of activity covering wide areas of land and of life.

It is not the province of this Committee to give a survey, much less a detailed account, of the work in the Home Mission field of the Boards of our constituent bodies. These are available at their respective headquarters. They show the reach and range of Home Mission effort covering not only the geographical area of the United States and Canada, but also the diversified activities in every department of Home Missions. These Boards are sensing their tasks and are not only extending the boundaries of their own denominational life, but are vitalising existing organisations, furnishing an outlet for benevolent activities, and guaranteeing the future of a Protestant America.

Respectfully submitted,

CHARLES E. SCHAEFFER.

4.—WORK ON THE CONTINENT OF EUROPE

WESTERN SECTION

Your Committee has had full conference with the Executive Committee of the Central Bureau for Relief of the Evangelical Churches of Europe, and through its Secretary, Dr Adolf Keller, has received the latest information as to the needs and opportunities for work among the Reformed Churches on the Continent of Europe. In studying the situation, your Committee has come to the conclusion that the following specific needs are worthy of the generous consideration of the constituent bodies of the Alliance :

I. EMERGENCY RELIEF.—Institutions which are threatened with bankruptcy or hopelessly out of repair, church buildings in urgent need of repairs, relief for pastors and religious workers, support for widows and orphans of pastors and missionaries. The following concrete cases are now causing much anxiety; these are listed by countries :

AUSTRIA.

At *Gallneukirchen*, the deaconesses' home for boys and girls; hospital with 200 beds; special home for epileptics, crippled children, and refuge for wayward girls, hitherto self-supporting, have incurred a debt of \$8000 following the War, its original well-invested endowment fund having been lost through currency inflation. The debt has been reduced to about \$5000 by heroic efforts, but expensive repairs are imminent, and current income just meets running expenses. A modest gift toward either the remaining deficit or for the urgent repairs would be very welcome.

At *Weikersdorf*, the orphan asylum in the mountain district was carefully investigated two years ago by the Central Bureau. The buildings were then reported in bad repair and additional equipment and cattle badly needed. The milk-farm, once properly equipped, will render the institution absolutely self-supporting, besides furnishing the 100 boys who are housed there a splendid agrarian training. The Central Bureau has sent financial support for the last four years, but has been able to give it only a small percentage of the \$36,000 estimated as necessary to put the farm on a paying basis. Another \$15,000 is needed from America.

FRANCE AND BELGIUM.

Pastoral Relief, Reformed Churches.—The French and Belgian pastors are greatly underpaid. The Swiss pastors have recently taken up a collection for them, and funds are being sought in other countries, but in view of the extreme depreciation of the franc (now 25 francs to a dollar), a considerable sum is needed, especially as many manse children are already under-nourished and their education unprovided for. President Hoyois of the Belgian Synod wrote Dr Macfarland rather bitterly in answer to the Federal Council invitation to attend the Rochester twentieth anniversary meeting, that "The salary of your Life and Work secretary at the International Social Institute would pay twenty-six of our pastors' salaries for a year." Pastor Hoyois was not complaining, he was merely pointing out why the Belgian pastors could not take part in any international movements at the present time.

Reconstruction.—Several small Reformed churches are in great need of repairs, such as strengthening of foundations, etc., which are far beyond the reach of their present-day means. The church at Auteuil has to be entirely rebuilt as it is a wooden structure erected on land loaned by the City of Paris, and now demanded back for use as a school site.

GERMANY.

Moravian Church.—The Moravians have lost all but \$40,000 of their \$2,000,000 pension and relief fund. Pastors' widows, orphans, and superannuated missionaries and religious workers are dependent on the proceeds of this fund. The fund is the result of four generations of savings; under present circumstances not even a start can be made to replace it from indigenous sources, and the pensions cannot be paid. The Central Bureau could not undertake to replace the lost fund, but an annual gift for several years would relieve the situation of those who are dependent on the Moravian Church for support.

The Moravians in Czechoslovakia are also in financial difficulties, due partly to their situation as a "minority."

HUNGARY.

Pastoral relief is badly needed. Pastors are paid less than \$25 a month—when they are paid!

