

SECOND GENERAL COUNCIL HELD IN PHILADELPHIA 1880





SCOTLAND

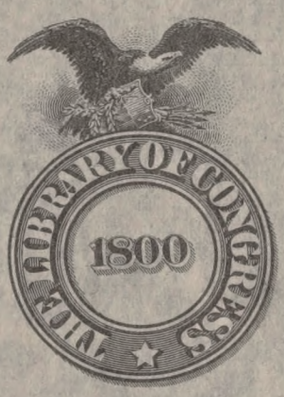
IRELAND

No. .....

UNION GOSPEL MISSION LIBRARY

Donated by .....

.....



285
H28

REPORT OF PROCEEDINGS

OF THE

SECOND GENERAL COUNCIL

OF THE

PRESBYTERIAN ALLIANCE,

CONVENED AT PHILADELPHIA, SEPTEMBER, 1880.

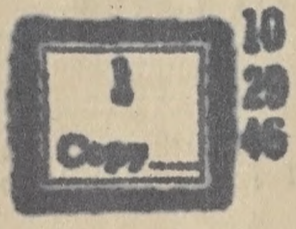
PRINTED BY DIRECTION OF THE COUNCIL.

EDITED BY

JOHN B. DALES, D.D., AND R. M. PATTERSON, D.D.

PHILADELPHIA:
PRESBYTERIAN JOURNAL COMPANY,
AND
J. C. McCURDY & CO.,
PHILADELPHIA, PA.,
CINCINNATI, O., CHICAGO, ILL., AND ST. LOUIS, MO.

4BX
1518



Copyright by
J. Elliott Condict.
1880.

Ferguson Bros. & Co.,
Printers and Electrotypers,
Philadelphia.

PREFATORY NOTE.

This volume is published under the following resolutions of the Council:

The General Committee of Arrangements reported, and the report was approved:

"The Committee on Publication have made arrangements to secure a full and accurate stenographic report of the debates and doings of the Council. They have also accepted an offer, subject to approval by the Council, on the part of a responsible publishing firm [*The Presbyterian Journal Company*, of Philadelphia] to publish in an attractive volume such of the proceedings as may be sanctioned by an editing committee to be appointed by the body, and to place this volume at an early day before the public at a very reasonable price, and without expense to the Council. This Committee, therefore, respectfully suggest the appointment of the Rev. J. B. Dales, D. D., of the United Presbyterian Church, of this city, and the Rev. R. M. Patterson, D. D., of the Presbyterian Church, of this city, as a Committee to revise and edit the Proceedings of the Council."

The following resolutions were also adopted:

1. That under the provisional arrangement made by the Business Committee, the opening sermon, the essays and documents prepared by invitation of the Programme Committee, and a *résumé* of the discussion on the topics of the programme, together with an introductory sketch of the Council and a full list of members, be published under the direction of the Editorial Committee.

2. That a complimentary copy of the Proceedings be sent to every Programme speaker who has prepared a paper, and to every theological seminary in Europe, America and Africa, in connection with the Presbyterian Church, at the expense of the Council.

3. That the following be the understanding as to the papers submitted to this Council: 1. That the papers prepared for the Council be regarded as the property of their authors. 2. That the original manuscript be handed to the editors of the volume, and be retained as a memorial of the Council. 3. That the Council permit the separate publication of any paper for wider circulation in the interests of the Church, on condition that the friends arranging for such publication undertake the entire charge, and that every such reprint bear on it that it is extracted from the authorized report of the proceedings by arrangement with its publishers.

4. That the editors of the volume of the Proceedings of the Council be instructed formally to state in its preface that the Council does not make itself responsible for the opinions expressed in the papers submitted for consideration.

TABLE OF CONTENTS.

		PAGE
Introductory Narrative		6
Proceedings of First Day, Thursday, *Sept.* 23	Morning session.	25
	Afternoon "	37
	Evening "	71
Second Day, Friday, *Sept.* 24	Morning session.	103
	Afternoon "	148
	Evening "	176
Third Day, Saturday, *Sept.* 25	Morning session.	197
	Afternoon "	234
Fourth Day, Monday, *Sept.* 27	Morning session.	251
	Afternoon "	305
	Evening "	334
Fifth Day, Tuesday, *Sept.* 28	Morning session.	355
	Afternoon "	395
	Evening "	429
Sixth Day, Wednesday, *Sept.* 29	Morning session.	460
	Afternoon "	506
	Evening "	554
Seventh Day, Thursday, *Sept.* 30	Morning session.	590
	Afternoon "	637
	Evening "	701
Eighth Day, Friday, *Oct.* 1	Morning session.	729
	Afternoon "	796
	Evening "	832
Ninth Day, Saturday, *Oct.* 2	Morning session.	870

APPENDIX.

Programme Papers Received	902
German Meeting	934
Statistical Reports	959
Creeds	965
Foreign Mission Reports	1123
Miscellaneous Letters	1147
INDEX	1152

INTRODUCTION.

BY R. M. PATTERSON, D. D.

THE "Report of Proceedings of the First General Presbyterian Council, convened at Edinburgh, July, 1877," contains an "Introductory Narrative" from the pen of Dr. Blaikie, which gives a very full and satisfactory account of the genesis of the Council, and of the preparations that had been made for its first meeting. We will reproduce here only those facts which are essential to make this volume complete in itself.

The Presbyterian Alliance was organized by a Conference which met in the English Presbyterian College, Guildford street, London, on the 21st of July, 1875, and continued in session for two days; a preparatory meeting of welcome from the London Presbyterians, which was presided over by the Rev. Dr. Oswald Dykes, having been held on the evening of the 21st of July, in the Regent Square Church. The Rev. James McCosh, D. D., LL.D., of Princeton, N. J., was President, and the Revs. Prof. W. G. Blaikie, D.D., of Edinburgh, and George D. Mathews, of New York, were Clerks of the body.

Twenty-two different Presbyterian organizations had commissioned one hundred and one delegates to the Conference. Sixty-four of those Commissioners were in attendance. They represented the following bodies: From the United States of America: The Presbyterian Church in the United States of America (commonly spoken of as the Northern Church), The Presbyterian Church in the United States (popularly designated as the Southern Church), The Synod of the Reformed Presbyterian Church, The Reformed (Dutch) Church in America; from Great Britain and Ireland: The Presbyterian Church in England, The Presby-

terian Church of Wales (Calvinistic Methodists), The Church of Scotland, The Free Church of Scotland, The United Presbyterian Church of Scotland, The Reformed Presbyterian Church of Scotland, The Presbyterian Church in Ireland; from the British Colonies: The Presbyterian Church in Canada; from the Continent of Europe: The Reformed Church of France, The Missionary Church of Belgium, The Union of Evangelical Churches of France, and Evangelical Church of Canton de Vaud, Switzerland, The Evangelical Church of Neuchatel, Switzerland, The Waldensian Church of Italy, The Reformed Church, East Friesland, and Free Evangelical Church of Germany, and The Evangelical Church of Spain.

The result of the two days' careful and prayerful deliberation of the Conference was the unanimous adoption of the following

CONSTITUTION.

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

"ARTICLES.

"I. DESIGNATION.

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

"II. MEMBERSHIP.

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

"III. THE COUNCIL.

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

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

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

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

"5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Scriptural principles, and by defences of the truth; by communicating the Minutes of its proceedings

to the Supreme Courts of the Churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

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

"IV. CHANGE OF CONSTITUTION.

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

The following was also agreed upon as the rule of representation in the Council: That the maximum number of delegates should be 300, and that they should be elected according to the following ratio: Churches at or under 100 congregations to send two; at or under 200, four; and so on up to 1,000, the number in that case being twenty; above 1,000 the additional delegates to be only two for 200; above 3,000, two for 500; at 4,000 and upwards the total to be forty.

It was further agreed that the first meeting of the Council should be held at Edinburgh, on July 4th, 1876; and a General Committee, consisting of all the delegates, with Dr. Blaikie as Convener (or Chairman), was appointed to prepare for it. That Committee was divided into local Committees for the different churches, the Scotch Local Committee being specially entrusted with the initiative in the movements that were necessary to be taken.

The sessions of the Conference closed with an enthusiastic public meeting, on the evening of Thursday, the 22d of July, in the Marylebone Presbyterian Church, Rev. Donald Frazer, pastor, at which the results of the deliberations were publicly announced, and addresses delivered by a goodly number of the delegates.

The year 1876 being the Centennial anniversary of the Declaration of their Independence by the United States of America, and the observance of it being of such a nature that no fair representa-

SCOTLAND.



"CULDEES"

JOHN KNOX

THE TRUTH I SPEAK, IMPUGN IT WHO SO LIST.

REGENT MURRAY



A.D 1581.
A.D 1638
A.D 1643.
A.D 1680

MELVILLE
HAMILTON
SIR.D.LINDSAY
CAMERON
"ARGYLE"

HENDERSON
RUTHERFORD
GILESPIE
BAILIE
SIR A. JOHNSTON
SCOTTISH COMMISSIONERS
WESTMINSTER ASSEMBLY

LOLLARDS of KYLE
WELCH
WISHART
CHALMERS
EARL of KINTORE

tion of delegates could be expected from this side of the ocean, the time of meeting of the Council was changed to July 3, 1877.

In accordance therewith on the morning of July 3, 1877, and by appointment of the Committee of Arrangements, the Rev. Robert Flint, D. D., Professor of Divinity in the University of Edinburgh, preached, in St. Giles Church, Edinburgh, a sermon from John xvii. 20, 21; and in the afternoon the Council met formally in the Free Church Assembly Hall, and was organized by the appointment of the Rev. Howard Crosby, D. D., of New York, to preside, and of the Rev. G. D. Mathews, of New York, to act as clerk *pro tem.*

It was reported that in addition to the twenty-two Churches represented in the Conference at London, the following twenty-seven had more or less formally expressed a desire to be connected with the Alliance:

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

The numbers of delegates in attendance were, Principals 220, and Associates 80.

The Report of the General Committee which presented the foregoing list also contained *inter alia* the following statements, which are here reproduced because of their permanent bearing.

Commenting on the twenty-seven applying churches, they said:

The Committee find that in nearly all of these cases there is no difficulty. In two or three, a question might perhaps be raised, whether

they fully come up to the definition of this Alliance—as an Alliance of Churches constructed on the Presbyterian polity, whose creed is in harmony with the consensus of the Reformed Confessions. The Committee think that when there is no plain evidence to the contrary, the responsibility of deciding whether they ought to join the Alliance should rest, in the first instance, on the Churches themselves; and they recommend that, in the meantime, the applications be granted.

In reference to associate members, they reported:

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

As to the organization of the body, they recommended the following minute:

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

The following Standing Orders were adopted for the government of the house:

1. The President shall have the usual authority of a Moderator.
2. Motions must be handed in to the President in writing before they can be discussed by the Council.
3. The Clerks shall keep a roll of the members and of the associates; they shall record the transactions of the Council; preserve minutes of all papers not otherwise disposed of; sign all official papers and orders, and give notice of appointments to the members of committees, and of the business assigned to them. They shall hold office till their successors are appointed, and act as a Committee on Credentials to prepare the roll for the next Council meeting.

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

5. At the meetings of the Council, those who have prepared papers shall not occupy more than twenty minutes in referring to them; those specially invited to speak not more than fifteen, and other speakers not more than ten.

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

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

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

On the evening of Tuesday, the 3d of July, there was a public reception of the delegates, in the Museum of Science and Art, with an address of welcome from Edinburgh, and short speeches by representatives of various churches—the Right Hon. Sir James Fanshaw, Bart., Lord Provost of the city, presiding.

The sessions continued until Tuesday, July 10th; the proceedings consisting of the reading of papers that had been prepared on request of the Committee of Arrangements, and of discussions on them and on other topics that were raised; and closed with a valedictory meeting on the evening of Tuesday, at which very enthusiastic and tender addresses were delivered by several of the delegates.

Among the acts and utterances that were reached, were the following, which connect themselves immediately with the Second Council:

(1.) The Council appoint a Committee with instructions to prepare a report to be laid before the next General Council showing in point of fact—

First, What are the existing Creeds or Confessions of the Churches

composing this Alliance? and, What have been their previous creeds and confessions, with any modification of these, and the dates and occasions of the same, from the Reformation to the present day?

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

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

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

(2.) 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 the following or any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies, or preparing the way for co-operation in the future:

1. The extent of expenditure on salaries and allowances due to missionaries with the view of obtaining uniformity.
2. The employment of native pastors.
3. The place of medical agency in missionary work.
4. The methods of stational arrangements which experience has sanctioned.
5. The stage at which Presbyteries ought to be formed in a district mission.
6. The method best suited to advance missionaries in the languages of the heathen.
7. The general question of missionary literature.
8. The best means for developing the missionary spirit in the home Churches.

(3.) The Council rejoices that its membership includes so many representatives of Presbyterian Churches of the continent of Europe, and considering that the difficulties which several if not all of these Churches encounter from the aggressions of Ultramontanism and infidelity, as well as from other causes, entitle them to the special interest and sympathy of the Council, and considering also that it will be

impossible for the Council at its ordinary meetings to receive from the delegates and associates that detailed information regarding their respective Churches which the delegates may wish to give, the Council instructs the Business Committee to nominate a special committee of the Council for the purpose of conferring on behalf of the Council with the continental delegates and associates, receiving such information as they may have to offer, and for the further purpose of considering the interests of continental Churches, and also the provision made over the continent for the English-speaking residents, American and British.

(4.) 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.

(5.) The Council appoint the next General Presbyterian Council to meet, by leave of Providence, in the city of Philadelphia, in the year 1880, on such day as may be agreed on by the local Committee of Arrangements, not later than the Tuesday before the last Sabbath of September, 1880, being the 21st of the month.

A Committee on Business and Arrangements for the meeting in Philadelphia was also appointed, with power to add to its number. It speedily entered upon its work of preparation by appointing two sub-committees on the programme and business. The former had its centre in New York, and was intrusted with the selection of topics on which papers were to be prepared, the procuring of persons to write those papers, and the arrangement of the whole order of procedure. To the latter, in Philadelphia, was committed the duty of raising the money which would be needed for the Council, of securing the place of meeting, of providing for the entertainment of the delegates, and of making all the other business arrangements for the sessions.

The churches and citizens of Philadelphia very heartily responded to the appeals that were made to them by the Business Committee, and contributed all that was necessary, and more than was necessary, to defray the expenses of the meeting. As the day of meeting approached their enthusiastic interest in it increased, and manifested itself in every way. The newspapers, especially, made the event very prominent in their columns. Admirable articles appeared in many of them giving the history of the movements which had culminated in the formation of the Alliance; presenting the strength of the bodies represented in it; giving sketches of the men prominently associated with it; and limning in advance the questions of interest that would be dealt with in the Council.

On the evening of Wednesday, the 22d of September, the Governor of the State and the Mayor of the city formally received the delegates, and the friends who accompanied them, in the Academy of Fine Arts, on the corner of Broad and Cherry. The handsome edifice, with its rooms already enriched by numberless paintings and other works of art, was rendered still further attractive through a profusion of exotics that had been secured by a committee of ladies, from the churches, co-operating with the Committee on Entertainment, by whom the arrangements for the reception had been made. It was crowded to repletion by those who were connected with the Council, and by invited guests from Philadelphia and other places, among whom were not merely prominent Presbyterians but a large number of representative men from the other religious denominations and from the various departments of business, social, and political life. The concourse was in every way a remarkably striking one. The guests as they arrived were received, the delegates to the Council (wearing blue badges as the mark of their position), by the members of the Committee of Arrangements (who wore red badges), and the ladies who accompanied them by the committee of ladies who had assisted the Entertainment Committee in their preparations.

George Junkin, Esq., Chairman of the Business Committee, in an exceedingly neat and happy address, introduced the Coun-

cil *en masse* to the executives of the State and city, who stood upon a platform in the large reception-room. Governor Hoyt and Mayor Stokley responded in hearty speeches, extending the welcome of the State and city to the guests of the evening. They were followed in brief, varied, and appropriate addresses by Principal Cairns, of the United Presbyterian Church of Scotland; Dr. Murkland, of the Presbyterian Church of the United States (South); the Rev. Mr. MacIntosh, of the Presbyterian Church in Ireland; Gen. George B. McClellan, Governor of New Jersey, and an elder in the Presbyterian Church in the United States of America; and the Rev. Narayan Sheshadri, from India.

At the close of the speeches, which occupied about an hour, the members of the Council were introduced personally and by name to the Governor and the Mayor, and then to the crowded concourse. The rest of the evening, until a late hour, was spent in a free social intermingling of the delegates with each other and with the guests who had been invited to meet them. A band of music enlivened the reception.

On the morning of Thursday, the 23d, the delegates and the resident and visiting Presbyterian ministers assembled in the Chambers Church, at Broad and Sansom, and then marched in procession to the Academy of Music, in which the opening services were to be held. The procession was marshalled by Samuel C. Perkins, Esq., with General Hartranft, ex-Governor of the State; Colonel A. Loudon Snowden, Colonel R. Dale Benson, and Major Samuel B. Huey as aids. The route of the procession was lined by numerous spectators who gazed with eager interest upon the scene. It was estimated that not less than a thousand ministers were in the line. They crowded the platform and the lower portion of the Academy; and the whole building, even to its standing room, was occupied by an audience of at least four thousand persons.

It had been desired, and at a very early day the effort had been made, to secure the Academy of Music for all the sessions of the Council; but that building had been engaged long in advance for another purpose. Therefore, Horticultural Hall, which adjoins it, had been obtained for all except the opening morning

and two of the evening sessions. After the meeting commenced, however, the Academy was given up by the party that had contracted for it; and on and after Tuesday, the 28th, the morning sessions were held in the Hall, and the afternoon and evening in the Academy.

The morning sessions were continued in the Hall, which was also kept open through the day, because of the historical interest that centred in paintings with which its walls had been hung. The Rev. Henry C. McCook, D.D., had designed a series of decorations which blazoned forth the leading events and heroes in the histories of the Presbyterian Churches abroad, and, under his superintendence, they had been painted on a series of canvas which almost completely covered the walls of the building. They were the theme of universal and constant commendation. The chromo-lithographs which accompany this volume very faithfully reproduce those paintings (omitting the evergreens and flags which were hung around them), and save us the necessity of a verbal description.*

The Presbyterian Board of Publication, 1334 Chestnut street, at an early day resolved to place its building at the service of the members of the Council for social intercommunion, letter-writing, and other necessary purposes; to present each member with a specially prepared and handsomely bound Descriptive Catalogue of its publications; and to extend to them a formal reception in their large Assembly room on Saturday evening, the 25th of September. The building was decorated with flags and supplied with flowers during the sessions of the Council. The reception on the Saturday evening was largely attended, and an

---

* Moreover, the publication of a Photographic Album of the decorations, accompanied by a minute description of them, by Dr. McCook, has been announced. In addition to the historic decorations, which are reproduced in this volume, over the platform, from the seal of the Trustees of the American General Assembly, bearing the inscription *Vox clamantis in deserto*, and the seal below it *Philadelphia maneto*, in the centre, to the sides, were suspended in graceful and parti-colored folds these inscriptions: "We being many are one body in Christ, and every one members one of another." "There is no other Head of the Church but the Lord Jesus Christ." "God alone is Lord of the conscience." "He called the elders and said, Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you overseers." "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

apposite address of welcome was delivered by the Hon. E. A. Rollins, ex-U. S. Commissioner of Internal Revenue, and President of the Centennial National Bank, and also a member of the Board.*

A large number of invitations to visit public places were received by the Council, and accepted with thanks, though the Council in a body was able to respond only to one of them. On the Monday after the adjournment, it visited Princeton in a train specially provided for it, and was received by the authorities of the College of New Jersey and of the Theological Seminary. The Rev. Dr. A. T. McGill addressed the guests in the Seminary chapel, and the Rev. Dr. James McCosh in the First Presbyterian Church, where addresses were also delivered by the Rev. Drs. Main and Lang, the Rev. Narayan Sheshadri, and George H. Stuart, Esq.

The sessions extended to Saturday, October 2d, on the afternoon of which the formal adjournment took place. A series of Sabbath-school meetings, however, had been arranged for the afternoon, and of farewell meetings for the evening, of the Sabbath in churches in different parts of the city. The members of the Council were largely divided among these meetings, which they addressed, and so carried a precious influence to many who could not have reached or gained admittance to one place in the heart of the city.

The deepest impression which, from the first and to the end, was made by the assembled delegates was that of concentrated intellectual power. The theological and collegiate professors, who are educating the young men of the generation, and training them for the pulpit and for other influential positions in society, loomed up largely and prominently, and indicated the far-reaching mental influence of the concourse; while the number of Ruling Elders of high standing in political life, who

---

* It was the intention to publish a report of this reception, as well as of the speeches at the reception in the Academy of Fine Arts, of which full phonographic notes were taken for us; but the programme papers have so largely run beyond the half-hour each on the basis of which the size of the volume was calculated, and have so increased its pages, that it is impossible to carry out that intention. The book is, therefore, restricted to the formal proceedings of the Council.

were delegates, suggested the leavening influence of our Presbyterianism in civil affairs. This prominent intellectuality was noted with emphasis by the secular press; and it provoked the criticism, in more than one quarter, that the Presbyterian ministry is the intellectual ministry of the denominations. An unusually large proportion of the prepared papers are striking expressions of this mental power and theological culture. The repeated reading of them, in manuscript and in proof, has, in the minds of the editors, one of whose duties it was closely to watch the proceedings, increased the admiration with which they listened to them. And the *extempore* speeches were equally significant. The writer has had considerable experience in political and judicial bodies. Not even in his boyish days when novelty would naturally exaggerate, did the practised debaters of the United States Senate make a stronger impression of aptness, cogency, and power of debate than was made upon his mind by the members of the Council.

A very large proportion of the papers deal with the living polemic questions of the day, but even when they are most severely theological and controversial their practical bearing is marked; so that the thoughtful among our people, and especially the preachers in our pulpits, will find them a valuable arsenal. Perhaps if any one element predominated over others through the whole proceedings it was that of church work. In reality the Council was in a great degree a missionary convention. The special invitation at the beginning to missionaries to sit as associate members was significant. Several sessions were devoted almost wholly to missions. Furthermore, a large number of the papers prepared by transatlantic members, and giving the history of their struggling churches, are pervaded largely by the strictly mission element. For the mass of readers those papers contain a rich fund of cheering information.

While the powerful intellectual tone dominated, and while the programme was so full that the formal proceedings crowded the time, the devotional spirit was very pervasive. The half-hour of prayer and praise with which the sessions of every day opened was marked by a tender spirituality. That also swayed

the Council at times in the midst of the routine business. One of the most impressive scenes was presented by the rising of this wave at the close of Principal Cairn's paper on "The Vicarious Sacrifice of Christ." *

From the members of the Council compliments to their Philadelphia hosts flew thick and fast, especially on the last day in connection with the resolutions of acknowledgment which were passed. It is but the deserved complement to them to say that the social influence of the delegates upon Philadelphia was of the happiest kind. The Presbyterians of the city feel abundantly repaid for all the preparations which they made for the meeting. Friendships were formed which will bind together hearts in different lands through all the future of this life, and thrill in the social circles of heaven.

And how truly ecumenical the concourse was! How suggestive of the Catholicity of Presbyterianism! To one who sat often upon the platform and looked down upon the strongly marked faces, and added to that an analysis of the roll, the sight was a striking one. The white, the black, the copper colored races were all there. A North American Indian, a Brahmin from India, and Negroes from Africa, sat with Europeans, and made most effective addresses to the thousands of spectators who crowded the places of meeting. The delegates came from all the Continents, and from the isles of the sea. A grouping of the list shows that the places actually represented were: in America—the United States, and Canada; in Europe—England, Scotland, Wales, Ireland, Belgium, Germany, Bohemia, France, Switzerland, Italy, and Spain; in Asia—Syria, India, Japan, China, and Ceylon; in Africa, Egypt, Gaboon and Corisco, the Cape of Good Hope, Basuto Land; in Australia—New South Wales, South Australia, Victoria, and Tasmania; and the New Hebrides; while papers and letters were received from other countries, and from writers who could not personally be present. On the roll of the Alliance, some of

* It is scarcely necessary to say that reports of the devotional services are not given in this volume, nor are noted any of the manifestations of applause which were frequent.

them having had delegates in attendance at the Edinburgh Council, though not able to be in Philadelphia, are Moravia, Hungary, the Netherlands, Natal, New Zealand, Orange Free State, Otago and Southland, and Queensland. The International Exhibition which the United States held in their Centennial year in Philadelphia was expressive; the second General Council of Presbyterians, in the interest of Christ's cross and crown, was no less so.

This volume is designed to present a permanent pen-photograph of the proceedings of the body. It omits the numerous notices and references of merely local and temporary interest and other extraneous matters which appeared in the course of the business; but it contains a full and it is believed an accurate report of the sayings and doings of the Council as arranged for in the Programme. It ought to be understood that it is not, nor does it contain, the technical minutes of the body, and that the clerks are not responsible for its correctness. But for the preparation of it the editors received the manuscripts of all the essays by their writers, many of whom have also revised and corrected their papers in proof; and had full phonographic reports of the proceedings and discussions made by the official reporters of the Pennsylvania Legislature, under the superintendence of Samuel B. Collins, Esq. They have also had the use of the Clerks' minutes, with which they have checked the reporters' notes of the business proceedings, so as to make sure of their reliability.

The arrangement of the volume has proceeded on two simple rules: It reproduces the proceedings, from day to day, precisely in the order in which they took place; and it places in the first part, all that was read, said, and done in the Council, and in the second part, or Appendix, all papers which were referred to but not read, or which were officially handed to the editors for publication.*

---

*In the freedom of discussion, which is one of the glories of such an Assembly, there must, of course, be expressions of individual opinion for which none but the speaker or reader is responsible. The utterance of any such views on the floor of the Council did not make them the views of the Council itself; the reproduction of

The Rev. Henry A. Boardman, D. D., the senior Presbyterian Pastor in Philadelphia, who, as Chairman of the General Committee of Arrangements, was to deliver the Address of Welcome at the opening of the sessions, began to write that address as follows:

"BRETHREN BELOVED IN CHRIST JESUS: I am charged with the grateful office of bidding you welcome to our country and our city, our churches and our homes.

"First of all, our grateful acknowledgments are due to that benign Providence which has watched over you on the land and on the sea, shielded you from the perils of travelling, and brought you to us in this goodly convocation, as we humbly trust, in the fulness of the blessing of the gospel of Christ. The occasion is one which turns back the shadows upon the great dial, not fifteen degrees, but three and a half centuries. Luther and Zwingle, Calvin and Knox, and their illustrious compeers, stand before us, God's appointed instruments for publishing to an enslaved continent this mandate: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. They heard and obeyed the summons. Breaking away from the ancient thraldom, their first recourse was to that inspired Book, which had for ages been withheld from them. Searching the Scriptures with patient study and earnest prayer, they found there neither pope nor prelate, but a permanent ministry of coequal rank and authority, and that scheme of doctrine which constitutes the life and core of the evangelical theology. It is a pregnant fact that nearly all the churches of the Reformation assumed, and preserve to this day, a Presbyterian organization. In Germany, in Switzerland, in the Netherlands, in Scotland, in Italy, in France, they adopted with one accord, and still retain, the primitive Scriptural order, which the Waldensian Church, 'neither Protestant nor Reformed,' had maintained inviolate for centuries amidst the fastnesses of the High Alps. Even those churches which retained the prelatic element, retained it, with a single exception, not as of imperative divine obligation, but purely on grounds of expediency, their bishops being simply *primi inter pares*, not a superior order to Presbyters. And it is safe to say that England also would have taken this ground, had not the iron hand of the crown laid an arrest upon the beneficent work of her faithful and shackled reformers."———

But when he had proceeded that far, the gentle hand of death was laid upon his pen, and he was called up higher, as had

---

them, in a full and faithful report of its proceedings, keeps them precisely in the position in which they were uttered as individual opinions unless sanctioned by a vote of the body. At the same time, it may be noted, there was really very little to require this caveat from any side. The unity in diversity which appears in those pages is far more encouraging, than the diversity in unity is alarming.

already been the Rev. Elias R. Beadle, D. D., LL. D., his predecessor in the Chairmanship of the General Committee of Arrangements, and the Rev. William Adams, D. D., LL. D., who had been appointed to preach the opening sermon. The Council met, not under the shadow, but under the brightness of glorified death. Not a few of those who were in it may expect, before the Belfast meeting, to be translated to the General Assembly in Heaven. The membership of the earthly assemblies changes. New acquaintanceships are made ; and the old and the new circles are broken. But the work continues under Him who "liveth and was dead," and is "alive forevermore," and who, "the same yesterday, to-day and forever," invests with his own immortality those who in his service are faithful unto the death. And their work, in its effects here, is also unending, unbroken, interlinked. The different generations and the different meetings have an organic connection, the one life flowing into, and out of, each, and through all, and passing at last into the great consummation. May the rich influence of the London, the Edinburgh, the Philadelphia, and the successive meetings of this Council roll on, strengthening and enlarging Presbyterianism, helping the Church of Christ in all its branches, and increasingly adding to the number of the redeemed, who, in glorified and beatific communion with Jesus, shall be heard saying: "Blessing, and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Amen and Amen.

ADDENDA.

The roll, as it is given on page 45, was printed in its place from the officially published one which was prepared for the members after the Council had fully gotten under way. But after it had been cast in the electrotype plates the following changes in it were reported to us:

The Rev. J. G. Humphrey, M. A., of New York, and Bennett Williams, Esq., of New York, were added to the list from the Calvinistic Methodist Church in Wales.

The Reformed Presbytery of Philadelphia was received into the Alliance, and the Rev. T. W. J. Wylie, D. D., and George H. Stuart, Esq., were enrolled as delegates from it.

The names of the following missionaries who came within the invitation as associate members were not publicly announced during the sessions, and have only been handed to us since the plates were cast. They are here given to complete the list:

Beattie, Rev. Jos. D., D. D., Syria, Reformed Presbyterian Church Synod.

Brodhead, Rev. A., D. D., India, Presbyterian Board Foreign Missions.

Ballagh, Rev. J. H., Japan, Reformed Dutch Church.

Barker, W. P., Seneca Indians, Presbyterian Board Foreign Missions.

Ewing, S. C., Alexandria, Egypt, United Presbyterian Church.

Holcomb, J. F., Allahabad, India, Presbyterian Board.

Helm, Benj., Hongchow, China, Presbyterian Church South.

Kip, Leonard W., Amoy, China, Reformed Dutch Church.

Lyon, D. L., Hongchow, Presbyterian Board.

Martyn, J. A., South Africa, Reformed Dutch Church.

Mackay, Geo. L., D. D., Formosa, China, Canada Presbyterian Church.

Martin, W. A. P., President Imperial College, Peking, Presbyterian Board.

Nassau, R. H., M. D., Gaboon and Corisco Mission, Presbyterian Board.

Seiler, G. W., Kolapoor.

Stout, Henry, Japan, Reformed Dutch Church.

Tracy, Thos., Futtegurh, India, Presbyterian Board.

Wyckoff, B. DuBois, Futtegurh, India, Presbyterian Board.

The report of the Committee on Credentials, referred to on page 148, and adopted by the Council, was also omitted from its place; and it is printed here to make the record complete:

Your Committee beg leave to report as follows:

I. As to the cases in which Churches have appointed as their representatives, gentlemen who, although members of Churches embraced in the Alliance, are not members of the Churches deputing them, your Committee, in view of the fact that the language of Article III., Section 2, of the Constitution, is not so explicit as altogether to prevent the misapprehension that may have occasioned those appointments, recommend that the gentlemen so appointed should be invited to sit as associates in this Council; and, further, to avoid the occurrence of such misunderstandings, recommend that the Council do declare that the true spirit and intent of Article III., Section 2, of the Constitution requires delegates to be members of the Churches appointing them.

II. With reference to the credentials presented by the Rev. Antonio Arrighi, of the new Italian Church, your Committee find that the appointment appears to be made by the Evangelization Committee, instead of by a regular ecclesiastical court of the Free Italian Church. The document is signed by the Rev. John R. McDougall, of Florence, whose position, as well as that of Mr. Arrighi, in the Free Italian Church, is within the personal knowledge of your Committee; and they, therefore, recommend that the appointment shou'd be sustained, notwithstanding the informality.

III. Churches not hitherto members of the Alliance.

(*a.*) The Cumberland Presbyterian Church of the United States.

In this case your Committee, while recognizing and rejoicing in the good work for our common Master, carried on by this important Church, and without remarking especially on the somewhat informal nature of the application for admission to the Alliance, regret to find themselves obliged to recommend the Council to decline the application. Your Committee are constrained to adopt this resolution by the absence of sufficient evidence that the Cumberland Church now accept the doctrinal basis of the Alliance, and by the terms of Article II. of the Constitution, which restricts the Alliance to Churches "whose creed is in harmony with the Consensus of the Reformed Confessions."

(*b.*) Presbytery of Tasmania.

Your Committee recommend the admission of this Church to the Alliance.

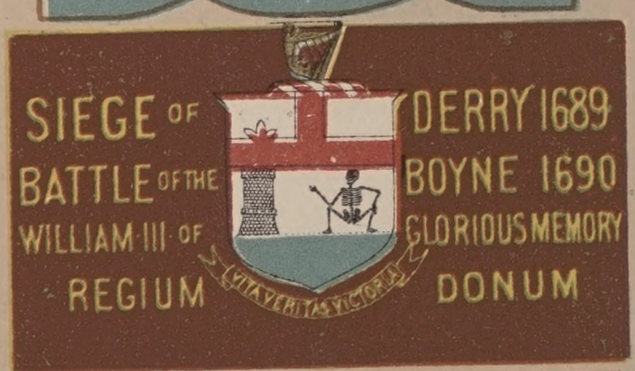
D. H. McVICAR, *Convener.*

IRELAND.





THE ULSTER PLANTATION · A·D·1605
BRICE · BLAIR · CUNNINGHAM
LIVINGSTONE · KIRK of SHOTTS · SIR JOHN CLOTWORTHY
BLACK OATH · 1639 · IRISH MASSACRE 1641
FIRST PRESBYTERY · A·D·1642.



ACT OF TOLERATION · A·D·1723
RISE OF THE SECESSION CHURCH · A·D·1733
REPEAL OF SACRAMENTAL TEST · A·D·1780
— HENRY COOKE · 1821. —
FRANCISCUS MAKEMIUS · SCOTO HYBERNUS · A·D·1681

SECOND
GENERAL PRESBYTERIAN COUNCIL.

THE Second General Council of the Presbyterian Alliance met in the Academy of Music, Philadelphia, on the 23d of September, 1880, at 11 A. M. The Rev. William M. Paxton, D.D., of New York, preached the opening sermon, as follows:

"And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." —Matthew viii. 11.

The centurion who drew this utterance from our Lord had certainly exhibited an extraordinary faith. Others before had believed that Jesus could heal by contact with the diseased person, but here was one who believed that he could heal at a distance. "I am not worthy," said he, "that thou shouldst come under my roof, but speak the word only and my servant shall be healed." He not only states his confidence, but explains the mental process by which he reached this conviction. He was a man in authority—a centurion, having soldiers under him. They went and came at his bidding. In the same manner he believed that Jesus was in a position of authority over the forces of nature. All the powers of the universe were subject to his command. Here was a sublime faith, exhibiting itself suddenly in an unexpected quarter, by a heathen man. Our Lord expresses his surprise: "I have not found so great faith, no, not in Israel." It might have been expected that the Israelites, who had been familiar with wonders, would believe; but here was a heathen whose faith was without a precedent. Our Lord points the attention of his disciples to it, and tells them that this is an illustration in a single example of what shall take place in the future on a large scale; that this one Gentile, coming with such an extraordinary faith, is only the first fruit of a future harvest, when they shall come from the North, and the South, and the East, and the West to sit down with Abraham, and Isaac, and Jacob in the kingdom of God.

May I not turn to you, brethren and Christian friends, and say, This day is this Scripture fulfilled before our eyes. Who are these, and whence come they? They are Gentile believers in the kingship of Christ over the forces of the universe: in his power to convert and

heal this world by his word. They are the men of whom this centurion was the prototype. And whence come they? "From the North and the South, and from the East and the West;" from many nations, speaking many languages—they are the representatives of thousands and tens of thousands of whom the centurion was the first fruit. They represent, not simply churches or presbyteries or synods, but great denominations, many Presbyterian bodies scattered over the wide world. They are the *Presbuteroi* from the ends of the earth. They take their place in this Council of the Kingdom as representatives of a great spiritual host, just as Abraham and Isaac and Jacob were representative chieftains of the Jewish nation. And what is this gathering here but the first fruits of the finished harvest when God shall call his sons from afar and his daughters from the ends of the earth?

But this text seems to suggest that there is an order and meaning in this gathering. Our Lord sent out his disciples from Jerusalem, "Go ye into all the world and preach the gospel to every creature." It was a command to *disperse* to every nation. But here they are gathering—coming together from every clime. The great commentator Bengel supposes that the points of the compass are here mentioned in the exact geographical and historical order in which the gospel went out into the world. It started in Syria in the East, travelled westward through Asia Minor, and along the shores of the Mediterranean, then northward to the Scandinavian nations, then southward to Africa, and then westward to America and the islands of the Pacific.

This gathering is in the same order—from the East, the North, the South, the West. They started at the rising sun, they gather toward the setting sun. They started at Jerusalem. We gather now in this Jerusalem, this great centre of Christian civilization in the ends of the earth—in this asylum which the hand of Providence has opened for the oppressed and persecuted from every land, in the midst of a nation composed of the broken fragments of Zion from many a clime.

But what means this world-wide assemblage? The command of the Master dispersed his disciples. What means this gathering again? They come as the representatives of the churches formed and of the souls saved by those who went to the four corners of the earth. They come together to look into each other's faces, to clasp hands in a goodly fellowship, and to tell of the work that has been done, of the success that has been achieved. They come to report that "the gospel is being preached to all nations;" that it is indeed "the power of God unto salvation to every one that believeth." They tell, indeed, of labor, of hardship, of enmity, of opposition, of struggle, of enemies who cry "failure," but despite all this they tell of success—success along the whole line where the battle has been fairly joined. They come to tell us that the work of Christian missions is a success, and that this day the decree stands firmer than it ever stood: "I will give thee the heathen for thine inheritance and the

uttermost parts of the earth for thy possession." They tell that Christ in the presence and influence of his truth is a power which, like gravitation, belts the world; that at this very hour his gospel is the grandest, mightiest power that this world has ever seen. In a word, they come to tell that all over the earth the name of Jesus is above every name.

But this gathering has a meaning far deeper than this. We assemble not only to open our hearts to each other in the most affectionate sympathies, but we have come together to deliberate. The work is a success, but the field is the world. Vast tracts are still lying in wickedness. The empire of sin is deep-rooted and inveterate. The enemy is organizing powerful forces. We are, perhaps, upon the eve of a great and momentous contest in every land. And in this crisis we assemble to consider how this whole world is to be conquered for Christ.

We do not assemble in any spirit of narrow denominationalism, nor do we claim this great work as ours alone. We recognize all the evangelical branches of the great Protestant Church as fellow-laborers in the same mission; we open to them our hearts and pledge them our fellowship and fidelity as we stand shoulder to shoulder in the great conflict.

Still, it must be remembered that we are Presbyterians, and that this is a Presbyterian Council inviting a representation of delegates from all the branches of the great family of the Reformed Churches holding to the Presbyterian polity and doctrine.

These Churches have been raised up by Divine Providence to do a peculiar work. They have a record of labor, struggle, victory and blessing, which is written in the history of almost every land. With this record, peculiar and distinctive in the past, and with the trophies of success before our eyes and the tokens of blessing in the memory of the world, we assemble in this crisis to ask, What is our mission now? How shall we do our part in conquering the world for Christ?

Our future must link itself with the past. If Divine Providence has shaped our work and given us characteristics of usefulness and efficiency in the past, then our advance must be in the same line and our progress an increase in consecration and action. The first thing, therefore, is to understand ourselves.

What has been our work? What are our characteristics? What is the image and superscription which Divine Providence has stamped upon us? In one word, What has been our mission in the past? What should be our mission in the future?

In looking back it strikes us:

First. That one prominent characteristic of the great family of Presbyterian Churches is loyalty to the person of Jesus Christ. This is the centre from which all our theology starts, the foundation from which we draw all our inspiration. We do not claim this as a distinction peculiar to ourselves, but we point to it as a characteristic that needs

to be emphasized. Jesus Christ stands out before us as a great historical character. It is a simple fact that he is the greatest personage in the world's history, the mightiest force in the world's action, the grandest influence in its civilization. Hence the inquiry, Who is he? is the question that is back of all other questions. The answer to this, by each individual, determines his own personal experience and character. The answer to this by a Church or denomination of Christians determines the value of the religion which it teaches and the measure and character of its efficiency in the world.

If you give the Arian or Socinian answer, which denies his divinity, even though it accredits him as the highest of created beings, or as a divinely endowed man, you have a religion which leaves man in a state of sin without a Redeemer, under a consciousness of guilt without an atonement, and with no incentive but that of a pure humanitarianism to raise him to something higher and better.

If you take the Gnostic answer, which denies his humanity, or the Apollinarian answer, which denies him a rational spirit—the place of human intelligence being supplied in him by the eternal Logos, then you have a religion which brings us in contact with the divine without a single element of human comfort or consolation. We have no "daysman" to represent our nature in any form of mediation between God and man, no form of humanity to bear the burden of our guilt, no brother or friend to open to us a heart of sympathy or to soothe the bitterness of human woe.

Or if, advancing to later times, you take the answer of Schleiermacher or any of the more advanced theories of philosophic speculation which regard Christ as the ideal man, the one man in whom the ideal of humanity comes to its fullest realization, and he the source of new life to others by awakening in them the same God-consciousness, then you have a religion in which Christ is lost in humanity, and the glorious person of the God-man Mediator is shrouded in mystery and lost to the view of faith.

But if, turning from all these hidings of his power and glory, we take the answer of Nathanael: "Thou art the Son of God; Thou art the King of Israel;" or of Peter: "Thou art the Christ, the Son of the living God;" or of Martha: "I believe that thou art the Christ, the Son of God, that should come into the world;" or of Thomas: "My Lord and my God;" or of Paul: "In him dwells all the fullness of the Godhead bodily;" or of John: "And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth"—then you have standing out before your apprehension a glorious person—God, yet man; very God, yet very man—God and man in one person, that, by the mysterious union of their two natures in one person, he might reconcile God to man by making expiation, and man to God by making intercession for him.

This is the glorious person to whom the Presbyterian heart and the Presbyterian faith have ever been loyal. It was in the light of this

wonderful person that Augustine interpreted the Scriptures and drew out that marvellous Christo-centric system of theology that has guided the Presbyterian faith, and has shed its light of hope and peace all down the ages.

It was this gracious person who, enshrined in the hearts of the Vaudois and Waldenses, enabled them to preserve the light of truth through the dark night of the Middle Ages, to enkindle again the torch of the reformation.

It was this truth, the person of Jesus Christ and the love of God in him, that inspired and guided the reformation. It was heart loyalty to the person of Christ that enabled John Knox, as the English ambassador testified, "to put more life into his hearers from the pulpit in one hour than 600 trumpets." It is this truth that leads the van of our doctrinal beliefs, and all else follows in its train. It has stood foremost in the confessions and symbols of our churches age after age, until at length it found its simplest and most perfect expression in the Westminster Catechism—"The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, by taking to himself a true body and a reasonable soul, and so was and continues to be God and man in two distinct natures and one person forever."

Here is the person of a living Redeemer, around whom our affections may cluster, who has the worth of divinity to give value to his sacrifice, the form of humanity to suffer the law penalty which humanity has incurred—a wealth of love to challenge our affection and a motive to service which binds us to him with the bands of a man and cords of love. Such is the religion that a proper apprehension of the person of Christ must ever produce. A stalwart religion, that grasps by faith the arm of a mighty Redeemer; a strong love, that holds him in a steadfast embrace; a warmth of devotion, that counts all things as loss for Christ; and a courage that smiles at the stake and triumphs in a martyr's victory. Obscure the glory of that person and the Church sinks into imbecility.

Be assured that no Church can ever bear an effectual part in the conquest of the world but a Church that is loyal to the person of Jesus Christ.

Second. A second distinction of our Presbyterian Churches in the past is their character as witness-bearers. We should certainly fail to understand ourselves, or to appreciate our mission in the future, if we should let this fact drop from our memories, or fail of its realization in our consciousness as we prosecute our work.

"Ye are my witnesses, saith the Lord" (Isaiah xliii. 10). "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). These, and similar scriptures, seem from the beginning to have taken a deep hold upon the Presbyterian heart, and to have come to a vivid realization in the experience of the whole Church. Accordingly the long line of our past history is strewn with testimonies, confessions

and witnesses to the truths of God, written in symbols, delivered in pulpits, illustrated in glorious and illustrious lives, uttered amidst the flames and sealed with blood. Hence, as we look back, we are compassed about with a great cloud of witnesses—Paul witnessing against the Judaizing tendencies of the carnal heart which afterwards effloresced in Romanism, and against a philosophy, falsely so called, which has only now reached its ultimate evolution; Augustine witnessing for the sovereignty of God and the doctrines of grace, when the Pelagian heresy threatened to pale their glory; the Waldenses witnessing, midst sword and flame, for freedom of thought and the right of private judgment, and for the precious doctrines of the Cross, when the light of these truths was almost extinguished by the overlaying of vain traditions, and the smothering accretions of Romish superstition. Then again we have the witnesses of the great family of the Presbyterian Churches of the reformation to the absolute sovereignty of the Bible, to its immediate and plenary inspiration, to its all-sufficiency and infallibility as the only and authoritative rule of faith and duty against the Romish doctrine of tradition as a co-ordinate rule of faith, and against the presumptuous claim of the Papacy to be the infallible teacher of the true faith and the final judge of all controversies. It was this witness that broke the chain that bound the Scriptures in the cloisters of the Romish monasteries and opened the truth of God to the people. Then came the voices of witness-bearers like the sound of many waters testifying to the contents of heaven's precious message to man. They witnessed to a salvation only effected through the blood and sacrifice of Jesus Christ—not by human merit, not by works of righteousness which we have done, not by penance or self-sacrifice, as the priesthood taught, nor yet by the life of Christ as a model for imitation, charming us to a better life and lifting us to the realization of an ideal humanity, as rationalism suggested then and is urging now, but by the efficacy of an atonement which expiates sin by satisfying the penalty of the broken law, and secures a free pardon and a gracious acceptance for fallen man. It was this effective witnessing to the love of God in the atonement of Jesus Christ that broke the fetters of spiritual despotism and produced the reformation. As benighted men who had trembled under the idea of God as an inexorable Judge, lifted their eyes to the face of a Father in heaven whom they felt sure loved them, they adored, worshipped and believed. No less powerful was their witness to the doctrine of justification by faith alone, and to the efficacy of divine grace in the regeneration and sanctification of the soul. We cannot follow in detail the long line of witnesses. But among all these witnesses one voice, clear and strong, falls upon our ears. It comes to us like the shout of a king.

It is a sound that made thrones rock and monarchs tremble. It comes from the misty hills of Scotland. It is the voice of John Knox, witnessing to the kingship of Jesus Christ, that he alone is the King and Head of the Church. The Church is Christ's house, Christ's kingdom. He alone has the right to fix her institutions and appoint

her ordinances. He alone is her Supreme Head and Governor. Hence we can acknowledge no pope; can bow to no potentate; and when a civil ruler dares to plant his foot within the Church to claim dominion over the consciences of Christ's people and assert the possession of a power which the King of kings has not given him, it must be a violation of Christ's crown rights and a usurpation of Christ's prerogative. Nor was this a solitary voice. A long line of witnesses repeated the testimony. It was uttered by petitions, by remonstrances, by solemn leagues and covenants—in councils, in convocations, in parliaments—and proclaimed by the cannon's roar upon the battle-field. It was a witness that disenthralled Scotland and secured its chartered freedom.

As we assemble to-day the voices of all these witnesses are sounding in our ears. They recall our history. They remind us of our ancestors. They shame our imbecility. They confront us with these blood-sealed testimonies of heroic devotion to Jesus Christ. They call us to repeat the same witness, to give up no principle, to surrender no truth. They point to the coming contest and call us "to fight a good fight," "to stand in the evil day, and having done all to stand."