Reconstruction.—Many buildings, churches, and institutions are out of repair and are unsanitary and unsafe. Educational institutions are specially hard hit.

Refugee Problem.—Many thousands of refugees from separated Hungarian territories are not yet absorbed by the "mainland."

The social problem involved is a challenge to the local churches which they cannot meet and cannot afford to ignore.

Specific Projects

Blind Relief.—Dr Ravasz of the Reformed Church urgently needs additional funds to keep printings of “Braille type” Bibles going. A new press is very badly needed. The American Bible Society last year made a grant for this work, but it should be put on its feet permanently by a little new equipment and small fund for running expenses. It is now being worked mostly by volunteers.

Kolozsvár, Reformed College in Transylvania (in separated zone).—The Magyar Reformed Church is a fine institution and means much to Protestantism in Transylvania. There are financial difficulties as well as petty persecution by government. The latter will probably be lessened by the new regime.

Novi Vrbas.—The Reformed welfare institutions in Jugoslavia (also separated zone) are in charge of Dr Rihner, who is doing here the only work of its kind in the country; the orphanage and hospital are greatly in need. It is a fine piece of work and in strategic position.

Protestant Orphanage at Budapest has lost its endowment fund, and repairs are greatly needed. The children are inadequately clothed. This was formerly a model institution, which is owned by Magyar Reformed Church.

“*Calvineum*” school for orphaned children of pastors, with 40 girls and 40 boys. A new building is greatly needed. There is a deficit of \$2500 reduced from \$5000 as reported in 1926, still to be met. Clothing, textbooks, and other equipment is needed.

POLAND.

At *Stanislas* there is a group of institutions for orphans, crippled, epileptic, destitute aged, wayward girls, in charge of Dr Zoeckler, a Lutheran. The buildings were twice occupied during the World War while the inmates had to go on foot to neighbouring towns. Have suffered from cross-fire; again from plebiscite disorders. Was in desperate straits in 1925, but is now gradually recovering, although some of the buildings are still in disrepair. The outstanding need here is a hospital ward for contagious cases, as only hospitals in entire district are one Catholic institution, which is hostile, and a small Jewish institution, well disposed, but crammed for room. The deaconesses from Stanislas help nurse patients here. (Stanislas is in Galicia.)

Ebenezer, at Cieszn (Silesia), there is an orphanage and welfare work of Polish Evangelical Church under Dr Kulisz, which was saved from confiscation in spring of 1928 by an emergency cam-

paign conducted by American Office of the Central Bureau. (Raised \$8000 in two months.) It now needs to replace a sheep-stable still being used as the deaconesses' living quarters; \$15,000 mortgage costs 18 per cent. interest, which should be reduced as much as possible. A Committee is forming in Chicago under Dr Paul Fox, which hopes to raise money for this cause.

II. BENEVOLENT INSTITUTIONS AND EDUCATIONAL INSTITUTIONS are not in danger of actual bankruptcy but should be greatly enlarged to meet growing needs.

Most of the institutions already listed under Emergency Relief would also come under this category. In addition, the institutions, especially the educational ones, of the Czech Brethren Church in Czechoslovakia, cannot begin to cope with the growing movement toward the Gospel in that country. Church and Sunday-school buildings are urgently needed. Many new parishes are without pastors or church buildings of any sort, and the congregations meet in the open air.

Orphanages in Germany, Austria, and Hungary are unable to admit all the children who apply. The enormous increase in the number of orphans during and following the War has made a shortage of accommodation which will be felt for years to come.

Orphan children in Russian refugee colonies in Paris and other parts of Europe cannot find room.

III. LEADERSHIP PROGRAMME—to build up personnel of the Churches, both pastors and religious workers. Scholarships and fellowships are greatly needed in all countries, especially by:

Magyar Reformed Church and its "separated zones," notably Jugoslavia;

Reformed Churches of France, where there are great gaps in personnel due to the War. Belgium is in the same situation, with less numbers involved.

Eastern Churches badly need the contacts with the Western world, especially for their young men. There are three now studying in this country, under the auspices of the Central Bureau for Relief.

Baltic Countries need travelling fellowships for instructors in theological seminaries. Long isolated by the Russian Government, the intensely conservative Lutheran groups need association with other Churches.

IV. NEW RELIGIOUS MOVEMENTS present a challenge to American Protestantism. In Czechoslovakia and Poland, particularly, there is a tremendous impulse toward the Protestant Churches, which, however, have not the funds to house the new congregations nor the personnel to send to the remote little villages where people are eager to hear the Gospel.

1. *The Movement in the Ukraine* was started by Ukrainians returning to the homeland from America, and is a truly indigenous movement now allied to the Augsburg and Helvetic Confessions Church. The trend is for a separate organisation some time in the future, as racial and political difficulties keep cropping up. The Central Bureau is maintaining Mr and Mrs Buczak in the field, with a monthly budget for their salaries, administration, publications, and two assistant preachers, of about \$625 a month. The Ukrainian Evangelical Alliance sends money for the support of several theological students who will enter the field when ordained. The United Churches of Canada are supporting one man on the field and are caring for one (Mr Crath) who has returned from there recently. A budget of \$1000 a month would allow for another permanent pastor. At present the Central Bureau cannot afford even the \$625, and outside means will have to be sought to continue it for 1929.

2. *Evangelical Movement centred at Kobryn, Poland*.—This has received some support on the part of the United Presbyterian Church. It is governed by Dr Jaroszewitz.

3. *Magyar Reformed Church* is eager to engage in Sunday-school work and other young people's welfare work, but funds are lacking both to train personnel and to supply equipment—textbooks, etc.

4. *French Reformed Churches*.—The Société Centrale has started a fine lantern-slide lecture service under M. Bastide, who is an artist and produces beautiful work. They want to raise \$5000 to equip and extend this service and use it especially in connection with the large immigrant groups now entering France from Czechoslovakia and Poland. The industrial towns are inundated with such immigrants, and the Protestant Churches are hard put to it to provide for them.

SUGGESTED DISTRIBUTION OF \$100,000 FOR REFORMED CHURCHES IN EUROPE

I. EMERGENCY RELIEF FUND, \$50,000.

1. *Pastoral Relief*—\$20,000, apportioned as follows :

Reformed Churches of France . . .	\$10,000
Reformed Churches of Austria . . .	5,000
Reformed Churches of Hungary . . .	5,000 (including "separated zones")

2. *Benevolent Institutions*—\$30,000 distributed as follows :

Reformed Church in Austria (Weikersdorf, Gall-neukirchen) . . .	\$8,000
Reformed Church in Poland (Stanislas) . . .	6,000
Reformed Church in Hungary (Calvineum, Buda, Orphanage) . . .	8,000
Reformed Church in Jugoslavia (Novi Vrbas) . . .	8,000

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II. BENEVOLENT AND EDUCATIONAL INSTITUTIONS (Reformed Churches)—\$30,000.

Germany . . .	\$5,000	Austria . . .	\$2,500
France . . .	7,500	Czechoslovakia . . .	5,000
Hungary . . .	7,500	Poland . . .	2,500

III. LEADERSHIP PROGRAMME—\$10,000.

Scholarships and fellowships for poor theological students and professors of the Reformed Churches in the following countries :

Austria, Czechoslovakia, Hungary (and separated lands).

Poland, France, and Germany.

Approximately \$2000 each (ten scholarships at \$200 each), but best to leave distribution to European Executive Committee of Central Bureau. Difficult to say right now how many scholarships still being paid from Rockefeller gift this year. Several fellowships granted under it have still a year to run.

IV. NEW EVANGELICAL MOVEMENTS AND EVANGELISTIC WORK—\$10,000.

1. *Poland*—\$6000.

(a) *Ukraine*, \$5000 (amount to be adjusted with the United Church of Canada, which has been making an annual contribution of \$1200 for several years).

(b) *Kobryn*, \$1000 (to be adjusted with the United Presbyterian Church, which gave \$600 to this cause in 1928).

2. *Hungary*—\$2000 (to start Sunday schools and work among secondary and college students).