Again we notice that a *third characteristic of Presbyterianism is its catholicity.*

We do not claim to be the Catholic Church, nor a Catholic Church; for this at present is an impossibility. No Church can be Catholic until its doctrine and polity have been preached and accepted throughout the whole world. Yet, strange to say, this appellation, Catholic, has been appropriated by many claimants—by the ancient Arians, by the Greek Church, by the Roman Catholics, and even by the Donatists, the most narrow and exclusive of the Separatists. We make no such absurd pretension. We are not Catholics, but Catholic. We are not *the* Catholic Church, but a part of the great Universal Church of Jesus Christ, which has many members, who bear many names. Our name is Presbyterian. As another has expressed it, "Christian is our name, Presbyterian our surname." We are Presbyterian Christians—Christians, because we belong to Christ; Presbyterians, because we believe that the true original Apostolic Episcopacy was Presbytery. Our principles and polity and methods of operation are all catholic, and may be reduced to practice with a wonderful facility under any circumstances and in any nationality. Our Presbyterianism, for example, is catholic in its idea of the Church.

As defined in the Westminster confession, the Church "consists of all those throughout the world who profess the true religion, with their children." Here is a definition as wide as universality itself. It unchurches no one, but comprehends the whole world of believers in the amplitude of its charitable embrace. Again, our system is also catholic in its polity. It is not founded, like the papacy and prelacy, upon the narrow and exclusive model of the Jewish temple, but upon the free, popular and catholic system of the synagogue worship. Its

first principle is the rights of the people. Church power does not rest in the clergy. The people are not subject to popes and prelates, but have a right to a substantive part in the government of the Church. It affirms the universal priesthood of believers, which makes them all equal; also the parity of the ministry—they all stand upon equal footing. Upon this basis of free and equal rights the Ruling Elder, the representative of the people, joins with the minister in all acts of judicial authority. These, then, are principles of a far-reaching and catholic sweep. They are capable of an application to people of all classes, to every form of national government, and under all the circumstances in which human life is cast.

Again, our Presbyterianism is catholic in the spirit of love with which we can co-operate with evangelical Christians of every name in works of faith and labors of love. We have no peculiarity, no prejudice, no hobby, to dig a chasm of separation between us and other servants of our common Master. To all who love the Lord Jesus Christ we can open our hearts in the warmest affection; to all who are building the walls of Zion we can offer a helping hand, and our only contest is who shall build the walls strongest and highest. We can recognize the ordination of the Episcopalian and the baptism of the Baptist. We can respond with all our hearts to the "Amen" of the Methodist and join with our brethren in any psalmody that puts the crown upon the brow of Jesus. Thus it is that our system, whether viewed in detail or regarded as a whole, is catholic in all its features and is capable of an expansion to the uttermost circumference of our humanity.

There is a Persian fable which tells of a young prince who brought to his father a nutshell, which, opening with a spring, contained a little tent of such ingenious construction that when spread in the nursery the children could play under its folds; when opened in the council chamber the king and his counsellors could sit beneath its canopy; when placed in the court-yard the family and all the servants could gather under its shade; when pitched upon the plain where the soldiers were encamped the whole army could gather within its enclosure. It possessed a quality of boundless adaptability and expansiveness. This little tent is the symbol of our system. It is all contained within the nutshell of the gospel. Open it in the nursery, and the parents and children will sit with delight beneath its folds. Spread it in the court-yard, and the whole household will assemble for morning and evening worship beneath its shadow. Open it in the village, and it becomes a church and the whole town worships under its canopy. Pitch it upon the plain, and a great sacramental army will gather under it. Send it out to the heathen world, and it becomes a great pavilion that fills and covers the earth.

But in this endeavor to understand our mission in the past, we cannot omit to notice that a *fourth characteristic of our Presbyterianism is its intimate connection with civil liberty*. This is certainly one of our historic distinctions, but we have time only for a passing glance at it.

It is a simple fact that Calvinism has always been hated by infidels and Presbyterianism by tyrants. King James I. said at the Hampton Court conference, "Ye are aiming at a Scots' Presbytery, which agrees with monarchy as well as God and the devil." By monarchy James doubtless meant his own will, which was tyranny. To that great-hearted Presbyterian, Melville, he said, "There never will be quiet in this country till half a dozen of ye be hanged or banished." "Tush, sir," replied Melville, "threaten your courtiers in that manner; but, God be glorified, it will not be in your power to hang or exile his truth." "The doctrine" (that is, the doctrine of the Presbyterians), said Charles I., "is anti-monarchical." "I will say," he continued, "that there was not a wiser man since Solomon than he who said, 'No bishop, no king.'" It was doubtless a wise saying.

Civil and religious liberty are linked together. If there is liberty in the Church, there will be liberty in the State—if there is no bishop in the Church there will be no tyrant on the throne. This brings us to the very centre of truth upon this subject—civil liberty springs out of the very core of Presbyterian doctrine and polity. One of the great truths asserted and established by the Reformation was "the kingship of all believers;" they are all equal and all kings. This is just the first principle of our Presbyterianism—"the rights of the people." In whom does Church power rest, in the people or in the clergy? When you settle this question you decide the question of the civil liberty of the nation. If you decide that the power rests in the clergy, then you establish a principle which by an inevitable analogy associates itself with the principle that the civil power rests in kings and nobles.

But if you settle, as Presbyterians do, that Church power rests in the people, in the Church itself, then from this principle springs the other, that civil power rests in the people themselves, and that all civil rulers are the servants of the people.

Accordingly, Dr. Schaff in his history of creeds says that "the inalienable rights of an American citizen are nothing but the Protestant idea of the general priesthood of believers applied to the civil sphere or developed into the corresponding idea of the general kingship of free men." Hence it is that history shows that from the underlying principle of our Presbyterianism has sprung the civil and political freedom of many nations. The *Westminster Review*, which certainly has no leaning toward Presbyterianism, says: "Calvin sowed the seeds of liberty in Europe and evoked a moral energy which Christianity has not felt since the era of persecution."

"The peculiar ethical temperament of Calvinism," it continues, "is precisely that of the primitive Christianity of the catacombs and the desert, and was created under the same stimulus." Again it says, "Calvinism saved Europe." The eloquent Roman Catholic historian, Bossuet, speaking of the General Synod of France in 1559, says: "A great social revolution has been effected. Within the centre of the French monarchy, Calvin and his disciples have established a spirit-

ual republic." Macaulay has shown that the great revolution of 1688, which gave liberty to England, was in a great measure purchased by the labors, sacrifices, treasure, and blood of the Presbyterians of Scotland. But the most conspicuous illustration of this principle was the birth of the American Republic. Our national historian, Bancroft, says, "He who will not honor the memory and respect the influence of Calvin, knows but little of the origin of American liberty."

Dr. Schaff, the honored historian of our creeds, says: "The principles of the republic of the United States can be traced through the intervening link of Puritanism to Calvinism, which, with all its theological rigor, has been the chief educator of manly character and promoter of constitutional freedom in modern times." Chief-Justice Tilghman says, that "The framers of the Constitution of the United States borrowed very much of the form of our republic from that form of Presbyterian Church government developed in the Constitution of the Presbyterian Church of Scotland." But time will not permit us to pursue the thought. Enough has been said to remind us of our history and to assure us that the Church of the future, the Church that is to be most effective in conquering the world for Christ, will be a Church that is loyal to the great principle of civil and religious freedom.

V. Again, if time had permitted, I had thought to mention as another characteristic of our Presbyterianism, *its educational character.* Our historian, Bancroft, says, that "Calvin was the father of popular education, the inventor of the system of free schools." However this may be, it is certain that home education, instruction in the Bible and Catechism, has been a characteristic of our Presbyterian families, and that wherever our Churches have gone they have carried with them the school, the academy, and the college. From no quarter, therefore, could a protest come with more propriety than from this Council against the godless secularity which characterizes so much of the boasted education of the present time.

VI. Again, I had thought also to point your attention to *the missionary character of our whole family of Churches.* But the simple mention of this fact suffices, as we now pass in conclusion to our second question:

What should be our mission in the future?

The answer is simple and brief. "To stand in our lot;" to repeat the same record; to follow on in the same line; to cultivate the same characteristics; to aim at the same distinctions. Let our hearts cleave to the person of Jesus Christ, with a loyal affection and devoted service. Let us, like our fathers, be intrepid witnesses for the truth of God amid a crooked and perverse generation. Let us stand fast by the principles of religious liberty, which have given the boon of civil and political freedom to the world. Let us maintain our principle of liberality, which brings us into co-operative unity with other Christians in the whole work of the Master's kingdom. Let us assert our catholicity before the world, that ours is a system adapted to a world-

wide efficiency and capable of a universal prevalence. Let us cultivate the spirit of missions, and catching our inspiration from the cross of Christ, let us work on in the confidence that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

There is nothing in our past record that we could wish changed—no characteristics that we could improve by alteration. We need no changed plans, no novel principles, no new creeds. Our system contains all the elements of efficiency which in times past have proved to be the power of God, and all the elements of blessing which have gladdened the world. Our polity, as administered by our fathers, has been a benediction to the world, and we need not fear that it will fail of the same result in time to come. This is an age of progress. Let us progress—not by changing God's truth, not by altering a system which has been baptized by the unction of the Holy Ghost, but let us progress in all holy activities, in all Christian work, in our love for the souls of men, and in the intelligence and ardor of our zeal for the glory of God and for the cause and kingdom of Jesus Christ. Let us progress in an intelligent appreciation of the significance of our past history and of the promise of the future which it embodies. What God did in time past for our fathers is but the type and promise of what he will do for us now. The Lord God of Elijah will be the God of Elisha. Let us seize the falling mantle, and as by faith we smite the waters let us cry: "Where is the Lord God of our fathers?" We should train our children in the memory of their mighty acts. The historian Sallust tells us that the Roman mothers trained their children in the presence of the busts and statues of their ancestors. In like manner we should train our children and our rising ministry, as it were, in the presence of their forefathers, in all the memories of our past history, and urge them, as the Roman mothers did, never to be satisfied whilst the virtues and victories of the past were more numerous or more glorious than those of the present.

But how are these results to be attained? By unity of action. By bringing together these Presbyterian bodies from every part of the world, not in an organic union, but into such oneness of thought and sympathy that they shall act in a co-operative unity, like several armies moving against a common enemy, animated by the same spirit and aiming at the same result. But again the question returns: How shall this be done? How shall this unity be secured? Not by resolutions; not by the decrees of Councils; not by ecclesiastical pressure; but by the power of warm Christian affection. The unity must not be from without, but from within; it must be from that love which unites heart to heart, until the bond encircles the whole family. The smallest Presbyterian body struggling under discouragement in the most distant country must be made to feel that it does not stand alone, but is linked in effective sympathy with a great family of vigorous Churches who feel for them and will act with them in their time of need. No Church must be permitted to have a feeling of

solitary orphanage. The brethren must take home from this family Council the salutations of the Churches to each other, and such messages of love and sympathy as will make the discouraged lift their faces from the dust, and thank God and take courage. So, too, the Churches and brethren laboring in the great centres and bearing the burdens of heavy responsibilities must be made to feel that in this strain and struggle they have the support of brethren and Churches who feel and work with them and for them, and that from the vast family all over the earth prayers are going up for their success. But here, still, the question returns: "How is this to be effected?" Only by the presence and power of the Holy Ghost in all our Churches and in the hearts of all our ministers and people. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts." He is the spirit of love, who must bind all our hearts in unity; the spirit of truth, who must take the things of Christ and show them unto us; the spirit of courage, who must make us witnesses for Christ, and the spirit of power, who alone can give us the victory. As the disciples waited at Jerusalem, so we should wait here with one accord for the coming of the Holy Ghost, and as we separate carry the benediction with us to the ends of the earth.

And now, brethren, I have done. But I am reminded that a cloud of sorrow rests upon this assembly to-day. There are those absent whom we all miss—two eminent and beloved brethren of this city, of whom mention will be made this afternoon, and one other of whom it behooves me to speak, because it has fallen to my lot to stand in his place to-day. That venerated and beloved father in Israel, Dr. William Adams—who presided at the last session of this Council at Edinburgh, who uttered the last prayer, who pronounced the last benediction, under whose uplifted hands we had expected this morning to receive a fresh blessing, and whose skilful hand was to have struck the key-note of this Council—has passed from our loving fellowship to the joys of his Lord. He is there receiving the benediction that he would have asked for us; he is there striking the key-note of his everlasting song. He had a place in all hearts; perhaps no one man in the history of our American Churches was ever so universally loved. His life and influence was a golden clasp that bound together our Presbyterian Churches.

Had he been present to-day it was his purpose to have spoken to you upon what he regarded as the highest evidence of our religion, "the Spirit of God working by His truth upon our inner consciousness." His text would have been: "Until the day dawn and the day-star arise in your hearts." On him the day has dawned; and now may God grant that the day-star may arise in our hearts!

Dr. Paxton was assisted in the devotional services by the Rev. Principal Robert Rainy, D. D., of Edinburgh, Scotland, and by the Rev. John Jenkins, D. D., LL.D., of Montreal, Can-

ada. At the close of the sermon, Dr. Paxton constituted the Council with prayer; after which, on motion by the Rev. William P. Breed, D.D., of Philadelphia, an adjournment took place, until until 3 P. M., to Horticultural Hall.

3 P. M.

The Council reassembled at 3 o'clock, in Horticultural Hall, and was opened with prayer by the Rev. Dr. Paxton.

ADDRESS OF WELCOME.

The following Address of Welcome was delivered by the Rev. W. P. Breed, D.D., of Philadelphia:

Mr. President, and Fathers and Brethren of the Second General Council of those who throughout the world hold the Presbyterian system:

The Church in Philadelphia sets before you an open door, and in the providence of God it has become my privilege to point you to that door, and to the word "Welcome" carved deep and large on posts and lintel. We are bidden to entertain strangers, for so we may entertain angels unawares, but we are already aware whom we entertain. Ye are "the angels of the churches" which dot the globe over from China around again to China.

Man proposes. God disposes. We had proposed that you should now be listening to the voice of the beloved Dr. Beadle. God has ordered that voice away, to hymn his praises in the choir above. The place thus left vacant was to have been filled by the stately and venerable form of one to whose voice, for nearly a half century, Philadelphia listened as to a chime of silver bells—the form of Dr. Henry A. Boardman. His heart was in this Council. A few days before his death it became my duty to reply to a letter from him touching its interest and success. And lo! he, too, is not, for God has taken him! But if these departed worthies are no longer seen by us, are we not seen by them? As we breathe benedictions on their memories, are they not dropping benedictions on our heads?

Fathers and brethren, we greet you severally with the welcome due to your professional eminence, efficient service, distinguished ability, and high personal worth. And we greet you collectively as a Council representing "a great crowd of witnesses," 30,000,000—yes, 40,000,000—of them in every land, in every clime—those millions the children and successors of many legions more, seated now in the galleries of History's vast Coliseum, tier above tier, generation upon generation, of those who, through ages of toil, trial, and triumph, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the army of the aliens."

In the name of this city of Brotherly Love we greet you. Unless through a period of nearly a quarter of a century I have been misreading the Philadelphia heart, your coming has caused that heart to beat with unfeigned pleasure, and I hazard nothing in assuring you that Philadelphia will do its utmost to make you happy while you are here, reluctant to depart, unwilling to forget, and glad to return.

To you, as Christians, we, Christians of Philadelphia, extend the welcoming hand. For, however we may differ, we are at one in the song we sing together here, and shall sing together hereafter: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, to him be glory and dominion forever and ever. Amen." "Ye," said the blessed Jesus, "are the light of the world." And we recognize you as Christ's torch-bearers in every land where you dwell. "Ye," said Jesus, "are the salt of the earth;" and we recognize you as conservators of pure morals, as promoters of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

And we underscore the welcome we extend to you to-day as *Evangelical Christians.*

Unhappily, it is not impossible for even those who "hold the Presbyterian system" to become tainted with rationalism, with Socinianism, with the spirit of a devastating criticism that criticises the Bible out of its covers and the title-page off the volume—a spirit that, like a tunic of Nessus, eats into the bones and marrow with its paralyzing poison. But ye are not of these.

In you we see the champions and propagandists of the system of truth which embraces a triune God, the Creator, Preserver, and Governor of all; a divine, human Christ, who redeems us unto God by his blood; a divine, Personal Spirit who applies to the heart the redemption purchased by Christ; a divinely inspired, immaculate, and supremely authoritative Bible telling what man is to believe concerning God, and what duty God requires of man—in a word a gospel unmarred by an enervating ritualism, unmutilated by an impertinent rationalism, unchilled by icy unbelief.

But it were to leave a chasm in the proprieties of the occasion, not to say that as holders of our ancient and venerated Presbyterian system you are greeted with a welcome of special and affectionate cordiality. Your presence here in council is a conspicuous and emphatic reminder of the sometimes half-forgotten fact that at the Reformation, 360 years ago, the Church, in every portion of the world, with one insular exception, betook itself instinctively to that form of policy distinctly outlined in the Acts of the Apostles, pointed to repeatedly in the Epistles, whose essential features are the official equality of ministers, participation by the people, in the persons of Ruling Elders, in the government and discipline of the Church, and the unification of the whole in a series of courts of review and control, the series terminating in a Supreme Judicatory, the Synod or General Assembly.

To angels and to men you are the visible sign of an invisible and invincible force. Surely none other than a force like that "which heaves the hill and breaks the shore and evermore makes and breaks and works" has availed to draw all these hundreds over mountains, across oceans, along water-courses, up the sides of the earth, away from country, from home, and from scenes of labor, to sit in council together here on these far-off shores where so lately "the buffalo roamed and the wild Indian pursued the panting deer."

To resist this unifying force were, we are persuaded, to resist the Spirit of Christ. To yield to, cherish and cultivate it, is to point the prow towards a unity foreordained from before the foundation of the world in which "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working, in the measure of every part, maketh increase of the body unto the edifying of itself in love."

First of all in our more special welcome we greet the respected and beloved *Missionaries* of the *Cross* from heathen lands.

The one object for which the Church exists, the one aim that justifies her existence and vitalizes her frame is the glory of God in the conversion of the world. The sole commission she bears is, "Go into all the world and preach the gospel to every creature," and in the persons of those who have taken their lives in their hands and gone to the ends of the earth to preach the gospel we recognize those who have most literally and unreservedly laid themselves on the altar of obedience to this great command. And without all question we are ready with one voice to say "Amen" to the words of the poet:

> "Methinks that earth in all she vaunts of majesty,
> Or tricks with silk and purple, or the baubled
> Pride of princes, or the blood-red pomp of
> The stern hero, hath not aught to boast,
> So truly great, so noble, so sublime,
> As the Lone Missionary, casting off
> The links, and films, and trappings of the world,
> And in his chastened nakedness of soul,
> Rising to bear the embassy of heaven."

And right glad do we greet to-day our brethren from the great land that balances our own at the antipodes—far-off Australia, with the contiguous lands and islands. Physically, brethren, we stand foot to foot; spiritually, shoulder to shoulder. Your presence here certifies to the world that Presbyterianism, like the leaven of God, has struck through the planet. We in this New World welcome you from that New World, and pledge you our sympathy, prayers and aid in your efforts to win your lands for our blessed Emanuel.

Among us also we see the turbaned head of a Christian convert from the land of the Vedas, the Ganges, the Himmalehs. Welcome now the familiar face of Narayan Sheshadri, and a blessing upon all the toilers in the wide harvest-fields of India.

To these shores from Germany we have already welcomed many

scores of thousands who bless our land with their diligence, and adorn it with their intelligence. A distinguished member of our National Cabinet was born in the Fatherland. And till time shall end the Christian world will hold in admiring and grateful remembrance that land whence, in the dark days of Tetzel and Leo X., issued the heroic defiance, "We go no more to Canossa."

Welcome, then, ye brethren, from the land whose brain has so often and so powerfully quickened the pulsations of the world's brain; whose thought has been on the thought-hearth of mankind—the land of him who sprang from his knees on the Scala Santa with the shout which is still ringing in the world's ears, "The just shall live by faith!"—the land in almost every portion of which Presbyterian principles are every day asserting themselves with greater distinctness and force.

To Switzerland also we extend our greetings—Switzerland, whose hospitable doors were ever open to the panting fugitive from Rome's reeking sword—Switzerland, where Calvin and Beza preached and toiled, and where the newly recovered principles of Presbyterianism earliest crystallized again into apostolic forms. In Calvin's heart and brain throbbed the aspiration for a General Council of the Reformed, and Calvin is here to-day in the persons of our beloved brethren from the land of the Alp and the glacier.

And it is with no common heart-glow that we take the hand of the respected representative of the time-tried, foe-tried, fire-tried Church of the Vaudois; the dust and blood of so many centuries of confession and martyrdom on her skirts and sandals! Many a time, for many weary years, the bones of the slaughtered saints

> "Lay scattered on the Alpine mountains cold
> Slain by the bloody Piedmontese, that rolled
> Mother with infant down the rocks, their moans
> The vales redoubling to the hills and they
> To heaven."

Welcome to the church whose walls and towers are mantled with the mosses and ivies of so many centuries; whose historic page weeps and bleeds with so many woes, and smiles with so many virtues and victories!

Nor do we overlook the younger but vigorous and faithful Free Church of Italy, Cavour's dream realized. "Libera Chiesa in Libero Statu." A future bright with promise awaits the young Free Church of Italy.

And with all love and holy reverence do we welcome here the representative of the Church of Bohemia. When Luther was thirteen years old, thirteen years before Calvin was born, Bohemia had its organized Presbyterian Church. Mountain-rimmed land, land of Waldhausen, of John Milicz, under whose preaching Prague from being a Babylon became a Jerusalem, land of Huss and Jerome!

We see the smoke ascending over your plains from countless martyr fires; we hear the groans of the four thousand flung into the



PURITANS

2.000
NON CONFORMING PRESBYTERIAN
DIVINES.
AUG 24TH A.D. 1662

WESTMINSTER CONFESSION
— OF FAITH —
ASSEMBLY OF DIVINES
WESTMINSTER ABBEY
A.D. 1643-1647.

THE SHORTER CATECHISM
ANS. MAN'S CHIEF END IS
TO GLORIFY GOD
— AND —
TO ENJOY HIM FOREVER

TWISSE · HERLE · GOUGE
BAXTER · PYM · HAMPDEN
WANDSWORTH · A.D. 1572
BANGOR · COLUMBANUS · A.D. 590

mines of Kettenberg; we see the legions of the Pope harrying you, until of your three millions of people, more than two millions are under the sod. But fire and sword and the cruelties of centuries have not availed to purge from Bohemian blood the precious leaven of the gospel. We welcome you, brethren, and pray God to give us all the martyr spirit of the Bohemian worthies of old.

And how the Presbyterian heart throbs when the eye is turned towards sunny France, once the banner-bearer of the Reformation. The thought of her starts across the field of memory a grand procession of Presbyterian worthies, the brothers Coligny, Conde, Sully, Philip du Plessis Mornay, the humble but faithful Palissey, Louise de Montmorency, the Duchess Renee, Charlotte de Laval, and last but not least the noble Jeanne D'Albert. Glancing back through three hundred years we see around that cradled babe in the house of La Ferriere, in Paris the first Huguenot Church organized. We look again sixteen years after, and lo! at La Rochelle a General Assembly, in which 2,500 churches are represented, and some of those 10,000 members strong. Yes, the French brain and heart are excellent soil for Presbyterianism, and the day is dawning when every drop of Huguenot blood shed on St. Bartholomew's dreadful day, and on through all the wrath of the subsequent dragonnades shall spring up a champion for the faith of the martyred Huguenots! This hour we hear the footfall of the coming legions! At last, at last, as Beza said to the Apostate Antony Navarre, "The anvil has worn out the hammer."

And can we believe our eyes? Do we indeed see in this council representatives of the Presbyterian Church of Spain? Spain, the land stamped so deep with the fiery seal of the Inquisition; Spain, that discharged the Armada from her ports to crush Reform in Britain; Spain, the birth-place of the Society of the Jesuits; Spain, that gave to the world an Alva as well as a Torquemada; Spain, whose name was on almost every sword that flashed in the fields of European persecution; Spain, whence came the suggestion and the inspiration of the St. Bartholomew massacre! And yet here to-day are representatives of the Presbyterian Church in Spain. Verily the world moves, and Presbyterianism is one of its moving forces! Welcome, thrice welcome, brethren from the Presbyterian Church of Spain! The crown jewels of Queen Isabella furnished forth Columbus for the discovery of America, and now this Council sitting on the shores of America, pledges itself to do its utmost to put recovered Spain as a crown jewel in the diadem of King Jesus!

And Belgium, too, we welcome. You, brother, represent a green islet of Presbyterianism in a black sea of Romanism; the fiftieth part of a million surrounded by 5,000,000 Romanists. Verily the Great Captain has stationed your church as a Leonidas band in a Thermopylæ Pass. The arrows of your enemies darken the air, but the shade is not so dense but that the keen gaze of 30,000,000 of pairs of Presbyterian eyes penetrate it, the sympathies of 30,000,000 of Presbyterian hearts find way through it, and the sanctified energies of

30,000,000 of pairs of Presbyterian hands reach through it for your aid!

Holland also is welcome—present with us; if not in the person, yet in the message of Van Osterzee, and also in the persons of her faithful sons from the southern confines of Africa. The story of Presbyterian Holland is one of the great glories of history. Early and long was she, with Belgium, a city of refuge for persecution-hunted Waldenses, Albigenses, Lollards, and fugitives from smitten Bohemia, land of the Silent William and his princely "beggars," who, after an endurance rarely equalled for length and severity, and feats of heroism never surpassed, drove the minions of Alva, Philip and the Pope like chaff before the wind from the territories they had filled with moans and groans and drenched with tears and blood! Her Leyden sheltered our pilgrim fathers. From her Delfts-Haven sailed the Mayflower. We are proud of the Dutch blood in our veins, and we glory in the Dutch element in our theology.

Crossing the channel we reach the Mother Land of this Republic. Presbyterians of England, a hundred welcomes! Within your circling shore the morning star of the Reformation rose, and that, too, a genuine Presbyterian star. A century before the hammer of Luther had nailed the theses to the door of All Saints' at Wittemburg, the hammer of Wycliffe had nailed the Twelve Conclusions to the doors of St. Paul's and Westminster Abbey. It was in England that the master stroke of Protestantism was first struck—the putting of the Word of God into the hands of the people in their own tongue, and time has been when half of England was Presbyterian. That great journal, the London *Times*, has suggested that the Church of England add to her book a leaf of Presbyterianism. Beloved brethren, may God so bless your labors that your government shall be constrained to take not a leaf only, but the whole blessed volume!

And how superfluous to say that Scotland is welcome! Ye, brethren, are the children of that early Protestantism that created a people in Scotland; of those who fought and won the great battle for Christ's crown and covenant; the children of those who once and again saved the Reformation in Great Britain, and once at least by stern resistance to that bad triumvirate, Charles, Laud and Wentworth, saved constitutional liberty for the English-speaking world. The voice of Jenny Geddes is to-day echoing among the hills of America. The scratching of the pens that signed the solemn League and Covenant that day in old Gray Friars, and upon the tombstones in the church-yard, and in some cases, with ink drawn from the self-gashed arms of the signers, and with the appended emphasis, "Until death," makes the blood tingle in our veins! The heartiest of welcomes to old Scotland to-day! May God keep her ever in the van of sound doctrine, with her tabernacle of blue, the hangings of her doors in blue, and her ephod all of blue!

To Wales also we extend a welcoming hand. True, indeed, Wales gave to the world a Pelagius, but in that gift she seems to have ex-

hausted her stores of heresy, and for the gift she has abundantly atoned by a wealth of evangelical treasures. To the Church of Howell Harris, of Griffith Jones, of Charles of Bala, and of a goodly host of other worthies; church baptized in the blood and fire of persecution; Methodist in name, Calvinistic in doctrine, Presbyterian in polity, of unblemished orthodoxy and apostolic zeal, right welcome art thou to a place in this Presbyterian Council.

Right cordial, too, is our welcome to warm-hearted, fervid-spirited Ireland, the labor-field in ancient days of that grand Presbyterian St. Patrick, whom even our Roman brethren delight to honor. You Presbyterian Irishmen, under the sunshine of whose industry, sobriety and gospel morality the rugged North blossoms as the rose, while under the fatal smile of Rome the greener South lies so desolate, with your memories of the days of the "Black Oath," when your fathers wandered about in sheepskins and goatskins; in deserts and in mountains, in dens and caves of the earth, being destitute, afflicted and tormented; memories of the days when almost to a man your fathers went forth with wife and babe from manse, bed and bread for conscience sake; memories of Derry and the Boyne water and of many a subsequent and victorious struggle in the field of high and mighty debate; sons of those Ulster Irishmen, who, in the struggle which resulted in the creation of this republic, were ever first in high, heroic resolve, and ever foremost in the clash of battle, welcome to our homes as you always have been to our hearts!

Nor are any more welcome than our friends and brethren from across our northern border. Rome laid her hand on the land from which you come. God released it from her grasp and gave it to Protestantism, and you are making good the transfer. Right eagerly we watched your struggle for union, and north of the border no hearts beat with greater delight than ours at your success. We recognize you as Christ's fishers of men, and you recognize us as Christ's fishers of men, and we will fish in each others' waters, and neither Earl Granville nor Secretary Evarts will say us nay.

When first the white man's bark dropped anchor on these western shores the red man was monarch of all this broad domain, from lakes to gulf and from ocean to ocean. But now the inexorable steamer, on river and lake, has run down the red man's frail canoe. The city stands on the site of the wigwam village; factory and foundry smoke where the Indian council fire blazed, and railway trains howl over the red man's burial-places. A few have survived, and in this Council to-day sits one with the undiluted blood of the red man in his veins, and the blood of the red man's best friend sprinkled on his heart. Welcome, thou representative of a lone remnant of abused, down-trodden and buried millions!

And now to you, brethren in the Lord, gathered from all parts of our broad land; from where the Oregon rolls and so lately heard no sound save his own dashings, from where Niagara raves down the rapids and leaps into the abyss; from the banks of the Hudson, and the Mis-

sissippi, holders of the Presbyterian system of all schools and names, we extend a hearty welcome.

One hundred and seventy-five years ago, the first American Presbytery was organized in this city. To-day, of its 850,000 people, nearly 150 Presbyterian ministers, 120 Presbyterian congregations, with a communion roll reaching to 42,000, and an adherence of more than 100,000 join in giving you a genuine Presbyterian welcome.

Welcome one and all to the city where the first American Presbytery was born and cradled; welcome to the city where in the days of yore a Presbyterian General Assembly sat side by side with that Congress whose acts created the republic. Nor will Presbyterians allow the world to forget that conspicuous among the members of that Congress sat one minister of the gospel, and he a true-hearted son of Presbytery; whose genius, eloquence and weight of character emphasized by the compact Presbyterianism of the land, in the momentous crisis which involved the whole future, went very far to turn the wavering scales and make the cause of civil and religious liberty outweigh fear, hesitation, and untimely prudence, and whose bronze statue of gigantic size stands an ornament in yonder beautiful park.

Fathers and brethren of this Council, in the unity of the cause and of the millions you represent, the glory of so many generations shining behind you, their momentum upon you, and the future beckoning you, you seem to my eye to be kneeling here for a fresh ordination at the hands of an august Presbytery.

Laying their ordaining hands on your heads, I see the stately forms of

Memories that touch the very virtue of every high and holy sentiment of man's nature; the hands of

Heroism in endurance and achievement that make man proud that he is a man; the hands of

Gospel Doctrine unmarred and unmutilated, and the Godliness that issues alone from its bosom; the hands of

Education, *Sound Learning*, and *Sacred Literature*, and last, but not least, the hands of

Civil and Religious Liberty and *Constitutional Government*—a Presbytery of imposing presence and of commanding authority, bidding you, with this onlaying of hands, to be mindful of your ancestry, not forgetful of your obligations, and to see to it that the priceless heritage committed to you by your sires be transmitted unimpaired to your sons! The Lord bless you and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you peace in the name of the Father, of the Son, and of the Holy Ghost. AMEN.

REPORT OF COMMITTEE ON CREDENTIALS.

The Rev. George D. Mathews, D. D., presented the following report:

At the Council in Edinburgh in 1877 the clerks were appointed a Committee on Credentials, and instructed to prepare the roll for the next meeting.

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

Some of the Churches have, in addition, appointed certain other persons as associates, but as no such class of members is known under the Constitution, and the power of permitting persons not delegates to take part in the proceedings is distinctly reserved to the Council itself, your committee recommend that the attention of the Churches be respectfully called to Article III., Section 2, of the Constitution.

Your committee have also to report that the Presbytery of Ceylon, the Reformed Presbyterian Church of Scotland, the Churches of the Canton de Vaud and of Neuchatel, the Calvinistic Methodist Church in Wales, the Synod of Eastern Australia and the Presbyterian Church of Queensland have appointed, as their delegates, persons not connected with these Churches, while in the case of the Free Church of Italy the credential does not bear that it was issued by any Church Court, and is signed only by the treasurer of the denomination. Your committee desire the judgment of the Council respecting such documents.

They also further report that they have received letters from the Presbyterian Church in Tasmania, the Cumberland Presbyterian Church, the Reformed Presbytery of Philadelphia, appointing delegates. As these Churches have never been received into the membership of the Alliance, your committee recommend that a special committee be now appointed to consider what action should be taken in the above cases and to report at an early date.

All which is respectfully submitted.

THE ROLL.

The roll of delegates was called, as follows, those whose names are in *Italics* not having responded as present.

DIVISION I.—CONTINENT OF EUROPE.

AUSTRIA.

BOHEMIA.—*Evangelical Reformed Church in*
Rev. Justus Emmanuel Szalatnay.....Velim.

HUNGARY.—*Reformed Church*

MORAVIA.—*Reformed Church of*
Rev. Ferdinand Cizar.....Klobouk.

BELGIUM.—*Union of Evangelical Congregations.*

——*Missionary Christian Church.*
Rev. Leonard Anet.....Brussels.
Baron Prisse.....St. Nicolay.

DIVISION I.—CONTINENT OF EUROPE.—*Continued.*

FRANCE.—*National Reformed Church.*

Rev. Adolphe Monod.....Carcassonne, Aude.

——*Union of the Evangelical Congregations of*

GERMANY.—*Free Evangelical Church of*

Rev. H. Rother.....Gorlitz.

——*Old Reformed Church of East Friesland.*

ITALY.—*Waldensian Church.*

Rev. Professor Emilio Comba.....Florence.

——*Free Church of*

Rev. Antonio Arrighi.....Florence.

" *Prof. Henderson*.....Rome.

NETHERLANDS.—*Reformed Church of the*

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

SPAIN.—*Spanish Christian Church.*

(Stated Clerk—DON MANRIQUE ALONSO, Correduria 48, Seville.)

Rev. John Jameson.....Madrid.

SWITZERLAND.

BERNE.—*French Church.*

NEUCHATEL.—*Evangelical Church of Neuchatel, independent of the State.*

VAUD.—*Reformed Church of the Canton de*

——*Free Church of the Canton de*

DIVISION II.—UNITED KINGDOM.

ENGLAND.—*Presbyterian Church of*

(Stated Clerk.—REV. WM. MCCAW, Manchester.)

Rev. Alexander Macleod, D. D.....Birkenhead.

" Professor Wm. Graham, D. D.....Liverpool.

" H. L. MacKenzie, M. A.....Swatow, China.

IRELAND.—*Presbyterian Church in*

(Stated Clerk.—REV. JOHN H. ORR, Antrim.)

Rev. Prof. Robert Watts, D. D.....Belfast.

" J. S. Hamilton, M. A.....Banbridge.

" Robert Knox, D. D.....Belfast.

" James M. Rodgers.....Derry.

" John S. McIntosh, M. A.....Belfast.

" Robert McCheyne Edgar, M. A.....Dublin.

" James C. Ferris.....Newry.

" *S. J. Hanson*.....Kingstown.

" Jonathan Simpson.....Portrush.

" Edward F. Simpson.....Ballymena.

John Hanson, Esq.....Antrim.

——*Reformed Presbyterian Church in*

(Stated Clerk.—REV. ROBERT NEVIN, Londonderry.)

Rev. James Brown.....Ballymoney.

" William J. Maxwell, M. A.....Liverpool.

DIVISION II.—UNITED KINGDOM.—*Continued.*

SCOTLAND.—*Church of*

(Stated Clerk—REV. PRINCIPAL TULLOCH, D. D., St. Andrews.)

Rev. Professor Robert Flint, D. D., LL. D.....Edinburgh.
" Professor Alex. F. Mitchell, D. D.....St. Andrews.
" John Rankine, D. D.....Sorn.
" Donald McLeod, B. A.....Jedburgh.
" John Marshall Lang, D. D.....Glasgow.
" James Dodds, D. D..... "
" Henry Wallis Smith.....Kirknewton.
" *C. M. Grant, B. D.*.....Dundee.
" John Struthers, LL. D.....Preston-Pans.
" Thos. Slater.....Derramara.
A. T. Niven, Esq., C. A.....Edinburgh.
And. H. Graham, Esq.....Glasgow.
Wm. John Menzies, Esq., W. S.....Edinburgh.
William Graham, Esq.....Glasgow.
Colin McKenzie, Esq., W. S.....Glasgow.
John Neilson Cuthbertson, Esq.....Glasgow.

——*Free Church of*

(Stated Clerk—REV. SIR HENRY W. MONCREIFF, Bart, D. D., Edinburgh.)

Rev. Thomas Main, D. D.....Edinburgh.
" Principal Robert Rainy, D. D..... "
" Professor Wm. G. Blaikie, D. D., LL. D..... "
" Professor Alex. B. Bruce, D. D.....Glasgow.
" Edward A. Thomson.....Edinburgh.
" D. D. Bannerman, M. A.....Perth.
" Robert Howie, M. A.....Glasgow.
" Wm. H. Goold, D. D.....Edinburgh.
" Alex. Mackenzie, M. A..... "
" J. Murray Mitchell, LL. D..... "
" Wm. Welsh.....Broughton.
" Narayan Sheshadri.....Bombay.
Francis Brown Douglas, Esq.....Edinburgh.
Wm. Henderson, Esq.....Aberdeen.
George Smith, Esq., LL. D.....Edinburgh.
Edmund Archibald Stuart-Gray, Esq.....Perthshire.
James Duncan Smith, Esq.....Edinburgh.
James Macdonald, Esq., W. S..... "
John MacGregor McCandlish, Esq..... "
James McNee, Esq., M. D.....Inverness

——*United Presbyterian Church of*

(Stated Clerk—REV. WILLIAM WOOD, Campsie.)

Rev. Professor Henry Calderwood, LL. D.....Edinburgh.
" Principal John Cairns, D. D..... "
" George C. Hutton, D. D.....Paisley.
" William Wood.....Campsie.
" James Wardrop, D. D.....West Calder.
" John Stark.....Duntocher.
" John Huchison, D. D.....Bonnington.
" George Robson.....Inverness.
" George F. James.....Edinburgh.
" William Douglas Moffat..... "
" John Ruthven.....Kinross.
David Corsar, Esq.....Arbroath.

DIVISION II.—UNITED KINGDOM.—*Continued.*

SCOTLAND.—United Presbyterian Church of—*Continued.*

William Anderson, Esq.....Edinburgh.
James Thin, Esq..... "
R. Finlayson, Esq.....Bonnington.
W. Lyon, Esq.....Edinburgh.

——*Reformed Presbyterian Church of*

(Stated Clerk—

——*Original Secession Church of*

(Stated Clerk—

WALES.—*Calvinistic Methodist Church in*

(Stated Clerk—REV. THOMAS JONES WHELDON, Conway, North Wales.)

Rev. Wm. Roberts, D. D.....Utica, N. Y.
" Rees Evans.....Cambria, Wis.
" David Harries.....Chicago, Ill.
Uriah Davies, Esq.....Columbus, Wis.

DIVISION III.—UNITED STATES.

UNITED STATES.—*Presbyterian Church in the United States of America.*

(Stated Clerk—REV. E. F. HATFIELD, D. D., New York City.)

Rev. Wm. P. Breed, D. D.....Philadelphia, Pa.
" Charles A. Dickey, D. D..... "
" S. I. Prime, D. D.....New York City.
" Samuel S. Niccolls, D. D.....St. Louis, Mo.
" John Hall, D. D.....New York City.
" Thomas S. Hastings, D. D..... "
" Henry A. Nelson, D. D.....Geneva, N. Y.
" Wm. Henry Green, D. D., LL. D.....Princeton, N. J.
" Villeroy Reed, D. D.....Camden, N. J.
" James B. Shaw, D. D.....Rochester, N. Y.
" Wm. M. Paxton, D. D.....New York City.
" George W. Musgrave, D. D., LL. D.....Philadelphia, Pa.
" Thomas J. Shepherd, D. D..... "
" Joseph T. Smith, D. D.....Baltimore, Md.
" James I. Brownson, D. D.....Washington, Pa.
" John C. Lowrie, D. D.....New York City.
" Arthur Mitchell, D. D.....Chicago, Ill.
" Thomas H. Skinner, D. D.....Cincinnati, O.
" Arthur T. Pierson, D. D.....Detroit, Mich.
" *Aaron L. Lindsley, D. D.*.....Portland, Oregon.
Geo. Junkin, Esq.....Philadelphia, Pa.
Robt. N. Willson, Esq..... "
Hon. Wm. E. Dodge.....New York City.
" Horace Maynard, P. M. General, U. S. A.....Washington, D. C.
" Chauncey N. Olds, LL. D.....Columbus, O.
" Wm. Strong, LL. D., Justice, Supreme Court, U. S. A. Washington, D. C.
" *Thomas W. Ferry*, Ex-President Senate, U. S. A.
His Excellency, Gen. Geo. B. McClellan, LL. D., Governor of the State of New Jersey.....Orange, N J.
Professor Stephen Alexander, LL. D.....Princeton, N. J.
Henry Day, Esq.....New York City.
Hon. Stanley Mathews, LL. D......Cincinnati, O.
" *Benjamin Harrison*.....Indianapolis, Ind.

DIVISION III.—UNITED STATES.—*Continued.*

UNITED STATES.—Presbyterian Church in the United States of America.—*Continued.*

Hon. James Richardson.....St. Louis, Mo.
Hovey K. Clarke, Esq.....Detroit, Mich.
Professor Ormond Beatty, LL. D.....Danville, Ky.
T. Charlton Henry, Esq.....Philadelphia, Pa.
Hon. Joseph Allison, LL. D..... "
Prof. Theodore Dwight, LL. D......New York City.
Henry Ivison, Esq...... "
Geo. S. Drake, Esq.....St. Louis, Mo.

——*Presbyterian Church in the United States.*

(Stated Clerk—REV. J. R. WILSON, D. D., Wilmington, N. C.)

Rev. Joseph B. Stratton, D. D.....Natchez, Miss.
" M. H. Houston.....Taylorville, Ky.
" Henry M. Scudder, D. D.....Ebenezer, Ky.
" Charles A. Stillman, D. D.....Tuskaloosa, Ala.
" John Leighton Wilson, D. D.....Baltimore, Md.
" Joseph R. Wilson, D. D.....Wilmington, N. C.
" James A. Lefevre, D. D.....Baltimore, Md.
" Allen Wright.....Choctaw Nation.
" Geo. D. Armstrong, D. D.....Norfolk, Va.
" W. Urwick Murkland, D. D.....Baltimore, Md.
" Wm. E. Boggs, D. D.....Atlanta, Ga.
" Wm. Brown, D. D.....Fredericksburg, Va.
" Charles H. Read, D. D.....Richmond, Va.
" Jacob Henry Smith, D. D.....Greensboro, N. C.
Hon. John L. Marye.....Fredericksburg, Va.
Judge Thomas Thompson.....S. C.
Wm. P. Webb, Esq.....Eutaw, Ala.
Wm. M. McPheeters, Esq., M. D.....St. Louis, Mo.
Hon. Isaac D. Jones.....Baltimore, Md.
" Thomas A. Hamilton.....Mobile, Ala.
Patrick Joyce, Esq.....Louisville, Ky.
Prof. W. C. Kerr.....North Carolina.
D. C. Anderson, Esq.....Alabama.
Prof. Chas. S. Venable, LL. D.....Charlotteville, Va.
Hon. C. B. Moore.....Little Rock, Ark.
Judge James M. Baker.....Jacksonville, Fla.
J. J. Gresham, Esq.....Macon, Ga.
A. P. McCormick, Esq.....Fla.

——*Reformed Church in America.*

(Stated Clerk—REV. P. D. VAN CLEEF, D. D., Jersey City, N. J.)

Rev. Abraham R. Van Nest, D. D.....Philadelphia, Pa.
" Wm. J. R. Taylor, D. D.....Newark, N. J.
" Acmon P. Van Gieson, D. D.....Poughkeepsie, N. Y.
" Joachim Elmendorf, D. D..... "
" John Thomson, D. D.....Catskill, N. Y.
" Philip Phelps, Jr., D. D.....Holland, Mich.
" Wm. H. Campbell, D. D.....New Brunswick, N. J.
Daniel S. Jones, Esq.....Philadelphia, Pa.
William Bogardus, Esq.....New York City.
Hon. Peter S. Danforth.....Schoharie, N. Y.
" Robt. H. Pruyn..... Newark.
" Samuel Sloan.....New York.

DIVISION III.—UNITED STATES.—*Continued.*

Reformed Church in the United States.

(Stated Clerk—REV. I. H. REITER, D. D., Dayton, Ohio.)

Rev. Thomas S. Porter, D. D., LL. D.....Easton, Pa.
" John H. A. Bomberger, D. D.....Collegeville, Pa.
" Thomas G. Apple, D. D.....Lancaster, Pa.
" Franklin W. Kremer, D. D.....Lebanon, Pa.
" D. Earnest Klopp, D. D.....Philadelphia, Pa.
" George W. Williard, D. D.....Dayton, Ohio.
" Scott F. Hershey.....Denver, Ind.
" F. W. Berlemann.....Philadelphia, Pa.
" Jacob H. Dahlmann, D. D.....Philadelphia, Pa.
" John M. Titzel.....Irwin, Pa.
" Thomas J. Barkley.....Sunbury, Pa.
" Jacob O. Miller, D. D.....York, Pa.
" George W. Glessner, D. D.....Shippensburg, Pa.
" Nicholas Gehr, D. D.....Philadelphia, Pa.
" John F. Busche.....New York City.
Jacob Rader, Esq.....Easton, Pa.
Thomas W. Chapman, Esq.....Navarre, Ohio.
Henry Tons, Esq.....Fort Wayne, Ind.
Christian M. Bousch, Esq.....Meadville, Pa.
John P. Reeds, Esq.....Bedford, Pa.

United Presbyterian Church of North America.

(Stated Clerk—REV. WM. J. REID, D. D., Pittsburg, Pa.)

Rev. President E. T. Jeffers, D. D.....New Wilmington, Pa.
" W. H. McMillan, D. D.....Allegheny, Pa.
" President David Paul, D. D.....New Concord, O.
" *Professor William Bruce, D. D.*.....Xenia, O.
" Professor D. R. Kerr, D. D.....Pittsburgh, Pa.
" J. B. Dales, D. D.....Philadelphia, Pa.
" D. A. Wallace, D. D., LL. D.....Wooster, O.
" James Brown, D. D.....Keokuk, Iowa.
" John Comin, D. D.....Rix Mills, O.
General D. W. Houston.....Leavenworth, Kan.
Hon. James Dawson.....Washington, Iowa.
Professor E. F. Reid.....Monmouth, Ill.
S. B. Clark, Esq., M. D.....Cambria, O.
Thomas McCance, Esq.....Pittsburgh, Pa.
James McCandless, Esq.....Philadelphia, Pa.
W. K. Carson, Esq.....Baltimore, Md.

Associate Reformed Synod of the South.

(Stated Clerk—REV. JAMES BOYCE, D. D., Due West, S. C.)

Rev. James Boyce, D. D.....Due West, S. C.
" J. I. Bonner, D. D.....
Hon. C. B. Simonton.....Covington, Tenn.

General Synod of the Reformed Presbyterian Church.