3. *France*—\$2000 (for work of Société Centrale, especially among immigrant colonies, lecture service, etc.).

In allocating this amount to the Churches belonging to the Alliance, your Committee decided to recommend the following :

Presbyterian Church in the U.S.A. . . .	\$30,000
Presbyterian Church in U.S. . . .	20,000
United Presbyterian Church . . .	10,000
Reformed Church in the U.S. . . .	10,000
Reformed Church in America . . .	5,000
United Church of Canada . . .	10,000
Presbyterian Church in Canada . . .	5,000
Reformed Presbyterian Church . . .	5,000
Associate Reformed Church . . .	5,000

J. ROSS STEVENSON,
Chairman.

5.—PRESBYTERIAN AND REFORMED CHURCH HISTORY

WESTERN SECTION

Presbyterian and Reformed Church History has received comparatively few written contributions from the Western Section during the last four years.

We believe, however, that our Section has been "making history" in the interval, though not engaged in "the making of many books." Certain works have appeared as a response to denominational needs or celebrations, while others survey the whole field of Presbyterian and Reformed Churches.

1. Special mention should be made of Dr James Moffatt's volume on *Presbyterianism*. We venture to claim this book as it has been published on this continent, although the author is but a recent acquisition to the Western Section. In addition, the following works have appeared since the last meeting of the General Council :

2. *Presbyterians : Their History and Beliefs*. By Dr Lingle.

3. *Tercentenary Studies of the Reformed Church in America*. Edited by Dr W. H. S. Demarest, and including the following published pamphlets :

(a) *The German Element in the Reformed Church of America*. By Dr Geo. Schnucker.

(b) *The Reformed Church in Iowa*. By Dr M. J. Hoffman.

(c) *The Reformed Church in Michigan*. By Dr S. C. Nettinge.

4. *A History of the Reformed Church in America*. By Dr W. D. Brown.

5. *A History of the Presbyterian Church in Canada*. By Prof. J. T. McNeill.

6. *The Burning Bush and Canada*. By Dr R. G. MacBeth.

7. *The History of Presbyterianism in Florida*. By Dr W. R. McInwaine.

8. *Behind the Scenes, a History of Southern Presbyterian Foreign Missions*. By Dr Samuel H. Chester.

9. *The United Presbyterian Church and its Work in America*. Rev. W. E. McCulloch, D.D.

10. *The Contribution of the Reformed Church in the Eighteenth Century*. Prof. Geo. W. Richards.

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11. *The Contribution of the Reformed Church in the Nineteenth Century.* Rev. William J. Hinke, D.D.

While other books may have been written, these are all that have come to the notice of your Committee.

A. J. MACGILLIVRAY,
Chairman.

6.—NOTE CONCERNING CHRISTIAN EDUCATION AND
LITERATURE REPORT

The Rev. Clarence Mackinnon, who is the Convener for the Committee on "Christian Education and Literature," has written that he has hesitated to send in a Report. On so intricate and extensive a subject what can one report in two or three pages? He is prepared to introduce the subject, and will hand in a written Report, but he does not see any advantage in printing it. Therefore there is no Report from his Committee for the Blue Book.

VI.—ABSTRACT

OF THE

GENERAL TREASURER'S INTROMISSIONS

From 31st December 1924 to 31st December 1928

RECEIPTS

	Total	Western Section	Eastern Section
Balance at 31st December 1924	£81 6 8	—£189 3 11	£270 10 7
Contributions	4663 3 3	2738 3 3	1925 0 0
Interest	30 2 5	18 8 1	11 14 4
Volume of Twelfth General Council.	29 1 0	17 15 1	11 5 11
Miscellaneous	30 13 6	18 15 0	11 18 6
	<u>£4834 6 10</u>	<u>£2603 17 6</u>	<u>£2230 9 4</u>

PAYMENTS

General Secretaries' Salary	£2450 0 0
Assistant to General Secretaries	565 15 6
Travelling Expenses	91 7 7
Office Expenses	506 19 7
Office Furnishings	37 4 0
Expenses re appointment of new Secretary	32 1 6
Premiums for Secretary's retiring Allowance	62 13 4
<i>Quarterly Register</i>	£584 2 4
<i>Less Subscriptions received</i>	128 3 9

Volume of Twelfth General Council	455 18 7
Jubilee Service	273 16 10
Budapest Conference	15 4 1
	94 10 2
	<u>4585 11 2</u>
Due to Eastern Section	2800 16 3
Due by Western Section	1784 14 11
	<u>£445 14 5</u>
Balance on hand at 31st December 1928	<u>£196 18 9</u>
	<u>£248 15 8</u>

Edinburgh, 23rd April 1929.—The Accounts of the General Presbyterian Alliance for the four years ended 31st December 1928 have been audited annually, and found correct and sufficiently vouched and instructed. The above is a correct Abstract of the Transactions during the period, the balance on hand at the closing date being Two hundred and forty-eight pounds fifteen shillings and eightpence (£248, 15s. 8d.), as detailed above.

(Signed) ALEX. COWAN C.A., Auditor.

BUDGET SUGGESTED FOR 1929-33 (4 years)

PAYMENTS

General Secretary's Salary at £600 per annum	£2400
Do. Do. Ordinary Travelling Expenses at £50 per annum	200
General Secretary's special Travelling Expenses—American Tour	150
Assistant to Secretary at £180 per annum	720
Travelling Expenses of President and Vice-President (American Visit)	130
Office Expenses at £150 per annum	600
<i>Quarterly Register</i>	650
Volume of Council's Proceedings (Boston)	300
Pension Fund and Contingencies	200
Intermediate Conference, including Expenses of Vice-President and Convener of Continental Committee	160
	£5510

RECEIPTS

Western Section at £820 per annum	£3280
Eastern Section at £525 per annum	2100
Interest, say	30
Subscriptions to <i>Quarterly Register</i> , say £30 per annum	120
	5530
Surplus	
	£20

VII.—CONSTITUTION AND RULES OF THE ALLIANCE

CONSTITUTION

(ADOPTED 1875)

P R E A M B L E

Whereas, Churches holding the Reformed faith, and organised on Presbyterian principles, are found, though under a variety of names, in different parts of the world ;

Whereas, Many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work ; and

Whereas, In the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action ;

It is agreed to form a Presbyterian Alliance to meet in General Council from time to time in order to confer on matters of common interest, and to further the ends for which the Church has been constituted by her divine Lord and only King.

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

A R T I C L E S

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

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

III. THE COUNCIL.

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

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

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

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

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

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects purposed to be discussed shall pass.

The Committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

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

RULES

AS PUBLISHED 1898¹

I. THE EXECUTIVE COMMISSION

1. There shall be appointed by the Council at each meeting an Executive Commission, whose function shall be, during the intervals between the meetings of Council, to promote the objects of the Alliance.

2. This Commission shall consist of not fewer than fifty members, and be divided into two or more Sections; at present, into an Eastern Section and a Western Section, each having power to fill vacancies in its own number.

3. Seven shall constitute a quorum of each Section, and at least that number of members shall reside within reach of a convenient place of meeting.

4. It shall be for the consideration of the Executive Commission whether separate auxiliary Alliances shall also be formed for the Continent of Europe and the Colonies of Great Britain, or whether these shall be included in Sub-sections under the other Sections. The Commission shall report to next meeting of Council, giving an account of the operations of all its Sections [1884, p. 527].

Note.—The Toronto Council resolved, "That a Sub-section be constituted, to be known as the Australian Sub-section, and that the details of its organization be referred to the Eastern Section."—1892, pp. 39, 371. This subject is still left in the hands of the Eastern Section.

II. OBJECTS OF THE EXECUTIVE COMMISSION

The objects of this Executive Commission shall, with due regard to the constituent Churches, be such as the following :

1. To carry out the decisions of the Council.
2. To superintend the printing and publication of its proceedings.
3. To communicate with the Churches of the Alliance. All communications of Committees to Churches to be transmitted through the Commission.
4. To collect and publish information respecting the Reformed Churches and their work.
5. To send deputations to Continental or Colonial Churches, or

¹ The references to years and pages are to Council proceedings from 1877 onwards.

to Foreign Mission Stations, when occasion requires and the funds admit.