(Stated Clerk—REV. DAVID STEELE, D. D., Philadelphia, Pa.)

Rev. David Steele, D. D.....Philadelphia, Pa.
Alexander Kerr, Esq.....

DIVISION III.—UNITED STATES.—*Continued.*

Synod of the Reformed Presbyterian Church in America.

(Stated Clerk—REV. T. P. STEVENSON, D. D., Philadelphia, Pa.)

Rev. A. M. Milligan, D. D.....Pittsburgh, Pa.
" T. P. Stevenson, D. D .....Philadelphia, Pa.
William Neely, Esq.....New York City.
Samuel A. Sterrett, Esq., M. D.....Pittsburgh, Pa.

DIVISION IV.—BRITISH COLONIES AND DEPENDENCIES.

CANADA.—*Presbyterian Church in*

(Stated Clerk—REV. WILLIAM REID, D. D., Toronto.)

Rev. Donald Macrae, M. A. B. D.....St. John, N. B.
" *Principal A. McKnight, D. D*.....Halifax, N. S.
" Principal D. H. McVicar, LL. D .....Montreal.
" Principal G. M. Grant, D. D.....Kingston.
" Principal Wm. Caven, D. D .....Toronto.
" Wm. Reid, D. D..... "
" John Jenkins, D. D., LL. D.....Montreal.
" Robert F. Burns, D. D.....Halifax, N. S.
" D. J. Macdonnell, B. D.....Toronto.
" George D. Mathews, D. D.....Quebec.
T. W. Taylor, Esq., M. A., Master in Chancery.....Toronto.
Hon. Alex. Morris, D. C. L..... "
James Croil, Esq.....Montreal.
Hon. John McMurrich .....Toronto.
J. D. McDonald, Esq., M. D.....Hamilton.
Thomas McCrae, Esq.....Guelph.
J. B. Fairbairn, Esq.....Ottawa.
James K. Blair, Esq.....Truro, N. S.

CAPE OF GOOD HOPE.—*Dutch Reformed Church in South Africa.*

Rev. Professor Nicholas Hofmeyr.....Stellembosch.
" John Albertyn .....Middleburg.

CEYLON.—*Presbytery of Ceylon.*

(Stated Clerk—REV. HENRY MITCHELL, Galle, Ceylon.)

William Smith, Esq.....Kandy, Ceylon.

EASTERN AUSTRALIA.—*Synod of*

Stated Clerk—

NATAL.—*Dutch Reformed Church.*

Presbytery of Natal.

Christian Reformed Church South Africa.

NEW HEBRIDES.—*Mission Synod of*

Rev. Thomas Neilson.....

NEW SOUTH WALES.—*Presbyterian Church of*

(Stated Clerk—REV. JAMES S. LAING, Muswellbrook, N. S. W.)

Rev. Principal John Kinross, B. A.....Sydney.

DIVISION IV.—BRITISH COLONIES AND DEPENDENCIES.—*Continued.*

NEW ZEALAND.—*Presbyterian Church of*
(Stated Clerk—

ORANGE FREE STATE.—*Dutch Reformed Church of the*

OTAGO AND SOUTHLAND.—*Presbyterian Church of*
(Stated Clerk—

QUEENSLAND.—*Presbyterian Church of*

SOUTH AUSTRALIA.—*Presbyterian Church of*
(Stated Clerk—
Rev. John Henderson.....Adelaide.

TASMANIA.—*Presbyterian Church of*
(Stated Clerk—REV. JAMES SCOTT, Hobart Town.)
Rev. Robert S. Duff, M. A.....Evandale.

VICTORIA.—*Presbyterian Church of*
(Stated Clerk—
Rev. James Nish.....Sandhurst.
Thomas Baillie, Esq......Melbourne.
Francis Ormond, Esq...... "

The following additional names appear on the programme to read papers, and were enrolled as associate members: [See p. 23.]

Benjamin L. Agnew, D. D.....Philadelphia, Pa.
Lyman H. Atwater, D. D., LL. D.....Princeton, N. J.
W. W. Barr, D. D.....Philadelphia, Pa.
Hon. S. M. Breckinridge.....St. Louis, Mo.
Rev. A. F. Buscarlet.....Lausanne.
Wm. H. Campbell, D. D.....New Brunswick, N. J.
T. W. Chambers, D. D.....New York City.
Theodore L. Cuyler, D. D.....Brooklyn, N. Y.
John De Witt, D. D.....Philadelphia, Pa.
Hon. Chief-Justice C. D. Drake.....Washington, D. C.
Jonathan Edwards, D. D., LL. D.....Danville, Ky.
Rev. O. Erdman.....Elberfeld, Germany.
George Fisch, D. D......Paris, France.
Rev. Fritz Fliedner.....Madrid, Spain.
Rev. Hervey D. Ganse.....St. Louis, Mo.
William Gregg, D. D.....Toronto, Canada.
Leroy J. Halsey, D. D......Chicago, Ill.
Edwin F. Hatfield, D. D.....New York City.
Hiram C. Haydn, D. D.....Cleveland, Ohio.
Roswell D. Hitchcock, D. D., LL. D.....New York City.
A. A. Hodge, D. D.....Princeton, N. J.
E. P. Humphrey, D. D., LL. D.....Louisville, Ky.
Herrick Johnson, D. D.....Chicago, Ill.
Robt. Lewis, Esq.....New York.
Herman Krummacher, D. D.....Stettin, Germany.
Rev. A. Mabille.....Basuto Land, South Africa.
G. A. Matile, Esq., D. C. L.....Washington, D. C.
James McCosh, D. D., LL. D.....Princeton, N. J.
Arthur Mitchell, D. D.....Chicago, Ill.
E. Chinquy.....Kankakee, Ill.
Wilhelm Krofft, D. D.....Bonn, Germany.

Edward D. Morris, D. D.....Cincinnati, O.
Wm. Ormiston, D. D.....New York.
R. M. Patterson, D. D.....Philadelphia, Pa.
H. G. Pfleiderer, D. D.....Kornthal, Germany.
William J. Reid, D. D.....Pittsburgh, Pa.
Philip Schaff, D. D., LL. D.....New York City.
Sylvester F. Scovel.....Pittsburgh, Pa.
Rev. Prof. J. R. W. Sloane, D. D.....Allegheny, Pa.
A. B. Van Zandt, D. D.....New Brunswick, N. J.
J. J. Van Oosterzee, D. D......Utrecht, Holland.
Samuel J. Wilson, D. D., LL. D.....Allegheny, Pa.
T. D. Witherspoon, D. D.....Petersburg, Va.
Rev. S. O. Wylie.....Philadelphia, Pa.
Ed. de Pressense, D. D......Paris, France.

The report of the Committee on Credentials was adopted; and the following committee was appointed in accordance with its recommendation: the Rev. Principal D. H. McVicar, LL. D., the Rev. D. A. Wallace, D. D., LL. D., C. A. Dickey, D. D., William Brown, D. D., W. Wood, and James M. McDonald, Esq.

ELECTION OF OFFICERS.

The Rev. Professor Henry Calderwood, LL. D., was chosen as President for the afternoon session.

The Rev. Drs. W. G. Blaikie and G. D. Mathews were chosen Clerks of the Council, and the Rev. Matthew Newkirk Assistant Clerk.

OBITUARY.

Rev. Dr. S. I. Prime.—Allusion has been made, in the sermon this morning, and in the address of welcome this afternoon, to the remarkable providence of God in the removal by death of some of the most distinguished members of this Council, and of brethren engaged in the work of preparation for its meeting. In obedience to the directions of the Business Committee, I beg leave now to call the attention of the Council to the propriety of making a minute of it on their record, and for this purpose I propose the following:

At the commencement of its sessions, and before proceeding to the order of business, the Council would pause to recognize with reverence and humble submission to the sovereign will of God, the remarkable dispensation of his holy providence by which three of its official members and chosen leaders have been called to their rest, while in the midst of their labors in the service of this Alliance.

The Rev. Elias R. Beadle, D. D., LL. D., was designated by the First General Council of this Alliance as the Convener, or Chairman of the Committee of Arrangements for this the Second Meeting. In the midst of his distinguished usefulness, in the apparent enjoyment of vigorous health, and glowing with the fervor of the pulpit, he was suddenly summoned home.

The Rev. Henry A. Boardman, D. D., LL. D., an eminent, honored and useful pastor, was called by the unanimous voice of the committee to take the vacant chair. In the midst of his duties he too was overtaken by the call of the Master, and full of years and honors rests in Christ.

The Rev. William Adams, D. D., LL. D., was fitly chosen to preach the sermon at the opening of this Council. With great reluctance he consented to accept the service. His wisdom and eloquence, his position in the Church, and his distinguished virtues and accomplishments, rendered the appointment appropriate and deserved. It has pleased God to take this beloved servant to himself, before his voice could be heard by us in this Council of the Church.

In addition to the brethren named above, the Council is called upon also to record the decease of the Rev. Peter Lorimer, D. D., Principal of the Theological College of the Presbyterian Church of England, a man of great distinction and attainments, who was expected to be present with us to-day, and to take part in our deliberations.

And also the death of the following members of the Committee of Arrangements for this Council, viz. :

Elder Morris Patterson, of Philadelphia,
Rev. W. C. Jackson, of Philadelphia.
Elder Henry B. Webster, of Canada.
Rev. Alexander Topp, D. D., of Canada.
Elder James Lennox, of New York.
Rev. Mancius S. Hutton, D. D., of New York.

The death of these elders and ministers of Christ, bearing official relations to this Council, is an event of solemn significance, which the Council would humbly recognize by making this minute in its proceedings, and by devoutly praying the Great Head of the Church to make this providence useful in quickening each one of us to holier diligence in the work of the Lord, that when we are called we too may be found so doing.

REV. DR. BLAIKIE.—It must be considered a very superfluous duty to second a resolution of this kind which, by its own words, commends itself to the acceptance of every member of the body. But Dr. Prime, having spoken very properly as representing the Churches with which these honored fathers were more immediately connected, I would like to say that we, on the other side of the ocean and in other parts of the globe, do most cordially

concur in the tribute which it is proposed to render to the memory of these departed fathers and brethren.

I had the privilege three years ago of forming the acquaintance of the three American fathers that have been taken away from us, and I know how worthy they were of the positions to which they were called. I had the privilege of knowing and hearing Dr. Adams and Dr. Beadle when they were in Edinburgh three years ago, and would say more especially in reference to Dr. Adams that we cannot forget the service he rendered upon that occasion. We cannot forget his kind presence and his countenance beaming with intelligence and brotherly love. We have cause to be grateful for the tone his opening and closing addresses gave to the Edinburgh Council. Dr. Beadle, though occupying a less conspicuous position, commended himself, I might say, almost equally to our admiration and esteem, and Dr. Boardman, though less known among us, was as well known to be worthy of the position which was assigned to him.

While thus referring to these names, I cannot help likewise bringing under the notice of the Council two other names, not of persons who had any official connection with it, therefore not of persons whom it would be right to include in the minute about to be adopted, but of persons who took a very lively interest in this enterprise and were very useful in laying its foundation. The first the late Dr. Duff, who presided at the first session of the conference held in London in 1875, when this organization was formed, and who to his dying day retained a very lively interest in this Council. The other was a layman. He was a member of the Edinburgh Council, a devoted Christian—Lord Kintore. He likewise, in a quiet way, as I have good reason to know, lent very valuable assistance in bringing this enterprise into existence. He expected to take part in this meeting, but in the month of May last he found that other considerations would prevent him from doing so, and, both by a letter I hold in my hand and by a personal message he gave to my son, he charged me to express his very deep regret, in the most respectful terms in which I could do so, and say how much

he would have liked to be present among persons whom he had learned in Edinburgh and elsewhere to love and esteem so highly.

It cannot but throw a cloud upon us to think of so many who have passed away; but I do not think our feelings are those of entire desolation, because these, our fathers and brethren, have now entered on their rest and their reward. We rejoice to think of so many friends of this Alliance who have joined the General Assembly and Church of the First-born. It is something, I think, to begin our conference with our hearts and minds turned upward to where they are.

I trust that all our proceedings with be carried on with something of their spirit, and that we shall feel, while we sit here, as if they were among us—at least as if they were addressing us and urging us to be steadfast and immovable in the work of spreading the gospel and in all the work of the Lord, so that God's will may be done on earth as it is in heaven, and to use our utmost diligence while we have opportunity to bring our fellow-men to enjoy the blessings of which they have now been put fully in possession.

The minute was then agreed to.

REPORT OF COMMITTEE OF ARRANGEMENTS.

The Rev. Dr. W. P. Breed, from the General Committee of Arrangements, made the following report:

The Council at Edinburgh appointed a committee consisting of members of the various bodies represented there, to act as a General Committee of Arrangements for the Second Council, to be held in the city of Philadelphia, in the year 1880, the Rev. E. R. Beadle, D.D., being Convener. On the 11th of March, 1878, the committee met, when additional members were elected. The Rev. Matthew Newkirk, of Philadelphia, was appointed secretary. A sub-committee of their members to prepare a programme was also appointed to meet in the city of New York, having the Rev. Philip Schaff, D. D., LL.D., as its chairman, and the Rev. G. D. Mathews, D. D., as its secretary. A Business Sub-Committee was also appointed to meet in Philadelphia, with George Junkin, Esq., as its chairman, and Samuel C. Perkins, Esq., its secretary. On January 6th, 1879, the Rev. Dr. Beadle, chairman of the General Committee, was suddenly called to his reward above. On his way home, after having conducted divine service on Sabbath morning, he was seized with pain, and in a few hours was with us no more. At the following meeting of the committee the Rev. Henry A. Boardman, D. D., was chosen chairman, and at a subsequent meeting the Rev. Wm. P. Breed, D. D., was elected vice-chairman of the committee. On June 15th, 1880, Dr. Boardman was also called to his heavenly rest. At the next meeting of the committee the vice-chairman was elected chairman. Besides Dr. Beadle and Dr. Boardman, eight other members of the General Committee have since the adjournment of the Council at Edinburgh been removed from the

FRANCE.



HUGUENOTS.

COLIGNI.

IVRY.

70 000·HUGUENOT·MARTYRS
ST BARTHOLOMEW'S DAY. A.D.1572
500.000·EXILES. A.D.1685

LEFEVRE · BERQUIN · CALVIN ·
OLIVETAN · MARGARET OF VALOIS ·
· CLEMENT MAROT ·
· JEANNE D'ALBRET ·
· QUEEN OF NAVARRE ·
· PRINCE OF CONDE ·
THEODORE DE BEZE · PALISSY THE POTTER

SYNOD REASSEMBLED
A.D.1872

scenes of time to those of eternity. Their names have been recited, and we need not repeat them. They call us loudly to "work while it is day, for the night cometh when no man can work." The Programme Committee have held many meetings, and have labored hard to discharge the duty assigned them. Through what toil, anxiety and perplexity the duties of the chairman and secretary of this committee have led them, no one can appreciate except those who have gone through a similar experience. The Business Committee met on the 20th of December, 1878, and appointed the following sub-committees, viz.: A Committee of Finance and Audit, a Committee of Publication of Proceedings, a Committee of Reception and Entertainment, a Committee on Place of Meeting and Decoration, and also a Committee on Railways and Transportation. These various committees at once addressed themselves to the tasks severally assigned them, and have spared neither time nor labor in their efforts to reach the desired results. The Committee of Arrangements herewith submit the programme, prepared with great outlay of thought, care, and correspondence on the part of the Committee on the Programme, to be adopted and followed by the Council, subject to such modifications as expediency or necessity may demand. In accordance with an express provision of the Constitution of the Alliance, the Committee of Arrangements, through their Sub-Committee on the Programme, invited a number of men, distinguished in the various departments of church thought and work, to prepare papers for or make addresses before the Council. The committee therefore respectfully suggest that these gentlemen be invited to sit as associate members of the body. The committee would also recommend that all missionaries from heathen lands at home on leave of absence from their fields of labor be admitted to seats as associate members of this body. Following the precedent set by the Edinburgh Council, it is further recommended that a separate President be chosen for each session of the Council. The Committee on the Publication of the Proceedings have made arrangements to secure a full and accurate stenographic report of the debates and doings of the Council. They have also, subject to the approval of Council, accepted an offer on the part of a responsible publishing firm, to publish in an attractive volume such of the proceedings as may be sanctioned by an editing committee to be appointed by this body, and to place this volume at an early day before the public at a very reasonable price, and all without any expense to the Council. This committee therefore respectfully suggest the appointment of the Rev. J. B. Dales, D. D., of the United Presbyterian Church, of this city, and the Rev. R. M. Patterson, D. D., of the Presbyterian Church, also of this city, as a committee to revise and edit the Proceedings of the Council.

The following is the Programme referred to in the report and accompanying it:

The Committee of Arrangements will entertain the Delegates to the Council at a Social Reception, to be held on Wednesday evening, September 22, in the Academy of Fine Arts. The regular sessions

of the Council will be held in the Horticultural Hall, and in the Hall of the Y. M. C. A.

THURSDAY, SEPTEMBER 23.

(11 A. M.—ACADEMY OF MUSIC.)

Opening Sermon.
William M. Paxton, D. D., New York City.

(3—5 P. M.—HORTICULTURAL HALL.)

Business Meeting.—Organization.
Address of Welcome. William P. Breed, D. D., Philadelpnia, Pa.
Report of Committee on Statistics.
Prof. William G. Blaikie, D. D., LL. D., Edinburgh, *Chairman.*

(7½—9½ P. M.)

The Ceremonial, the Moral, and the Emotional in Christian Life and Worship.
Prof. Roswell D. Hitchcock, D. D., LL. D., New York City.
Modern Theological Thought.
Principal Robert Rainy, D. D., Edinburgh.
Religion in Secular Affairs.
Principal G. M. Grant, D. D., Kingston, Canada.

FRIDAY, SEPTEMBER 24.

(9½ A. M.—1 P. M.—HORTICULTURAL HALL.)

Inspiration, Authenticity and Interpretation of the Scriptures.
Prof. E. P. Humphrey, D. D., LL. D., Louisville, Ky.
Prof. Robert Watts, D. D., Belfast.

1—2½ P. M.—INTERMISSION.

(2½—4½ P. M.)

Distinctive Principles of Presbyterianism.
Prof. Samuel J. Wilson, D. D., LL. D., Allegheny City, Pa.
"Worship of the Reformed Churches." John DeWitt, D. D., Philadelphia, Pa.
Ruling Elders.
Hon. S. M. Breckinridge, St. Louis, Mo.
C. H. Read, D. D., Richmond, Va.

(7½—9½ P. M.)

The Pulpit in Relation to Family Worship and Children.
Alexander McLeod, D. D., Birkenhead.
The Application of the Gospel to Employers and Employed.
William G. Blaikie, D. D., LL. D., Edinburgh.

Christianity the Friend of the Working Classes.
Hon. Chief-Justice C. D. Drake, Washington, D. C.

SATURDAY, SEPTEMBER 25.

(9½ A. M.—1 P. M.)

Revealed Religion, in its Relation to Science and Philosophy. Forms of Modern Infidelity.
"The Relations of Science and Theology."
Prof. Henry Calderwood, LL. D., Edinburgh.
"How to deal with young men trained in science, in this age of unsettled opinion." President James McCosh, D. D., LL. D., Princeton, N. J.

1—2½ P. M.—INTERMISSION.

2½—4½ P. M.

Forenoon subject continued.
"Apologetics." Ed. de Pressense, D. D., Paris. *Paper.*
"Agnosticism." Prof. Robert Flint, D. D., LL. D., Edinburgh.

(7½ P. M.)

Reception given to the Delegates by the Board of Publication, in their building on Chestnut Street, which has been placed at the disposal of the Council during its Sessions.

MONDAY, SEPTEMBER 27.

(9½ A. M.—1 P. M.—HORTICULTURAL HALL.)

Report of Committee on *Creeds and Confessions.*
Prof. Philip Schaff, D. D., LL. D., New York, *Chairman.*
A. B. Van Zandt, D. D., New Brunswick, N. J.
Bible Revision.
T. W. Chambers, D. D., New York City.

1—2½ P. M.—INTERMISSION.

(2½—4½ P. M.)

Presbyterianism and Education.
Prof. Edward D. Morris, D. D., Cincinnati, Ohio.
"Religion and Education in New South Wales."
Rev. Principal Kinross, Sydney.
Presbyterianism in Relation to Civil and Religious Liberty.
Sylvester F. Scovel, Pittsburgh, Pa.
"Religion and Politics." Prof. Lyman H. Atwater, D. D., LL. D., Princeton, N. J.

(7½—9½ P. M.)

Presbyterian Catholicity.
George C. Hutton, D. D., Paisley.
Principal D. H. MacVicar, LL. D., Montreal.
William H. Campbell, D. D., New Brunswick, N. J.

TUESDAY, SEPTEMBER 28.

(9½ A. M.—1 P. M.—HORTICULTURAL HALL.)

The Vicarious Sacrifice of Christ.
Principal John Cairns, D. D., Edinburgh.
Prof. A. A. Hodge, D. D., Princeton, N. J.
Future Retribution.
T. D. Witherspoon, D. D., Petersburg, Va.

1—2½ P. M.—INTERMISSION.

(2½—4½ P. M.)

Church Extension in Large Cities.
R. M. Patterson, D. D., Philadelphia, Pa.
William J. R. Taylor, D. D., Newark, N. J.
Church Extension in sparsely settled Districts.
W. J. Reid, D. D., Pittsburgh, Pa.
"The Evangelization of Ireland." Robert Knox, D. D., Belfast.

(7½—9½ P. M.)

Sabbath-Schools—Their Use and Abuse.
Arthur Mitchell, D. D., Chicago, Ill.
Evangelists and Evangelistic Work.
"Recent Evangelistic Work in Paris." George Fisch, D. D., Paris. *Paper.*
Joseph R. Wilson, D. D., Wilmington, N. C.

WEDNESDAY, SEPTEMBER 29.

(9½ A M.—1 P. M.—HORTICULTURAL HALL.)

The Theology of the Reformed Church.
"The Conflict between Faith and Rationalism in Holland."
Prof. J. J. Van Oosterzee, D. D., Utrecht. *Paper.*
"The Theology of the Reformed Church with special reference to the Westminster Standards."
Prof. Alex. Mitchell, D. D., St. Andrews.
"The Theology of the German Reformed Church."
Prof. Thomas G. Apple, D. D., Lancaster, Pa.

1—2½ P. M.—INTERMISSION.

(2½—4½ P. M.)

Grounds and Methods of Admission to Sealing Ordinances.
Rev. D. D. Bannerman, M. A., Perth.
"Baptism." T. P. Stevenson, D. D., Philadelphia, Pa.
Church Discipline—Its Province and Use.
Prof. Jonathan Edwards, D. D., LL. D., Danville, Ky.
Prof. Leroy J. Halsey, D. D., Chicago, Ill.

(7½—9½ P. M.—ACADEMY OF MUSIC.)

Sabbath Observance.
Prof. William Gregg, D. D., Toronto.
Rev. Hervey D. Ganse, St. Louis, Mo.
Temperance.
Hon. William E. Dodge, New York City.
Popular Amusements.
Theodore L. Cuyler, D. D., Brooklyn, N. Y.

THURSDAY, SEPTEMBER 30.

(9½ A. M.—1 P. M.—HORTICULTURAL HALL.)

Report of Committee on *Foreign Mission Work.*
Wm. M. Paxton, D. D., New York City,
J. Murray Mitchell, LL. D., Edinburgh, } *Joint Chairmen.*
J. Leighton Wilson, D. D., Baltimore, Md.
"Co-operation among Missionaries." A Communication from the U. P. Church of Scotland.
John C. Lowrie, D. D., New York City.

1—2½ P. M.—INTERMISSION.

(2½—4½ P. M.)

The Proper Care, Support and Training of Candidates for the Ministry.
Herrick Johnson, D. D., Chicago, Ill.
"Church Order and Church Life." J. Marshall Lang, D. D., Glasgow.
"The World's Demand for Ministers." A Communication from the U. P. Church of Scotland.
Systematic Beneficence.
Hiram C. Hayden, D. D., Cleveland, Ohio.
"Christian Beneficence." W. W. Barr, D. D., Philadelphia, Pa.
Ministerial Support.
Benjamin L. Agnew, D. D., Philadelphia, Pa.

(7½—9½ P. M.)

Reports on the *State of Religion in Heathen Countries.*
"Liberia." Rev. Edward Blyden, D. D. *Paper.*
"South Africa." Rev. A. Mabille, Basuto Land.

FRIDAY, OCTOBER 1.

(9½ A. M.—1 P. M.—HORTICULTURAL HALL.)

Report of Committee on *Modes of Helping the Churches of the European Continent.*

J. A. Campbell, Esq., LL. D., Glasgow,
David Maclagan, Esq., Edinburgh, } *Joint Chairmen.*

"Our Relations to the Churches of the European Continent."
Rev. J. S. MacIntosh, Belfast.

Reports on the State of Religion in

"France." Rev. Adolphe Monod, Carcassonne, Aude.
"Switzerland." Rev. A. F. Buscarlet, Lausanne.
"Moravia." Rev. Ferdinand Cizar, Klobouk. *Paper.*

Letter from the National Evangelical Union of Geneva.

1—2½ P. M.—INTERMISSION.

(2½—4½ P. M.)

Report of Committee on *Desiderata of Presbyterian History.*
Alexander Mitchell, D. D., St. Andrews, *Chairman.*

"Diffusion of Presbyterian Literature."
Wm. P. Breed, D. D., Philadelphia, Pa.

"Church Work in Australia."

Revivals of Religion.
Edwin F. Hatfield, D. D., New York City.

Personal Religion.
Prof. David Steele, D. D., Philadelphia, Pa.

"Regeneration." Prof. J. H. A. Bomberger, D. D., Ursinus College, Pa.

(7½—9½ P. M.—ACADEMY OF MUSIC.)

Reports on *State of Religion in*

1. "Bohemia." Rev. Justus Em. Szalatnay, Velim.
2. "Spain." Rev. Fritz Fliedner, Madrid.
3. "Italy." Prof. Emilio Comba, Florence.
4. "Belgium. Romanism and the School Question."
Rev. Leonard Anet, Brussels.

SATURDAY, OCTOBER 2.

(HORTICULTURAL HALL.) *Miscellaneous Business.*

SABBATH EVENING, OCTOBER 3.

Farewell Meeting.

During the sessions of the Council, a meeting will be held in the Hall of the Y. M. C. A., on the evening of Tuesday, September 28th, at which addresses will be given in the German language, by Rev. Wm. Krafft, D. D., of Bonn; Prof. Pfleiderer, Ph. D., of Kornthal; Rev. O. Erdman, of Elberfeld; and the Rev. Fritz Fliedner.

The Rev. Principal Robert Rainy, D. D.—It is hardly necessary that anything should be said on this report. At the same time it is not right that this piece of business should pass without a very express recognition of the invaluable services which have been rendered to this body by the committee and subcommittees, whose labors have been referred to by Dr. Breed.

Any one who thinks a moment of what is implied in our meeting will understand that the members of this committee, especially those that have special charge, must have passed and must be still passing through a period of great anxiety, and, in addition, that they have been expending an immense amount of labor in a series of very severe and distracting services with a view to our comfort and the success of our meeting. I am sure that we feel deeply grateful to them, and our hope is they may have the reward of seeing their labors crowned by a very successful, happy, and useful meeting. If that should be the case, to them certainly will belong a very great share of the credit. I shall venture to say that they have furnished us with an admirable programme; indeed, the only feeling I have about it is a sort of fear that it is almost too good a programme. I wish we may prove worthy in our part of the programme set down for us to fill. I hope we shall, and that the committee will have the comfort and satisfaction of seeing that they have not overrated our ability to go through this very remarkable roll of work which they have put before us. I beg leave to move that the report now read be accepted and that its recommendations be adopted.

Rev. John Jenkins, D. D., of Montreal, Canada.—Mr. Chairman, before you put the motion in regard to the programme, I would like to suggest to the committee whether it might not be desirable to review the programme with a view to its being shortened, so that there might be more time left for our taking counsel together. It does seem to me that, if all that we reach during this Council shall be the reading of papers and a few remarks on each paper at the close, even if there be time for such remarks, which is not at all likely, we shall go away without having accomplished what every one of us desires to accomplish, namely, taking counsel together in regard to the

great work which we, as Presbyterian Churches, have at heart and are seeking to accomplish. I do not desire to move an amendment to this report. I would rather throw it out as a suggestion. If the suggestion is adopted, and if it is understood, then I shall move no amendment. With my conviction I could not allow the motion to pass without making these remarks. I have every appreciation of the difficulty which the committee has had in preparing this programme. It is a wonderful programme, and the production is worthy of the committee, but in my judgment it is too large a programme for ten days.

DR. BREED.—May I call attention to the statement in the report that this is adopted subject to such modifications as may be expedient and necessary; and therefore in the report itself there is an opening made for the very modification that Dr. Jenkins suggests?

DR. JENKINS.—That is all I desire, if that is understood. As I heard the report read, it struck me that it was capable of two interpretations. The interpretation of which it is capable and to which I take exception is this: that if a paper were too long you could cut it short, or if we overstep by five minutes the length of a session you could suspend it. If it is understood that we can modify this programme according to the necessities of the Council, I am satisfied.

REV. DR. KNOX, of Belfast.—I am in entire sympathy with the proposition made by Dr. Jenkins. It was the only thing that I regretted in the proceedings of the Council at Edinburgh, that we had not the opportunity, owing to the number and length of the papers, of opening our hearts to each other as members of a council might be expected to do. I am not prepared with any proposition that might carry out the idea of Dr. Jenkins, but I do hope that in some way or other this programme may be modified.

REV. PHILIP SCHAFF, D. D., of New York.—Allow me to say as a member of the Programme Committee, that I feel it is due in justice to all these distinguished gentlemen from Europe and America, to give them a full chance to read their papers within thirty minutes—papers which have been prepared with great

care, and which I have no doubt will be very instructive and very interesting to us all. If we begin to cut down, to rule out some, where shall we begin? where shall we end? Can we do that at all without a palpable act of injustice to those that are thus ruled out? I feel the difficulty which has been suggested. We had precisely the same difficulty at the General Council of the Evangelical Alliance in New York in 1873, and we got over the difficulty by dividing the conference into sections, two or three meetings being held simultaneously in the Young Men's Christian Association, and in two or three surrounding churches, and in that way we got through the whole programme; and I think it would be wise to make a similar division here, as from appearances we may not only expect this building, but two churches in the neighborhood, to be very comfortably filled, so as to give to all the speakers on the programme and to other delegates a chance to make themselves heard.

DR. JENKINS.—I shall venture to propose a resolution, and I will do it, not for the purpose of opposing or undervaluing the work which has been undertaken by our friends of the Programme Committee, but for the very reason which has been urged by my friend Dr. Schaff. I do it for this reason: I want the Council to keep together; I do not want the Council to divide itself into half a dozen sections to go—what for? to read their papers not to the Council, but in each case to a tenth part of the Council, leaving nine-tenths not to listen to perhaps the very best paper that may be brought before it. I think that this Council has come to keep together, and we have come to hear each other, to exchange views, to take counsel; and I feel that we are competent to express an opinion as a Council as to the propriety of going through this programme suggested by the Programme Committee. I understand that this is now to be voted upon by the Council; and I venture, therefore, to move that the programme be referred to a committee for revision, with a view to limit, if possible, the number of papers, and thus give more ample scope for taking counsel together in the Lord.

REV. ALEXANDER MACKENZIE, of Edinburgh, seconded Dr. Jenkins' motion.

Rev. J. Murray Mitchell, LL. D., of Edinburgh.—Allow me a few words as one who has prepared a paper with some pains. I should be perfectly willing that only a part of that paper should be read, and that I be assigned as little time as the Council pleases. Surely the fact that the paper is, as I understand, to be published ought to be perfectly satisfactory to every one that has prepared a paper. I should exceedingly regret if any papers were thrown out; should very much prefer that a shorter time than was intended should be given to each paper; and then I entirely agree with Dr. Jenkins that discussion and friendly intercourse is unspeakably to be desired.

Dr. Schaff.—Those gentlemen who have been invited to prepare papers for the programme were, in the very letter of the invitation, restricted to thirty minutes for delivery, while at the same time they were assured that their papers would be printed in full in the volume to be published. We have made an exact calculation of the time, and if every speaker strictly confines himself to thirty minutes, we can go through the whole programme as it is, and have ample room for discussion.

Rev. Dr. S. I. Prime, of New York.—I most heartily desire that this resolution may be either withdrawn or laid upon the table. The committee has been nearly three years in correspondence with our brethren in different parts of the world, asking them to prepare themselves to present their best thoughts upon the great questions that come before this Council; and I do not think it would be right, after the labors of that committee with their correspondents, at the very opening of the Council to appoint *an extempore* committee with the power to run a ploughshare through its work, and shut the mouths of any of these brethren that have come from all parts of the world. That appears to me to be too sudden an operation for even us Americans to submit to. There is not the slightest necessity for any apprehension of the Council being bored to death with these papers. I pledge my word to you that there is not a man here who will transgress upon the time after the very eloquent intimations that have been made by these beloved brethren that they do not want to hear him. I therefore beg that this resolution may be withdrawn,

and that you will allow the Council to go on with its own work; when you see that there is any want of time for counsel, it will be perfectly easy for you to ask the brethren to shorten their papers; but do not appoint a committee now with the power to revise this programme, and cut out any of the speakers. You are needlessly alarmed, brethren; there is plenty of time.

DR. JENKINS.—I ask leave of the Council, with the consent of my seconder, to withdraw the amendment.

The PRESIDENT.—The amendment is now withdrawn. I understand, under the statement made by the chairman of the Committee of Arrangements, that, if at any time the Council wishes, a motion may be submitted for an alteration of the plan.

The report, with its recommendations, was then adopted.

REPORTS OF THE PROCEEDINGS.

DR. SCHAFF.—I wish to offer a resolution supplementary to the item which refers to publication. I do not want to interfere with the arrangements already made for the publication of the volume of proceedings; I only want this Council to give more definite instruction concerning the amount of matter to be published, with an additional suggestion which, I think, is of considerable importance, and ought to be acted upon now. The resolution is as follows:

Resolved, 1. That under the provisional arrangement made by the Business Committee, the opening sermon, the essays and documents prepared by invitation of the Programme Committee, and a *résumé* of the discussion on the topics of the programme, together with an introductory sketch of the Council and a full list of members, be published under the direction of the Editorial Committee.

2. That a complimentary copy of the proceedings be sent to every programme speaker who has prepared a paper, and to every theological seminary in Europe and America in connection with the Presbyterian Church, at the expense of the Council.

The REV. PROF. NICHOLAS HOFMEYR moved to amend that Africa be included in the resolution.

The amendment was accepted, and the resolution, as amended, agreed to.

PRESIDENTS OF THE COUNCIL.

The Rev. Robert Knox, D. D.—I would like to submit the names of certain members of this Council who may be invited to preside at some of our meetings. There has not been time to make out a complete list, but the following are submitted as brethren who may preside at the forenoon meetings of the following days, namely: The Rev. Dr. Wallace, Chairman for the forenoon to-morrow; the Rev. Dr. Niccolls, on Saturday in the forenoon; the Rev. Dr. William Brown, on the forenoon of Monday; the Rev. Dr. Main, on Tuesday; the Rev. Dr. Lang, on Wednesday; the Rev. Dr. Watts, on Thursday; Rev. Dr. Van Geison, on Friday, and the Rev. Prof. Caven, on Saturday. In addition to this there is one other nomination, namely: that the Rev. Dr. Stratton preside this evening. I move the appointment of the brethren whose names you have heard to preside on the occasions I have spoken of.

Rev. Principal Caven, of Toronto.—I had the honor of being appointed to this position by the last Council, and I think it is well that these honors should be distributed as widely as possible. I would therefore ask that the Council would allow my name to be withdrawn from that list. I very highly appreciate the honor, but I think some other members should be given an opportunity in my place.

The name was withdrawn.

Rev. Villeroy D. Reed, of Camden, N. J.—Certain gentlemen are there named to preside at the morning meetings: is it understood that they preside at all the sessions?

The Chairman.—No, sir.

Dr. Reed.—I would suggest that the committee who have so kindly prepared the list, appoint chairmen for all the sessions.

Dr. Knox, of Belfast.—I mentioned at the outset that there had not been time to complete the list, but I understand that the committee who have presented the short list which I read

will be prepared very soon to complete the list of chairmen for all the meetings.

The motion of Dr. Knox was then agreed to by the Council.

The following is the list of Presidents as finally perfected:

Rev. Professor Henry Calderwood, LL. D.
" Joseph B. Stratton, D. D.
" D. A. Wallace, D. D.
" Thomas C. Porter, D. D., LL. D.
Hon. Wm. Strong, Justice Supreme Court, U. S. A.
Rev. Professor Wm. Henry Green, D. D., LL. D.
Hon. Horace Maynard, Postmaster-General, U. S. A.
Rev. Wm. Roberts, D. D.
Francis Brown Douglass, Esq.
Rev. John Marshall Lang, D. D.
" Professor Nicholas Hofmeyr.
Wm. P. Webb, Esq.
Rev. Thomas Main, D. D.
" James M. Rodgers.
T. W. Taylor, Esq.
Rev. Robert Watts, D. D.
" James Dodds, D. D.
" Wm. Wood.
" Abraham R. Van Gieson, D. D.
Hon. Samuel Sloan.
Jacob Rader, Esq.
Rev. James Nish.
Rev. Professor D. R. Kerr, D. D.

BUSINESS COMMITTEE.

The CHAIRMAN.—The next point is the appointment of the Business Committee.

PROFESSOR FLINT, of Edinburgh.—The motion which I have to lay before the Council is one in connection with which it would be unseasonable that I should take up the time of the Council any longer than it requires simply to read it. Its necessity is self-evident, and the names included in it will be an additional recommendation of it. I therefore move that the following members constitute the Business Committee of the Council

Ministers.

Rev. S. Irenæus Prime, D. D.
" Philip Schaff, D. D., LL. D.
" James McCosh, D. D., LL. D.
" Robert Knox, D. D.
" D. R. Kerr, D. D.
" Wm. Paxton, D. D.
" E. T. Jeffers, D. D.
" Wm. H. Green, D. D., LL. D.
" William Brown, D. D.
Rev. Joachim Elmendorf, D. D.
" Charles A. Dickey, D. D.
" Robert Rainy, D. D.
" John Marshall Lang, D. D.
" Wm. J. Reid, D. D.
" Wm. Roberts, D. D.
" John H. A. Bomberger, D. D.
" R. McCheyne Edgar.
" Wm. P. Breed, D. D.

Elders.

Rev. Prof. H. Calderwood, LL. D.
David Corsar, Esq.
Edmund A. Stuart Gray, Esq.
Jas. Thin, Esq.
A. T. Niven, Esq.
Jas. Croil, Esq.
Jacob Rader, Esq.
Thos. McCance, Esq.
Hon. Thos. A. Hamilton.
" John L. Marye.
" Wm. Strong, LL. D.
With the Clerks.

The motion was agreed to.

STANDING ORDERS.

DR. DALES, of Philadelphia.—I hold in my hand the Standing Orders of the last Council, and I move you that they be adopted as the orders and rules for this Council, with such modifications as the Business Committee may think proper to present to the Council.

The motion was agreed to.

REPORT OF THE COMMITTEE ON STATISTICS.

PROFESSOR BLAIKIE.—The report on statistics which I have to submit is in the form of a large tabular sheet, which it is utterly impossible to read to the Council, but which may be printed in the proceedings of the Council. I have to state that this sheet contains a summary of statistics, received in reply to a query issued by the committee, to which replies have been obtained from thirty-four of the Churches connected with the Alliance. Of these thirty-four, thirteen Churches are on the continent of Europe, nine in the united kingdom of Great Britain and Ireland, six in the United States, and six in the British colonies. I have to state that the return might be made a little more complete if a day or two were allowed for the purpose, and if this sheet is remitted to the convener he will endeavor to make it as complete as possible. At the same time it is to be observed that it is difficult to get a uniform system of statistics, because different Churches have different ways of acknowledging various things, and therefore you cannot always be sure that the return from one Church corresponds with the return from another. We may do our best by a few notes to indicate

these exceptional cases. I have likewise to state that I think it would be of great benefit for this Council to authorize a committee to request Churches that have no statistical committee to consider the propriety of appointing such committee in order that we may get authorized returns from all. In that way I think before another meeting of the Council, we shall be in a favorable position to obtain a uniform and satisfactory set of statistics applicable to all the Churches that are associated with us.

The Council then adjourned to 7½ o'clock in the evening.

EVENING SESSION.

The Council was called to order at 7½ o'clock, by the Rev. Joseph B. Stratton, D. D., of Natchez, Miss., as President for the session, and was opened with prayer.

The Rev. Roswell D. Hitchcock, D. D., LL. D., read the following paper:

THE CEREMONIAL, THE MORAL AND THE EMOTIONAL IN CHRISTIAN LIFE AND WORSHIP.

Alliance always implies, always confesses separateness and difference, both before and after: as of families allied by intermarriage, nations allied by treaty, Christian communions allied by covenant. With families and nations, alliance is the highest and final good in that direction. Mankind will never be literally one family, but only a great conglomerate of families; nor one nation, but, at best, only a grand confederacy of nations, of republics it may be, as Gervinus dreamed. But the Church of Christ is properly and strictly one, or ought to be, and will be: not "one fold," as most of our English versions have had it, but, as Tyndale had it, and the Greek has it, "one flock," under the One Shepherd. Such oneness must certainly be more than mere union: it is unity.

This our Presbyterian Alliance of course emphasizes Presbyterianism; but in no hard, narrow, narrowing way. It looks out in all directions, and is actually leading out, into wider fellowships. Its next logical consequent had already in fact preceded it: I mean the ecumenic *Protestant* Alliance, Evangelical we call it, which, in 1552, John Calvin, as he wrote to Cranmer, would have crossed ten seas to assist in consummating. In time we shall see that still better ecumenic *Christian* Alliance, of which there is scarcely a sign as yet. And then at last, in God's own time, far down the horizon now, we shall have

not union only, but unity, the real unity, for which our Lord prayed, and the ages wait.

Christendom is not Occident alone, nor Orient alone, but the two together. Nor is the Occident either Protestant alone, or Roman Catholic alone, but the two together. And these nineteen Christian centuries are more and better, taken all together, than any three of them, whether the first three or the last three, or any six of them, or any eighteen of them. The one Christ is in them all, in all and in each.

Christianity, even its bitterest enemies will admit, has been one of the great religions of the world. Is it likewise one of the decadent, spent religions? Is it now losing, whether fast or slowly, its old conquering power, and relaxing its old grasp everywhere? Many men are saying this. And some signs might be so interpreted. Leaving the Latin Church, and leaving the Oriental Churches, all of them, out of the account, is there or not, in our own Protestant Christendom, a real decay of faith? How is it on the Continent of Europe, in Holland, Switzerland, and Germany? How is it in Great Britain? In the United States? Everywhere, I think, most of the great denominations are lamenting, for one thing, a diminished and diminishing attendance upon Sabbath services. And they are complaining, for another thing, that the old doctrines of the Reformation, as we have called them, the doctrines of our earlier Protestant Confessions, are neither so stoutly preached, nor so cordially received, as they used to be. Mistake is easy in regard to such matters, and exaggeration is easy, in our present mood of mind. For one I think I see both mistake and exaggeration here. And yet I cannot wholly deny the alleged decay. In philosophy, which always rules at last, materialism was never, probably, quite so thoroughly worked out, nor quite so overbearing, as it is to-day. Everything spiritual is very sharply challenged. The air is full of frost. The crops are all gathered in. Nothing saintly or heroic grows any more. Winter appears to be coming on. Is it the final winter of the solar system, the great central sun itself steadily burning out? Or is it only the winter of a revolving planet?

We must not take things too easily, to be sure. Puritanism has been a great factor in history over and over again; and, in some matters of vital moment, has undoubtedly had the right of it. But Puritanism is discontent, protest, resistance, revolution perhaps; and is liable to be harsh, angular, one-sided. Its fellowship is strict, jealous, intolerant. It is hard on the weak and foolish. It cuts down the number of the saved. The Novatians of the fourth century deserved the rebuke they got from Constantine in the person of their champion at the Council of Nice: "Take a ladder, O Akesios, and climb alone into heaven." The mediæval Puritans were, many of them, dualists. In England, two hundred and fifty years ago, Puritanism and Presbyterianism were not synonymes, neither yet now are they synonymes, there or here. The Westminster divines,

GERMANY.



ELECTOR PALATINE
CATECHISM
PROCLAIMED
A·D·1563.
DEFENCE OF AUGSBURG
A·D·1566.
FREDERICK III
THE PIOUS
CASSIMIR
FREDERICK IV
LUTZ WIROS NICHT THUN.
HERR, NACH DEINEM WILLE
MEIN FRITZ WIROS THUN"

MELANCTHON
URSINUS · OLEVIANUS
BOQUIN · DATHENUS · TREMILLIO
PRESBYTERIEN ESTABLISHED A·D·1570
BAVARIA · A·D · 1803 · BADEN
UNITED - A·D·1855 - CATECHISM



MICHAEL SCHLATTER · St GALL SWITZERLAND ·
WEISS · BECHTEL · BOEHM
FIRST COETUS, PHILADELPHIA SEPT. 29, 1747
RELATIONS WITH HOLLAND DISSOLVED · A·D·1792

the ablest and best of them, were much broader Christians, and much broader Churchmen, than some of us have supposed. At any rate it is a long while since Cromwell died, and we are now in the nineteenth century, nearing the end of it, with infidel cannon thundering against us all along our line, from wing to wing. The old polemic theology is anachronistic. What we had better have to-day, and must have to-morrow, is an irenic theology, our guns all trained on the common foe. Such certainly is the moral lesson, and such, possibly, the special providential purpose, of this infidel artillery. We have done our part, and have done it well, in pleading for and working up towards the maximum of faith, experience and character. The time has now come for us to be looking after the minimum. In Christian living we know pretty well *how much there ought to be.* It would now be well for us to find out *how little there may be.* Let us allow the Lord as many helpers as possible. He has none to spare. Whoever is really casting out devils, I will not say in any name, but in the name of Christ most surely, forbid him not. He may not be going just our way; but our way, even though it were the best, is not the only way. Folds may be many, while the flock is one.

I. Of this common Christian life, which must needs be many-sided and manifold, the lowest type is what may be termed the ceremonial. Lowest, but not low. There is a great hiding of power in it. Consider the Mosaic system. Possibly we may be surprised to see how little there was in it of what we now consider indispensable to the religious life of a people. There was really but very little of instructive, stimulating public discourse, very little of united prayer, and very little apparently of what has been called experimental religion. It was not exclusively, to be sure, but mainly, a ritual of sacrifice. The people stood looking on, while Priests, Levites and Nethinim performed their offices. Spencer may call it Egyptian. Others may call it puerile. Let us rather call it divine. At all events, it answered a great purpose. In sacred history it conserved monotheism; in secular history it inspired and elaborated the toughest nationality which Rome encountered in all her march around the Mediterranean.

Mohammedanism is also worth studying. We cannot afford to misunderstand a religion which was cradled within eight hundred miles of Bethlehem, under strongly similar conditions of climate, soil, race and social state, has become the religion of other races than the one which gave it birth, has endured already for more than twelve hundred years, and though now, like Romanism, weakened, like it probably not very near its end. The Turkish Sultan, arrogating to himself the Caliphate, might be put into an iron cage to-morrow, and Mecca would not be sorry for it. Five times a day millions of men would still go down upon their knees on every continent, facing inwards towards the Kaaba. Five times a day one little prayer, easily learned, quickly recited, not long enough to be irksome, and yet inexorably required: this, more than any other one thing, holds the Moslem world to its allegiance.

If Christianity were a body without a soul, its life would not be worth insuring. But neither is it a soul without a body. The disciples of our Lord asked him for a form of prayer, and he gave it to them. The Ten Commandments they possessed already. The Apostles' Creed had not long to be waited for. These three are the germ of all the liturgies. At first the liturgies were oral, flexible and varied. Not till after the Nicene epoch were they reduced to writing. Later still was the Roman usurpation, with intolerance and exclusion of other forms. Now, in all liturgical churches, or nearly all, the liturgy is no longer servant, but master. There is too much of it for constant repetition. Liberty of omitting portions not always apposite, is unwisely denied. The absolute exclusion of individual extempore petitions is equally unwise. And the over-shadowed, dwarfed discourse would be a great misfortune were good discourse otherwise more likely to be had.