6. To extend sympathy and assistance to all Missions, missionaries, and Churches, but especially when these are under persecution.

7. To take action on great questions of morality, and to refer such questions for the consideration of the Council [1892, pp. 205, 255].

8. To hold public meetings in order to communicate information respecting the Alliance, and to make known and promote its objects as may be deemed expedient.

9. To aid Standing Committees by supplementing their number when the services of convener or members may have been lost through death, sickness, or removal; and to render to Committees such other aid as may be in their power.

10. To prepare the programme for the next meeting of Council.

11. To receive the credentials or commissions of delegates to the Council.

12. To arrange for the printing, in good time, of papers—especially reports necessary for the use of the Council.

13. To publish, if judged desirable, a journal, as the official record or organ of the Alliance; the Commission having a right to employ a portion of its income in conducting and maintaining such a periodical.

14. To raise the funds needful for the work of the Alliance [1884, p. 528].

III. BOUNDS OF THE SECTIONS

The Council agreed that the American (Western) Section should be held to consist of the Churches in the United States of America and Canada, while the European (Eastern) Section should include the Churches of all other lands [1884, p. 529].

IV. THE PRESIDENT

That a President be appointed for the Alliance, who shall hold office from one Council to the next; and that a member of the Eastern or Western Section shall hold this office alternately [1896, p. 355; see also 1888, p. 387].

V. GENERAL SECRETARY¹

1. That it is desirable that a General Secretary for the Alliance be appointed at this Council, whose salary shall be a charge upon the above-mentioned income [1888, p. 267].

¹ It was unanimously agreed that Dr George D. Mathews, of Quebec, be appointed General Secretary of the Alliance [1888, p. 267].

2. That it shall be the duty of the General Secretary to give his whole time to the interests of the Alliance, and especially to assist the Executive Commission as they may direct, in carrying on all their work, as that was defined by the Belfast Council, or may hereafter be determined [1888, p. 267].

3. The Secretary shall divide his time between the two Sections of the Commission, and shall act as Stated Clerk to the meetings of Council [1884, p. 528].

4. That the General Secretary shall hold his appointment at the pleasure of the Council [1888, p. 267].

5. That for the sake of the work to be performed, the General Secretary be required to reside in the United Kingdom, and that it be left to the European Section of the Executive Commission to determine the place of his residence [1888, p. 267].

6. That the salary attached to the office of General Secretary shall be fixed for the present at £500 per annum [1888, p. 304].

7. That when directions are given to the General Secretary as to the disposal of his time in the work of the Alliance, the two Sections shall concur in such directions [1888, p. 304].

8. That the General Secretary correspond with all the Churches, and use all means in his power for securing full and accurate returns of a statistical character.

9. The General Secretary shall be a member *ex officio* of all Committees of Council [1888, p. 267].

VI. AMERICAN SECRETARY ¹

1. That there shall also be an American Secretary, to reside in North America, who shall be appointed by the Council [1888, p. 267].

2. The duties of this Secretary shall be to aid the General Secretary in obtaining information; to be in official matters the medium of communication between the Western and the Eastern Sections, and to perform such other work as the Western Sections of the Executive Commission shall prescribe [1892, p. 280].

3. All official communications from the General Secretary to the American Churches shall be signed by the President and General Secretary to the Alliance, and countersigned by the Chairman and Secretary of the Western Section [1892, p. 280].

4. That the American or Western Secretary shall be a member *ex officio* of the Committees of the Western Section [1888, p. 267].

¹ The London Council passed the following resolution :

The American Secretary shall be nominated to the Council by the American delegates [1888, p. 267]. On report of the delegates,

The Council unanimously appointed the Rev. Dr William H. Roberts, of Cincinnati, O., as American Secretary of the Council [1888, p. 306].

VII. TREASURERS

The Treasurers of the Alliance were at first Treasurers of the Eastern and Western Sections respectively [see 1888, pp. 357, 387, 389]. The Treasurer of the Eastern Section is now the General Treasurer of the Alliance, and the Treasurer of the Western Section is the American Treasurer [see 1892, p. 369, and 1896, p. 355].

VIII. FILLING VACANCIES

1. That in the case of a vacancy in any office to which an appointment has been made by the Council, the Executive Commission is hereby authorised to fill the same until the next meeting of the Council.

2. That each Section shall have power, for absence or other satisfactory reason, to declare vacant the place of any member of that Section, and to fill such other vacancies; also to add to their number when deemed advisable [1896, p. 358].

IX. THE BUSINESS COMMITTEE

That in order to facilitate the transaction of its business, each Council shall appoint a Committee, to be known as the Business Committee, and that this Committee shall consist of thirty members, fifteen being selected from the Eastern and fifteen from the Western Section, with power to add to their numbers. The work of this Committee shall be :

1. To arrange from time to time the order of considering such business as shall come before the Council.

2. To consider every resolution referred to it by the Council, with power to transmit or reject the same, or to suggest or substitute.

3. To nominate all Special Committees [1892, p. 343].

[See Constitution, Article iii, Section 6.]

X. THE COMMITTEE ON FOREIGN MISSIONS

1. The Council having regard to Foreign Mission work as an essential and urgent duty, needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the Churches of this Alliance, appoint a Committee to collect and digest full information as to the fields at present occupied by them, their plans and modes of operations, with instructions to report the same to the next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies, or preparing the way for co-operation in the future [1877, p. 275].

2. It is remitted to the Committees of the Eastern and Western Sections to prepare before each meeting of the Council a conspectus of the Foreign Mission work done by the various Presbyterian Churches throughout the world, and by the societies in connection with Presbyterian Churches [1896, p. 226].

XI. THE COMMITTEE ON WORK ON THE CONTINENT OF EUROPE

The Council rejoices that its membership includes so many representatives of Presbyterian Churches of the Continent of Europe, and considering that the difficulties which several, if not all, of these Churches encounter from the aggressions of ultramontaniam and infidelity, as well as from other causes, entitle them to the special interest and sympathy of the Council, and considering also that it will be impossible for the Council at its ordinary meetings to receive from the delegates and associates that detailed information regarding their respective Churches which the delegates may wish to give, the Council instructs the Business Committee to nominate a Special Committee of the Council for the purpose of conferring on behalf of the Council with the Continental delegates and associates, receiving such information as they may have to offer, and for the further purpose of considering the interests of Continental Churches, and also the provision made over the Continent for the English-speaking residents, American and British [1877, p. 276].

XII. COMMITTEE ON THE DESIDERATA OF PRESBYTERIAN HISTORY

The Council, appreciating the importance of obtaining full information respecting the existing desiderata of the history of the Presbyterian Churches, and of the materials available for supplying them, agree to appoint a small Committee, with Dr Lorimer, of London, as Convener, to correspond on this subject with all the branches of the Presbyterian Churches represented in the Alliance, and to prepare a report of the information which is obtained to the next meeting of the Council in 1880. The Council expresses its earnest hope that the office-bearers and members of all the Churches here represented will give liberal support and encouragement to such publications as may be suggested by the Committee now appointed, whether in the shape of new historical works or of unpublished ecclesiastical records and documents, or reprints of writings associated with the names of celebrated Presbyterian worthies [1877, p. 276].

XIII. COMMITTEE ON SABBATH SCHOOLS

That a Committee be appointed to collect, classify and report to the next Council, the methods of Sabbath school work in the

various Churches of this Alliance, and to make suggestions so as to increase the efficiency of the Sabbath schools [1884, p. 446].

XIV. COMMITTEE ON CREDENTIALS

That the Committee on Credentials for next Council consist of the Stated and Recording Clerks of the Council, together with the Chairman of the Executive Commission, within whose territory a given Council may meet [1892, p. 416 ; 1896, p. 12].

XV. COMMITTEE OF ARRANGEMENTS

It is the custom to appoint a local Committee of Arrangements, for matters connected with the comfort and convenience of the delegates.