But these abuses of liturgy are no argument against the use. Our present Presbyterian baldness of public service is hurting us, hurting us in many ways which need not be specified. And the hurt is quite gratuitous, since the cause of it is not one of our old Presbyterian traditions. Martin Luther, John Calvin, John Knox, and the early reformers generally were liturgists. Even the Westminster Assembly, which was anti-liturgical, set forth its Directory of Worship, which concedes, of course, the liturgical idea. A liturgy, it has been said, is for children. Very well. What place have we now for children but in the Sunday-school? And by what arts of responsive reading, light secular singing, amusing anecdotes, annual parades and picnics, the institution is kept agoing, you need not be told. This whole Sunday-school interest will have to be taken in hand by and by for review and revision. Children who now go to the Sunday-school, but not to church, will be brought also to church. And one of these days, though not probably till we are all gone, there will be a form of public service, which shall suit the mature and cultured none the less for suiting also the immature and uncultured. In this matter of public worship we have yet to learn, and we shall learn, that what is really best for any body is best for every body. No existing Prayer Book satisfies any good Presbyterian. Still less would any good, wise Presbyterian ask to have a new Prayer Book made up out of materials that are new. The materials mostly are old; some of them very old, such as the *Gloria in Excelsis*, the *Tersanctus*, and the *Te Deum*. The Doxology of Bishop Ken, *Praise God, from whom all blessings flow*, is our chief modern contribution to the worship of the ages. Prayer especially is a great inspiration and a high art. Somehow the old Collects put us all to shame. Christendom to-day could better spare any treatise of Athanasius than the prayer ascribed to Chrysostom, "Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting." The farther on we get down the centuries, the more precious will be to us the long unbroken melodies of praise and prayer.

I anticipate also a revival of the old Church year. Clear back, close up to apostolic times, we find at least Passover, Pentecost, and Epiphany. Christmas appears not long after. And then the calendar is crowded rapidly with festivals which disgusted our Protestant fathers, bringing the whole system into disrepute. As between Puritan and Papist, we side, of course, with the Puritan. But the older way is better than either. Judaism had more than its weekly Sabbath; and Christendom needs more, and is steadily taking more. Christmas is leading this new procession. Good Friday, Easter, and Whitsuntide are not far behind. These, at least, can do us no harm. They emphasize the three grand facts and features of our religion: Incarnation, Atonement, and Regeneration.

II. Next in order is the moral type in experience and character.

It was a capital thing for Judaism that the moral law was its national code. There had been nothing like this in the world before. Bad institutions, the Hebrews had, and bad laws, to be sure. They had polygamy, easy divorce, inequality of guilt as between husband and wife in breaking the marriage vow, blood-avengement for murder, servitude, and semi-barbarous severities of penalty. But not an institution, nor a usage, now considered immoral, was really sanctioned by Moses. What had to be tolerated was yet discouraged and restrained. Hence, on the part of the people, a moral stamina more impressive, if not more pronounced, under the Maccabees than under David and Solomon.

Christianity, besides the Decalogue, has also its Sermon on the Mount. Portions of it, at least, should, with the Decalogue, be made a part of our weekly service. That sermon is Sinaitic. It did for Christianity, in its first conflict with heathenism, what the Ten Commandments had done for Judaism. The superior morality of Christians was the strongest argument of the apologist, the final argument of history.

The old penitential discipline of the Mediæval Church was one of its redeeming features. Slowly but surely it lifted Europe from lower to higher levels of condition and of character. The strong appetites and bad passions of men were punished, curbed, and often conquered by this power which pursued them beyond the grave. Declension followed, not as a wayward reaction against this steady sacerdotal pressure upon the conscience, but, logically at last, from the scholastic co-ordination of faith and works.

Our Protestant reformers erred at first in their depreciation of works. The Epistle of James, which is to save our civilization from apoplexy and paralysis, if anything can, was rashly denounced as a straw-epistle. Things went loosely and wildly after a time, and for a time, till Luther was alarmed, dying at last, it might almost be said, of a broken heart. Justification by faith alone proved to be a dangerous doctrine in unskilful hands.

This danger is chronic. The change now most needed in preaching is just in this ethical direction. The moralities are called for, the

great and the little. Instead of so much systematic and apologetic theology in the pulpit, arguing out the good old doctrines in the good old way, setting forth and establishing the things which men ought to believe, there is desperate need of our telling men, in the plainest terms, and in minutest detail sometimes, just what they ought to be and to do. Morally, Protestant Christendom, in most respects, is clearly superior to Roman Catholic Christendom, and always has been. But we shall do wisely not to think too well of ourselves. Our Protestant civilization has a great deal to answer for. Great prosperity is bringing in great luxury. Our industrial arts and trade stimulate greed, sharpness, hardness, and social abuse of wealth and power. The best thing which can ever be said for us, is also the worst thing which can ever be said against us: "Ye shall know them by their fruits."

Many real Christians will never get much beyond the moralities. They have little sentiment, or imagination, and no great depth of spiritual insight or conviction. But they can appreciate the Ten Commandments and the Sermon on the Mount. They can lead good, clean, square lives. Zaccheus of Jericho illustrates this type of character. On a large scale, it is the Mongol type: not spiritual, but ethical. It embraces a third of the human race. When evangelized, it will be after its own kind.

III. It remains to speak briefly of the emotional, which is highest of all the types.

This adjective is not a very good one. Intuitional would suggest some things which emotional does not. Mystical, were it oftener used in a good sense, as in Germany, would suit us better. But we all know very well what is meant. The life of religion in the soul of man, what we call the experience of it, is a great thing.

Standing face to face with the Unseen, there is, first of all, a keen and overpowering sense of the Divine Personality. The starry spaces are awful, not as being boundless and empty, but as being swept forever by the vision and the breath of God. The only shadow anywhere is of sin. Self-impeachment begins just where and when self-consciousness begins. Till God has pardoned there is no peace. But when He pardons, we see new, great depths in Him, which His angels have never seen, and our little life lays hold on His for time and for eternity. Out of such experience come all the great psalms, and hymns, and prayers, and meditations, and high discourse, of all the Christian generations.

The one inspired Book which best answers to this experience, is John's Gospel. The one uninspired book which best answers to it, is A'Kempis' *Imitation of Christ.* Such experience, vouchsafed, in its fulness, to here and there a favored saint, is for the advantage of us all. These high raptures kindle lower raptures in us. Nearer to Christ than we are, these finer saints tell us things we should not otherwise have learned. Still we beckon, as Peter did, to the disciple that is leaning on the Master's bosom.

But John is only one of twelve, some of whose names are altogether, or almost, colorless in the catalogue. Peter, Matthew, James, and Jude we know—also Thomas and Philip. But not the rest. Thus, in large degree, Christendom began with commonplace, undistinguishable men; has so continued, and continues. Its men and women, most of them, know little or nothing of any religion except their own. But of their own religion they have learned enough to live and die by it, and for it.

This religion is, of course, essentially a religion of sentiment. Relationship to Christ, with no more feeling towards him than towards Confucius, or Socrates, is impossible. Religion, towards this incomparable Personality, is enthusiasm, mounting to great heights in its higher types. Of such men as Bernard, Tauler, A'Kempis, Spener, Fenelon, the Wesleys, and Payson, the succession shall never fail. But such men are few and far apart; and evangelical Christians must not be too exacting in regard to the terms of fellowship. By such men we may measure ourselves, but may not measure one another without a tremendous risk of hypocrisy and cant.

We also must have revivals. Feeling is always tidal, ebbing and flowing. But revivals, as we manage them, are full of peril. Times of refreshing are times of fervor. And if there be fever in the heat, we know what follows.

Finally, without this high emotional type, we shall have no missions, at home or abroad. Mankind must be, not merely our brethren, ignorant and distressed, but sinful, imperilled beings, for whom Christ died. The sign of conquest in our sky to-day is still the same old passionate sign of the cross.

The Rev. Principal Robert Rainy, D. D., of Edinburgh, read the following paper:

MODERN THEOLOGICAL THOUGHT.

There is great difficulty in framing a brief statement on this subject. Modern Theological Thought is not one thing, but many; a wide field of energetic, varied, and antagonistic movements. The methods relied on, and the results reached, by its various schools, could not be enumerated, much less discussed in a paper like this. It would not be becoming for me, nor worthy of the Council I have the honor to address, that I should pretend to pass judgment on movements and tendencies which I have not time to discuss. On these accounts I feel constrained to renounce the idea of being comprehensive or complete. I will only notice influences which sway Theological thought, and give it a special character. Even here I will speak mainly of one aspect of things, and I will treat it with great and intentional generality.

Theological thought is subject of course to many influences. It is affected by the progress, the natural progress, of the various subordi-

nate departments of theological science, which are, as it were, the tools with which theology works. For example, it has benefited by improved methods of exegesis, and by the increasing agreement about the principles according to which the sense of Scripture should be elicited. For another instance—the prosecution of the work of Biblical theology, as a distinct department, has done much both to clear and to enrich theological thought. Again, a very sensible effect has been produced by the study of historical theology. The calm, comparative survey of the work of different schools of thinkers, the curious dissection of each competing system, with a view to assign the theological motive of each—these studies have produced a mental attitude toward controversies distinctly different from that which once obtained. Still further, new modes of centring theological thought, new assignments of the axis on which it should revolve, modify from time to time the cast of prevailing conceptions. Such changes may be influenced by pressure from without; but they are much more to be referred to internal developments of religious life, which demand to be represented in the field of thought. Of this we have an instance in the Christological turn which so remarkably prevails in modern discussions. Many other sources and forms of influence might be specified. But I pass on to fix on this as the most interesting at present, and also as one that includes in itself many streams of influence—I mean the pressure exerted by the general thought of our time.

During a period of great mental activity, maxims and methods have formed themselves on the general field of intellectual effort. They are found, or are supposed, to be valid in that field, and they claim universal application. They embody strong impressions adverse to the admission of authority, incredulous of the supernatural, inclining to trust exclusively to what may be called material and tangible proof. They embody strong impressions also as to the condition of human existence, the measure of human responsibility, the past history and the future destiny of man. These maxims and methods press on the convictions and habits heretofore cherished in believing minds. They claim a right to alter or to subvert. How is this pressure to be dealt with? What is to be made on theological ground of these maxims, of these methods? By various schools this question is diversely answered. Sometimes a hostile, or a precautionary, attitude is assumed toward the tendencies whose pressure is felt. Sometimes, on the contrary, they are welcomed, and their influence in a new shaping of theology is studied with predilection. Hence arise problems for all the theologies and for our own.

There are various ways in which the working of this pressure may be observed. In all of them I think it will be found that the characteristic tendency is to abridging and qualifying dogmatic assertions, and throwing a haze over dogmatic distinctions.

For example, we may mark the pressure I speak of in the apologetic character so largely assumed by our theological literature.

The occasion of this apologetic tone is familiar to all of us. We are passing through a period of very great, if one should not say unexampled, unsettlement of opinion. Every theological principle and position is boldly called in question.

The progress of this unsettlement is to be traced chiefly in the great critical movement which took definite shape in the middle of last century, proceeding generally on rationalistic principles, and which has ever since been unfolding its tendencies and results. A powerful and persistent attack has been directed against Christianity, considered as the religion of revelation, and as a divine interposition into the course of this world's history.

But along with this other currents have been running. Results of the critical process, or portions of its method, have been adopted by believing men. These off-shoots of the critical activity have been combined in various forms with the belief of revelation. And thus a variety of schemes have been put forth, none of which have won general assent, or proved able to supply a working basis for theological movements of the general mind.

So far I have spoken of the critical movement which wrought in the field of theological and biblical questions. But of course one remembers how largely this was itself due to general tendencies of the human thought, transferring themselves into this special field. One may name the growing determination to be strict in the demand of proof for all positions not immediately obvious to the human mind, to meet all assertions with doubt, and to question the proof until its sufficiency had been assured. One may name also the disposition to doubt all arguments which seem to reason downwards from alleged first principles, and to place the whole reliance on facts that can be verified as present and obvious. But besides these, and working more profoundly, there was the disposition to cross-question the human constitution, the bases of truth and of belief. Men learned to take the ideas of the human mind, even the most primitive and those which passed for most authentic, to question their origin and growth, to debate how far they represent anything real, and can be made the basis of any reliable assertion whatever. This tendency, applied to the department of religion, has operated with great power.

One effect then of all this, pressing on the theological mind, has been to produce an apologetical mode of handling Christian doctrines. The theologian is conscious of addressing himself to a public, of which important sections are haunted more or less by doubt. Therefore he pleads for his positions; and he pleads for such positions as he hopes can be made credible or acceptable to that state of mind.

In so far as the critical process bears on the sources of Christianity, *i. e.*, on the Scriptures, we touch on the subject of inspiration, which is to be taken up in other papers. But I may observe that the apologetic tendency often reveals itself in this relation as follows: *e. g.*, by consenting to discuss Christian doctrine upon large concessions as to the certainty and authority of the Scripture record. Grant that much

doubt hangs over these Scripture writings, yet those cannot be successfully impeached. Grant that the measure of Divine guidance vouchsafed to the writers is debatable, yet even as mere human witnesses, or as good and spiritual men, they have great weight; and even on this basis it shall be made apparent that Christian faith and doctrine stand their ground. It is not meant that those who shape their reasoning so are themselves unfixed from the Christian convictions which they consent to hold in suspense in argument. They may be, but more commonly they are not. Dealing with minds environed by a haze of doubt, they regulate their argument by the estimate they make of what can still be made visible through the haze.

Criticism, however, has been applied not only to the sources and warrants of Christian theology, but to its contents. The doctrines commonly accepted in all the great theologies and those which are characteristic of each have been questioned and sifted. The congruity of the Christian system to its own principles and the consonance of its doctrines with truth and goodness have been powerfully assailed. And here again room is naturally made for that apologetic mode of handling doctrines to which I have referred. It is pleaded that at least so much of the Christian position can be made probable or acceptable, whatever modifications or retrenchments fail to be made upon the rest.

How much precisely should be ascribed to this apologetic motive, in influencing theological statement, it is not easy to say. By the nature of it, it is an indeterminate and persuasive influence. It combines readily with other theological tendencies that are at work from other sources. But in general it is plain enough that so far as it works, it disposes men to retreat from definite dogmatic assertions, because those, at present, are in many quarters distrusted and disliked. Positively the tendency is to concentrate on the defence of the Divinity of our Lord (but with strong and careful dwelling on his humanity), and on the fact of the resurrection; the one as the central article of spiritual Christianity; the other as the event by which the first is expressed and guaranteed. It is a modified and retrenched theology, shorn of many of its leaves, that is apt to be presented on these terms.

So far theologians are seen in the attitude of guarding their domain, or what they reckon central positions in it, against influences or tendencies, conceived, on the whole, as pressing from without. But theology is swayed also from within. Theologians of various schools accept as valid, as ascertained and authoritative, positions, and methods of thought which suggest or require an altered, a modified theology. They welcome the co-operation of the rising intellectual forces, in constituting the structure of theological thought. This may present itself as an altered exposition of old belief, or as an improved statement of rationalism, or as any of a hundred shades of belief or unbelief that lie between.

I may name the modern systems of speculative theology, from Kant

downwards (to go no further back) as one of the forms in which the working of this influence may be studied. This precise way of exhibiting theology is not very conspicuous at present, among us at least. But it has been very influential and will be so again. Of the remarkable efforts which have been made in this direction much might be said, if they could be looked at individually. I can only advert to what is in some degree common to them all.

One thing is clear: speculative systems are the very field in which one might expect to see how theology is moved by the forces that work in the general intellectual world. Here those forces ought to be reckoned with and weighed. For the object of such systems is not, directly at least, the practical service of the Church, nor is it edification. The want they meet is purely intellectual. The aim is to exhibit theology in its relation to philosophy; or to exhibit it as one department of the whole of reasoned knowledge, continuous and coherent with the rest. It proceeds on the idea that theology, like other systems, must be pervaded by the questions: How do I know that I know? in what sense do I know? Theology is to be placed in harmonious relation to man's faculties; and not to these alone, but to the whole world of thought and impression which man has acquired, and to the maxims he has learned to hold valid. In short theology is to be contemplated in the light of man's best conceptions of the intellectual world he lives in, and his best conceptions of the conditions of his intellectual and moral life.

Speculative theology is not in the best repute in orthodox schools, and has indeed proved very apt to overrate its powers, overdo its work, overpass its limits. It is easy here to err by adapting theology to a philosophy that is false; easy also to err by identifying it too absolutely even with a philosophy that is true. But whatever exaggerations or extravagances have taken place in this field, I do not refer to it for the purpose of denouncing the whole discipline. On the contrary I cordially recognize the aspiration, or ambition, which inspires it. I believe the effort is, in its own nature, one of the tributes which thoughtful minds pay to Christian truth, a legitimate tribute and a useful one, viz., by striving to bring their whole thinking into light, harmony and order. It may well be that we should recognize the impossibility of ever reaching a complete speculative scheme. At any rate it is the part of sound speculation to mark its limits; particularly, it should establish the place and significance of mysteries, and it should learn how to pause in the presence of them when they are established. But this is only to say that speculation should be wise, not that it should cease. The great believing thinkers have commonly been, more or less, speculative divines.

Now I have said that I cannot advert to the characteristics of special systems. Even the great distinction between those which are radically rationalistic, and those which recognizing faith strive to bring out its relations to reason, can only be touched, not followed out. But this may be said, that in all cases the *tendency* of speculation is to overdo

its work in the direction of rationalizing. This must be so; and people need neither be surprised nor offended to find it so. There must be some besetting danger in every field of mental effort, and this is the danger here. The reason is plain. For the purposes of speculation, in order to explain, to unify, to theorize, the utmost use must be made of ideas which speculation reaches or suggests—ideas gathered in the fields of philosophy and natural religion. These offer themselves as the continuous threads on which the parts of a system may be strung, as the open pathways by which the mind can easily travel, as the explicative principles along which unity of thought may be attained. The temptation always is to make more than a fair use of these: they are apt to be worked so as to explain away the peculiarity of Christianity, and to disenchant it of its glory. For the same reason there is a temptation also to deal unfairly with those elements of Christianity that do not readily yield themselves to be theorized by principles of reason, or which, at any rate, prove refractory to the methods which prevail in the thinking of our time.

The tendency, then, is to minimize these, or to set them aside. Join this temptation, which is naturally incidental to speculation, with the special conditions of our time, and one can see how readily the genius of Christianity, as represented in the speculative systems, may be controlled and dominated, even when not oppressed and slain, by the influence of ideas which are foreign to itself. And yet in each particular case one must ask the question fairly—has the theologian yielded to the danger of his art? or has he only rendered a service to Christian truth, by clearing it of confusion, and setting it in its proper intellectual light? Still, looking at theological thought, as in fact exhibited in this field, it is, to say the least, a retrenched and moonlight theology, on the whole, that is most commonly exhibited. Most commonly one sees the old dogmatic ideas pale and shrink somewhat in the general adjustment.

Before I pass on to another head, I will add a remark, partly by way of qualification, partly of explanation.

Germany is the home of speculative systems. Though the influence of these is felt among us, yet in Britain, and I suppose in America, no such strenuous and sustained efforts in this department are made. I may be thought therefore to have gone too far afield in adducing this matter at all. But influence really of the same kind with that which I have just been describing, works powerfully among us, though it does not so readily take a form in which it can be definitely reckoned with. Thoughts, which in Germany would be weighed in a speculative system, exert their force among us in a looser, but an equally effective way.

For example: a very special place in the Reformed Theology, as we have received it, is occupied by what I may call the juridical element—the conception of reckoning according to justice. Our theology has had much to say of merits and deserts, and of the justice which deals with these. I do not put this forward as the central ele-

ment in our theology, or as the most influential. But perhaps it might be called the organizing or dogma-building element: by means of it relations take shape, and the other elements are measured, so that all fall into dogmatic structure. Desert, rendering of what is due upon trial, under law, is made the key to the whole state of nature; it is the explicative principle in that department. Then grace takes character in so far as it appears over against this as its proper contrast and counterpart. Nay, grace itself is unfolded and understood by the manner in which it resolves the problem of desert, introducing a higher and more durable merit, which becomes the foundation of eternal life.

Now in the theological mind of our time, there is a distinct retreat from this juridical way of conceiving and bringing out the divine procedure. Of course I am not saying that this is universal; but I do say that it is notably conspicuous.

I do not mean that all reference to punishment and reward is excluded; although sometimes, certainly, even these ideas are denounced as not consistent with right conceptions of virtue. Generally, however, the δικιοσύνη σωτηριος of the old Alexandrian writers is willingly recognized; that is, an administration of government which encourages goodness by benefits, and follows sin with sorrows that tend to school men out of it. But this energy is not, nor could it be, so decisive in its operation as the vindicative righteousness of the Reformed Theology. It is disciplinary only. It is not conceived to issue conclusive judgments nor to prescribe a decisive probation. It patiently follows the story of the race, and all the relations between man and God with salutary admonition—that is all. Naturally, the inference follows that the same system will endure beyond the grave. And indeed the present stirring of Eschatological questions is just one conspicuous illustration of the tendency I speak of.

I am not now reasoning on the merits. I am willing to take it for the present, not only that the Reformed Theology can be mended and supplemented, but that the amendment, now under consideration, may have right to prevail. Only I point out that, if so, it is a great step. If the juridical element has to be obliterated from the Reformed Theology, than, as a dogmatic structure, that theology is a mistake. It fails, in common no doubt with the Lutheran, and even with the Roman, but still more signally than they.

Now the point to observe is the source to which this conspicuous bias—not more conspicuous in theological literature than perceptible in privatec onversation—is due. It is not due to any new light in the passages of Scripture, which sustain the conceptions of Reformed Theology in this part of its teaching. These remain as they were, not less clear and cogent. It is due it, may be said, wholly to certain impressions or general ideas in the minds of men, which produce the result by swaying the whole mode of thinking. Nor is it difficult to point them out. At one time much effect was due to the manner of dwelling on the Fatherhood of God which began to prevail, implying

certain affections always to be ascribed to him in dealing with his creatures, certain claims which all men have on him, as his children, and can never cease to have. These considerations were powerfully pushed in the attack made some years ago on the older theology, by a powerful English school, led by the singularly earnest and impressive personality of Mr. Maurice. This has ceased to be influential. For, as the result of recent movements, the whole thought of God is becoming in many quarters something dim and distant. The sense of relation to him is becoming too indefinite, to admit of the enthusiasm which should push the argument, or of the eager and confident assertions on which its advocates must rely.

More is due now to other forms of thought. Among these is to be especially named, I think, the thought of the education of the race. This is accepted as the true motive of providence, and the true key to history; and it has been gaining steadily ever since Lessing. The race starts from a point about which men may differ: perhaps it was indefinitely low. But the vindication of the Theodicée is found in the aim which Providence always pursues. Mistakes, follies, sins, take their place in a process, by which discipline is administered, and progressive advance is effected. The theory thus falls in with the idea of development, at present so acceptable in all departments. Looking from this point of view alone it is easy to conclude that the fall could not be a decisive failure of the race, as regards its natural conditions. Still less could it denote a judicial sentence carrying a doom which only supernatural interposition could reverse. Then the completely redeeming character, which we have been taught to ascribe to our Lord's work, becomes something superfluous and incongruous, and the individual man finds himself on this scheme related to law and gospel in a quite new way. In fact the distinction between them is abolished.

This thought of a divine training of the race, always proceeding, has been forcing itself into the minds of men from various quarters. It is present and operative everywhere. The elements of truth which it embodies deserve to be fully recognized. But it must be shown how, along with the patient processes of the Divine trainer of men, another aspect claims equal regard. There remains on the side of man, ever present, that capacity and necessity of decision, that solemn, inexplicable personality, which find expression only in liability to judgment, and in the solemn alternatives of righteousness and guilt.

I might be content to have offered these illustrations. But I will recall to your minds one other instance of the fields in which we may watch the working of the forces which sway theological thought.

Underlying the province of speculative theology (into the foundations of which it enters) is the theory of religion. On this a great deal of discussion has arisen, and it has taken great hold of the general mind.

The topic is taken up as one chapter of the study of man. What is that in the nature of man in virtue of which religion is possible or

necessary? What, viewed from this point, ought religion to be? How far can knowledge or belief in connection with religion claim to be valid—on what grounds, within what limits? The theory adopted may virtually exclude Revelation. If it admits that idea, it may perhaps undertake to assign what the objects and conditions of Revelation must be, and how it can relate itself to the religious capacity of men.

In an earlier portion of this paper it was remarked that the effort of the modern mind is applied not only to criticise proofs, in the ordinary sense, but to sift and analyze the primitive ideas of the mind itself, questioning each as to its origin, its authority, and its right to furnish suggestions or to ground beliefs. The discussions concerning the theory of religion illustrate this statement. Those discussions have proceeded along a double line, not always with harmonious results. On the one side, metaphysical or psychological discussion has been applied to the human consciousness, with a view to settle the nature and worth of its testimony. On the other hand, historical inquiry is directed upon the phenomena of human religion in various ages and among various races, with conjectural outlook towards prehistoric times and peoples. Hence, it is thought, conclusions may be gathered as to the causes from which religion spring and the manner in which they grow. Either way, the phases assumed by human religions are classified, and the relation in which Christianity stands to other forms of religion is assigned.

In this line of discussion, the place and claims of religion, its root in human nature, and its connection with the noblest human aspirations may be brought out with great force. Moreover, the dignity of Christianity can receive very welcome illustration, as presenting the worthiest conception of religion ever embodied in a popular form, and as embracing among its teachings some which never henceforth can be omitted in any reasonable speculation on the nature of man. No doubt Christianity sometimes receives this place at the cost of being made to figure only as a human system, excellent in some aspects, but mixed and imperfect in others. Still, the advantage pointed out, as opened to the Christian thinker, remains, and use should be made of it.

On the other hand, it must be admitted that the too frequent tendency of this class of discussions is to obscure or to obliterate the distinction between the natural and the supernatural. Even when not directly aimed at or expressly claimed, the current is apt to drift that way. Theories, such as we are now speaking of, necessarily start from below. They are projected from the human point of view. They have man as the centre, and human wants and capacities as the ruling thoughts. In so far as Christianity comes into view, it is estimated by the degree in which it answers to a standard which the progress of history has suggested, or which science ruminating in human nature has assigned. That is all right if it were rightly done. Speculation might say, "So far I can go with my resources; I do not claim that this is all." But, in point of fact, speculation is seldom so bashful.

Discussions of this class have become a powerful force in the public mind. The theologian, in his own province, is aware that his conclusions will have to justify themselves over against presumptions which those discussions have created. And besides, he is personally swayed by the impressions on this subject which have gained his mind. His representation of Christianity will be swayed by his conception of the nature and office of religion. And his conception of the nature and office of religion has been formed, probably, in full contact with all the tendencies of the modern time, as these shape themselves when religion comes into view. It is not my business, nor my intention, to decide whether a due or an undue use of suggestions arising in this quarter has been made by modern theologians. But I may say that when the temptations here arising are allowed unduly to prevail, the result is a tendency to refine away everything in Christianity that goes beyond natural religion. The theologian stumbles on the person of Christ; he looks with suspicion on the supernatural. He may take note of sin, but he cannot give effect to the intense conception of it which Christianity embodies. To this habit of mind the dogmatic Christianity in which God is heard speaking, and man is for God, comes to be felt as something strange. Most of all will reformed theology suffer under such influences—reformed theology, of which it is either the opprobrium or the glory that it follows Scripture teaching up to the supreme heights and launches forth its theology from thence. Doctrinal truths will be minimized, attenuated, and toned down, and the whole Christian theology will assume a dim moonlight aspect.

I am far from imputing these characteristics as attaching generally wherever theology has been influenced by the course of thought on the theory of religion. All such sources of influence may be used well or used ill. But I think I may point to two effects which have been produced so generally by it that they are in a good degree characteristic. They prevail widely, and mark the works of honored and valued men. I attribute them as effects to the discussion on the theory of religion; but under this I include all recent discussion on man's religious capacities and susceptibilities. The close scrutiny of these has led, first, to what I may describe as a solicitous attention to the natural. Where the natural and supernatural come together, the utmost care is taken to give to nature everything that can in reason be ascribed to her. It is become a kind of punctilio. The natural, which used perhaps to be rather a stepchild in orthodox houses, is now become the spoilt child of the family. Secondly, the same close analysis of human capacities and cravings in the matter of religion, and the stress laid on the idea that all revelation must be relative to the subject who receives it, have produced another effect. An altered mode of conceiving and stating doctrines may be observed. Formerly doctrines used to be presented as the expression of revealed fact, or as divinely prescribed methods under which God deals with men, or men may deal with God. But now they appear rather as modes of

human feeling and experience. They are moulds into which human thought may or ought to shape itself; they denote the character and movement which human experience may assume in certain relations. The object aimed at by this manner of conceiving and stating is probably this, viz., to fix attention on the principle that whatever divine element Christianity contains, it is not the divine simply, but the divine under human conditions. Now let it be granted that something is gained when theology shows strict regard not only to the divine source from which Christian teaching comes, but also to the human conditions under which it must both be presented and received. Yet it must be granted also, on the other hand, that the tendency which I describe gives an altered color even to the truths which it retains; and it suggests as the test of truth, not so much the question, What has God revealed, but rather the question, What will prove acceptable and workable in the line of human experience?

I have touched on topics casually selected from among others that might have been adduced as fitly. But what I have said may suffice to indicate the forms and avenues of force I have in view, when I speak of the pressure of the general thought of the time on the theological mind. I repeat that this is not adduced as by any means the only noteworthy characteristic of modern theological thought, but it seems to me the most important. Nor do I imagine all modern theological thought to be biased in one direction, for some schools and men react with vigorous antagonism against the views that prevail. But then it is just against this they feel it needful to react. All schools feel and reckon with the pressure of the time.

Thus considered, modern theology bears the aspect of one who revolves and ponders the necessity of a revision and the propriety of a reaction. A question is in presence about the earlier theologies, the theology of the churches and the confessions. These earlier theologies—take them as a whole—may be described as projected simply from the point of view of Bible teaching and of faith. In intention, at least, that was their character, whatever perversities of method clung to them. The question now everywhere in the air is, Did not all those theologies overdo the confidence of their interpretations and the sweep of their conclusions? Did they not, as some think, trust their sources too simply, *i. e.*, trust too much to the Bible? Or did they not, as others say, interpret those sources too unguardedly, taking that as absolute which was true only under qualification, and that as universal, which was true only *secundum quid?* And if such errors do attach, is it in great and substantial matters, or only in small and circumstantial, that the errors are?

Working at the question thus suggested, modern theological thought takes counsel in a great variety of quarters. It meditates much on the method and mental movement of the sacred writers in order that, discovering how the general truth lay in their minds, it may the better judge how far their particular utterances were meant to go and what inferences they were meant to warrant. It ruminates on the

history of theology, tracing the influences under which particular doctrines rose into prominence, in order that it may the better weigh their character and worth. It takes counsel with philosophy as the exponent of man's deliberate thought on the intellectual world he lives in, and labors to adjust its interpretation of Christianity to reasonable views of that. It surveys the history of religions; it listens to discussions on man's religious instincts and capacities, and lays great weight on any corroboration of its teachings which it may receive from that quarter. But I need not run on, though the list could easily be extended. Thus busily pondering, theological thought may claim, perhaps, to be more calm, more catholic, more considerate, more human, perhaps, in so far as it bears so strict a regard to what human nature asks or seems capable to bear. Whether these claims be allowed or not, we must add, that of this modern theological thought a portion must be characterized as distinctly unbelieving; and where it is believing, the faith is seen rather dealing with perplexities and feeling its way through niceties and competing considerations, than faith uttering the trumpet-notes of confidence and enthusiasm which ring in the older theology and echo even through its dialectic and polemic. Yet let us remember that patient dealing with doubts may be indeed a work of faith, and sometimes *the* work.

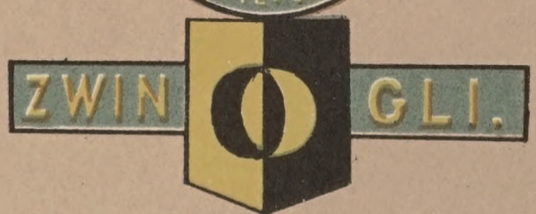
Therefore also I hold it to be not in my right, in a general sketch like this, and antecedently to discussion of the merits, to make any sweeping assumptions as to the merits or demerits of this tendency as a whole. In so far, indeed, as it is visibly unbelieving and questions the authority of revelation, it is judged already and its doom is sure; but in so far as it brings into question the thoughts of men about revelation, we must be ready to join issue without fear or favor. No doubt the Lord of providence has some good ends in view in connection with this long revision of the grounds and contents of Christianity; but these ends may be very different from those which the promoters of the process intend.

We who meet here are not of the number of those who anticipate that sweeping changes will prove inevitable or imperative. That which we doubtless all desire for the churches we represent is that they may be found ready to vindicate the place and the testimony of God's word. There is need of this, for the variety of sources from which argument is drawn and influence accepted does tend to turn the minds of men from due thoughts of the place and rights of Scripture. And yet this duty is not always so simple as is seems; for it is always possible that the older theology may have retained a leaven from the maxims and methods of the days when it was formed—a leaven which claims no respect now; and it is possible that the modern theology, in its busy converse with various forms of human thought and learning, may receive suggestions on some points which do not mislead from Scripture, but which help to discern and seize their true sense. The question after all is how the mind of Christ bears upon and is related to the mind of our time in its various forms. "Such and such have

SWITZERLAND.







FAREL

ŒCOLAMPADIUS



OLIVETAN

HALLER

RITTER

VIRET

PICTET · TURRETIN · LAVATER
BUXTORF · KNOX · WETTSTEIN
OSTERWALD D'AUBIGNÉ
MÜSTIN · RUCHAT

said unto you, but I say unto you." One would wish to be able vigilantly to mark and clearly to enunciate how the very mind of Christ—his revealed mind—strikes upon and strikes into the human ferment, dividing, judging, guiding. In order to this we must study the revealing word; but we must also study our time in its mental workings, and that with candor, and as much as may be with sympathy. We must encounter with God's help the pressure of its thought, and seek both to know and to show how the thoughts of our Lord bear on it. Without this there may perhaps be high meditation in some directions; without it there may be useful theological rehearsals of truth received, and there may be useful preaching, theological or not; but without it there will not be in any sense that that will be helpful in our time—Theological Thought.

It is a practical question how best to gain a hearing for the word of Christ, supposing we are in any measure furnished to declare it, especially in such an age as ours, which is, I think, less unbelieving than it sometimes seems, but which certainly scrutinizes keenly whatever is alleged on the authority of revelation, and subjects whatever comes in that character to a hundred tests and questions. It will not improve our influence if we bring Christ's word mixed copiously with the wisdom of our own minds or our fathers'; nor will it improve our influence if men see cause to think that we have no especial anxiety or care to avoid that mixture.

I will here propound what is perhaps a paradox. If so it may be useful to any one that wishes something to object to. It is a common feeling, and the practice of controversy confirms it, that the true way to be impressive and successful is to take the attitude of those who are sure of everything, and to put one's whole case with undoubting strength and force. Now I have sometimes thought that Christian theologians—or let us say at present, the reformed—will not make much way, or not so much as the time requires, unless they are seen, applying to their processes and results, a kind of self-criticism. An impression is extensively entertained, and it is not wholly groundless, that our Christian argument, as commonly propounded, is a kind of conglomerate. It contains various not very coherent materials. It is drawn from various sources. In different parts it relies on different orders of proof, and varies indefinitely in degrees of cogency. And yet the results are put to men very much in the same way and have the same claims made for them. Hence a confused impression about the kind and amount of obligation to believe that attaches to each element of the whole. Now we need not be ashamed of holding conclusions, some of which are less strongly grounded than others. That is exactly what we are meant to have. But then the varying strength of reason should be owned. It should be seen to be a matter that interests ourselves. Suppose the old question of the reason of faith—the grounds and method of our assurance that God speaks—were revived with more of care and interest than have been commonly evinced of late. Suppose that instead of only

setting it as an argument against unbelievers, we applied our own principles on this subject to the general body of our opinions, and the structure of our arguments. Suppose it became usual for us to recognize degrees of certainty in our conclusions on different points, and to seek to appreciate those degrees—distinguishing what is fundamental in the faith, and ranks as clear Christian certainty, from what is more or less matter of reasonable likelihood, of inference, or of speculation. We all own, in a general way, that our positions vary in strength of evidence and in cogency of obligation in the understanding. But could not effect be given to this in a habit of candid self-criticism? It might be a bold undertaking to try this, in detail. But may we not doubt whether much impression will be produced on the age, till in some way or other it appears to men that we take a cordial and candid interest in the gradation and proportion of strength pertaining to our own arguments? In this way perhaps something would be done towards meeting a *desideratum* which some have signalized. There are believing theologians who desire that a discrimination may be made in the practice of our Churches, between two theologies, a biblical one, and one that is speculative or philosophical. The first would represent the matter of Christian creed, and would contain the main things which the Bible propounds to faith. The other should be the platform on which men might propound without offense any revered thoughts they had as to the manner in which Bible teaching should be conceived to relate itself to philosophical questions or efforts, to the human soul, or to the whole world of truth which the mind of man from various sources has received. I need not argue the point. But I do not myself see how this distinction is to be made. At least I do not see it, if the distinction is to be more than ideal, if it is to affect the practice of the Churches and the theological responsibilities of office-bearers. But the practical ends desiderated might perhaps be gained along the line I have suggested, if our theology accustomed itself to mark differences of the kind I have indicated; if, with its believing fervor it combined more of a critical reflection on itself; if it exhibited an effort, cordial and habitual, to estimate, how far it is dealing with immutable certainties, and how far moving into regions and along lines where the consciousness of human liability to err should be not only cherished but acknowledged, and even emphasized.

The Rev. Principal G. M. Grant, D. D., of Kingston, Canada, read the following paper:

THE RELATION OF RELIGION TO SECULAR LIFE.

Secular life: what does it include? The life of the senses; family and social life; industrialism; trade and commerce; politics; science, opening new pages to its students every day; art, revealing fresh beauty to each young age that steps on the old scene; literature, reaching all classes with its multiplying hands.

Religion, what does it include? God, the soul, Immortality. More particularly, Jesus Christ and his salvation.

What relation can there be between those two spheres? the secularist asks. Secular life deals with facts; religion deals with words. We cannot demonstrate even the existence of God, much less the peculiarities of any religion. We cannot know that Jesus rose from the dead, as we know, for instance, that good food is desirable. Let us then be satisfied with the sphere of the knowable.

What shall we say to this? I believe that we *can* know the truths of religion. Let us clearly understand how, and under what conditions. Intellectually, we must be satisfied with probable evidence. This evidence is certainly not lessening. The most destructive modern criticism, in admitting into court the great epistles of St. Paul, really admits all the historical and philosophical basis that is required; and each new generation of believers contributes to the cumulative force that the evidences have as a whole. The sceptic has no right to demand more. The lines traced by Bishop Butler are impregnable here. But, at the same time, I admit at once that probability is not enough. Religion, like morality, must speak in the "categorical imperative." No people ever embraced religion because there was probable evidence of its truth. No one ever "greatly dared or nobly died" in the faith of a *Perhaps*. The certainties of the secular will as a matter of fact be supreme, unless there are more supreme certainties.

And there are. How do we know? By spiritual perception. So have men obtained spiritual certainty in all ages; so must they obtain it still. The senses reveal material things. Experience and judgment correct the evidence of the senses. Direct intuition reveals spiritual things. Reason and conscience purify our intuitions. Spiritual revelations must be seen in their own light. God, says Holy Scripture, "reveals them to us by his Spirit." The Spirit witnesses to our spirits of spiritual truth. No higher certainty than the certainty of vision is possible. When a man is in the light, can any number of men persuade him that he is not?

To what does the witness of the Spirit extend? To no question the decision of which rests with science: science must continue to toil at every problem that its instruments can reach. To none of the questions raised by criticism and scholarship; these must be determined by criticism and scholarship. Their solution may be hindered, but certainly cannot be helped by papal bulls or the votes of Presbyterian General Assemblies. The Spirit witnesses to our spirits of God. The Spirit revealed Jehovah to the Jews, and reveals Jesus to us. The Old Testament promise was, "To him that ordereth his conversation aright shall be shown the salvation of God." The New Testament promise is, "If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of myself." The promise is the same and indicates the condition of the Spirit's acting upon our spirits. The more unreservedly we trust the promise, the more completely is our faith vindicated.

As regards influence on life, the difference between probability and certainty amounts to a difference of kind rather than degree. To believe that Jesus is risen, merely on the testimony of witnesses who might have been mistaken, is not a working faith. To believe, because the Spirit of Jesus also witnesses to our spirits that he is living and dwells in us, is the faith that conquers the world. Whoso hath this faith, though an angel from heaven preached another gospel, would not be unsettled. To whom else should he go? Jesus has the words of eternal life. No one else can solve for him all spiritual problems. Jesus Christ and him crucified is for him the supreme verity. This great historical fact has become an all-satisfying spiritual fact. It brings the two opposite sides of God's character revealed in the Old Testament into the unity of a living person. It lays hold upon us by the two opposite sides of our character—the self and the not-self, one or other of which all other philosophies of life ignore. We die to the lower, and we find the higher self. Dying, we live. We are born again, and nothing can be more certain than our consciousness of life.

Standing on this foundation, other than which no man can lay, we are on the rock. Unless we can get on this foundation of spiritual certainty, it is useless to expect that religion will influence secular affairs. The current of human life, with its manifold interests, will sweep on its course, indifferent to all the appeals and argumentations of priests or presbyters. But, standing on this foundation, all life becomes religious. Life here will consist in following Jesus. Life hereafter will be to see him as he is; to be with him; to be like him. Religion, then, is not a matter of words that clever men can dispute about. It is the supreme reality. Its relation to the subordinate realities of secular life is the next point to be clearly understood.

The relation is not of one form to another, but of spirit to all forms. As far as the religious and the secular are separate spheres, they are not independent, much less hostile, but concentric. They revolve round one axis, have one centre and one law of life.

Historically, this has not been their relative positions. Christianity has often been regarded as formal, rather than spiritual; as having a department of its own distinct from and over against the department of ordinary life, which has been called, with more or less accentuation, "the world." Even when regarded as spiritual, its object has been held to be not so much the development of humanity, in the school of this world, to all its rightful issues, as the deliverance of man from future penalties and his preparation for future bliss. And as the future is eternal and the present temporal, the interests of the present were felt to be insignificant, and the religious man was described as trampling upon and despising the present, and longing for the future world. It is not to be wondered at that Christianity developed in this direction when the powers of this world were leagued against it, and sought to destroy it by persecutions that followed each other in quick succession. And subsequently, when floods of barbarians

overwhelmed the monuments of ancient civilization, and the church, immediately after winning the Roman empire, had to control hordes who could be appealed to only through the senses and the imagination, it is not to be wondered at that religion felt it necessary to retreat behind mysteries into which superstition dared not penetrate, and to present itself to the senses as a vast organization more august than the kingdoms of earth. Secular life was allowed its sphere, sordid, earthy, brutal, violent. Religion had its own sphere, unrelated to the other, and where it was supposed no one breathed aught save the atmosphere of heaven. But this disruption of the secular and the religious proved fatal to both. Horrible are the true pictures of mediæval secular life; the all but universal ignorance, filth, violence, lust, lit up by the lurid light of superstition. Equally horrible the pictures of mediæval religious life, even to him who discerns the soul of beauty and good in those "ages of faith;" developments of unnatural asceticism, side by side with spiritual pride, and priestly craft, and a love of power that towered to heaven, and beside which the ambitions of barons and kaisers seemed contemptible; enforced poverty, enforced celibacy, the hair shirt, the iron girdle, side by side with the forged decretals, interdicts, Canossa, the triple crown. Mediæval art reveals to us the saintship of the middle ages, and even when we admire the faith, we shrink back from the unnatural manifestations. At length, religion, divorced from ordinary life, became divorced from morality. When Borgias issued interdicts; when monasteries became the homes of ignorance and sensuality; revolt had to take place. Humanity had been outraged intellectually and spiritually. Accordingly the revolt assumed two phases, the Renaissance and the Reformation. The two movements, sympathetic at first, did not understand each other, because they did not understand the whole content of humanity. The one ignored the spiritual, the other did not do full justice to the secular. And so the two sides of our nature, the two spheres in which we all live, were not and have not yet been harmonized. Religion rejected asceticism, but was still unwilling to admit secular life as divine, or a sphere as capable of being divinized as its own chosen sphere. Was not the world the home of sin? Alas! sin comes a good deal nearer us than that. Sin is within, not without. While in the heart, it enters with us into the sanctuary or closet as readily as into the counting-house or the opera-house. When cast out of the heart, then the world is seen filled with divine order and purpose, its laws the thoughts of God, the work of life and the relations of society the appointed means of education. But it is not to be wondered at that this was not seen all at once. Slowly the education of the race proceeds; and well that it is so. Religion had so long assumed that the world was a desert, the enemy's country, and the body the soul's prison and enemy, that radically different conceptions could not be reached at once. Besides, when the pendulum, having swung so far in one direction, began in the case of general society to swing to the other extreme, religious men dreaded lest their

newly-won freedom should degenerate into licentiousness. In the chosen parable of Puritanism, the world is therefore pictured as the City of Destruction, from which it is man's first duty to escape for his life. The relation of religion to secular life was still one of hostility, or, at the best, of watchfulness. Human ties, the work and play of life, the attractions of art, were believed to be on the whole inimical to religion. Did they not chain the heir of heaven to this dunghill earth? Did they not by their fascinations continually lure him from the gates of paradise? And so it came to pass that, at one time or another to the hurt of religion and to the hurt of the various departments of secular life, religion and industrialism, religion and politics, religion and literature, religion and art, religion and science, religion and culture have stood not shoulder to shoulder but on opposite sides, or at the best in the attitude of compromise and bare toleration of each other. It has been popularly felt in a confused kind of way that the Christian must be distinguished outwardly from "the world," by some badge of look, tone, dress, or manner; by something different from that which characterizes ordinary men; that his life should be hedged in by rules and restrictions positive and negative; that the soul should be on its guard lest the fence round the sacred precincts of religion might be broken down; and that the very joys of family life were secular and to be suspected. Have not laws been enacted prohibiting a man from kissing his wife on Sunday? When such a hard and fast line was drawn, naturally enough men came to feel it as great an impropriety to read a religious book on Mondays, as to kiss their wives on Sundays.

It is difficult to say where this identification of religion with the formal has done most harm. We see its evil influences not in Romanism only, but less or more in every Protestant Church; in the popular conception of the sacraments as talismans and of the Bible as a book let down from heaven in the original Hebrew and Greek, if not exactly in King James' version, instead of a literature that took shape under unique literary and historical conditions which are only now being fully considered; in the conception of Christianity as an arbitrary scheme rather than light from heaven delightful to the spiritual eye, food from heaven that alone can satisfy and that satisfies abundantly the spiritual necessities of humanity; in the Church's lack of spontaneity and of heroism; in its timidity in the presence of great social questions, or even of very small questions; in its frequent preference of repression over educational development, and of "thou shalt not," over the much more important "thou shalt;" in the divorce between the religion, and the commercial, political, and international life of Christian nations; in a secularized literature and in the namby-pamby attempts to Christianize literature; in the ignoring of art, and in the too frequent attitude of hostility to science betrayed by a tone of irritation, suspicion, or depreciation regarding eminent scientific men indulged in by people from whom better things might be expected. For dislike to science on the part of truly religious men is

especially irrational; uneasiness displayed when new facts are discovered, or new theories broached—it may be only as working theories—especially humiliating, and calculated to remind sceptics of the attitude assumed by the monks three or four centuries ago towards those dangerous languages—Greek and Hebrew.

It is not merely neutrality that science has a right to expect at the hands of religion, but boundless encouragement and favor. The alarm into which sections of the Church have again and again been thrown by astronomy, geology, biology, and indeed by every new science, and the passive resistance offered to increase of knowledge is simply bewildering to one who has correct conceptions of the proper sphere of religion, and has done much to discredit all religion with the partly educated working classes, who, though unable to distinguish the real state of the case, are shrewd enough to infer that only they are opposed to science who believe that science is opposed to them. Naturally enough, many scientific men have become coarse, arrogant and one-sided in their turn; and so instead of theologians determining the boundaries of science by the Bible, we now more frequently have scientific men excluding religion from the sphere of the knowable, unless it meekly submits to its tests of prayer-gauges in hospitals, and the crucibles and retorts of the laboratory.

In giving this historical sketch of the actual relations that have existed between religion and the various departments of secular life, there is, of course, no intention of depreciating the great ones of other days on whose shoulders we stand. Those who subdued the Roman Empire and won it for Jesus Christ; those who, out of the raw material of savage Lombards, Huns, Goths, Wends, Slavs, Saxons, Northmen, laid the foundations of European Christianity; those Reformers and Puritans to whom we owe the freedom, the purity, and the power of modern life, we could not depreciate even if we would. Criticism itself is out of place until our deeds equal theirs. Let us clearly understand that Christianity came as a new life to a world corrupt and dying. The life had to contend with all opposing forces. In every age it won more or less of triumph. It alone lifted the world; it alone bore fruit. In our own modern times, too, we might almost say that it alone has been fruitful—fruitful in elevating man, in ensuring the purity of family life, political order, industrial development, philanthropic endeavor, missionary activity, educational development, and even scientific progress. There is scarcely a college in the new even as in the old world that does not owe its existence directly or indirectly to the Church. That one fact ought to outweigh the fanaticisms of the more ignorant of the clergy, were these multiplied an hundredfold. It shows that the Church has been guided by a wise instinct; that it knows that religion must be founded on the eternal principles of knowledge connected with the highest purified convictions of humanity, and co-extensive with the race. As Matthew Arnold, whom no one will suspect of depreciating culture, puts it, "Even now in this age, when more of beauty and more of

knowledge are so much needed, and knowledge at any rate is so highly esteemed, the revelation which rules the world, even now, is not Greece's revelation, but Judæa's; not the pre-eminence of art and science, but the pre-eminence of righteousness."*

But we are not called upon to praise or blame men. Apart from their deeds and what they left undone, their wisdom and their misconceptions, we must determine from the central thought and life of Christianity the ideal relation between it and our secular life. Here there can be no mistake. To Jesus nothing that came from the Father was common or unclean; that is, nothing was merely secular. To him nature and humanity were reflections and embodiments of the Father's will; to be studied by the man of science, interpreted by the spiritually minded, loved by the artist and by all. Behold the lilies, the grass, the fowls, he says to us. The labors of husbandmen, vine-dressers, fishermen, householders, stewards, traders are made to yield spiritual teaching. He does not preach, like the ascetic or pietist, "Do not seek for money, food, clothes, for you can do without such trifles; attend to the soul; that is the great thing." No, but he does say, "Have no heart-dividing cares about those things. Such cares only hinder work. Your Father knows that you need these things, and will he then withhold them from his children?" He consecrated nature and human life, work, ties and relationships. The Manichean view of life, even in the mild form of petty asceticisms in which we know it, divorces the kingdom of nature from the kingdom of grace, and by degrading the former deforms the latter. The secularist view of life denies that there is any kingdom of grace, and so robs nature of its meaning and beauty. For "when heaven was above us, earth looked very lovely; when we came down on the earth, and believed that we had to do with nothing but it, earth became flat and dull; its trees, its flowers, its sunlight lost their charms; they became monotonous, more wearisome each day, because we could not see beyond them." To Jesus the kingdoms of nature and grace always appeared in their ideal unity. The Author of the one was the Author of the other. He had made the one to correspond with and lead up to the other. Man had broken the divine unity and harmony. The Son of Man came to restore that which had been broken.

The relation of religion to the secular, then, is the relation of a law of life to all the work of life. This law of life is not a catechism, not a dogma, but a spiritual power or influence. Its relation to the secular is not arbitrary, but natural; not statical, but dynamical; not mechanical, but spiritual. Freedom is the condition of its healthful action.

Let us define this law of life. It is the old law, old as humanity, which yet is new; the old law of love, the full meaning and extent of which, Godward and manward, is shown in and by the cross.

---

* "Literature and Dogma," p. 356.

It is the child's love to the Father, and to the Father's children, and to the Father's works and purposes. Love means self-renunciation, and self-renunciation implies the new birth.

He in whom this law of life is supreme, and who carries it victoriously into every department of life with which he has to do, is truly a religious man. Religionists seem to fancy that it can survive only in the atmosphere of the sanctuary, the prayer-meeting, the conference, the church court, or directly religious work. Not to speak of the fact that it is sometimes conspicuously absent from those spheres, perhaps because it went into them unproved, deprived of the discipline of common life, there can be no doubt that such a theory dishonors that which it pretends to honor. Both religious and secular life suffer accordingly. Secular life becomes mean, spiritual life hampered and twisted by arbitrary restrictions and minute observances. The resultant type of manhood and womanhood—the true test of the theory—is far from being the highest. It is apt to give us the Pharisee, the fanatic, or at best the inoffensive and goody man, instead of heroes; the gossip, back-biting, holy horror, and sleek self-satisfaction of the religious tea-table, instead of the acts of the apostles; the suppression of truth, the self-glorification, the spiritual pride, the teaching of whom to suspect, the malice of the denominational coterie, instead of the inspiration that should ever be breathing from the church of Christ upon a world lying in wickedness. Religion and conduct must be harmonized in every individual, or one being is divided into two beings, with different faces and pulling different ways. Such a division is fatal. You cannot split a man into two without killing him. The different sides of our nature, like the different periods of our life, should be bound each to each by natural piety. Work should be prayerful, and prayer true work; all life a psalm, and praise the breath of life, for the Christian's life is love, and love is the only sufficient source of happiness.

This law of life is not a formula, however sacred; not a dogma constructed laboriously by the intellect in councils ecumenical or national, but "a force, a sap pervading the whole of life. It is at bottom not a book, though it has a book for basis and support. It is an unique but new fact that occupies the heart and moulds the conduct, . . . a fact which, when accepted, changes the whole position of man, operates a revolution in his entire being, moves, draws, renews him."*

This law of life acts not by mechanical rules, which are the same in all circumstances, but under the inspiration of the living spirit of wisdom which discerns the signs of the times—a spirit which Pharisees never possess, and for not possessing which Jesus declares them blameworthy. It can be gloriously inconsistent. At one time it refuses to circumcise Titus, though such a refusal threatens the unity of the whole apostolic church. At another time, the principle of

* Vinet's "Outlines of Theology," p. 131.

toleration having been established, it spontaneously circumcises Timothy simply to conciliate prejudiced people. In one chapter it says, "Eat whatsoever is sold in the shambles;" in another, "I will eat no meat while the world standeth, lest I make my brother to stumble." To the Jews it becomes a Jew, to the Greeks it becomes a Greek. In the nineteenth century it would become a Hindoo or Chinaman to gain the Hindoos or Chinese, grandly indifferent to the reproach of inconsistency. For centuries it may cherish a sacred symbol. When the symbol is turned into an idol, it sees that it is only a bit of brass, and grinds it to powder. In one age it consecrates the wealth of provinces to build a cathedral. It paints "storied windows, richly dight," and sings grand chorales like the sound of many waters. In another, it hardly regrets to see the cathedral desecrated and the windows broken. It calls the organ "a kist fu' o' whistles," and delights only in Rouse's version of the Psalms. When kindlier days come again, it restores cathedrals, listens to voluntaries, joins in chants, and sets committees of General Assembly to work laboriously to compile hymn-books. When ordered to use only strange forms of prayer, that teach what is thought to be contrary to sound doctrine, it will have nothing to do with liturgical forms at all; when Christian liberty is fully conceded, it will gladly avail itself in public worship of everything that the congregation finds to be helpful. So too in all other departments of life it discerns the signs of the times. At one time it imposes oaths and obligations to conformity and sacramental observances on all officials; at another, it abolishes the oaths and the obligations. Eternal principles guide it in legislation, but the application of these principles is determined by the changing circumstances of the people and the times. When capital forgets its responsibilities, religion takes its stand on the side of labor, and speaks with no uncertain voice. When labor forgets, it asserts the rights of capital and the inviolability of economic laws. One day it fights for liberty, the next it reminds us of the sacredness of authority. To-day it pleads for man in the name of God, to-morrow for God in the name of man. At one time it preaches the gospel of peace, at another it invokes the Lord of Hosts and goes forth to war. All the time it is gloriously consistent, just as nature is consistent that gives the light and the darkness, the summer and the winter, the many-voiced laughter of the sunlit sea and the storm-wrack mingling sea and sky; just as God is consistent who gives to the world one day John the Baptist and the next day Jesus of Nazareth. But blockheads' eyes are sharp enough to see that there is a difference, and so they cry out, "Inconsistency," "Treachery to ordination vows," and such like. Unfortunately too the blockheads as a rule have loud voices—to make up for their lack in other respects—and they delight to make themselves heard in the market-place.

All this is very vague, it may be said. A precisian desires specific rules. I know no way of satisfying the precisian save by assigning to him a spiritual director, into whose hands let him surrender his own

personality as the price of rest for his soul. The director will tell him exactly what to do, and exactly how far to go on each occasion that arises. Of course this means spiritual slavery—that is, the destruction of religion—for Christianity appeals to the individual, and individuality means liberty. Religion must be rooted in the essence of the individual, in his spirit by which he is linked to the divine spirit. It can live only in the atmosphere of liberty. Liberty is its basis and its breath. Only in an atmosphere of liberty can religion live. Then it works wonders, even though dogmatically incomplete. It controls conduct by divine right, speaks with "the dogmatism of a God," calls upon men to follow it, and men obey. With regard to conduct, then, which we are rightly told is three-fourths of life, no more precise rule can be given than that the individual must obey his own conscience, not another's. His conscience is another name for his spiritual life or the life of Christ in his soul. Is he living, or has he only a name to live? That must be for him the first great question. How can he know? The test Christ gives is, Does he obey, and obeying find his commandments not grievous? Such obedience, I believe, was never as widespread as it is to-day. Christianity is permeating secular life as it never did before. There are appearances to the contrary, of which the newspapers naturally enough make the most; but the very outcry proves that these are exceptions. The excesses of the Turks in Bulgaria three years ago sealed the doom of their empire in Europe. Better for the sultan had his armies lost half a dozen battles. But three or four centuries ago the armies of the most Catholic and Christian kings considered such atrocities the ordinary usages and rights of war. Even in war men have now to remember that they are not wholly brutes.

As the bounds of freedom have widened, religion has woven itself in with the warp and woof of the people's life. Religion has become less a dogma or ritual, and more of a life. "The lower classes in this country care as little for the dogmas of Christianity as the higher classes care for its practice," said Mr. John Bright, lately, with righteous scorn of what he believed to be sham zeal for religion. The same lower classes preferred to starve, and even to see their wives and children "clemmed" rather than get work and bread at the price of the recognition of American slavery by their country. There is more true religion and even decorum in the average mechanics' institute, or co-operative society, or working men's reading-room or club, or farmers' grange of to-day, as I have seen them, than there was in the average religious organization of some centuries ago. Skepticism itself has become not only moral, but almost religious in its language. But our advance only shows us how far we are from the ideal Jesus sets before us. The nineteenth century has still to learn from him. Do we as a people take his law into society, trade, industry, politics? We do not. Some one will say, we would be counted fools if we did. I doubt it. But even if we were, ought that to settle the matter? Certainly not, if Jesus be to

us the supreme reality, not a word only. Again with regard to science, scholarship, art, which make up the remaining fourth of life, liberty is also essential. Their claims on their students are as absolute as the claims of conscience over conduct. A man's science may be wrong, his scholarship inaccurate, his art false. He and we can find out that it is so, only when we have faith in the truth so absolute that we believe that the only cure for the evils caused by liberty is a little more liberty.

In a word, without liberty there cannot be religion, and without religion life loses inspiration, and society loses cohesion. Without liberty there cannot be science, scholarship, or art, and without these life loses beauty, and humanity the hope of progress. The more fully we trust religion, the more it vindicates our trust. It will govern all life; it will go down to the pettiest details and the most vulgar secularities, and consecrate them. But to do so it must be free.

It may be asked here, is not the relation of religion to various departments of secular life complicated when we consider man not as an individual but as a member of society? When a man joins even a guild or trades-union, does he not part with a portion of his liberty the better to secure the rest? "It is not telling a lie, it is only voting with your party:" is not this a legitimate plea in politics? Must not the statesman have a code of morals for the sphere of diplomacy —home and international—different from that which binds him in private life? Can a church exist, if its members criticise dogmas that no longer express their living faith? Does not the Head of the Church sometimes need our silence or our lie?

The precise question is, whether or not the liberty that religion demands as the condition of its life is consistent with political and ecclesiastical organization.

As regards politics, the citizen's difficulty is not with the nation, but with his party. What is the constitution of any free nation but the expression of the nation's life? The proudest boast of any constitution is that it has not been made, but has grown. Its next boast should be that it has the promise and potency of indefinite growth, that it can expand with the expanding life of the nation, without the necessity of revolutions. Revolution means that the nation has grown and that the constitution cannot expand. Nations will grow, and constitutions can expand accordingly, only in a free atmosphere. The nation therefore should encourage the utmost liberty of thought in political matters as the necessary condition of its peaceful development. Party organization may be thought incapable of allowing such liberty, because party aims at immediate and definite results. He that will not submit to its platform must be read out of the party. But political wisdom dictates the most sparing exercise of this power. The critics may see rocks ahead, of which they are warning the party they have long been connected with; and to cast them out is not the way to encourage others to watch. The Trojans did not heed Cas-

sandra, but they did not expel her from the city. That party remains powerful which best understands the signs of the times. The reason why they often do not understand is because they treat criticism as rebellion, and instead of welcoming light see only what they wish to see. No party then should demand the sacrifice of liberty from its adherents, and no citizen should make the sacrifice. The interests of his party require him to be free; much more the interests of the commonwealth; much more his own interests.

As regards ecclesiastical organization also, the Christian's difficulty is not with the ideal Catholic Church—about which there ought to be no question, for "where the Spirit of the Lord is, there is liberty," —but with the particular section of the Church with which he is connected. What then is the object for which any church as an organization exists? For the development in its members of religious life, and the dissemination of that life by preaching the gospel to those who are without. But we have seen that religious life is impossible without liberty. There may be marvellous organization; there may be a dogmatic system that the intellect has accepted as the best possible compromise; there may be superstition that calls itself devotion, and fanaticism that calls itself zeal for the truth, and all these for a time may do wonderful works; but religion, the life of the free spirit, going forth into secular life, as assured of the reality on which it is based as it is of the realities of sense, and equally assured that the relation of the two realities is that of supreme to subordinate, such religion is impossible without liberty. The very suspicion that it dare not think out every subject, that it dare not investigate every province, deprives it of its divine power. The Church therefore that opposes itself to the demand for the fullest liberty of thought, and the results of the most exact scholarship, opposes itself to religion. It gives aid and comfort to those who denounce religion as a clerical imposture. There are tens if not hundreds of thousands of hard-headed working men who think thus of religion; and—with sorrow let us confess—religious men have at one time or another given them some cause for so thinking. To connect questions of criticism with the cause of religion; to prohibit inquiry, and inquiry is prohibited when the critic is forbidden to publish the results of inquiry, lest those whose faith stands not in the power of God but in the wisdom of men should be "unsettled," or when he must submit to the severest pains and penalties that the civilization of the age will tolerate, unless he come to certain previously understood conclusions, is inconsistent with the idea of religion at any time.

But in our time such a position is directly fatal to the cause it professes to befriend. It puts religion at once out of court with free men; for in every other region where inquiry is possible, thought is absolutely unfettered and reason is trusted. Men have come to the conclusion that the human mind is the only organ for discovering truth, and that truth can take care of itself; that baseless theories perish soonest when least noticed; and that the only way to correct the mis-

takes of scholarship and speculation is by a riper scholarship and more fearless and comprehensive thought.

This is a large liberty that religion claims. Less will not suffice, if religion is to be the supreme force in human character and life. As a matter of course, men who exalt the traditional above the spiritual will refuse the claim. They point to the excesses, seen of all, that accompany the reign of liberty in Church and State, and declare that salvation requires repression, by "sect-craft" or "State force." There are thousands of men, for instance, who, as they read choice extracts of the various effusions of unreason spoken and published every day from the Pine State to the Golden Gate, are honestly convinced that this republic is going headlong to ruin, and that its government is on the eve of overthrow. Let them know that on the contrary to this very fact of boundless liberty alone is the country indebted for its stability; that the government acknowledges the king ship of all freemen, and declares all men free, just because it is based not on arbitrary authority, but on the authority of reason and morality. In the same way men of weak faith dread discussions and differences of opinion in the Church. Let them learn to have more faith. Let them know that the Church is based on the rock which is Christ.

The only possible religion for man is Christianity, because it alone can stand all the tests of philosophy, science, history, and life. No other religion can stand those impartial tests. Is any Church more fitted than ours, by its essential principles, to accept them fully and frankly, to occupy the lofty ground of liberty resting securely on the possession of absolute spiritual truth, and so, winning the confidence of all Christians, become the wide and beautiful Church of the future? Let us be true to our history. Our fathers had a higher ambition than to form one of a number of sects. Let the Church truly believe that the truth it preaches can alone save the world; let it fearlessly allow the widest liberty consistent with the acknowledgment of the central fact that constitutes Christianity, and it will best solve the problem of the right relations in which religion should stand to secular life. Knowing only Jesus Christ and Him crucified, it has the key to all life. Truly inspired by, and altogether satisfied with, this faith, what new victories would the Church gain? It would precipitate itself upon the world instead of keeping snugly and respectably within its own lines. It would aim at what the timid would pronounce impossibilities. It would dare all things. It would give not a tenth, not a half, but all to Christ. By sublime deeds it would vindicate itself as the Church of the living God. "The religion of God, if there be one, cannot tolerate mediocrity; the mediocre is the false." *

REV. DR. PRIME.—I beg leave to nominate Judge Strong as an additional member of the Business Committee.

The nomination was confirmed by the Council.

* Vinet's "Outlines of Theology," p. 117.

The Council then adjourned until the following morning at 9½ o'clock.

FRIDAY, *September 24th*, 1880.

MORNING SESSION.

The Council was called to order at 9½ o'clock, by the Rev. Dr. D. A. Wallace, of Wooster, O., President for the session.

After devotional exercises, the minutes of the last session were read and approved.

DR. PRIME.—I wish to report from the Business Committee the following resolution:

Resolved, That papers of which the writers are not present be referred to a member of the committee, and that not more than five minutes be occupied in stating the substance to the Council, or reading a part of it.

This will make a material reduction in the programme, as quite a number of the names upon it will not be presented in person. It has been ordered that the rule already adopted, limiting the reading of the papers to thirty minutes, should be strictly enforced, and the very odious and onerous service of seeing that the rule is enforced has been imposed upon the chairman of the committee. The committee also recommend to the Council the adoption of the following resolution:

Resolved, That liberty of discussion be allowed at this morning's session, on the papers both of this morning and of last evening; the discussion to be in the order in which the papers were read, and each speaker to be limited to five minutes.

There are but two papers to be read this morning of half an hour each, and therefore an hour and a-half will be free for discussion, each speaker to be limited to five minutes, if the Council so elect.

REV. DR. JENKINS.—I move the adoption of the resolutions; we are going on in the right direction.

The resolutions were agreed to.

An invitation was read to the members of the Council to visit the College of New Jersey, at Princeton.

REV. JOSEPH T. SMITH, D. D., of Baltimore.—In connection with this matter allow me to say that I was authorized and instructed by the Presbyterian brethren connected with the

Church North, in Baltimore, to invite the brethren there. We are informed by the Chairman of the Business Committee that it will be altogether impracticable for the Alliance to adjourn for that purpose. I desire, however, to discharge the duty that was imposed upon me, and further to say that if after adjournment we can in any way facilitate the desire of the brethren to visit Baltimore and Washington City, we would be most happy to do so.

Rev. Dr. Knox.—I regard with great pleasure the invitation from Princeton, and I move that it be accepted by the Council.

The motion was agreed to.

The Rev. Prof. E. P. Humphrey, D. D., of Louisville, Ky., read the following paper:

INSPIRATION, AUTHENTICITY AND INTERPRETATION OF THE SCRIPTURES.

It is the purpose of this paper to suggest to our younger brethren in the ministry a convenient method of expounding the Church doctrine of Inspiration. That purpose will control the choice and treatment of the topics now to be introduced.

I. The subject may be opened by pointing out the two elements which coexist in the sacred records—the human and the divine. "Holy men of old spake"—there is the human; "as they were moved by the Holy Ghost"—there is the divine. Very instructive here is the resemblance between the combination of the divine and human in the person of Christ and in the Holy Scriptures. Both are expressly called by the sacred writers the Word of God; the first is the Word incarnate, the last is the Word written. Again, the manifestation of both proceeded from the Holy Ghost: the first by the way of a miraculous conception, the other by the way of a supernatural inspiration. Next, the Son of God came down from above and took upon him human nature; even so saving truth was revealed from heaven, and was embodied in human language. Further, in the one person of our Lord two whole, perfect, and entire natures were inseparably joined together in one person without conversion, composition or confusion; in like manner the Bible is one book, only one, wherein the two elements are inseparably combined in such manner that the divine does not absorb the human, nor does the human adulterate the divine. In Christ the two natures are so related that he is at once the Son of God and the Son of Man: in the Scriptures the two elements coexist in such fulness that the whole book is God's Word and the whole is man's word. In neither case are we able to explain the mode of union, but we are not at liberty to solve the problem by rejecting either of its conditions.



HUSSITES.



Ta Skala pak byl Krisius 1. Kpr. 10. 4.

"TABORITES"

JEROME OF PRAGUE

GENERAL JOHN ZISCA

THE INVINCIBLE

A.D. 1360-1424

WAGENBURG

JOANNES HUS

BORN A.D. 1373

"EXUSTUS NON CONVICTUS"

JULY 6TH A.D. 1415

We should bear in mind, however, that in Christ the manifestation of the divine is personal, but in the Bible it is verbal. Therefore we worship the incarnate Word as God over all; we do not worship the written word, but we bow to its authority as the only infallible rule of faith and practice.

II. From this topic the transition is easy to the operations of the Holy Spirit in the composition and saving power of the Scriptures. According to the word of God, in 1 Cor. ii., these operations are three in number. First, the Holy Spirit communicated to certain prophets and apostles infallibly these essential truths of religion, which were beyond the reach of human discovery. This operation is commonly called *Revelation.* Next, the Spirit guided holy men of old in their work of reducing to writing the entire contents of the Scriptures, producing an infallible record of an infallible revelation. This is called *Inspiration.* Thirdly, the Holy Spirit enables the believer to discern the beauty and excellency of divine things, and this work is termed *Spiritual Illumination.*

We are not able to describe the mode of these divine operations. Here certain analogies present themselves. The Bible does not explain the mode according to which the Holy Spirit acted in the creation of the world, or in the incarnation of Christ, or in the new birth of the sinner, or in clothing the apostles with miraculous gifts, or in ordering the dispensation of grace under which we live. We respect the silence of the Scriptures in regard to these inscrutable operations; and we should not search into the unsearchable mode by which the Holy Spirit communicated to chosen men a supernatural and infallible revelation, then guided them in the composition of a supernatural and infallible record, and evermore graciously leads the believer into a spiritual discernment of the truth.

But we are competent to discover the fact that these three operations are separable in thought, and were, in fact, separated in the distribution made of them by the Spirit. To many persons only one was given, to others two, to others three. The unbelieving Jews who heard the words of Christ, received from his lips supernatural revelations, but they were not inspired to record them, nor led into a spiritual discernment of them. For another example, true believers receive one only of these gifts, spiritual discernment; they are not the subject of special revelation or inspiration. Two of these operations were granted to a few of the sacred writers. It is thought that Luke, for instance, was inspired to write his Gospel and the Acts, and was spiritually illuminated, but did not receive any original revelation. But to chosen men, like Moses and John, were granted the three endowments in their fulness—abundant revelations, inspiration and spiritual discernment. The importance to be attached to this sovereign distribution of divine gifts will hereafter appear.

III. At this stage of the inquiry the religious teacher may be able to verify these statements and expose certain current errors, by bringing face to face what is false and what is true in the doctrine.

In regard to Revelation, we are met by the assertion that the knowledge of what we call divine and saving truth is derived from the light of nature; or from an elevation of the religious faculties analogous to the stimulus of passion or enthusiasm; or from the intuitional consciousness; or from a native-born insight into the sphere of the spiritual. In the popular treatment of these explanations, it is easy to reduce them to several bald and unwelcome conclusions: First, according to these definitions, the fundamental truths, even the most profound, the very essentials of Christianity, came to man from within (*ab intus*), not from without (*ab extra*). Secondly, man, not God, is the revealer; and saving truth was discovered not by the Holy Spirit searching all things, even the deep things of God, but by man stirring up and exploring the shallows of his own degenerate nature. Thirdly, the rule of faith and life rests not on the authority of God, but on the intuition and experience of man. Fourth, these several theories begin by confounding revelation with spiritual illumination, and end by reversing the order of divine grace, which is, first, the knowledge of saving truth, then the motion of the religious affections. Finally, the young preacher can make it plain to the humblest understanding that no spiritual elevation can enable a man to discover the essential facts in the Christian religion; such as the existence of the one God in three persons, the two natures in the one person of Christ, atonement for sin by the death of the God-man, the resurrection of the dead, the final judgment and conflagration, future and eternal rewards and punishments. None of these are universal or necessary truths; and no man could discover them by the use of his intuition or spiritual insight or natural reason, any more than he could walk by the use of his feet along the smooth surface of the perpendicular side-walls and overhanging ceiling of a chamber. The two cases are substantially alike. The mind of man is incompetent to the discovery of these Scripture facts, no less than his feet are incompetent to the act of locomotion just described. Revelation, then, is the work of God.

IV. In meeting popular objections to inspiration, our young brethren should, at their first necessity, hold fast to the distinction between inspiration on the one hand, and revelation with illumination on the other. They should also see clearly the precise nature of the office committed to inspired men. These persons were the official organs of the Holy Spirit. Their office work was solely to utter by tongue or pen, without error or defect, whatever the Spirit moved them to utter—nothing more, nothing less, nothing other. They were inspired to do this one thing, and were infallible in this one thing, and in nothing outside thereof. An analogy has been discovered between their position and that claimed for the Pope by the Church of Rome. He is held to be infallible in his official acts and deliverances, but not in what he does or propounds when "off duty." No doubt there is a good and sound distinction between official judgments and unofficial dicta. But the case of the Pope

breaks down just at the point where the case of the apostles is established. They were, by divine appointment, the organs of the Holy Spirit; the Pope is not. They were supernaturally inspired; the Pope is not.

What the sacred writers spoke, as the organs of the Holy Ghost; what, as such, they committed to writing, in regard to all subjects whatsoever, is infallibly true. What they knew or did not know of their own private knowledge, about geology or history or the Copernican system, is nothing to us. They made no mistakes in regard to any of these subjects in their inspired writings, and that is enough for us. Indeed, the more conspicuous their ignorance in human learning, the more remarkable is the inspiration, which protected them from declaring as historically or scientifically true what is historically or scientifically false. Moses was learned in all the wisdom of the Egyptians; what withheld him from adopting, into the Pentateuch, Manetho's scheme of chronology, reaching back thirty thousand years anterior to the Christian era? Daniel was wise in Chaldean lore; how did he escape, as a sacred writer, from lending the authority of inspiration to the monstrous cosmogonies of the Babylonians? Paul was educated in the best learning of his time; why do we find nothing in his speeches or epistles "like Augustine's scornful denial of the existence of the antipodes? nothing like the opinion of Ambrose, that the sun draws up water to cool and refresh himself in his extreme heat?" [Dr. T. V. Moore.]

With this doctrine of inspiration kept steadily before him, the youngest of our ministers will find a ready answer to such worn-out puzzles as these: Was Satan inspired when he said to Eve, "Ye shall not surely die;" or Abraham when he declared that Sarah was his sister; or Peter when he denied his Master with "cursing and swearing;" or the Pharisees when they said of Christ, "He hath a devil;" or the mob when they cried "Crucify him! crucify him?" The distinction between matter dictated by the Spirit and historical recitals committed to writing under the guidance of the Spirit is so plain that it would seem to be a waste of time to point it out. Yet a writer of Mr. Coleridge's ability, through a singular confusion of thought, holds our doctrine of inspiration accountable for the "shallow and malignant insinuations" made by the "three bigots in Job."

We are helped to answers to other objections by Paul's distinction between inspiration and spiritual illumination. These gifts differ, first, in the persons to whom they are granted; inspiration being given to a few chosen men like Isaiah and John; illumination to all true believers. Next, the gifts differ in their nature: the first is infallibility in teaching; the last is spiritual knowledge. One may be infallible who is not illuminated; another may be illuminated who is not infallible. Again, inspiration was given from time to time, and withheld in the intervals, as it seemed good to the Spirit; illumination is light which shines upon the believer every day unto the end of life. Further, inspiration is perfect unto its end always; illumination admits of degrees. Further still, inspiration has ceased out

of the world; illumination abides in the Church evermore. Finally, inspiration, though rarely, was really bestowed on wicked men. King Saul was among the prophets; Balaam was inspired; so was Caiaphas; so were those who prophesied in the name of Christ, to whom Christ will say: "I never knew you, depart from me ye that work iniquity." Here we find the distinction between the gifts and the graces of the Spirit. Inspiration, like the foresight of prophecy, like the power to work miracles, was a gift that might or might not be associated with saving grace. Accordingly, the Saviour points out the distinction between a prophet and a righteous man. Our cautious Dr. Charles Hodge did not go too far in this direction when he said: "Judas wrought miracles, and might have been, in full consistency with the doctrine of inspiration, as infallible a teacher (had Christ seen fit to employ him) as Paul, although he had a devil."

With this rule before us, we are ready with answers for such questions as these: Was Moses, who spake unadvisedly with his lips, inspired to compose the Pentateuch? Was David, who sinned in the matter of Uriah, taught of the Spirit to write the Psalms? Was Solomon one of the chosen organs of the Holy Ghost? Was Jonah another? Was Paul, who quarrelled with Barnabas, another? Was Peter, who denied his Master and afterwards abandoned his principles at Antioch, still another? The young preacher who remembers that Balaam and Caiaphas, incorrigible sinners, were inspired, at least once in their lives, will not stumble over the infirmities of holy men into the conclusion that they were not also inspired. Augustine's remark was good, "I do not inquire how Paul acted; I seek what he has written."

V. Close attention should be given to the extent of inspiration, meaning always by that term the guidance of the Holy Spirit in the composition of the Scriptures. It will be convenient for the religious teacher to enter upon this part of the subject by examining the pretence that God revealed the spiritual truths of religion to the sacred writers, and then left them to the use of their unaided faculties in reducing these truths to writing, and left them to themselves in the selection and treatment of historical and geographical details. According to this theory the Bible is not a divinely-inspired transcript, but a human account of the divine communications. Then, also, these saving truths are distributed through a mass of historical and other secular matter which may or may not be true in the substance, and if true substantially, may or may not be misrepresented in the telling of it, after the manner of fallible human authorship. What follows from this theory? First: It assumes that the veracity of the Scriptures is an open question, inasmuch as it is propounded for the avowed purpose of accounting for errors and mistakes which, it is alleged, occur in those contents of the Bible that relate to subjects lying within the range of human discovery. The theory does not explain, but impeaches inspiration. Secondly: For aught we can tell, misrepresentations have crept unawares into essential truths, like John's testimony to God manifest in the flesh, or Christ's exposition

of the way to be saved, or Paul's description of the resurrection of the body. Thirdly: God gave His Word, not for the private use of the fifty or sixty chosen men to whom it was first revealed, but for the salvation of the innumerable company of the redeemed. It is incredible that these few men should be supernaturally led into the exact knowledge of the truth, while God's people everywhere and always were foreordained to all the chances of error or prejudice or passion, to all the slips of the understanding and the pen which beset uninspired human authorship. It is no good news to you or to me that the rejection of God's Word is a sin to be answered for at the judgment day, while the exact expression of that Word as it came from the Holy Spirit is hidden from us under the mistakes of fallible men whom we never saw and who have been dead for centuries.

VI. Now, the Word of God stands face to face with this theory, and alleges that a plenary inspiration extends to the entire volume in all its parts, from cover to cover. When once the canon is settled, and with it the genuineness and authenticity of the several books, we must believe that they are all equally inspired and infallible. The Bible is throughout and throughout "God's Word," "God's Word written," as really as if a pattern thereof had been shown in heaven. This supernatural inspiration extends to the subject-matter of the written Word, to the arrangement of its contents, to the language in which these are clothed.

(1.) To the subject-matter inspiration contributed these among other elements: First, it has furnished us with the only knowledge in existence of the world before the flood. Next, it enabled the sacred writers to make, out of the enormous mass of human history and thought, a selection of the "infinitesimal percentage" thereof suitable to the plan of the record. Further, inspiration taught them what to omit. Among these omissions is an immense number of the signs which Jesus himself did and the words which he uttered. This thought is full of significance, for what man would presume to omit from the Gospels the very words of the Son of God, except he were moved thereto by the Holy Spirit, whose office it is to take the things of Christ and show them unto us? Further yet, the Spirit enabled the writers to prepare unerring statements of the facts selected, to point out the relation of commonplace events to the truths supernaturally revealed, and to show how the whole sum of human affairs, men's crimes and virtues, knowledge and ignorance, apostasies and reformations, were associated with the mighty works of creation, providence and grace. And again, the guidance of the Spirit preserved them from error in the truth supernaturally revealed, and in all that they say in regard to history, geography, astronomy and natural science. It enabled them also to fuse down the whole mass of matter into one assimilated, homogeneous and self-consistent narrative.

(2.) Inspiration extends to the orderly plan of Scripture history. The volume is not an encyclopædia or miscellany of religious reading. It is a unity—an organic unity—of veritable history, tracing consec-

utively the progress of redemption from its foreordination before the world was to its accomplishment after time shall have run its course. An unbroken continuity, a close sequence of events, a steady advance in the development of the divine purposes link together all the sacred writings. This coherence, a consummate product of inspiration, shows itself conspicuously in the books which have been recently chosen as a point of attack—the Pentateuch. The attempt to lift any of them out of the close array in which they are marshaled is in derogation of their inspiration. What less should be said of a process which dislocates the plan of sacred history, which introduces confusion into chronologies and genealogies and majestic providences, and appalls the reader with the spectacle of Scripture broken in its backbone? The criticism which assigns Exodus, Leviticus and Deuteronomy to the reign of Hezekiah or to the post-exilian period might, with equal show of historical sequences, transfer Magna Charta to the restoration of the Stuarts, or the Solemn League and Covenant to the era of moderatism. Inspiration extends, then, to the plan as well as to the contents of Holy Scripture.

(3.) Plenary inspiration extends to the words used in Scripture: "Which things," says Paul, "we teach not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," or expressing spiritual truths in spiritual words. If it be proper to add anything to this decisive testimony, we may say, that just as a human soul could not be born into the visible world without a body, even so spiritual truth, supernaturally revealed, could come into the sight and hearing of man in no other way than through spoken or written words or other signs of thought. The only question is whether the words in which divine truth is clothed are the words of unaided and erring man or the words taught by the unerring Spirit.

Now, the religious teacher ought not to be perplexed by the popular suggestion that the doctrine of plenary inspiration strips the sacred writers of the liberty of spontaneous and characteristic speech, and turns them into pens or writing-machines or automatons. It is one of the first principles of saving truth that a man may be infallibly guided in his free acts; why not also in his free speech? Never were men more free, never did they more surely execute the divine purpose, than Judas when he sold his Master, and the Jews when they crucified him. Never is the sinner more free than when he repents or believes, and yet it is God who enables and persuades him to repent and believe. The saints and angels are secured in holiness by the gracious agency of God, while their acts of obedience are as free and joyful as if they were wholly self-moved. When these facts are well established in the minds of his hearers, the preacher will very naturally lead them to the adjacent conclusion, that in the choice of words for the sacred page there was a concurrent action of the divine and human agency. Although inscrutable as to the mode, this joint action in point of fact secured an expression of thought infallible because guided by the spirit, human because spontaneous and natural in the writer.

Nor should the young preacher be disturbed by the current objection to the infallibility of Scripture drawn from the acknowledged imperfection of human language as an instrument of thought. The objection is met by the repetitions in the sacred records. They resemble the laws of the land, and indentures and indictments, where the intention is set forth in a multiplicity of terms and recitals. To the unprofessional mind these seem to be mere technical verbiage, but taken together, they convey the exact sense of the draughtsman. As instances of a similar abundant expression of the mind of the Spirit, we may cite under the head of doctrine the nature and necessity of regeneration, and under the head of practical piety the act of coming to Christ by faith in his blood. What is obscure or insufficient in one place is made as clear as the light of day in other places. By this explanation we not only solve this objection, but we show that one of the elements of surpassing value in the written word is this very quality which men call the redundancy wherewith Scripture repeats itself.

Of what has been said this is the sum: Every word of Scripture is alike God's word and man's word. What God said, David said, the apostles prayed, saying: "Lord, thou art God . . . who by the mouth of thy servant David hast said," etc. What Isaiah spake, the Holy Ghost spake; for Paul said: "Well spake the Holy Ghost by Esaias," etc. Looking at the Bible from one point of view, we must say that God is its author, as really as if he had written it with his finger, just as he wrote the two tables of stone; examining it from another point, we must say that man was its author as really as Augustine was the author of the "City of God." The divine and human authorship was joint and co-operative.

VII. Let us hope that our brethren now coming into the ministry will maintain, with undaunted resolution, the doctrine of the Holy Scriptures laid down in our Standards. It is essential to the existence, not of Presbyterianism only, but of Christianity itself. Imagine a company like the Westminster divines beginning its labors with the proposition that the Bible contains no revelation of religious truth other than that which proceeds from the unassisted intuitional consciousness or from the light of nature, or with the proposition that the revelation is from God, but the record thereof is the product of unaided human authorship. Will anybody maintain that these divines could construct out of such unsound materials a system of doctrine which would be true as God is true? Or, imagine a controversy over the question, "What is truth?" between a strict Presbyterian, taking his stand on the Bible as the very word of God, in substance and in language, and a liberal thinker, taking his stand on the same book as the very word of man, in its subject-matter, or in its verbal expression, or in both these elements. Now, a book which is to be treated in debate as the very word of God, and a book which is to be treated as the very word of man, belong, so we may confidently say, to separate spheres of religious thought. According to the Church doctrine, the

Christian Scriptures are, in all their parts, immediately inspired by God, and are everywhere infallible; according to the "advanced thought" of the day, they are filled with the half-truths and untruths, with the dissolving views, with the myths and fables and childish traditions, with the things incredible and impossible, which appear in all the sacred books of the heathen. And a debate as to what is Christianity, between disputants relying on these incongruous materials, would remind one of Bismarck's imaginary fight between a whale wallowing in an uncertain sea and an elephant standing on the solid ground. We must insist on the preliminary question: "Is the Bible supernatural and infallible in its revelations, and immediately inspired of God in the Hebrew and Greek texts?" What say you, yea or nay? If you say nay, an agreement in regard to Christian doctrine is impossible, and a dispute on that point is mere child's play.

It may be proper, in the close of this paper, to point out to our young brethren a convenient mode of dealing with the discussions between belief and current speculation in natural science. We begin with the proposition that these disputes proceed from one or more of these sources; mistakes in biblical interpretation, blunders in science, or spiritual blindness. Next, all these disputes may be distributed into three classes, and these three exhaust the subject.

The first embraces all those points wherein the meaning of God's Word is clearly understood, and the opposing scientific theories are unsettled. As an example, we may take the unity in origin of the human race from one man and one woman. This oneness is unquestionably affirmed by the word of God, while the opposing theories of ethnology and its kindred sciences are confessedly immature. The rule here is to hold fast to the sure word of God, not doubting that when ethnology shall understand itself it will confirm the testimony of the word. The second class embraces those disputes wherein the facts in nature are established, but the word of God is not rightly understood. The doctrine of the Copernican system, for example, is well settled. But whether the places in Scripture which speak of the sun rising or setting, and the like, are to be understood according to what is astronomically true, or what is apparently true, is a question of interpretation. When we adopt the phenomenal meaning and take the language of the Bible in the sense of common life, and in the sense in which the skeptical philosophers themselves habitually use these very terms, the dispute is at an end. Under the third class should be arranged these particulars wherein neither the word nor the works of God are fully known. The creation of the world in six days falls into this category. The enlightened Christian will never doubt the narrative of Moses, nor will he doubt that it will be established as true by a perfected geology and astronomy. Meanwhile, he is at liberty to rest his mind, provisionally or *ad interim*, on any working hypothesis which may seem to fulfil best the conditions of the problem so far as they are now known. He may accept the ex-

planation of Chalmers and Hengstenberg, or that of Hugh Miller and Shultz, or that of the Westminster divines. He may rest there until Moses shall be interpreted aright, and the facts in nature shall be discovered. Then a generalization will be reached which will include and harmonize all the testimony of God's word and all the phenomena of God's works relating to the matter. That being formulated, the subject will pass from what is provisional and doubtful to what is final, and beyond all doubt absolutely true, even the testimony of the written word.

IX. Our younger brethren may be assured that in its conflicts with hostile criticism the Church is on the high road to victory. The number, for example, of historical issues tendered by the Scriptures to their adversaries is simply enormous. It is estimated that the Bible contains the names of four thousand persons and places distributed through all the early ages, and over the surface of the whole earth as known to the ancients. Many of these persons and places have not been identified. But whenever a cylinder or tablet has been dug up, bearing one of these perished names, or the site of a buried city has been discovered, in no one instance, not one, has the testimony of Scripture been invalidated. We openly challenge and defy the unbeliever to produce, out of all the lands of the Bible, one dead man's name who is a myth, or one old ruin misplaced, aye, one out of the four thousand. In the controversy now waged over what the Bible says of the history, manners, customs and traditions of Egypt, Syria, Assyria, Babylon, Persia, Palestine, Phœnicia, Greece and Rome, the enemy will be defeated at every turn. He is already fairly driven off the field in Egypt, and wherever he attempts to make a stand over the whole vast region from Thebes to Mosul, the witnesses for the truth will spring up out of the earth and lay siege to his encampment. That entire domain, "from the river of Egypt to that great river, the river Euphrates," was given by covenant to Abraham and his seed for an everlasting possession. We, his spiritual seed, will in due time make good our title to it all; "for the inheritance is ours and the redemption is ours."

The Rev. Prof. Robert Watts, D. D., of Belfast, Ireland, addressed the Council as follows, on

THE SCRIPTURE DOCTRINE OF INSPIRATION.

I think you will all agree with me, after listening to the paper read by our venerable father, Dr. Humphrey, that America is sound on inspiration. I hope it is not true in this, as in some other matters, that westward the Star of Empire takes its way. It is pleasant to find that there is not a single sentence expressed by Dr. Humphrey in that paper that I cannot indorse; it is the historic doctrine of the Church; it is the doctrine enshrined in the entire volume of inspiration.

In his Second Epistle to Timothy, when about to affirm the Plenary

Inspiration of Scripture, the Apostle Paul singles out Jannes and Jambres, who withstood Moses, as standing prototypes of all opponents of the truth. The apostolic selection has proved peculiarly felicitous, for in almost all the intervening centuries, from the apostolic age to the present, the successors of these Egyptian magicians, in their assaults upon the faith, have, almost invariably, begun with the writings of Moses. This is not unnatural. It is natural that the adversary should begin where Christ began; and Christ, in expounding in all the Scriptures the things concerning himself, was wont to begin with the great law-giver of Israel. The considerations determining this method of proof and disproof, of defence and attack, are, obviously, the peculiar characteristics of the contents of the Mosaic writings and the relation of the Mosaic Economy to the New Testament dispensation. As the Prophets and the Psalms are but authoritative expositions of that ancient economy—unfoldings of its types and symbols, enhanced by fresh disclosures of the mystery which, from the beginning of the world, hath been hid in God—it is manifest that the most effective method of assailing the truth, as it is in Jesus, is to shake confidence in the Mosaic record. An assault on the Pentateuch is an assault upon the foundation of the Temple of Revealed Truth.

Nor should we overlook another point of resemblance between these ancient withstanders of Moses and his modern opponents. They agree in this that they do not challenge absolutely the divinity of his mission. The wise men and sorcerers of Egypt called in question only some of the miracles wrought by Moses, while they recognized the others as wrought by the finger of God. In this they are followed by their successors, who recognize parts of the Pentateuch as his, and acknowledge portions of it as given by the finger of a divine inspiration.

Another point of resemblance there is which forces itself very painfully upon our attention, viz., that both have served as instruments of moral and spiritual induration. The magicians, by withstanding Moses, encouraged Pharaoh in his obstinacy, and the revolutionary critics of the Pentateuch have helped to confirm sceptics in their scepticism. The enemies of the Bible claim the representatives of the Higher Criticism as on their side, and quote their criticisms as arguments against Christianity itself. Much further they cannot proceed, for their folly, like that of their prototypes, will soon be manifest unto all men. In the meantime it is proposed, in the present paper, in opposition to such irreverent handling of the word of God, to exhibit what the Scriptures themselves teach respecting their relation to the agency of the Holy Ghost, by whose inspiration they claim to have been originally produced.

When we speak of the doctrine of inspiration, we do not mean a doctrine in regard to the *mode* of the Spirit's action upon the minds of those whom God had raised up and trained and qualified as instruments for the communication of his will to men. On this point we do not know, and cannot know anything. In its *mode* the divine

agency is inscrutable, but in its *effects* it is cognizable. Regarding the former, God has given us no information; regarding the latter, he has given us line upon line, line upon line, until the student of Scripture who does not apprehend the doctrine is left utterly inexcusable. The concurrent testimony of the sacred writings is, that the effect of the divine agency was such as to constitute the utterance of the human agent God's utterance, and his record God's record—the former as truly his as if he himself had uttered it, and the latter as truly his as if he himself, with his own hand, had written it. How he effected this we do not know, but that he did effect it we must believe or reject the Scriptures altogether; for that they teach this doctrine is as manifest as that they teach the doctrine of justification by faith. It is, in fact, one of those all-pervading doctrines which cannot be erased without the destruction of the Bible. Even though we were to adopt, in this case, the method observed by the author of "*the Ecce Homo*" in judging of the personal rank of Jesus of Nazareth, and restrict the inquiry to portions of Scripture which the most rationalistic of critics would hesitate to challenge, there would still be found sufficient evidence that the claim advanced is that of an inspiration determining the "form" of the record to its minutest literary detail. The claim to have been produced under an inspiration which determined the times, and modes, and measures, and literary forms, of the revelation, as communicated by the sacred writers, is so interwoven with the record that the denial of it must involve not only the rejection of the claim, but the rejection of the entire book, on whose behalf, as a whole, it is so persistently put forth. The position taken in this paper is, that there is no alternative but to accept the doctrine of an inspiration determining the "*form*" as well as the "*substance*" of Scripture, or to disallow altogether the claim it advances to be regarded as the Word of God. These claims—to be verbally inspired, and to be the Word of God—are cognate and inseparable, and the rejection of the one must necessarily involve the rejection of the other. A book claiming to be the Word of God, even to its minutest clauses and terms, and whose infallibility depends upon the accuracy of its language, must, if received at all, be accepted as being what it professes to be; and he who does not thus receive it, must, if he will act consistently, come at last to the conclusion that its words are not to be treated as the words of God. As the claim in question is the claim of claims, the claim on which all other claims depend, it is manifest that if this claim be disallowed no other claim can be established.

In establishing the position that the Scriptures advance this claim, it will be most convenient, as it will be most satisfactory, to begin with New Testament references to the Old Testament; and it is but due to him who is the Author of both, to place in the foreground specimens of his own direct personal testimonies.