XVI. COMMITTEE ON THE RECEPTION OF CHURCHES

It is the usage to appoint at the Councils, when necessary, a Committee to report upon applications by Churches for membership in the Alliance [1892, p. 34 ; 1896, p. 32].

XVII. APPOINTMENT OF COUNCIL COMMITTEES

In the appointment of Standing Committees care shall be taken that a quorum of members reside within reach of the Convener, who shall obtain, by correspondence, the opinions of members residing at a distance [1888, p. 267].

XVIII. BASIS OF REPRESENTATION

That the representation in the Council shall be : For each hundred congregations or less, two delegates up to 1000 congregations ; above 1000 congregations, one delegate for each additional 100 up to 2000 congregations ; above 2000 congregations, one delegate for each additional 250 congregations.

In the case of union of Churches represented in the Alliance, it is recommended that the number of delegates remain as previous to union, till the following meeting of the Council, when, on the union being reported to the Council, the future number of delegates shall be determined [1888, p. 308].

XIX. CORRESPONDING MEMBERS

1. That in order to advance the interests of co-operation in Mission fields, each of the Churches represented in this Alliance be invited to send to the meetings of Council a representative of its

Foreign Mission Board or Committee, and such representative shall be entitled to act as a corresponding member [1892, p. 280].

2. "That in accordance with the practice of previous Councils, missionaries from foreign fields of labour, ministers from Churches on the Continent of Europe, brethren invited by the Programme Committee to read papers or to deliver addresses, 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" [1896, p. 22].

XX. PAPERS OF ABSENTEES

That the General Secretary having reported the absence of several delegates who had agreed to write papers for the Council, but who had forwarded their papers, and as it has been the constant practice of the Council hitherto that such papers should not be accepted, the Committee recommend that, while approving of this practice when such delegates are unexpectedly hindered from being present through sickness, a portion of such paper, not exceeding five hundred words, may either be read before the Council or included in the Appendix to the Proceedings [1896, p. 295].

XXI. CLERKS OF COUNCIL

The General Secretary being, by the rules of the Alliance, the Stated Clerk, it is recommended that the Secretary of the Western [American] Section shall be Recording Clerk to the meetings of Council. And further, that each Council shall appoint two temporary Clerks to aid in the transaction of business.

XXII. FINANCE

1. That in the apportionment among the various Churches to be made by each Section of the Executive Commission, it is recommended that regard be had to the number either of congregations or of communicants in each Church, under such modifications as each Section may deem equitable in its own case [1888, p. 267].

2. That in the judgment of this Executive Commission, it is most desirable, with a view to secure a stable and permanent income, that the whole or a large part of the contribution expected from each Church should be paid out of Church revenue, by order of the Supreme Court of each Church, and that where this has not already been done, this Minute be brought to the notice of every such Supreme Court at its next ordinary meeting [London, 1888, *Minutes of Commission*].

3. That the estimated working expenses of the Alliance be regarded as including the following items: (1) The Secretary's

418 VII.—*Constitution and Rules of the Alliance*

salary; (2) Office expenses; (3) *Quarterly Register*; (4) Secretary's travelling expenses [1896, p. 294].

4. 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 proportion above set forth, if modifications in the respective items be found desirable.

5. 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.

6. That an annual account of expenses to 31st December of the previous year be made to the Western Section prior to said April meeting.

7. That the accounts to be submitted to the Council shall be made up to 31st March 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.

XXIII. REPORTS TO THE COUNCIL

That the reports of the Sections of the Executive Commission and the Committees of the Council be printed together prior to the meetings, and a résumé of such reports be presented to the Council by the Conveners or Chairmen, with accompanying remarks, at the time assigned for that consideration [1892, p. 255].

XXIV. QUARTERLY REGISTER

In regard to the *Quarterly Register*, the Committee recommend that the *Register* should be enlarged, so far as the funds at the disposal of the Sections will permit, and that the Eastern and Western Sections should endeavour to secure, in each of the various Churches within the Alliance, some person who would engage to furnish the editor, for use at his discretion, with suitable information regarding said Church, and also to further the more general and effective circulation of the *Register* [1896, p. 295].

[See Paragraph II. 13.]

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