In his Sermon on the Mount (Matt. v. 17, 18), he affirms, with all the solemnity of an oath, that not one "jot" or "tittle," that is, not

even the smallest letter, or distinctive characteristic of a letter, should pass from the Law or the Prophets, till all be fulfilled. In his view, therefore, the integrity of the "form," and the security of the "substance" were indissolubly bound together. As the guarantee of the indestructibleness of the "form," we have the word of Christ himself, while in proof of its perishableness, we have simply an array of various readings, and alleged or actual discrepancies, among which, and in despite of which, no critic can prove that all the words of the original record may not exist. That is, we have on the one side the word of the unchangeable Jehovah, while on the other there is nothing but an illogical inference of an ever-shifting criticism.

Equally explicit is our Saviour's testimony to the inspiration of the Old Testament, John x. 34–36. Vindicating himself against the charge of blasphemy preferred by the Jews, because he had claimed to be the Son of God, he makes his argument turn upon the infallibility of one brief clause, "I said ye are gods," Psalm lxxxii. 6. The infallibility of this clause he infers from the character of the record in which it is found. Stated formally, his argument is,

Major.—The Scripture cannot be broken;

Minor.—I said ye are gods is Scripture;

Concl.—I said ye are gods cannot be broken.

In adopting this form of argument, our Lord has placed his faith in the infallibility of the sacred record, as a record, beyond question. In his estimation, all the writings designated Scripture by the Jews, and regarded by them as sacred, were infallible even to their smallest clauses and words. With him the claim of any sentence, or clause, or word, to absolute infallibility, was established as soon as it was shown to be a part of the sacred text. The assumption underlying this style of reference is, of course, that the infallibility ascribed to the Scripture as a whole extends to the sentences, clauses, and words of which it is composed.

Before passing from this testimony, attention is asked to the "substance" of this clause. As the subject-matter of it, "I said ye are gods," is not Messianic, and as it contains no trace of "God's redeeming love toward men," it cannot be regarded as one of those spiritual truths to whose inspiration alone, we are told by some critics, the Spirit sets his seal. It cannot, therefore, establish its claim to infallibility at the bar of the so-called Higher Criticism. The tests of that criticism, therefore, are not Christ's tests, and, if applied, they must lead to the rejection of what he has received and indorsed as invested with an absolute infallibility. The one makes the claim of a passage depend upon its subject-matter, whilst the other determines the claim, irrespective of the subject-matter altogether, by the simple fact that it constitutes a part of Holy Scripture.

In harmony with these testimonies of the Master to the verbal precision and infallibility of the Old Testament, are the testimonies borne by his apostles. In proving that the covenant of redemption was made with Christ, Gal. iii. 16, the apostle makes his argument turn upon the distinction between the singular and the plural of a

noun. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." This argument is manifestly warrantable only on the assumption of an inspiration of the passage relied on, which determined the sacred writer in using the singular, and not using the plural.

The force of the argument from this passage has been questioned by some biblical scholars, and has been recently challenged by Canon Farrar in his "Life and Work of St. Paul." While admitting that this is the *prima facie* view of the apostle's language, Dr. Farrar says that "it is inconceivable that St. Paul—a good Hebraist and master of Hellenistic Greek—was unaware that the plural *zeraim* . . . could not by any possibility have been used in the original promise, because it could only mean 'various kinds of grain'—exactly the sense in which he himself uses *spermata* in 1 Cor. xv. 38—and that the Greek *spermata* in the sense of offspring would be nothing less than an impossible barbarism."

On this critique it may be remarked: 1. That if valid at all, it is valid as a review of the apostle's method of reasoning from the terms of the original promise made to Abraham, for that the apostle rests his argument on the fact that in the original promise the singular "seed," and not the plural "seeds," is used, admits of no dispute. 2. Adopting the language of the author, it may be remarked, that "it is inconceivable that St. Paul—a good Hebraist and master of Hellenistic Greek"—would argue as he does if his argument had not been warranted by Hebrew and Greek usage. If the apostle was what his biographer says he was, surely we are warranted in adducing this passage as one of the strongest proofs that both these languages recognized the usage which Canon Farrar pronounces "an impossible barbarism." Were a lexicographer to cite a similar instance from a heathen author in proof of a particular usage, no scholar would ever think of challenging the procedure. Why it should be so it is difficult to imagine, but it is, nevertheless, a fact that a certain school of critics will not accept, in the case of a sacred writer, evidence which, in the case of a profane author, they would regard as perfectly satisfactory. 3. It may be remarked that so far as the Hebrew is concerned the usage objected to was not unknown to others whose knowledge of Hebrew was at least equal to that possessed by most modern critics. As Professor Delitzsch notes, the plural of זֶרַע, in the sense of offspring, is found in the Mishna, Sanhedrim iv. 5. A witness when about to bear witness in a case of capital offence, is warned of the consequence of bearing false witness against the accused, in these terms: "The blood of the accused and of his seeds (זַרְעוֹתָיו) to the end of time, will be imputed to thee." In support of this admonition, reference is made to the case of Cain, and the argument employed is exactly the same in form as that of the apostle in the case before us. "The voice of thy brother's bloods crying. He does not say the voice of thy brother's blood (דָּם), but of the bloods (דְּמֵי) of thy brother, of his blood and the blood of his seeds (זַרְעוֹתָיו)."

4. If *spermata*, in the sense of offspring, be a barbarism in Greek, the apostle is guilty of it, for it can have no other meaning in the passage in question. "Various kinds of grain" it cannot mean in this verse, as any one may see who will but substitute that meaning for it in reading. He saith not, and to "various kinds of grain," as of many, but as of one, and to thy "grain," which is Christ. Comment is needless. 5. The interpretation given by Dr. Farrar himself is irreconcilable with any other than the theory which he opposes. "The argument," he says, "does not, and cannot turn, as has been unhesitatingly assumed, on the fact that *sperma* is a *singular* noun, but on the fact that it is a *collective* noun, and was deliberately used instead of 'sons' or 'children;' and St. Paul declares that this *collective* term was meant from the first to apply to Christ, as elsewhere he applies it spiritually to the servants of Christ." Such is the interpretation through which Dr. Farrar imagines he has removed from this passage all trace of an argument for verbal inspiration! Surely it must be manifest that even according to this interpretation, the passage teaches the very doctrine our author has assailed. If the "deliberate use" of a particular word instead of other words closely allied in meaning, and that with a specific and far-reaching intent, do not carry with it all that verbal inspirationists contend for, it would seem to be difficult to give an intelligible definition of verbal inspiration. The opponents of this doctrine gain nothing in dealing with the argument from this passage by substituting the "*collective*" for the "*singular,*" so long as they admit that the "*collective*" was deliberately used, and with a specific purpose; for this is all one with admitting that the Holy Ghost determined the sacred writers in using the terms they employed in the sacred record.

Equally conclusive is the testimony of this same apostle, 2 Tim. iii. 16, to the verbal inspiration of the entire Old Testament: "All Scripture is given by inspiration of God, (Θεόπνευστος) "*God-breathed.*"

Now the "*scripture*" of which this affirmation is made is unquestionably the Old Testament; for it is described in the context as the Holy Scriptures (τὰ ἱερα γράμματα), which Timothy had known from his childhood. Assuming, then, that Θεόπνευστος is a predicate, and not a part of the subject, the force of the argument from this passage depends upon two things—the comprehension of the expression "all Scripture" (πᾶσα γραφή), and the import of the term Θεόπνευστος, rendered in our version, "given by inspiration of God." If (πᾶσα γραφή) all Scripture, means the entire Old Testament, and Θεόπνευστος means "God-breathed," then it must follow that, in the apostle's view, the entire Old Testament, without distinction of parts, was "God-breathed." The only question for settlement is, whether the breath that breathed it reached to the "*form*" of the record. Indeed, this can hardly be a question, for it is of the record itself the affirmation is made. It is the Scripture, the writing itself, that is declared by the apostle to be Θεόπνευστος, or "God-breathed." This, of course, is simply to affirm that the writing itself, as a writ-

ing, that is, the language of the sacred record, is the product of the Spirit's agency actuating the sacred writers.

In 2 Peter i. 20, 21, there is a remarkable testimony to the doctrine of verbal inspiration, in which the apostle institutes a comparison between recorded prophecy and the audible utterance of God speaking from the excellent glory, and pronounces the record "more sure" than the voice from heaven. This high claim the apostle bases upon two things: 1. That though the prophecy came *by* man, it was not *of* man, but of the Holy Ghost. 2. That in employing human agency, the Holy Ghost took charge both of the will and the words of the agent. According to any fair interpretation, therefore, this passage teaches that the agency of the Spirit of God, upon which the certainty of the sacred record depends, was such as to determine the volitions and expressions of the men employed to communicate the "more sure word of prophecy," which the apostle testifies was possessed by the Church when he wrote this Epistle. This is conclusive, for an agency determining the volitions and words of those through whom the "more sure word of prophecy came," is, necessarily, the agency for which verbal inspirationists contend.

Such is the doctrine of inspiration taught in this passage, and the language of the apostle proves that it was the view of Old Testament prophecy held by all those to whom he wrote, for he does not proclaim it as a new doctrine or claim for it acceptance on his own authority; but assumes that they "*knew*" it, and appeals to it as a doctrine universally held. Evidently the apostle Peter, and those who had obtained like precious faith with him, held very different views of the way in which the "more sure word of prophecy" came to be so sure, from those which are *at present* current among the advocates of the so-called higher criticism.

Equally decisive on the point at issue is the testimony of this same apostle in his first epistle, chapter i. 10–12, in which he avers that the prophets were anxious to know "what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," and were refused the information they sought. They were informed that their message was for others and for other times, and not for themselves. If this be true, is it not manifest that the men who were employed as the organs of this testimony of the Spirit could not have ministered it to us, without having been supplied with the "form" in which they were to transmit it? For example, how could Isaiah have written the fifty-third chapter of his prophecies if the Spirit had furnished him with nothing but the "substance" of it? If we are to give credit to the apostle, Isaiah did not know the import of what he was commissioned to communicate to us. How, then, could he, in communicating such a message to posterity—a message, let it be observed, which the Spirit refused to explain to him—throw it into the actually historic, evangelical "form" in which it stands in the immortal verses of that wondrous chapter? Let us try to form a con-

ception of the task which, according to the anti-verbalists, Isaiah was called to execute. He was asked to sketch the personal appearance of the Messiah, to predict the treatment he should receive at the hands of the Jews, to testify beforehand the substitutionary and sacrificial character of his sufferings, to tell of his death and burial, and of the fruit which, without fail, should spring from the travail of his soul, and of the glory which should follow. How, it may be asked, could the prophet execute this task with nothing save the "substance" furnished to his hand? As well might an artist attempt to execute a "bust" of one he had never seen, and of whose appearance the person giving the order will, of set purpose, give him no information or material, save the marble or the alabaster from which the "bust" is to be fashioned. It may be said that the cases are not parallel, as there was a *revelation* made to the prophet on the points in question, and that this *revelation* was made through the medium of a "form."

To this the reply is obvious. 1. The form employed as the medium of the *revelation* must have been in *words* determined by the Holy Ghost. 2. This "form" must have been regarded by the prophet as not only the most suitable, but as possessing the highest of all sanctions. 3. The prophet's ignorance of the mysteries couched under this sacred "form"—an ignorance which the Spirit refused to enlighten—must have utterly disqualified him for framing a substitute. 4. As the prophet was under the power of the Holy Ghost when he was receiving the revelation, so was he under the power of the Holy Ghost in communicating what he had received to others, whether orally or by writing; for it is not simply of prophecies *uttered*, but of the prophecies of Scripture that it is said, they came not by the will of men, but through the agency of men who spake under the moving power of the Holy Ghost. Now, as the testimony of Peter covers all the prophets of the Old Testament, and every prophecy of Scripture delivered under the old dispensation, it follows, inevitably, that the "form" of the record bequeathed to us is not of man but of God.

Such is the doctrine of our Lord and his apostles respecting the inspiration of the Old Testament Scriptures. They teach that, both as to "substance" and "form," it is of God. The passages quoted have been few, but they are truly representative of the whole, and, taken together, cover the entire record whose claims are in question. They are, moreover, unchallengeable by any critic deserving of notice; and he who will not abide their arbitrament stands outside the pale of Christian controversy.

In judging of the inspiration of the New Testament the foremost place must be given to the testimony of both Testaments to the relation of the Incarnate Word himself to the "substance" and the "form" of the revelation he was commissioned to communicate.

1. The Scriptures teach that the revelation which Christ, as the Prophet of the Church, delivered in the days of his flesh was a revelation given him of the Father. 2. They teach that this revelation was given to him not only as to "substance," but as to "form." The

ITALY.



ROCHEMANANT: A.D. 1487. TOUMPI. DE. SAGUET.
ROMANCE M.S. BIBLE. VAUDOIS BIBLE. 1535.
JANAVEL. JAHIER. 1655. "PIEDMONTESE EASTER"
EXPULSION. EXILE. 1686-7.

THE GLORIOUS RETURN.

HENRY
ARNAUD
LABALSILLE
AD. 1689

CONSISTORIAL: ORGANISATION: NAPOLEON: AD: 1805
FELIX · NEFF · AD. 1824 · GEN · BECKWITH.
EDICT OF EMANCIPATION
CHARLES ALBERT AD: 1848.

THE · ISRAEL OF THE · ALPS.

THY SLAUGHTERED SAINTS WHOSE BONES
LIE SCATTERED ON THE ALPINE MOUNTAINS COLD,
EVEN THEM WHO KEPT THY TRUTH SO PURE OF OLD
WHEN ALL OUR FATHERS WORSHIPPED STOCKS AND STONES

JOHN MILTON.

VAUDOIS : WALDENSES



language of the normal promise and prophecy of the rise of the Prophet of all prophets (Deut. xviii. 18) puts this beyond question: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him." Christ was "that Prophet," and in the execution of his prophetic functions he recognized these Deuteronomic limitations. Thus (John viii. 26–40) he says to the Jews: "He that sent me is true; and I speak to the world those things which I have heard of him. . . . I do nothing of myself; but as my Father hath taught me, I speak those things. . . Ye seek to kill me, a man that hath told you the truth which I have heard of God." On another occasion (John xii. 49, 50) he places his recognition of the Deuteronomic limitations beyond doubt: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak." To the same purport are his words (John xvii. 8): "I have given unto them the words (τὰ ῥήματα) which thou gavest me."

Confirmatory of these testimonies are the representations of the Apocalypse. The revelation which Jesus Christ gave to John was a revelation, "which God gave unto him." That this was a definite revelation, determined as to its "form," is shown by the symbol of the seven-sealed book which he received from the Father, and which he was commissioned to read and administer.

To this it may possibly be replied, that this limitation only concerned the revelation as given of the Father to Christ, but that he was at liberty to choose what "form" he might see fit in revealing to others the mysteries so definitely committed to him. This is all that can be said; but it is directly opposed to the normal Deuteronomic prophecy, which testifies that God was to put his word in the prophet's mouth, as it is opposed to the express language of our Saviour himself, who tells the Jews, in the passages referred to, that the words he spake were not his but his Father's; words which the Father had given him commandment to speak, and which he spake as the Father had taught him. What can such language mean but that our Lord acted throughout upon the principle of giving to men the revelation he had received from the Father in the "form" in which he himself had received it?

Besides all this and confirmatory of it, we have the testimony of the Scriptures regarding the relation of the Holy Ghost to the person and office of Christ. They teach that the Spirit's agency was necessary to the preparation of his body, and to his qualification for the execution of the functions of his mediatorial office. He applies to himself the language of Isaiah, chapter lxi. 1, "The Spirit of the LORD GOD is upon me, because the LORD hath anointed me to preach good tidings," etc. This anointing took place when, at his baptism, the Holy Ghost descended and abode upon him. Then it was, and not till then, he entered upon his marvellous ministry. What can

this formal anointing of the Most Holy mean, if it do not teach that the agency of the Holy Ghost was indispensable to the qualification of the God-man for his work? Apart from that anointing even the Son of Man, from whom the apostles received commission, was not himself qualified to preach the gospel.

In the visions of Patmos, the same dependence of the Lord Jesus upon the agency of the Spirit is recognized and beautifully symbolized. John beheld a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God (the Holy Ghost in all his unlimited plenitude) sent forth into all the earth. The Spirit is to him as eyes, and it is because he possesses the Spirit (as one of his qualifications) that he can take the book out of the right hand of him that sits upon the throne, and loose the seven seals thereof.

In harmony with all this is his own testimony to the agency of the Spirit in the composition of the letters he dictated to his servant John. At the close of each, though he is himself the speaker, he calls upon the churches to hear what the Spirit saith. It is unnecessary to point out the significance of this clearly revealed dependence of the eternal Logos upon the agency of the Holy Ghost in communicating to men the revelation entrusted to him as the Prophet of the Church. If there ever were such an argument as the *à fortiori*, we are certainly now in a position to lay claim to it, and urge it, in defence of the immemorial doctrine of an inspiration that extends to the language of the sacred record as it came from the hands of the inspired writers. If the incarnate Word of God needed the unction of the Holy Ghost in giving forth to men the revelation he received from the Father, in whose bosom he dwells, and if the agency of the Spirit, even in his case, extended to the words he spake in preaching the gospel to the meek, or in dictating an epistle, it must follow, beyond question, that we have the right to say in regard to all prophets and apostles and evangelists, whether of the Old Testament or the New, "much more," yea, infinitely more. If "the Son of Man," as a prophet, needed to have "the Spirit of the LORD GOD upon him," much more must any of the sons of men need him when they are called upon to reveal to others what God has revealed to them.

In view of this inevitable conclusion, it is the less to be regretted that there is not room to enter upon the argument in proof of the plenary or verbal inspiration of the New Testament writers. If Jesus of Nazareth needed, to the extent already shown, the gift and operation of the Holy Spirit, with what show of reason can any one contend that Peter, or James, or John, or Matthew, or Paul, or any other New Testament writer stood, so far as the "form" they were to employ was concerned, in no need of any such agency? The so-called higher criticism may say so, but Christ himself had no such estimate of their ability, as his treatment of them after his resurrection shows, and as the provision made by him for their endowment, when he ascended on high leading captivity captive, demonstrates. He made it manifest that he regarded them as unqualified even to rehearse what

he had said unto them, and therefore promised and gave unto them the Holy Ghost, not only to reveal to them what they were at that time unable to bear, but also to bring all things to their remembrance, whatsoever he had said unto them.

The limits necessarily imposed by our esteemed committee forbid the presentation of the evidence furnished by the New Testament writers of their claiming for themselves an inspiration equal to that already established in behalf of the writers of the Old. Enough, however, has been advanced to indicate to any attentive reader of the Bible the line of proof, and to satisfy any one who will accept as ultimate the testimony of the Scriptures themselves upon the subject, that the Church of God has not been cherishing a delusion in holding that "all Scripture is given by inspiration of God, and that its words and clauses are absolutely infallible." Let the opponents of a verbal inspiration, acting in accordance with the laws of scientific investigation and fair discussion, dispose of the evidence now presented, and, having done this, let them point out the texts of Scripture in which the doctrine they would substitute for it is taught. This they have never done, and this they cannot do. They have framed theories on the assumption that the Bible may be a divine revelation and yet contain errors. They have been dealing with it as our missionaries have dealt with the sacred books of the Hindus. They have tried to prove that the men who profess to have written under the inspiration of the Holy Ghost were, nevertheless, liable to err, and have actually erred in matters of history and science, and things "which do not touch faith or life," or "pertain to salvation." There is no need to dwell upon the unscientific character of this procedure, or to point out the tendency of such teaching. Let the theory be adopted, and Christianity must share the fate of Hinduism. If it can be shown that its inspired writers, who claim to speak, not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth, err when they tell us of earthly things—things subject to our observation, and of which we are able to judge—it is manifest that none, save the grossly ignorant and superstitious, will believe them when they tell us of heavenly things.

OBJECTIONS.

The chief objections against the doctrine of verbal inspiration arise, either from a misapprehension of the doctrine itself, or of the sources of proof. 1. It is objected that according to this doctrine the sacred writers are reduced to the rank of mere unconscious, unintelligent machines. The answer is, that the objection assumes that the writers were moved *ab extra*, by a power acting so as to coerce them to act, or, rather, so as to educe from their agency or instrumentality, results in the production of which the appropriate faculties were not consciously engaged. This assumption is utterly destitute of foundation. In harmony with the analogy of the faith, especially in the doctrine of efficacious grace put forth in conversion, it is held that the Holy

Spirit acts upon the powers of the soul *ab intra*, and in accordance with the constitution of its powers. If the Holy Spirit, without doing violence to the freedom of a sinner, can act within him so as to determine his views, volitions, and acts, in regard to sin and holiness, it is not unreasonable to assume that he is able to determine the volitions and acts and utterances of men in communicating his will to others, without infringing upon the prerogative of free agency.

2. It is objected that verbal inspiration is inconsistent with the changes through which the original manuscripts have passed during the transmission of their contents from age to age of the Church's history. The doctrine, it is alleged, will not bear the test of facts, and the facts relied on by its opponents are the various readings and certain alleged errors and discrepancies in the existing manuscripts and versions. Such is the objection and such are the grounds on which it is urged, and those who urge it claim to be distinguished for their candor and scientific accuracy. To this objection suffice it to say that the question is not about the inspiration of transcribers, but about the inspiration of the original writers. It is one thing for a copyist to make mistakes in transcription, and a very different thing for a prophet or an apostle or an evangelist to make mistakes in committing to writing what the Holy Ghost inspired him to write. The facts relied on, therefore, as the testing facts are not the testing facts of the doctrine. The doctrine does not assume the absolutely accurate transmission in every instance, from generation to generation, of the contents of the original manuscripts; and hence the various readings or the discrepancies alleged to be found in existing manuscripts cannot be adduced as tests of its truth. The testing facts are the testimonies of the book itself, and these, as we have already seen, are such as to leave us no alternative but to accept the doctrine of a verbally inspired revelation, or reject *in toto* the writings in which the claim is put forth. However the manuscripts and versions may differ in other respects, they are absolutely at one on this subject. They unite in claiming for the sacred writers an inspiration which extended to the words. When the higher criticism has done its worst the remnant records still advance this claim; and this unchallengeable *consensus* of the extant records is explicable only on the assumption that such was the nature and extent of the inspiration claimed by the sacred writers themselves.

3. But it is objected: "If a Bible containing some errors and imperfections would not have been God's infallible word when it came from the pen of inspiration, then the Bible which, as we read it, does contain errors, cannot be God's word to us now." Or, as another writer puts it: "It matters little to me whether a gem in my possession, having some little flaw, originally exhibited that imperfection or owes it to an accident that occurred yesterday." In other words, it is asked: "What is gained by contending that at one time the Scriptures were absolutely free from imperfections, seeing that imperfections and errors exist in the Bible as we now find it?" This

is very much like asking: "What is gained by contending that at one time man was absolutely perfect, seeing that man as we now find him exhibits many imperfections?" The questions are so far akin that they reveal an unwillingness to be guided in our views of what the Scriptures teach by the testimony of the Scriptures themselves. It may seem a matter of little moment what views one may entertain on these points, but it nevertheless does matter a great deal whether we accept or reject the testimony of God himself about the character of his own work as it came from his own hands. It is a matter of some theological importance whether we hold that God created man upright, or hold that he created him in a state of moral equilibrium or with positive immoral propensities; and it is a matter of no less importance whether we regard God as giving men, through apostles and prophets, by the agency of his Spirit, a revelation of his will which cannot be broken, even in its briefest clause, or hold that in its original production he permitted his servants to mar the record with errors fitted to discredit its claims. Whatever may be the present state of the record, owing to the fault of uninspired copyists, we are not to be led thereby to reject the concurrent testimony of Christ himself and his holy apostles and prophets respecting the absolute perfection and infallibility of the revelation as given by the Holy Ghost. The sole question is, What do the Scriptures say on the point in debate? Do they say that inspiration had to do simply with the "substance" of revelation and did not extend to the "form," or do they teach that it determined the very words employed by the sacred writers? That the latter is their teaching the passages already adduced place beyond dispute. The testimony of the Bible about itself is that it is given in all its parts by an inspiration which extended to the words, and determined the "form" as well as the "substance" of the revelation it "conveys."

4. An objection is founded on the diversity of style by which the different books or sections of the record are characterized. This, it is alleged, is inconsistent with the unity of authorship implied in the verbal theory of inspiration, which ascribes the language of the record to the Holy Ghost. This objection proceeds upon an obviously false assumption, as unity of authorship is not inconsistent with diversity of style. Even when the authorship is simply and absolutely human, the principle does not hold. The *dramatis personæ* of Shakespeare speak and feel and act with all the diversity characteristic of distinct personalities, although the language and feeling and action proceed from the one personal inspiring agent. The objection, moreover, overlooks the fact that the different agents employed by the Spirit of God were not *ex post facto* selections, but were before individually ordained to their respective departments of this service, and were personally framed and fashioned and cultured for the very purpose of giving the recorded revelation that characteristic diversity in unity which imparts to the word of God a charm altogether inimitable and unique, and proves it to have come from the one Spirit through the previously

appointed and ordered agencies. Having thus ordained and equipped his servants as fit instruments for the attainment of the end aimed at, it is surely not too much to assume that, when he inspired the agents thus prepared, he recognized his own workmanship and purpose, and made use of all the qualities and personal peculiarities previously imparted. If all this be true—and it is true beyond all gainsaying—then it must follow that the more thorough the inspiration, the more thoroughly will the resultant record be characterized by the personal peculiarities of the agents employed. Only by suppressing and holding in check and abeyance characteristics imparted by himself with a specific design could the inspiring Spirit have produced that monotony of style which anti-verbalists contend must result from a thorough all-determining inspiration. In other words, if the Holy Spirit would prosecute, in the case of each selected agent, his own ante-natal purpose, he would do what verbal inspirationists contend he has done—viz., take absolute possession of his own prepared instruments, actuating them *ab intra* so as to determine them, in harmony with the laws of their preordained constitutions, even to the selection of the language they should employ.

5. With regard to objections founded upon hitherto unresolved errors or inaccuracies or discrepancies, we must simply confess our ignorance and await more light. Difficulties once regarded as unsolvable have given way before increasing knowledge, and it is not unreasonable to assume that others which we cannot at present solve may yet yield up the key to a better informed biblical scholarship. In view of the array of evidence by which the doctrine of a verbal inspiration is sustained, it is certainly more becoming, more rational and more reverent to assume such an attitude than to reject a doctrine sustained by testimony which we must accept, or abandon our faith in the Scriptures as the Word of God. It is possible that there may still remain difficulties sufficient to tax and tire and, perhaps, defeat all the efforts of the profoundest biblical scholarship, but there is no difficulty conceivable which can be compared with that arising from the denial of a verbal inspiration. Those who deny this doctrine must face the unsolvable problem of reconciling their theory with the positive counter-claim of the Scriptures themselves. Other difficulties may perplex and puzzle, but this, as it is absolutely insurmountable, must, if not abandoned, involve the unhappy theorist in absolute despair of all solution, and imperil, if it do not subvert, his faith in the testimony of the divine record.

DISCUSSION ON DR. HITCHCOCK'S PAPER.

The PRESIDENT.—Next in order comes the discussion on the papers that have been read; beginning with the first paper of last evening—Professor Hitchcock's paper entitled, "The Ceremonial, the Moral, and the Emotional, in Christian Life and Worship."

Rev. Prof. Henry Calderwood, LL. D. (of Edinburgh).—I come to the platform at this time, not because I specially desire for myself to have the opportunity of making remarks, but because, being a member of the Business Committee, I thought it necessary to move the resolution which has been carried this morning, and which has now been read to you, as a necessary preliminary for our having such a consultation together in this Council, as seems to be exceedingly desirable, if there are to be practical beneficial results from our deliberations; and, in accordance with this proposal, you will notice that the order of remark is to be the order in which the speeches were read. As I held myself responsible to introduce the matter, if the motion were carried, I desire to make a remark or two about that exceedingly valuable and important paper which was read last night by Prof. Hitchcock, and in listening to which I think we all felt it a matter for gratification and thankfulness that the arrangements of the several seminaries of this land made it possible for some of the professors of those seminaries to be with us and thus read their own papers.

Whether Dr. Hitchcock be in the house or not, I am not sure, but I think we are under great obligations to him for placing before us as the first subject of consideration, the Ceremonial, the Moral and the Emotional, in Christian Life and Worship. His paper was, I think, an exceeding valuable contribution to the question—which is for us as Presbyterians a very important one—of liberty and latitude in religious life and worship; because it seems to me, in the history of the Presbyterian Church, and more especially its history in Scotland, where we naturally are strongly conservative and very slow to move, it becomes important for us to discuss what liberty there may be, or, perhaps more appropriately, what variety we may expect to find, in the Christian life, while that life conscientiously and individually is seeking to conform to a fixed standard in God's word; and passing from the question of individual life, what latitude there may really and reasonably be, within a Presbyterian Church, as to the forms of its worship. Now in touching upon points such as those to which Dr. Hitchcock referred last night, concerning

liturgy, and concerning various forms of worship, and various observances of anniversary occasions, he was touching upon points which are regarded by us in Scotland as exceeding liable to debate.

Let me speak upon the question concerning a liturgy. You are well aware that in Scotland the antagonism to liturgy has been very great, and that the reference to Jennie Geddes' stool still has very great power. But I hope in the Presbyterian Church we are prepared to recognize that it is no element distinguishing Presbyterians as such to declare a liturgy unwarrantable; that our Episcopalian friends will misunderstand us if they regard it as a distinguishing character of Presbyterianism to forbid a liturgy.

But they will also misunderstand us if they think it is characteristic of Presbyterianism to be deprived of liberty. There may be certain deviations and variety within the several branches of the Presbyterian Churches in their practice in this matter; but it is characteristic of our Church that no minister in it shall be bound by any liturgy. If we find a liturgy to be healthful, under any circumstances, there is not that under our system which will withdraw from us the liberty of its use; but we will not be bound down by any liturgy which will require us to go a certain round in the service of God's house; and above all it shall never happen in the experience of any Christian minister in our Church that he will find himself debarred from distinct and immediate reference to the great wants of a people, simply because there is no form laid down.

Rev. George C. Hutton, D. D., of Paisley, Scotland.—I wish to make one or two remarks by way of very slight qualification to some expressions that fell from Dr. Hitchcock in that most intellectual and able paper which he read to us. I do not know indeed that I differ from what he intended. I rather think I may not. But it seems to me that he had better have qualified one expression which he used with reference to the formula, "justification by faith alone." He seemed to think that there was something dangerous in that. He advocated the preaching of morality. To that I say, Amen, and I do not know that we

fail in that even in Scotland. But I advocate the preaching of doctrine, and I do not think that formula at all worn out or even dangerous. Justification by faith alone! By what else I ask any sinful brother does he hope to be justified? Is it by the greater moralities, or by the lesser moralities? Is it by his good, clean, square life that he hopes to be justified? I may bring all that to my Maker and Law-giver and Judge, and would he be justified as a holy being, and as a law-giver, in taking that off my hand? There is not the holiest man on earth who would venture to believe it. He must fall back on the righteousness of Christ. He must rest on that great, clean, square life of our adorable Redeemer. I wish simply to clear myself of being supposed, by absolute silence, entirely to approve of the somewhat unqualified manner in which our venerable and admirable friend gave utterance to his views on the subject of justification by faith alone. I hold by that formula. I hold that it embodies scriptural truth. It is that which expresses the great truth that God himself could not be justified in accepting the best righteousness of the best saint as a sufficient satisfaction to his justice and honor to his law. That is what I understand as the foundation of the formula, justification by faith alone, and I hope that old formula, which has run down the ages, will continue through the ages and generations until it has accomplished its great work both in this and in other lands.

Rev. Prof. J. R. W. Sloan, D. D., Allegheny, Pa.—We are not only the Presbyterian Church, but we are a great Protestant Church; and we have our origin and our distinctive character by reason of a protest against the corruptions of popery, past and present. When the reformation took place, it was not more a reformation of doctrine than it was a reformation of worship. Indeed, I think if either element is to be specially emphasized it is the reformation of worship. In undertaking that work the reformers had some difficulty in arriving at a principle that would be fundamental and clear; and they arrived at last at this principle, that what is not commanded in the Scriptures of truth, as to the worship of God, is forbidden. The great question is really, if at all, how shall I come before

the Lord and bow myself in the presence of the most high God? I have no power to answer that question, but I must learn it from him. How shall I, as an humble and sinful worm of the dust, come before him? Where shall I learn that? In the inspired Scriptures of truth. They are no more certainly to us the rule as to what we shall believe and what we shall practise, than they are to us the rule of the manner in which we shall worship the most high God; and whenever we introduce any of our own conceptions or our own ideas into it, we have, to all intents and purposes, the beginning of the corruptions that overlaid the Romish Church at the period of the reformation. And do gentlemen believe that they can open these flood-gates once more, and when they have let out the tide that any one shall say, Hitherto shalt thou come, and no farther? The only position we can take as Presbyterians is to withstand every form of innovation, whatever it may be, that does not rest on a "Thus saith the Lord."

The Rev. Prof. Alex. B. Bruce, D. D., of Glasgow, Scotland. —I desire to say a word on the question of liturgy, to which Professor Calderwood spoke. I wish to say how thankful I am that this whole subject was taken up and so well handled last night by Dr. Hitchcock. It could not have been in better hands, and I think it would have been well if we had had the whole evening for the discussion of the points which were brought under our notice by that gentleman.

There are two questions with reference to the inclusion of the liturgical elements in public worship in the Presbyterian Church. First, Is it legitimate? and second, Is it desirable?

With regard to the first question, Dr. Hitchcock stated that the exclusion of liturgical elements was entirely unnecessary and uncalled for by our system; and referred to the example of the reformers. In that I think he is right. The use is legitimate. I suppose we should all agree to the sentiment of Richard Baxter, who says, substantially: "I cannot be of their mind who think God will not accept a prayer which is read from a book, neither can I be of their mind who say the same thing with regard to extempore prayers." But is it desirable? I have

thought of this question a great many years, and I have tried to get at the reason of the two systems—the non-liturgical system and the liturgical system. Both, no doubt, if practised by godly men, aim at edification. And how do the partisans of both systems justify their practice? It appears to me that the principle on which the liturgical system is based is this: a desire to make the congregation as independent as possible of the defects of the individual minister, and to give them the benefits of the best thoughts of the wisest and holiest men of the Church in all ages. That is a perfectly legitimate object. The principle on which our usual practice in the Presbyterian Church is placed seems to be this: that every minister shall be called on by the system of worship observed to take full opportunity of his ministry to stir up the gift of God that is in him, and to cultivate the power of conducting the public worship of God in prayer and preaching so as to edify the people. That is an admirable principle, and the working out of it has led on the whole to very satisfactory results; that is to say, our ministers have reached a high average of attainment in the conduct of worship. But is it not possible to combine the advantages of both systems? That is a question on which my Scotch prejudices had long leaned to the side of a negative. I had been disposed to maintain that, in order to get the full benefit of our system, we would be required to insist upon it exclusively. But latterly I have come to be somewhat inclined to another mind, and my present impression is (but I should like to have this regarded as a pro tempore impression, and to speak subject to correction), that Dr. Hitchcock spoke the truth when he said there is a baldness and unimpressiveness in our worship; that that is a weak point in our system; and that possibly our worship could be made more impressive and more interesting if, besides the efforts of the individual ministry, there were room in our ministry for the use of such beautiful forms of prayer as that which was quoted last night of St. Chrysostom.

The Rev. A. M. Milligan, D. D., of Pittsburgh, Pa.—On this matter of the worship of God we have two classes or modes. We have the old dispensation and the new dispensation. Under

the old dispensation the altars reeked with blood, the censers smoked with incense, the priestly robes, the forms were all affecting the senses, striking the imagination, filling the mind with the grandeur of the scene in the temple of Solomon. The grandeur of the whole struck the imagination and filled the æsthetic nature; but there was one peculiarity about it —a peculiarity that ran from first to last, and that was that not one particle of that ritual, not one act of that service, but must have the divine inspiration and authority. Cain offered a sacrifice of peace, intending to honor God, but it was not of divine institution, and it was not accepted. And he went away not an accepted worshipper, but red with the blood of his brother. Saul desired to offer a sacrifice under peculiar circumstances. The Philistines were upon him. Samuel did not come to time, and he offered a burnt-offering, but he did not gain acceptance. When David himself would bring the ark of God to Jerusalem, they followed not the divine institution to carry it upon the priests' shoulders, but it was borne on a new cart drawn by oxen, and Uzzah put forth his hand to save the ark, and fell dead beside it. If there is anything in the Old Testament ritual and system that is more manifest than everything else, it is that with all its grand ceremonial, everything must be in accordance with divine manifestation.

Now, what about the New Testament dispensation? It has laid aside all these sensual, symbolical, typical and manifest parts of that system, and we have not come to the mountain that might be touched and that burned with fire, and to the blackness and the darkness and the tempest, but we have come to Mount Zion, the city of the living God and the heavenly Jerusalem, to an innumerable company of angels, to God the Judge of all, and to the spirits of just men made perfect.

The Rev. W. P. Breed, D. D.—I wish, in the first place, simply to say a double amen to every word that fell from the lips of Dr. Hutton. I wish, in the second place, to express a thought that passed through my mind while listening to those very able papers last evening: that if this Council had authority, it would employ that authority in enjoining all

our ministers and elders and people to commit Dr. Paxton's sermon to memory. In the third place, I wish to accept the principle of Dr. Hitchcock, as to the form of worship with regard to allowing churches to do as they please with or without liturgy, but not to carry that liberty so far as to be everlastingly stigmatizing the worship of the Methodists, Baptists and Presbyterians as a bald worship. Some old heathen said of Paul the Apostle that he was a bald-headed Galilean; and some Presbyterians of our day are all the time saying that his worship was as bald as his head, and therefore we must have necessarily, in order to make it at all respectable in our drawing-rooms, some wig with liturgical curls.

Now what is bald about Presbyterian worship? We read the word of God, and I say that when a man comes out of his study, after having been before God with one of those chapters, and reads it to the people, it is not bald; and it is none the less bald when it is read in connection with a liturgy. Then, as to the prayer of an honored man of God with a whole congregation on his heart, and the Spirit of God in his soul, when he comes before his people and brings their wants and their woes before their Maker in the name of Jesus Christ, is that bald? And then when a man has spent the whole week, studying and turning over the great verities of God's holy word, and comes with a great burden on his heart, and tells it in the ears of the people, is that bald? Where is the baldness, then? There is no such thing. It is a word without meaning, and that, I believe, is the reason why it is so often used, because it does not mean anything.

I have been again and again in an English cathedral, listening to sixty-five minutes of prayer, and the reading for fifteen minutes of what no Presbyterian would think of calling a sermon; was not that bald? The Presbyterian service is not a bald service, and we do not want any liturgy to adorn it, if only God's Holy Spirit comes down upon the hearts of the people and enables them to do what they are bound to do: go from their closets to the house of God; and the ministers to do as they are bound to do: go with their hearts full of their mes-

sages and God's Holy Spirit on them. I protest against this constant allusion to the service of all these churches as a bald service. No, no; it is a blessed service, and if we only get near to God we shall have an abundance of the glory of God without any liturgy.

The Rev. Principal G. M. Grant, D. D., of Kingston, Canada. —If Dr. Hitchcock were here I would not speak; but I am told he is not here, and therefore I think it is only justice to him that there should be a correction, and, though I do not know Dr. Hitchcock, I shall attempt to make it. I think it is a great misfortune, when we quote a man, not to quote the whole sentence. Dr. Hitchcock's sentence was not that the formula of Justification by Faith alone was "dangerous," but that it was "dangerous in rash and unskilful hands." Dr. Hitchcock is just as ready to fall back on the righteousness of Jesus Christ alone, and not on his own morality, as any man in this house. His paper showed that to me for one.

I am delighted at the tone of the discussion about a liturgy. First, Dr. Calderwood most emphatically gives congregational liberty—that is what we want, to begin with. Secondly, Dr. Breed emphasizes that. Thirdly, Dr. Bruce emphasizes it. But Dr. Calderwood says it would be wrong for the Presbyterian Church to bind its members down to a liturgy. I indorse that thoroughly; but at the same time I do not believe that common sense is dead, and if in the future any Presbyterian Church should think it proper to adopt even a modified liturgy, as some Presbyterian churches have done, I say it is within their competence to do so. But all that is wanted is true congregational liberty; and that has been frankly conceded by every speaker.

Thirdly, Dr. Sloan laid down the principle that whatsoever is not commanded in the word of God is forbidden. Where did the Reformers lay down that principle? Dr. Sloan lays it down. In what symbolical books is it? Quote them. It is not in any symbolical book of the Reformed Churches that I know of: certainly it is not in the practice of the Reformed Churches.

The Reformed Church of Holland has always used organs, and there is a partial liturgy in the Lutheran Churches, and so, certainly, that principle has not been accepted by the Reformed Churches. Dr. Sloan speaks about the inspiration of the Bible. Who has thrown a doubt on the inspiration of the Bible? I did not gather that from Dr. Hitchcock's paper, and no man by implication should assert that or imply that he did.

The Rev. Prof. Alexander F. Mitchell, D. D., of St. Andrews, Scotland.—To a certain extent I hold that Dr. Sloan is right in what he said. Whatever changes, in the course of time, are made in the worship of the Presbyterian Church, I hope the liberty which has prevented our churches from adopting anything of which they cannot say that it is commanded in the word of God, will be distinctly preserved. I think there is a more important duty before us than even that of considering whether we shall change our present system. It is that we shall endeavor to make the best of that system. I hold that we have not done justice to our system. The elder Dr. McCrie told us long ago that the system enjoined by the Westminster Confession of Faith does not intend that any man should lead the devotions of his people without meditation and prayer in private; and if there were more of this, there would be fewer complaints that the great majority of our ministers cannot at all times pray as some men can at some times.

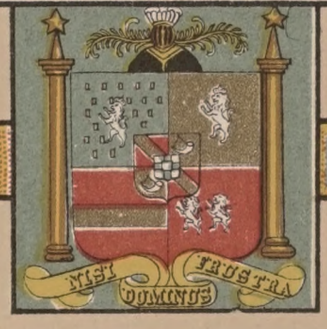
Rev. A. T. Pierson, D. D., of Detroit.—I beg the indulgence of this assembly for intruding any suggestions, but my object is to propound a question. I listened with the profoundest interest to that most able and masterly paper by Dr. Hitchcock last evening, but it impressed my mind that one of the fundamental things was left out of it. According to the etymology of the word worship, it means *worth ship*, describing the worth of Almighty God. Anything which, in the house of God, as a part of God's worship, has no tendency to exalt and magnify him, is foreign to the fundamental notion of worship; for in God's house God alone should be exalted. Now it appears to me, that one of the great difficulties in the introduction of

a new ceremonial lies in this: that the tendency is, in the first place, to divert attention from Almighty God; and, in the second place, to exalt the human medium, instrumentality, or agent. If, for example, it be pleaded, in behalf of quartette choirs with solo performances that soar into the stars and descend among the rocks, that they minister to the æsthetic taste, let it also be remembered that they tend to individual exaltation, to call attention to one's self, to a musical, to an æsthetic, to an intellectual, to an artistic performance, and, in so far as the attention is directed to the man himself, it is diverted from God. Let it be also remembered that in the introduction of liturgical forms, which are of purely human and uninspired origin, precisely the same danger is incurred, the tendency to direct the attention to human forms that have no authority of inspiration, and away from the great and glorious forms which, even in the matter of the speech or dialect of prayer, the word of God so amply furnishes. If a man will go into his closet and study the service of prayer in the house of God as he studies the service of preaching in the house of God, we shall not hear the cry of baldness in our worship. The simple fact is, while many of us study our sermons from the beginning to the end of the week, our prayers are in the worst sense extempore prayers—not born of the inspiring dialect of Holy Scripture; and when I speak of the dialect of Holy Scripture in prayer, I do not refer to the simple stringing along through the prayer of a number of texts disjointed, disconnected, and having no internal and inherent relationship; but rather to such lingering before the mercy seat, that when he comes to conduct the service of prayer, he involuntarily breathes the words which the Holy Ghost has taught as vehicles of divine supplication. And let me add, that I am satisfied that the same principle obtains in preaching. Allow me modestly to utter my frank and honest testimony, that the Holy Ghost is frequently turned, as it were, from his course by the effort on the part of a carnal ambition to present before the people intellectual thoughts, and pathetic imageries, and philosophic discussions, which call attention to one's self, and not to the word of God and to the glorified Christ.

HOLLAND.



EENDRACHT MAAKT MACHT



JULIANA·OF STOLBERG





ADMIRAL
BOISOT
BRILL AD 1572
LEYDEN A D 1574

DORT
A.D. 1618-19



NEW NETHERLANDS
MICHAELIUS. A.D. 1628
CLASSIS OF AMSTERDAM."
PURITAN-FATHERS DELFTHAVEN A.D. 1620

The Rev. John Jenkins, D. D., LL. D.—Admirable as the remarks of our brethren have been, I think we ought to remember, in courtesy to the churches represented here so largely as the English-speaking Presbyterian churches are, that the majority of the churches represented in this Council are more or less liturgical churches; and I think it is due to our brethren who use, either largely or less largely, liturgical services that they shall go away not feeling that this Council historically connects liturgical services with the corruptions of the Church of Rome.

The Rev. Prof. Nicholas Hofmeyr.—I wish to say a word on the subject of liturgies. The National Presbyterian Church in Holland has a liturgy for celebrating baptism, communion, and marriage. These liturgies have been received by her daughter in South Africa, the Dutch Reformed Church, which my co-delegate and myself represent in this Council. These liturgies are prized by us as precious jewels transmitted to us by our fathers. Not many years ago we had a hard struggle against rationalism, and then, to the joy of our faithful congregations, a sermon more or less tainted with rationalism would often be followed by an orthodox liturgy for celebrating baptism or the communion of the Lord's Supper. These liturgies are chiefly expositions of sound doctrine.

Dr. Prime.—I move that the discussion be discontinued on the first paper.

The motion was agreed to.

There being no discussion on the paper read by Principal Rainy, or upon the paper read by Principal Grant, next in order was the discussion upon the papers read this morning by Prof. E. P. Humphrey, and by Dr. Watts.

THE SCRIPTURES.

The Rev. Principal John Cairns, D. D., Edinburgh.—I highly value the opportunity given to make remarks, and think this is a great improvement upon the proceedings of the Council which was held in the city where I have the pleasure to live. Admirable as our procedure there was, I look upon our discus-

sion here as raising this Council so much higher in its ultimate usefulness than the simple reading of papers without any comment or discussion, that I expose myself to the not very welcome prominence which followed the example of my friend Dr. Calderwood and others. I have listened with the greatest interest to the papers of Dr. Humphrey, and of Dr. Watts. No subject is of more interest and gravity than this question of inspiration. I think that Dr. Humphrey has done us a great service by the general tone and spirit of his admirable paper. Those of us who are at all acquainted with thought in our time in connection with theology know the great anxieties and the not inconsiderable difficulties that attach to this question. Having endeavored for many years to look on as many sides of it as possible, I here abide in the old line.

I stand upon the ground of the infallibility of the Holy Scriptures, as the word of God, written and given by the inspiration of God, given in such a way as while fully doing justice to human individuality and human liberty, still strives to do equal justice to the divine source whence the contents of Holy Scripture so largely come, and by which they have been arranged, not merely in regard to the plan, but, as I have been led to believe, and do believe, in spite of all difficulties to the contrary, in regard to the words in so far as it is possible for us to speak of inspiration as verbal. For there is a sense in which that expression may be misunderstood and carried too far. But in the great line of what I believe to be our Protestant theology on this point, I abide. At the same time I would like that we should never forget the distinction between the use of this great doctrine among ourselves as it were in the dealing of churches with churches, and in the teaching of churches as a part of their full expression of the mind, of the Spirit, and our apologetic handling of the controversy with unbelievers. We can defend and ought to defend Holy Scripture as true and as divine without bringing in, or at least into the foreground, this doctrine of inspiration or the infallibility of Scripture as a product of inspiration. We can stand on the ground of the admitted genuineness and authenticity of Holy

Scripture, in respect to history, and in respect of the peculiarities of Scripture, taken as a system like that which is found in Aristotle and Plato. I think it is our wisest course to defend Holy Scriptures on this ground. So far as the apologetic controversy is concerned, I humbly submit, while we can and ought to use this great doctrine, and not throw it into the background, we ought never to forget that we are not dependent on this doctrine of plenary and verbal inspiration, for our defence of Holy Scripture against unbelievers. I would also say we ought to distinguish between the doctrine of the inspiration of Holy Scripture, and the doctrine of the canon. There is a clear distinction between the admission of all books of Holy Scripture to the place to which the Protestant Church exalts them, and the rank and dignity of those books themselves. We believe that the books of Holy Scripture are truly the Scripture, and are inspired from first to last; but it is a distinct question, one which we as Protestant Churches have settled, I think rightly, and which I do not wish to see disturbed, and against the disturbance of which I would protest, but still it is a distinct question whether the rank and place of the separate books of Holy Scripture is made good by the legitimate evidence which appears on that subject. That is my second remark. The third is the vast importance of our striving to accord a legitimate field for criticism, and striving rather to eliminate and remove the difficulties, and by proper handling of Holy Scripture to harmonize them with the full doctrine of inspiration. That is my effort as a theologian, and I hope it will be our effort not to bring down Holy Scripture into the midst of these difficulties, without an effort to harmonize them at all times with the full doctrine of the infallibility of the Scriptures.

DR. SLOAN.—I have been challenged to produce an authority. I have been to the Presbyterian Board of Publication. I hold in my hand an old-fashioned book called the Confession of Faith, adopted by the Presbyterian Churches of North America, standard in all Presbyterian Churches, at least of the United States; and I quote from the Larger Catechism with all deference to my good brother from Canada (Prof. Grant). "What are the sins

forbidden in the Second Commandment? The sins forbidden in the Second Commandment are all devising, counseling, commanding, using, and in any wise approving any religious worship not instituted by God himself."

The Rev. T. H. Skinner, D. D., of Cincinnati.—What was not read of the Rev. Dr. Humphrey's paper is in perfect keeping with what was read. It was my honored privilege to hear Dr. Humphrey read every word of the paper the other night in my room in the hotel, and I can assure the brethren that that paper *in toto* presents the old-fashioned Westminster Confession doctrine of the inspiration of the word of God; inspiration for apologetics, inspiration for dogmatics. In the American Presbyterian Church the one question that concerns us is that of the supernatural centring in the question of inspiration. The old controversies in the different parts of our re-united Church have ceased. You hear nothing through the papers, through the periodicals of our Church, on the old controversies of the Adamic connection, of original sin, of imputation, of ability, of the nature and extent of the atonement; the Presbyterian Church of our country we say is a unit on all these long controverted doctrines, to all intents and purposes; and the Presbyterian Church of our country will strive and struggle to present a united and unbroken front on the whole line of the supernatural as set forth by our standard-bearer, the Rev. Dr. Humphrey, in the minute exposition of this doctrine as you will find it in his paper as a whole. And I trust that as this question comes from Germany, and comes from Scotland over to us, that Germany in its Presbyterianism, and Scotland in its Presbyterianism will join hands and hearts with the American Church in upholding the actual intervention of the infinite with the finite, of the Creator with the creature, of God with man, and of the Holy Ghost, the third Person of the God-head, through the written word of God to man, the will and nothing but the will of the great God concerning man, his fall and his redemption. The doctrine of the inspiration of the sixty-six books of the Holy Bible, which every Christian brother in this house, minister or elder, has sworn to, is the doctrine that we

live by, and that we are ready, I trust, to die by, and the assurance that that is the word of God to you and to me, is not an apologetic study, an inference; but it is itself, as we were taught, the direct illumination of the Holy Ghost, the author alike of the world and of regeneration, witnessing to us, and assuring us that those sixty-six books are the word of the living God. We have sworn to that, and if we cannot abide by it, I think those that cannot should leave us to fight our battles for ourselves on our own line, and not give us trouble within our own ranks.

The Rev. Robert F. Burns, D. D., of Halifax.—I would like to express the intense gratification I have felt in listening to Dr. Humphrey's paper. I think it very providential that such a paper, followed by the very logical and luminous address of Professor Watts, should have come before us at this particular time; and I am especially glad that so many fathers and brethren from the old world have heard this testimony from our Western fathers. If there are any in the old land, to which we have always looked as the seed and spring of orthodoxy, who are beginning to tremble for the ark of God—if there should be anybody who is asking where is the good way, we may tell them if they are at any loss, to come over here. I feel the paper had the right ring about it. We stand on the old ground that all the writing is God-breathed. The holy men speak not in the words that men's wisdom teaches, but which the Holy Ghost teaches; if we are to let go this verbal inspiration we are entirely at sea. Never have I been more impressed than by the thought presented by Dr. Watts, of the frequency with which Christ referred to Moses and quoted Moses. If it were not so, would he not have told us? If it were not Moses, surely there would have been some hint given. So with the holy men following in the Master's wake who quoted from those books; surely in some way they would have given us a hint that the writer was some other party. After all there is nothing new under the sun; and the modern assaults upon the holy books, in the matters of inspiration, are made with just the old weapons, reformed and refurbished, that have been shivered in a hundred battles: the

ancient cannons, remoulded and remounted, that have been taken times without number and have been turned upon the retreating forces. No weapon that is formed against this blessed word will ever prosper; and it rejoices the hearts of many of us to hear such testimony from fathers in Israel who have walked about the citadel of our faith and marked well its bulwarks, and considered its palaces; and when we hear them come out and say distinctly what our own hearts feel, we realize more than ever that we have a strong citadel, and that salvation has God appointed to us for walls and for bulwarks.

REV. J. MURRAY MITCHELL, LL. D., Edinburgh.—I had no intention to say a word on this subject, which I have no doubt many fathers and brethren have had occasion to study more deeply than I have done, were it not for this, that I have had occasion to look at the question from a somewhat different point of view; and I shall briefly express the conviction to which I have come, looking at it from that point of view. My life has been spent mainly in the East, and it has been my duty to study, with the best care I could, the religious books of the greatest of heathen nations—that is to say, the books of ancient Zoroastrianism, and the books of the Mohammedans in particular—and I find that there is no argument more convincing, even to a native of India, in regard to the truth of Christianity, than just to ask him to take the Bible and his own book, and then look on this picture and on that; and in every man of the slightest impartiality who thus compares the two, I think the result has been, that the one must be a book of man, and the other the Book of God. I should delight in telling several points in which these books are entirely different. I would mention this as one of the many points of difference: the glorious hopefulness that characterizes the book of God from beginning to end; the seven-fold light and glory of the future which all these holy seers of Israel ever thought of; the latter day, when every crooked thing shall be made straight, when there shall be glory to God in the highest, when strife shall cease, when the meek shall inherit the earth and delight themselves in the abundance of peace. There is nothing of that in

any heathen book with which I am acquainted. Even in the matter of scientific error, I confess it looks to me the most remarkable thing that every book of the heathen overflows with scientific blunders. The Koran of Mohammed has them in every page. Take the New Testament, from beginning to end, there is not one solitary scientific blunder, so far as I have ever been able to see. What makes it more remarkable still is, that the early Christian writers fell into scientific blunders. Clement, whom we believe to have been the associate of St. Paul, tells the fable of the Phœnix, tells it as the truth, and tells it to illustrate the immortality of the soul. Paul walks erect; so did the other holy apostles. Clement, that holy man, stumbled. There are many points of difference most striking between the Bible and the books of the heathen; but in regard even to the matter of science, on which some men have said you have no right to demand accuracy; I ask them to explain why there is not one solitary error from beginning to end in the New Testament even on scientific questions.

The Rev. Narayan Sheshadri, of Bombay.—The paper that was read on the inspiration of the Bible contained the very arguments that took hold of me thirty-seven years ago and brought me over to acknowledge the Lord Jesus Christ. I don't think I went to "The Evidences of Christianity" or to "Butler's Analogy," although I studied those books subsequently; but I went to the grand old book, the Bible, and I found, from the Book of Genesis to the Book of Malachi, prophecies scattered over those thirty-nine books, and if I had time I would go over all those prophecies; and those prophecies are so different from the prophecies that I had known in my own books that I could not but come to the conclusion that the holy men of God spake as they were moved by the Holy Ghost. I had come to know that Moses was in Egypt; that forty years he was learning the sciences and arts of Egypt; I had known that Egyptians were as grovelling idolaters as we ourselves were in India; and I read the books of the Pentateuch, and there you find no trace whatsoever of idolatry advocated, but, on the contrary, idolatry condemned. The prophecies that

refer to the Lord Jesus Christ are very minute. I will not occupy your time referring to them, but onwards to the Book of Malachi we have these prophecies spread abroad, so that the conviction was wrought in my mind that the holy men of God spake as they were moved by the Holy Ghost. I have had the honor to sit at the feet of those prophets in Israel which Scotland sent forth. Two of them are now enjoying the rich reward before the immediate presence of God; I refer to the late Rev. Robert Nesbit, and the Rev. Dr. Wilson, of Bombay. But my third teacher is still spared to me, and I hope he will be spared to the Church for many long years—the father who just preceded me. I was brimful of Hindooism at one time, and I had miracles in abundance. I will tell you one. I read of a fearful giant that sleeps six long months, and he is wide awake for six long months, and when he sleeps he snores like most of us, and when he snores that is the reason you have high tide and low tide—(The speaker's five minutes being up, he did not conclude his sentence.)

The Rev. H. L. McKenzie, of China.—I wish in a sentence or two to add my tribute from the far East to what Dr. Murray Mitchell has just brought before you, and in which he has been followed by our friend who has just sat down. I refer to the testimony which we can find in the heathen lands to the inspiration of Scriptures, when we compare the Scriptures with the best books that the heathen nations have produced. Dr. Mitchell has referred to the books of India. Let me allude in a sentence or two to the books of China, the classical works of that ancient land, and more especially the writings of Confucius. I may mention that at this day about one-third of the whole human race worship Confucius and abide by his teachings, and speak of him as the equal of heaven and earth, the teacher of ten thousand ages. It is no small matter to know that we have about one-third of the human race worshipping this great teacher, receiving his teachings as divine. How is it when you come to compare the teachings of Confucius with the word of God, the inspired Bible? I have often thought, when thinking of these works and comparing them with the blessed book of

God, that they are to be spoken of as the stars of midnight, which cast a feeble light, but a light by which we cannot carry on the work of this great world, while the word of God may be spoken of as the sun in the heavens, shedding light all over the earth, and enabling man to carry on the works of God as committed to them. There is much in the writings of Confucius which gains not only our respect, but even our admiration. Five hundred years before Christ was born, before Christ the light of the world came to speak the word of God in person, Confucius spoke thus: he said, "Do not unto others what you would not that others should do to you." You will all at once recognize the likeness, and yet the want of complete likeness, of that saying of Confucius to what our Lord said in his sermon on the mount, "Do unto others as you would that others should do unto you." Five hundred years before the Christian era Confucius thus taught what we may call the negative side of the golden rule; but take the writings of Confucius as a whole; take the writings of Chinese sages as a whole, whose writings one-third of the human race so admire, and you will at once see the vast, the infinite superiority of the word of God to the very best thing that they have in their books. There is a good morality in many respects taught in the books of China, but no morality that goes so high as the morality of the New Testament, and there is utterly a want in those books of anything to lead the heart and mind of man to find rest and satisfaction in the hope of a glorious hereafter. Their books teach much about the duty of rulers to those over whom they rule, the duty of subjects to their king, but nothing of the way of forgiveness, nothing of the way whereby sinful man can be at peace with God; they bring no hope to the human heart, no comfort in times of sorrow and distress; they speak nothing of the great hereafter. In this and in many other respects it is manifest to those who have studied both books, who have studied on the one hand the classical books of China, the writings of the great Confucius, and who have studied on the other the blessed word of God, that there is an infinite superiority in the word of God. I thought I could not let this discussion come to an end without very briefly thus indicating

to you that what Dr. Mitchell has brought from India may be brought from China; that all heathen books and teachings show an inferiority to the word of God; and thus bringing it forward not as a scientific argument for inspiration, but yet as a blessed confirmation to those who accept the word of God as inspired.

The Rev. Robert Howie, A. M., of Glasgow.—I should not have taken part in this discussion, but for the very explicit reference made in the course of it to Scotland. I come as one of the delegates from the Free Church of Scotland, and since arriving in your country I have been somewhat a suspected man. I have had to clear myself from the suspicion of heresy in connection with this question of the word of God. I thoroughly endorse the views set forth by the brethren who read these papers, and I believe the brethren on this side of the Atlantic would find that those are the views that fill the whole heart of Scotland. There are certain erratic tendencies manifesting themselves not in one church, but several; but I believe in the end that all misconception will be removed, and that we will substantially endorse the views that have been set before us so ably in these papers. I may say that there are special reasons why I most tenaciously hold to such views. I have been engaged in the home mission work in the city of Glasgow, and I have felt that if you remove this weapon from my hands, if you make it doubtful whether any part of it is the very word of God, I have lost the instrument that has been useful in the past. My effort in dealing with people in my mission has been to get them away from themselves—away from their own feeling and their own intuition, their prejudices and preconceptions, and to get them to rest on "thus saith the Lord." And when I come to your great country and see the vast work you have to do in the home mission department, I can easily understand why it is that brethren here so tenaciously hold fast by the orthodox view in connection with the Scripture. I thoroughly subscribe to what was said by Dr. Cairns, who distinguished between apologetics and what we have to do with our dealings with Christian men. In addressing large numbers of individuals even in Glasgow, I found it would not have done to assume the inspira-

tion of Scripture. I needed to deal with these people on the historical ground that there was the person of Christ, and to get them to admit the fact of the person of Christ on the ground that these books are historically true, without assuming for the time being their inspiration, and then by logical conclusion get them to admit the rest.

The Rev. Principal Wm. Caven, D. D., of Toronto, Canada.—There are certain great matters that are not under discussion in the Church of Christ, and certainly not in the Presbyterian Church. There are certain great matters that have been decided by the mind of the Church of Christ, bearing upon them in all ages; and I hold that the inspiration and infallibility of God's word is one of those matters. If there is anything in my nature that induces me even to reopen that question, with a view of essentially modifying the catholic doctrine, I have very great reason to stand in doubt of my nature; and I cannot conceive anything that would be a greater calamity, not simply to the Presbyterian Church, but to all the Church of Christ, than that this great Council should waver in its enunciation of this doctrine; and whilst I do not need to be assured as to the mind of this Council (I knew it from the beginning), at the same time I state to-day, with thankfulness, that I am refreshed and strengthened by the strong and hearty, and yet most deliberate, utterance of this doctrine from North and South and East and West. I believe that the Church of Christ in all sections will be profoundly thankful to this Council for the tone of this discussion. There are just two points I ask permission to notice, that I think have not been brought into the discussion. One is this: It is frequently said that our doctrine of inspiration can be of no practical value, even supposing we established it, on this account: there is a good deal of uncertainty about various readings. They say, Of what practical value is an extremely orthodox doctrine upon this point, when there are various readings that have been made? I am not inclined to argue that point. I will simply say that my conviction is again the excuse for my motive in stating that these manuscripts are God's. Plenary in-

spiration is what gives legitimacy, and I venture to say gives high dignity, to these most earnest studies that have been directed to the ascertainment of the facts. An English critic, recently deceased, who has edited an edition of the New Testament, said that had he not believed the doctrine of plenary inspiration, or even verbal inspiration, his soul would not have sustained his weak body in his protracted labors. We are frequently reminded, as against this doctrine, of the idiosyncrasy of the several inspired writers. We are told, but, of course, everybody knows that, that the soul of Paul is not the soul of John, and the soul of Peter is not the soul of either. They say "if you have the human element so distinctly upon the surface of Scripture, where is your ground for asserting plenary inspiration? You must modify that doctrine." To my mind Dr. Humphrey has put the matter most admirably. He has said that it is all human and it is all divine; and I will not allow any man with his critical instincts to run through the Bible and analyze it mechanically, and determine that so much is human and so much divine. I hold that, just as order interpenetrates life, you have a divine *Logos* penetrating every part of Scripture, so that from the beginning to the end of it, it is an intensely human book, and it is absolutely a divine book. These are the two points I beg permission to state in the Council; and I cannot but express not simply my intellectual satisfaction, but my deep gratitude before God, at the profound and earnest views which have here been offered from all quarters upon this great subject.

The Council then adjourned until 2½ o'clock in the afternoon.

September 24th, 1880, 2.30 P. M.

The Council was called to order and prayer offered by the Rev. Thomas S. Porter, D.D., LL.D., of Easton, Pa., President.

The Committee on "Credentials" reported. (See p. 24.)

The Rev. Prof. Samuel J. Wilson, D. D., LL. D., of Allegheny City, read the following on

THE DISTINCTIVE PRINCIPLES OF PRESBYTERIANISM.

From eternity God chose a people for himself. The idea of the Church rests upon and springs out of the eternal purpose of Jehovah

In the working out of this eternal purpose the divine thought assumes form and visibility in time. The true people of God as they are known to him throughout all the ages, those who have been, and those who will be redeemed, constitute the Invisible Church. But since man can only judge as to who are the people of God by a credible profession, "all those who profess the true religion, together with their children," constitute the visible Church. The Church, therefore, in its idea and necessity, rests upon no tradition or expediency, not upon apostolical authority alone, not upon an happy after-thought of God, but upon his blessed, eternal purpose according to the counsel of his own will. As to churchism—if we must have it of all dimensions, high, low and broad—here is churchism which in its "breadth and length and depth and height" is commensurate with the "love of Christ, which passeth knowledge."

In the government of a God "whose bosom is the home of law," which law is voiced in the harmony of the world; this visible Church must have a form, an organization. It is a body. The earth which is preserved from fire for the sake of the Church, swings through the ranks of marching suns to the *music* of the *spheres*. This God of order would not leave his highest creation—the Church—to go on at random, or in anarchy. Here naturally and presumably we should expect the highest type of law and order and government; of power regulated; rights guarded; order maintained with all due liberty of thought and action.

I. Presbyterianism maintains therefore, that *there is a Church*, that there *has been a Church* from the beginning of human history; that the plan of the Church lay in the mind of God before the foundations of the world were laid. *This is high churchism of the right kind.*

II. This Church, then, has a founder, a lawgiver, a governor, a king, a head; and this king, lawgiver and head is Christ. Presbyterianism maintains, always has maintained, and always will maintain so long as true to herself, the supreme headship of Christ. To his Church Jesus Christ has given laws and a form of government. To him alone is the Church responsible for what she does in her legitimate and appropriate sphere. These laws given by Christ to his Church are contained in the Scriptures of the Old and New Testaments, which Scriptures

III. Presbyterianism holds to be the only and sufficient rule of faith and practice; the Bible, the Bible alone, and the whole Bible. To this principle Presbyterianism has always been loyal; always "following God's word," as the immortal Rutherford has it.

Richard Hooker—*nomen clarum et venerabile*—in his ecclesiastical polity begins the discussion at very long range, concerning law in general, law of nature, of angels, of reason, etc., then Scripture. On the other hand, Presbyterianism begins, continues and ends with Scripture—with all Scripture. After we have learned what the Scripture saith it is time enough to consult antiquity, history, canons, nature or logic. The Old Testament and the New Testament are not

antagonistic nor contradictory, nor inconsistent the one with the other; the one is not a supplement to the other, nor is the New Testament a feeble apology for the Old, but both alike are the word of God. The Church is one throughout the ages. Thus going to the word of God, to the whole word of God, reverently to learn what form of government Christ has given to the Church, and pressing out the very essence of all dispensations, and lifting the name right from the sacred page, with the breath of Jehovah upon it, we exclaim, Presbyterian!

What then is Presbyterianism?

1. First and most obviously it is a Church government in the hands of Presbyters (elders); and of these there are two classes, viz., teaching elders and ruling elders. Every ordained teaching Presbyter has authority to discharge all ministerial functions, viz., to preach the Word, to administer the sacraments, to dispense discipline. There are no orders in the ministry such as characterize Prelacy—Bishops, Presbyters, Deacons. Each Presbyter in the New Testament was, and by right is, a Bishop—a Bishop in the sense of an overseer of the flock, not an overseer of his brethren. Associated with the Presbyters, who, besides ruling, "labor in word and doctrine," are others whose peculiar function it is to rule; hence called Ruling Elders.

These ruling elders are not laymen, but are chosen from among laymen, and are ordained to a spiritual office, and in ecclesiastical courts represent the people; and in these ecclesiastical courts have equal powers with the teaching elders. It is conceded on all hands that the office of ruling elder is perpetual, and in logical Presbyterianism the exercise of this spiritual office should no more expire by limitation of time, than the exercise of the spiritual office of a preaching elder should expire by limitation of time; or than the exercise of a man's spiritual gifts and graces should expire by limitation of time.

Each congregation is governed by a bench of elders. From the lowest court to the highest the *power of the keys* is in the hand of Presbyters, and this *Presbyterian authority is Episcopal.* We have no controversy with *Episcopacy.* We hold it, believe it, teach it, practice it, defend it. Each Presbyterian minister is a bishop—is indeed the only scriptural kind of bishop; an *episcopos*, overseer of the flock, but not a lord over his brethren. We are *Episcopalians*, truer ones than those who arrogate the name to themselves, for they have but few bishops, whereas we have many. *Prelatists* are they, but *scriptural Episcopalians* they are not. We are Episcopalians but not Prelatists. Prelacy has no foundation in the word of God. It is a human device; a human invention, a human after-thought.

The government of the church is by elders; and,

2. This government by elders binds the church together organically. Each court is subordinate to a higher court—the Church Session to the Presbytery, the Presbytery to the Synod, the Synod to the General Assembly. The power of the church is *not in the whole body of believers* but *representatively* in these church courts, but it is in these courts.

There is no scriptural example of ordination by one presbyter, but by Presbytery; so there is no scriptural example of authority exercised by one bishop but by an assembly of bishops, Presbyters. Thus order, decency, discipline in the house of God are secured and at the same time the rights of every member are carefully guarded. The proceedings, conclusions, findings and judgments of all lower courts are subject to review by the higher courts, and this review carries with it *control.* No congregation is or can be *independent,* but is an integral part of the Presbytery, and the Presbytery is an integral part of the Synod, and the Synod of the General Assembly. An independent Presbyterian Church is an anomaly—a monstrosity. Thus we have:

3. *Unity:* Many members forming one body, and the body in subjection to the head; a living organism, not a unity secured by arbitrary power, not the unity of iron bands which make the chariot wheel one. but the plastic power of an informing inner life which makes the cedar of Lebanon one, or the oak of Bashan one, with many members. There is a strong government, but this government is only ministerial. The church can make no laws to bind the conscience. She can only administer the law as laid down in the word of God. It is constitutional government, government according to the divine constitution.

And, 4, this unity is *Catholic.*

If Presbyterianism be *jure divino,* it is and must be Catholic. "We believe in the Holy Catholic Church;" and besides this, Presbyterianism is the only form of government which can really give scriptural expression to this catholicity. Papacy or Prelacy can no more do this than Napoleonic imperialism could give expression to the catholicity of human freedom. Catholicity, moreover, is an *instinct* of Presbyterianism. In the Book of Discipline of the Kirk of Scotland, as early as 1581, it is declared: "Beside these assemblies, there is another more general kind of assembly, an universal assembly of the Church of Christ in the world, which was commonly called an œcumenic council, representing the universal Church, which is the body of Christ."

Rutherford in "Divine Right" declares that "œcumenic and general councils should be, *jure divino,* to the second coming of Christ." (58.)

Gillespie says: "Besides provincial and national synods, an œcumenical or more truly a general, or, if you please, an universal synod." Prop. 36.

(*a*) This scheme of government therefore is logical and symmetrical. Each part fits to its fellow without jar or friction; the body develops naturally and harmoniously into full, rounded proportions, without excrescences or monstrosities; "the building fitly framed together, groweth unto an holy temple in the Lord."

(*b*) It is logical and symmetrical because it is scriptural. It claims to be *jure divino.* Normal, healthy Presbyterianism—Presbyterianism which has the breath of life in its nostril, the pulse-beat of life in its wrist—has never abated a jot or a tittle of that claim. If the system be not *jure divino,* if it be not scriptural, let us know it and let us

have done with it. Let us understand ourselves, brethren, and then the world will understand us Our right to be here as a General Presbyterian Council rests on the fact that our system in government as well as in doctrine is *jure divino*. Our catholicity is not to be maintained by a dilution of our Presbyterianism; we are not to reach comprehension by beating out the gold of the sanctuary until it becomes so thin that it can be put to the base purposes of tinfoil. If our system be not *jure divino*, we as Presbyterians, especially as a Presbyterian General Council, have no right to exist. Let us not be ashamed of our birthright: above all let us not sell at Esau's price.

Boast they of apostolical succession! We claim patriarchal succession. Presbyterianism is older by millennia than the apostles. The apostles only take their place in the unbroken line of Presbyterianism, which had been in successful operation for thousands of years before Peter cast his first net or caught his first fish. At Horeb, in the light of the burning bush, *nec tamen consumebatur*, Moses received his great commission, which ran thus: "Go gather the elders of Israel together." Jehovah sent Moses down to Egypt to convene the Presbytery. Through the elders, the representatives of the people, he was to act, and through them he did act. From the burning bush at Horeb Moses went to Presbytery. There were Presbyterians ages before Peter was born, or Rome was builded, or Prelacy or Papacy was ever heard or dreamed of. We date far beyond apostolic times. One purpose runs through the ages. The Church is one in all dispensations. There is but one plan of salvation. Abel was saved through the blood of the Lamb. At Sinai, and during the sojourn in the desert, the elders represented the people. The establishment of the monarchy left the Presbyterial government of the Israelitish Church intact. Let it be borne in mind that the Israelitish Church and State were not identical. Gillespie and Rutherford set that at rest forever.

The government of the synagogues was Presbyterian. The death of Christ abolished the Temple service, which was sacrificial and ritual. There was no more need for altar, or priest, or sacrifice. Christ fulfilled the law by taking the place of the types. When the Temple service was thus abolished, there remained the form and service of the synagogue; and the first converts being Jews the synagogue model was ready to hand. There was no revolution; when ritualism was abolished by the sacrifice of Christ the Presbyterianism of Moses remained. There is not a scintilla of evidence for any other form of government in the New Testament. Diocesan Bishops are unknown to the New Testament. Neither is there any trace of independency or congregationalism in Judaism.

The lines of the covenant run from one dispensation to another unbroken, only expanding so as to embrace all who shall believe, of all nations, together with their children.

The system is scriptural, and because scriptural it is logical and symmetrical. It is not first made logical, and Scripture made to square with it, but it is drawn directly from the word of God, not

HUNGARY.





GRYNAEUS · DE KALMANCE
COUNT · NADASDAY · COUNT · PERENYI
COUNT · PETER PETROVICH
SYLVESTRE · HUNGARIAN NEW TESTAMENT A·D·1571
COVENANT OF ERLAU · A·D·1562

HELVETIC CONFESSION
EZENGER A·D·1558
PEACE OF VIENNA · A·D·1606
PEACE OF LINZE · A·D·1645
EDICT OF TOLERATION OCT·27·1781

cunningly framed to meet some exigency or expediency, not according to any prepossessions. The eternal thought of Jehovah takes form and visibility in just and due proportion. Presbyters are identical with bishops in New Testament usage. On this point there is an unbroken chain of authorities from Augustine to the present Bishop Lightfoot.

Paul called presbyters of the Church of Ephesus bishops (Acts xx. 17-28).

The apostles ordained them elders in every church (Acts xiv. 23).

Peter, himself an elder, charges elders as bishops, overseers and pastors of the flock, but not "lords over God's heritage."

Presbyters were ordained by the laying on of hands of the Presbytery (1 Tim. iv. 14).

An accusation against a presbyter could not be entertained except in and by Presbytery before two or three witnesses. (1 Tim. v. 19.) A presbyter is entitled to a fair trial by his peers. That was Paul's presbyter, according to the glorious Sam'l Rutherford. Throughout the Bible from end to end the Church is Presbyterian, from the times of Moses to and through the times of the apostles; from the Shechinah of the burning bush to the Apocalypse of John. Jehovah sent Moses to the elders of Israel, and in the Apocalypse the elders, together with angels and cherubim, worship and preach and sing the new song in company with the countless multitude before the throne. In the visions of John there are no prelates, but the elders are, and are there representatively. From the household of the ante-diluvian patriarch to the worship of the Apocalyptic Church in heaven, the thought and scheme and spirit of the Bible is Presbyterian.

(*c*) And being scriptural it is historical.

That apostolical Presbyterianism was in the third century superseded by Prelacy is only too obviously true, but this Prelacy came not by the door of scripture authority, but, like a thief and a robber, climbed up some other way. From Judaism and Paganism it crept in, bringing with it altars, priests, sacrifices, and the elaborate ritual appropriate to these ideas.

During the Middle Ages, whenever and wherever a witness for the truth arose, who by the study of the word of God had been instructed and quickened, and who, thus instructed and quickened, desired to lead the Church back to apostolical simplicity and purity, there we find a Presbyterian. This is true of all the fore-runners of the Reformers, and of all the Reformers; and in every country the Reformation was conducted on Presbyterian principles except in England. Prelatists say Presbyterianism is not historical; but it is historical in apostolical times and in the best ages in the world's life. If it ever is submerged it is in the days of the deepest corruption, when it is confessed that Prelacy held the field.

Nor is Presbyterianism simply a form of ecclesiology, but going as it always does to the word of God, it there finds a system of doctrine which is much more important and precious than any form of polity. Excellent as our form of government is, it is withal only

the casket which contains and conserves the treasure of sound doctrine. We put doctrine first, form of government secondary; the form only to give proper expression and efficiency to the doctrine. So that with all its strength and clearness of conviction Presbyterianism is catholic and charitable in spirit and in sympathy.

Presbyterianism, then, is not a mere form, or badge, but a system of doctrines and principles, the form being appropriate to the doctrines, the history of which can be traced back along a line of fire to the Apostle Paul, and thence to the burning bush at Horeb. The true line of succession does not consist in the unbroken continuity of empty, extra-scriptural forms and ceremonies, but in the continuous holding forth and passing forward of the vital doctrines of the gospel, accompanied by the spirit and power of true godliness. The line passes on from Abel, the first martyr, to Enoch, the seventh from Adam; from Enoch to Noah, the preacher of righteousness; from Noah to Abraham, from Abraham to Moses, from Moses to Paul, from Paul to Augustine, from Augustine to Claudius of Turin, from Claudius to the Waldenses in their Alpine fastnesses, to Succat, commonly known as St. Patrick, a good sound Presbyterian; from Succat through the Culdees, thence through every witness of the truth during the Middle Ages, thence through the Reformers. Along the whole line stakes and fagots have blazed, and along the whole line Presbyterian blood has sprinkled, and ashes of martyred Presbyterians have been scattered.

> "Kings, Prophets, Patriarchs, all have part
> Along the sacred line."

This system is scriptural, logical and symmetrical. The form is not a mere shell, but is a body for vital forces which live, and move and work; which work, moreover, within prescribed limits according to established laws. We are not dealing with dead forms, but with living principles. For example:

1. The headship of Christ as held by Presbyterians renders Papacy impossible. Christ is King alone, and has on earth no vicar. He has no deputy and needs none, and he who usurps such an office presumptuously puts himself in the place of God. Christ has no vicar, but he as King sends out his ambassadors, his ministers, and they declare his will, they preach the word. They are not to minister at an altar, not to parody the one infinite sacrifice of the Son of God; nor are they sent to amuse or astonish the people with the fancies and crudities of their own imaginations, but to declare the will and counsel of the ever-living, all-ruling King. This will of the King has been written, put on record for us in his word, and this is our rule, our only rule, our sufficient rule.

This sound, simple principle sweeps utterly away all theories of tradition, all theories of "*quod semper, quod ubique et quod ab omnibus,*" and all theories of development.

All intelligent and honest Papists and Prelatists know that their

systems are not found in the Bible, and on that account they scout the idea of the sufficiency of Scripture; hence they base these systems on expediency, decency; then they have fallen back on tradition, antiquity, church history, the *consensus* of the ante-Nicene fathers; but being ignominiously routed from these positions by advancing scholarship, Maehler suggested, and Cardinal Newman elaborated a theory of development which can account for the Papacy apart from apostolic authority. Is it not suggestive, is it not decisive against them that all these extreme Prelatic theories, and just in proportion to their intensity, discredit the sufficiency of Scripture? In the magical hands of Newman this development performs the most wonderful feats. He makes the incarnation to be the antecedent of the doctrine of mediation, this develops into the doctrine of the atonement, and that into the doctrine of the mass and the worship of saints. In other words the divinity and incarnation of our Lord develop into the worship of saints and relics. From the same source he draws the sacramental principle, and this develops into the seven sacraments, the unity of the Church, the Holy See, authority of Councils, sanctity of rites, veneration of holy places, shrines, images, furniture, vessels and vestments. "The doctrine of the sacraments leads to the doctrine of justification; justification to that of original sin; original sin to the merit of celibacy." With such a theory he only needs the last law of development which he lays down, viz.: "Chronic Continuance," to be able to achieve anything by development without either Scripture or history, and for that matter without reason or common sense.

The headship of Christ is potent against Popery, so also against Erastianism. To the Church is given no sword, but the power of the keys. The State bears the sword, the Church the keys, and Christ alone the sceptre.

Ministerial parity as a principle is sharp, keen, distinctive, and far-reaching in its sweep and power. It is a two-edged plowshare which cuts up by the roots Prelacy, and the very beginnings of hierarchical order, distinction, supremacy. As a principle this is the touch-stone of Presbyterianism. Departure from this simple principle, early in the history of the Church, laid the foundation for the astounding claims and achievements of the Papacy, of Hildebrand; and departure from it, however slight, is always fraught with danger.

Ministerial parity implies a ministry. Presbyterianism holds no uncertain views on this subject, but sound, scriptural views, which the world greatly needs to hear. There is a Christian ministry, *jure divino*, and the sacred functions of this office—preaching the word and administering the sacraments—are not to be assumed or usurped by any one's taking this honor to himself; but men are to enter this office according to the order laid down in the word of God.

If a man be called to preach, he is called of God, and called according to the divine ordinance. Here again we find in Presbyterianism a plowshare, which cuts up by the roots the pestiferous weeds

of Plymouthism, and all forms of ecclesiastical insubordination and anarchy: and may God speed the plowshare!

The office of Ruling Elder gives the people a representation in all ecclesiastical courts, and the people having a right to choose their own officers, the heart of the Church is thus brought near to the people, and the heart of the people is kept near the Church.

Presbyterianism is an impregnable bulwark against spiritual oligarchy, and spiritual monarchy; and also against sacerdotalism, sacramentarianism, and ritualism. A church truly Presbyterian can never become ritualistic, because ritualism is extra-scriptural. Even on the theory that the Christian Church is modelled after the Temple service, it by no means follows that the Church must be prelatic, but, on the contrary, it is quite true that the Levitical priests were not prelates, nor was the system in any of its features prelatic. But the Temple service was abrogated by the one infinite sacrifice, offered once for all by our Great High Priest. Priesthood, altar, sacrifice, types, all vanished in the presence of the Anti-Type. He is a priest forever after the order of Melchisedek, not after the order of Aaron. He has no successor in office. Who now dares obtrude himself into the sanctuary as priest? who dares to build again Jewish altars, and to usurp the prerogatives of the one High Priest, who, in the heavenly sanctuary, ever lives to intercede?

What a pitiable spectacle it is to see a poor mortal, tricked out in his vestments, manipulate a wafer, and call it a sacrifice! With this sacerdotal idea comes ritualism in all its modes, degrees, and extremes. Presbyterianism knows but one King and Head of the Church, and but one High Priest and Mediator, who "hath made us kings and priests unto God." The dowry through his blood is the universal priesthood of believers. This is Presbyterian sacerdotalism.

Presbyterianism gives strength and security just where these are needed, and gives this strength and security on scriptural foundations. It has liberty with strength as against the Papacy, and strength with liberty as against Independency. "Strength and beauty are in his sanctuary." We are not ashamed of our polity and form of government. We are not ashamed of its origin, of its history, of its past, of its present, of its hopes for the future.

Presbyterianism is liberal, charitable, unchurching no one, attaching more importance to purity of doctrine and of life than to any form of government, and is ready always with a good conscience to fellowship with all who "hold the Head;" and so in controversy she has always been on the defensive; but when attacked she has always shown that she is able to take care of herself and the precious interests committed to her. We are willing and anxious to live in peace and in charity and good-will toward all men, but if *prelatists persist* in unchurching us, and in spurning Presbyterian ordination, we retort by saying, "*Your prelacy is unwarranted* by Scripture, and if you have nothing better than this figment of apostolical succession, then your bishops are no bishops, and your Church is not a true Church." We are *Episcopalians*, true *Presbyterian Episcopalians*.

The Rev. John DeWitt, D. D., of Philadelphia, then read the following paper:

THE WORSHIP OF THE REFORMED CHURCHES.

In submitting to the Council some thoughts touching the worship of the Reformed Churches, I must, because limited in time, confine myself to a consideration of the ideas which have determined its characteristic forms, repressing what I should have been glad say as to its historical development.

Religious feelings and the acts by which they are both awakened and expressed, may be arranged under the objects on which they terminate. Those which terminate on the actors, the subject of the feelings, fall under the head of *the means of grace;* such as terminate on other men are included in the term *benevolence;* while those which terminate in God fall under the head of *worship*.

While this classification exhausts the whole of religious feeling and action, its divisions are by no means mutually exclusive. The same religious act may properly be placed in all the classes. Prayer, because it terminates in God, is distinctly an act of worship. But prayer is also one of the means of grace, as such terminating in the petitioner himself: and including, as it does, intercession, and in this view of it, intended to affect other men, it is benevolent.

But all religious acts terminate ultimately in God. Means of grace and benevolence, as well as worship, have as their final reason and object the living God, "the chief end of man," the accepted chief end of the Christian. Hence *worship*, in a large sense, properly includes all religious feeling and action. And it is in this larger sense that it is used, when made to designate the whole round of the public services of the house of God; as in the phrase, "the worship of the Reformed Churches."

Strictly speaking, worship is the act of the single spirit. Indeed, all human action is at last referrible to the forth-putting of the single responsible will. But free spirits may act in unison. And since the religious wants of the spirit are the wants of our common human nature, and since other wants are personal and the result of circumstance, free spirits can in nothing unite either so profoundly or so often as in the worship of God. For this reason it is peculiarly proper to affirm worship of an assembly or a communion. Hence our title declares not only a great historical fact, but also a profound psychological truth. There is "a worship of the Reformed *Churches*."

But our title suggests division as well as union. The word "Reformed" brings into view the fact that the worship, as well as the theology and the polity of Mediæval Christianity, was revolutionized in the reformation of the sixteenth century. Of the changes effected in worship by this revolution, the Reformed Churches, here represented, are the heirs.

The acts of public worship, common to every branch of the Christian Church, are praise, prayer, the administration of the sacraments, and the declaration and exposition of the word. An exhaustive treatment

of the subject would oblige us to notice the influence exerted by the Reformation on each of these acts, and the relative place assigned to each of them: and also to notice the change effected in the form of the place of worship, the material house of God; and the new kind and degree of sanctity with which by the Reformation it was invested. But without specifying these changes in detail, it is to be said that they were effected under the domination of great formative ideas, for which the word Reformation stands.

I suppose that the Reformation is accurately described in a single sentence as an endeavor, at least, to revive a spiritual and scriptural Christianity. Spiritual truth appealing to the spirit of man; the spiritual God in immediate communion with the human spirit, and the written word of God, the infallible rule of the latter in his relations with the former,—as opposed to a dominant organization, through which alone man could approach God, and by which alone spiritual truth could be interpreted, and whose official declarations were above, if they did not supersede the written word as the rule of faith—these ideas of spirituality and scripturalness formed the theology and polity, and determined the worship of the Reformed Churches.

Out of the reign of these ideas, sprang the traits by which our worship is distinguished. These I shall endeavor briefly to describe and defend.

1. Of these, the *first* is what we call *simplicity*, and what others call *bareness* or *nakedness*. We and these others may agree perhaps in describing it by the statement, that the Reformation, broadly speaking, divorced *worship and fine art*, which had been married in the Mediæval Church.

Whether we like it or not, this is the statement of an historical fact. The majestic cathedral, the gorgeous vestments of the ecclesiastics, the complicated and imposing ceremonies, the balanced and decorous liturgies, and the enchanting altar-pieces which even now so powerfully impress us, and which sometimes we are tempted to describe as aids to devotion, are not products of the Reformation. In respect to these, the Reformation was destructive. It stripped off decorative ornaments. It regarded them, at least, as useless *impedimenta;* as weights, which could serve only to make difficult and tardy the flight of the spirit of man to its communion with the spiritual God.

Contemplating the simplicity or baldness of the worship we have thus inherited, all of us, it may be, are at times disposed to believe that any changes in the Reformed practice hereafter to be made, may well be made on the line of a return to mediæval worship: and the question is often asked, whether the interests of spiritual and scriptural religion may not be promoted by church services among us, in which fine art will lend its treasures to excite devotion.

I do not hesitate to say, that the divorce of fine art and worship by the Reformation was an inestimable blessing to man. Nor until sin shall have been destroyed may we safely reunite them.* Then only

* A half-hour is too brief adequately to unfold a subject as large as the worship of the Reformed Churches. I take advantage of the permission to add notes, in

will the union be without peril to the human spirit. The new Jerusalem, whose form is perfect, whose streets are gold, whose gates are pearls, and whose adornment is the glory of all earthly kings, may not descend from heaven until man himself is perfected. This, to call it a theory, is the theory on which the worship of the Reformed Churches is based. I hold it to be justified, alike by the nature of fine art and that of religious worship, and by the teachings of the word of God.

For what is fine art, considered as a pursuit? It is the endeavor of man, laboring in the realm of matter, to produce or exhibit material beauty. The two terms to be emphasized are the substantive, *beauty*, and the qualifying adjective, *material*. However art may idealize, it idealizes within the realm of the material. It cannot be conceived of as existing, apart from matter. The products of art are material products. The enchanting melody of music, the moving cadence and rhythm of poetry, the splendid periods of oratory, the glowing canvas and the speaking marble are indebted for being to the material body and the material world: and however we may talk of the spiritual influence of art, it is severely true, that whoever gives himself to the pursuit or the enjoyment of fine art, so far gives himself to the seen, the material, the temporal. Matter, therefore, and the sensibilities that are most closely related to the physical life of man describe the domain of art. If it appeals to something more than the *body* (σῶμα), it does not appeal to the free, willing, rational, and worshipping *spirit* (πνευμα). The feelings it awakens are those distinctly of the soul (ψυχή). Artistic life and enjoyment cannot, as such, be higher than psychical. (1 Thess. v. 23.)

But we are conscious of a life not thus connected with matter. There is an element of human nature and of each human person that will survive "the wreck of matter and the crush of worlds." This is the *spirit of man*. It is the spirit that discerns the spiritual God, that is alive to final causes, that perceives and feels the moral relations between man and man. There are qualities and expressions and emotions characteristic of the life of the spirit; just as there are qualities, expressions, and emotions characteristic of the lower psychical life which produces and enjoys fine art. The quality of *holiness* expresses itself in *religion*, and produces *spiritual peace;* just as the quality of *material beauty* expresses itself in *fine art*, and produces *sensuous pleasure*. This spiritual life has to do with qualities and relations not dependent on matter. When I think of beauty as related to fine art, I call up before me the image of something material. But when I think of holiness or God, I rise above the material; I am in the spiritual world.

---

order to emphasize the fact briefly stated above, viz.: that throughout this paper, man is of course regarded, as *in some degree at least, under the power of sin*. Unfortunately, we do not yet need to discuss, as a practical question, whether an artistic worship will suit the perfect and ultimate society. Christianity begins with the recognition of sin in man. This recognition, as it determines our theology and our polity, ought also to form our "worship."

Observe, then, the terms thus set over against each other. Here is material beauty revealing itself in the forms of fine art, and yielding pleasure; and there is the spiritual quality, holiness, expressing itself in religion, with its characteristic product of spiritual peace. Holiness and beauty! Christianity and fine art! Spiritual harmony and sensuous pleasure! Spiritual relations and material forms! Religion and æsthetics! How wide apart they are! Wide apart, indeed, as heaven and earth, as spirit and matter.

Moreover, it is important at this point to observe, that fine art and the feelings it excites are, within their own sphere, as ultimate as religion and the spiritual emotions. A work of fine art is its own purpose. That it is "a thing of beauty," is its right to be. This is both the justification and the glory of art as a pursuit. Its products are not symbolical. They do not point the beholder to higher things which they prophesy. To quote the words of another, "if there is anything settled in the theory of art, it is that fine art is its own end. It is self-sufficing, self-included and irreferent."* He, therefore, violently removes beauty from her proper throne, and forbids to her the mission appointed by her Creator, who refuses to contemplate her as ultimate in her own realm, and reduces her to a symbol and handmaiden. Nor will he fail at last to find, that beauty, just because it is an ultimate quality, having no mission save to be and by being to bless, is ill-adapted to serve as a symbol or a mere shadow of good things to come, though they are the good things of the spiritual world. These must be ill-represented by artistic forms. For artistic forms, by reason of their beauty, must compel attention to themselves as supreme. Spiritual realities can be best expressed and revealed, not by ultimate and self-sufficing art, but by prophetic and serviceable symbol.

It is clear, therefore, from the very nature of the two, that fine art must be ill-suited either to express or to excite spiritual worship. It is clear, also, that this statement does not deny to fine art an exalted mission. It but points out the boundaries of the realm in which it is acknowledged as supreme. It but asserts, that fine art exists to represent in human products the quality of material beauty with which the Creator has adorned the work of his hands; and that existing legitimately to represent natural and material beauty, it must, for that reason, be ill-adapted to express or to awaken the supernatural and spiritual beauty of holiness.

Did time permit, it could be made plain that the history of religions justifies this statement. It could be shown that because "the very calling of art, as a department of effort, is to render sensuous the spiritual," and because man, as a sinner, dislikes and is afraid to contemplate pure spiritual truth, whenever it has been attempted to make religious worship artistic, religion has at last become sensuous, and

---

* Dr. Shedd.

spiritual realities have been obscured by the means adopted to reveal them.*

But the history of one people I may not omit to notice; for it is the history of a people, trained by the spiritual God himself. The teachings of their history are the rule of our faith. I know that eloquence and poetry wedded to music were employed by the Hebrew people in religious worship; and so far the Reformed Churches maintain the union of art and religion. But so subordinate to other elements is the artistic element in poetry and oratory, that we do not call poets or orators, artists. And it is this very subordination of the artistic element to the higher intellectual and moral elements that entitles poetry and oratory to places in the services of the house of God.† With these exceptions, as to whose employment there is no dispute, it is indisputable that God, at least, discouraged fine art, as a pursuit, among the Jews. And though he appointed a detailed ritual, it is a ritual that makes no artistic appeal to man. It did not impress the Hebrew æsthetically; and care was taken that it should not. The Hebrew life was an elaborate life, and Hebrew civilization was lofty and complex. But how deficient were the Hebrews in artistic perception! And how utterly barren are their records of mention of

* If material beauty is fitted to excite spiritual worship, one would suppose that beauty in nature, the work of God, ought more profoundly to impress man in a religious manner than beauty in art, the work of his fellow. Even more profound than that of the material beautiful should be the religious impression of the material sublime. For beauty is "multitude in unity," which unity the beholder sees and grasps and feels. But the material sublime is too vast to be apprehended by the beholder as a unity. There is a remainder that he cannot grasp. He is therefore awe-stricken in its presence. It is this unknown, unseen remainder, which may easily, it should seem, suggest the infinite and the spiritual, and so excite worship. Now, of the *material sublime*, the eminent example is the firmament at night, as Kant declares in his often-quoted remark. But it is instructive to notice, that when one of the greatest of modern Reformed Churchmen, Thomas Chalmers, brought to view, in a series of sermons, the relations of astronomy to Christianity, he was so fearful that the material sublimity of the heavens *might, by making an æsthetic, prevent a religious impression*, that he added to his six astronomical discourses a seventh —which still more modern Reformed Churchmen would do well to ponder—on "the slender influence of taste and sensibility in matters of religion."

† The arts of poetry and of eloquence are widely separated from the arts of painting and sculpture, and architecture the union of the two, by the fact that the former employ *articulate speech*. Speech does not *present* anything to the *senses*, in order immediately to excite the sensibilities, as painting and sculpture do. Speech *symbolizes* thought to the understanding and reason, and thus through the *intellect* excites the feelings and arouses the will. Sculpture and painting *image* the *seen*. Language *symbolizes* the *unseen*. For this reason, poetry and eloquence properly find place in services intended to make man feel the reality of that spiritual world, whose elements may be *symbolized* in ritual (Hebrew) or language (Christian), but can never be *imaged*. Music is properly employed still more subordinately as the handmaid of poetry; since by melody they are allied, and since it addresses the hearing ear, through which poetry reaches the intellect and the feelings. There are deeper and more cogent reasons for their employment in "worship;" and these are brought out indirectly in the "Literary Essays" of my revered teacher, Professor Shedd; than whom no modern writer has thought more profoundly, or written more clearly and eloquently on the relations of æsthetics and religion.

artistic products! The prohibition of images of Deity was announced at Sinai. The Cherubim in the most holy place were not artistic representations. "No skill of delineation could make the Cherubim other than unsightly objects to the eye." And if you should select a scene, which by no possibility could be made pleasing, outside of Greece, you would select the characteristic act of the Hebrew ritual; the blood-stained priest at the altar plunging his knife into the victim. Or turn to those great visions in the word of God, in which alone we see anything like an image of the Deity. Take the latest and sublimest of them all. All of us recall the description of the Son of God and Man which opens the Revelation of St. John. Who, in reading it, has not felt, in some degree, what the apostle felt, "And when I saw him, I fell at his feet as dead?" Have we not been tempted to think of it as an artistic achievement greater than the *Apollo Belvidere* or the *Venus Victrix?* But the truth is, that it is not artistic at all. As Archbishop Trench has well said, "This description of the glorified Lord, sublime as *a purely mental conception*, becomes intolerable if we *give it outward form and expression*, and picture him with this sword proceeding out of his mouth, these feet as burning brass, and this hair white like wool."

So it is with all of the visions of Scripture, that bring man into the presence of God. The impression they leave upon us is ethical and spiritual just because it is not artistic. It is largely to this lack of artistic life and culture among the Hebrews and in the Apostolic Church, that we owe our spiritual religion, our Christianity, with its amazing power to lift man above his material surroundings, and to reveal to him the unseen, the unimaged, but ever-present God. With reverence be it said, we cannot easily tell with what wise pains, the God of Abraham secluded his chosen people, and held them back from communion with those who worshipped nature, and whose religion was blent with and expressed by art, and, if he did not forbid by precept, at least prevented by providence, a life of artistic culture or artistic enjoyment. I cannot doubt that the same all-wise and all-merciful God also guided that movement of the Reformation, by which the services of the house of God again became unartistic; and the simple, the severe, the naked, if you please, but spiritual worship of the Reformed Churches was established.*

---

* I said, *supra*, that "the Cherubim in the most holy place were not artistic representations." The Cherubim were "composite creature forms." So indeed according to Winckelmann were the statues of Greek gods and heroes. "The study of artists in producing ideal beauties was directed to the nature of noble beasts, *so that they even undertook to adopt from animals the means of imparting greater majesty and elevation to their statues. This remark, which might at first sight seem absurd, will strike profound observers as indisputably correct, especially in the heads of Jupiter and Hercules.*" (Greek Art, Part I., chap. ii., sec. 40.) But the difference between them is that the Hebrew did not attempt, and the Greek always attempted, to reduce the composition to *unity*, the essential trait of beauty. Hence, to employ Archbishop Trench's expression, the Cherubim were "unsightly to the eye;" while the Greek statues of Jupiter and Hercules have

II. Without dwelling longer on this trait of our worship as Reformed Churches, it is but just to say that it is simply *negative*. The change, thus far noticed, was destructive. And therefore, if the Reformation was more than a destructive revolution, if it was a Re-formation, we may expect to find *a positive trait*, which, associated with this negative feature, distinguishes our forms of public worship.

I mention this positive trait in saying, that when, by the Reformation, art was displaced, truth was exalted to the place which art had filled in worship. The exaltation of revealed truth, of the written and inspired word of God, is positively, as the displacement of fine art is negatively, the idea, by which the worship of the Reformed Churches has been shaped.

I assume that this statement needs no elaborate proof here. It at once explains, and is confirmed by great and well-known facts of history. All of us know that the Reformation, springing into public view by the theses of Luther, upheld by him as *truth*, never failed to emphasize this note of the Church; that above all, it is the pillar and ground of the truth. It was the truth, as truth to be believed, announced, explained and defended, that most of all inspired the labors of the Reformers. Thus the Reformed Churches became the heirs, not of elaborate services, but of detailed confessions; in which *the word of God* was announced as the supreme rule of faith, and the *truth* was declared and interpreted. These are the cathedrals which our fathers built: the Gallican, the Belgic, the Scotch, the Westminster Confessions; the Heidelburg Catechism and the Canons of Dort. To the great spiritual and scriptural revival that produced these confessions we owe it, that our worship is broadly distinguished from that of the Mediæval Church by the fact, that we have adopted truth instead of fine art, as the means by which, chiefly, worship is awakened and expressed.

The question whether this has been a gain or loss to spiritual religion, I do not stop to discuss. I do not regard it as a question. That truth expressed in language and addressed directly to the conscience, the reason and the will, is by its character infinitely better fitted to impress spiritual realities on man, to bring him face to face with the spiritual God, and so to promote acceptable worship; than is fine art, whose mission is to represent material beauty, seems too clear for argument. And even were it not so clear, the question is answered by the ultimate fact, that the spiritual God has chosen finally and fully to reveal the spiritual universe to his Church in the world, not by artistic representation, but by his written word.

Thus, then, would I distinguish the Reformed worship from the

---

been the admiration and despair of twenty centuries. The explanation of this difference is that the Greek nature, "saturated with beauty," tried to *represent* it, in forms of fine art; while the Hebrew, dominated by spiritual ideas, tried to *symbolize* them. Wide apart as are the Hebrew Cherub, and the Greek Jupiter and Hercules, are the forms of a *spiritual*, and the forms of an *artistic* worship.

Mediæval worship which preceded it, and which in the Churches here represented it displaced. *Truth, which had been subordinated to fine art, was employed anew, as the means to excite and the food to nourish devotion; and art was so far displaced, as thereafter to be used in sacred song and sacred eloquence alone.*

Let no one suppose that, because I do not touch on *prayer* and *praise* as acts of worship, I imply that the Reformed Churches do not assign to them the very highest place in the public worship of God.* This question was never in debate between them and the Mediæval Church. The former, like the latter, of course, regard them as the loftiest acts in which the human spirit can engage. For, in them, man directly addresses and communes with God. But what shall excite the spirit of man to praise? and what shall move the spirit of man to prayer? These are the questions. And the Mediæval Church answers: "A service that will satisfy the taste and excite the sensibilities of man." The Reformed Churches answer: "The revealed truth of God addressed to the conscience, the reason and the will."

Of the great formative ideas which I have thus tried to announce and uphold, we, as the Reformed Churches, are the representatives. By these ideas, whatever is distinctive in our worship was shaped. But in a paper on the "Worship of the Reformed Churches," I can go no further than to give these ideas expression. For the Reformation went no further. It was not a movement that either imposed or suggested details. These it left to the peoples whom it led out of darkness. And thus, when fully formed, some of the National Churches framed brief and simple liturgies, and others discarded liturgies. But whether they framed liturgies, as well calculated to promote and express union in worship, or whether they rejected pre-written prayer, as "having," to employ Milton's phrase, "less intercourse and sympathy with the heart wherein it was not conceived," all of them were united in loyalty to the ideas which I have now set forth. And it was by the greater vigor with which they applied, and by the greater length to which they carried them, that the Reformed Churches were distinguished, in the forms of their worship, from the Lutheran and Anglican communions.

We may expect that changes will be proposed and adopted in the several Churches represented in this Council. Well will it be for them if these changes shall be made under the influence of the ideas that determined our worship at the Reformation. In the Church, of which I have the honor to be a pastor, we are without a liturgy, and are under a directory that is content to declare principles and to make general suggestions. Signs are not wanting, however—one of which shone brilliant in our firmament last night†—that a call for pre-

---

* I cannot refer to the *sacraments* as acts of worship, further than to say that a moment's reflection will serve to convince the reader that neither of them is *artistic*. Both are *symbolical*. To administer them in an artistic manner, with a view to making an æsthetic impression, is to obscure their symbolical meaning.

† The paper of Prof. R. D. Hitchcock, D. D., LL. D., of New York, on "The Ceremonial, the Moral and the Emotional in Christian Life and Worship."

scribed forms may become quite general. Such a call, should it seek by simple means to express and promote union in worship, might well be heard with attention, and answered by compliance. But should the proposed liturgy be so elaborate, as at all to diminish the relative importance now given to the announcement and exposition of *the truth*, from the central pulpit, in the studied discourse, by the ordained preacher, I trust that it will never become either the law or the custom of the Church. Above all, should the call spring out of, or seek to satisfy, *a prevalent æsthetic impulse*, I pray that it may be successfully resisted. For artistic worship is "poisonous honey" to Christians still weak and sick with sin. Only when, at the consummation of all things, the living Church shall itself be without "spot or wrinkle," may the outward temple safely be adorned with consummate beauty; as only then the voices of the people of God can unite in the consummate and immortal liturgy.

It was announced that the HON. S. M. BRECKINRIDGE, of St. Louis, who was on the programme to read a paper on "Ruling Elders," was unable to be present.

The REV. C. H. READ, D. D., of Richmond, Va., then read the following paper:

RULING ELDERS.

The office of Ruling Elders in the churches of Jesus Christ is the topic announced for consideration at this stage in the proceedings of this Council.

Condensation and brevity—as much as is consistent with *the topic in hand*—will need no apology.

A class of persons, known as "Ruling Elders," invested with *some kind of authority*, and exercising *some kind of power*, is constantly recognized in the *Holy Scriptures*, through all the ages, since the organization of the Church of God in the family of Abraham.

The precise mode of their appointment, and the precise nature and exercise of their official power, *from the beginning*, is not distinctly set forth; but *the office itself* is often and very clearly recognized.

An Eldership comes, at first, faintly into view in the divine records; then more and more distinctly it takes on dignity and power as these records advance, until we find Elders associated with almost every important act of government, a council, a sanhedrim, composed of Elders chosen from the different tribes of Israel; and then, a body of men ordained to office in all the regularly organized churches of Jesus Christ. Scriptural and patristic proofs to these points can hardly be necessary in this immediate presence; but such proof may be of use when the utterances of this Council may come to be reported throughout the land and world.

First, then, and always first in all matters of Christian faith and order, we have to do with the testimony of the word of God.

Passing by earlier references in the Scriptures to Elders (the purpose being to give *specimen texts*, rather than to exhaust the testimony), we find in Leviticus iv. 13, and onward, as follows: "If the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord, concerning things which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and shall bring him before the tabernacle of the congregation.

"And the Elders of the congregation shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord, and the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation," etc., etc.

The office of the Elders of the congregation, as here brought into view, while it was in some respects subordinate to that of "*the priest*," *ordained as such*, was a prominent and important one: they represented the people, officially: they placed *their hands* upon the head of the bullock about to be slain, as if by way of representation and confession of the public sin; and then the *priest proper* offered the blood of the slain animal before the Lord. Of course none but *duly selected and authorized persons* could or would have performed this most solemn office; and it is reasonable to assume that these Elders of the congregation of Israel had been duly chosen and invested with *this solemn, public, and representative office*. The function of this office before God, and in behalf of the people, implies a dignity and solemnity of investiture.

In Numbers xi. 16, and onward, we meet with the specified number of seventy Elders, recognized by God himself as men in official station in Israel, thus: "And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, *whom thou knowest to be the Elders of the people and officers over them*, and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee and will put it upon them; and *they shall bear the burden of the people with thee, that thou bear it not thyself alone*."

In the 24th and 25th verses the record proceeds thus: "And Moses went out" (that is, from the immediate presence of the Lord), "and told the people the words of the Lord, and gathered the seventy men of the Elders of the people, and set them round about the tabernacle." "And the Lord came down in a cloud and spake unto him, and took of the spirit that was upon him and gave it to the seventy Elders; and it came to pass that, when the spirit rested upon them, they prophesied and did not cease." It is observable that here the Lord himself speaks of *the official character* of the Elders of the people of

Israel as men whom Moses knew to be "*the Elders of the people and officers over them.*" Thus, while we may not discover any original positive command or formula of ordination for Elders in the Old Testament, yet, here, we have *the office and the men* particularly mentioned. In Deut. xxv. 7–9, we find the accredited Elders of Israel sitting in the gate of the city and adjudicating an important case of morals which was referred to them, and uniting in a decision in the premises.

In Deut. xxix. 10, we find the people of Israel gathered before the Lord, to enter into a solemn covenant, and the Elders are there in prominent place; thus, in the words of Moses, "Ye stand this day all of you before the Lord, your God; your captains of your tribes, your Elders and your officers, . . . that thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day." Again, in Deut. xxxi. 28, Moses, conscious that his end on earth was near at hand, and inspired of God to utter solemn counsels to the people of Israel, issued the call, "Gather unto me all the Elders of your tribes and your officers, that I may speak these words in their ears, and call heaven and earth to record against them."

When Samuel, the prophet, was sent of God to Bethlehem to anoint a king in place of Saul, the Elders of the town trembled at his approach, and went forth to meet him, and to inquire his errand (1 Sam. xvi. 4). King David, after a successful battle with the Amalekites, sent the spoils of victory to the Elders of Judah. (1 Sam. xxx. 6.)

In 1 Kings xxv. 7, 8, we find the king of Israel consulting with the Elders upon a question of State policy, and following their advice in the premises. In 2 Kings vi. 32, we find the prophet Elisha seated with the Elders in consultation with them. In Ezra x. 8, we find the Elders consulting with the princes of Judah, in matters of highest importance. In the book of Ezekiel viii. 1, we find the prophet Ezekiel seated in his own house, and the Elders of Judah gathered to him. In Joel i. 14, in the arrangements for a solemn public fast, the Elders are mentioned as gathered, and taking charge of the proceedings.

Not to extend citations of this sort from the Old Testament Scriptures, it is manifest that an order of men known as Elders of the congregation of Israel, had existed from the organization of the Church of God in its Mosaic economy and administration. The form of their appointment is not distinctly set forth; but that they did not assume to themselves this distinction, and arrogate this office, its honors and responsibilities, is obvious.

The number of "seventy elders," as expressly mentioned, shows that it must have been by some rule inclusive and exclusive that they were separated and appointed to the office, and that they were so invested with public authority as to command respect. Their advisory counsel was sought and respected by prophets, princes and kings,

and had weight in matters of highest importance to the Church and State in the then mixed form of Church and State government.

Dr. Witherspoon, in a valuable tract entitled "An Appeal to the Baptized Children of the Church (issued by the Presbyterian Committee of Publication, Richmond), has the following paragraphs in the line of this argument, which are worthy of insertion: "We hear but little of these Elders during the lifetime of Abraham, as we hear but little of the constitution of the Church; but afterward they appear as distinctly recognized officers of the house of God. Thus when Moses was sent as the deliverer of God's people from the bondage of Egypt, he was directed (Ex. iii. 16) to go and gather the Elders of Israel together, and deliver his message to them as the divinely appointed rulers of the congregation. When he was sent to demand of Pharaoh the release of the children of Israel, he was instructed to take with him (Ex. iii. 18) the Elders of Israel, as the representatives of the chosen people. When in the wilderness, Moses received the law from the hands of Jehovah on Mount Sinai, he delivered it to the priests, the sons of Levi, and to the Elders (Deut. iii. 9), as the spiritual rulers of God's people. And so in every instance in which any authority is exercised, or any discipline administered, we find these Elders referred to as the rulers in the Church. They are sometimes called 'the Elders,' sometimes 'the Elders of Israel,' sometimes 'the Elders of the people;' but they appear on every page of the history of the Jewish Church, as its divinely appointed and recognized rulers. . . . It is sometimes asserted that these Elders were only civil rulers, and not ecclesiastical; that they were officers of the State, and not of the Church; that in the Jewish commonwealth the priests had the exclusive authority in spiritual matters, and the Elders in secular matters. But so far is this from being the case, that, as we shall soon see, the priests themselves ruled not as priests, but as Elders; and in every act of government were associated with 'the Elders of the people,' while the Council of the Seventy, or the *Sanhedrim*, as it was afterwards called, was composed entirely of Elders chosen from the different tribes of Israel.

"It is true," continues Dr. Witherspoon, "that these Elders had many civil duties to perform, because at that time the Church and State were temporarily united. But their functions as civil officers, resulting from this temporary connection, were only incidental and temporary. Their highest functions were spiritual. They were eminently ecclesiastical rulers."

The Synagogue System.—From the differences of opinion among the early writers and learned men, there may be reasonable doubts as to the exact time when the synagogue system of order and worship was established among the Jews; but that it existed at the time of our Lord's advent, and had then been in existence for a considerable time, admits of no reasonable doubt.

Dr. Miller—of venerable memory, aforetime Professor of Church History at Princeton—in his comprehensive "Essay on the Warrant,

Nature, and Duties of the Ruling Elder in the Presbyterian Church," has the following paragraph: "Whatever might have been its origin" (that is, of the synagogue), "nothing can be more certain than that, from the earliest notices we have of the institution, and through its whole history, its leading officers consisted of a bench of Elders, who were appointed to bear rule in the congregation; who formed a kind of consistory or ecclesiastical judicatory, to receive applicants for admission into the Church; to watch over the people, as well in reference to their morals, as their obedience to ceremonial and ecclesiastical order; to administer discipline when necessary; and, in short, as the representatives of the Church or congregation, to act in their name and behalf; to 'bind' and 'loose;' and to see that everything was 'done decently and in order.'"

Dr. Miller adds: "The number of the Elders in each synagogue was not governed by any absolute rule. In large cities, according to certain Jewish authorities, the number was frequently very large. But even in the smallest synagogues, we are assured that there were never less than three, that the judicatory might never be equally divided."

Such were the arrangements for maintaining purity and order in the synagogues, or parish churches, of the old economy, anterior to the advent of the Messiah.

"It would seem to be impossible for any one to contemplate this statement, so amply supported by all sound authority, without recognizing a striking likeness to the arrangements afterwards adopted in the New Testament Church."

To the proof and elucidation of this likeness, the testimony of Bishop Burnet has been cited (see "Observations on the First and Second Canons," Glasgow edition, 1673, pp. 82–85), as follows: "Among the Jews," says Bishop Burnet, "he who was the chief of the synagogue was called *Chazan Hakeneseth*, that is, the Bishop of the congregation, and *Sheliach Tsibbor*, the angel of the Church. And the Christian Church being modelled as near the form of the synagogue as could be, as they retained many of the rites, so the form of their government was continued, and the names remained the same." And, again, "In the synagogues there was, first, one that was called the Bishop of the congregation; next, the three orderers and judges of everything about the synagogue, who were called *Tsekenim*, and by the Greeks, *Presbuteroi*, or *Gerontes*. These ordered and determined everything that concerned the synagogue or the persons in it. Next to them were the three *Parnassim*, or deacons, whose charge was to gather the collections of the rich and distribute them to the poor.

"The term Elder was generally given to all their judges, but chiefly to those of the great Sanhedrim: so we have it in Matt. xvi. 21; Mark viii. 31; xiv. 43; and xv. 1; and in Acts xxviii. 14–16."

Bishop Burnet sums up the matter thus: "From all which it seems well grounded and rational to assume that the first constitution of the Christian Church was taken from the model of the synagogue, in

which these Elders were separated, for the discharge of their employments, by the imposition of hands, as all Jewish writers do clearly testify."

To the same point, substantially, Dr. Lightfoot—an Episcopal divine, eminent for his oriental and rabbinical learning—bears testimony as follows (see Lightfoot's works, vol. 1, p. 308; vol. 2, pp. 138 and 755): "The service and worship of the temple being abolished, as being ceremonial, God transplanted the worship and public adoration of God used in the synagogues, which were moral, into the Christian Church; namely, the public ministry, public prayers, reading God's word, and preaching, etc. Hence, the names of the ministers of the gospel were the very same—the angel of the Church, and the Bishop, which belonged to the ministers in the synagogues. There was in every Synagogue a bench of three. This bench consisted of three Elders, rightly and by imposition of hands preferred to the eldership. There were also three deacons, or almoners, on which was the care of the poor."

The New Testament Church, as to its principal features, was not after the pattern of the Temple, but after the model of the Jewish Synagogue. This type and formation of the New Testament or apostolic Church, would seem to be patent to every attentive reader of the gospel writings and the Epistles.

It would seem to be a fact hardly open to doubt, that the office of Ruling Elder is a prominent feature in the New Testament Christian Church; and (as Dr. Miller has it) "that it occupied, in substance, the same place in the days of the apostles, it now occupies in our truly primitive and scriptural Church." Augustus Neander, for thirty-eight years Professor in the University of Berlin, a profound scholar, whose works are widely and highly esteemed by students of ecclesiastical history; of Jewish lineage—a Lutheran minister, thoroughly acquainted with Christian history, and with no sectarian bias in favor of distinctive Presbyterianism—having shown that "the government of the primitive Church was not monarchical or prelatical, but dictated throughout by a spirit of mutual love, counsel, and prayer," expresses himself thus: "We may suppose that when anything could be found in the way of Church forms, which was consistent with this spirit, it would be willingly appropriated by the Christian community. Now there happened to be in the Jewish synagogue a system of government of this nature; not monarchical but rather aristocratical,—or *a government of the most venerable and excellent.*

"A council of *Elders*, *Presbuteroi*, conducted all the affairs of that body. It seemed most natural that Christianity, developing itself from the Jewish religion, should take this form of government. This form must also have appeared natural and appropriate to the Roman citizens, since their nation had, from the earliest times, been to some extent under the control of a *Senate*, composed of *Senators* or *Elders*. Where the Church was placed under a council of Elders, they did not always happen to be the oldest in reference to years; but the term expres-

sive of age here was, as in the Latin, *Senatus*, and in the Greek *Gerousia*, expressive of worth or merit. Besides the common name of these overseers of the Church, to wit, *Presbuteroi*, there were many other names given, according to the peculiar situation occupied by the individual, or rather his particular field of labor, as *poimenes*, shepherds; *êgoumenoi*, leaders; *proestôtes tôn adelphôn*, rulers of the brethren; and *Episcopoi*, overseers." (See Kirchengeschite, vol. 1, p. 283–285.)

Continuing to use freely the published thoughts and language of others, when they are deemed pertinent and better than my own,—the following extracts from the writings of Archbishop Whately, of Dublin, eminent for learning, integrity, and piety, are in point, and worthy of reproduction. (See his work, "The Kingdom of Christ Delineated;" edition of Carter & Brothers, New York, 1864, p. 29.) "It appears highly probable—I might say morally certain—that wherever a Jewish synagogue existed, that was brought, the whole or the chief part of it, to embrace the gospel, the apostles did not there so much form a Christian Church (or congregation, *ecclesia*), as make an existing congregation Christian, by introducing the Christian sacraments and worship, and establishing whatever regulations were necessary for the newly adopted faith, leaving the machinery, if I may so speak, of government unchanged; the rulers of synagogues, elders, and other officers, whether spiritual, or ecclesiastical, or both, being already provided in the existing constitutions. . . . It is likely that several of the earliest Christian Churches did originate in this way; that is, that they were *converted synagogues*, which became Christian Churches as soon as the members, or the main part of the members, acknowledged Jesus as the Messiah. . . . And when they founded a Church in any of those cities in which (and such were probably a very large majority) there was no Jewish synagogue that received the gospel, it is likely that they would conform, in a great measure, to the same model."

The development of the Jewish synagogue principles, and the formation of the primitive Christian Churches having been thus summarily sketched, it is now in point to consider—

The Direct Testimony of the New Testament Writings Respecting the Office and Duties of Ruling Elders in the Christian Church.—Consulting the New Testament, we first find ample corroboration of the points submitted, to wit: the existence of an order of men, acknowledged repeatedly as Elders among the Jews in their various cities and synagogues, ordering and judging in civil and ecclesiastical affairs. The testimony bearing upon these points is so abundant and clear, that it is quite unnecessary to cite proof-texts.

Dr. Witherspoon has fairly and clearly stated the case thus: "When our Saviour appeared, he found in every city of the Jews a synagogue with its bench of Elders, its ordinances of worship, and its provisions for the poor, as we have them in our congregations at the present day. When he went from city to city, he entered into their synagogues on the Sabbath day, and taught the people. He instructed

his disciples to submit questions of discipline to the Church—that is, to those officers who were its representatives. It is true that these Church sessions, if I may so call them, did not recognize, in most instances, the authority of our Saviour—'He came to his own, and his own received him not.' The Elders joined with the Scribes and the Priests in putting him to death. But, after the outpouring of the Holy Spirit on the day of Pentecost, there were many of these Jewish congregations in which great numbers were converted to Christianity, so that the congregation was, in faith, no longer Jewish but Christian. The Elders of the Synagogue became the Elders of the Christian Church."

In the missionary journeyings and labors of the Apostles for the extension of the Church of Christ in its New Testament form—as they went everywhere preaching the gospel of the kingdom and founding churches—they "ordained them Elders in every church" (Acts xiv. 23).

When a contribution was made by the disciples for the relief of their brethren in Judea, in view of a severe drought (as in Acts xi. 30), this charity was "sent to the Elders by the hands of Barnabas and Saul."

When Paul and Barnabas found hindrance in their missionary work from Judaizing teachers troubling the minds of Gentile converts about external rites, such as circumcision and the like, it was "determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the Apostles and Elders about this question." "When they were come to Jerusalem, they were received of the Church, and of the Apostles, and Elders," etc.

And when these questions came to be entertained in solemn council, the record is, that "the Apostles and Elders came together for to consider of this matter." And in answer to this formal reference and appeal for a decision in so important a case, the record runs thus: "Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas. . . . And they wrote letters by them after this manner: The Apostles, and Elders, and brethren send greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia," etc. (Acts xv. 4–26).

When Paul and Timotheus "went through the Churches" in missionary visitation, "they delivered them the decrees that were ordained of the Apostles and Elders which were at Jerusalem; and so were the Churches established in the faith" (Acts xvi. 4, 5).

Again, we find Paul (accompanied on a missionary visitation by Sopater, Aristarchus, Gaius, Timotheus, Tychicus, and Trophimus) sending from Miletus to Ephesus, and calling "the Elders of the Church" to meet him and his companions, when he committed to these Elders, with solemnity, the care of the flock, thus: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God,

which he hath purchased with his own blood." This charge, be it observed, is committed to "the Elders of the Church," solemnly convened for the purpose (Acts xx. 17 and onward).

In 1 Timothy v. 7—in giving rules to promote the order, purity, and peace of the Churches—the apostle wrote thus: "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." The term "Elders" is here used, first, in a general sense and application, denoting those "that rule well;" and, second, in a special sense, as applied to those who not only "rule well," but who also "labor in word and doctrine."

Dr. Miller (before referred to) furnishes the following lucid statement and exposition: "The advocates of the office of Ruling Elder do not contend or believe that the function of ruling is confined to this class of officers. On the contrary, they suppose and teach that one class of Elders both rule and teach; while the other class rule only. Both, according to the doctrine of the Presbyterian Church, are *proestōtes;* but one only 'labor in word and doctrine.' When, therefore, cases are found in the early records of the Church in which the presiding elder, or pastor, is styled *proestōa*, the fact is in perfect harmony with the usual argument from 1 Tim. v. 17; the import of which we maintain to be this: Let all the Elders that rule well, be counted worthy of double honor, especially those of their number who, besides ruling—besides acting as *proestōtes*—in common with the others, also labor in word and doctrine."

In his letter to Titus (i. 5 and onward,) Paul wrote thus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee;" and then follow the specifications of the proper qualifications of these Elders thus to be ordained: "For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

In his first epistle, Peter (addressing the Churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia) wrote as follows: "The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

In Romans xii. 6–8, we find as follows: "Having then gifts, differing according to the grace given to us; whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplic-

ity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Again, in 1 Cor. xii. 28, thus: "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments," etc. Obviously (as has been said), "in both of these passages there is a reference to the different offices and gifts bestowed on the Church by her divine King and Head," and, "in both of them, there is a plain designation of an office for ruling or government, distinct from that of teaching; and in both, also, this office evidently has a place assigned to it below that of pastors and teachers.

"Now this office, by whatever name it may be called, is substantially the same with that which Presbyterians distinguish by the title Ruling Elder."

Peter Martyr—an Italian Reformer of acknowledged ability—in his notes on 1 Cor. xii. 28, uses the following language: "Government: those who are honored with this function are such as were fitted for the work of government, and who knew how to conduct everything relating to discipline, righteously and prudently.

"For the Church of Christ had its government. And because a single pastor was not able to accomplish everything himself, there was joined with him, in the ancient Church, certain Elders, chosen from among the people, well informed and skilled in spiritual things, who formed a kind of parochial senate. These, with the pastor, deliberated on every great matter relating to the care and edification of the Church."

To the same effect, substantially, is the testimony of Clemens Romanus, and of Ignatius, both of whom lived towards the close of the first century of the Christian era.

Passing by numerous patristic authorities, bearing with cumulative force in support of these views concerning Ruling Elders in the primitive Christian Church—citations of whose words may be regarded as unnecessary, and might be tedious—it seems to be in place to speak of the eminent suitableness and value of such an office and order of men in the Christian Church.

The maintenance of proper order and discipline is all-important to the peace and purity of the Churches, and the honor of religion. Such order and discipline must evidently be conducted with wisdom, gentleness, skill and firmness. Haste, severity and partiality, in enforcing the very best principles, would defeat the ends of spiritual discipline. To *no one man* can the work of public instruction and exhortation, the work of visitation, inspection, counsel, warning and discipline be committed, in a church of average size, in town or country. It is simply an impossibility. And, if it were possible, it would not be desirable for *any one person*, unless infallibly inspired of God, and with divine credentials to this effect, to occupy such a position. Every pastor needs a bench of intelligent, devout, exemplary Elders.

The case has been well and fairly stated, thus: "Even if it were reasonable or possible that a pastor should, alone, perform all these

duties, ought he to be willing to undertake them; or ought the Church to be willing to commit them to him, alone? We know that ministers are subject to the same frailties and imperfections with other men. We know, too, that a love of pre-eminence and of power is not only natural to them in common with others, but that this principle, very early in the days of the apostles, began to manifest itself as the reigning sin of ecclesiastics, and produced, first, prelacy, and afterwards popery, which has so long and so ignobly enslaved the Church of Christ. . . . Such a mode of conducting the government of the Church, to say nothing of its unscriptural character, is, in the highest degree, unreasonable and dangerous.

"It can hardly fail to exert an influence of the most injurious character, both on the clergy and laity. It tends to nurture, in the former, a spirit of selfishness, pride and ambition; and, instead of ministers of holiness, love and mercy, to transform them into ecclesiastical tyrants. While its tendency with regard to the latter (the laity) is, gradually, to beget in them a blind, implicit submission to ecclesiastical dominion."

Thus much for the scriptural and historical warrant for the office of Ruling Elders in the Churches of Christ. And now, in conclusion, a few words upon the specific duties of this office.

The teaching of the supremely authoritative word of God is not vague and uncertain upon this important point.

The Preaching Elder is *a Ruler* in the Church of Christ; and, in addition thereto, he preaches the gospel and administers the sacraments; whilst the more special duty of the Ruling Elder, as such, is to share with the pastor (who labors in word and doctrine) in spiritual inspection and government. He is one who is called to "rule well," while he is not called, especially, to "labor in word and doctrine."

The pastors of churches, with the other elders, form a *Church Session*, a judicial body, "by which all the spiritual interests of the congregation are to be watched over, regulated and authoritatively determined."

Thus, as in the "Form of Government" recognized and adopted by many of us, the church session is charged with maintaining the spiritual government of the congregation; for which purpose they have power to inquire into the knowledge and Christian conduct of the members of the church; to call before them offenders and witnesses, being members of their own congregation; and to introduce other witnesses when it may be necessary to bring the process to issue, and when they can be procured to attend; to receive members into the church, to admonish, to rebuke, to suspend, or exclude from the sacraments those who are found to deserve censure; to concert the best measures for promoting the spiritual interests of the congregation; and to appoint delegates to the higher judicatories of the Church.

If the Scriptures were silent upon this point, it would be obvious that persons called to *this office* of the Eldership should be spiritually minded, devout, exemplary men; governing their households faithfully

in the fear of God; living without reproach; and commending the gospel to a witnessing world, in their conduct and conversation.

The teaching of the Scriptures is very explicit on this point: it was to "*the Elders of the churches*," whom Paul called to meet him at Miletus, that he said, "Take heed, therefore, to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

And in his first letter to Timothy, giving counsel to bishops and deacons in the churches, the apostle wrote thus: "A bishop then must be blameless, the husband of one wife, vigilant; . . . one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the Church of God? . . . . Moreover he must have a good report of them that are without, lest he fall into reproach and the condemnation of the devil."

A Ruling Elder and a body of Ruling Elders, chosen and ordained solemnly to this office-work, sympathizing with *the pastor* in his work and with *the people* in their spiritual interests, cares and besetments, and, above all, with the honor of Christ's name and cause in the world, "such a body of men may, and ought to be, a power in the world." Indeed they may, and ought! And when the Ruling Elders, in the great Presbyterian family, shall everywhere awake to their high trust, and shall be suitably recognized and supported by the members of the churches in their duties, then may we expect to see our beloved Church arise and shine in the light and power of God.

After devotional services the Council adjourned until the evening at 7.30 o'clock.

FRIDAY, *September 24th*, 1880.

The Council was called to order at 7½ o'clock P. M., by the Hon. William Strong, LL. D., an Associate Justice of the Supreme Court of the United States, President for the session. Prayer was offered by the Rev. Dr. Prime.

The PRESIDENT.—There has been a change in the programme, and the Rev. Dr. McLeod's place at this stage will be taken by the Rev. Dr. Graham, of London.

The REV. PROF. WILLIAM GRAHAM, D. D., therefore, delivered the following address on

THE DIVINE IN MEN'S LIVES.

No one regrets more than I do that Dr. Ormiston or Dr. McLeod, according to your arrangements, does not now fill this place. I

rashly consented to hold it, and fell back on some old thoughts on religion in common life, as in some measure fitting into the subject of the papers that are to follow this evening. But an advanced picket frequently fares ill in the battle, and so it has befallen me; for Principal Grant, in his stirring cavalry charge of last night, has carried off nearly all the thoughts I had to give. Washington Irving, some of you may remember, has a paper about an author falling asleep in his library when, lo! every book quickened into its writer. The living host fell on the poor author and stripped him of all his goods and garments. What happened to him in a dream befell me in the sober certainty of waking misery. I shall, nevertheless, throw out a few thoughts on a topic that concerns all workers—alike heart- and brain- as well as hand-workers.

The Divine in the Bible—its inspiration and authority—was the important theme of our deliberations this morning. The Divine in our lives—in our common lives—not so much in the higher spheres of thought, science and art, may well deserve some little reflection here. It will widen the aims of this great Council and put it in living relation to the views of all. It has been truly observed that the Bible of the world, the Bible which it reads and studies, is the Christian Church; and the more the living breath of inspired truth fills each soul in its daily life, the more powerful and persuasive does that Divine Bible become.

There are, then, the two elements constantly present, waiting for adjustment—the Divine element working through the Spirit in our hearts and lifting us up by that work into Christ, and the human element which it touches and consecrates. And looking all along the centuries of Church history and into the sources of strength in renewed souls, nothing so recommends and confirms our great doctrine of Divine grace being first and dominant as to find that wherever that has held the supreme place in a system of truth there has been the loftiest, purest, most vigorous life in all departments, alike in thought, and science, and art, as in holy hearts and happy homes. The theology that, with whatever exaggerations, puts the Divine first, makes the Church a renovating power all within and around; and this theology, no matter what name it bears, be it that of Calvin, of Aquinas, or Anselm, or Bernard, or Augustine, or Paul, or, above all, of the Divine Teacher and Saviour himself—this theology has ever been the centre and soul of our common Presbyterianism. This has been the breath of life touching each of the threefold departments of the religious life, so nobly sketched and illustrated by Dr. Hitchcock.

But the three phases of the religious life of which he spoke—the Mystical or Emotional, the Ethical, the Ceremonial—do not only rise above each other in the order of spiritual growth, beauty, and dignity, but they are never really separate in the one life of the soul, kindled by the Divine Spirit. The impassioned soul touched with the fervor and yearnings of the Divine communion, felt in its absolute freeness through a complete justification by faith, and in the new throb

of a new and overpowering emotion through the inflowing of the new life—that impassioned soul quickens, elevates, transfigures the moral law which holds august authority within; kindles it with its own glow, into a serene, majestic impulse; and passing on to the life of action turns all into divine worship and service. The philosophy which the intellect shapes; the art moulded by the imagination; the hands busy with merchandise and manufacture; all fill up the great ritual that embodies before men, and offers to God, the devotion of the whole man. De Quincey has pointed out in one of his essays one marked distinction between Christianity and all Paganism—the latter separates its ceremonial, its *cultus*, altogether from the heart and the conscience, while the former, divinely original, makes the ceremonial, the *cultus*, a living part of the religion itself. This is only the definition which the apostle James makes when he says, Pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. Here our word "Religion" is in the Greek Θρησκεία, and that means the outward ceremonial of the living spirit. The ritual of the gospel then lies in the two supreme and combined moral qualities, the overflowing pity that goes out to the weakest, the rock-like resistance that is conqueror over the world. The tenderness is Christlike, that it yields to all misery; the courage is Christlike, also, that it yields to no sin. These are the glorious garments of the new priesthood, these the new symbols of the worship of the Lord.

That John, of whom Dr. Hitchcock spoke so vividly, as still beckoned to by all the Church, as he was of old by Peter, to ask the Master for the message needed in ever-recurring crises of the soul's or the Church's need, seeing he lay on the bosom of the Master, and was closest to the beatings and breathings of the Divine heart—that John did not always lie there in the Divine absorption, in the passive surrender of his whole being. The noble prince of Christian mystics stands not long afterwards in stern, heroic will at the cross of the Master, and leaves the cross only to give a Christ-like love to the mother, put, by last command, into his care. That was the grand ceremonial of John's pure and undefiled soul; and that is the ceremonial of all who are in any measure like him.

The Church that walks forth in such visible service of a holy character, alike brave and gentle, may put on whatever other garb it chooses, and turn into a help of such worship whatever lies nearest to its hands. We have often thought how marvellously the centripetal and the centrifugal forces in the spiritual life balance, strengthen, lift up each other; how the farther in we reach to the centre, the love of God in the cross of Christ, the farther out we can pass to the most lonely soul, and the most remote place.

Such then are the relations of the Divine and the human in common daily life. They are not antagonistic. That would be death. They do not lie beside each, uninfluencing and indifferent. They are not

like fire and water, or like oil and water, but rather they are like wine and water; and the richer and nobler element takes, colors and lifts up, the weaker and the meaner into its own nobler quality and virtue. They are, to take another illustration, like body and soul—the outward and the inward parts of our one being—and, mated like cymbals fine, ring out a full, rich music which separately they cannot awaken. Or, again, there are three things which make our lives: the body with its outer world; the soul with its inner thoughts, desires, and choices; and God. When the body is set over, above, and against the soul, then the soul is set over, above, and against God. This false order the Spirit of God turns upside down, and God, in his mighty love in Christ, enters into the soul, and subdues it with its full consent; and the soul thus indwelt by God is endowed with power to turn the whole body and the whole world into an instrument of righteousness—an expression of highest service and worship.

The benefits that come from this new and blessed state we shall only mark.

First. It makes all life one. The problem of philosophy is the harmony of the finite and the infinite. The task of art is to make the eternal and perfect beauty shine through, sound out, in some poor dust, in some feeble tone. Religion comes to a soul when it is made one with God through Jesus Christ; and life puts on a rich, noble peace and harmony when the heart, one with God, is one with every daily duty and difficulty.

Second. By such a union of the divine and the human, alike the noblest and most gentle, the sublimest and most touching motives are let into and mould the character. This is the secret of the Christian as a priest unto God. There has come upon him the consecration of the sublimity and tenderness of the cross, and now redeemed through the sacrifice of the Divine Priest, he becomes himself a priest with his unceasing sacrifice of thanks, his burnt-offering of grateful service.

Third. Such a life copies most closely the greatest life ever led before men—the life of Jesus Christ himself; the Christ crucified on the cross; one with the carpenter toiling in Nazareth; the degradation of the one, the meanness of the other, are changed and transfigured by the transcendent pity and holiness of both. And the Christian life receives the divine peace of the one, the divine likeness of the other.

And lastly, such a life is the mightiest and surest of all influences on the Church and the world. In the railway station in the city of Carlisle, in England, there is a large fire-place, and over it is this inscription in German text and in Latin phrase, "Let your light so shine before men." Men, shivering after a long drive in the depths of winter, rush in to catch the glow of the generous, ruddy fire blazing from it. But suppose some day nothing met the chilled travellers but large lumps of coal of the very best quality, and arranged in exquisite symmetry, but with not one red inch of glow pouring out from their dull blackness; or suppose there lay the sodden ashes that remained after the blessed warmth of yesterday. I think the poor trav-

eller, chagrined and disappointed, and chiller than before, would be disposed to write to the directors, asking them either to take down their Scripture text or kindle up the fire. So it is a good thing for a soul and a Church to have plenty of orthodox truth—coals dug out of the depth of God's heart and word, and those arranged in perfect order; but I would, in my darkness and depression, rather have one bit of living truth, a live coal set on fire by God's Spirit, than a whole mine of unkindled coal. We have noble divine truths; let them be divinely kindled, that the Church may grow warmer, and the world's deadly chill depart. It will not do to have our memories filled with the sodden ashes of spent fires and far past visions of God. We talk of the apostolic times, with their Pentecostal fires; let us have the Pentecostal fires, and we shall ourselves be apostles. We look back to the mighty inner heat of Reformation time, upheaving the Church and the nations into new elevations of truth and power, that still afar off, like a mountain range, mark the noble horizon. Such spent fires will not warm us; we must have our hearts burning with new kindled glow. Even America, young though she be in her history, is already apt to live on its old heroisms, New England on its Plymouth Pilgrims, and Philadelphia on its William Penn. Ashes of historic memories, however glorious, do not brighten and warm, unless we ourselves follow the noble light and feel the divine ardor of men whom they made prophets and heroes.

Our Presbyterianism, our outward forms, whether of doctrine or worship, are all good; our old memories may well wake up new passion and daring; but only when the Divine fire burns, and burns brightly, will the Church waken, shine and glow; and the world without come and look beyond her threshold, and pass to our door, and over it also, that it may sit down with us in the Divine Home.

We close with a beautiful story out of the life of the great theologian and saint of the Middle Ages, Thomas Aquinas. Our Lord it is said once appeared and said to him: "Thomas, thou hast written much and well about me: what reward shall I give thee?" "*Nihil nisi Te Domine*" (Nothing but thyself, O Lord), was the reply. He could have asked no sweeter, richer, diviner reward, and the very asking was the receiving. When such is our prayer the reward will be more love, courage, fidelity, joy; and these are Christ himself, still going about doing good, and rewarding good with more good.

The Rev. William G. Blaikie, D. D., LL. D., of Edinburgh, read the following paper upon

THE INFLUENCE OF THE GOSPEL ON EMPLOYERS AND EMPLOYED.

I lay the foundation of this paper on the principle that the gospel of Jesus Christ is not only salvation for the individual, but regeneration for society. It was not souls only but society likewise that was

shattered by the fall; and any remedy, equal to the disorder, needed to make provision for the restoration of both. In the prophetic announcements of the Redeemer and his work, the restoration of society is perhaps even more prominent than the salvation of the individual. This agrees with the spirit of the Old Testament; for men there are regarded less in their individual than in their corporate capacity. The kingly office of the Messiah is very conspicuous in Old Testament prophecy; and a favorite vision of him in that office presents him remedying all manner of political and social disorders. "He shall deliver the needy when he crieth, the poor also and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight." But when our Lord actually appeared, he did not meddle on a great scale with political or social evils. The world was in great disorder; but he did not make any direct attempt to right all its wrongs. In this as in some other respects, the actual life of Christ appeared different from what had been foretold. But the difference was in appearance only. The seeds of social renovation were silently sown. When Cadmus introduced letters into Greece; when Faust and his brethren practised the art of printing; when through the string of a boy's kite Franklin drew electricity from the clouds; when the boy James Watt was deep in study over his aunt's tea-kettle, nothing very remarkable appeared to be done; but in reality the foundations were laid of great revolutions, silent in their operation but world-wide in their effects. So when our blessed Lord taught men the law of Christian love; when he gave his memorable answer to the question, "Who is my neighbor?" when he taught his disciples that in his kingdom the greatest of all is the servant of all; when he gave them as their model the life of one who came not to be ministered unto, but to minister and to give his life a ransom for many, he began a blessed social revolution—a revolution often interrupted, and apparently arrested and even reversed, but possessing divine and everlasting vitality, that bursts out anew from time to time, and that is destined ultimately, when it reaches its maturity, to "make all things new."

The *family* furnishes the most simple and direct sphere for the social influence of the gospel of Christ. The true principles of family life are laid down in the New Testament with great simplicity and force. The parental authority is fully recognized; the obedience of the children is peremptorily required; but the whole relations of husband and wife, parent and child, master and servant are steeped in love. Authority wedded to love is the basis of the Christian family. In proportion as this basis has been realized, the Christian family has proved a blessing; not only as a nursery of all that is best and brightest in human life, but also as a basis and a model for other social organizations, such as the school, the factory, the farm, and, highest of all, the State. Not that in all of these the elements of love and authority are to be in the same proportion. In chemistry we often find

that the same elements are combined in various proportions and give rise to corresponding products. One atom of nitrogen will combine with one, two, three, four or five atoms of oxygen, and give birth to different compounds. So, in Christian social life, the element of love will combine with the element of authority in various degrees, according to the nature of the organization; there will be more of it, *e. g.*, in the family than in the factory; but you cannot altogether dispense with the element of love in any; if you do, you will not have a Christian product, you will not have a Christian civilization.

We are to discuss the question: How does the gospel affect the relation of employers and employed? In our time this relation has become marked by two special features—the largeness of its sphere, and the harshness of its tone. The sphere has suddenly become extensive beyond all example; under the operation of the steam-engine, small industries have been swallowed up, and gigantic establishments have come in their room. The tendency of our time is for small establishments to become smaller, and big ones bigger. With this change, extending so greatly the number of employers and employed, the relation itself has become very uncomfortable. Ranged like opposing armies on opposite sides, they have for years past been struggling with each other in mortal conflict. Each has fought for its interest with marvellous energy and perseverance. Nor, though a lull has come for the present, do we appear to be much nearer a satisfactory solution of the matters at issue. Let it be observed that in this strife each party contends for what it believes to be its interests and its rights. Now, on this footing, there are but two possible ways of bringing the strife to a satisfactory issue. One would be to demonstrate clearly what are the rights of the respective sides—to draw a hard and fast line between them. Political economy has long been struggling to find this line, and not altogether in vain; but it has not been very successful, and it is not likely that a satisfactory solution will be found by this method. The other method is to destroy antagonism by destroying the relation itself. It is to obliterate the distinction of employer and employed—to make the same persons sustain both characters. This is the principle of co-operation, and co-operation has undoubtedly had a measure of success; but there is no prospect of its becoming universal or even very extensively prevalent. So far, then, as arrangements on the footing of bare interest go, there is little prospect of permanent peace. There may be occasional lulls when the combatants become weary of the strife; but, whenever their energies are recruited, and either party believes that its interests are suffering unduly, there is a prospect of the renewal of hostilities, and of an indefinite period of contention, turning into enemies the very parties who have most need to live as friends, and embittering the daily life of both as much as if a swarm of mosquitoes were forever buzzing around them.

This is a very melancholy prospect; but let it be observed that it is only the prospect that arises when the relation of employer to

employed is governed by no higher influence than a regard to their respective interests.

What I desire to establish in this paper is, that, if a new element be introduced into the relation, namely, the element of Christian love, the problem assumes quite a different aspect. If this position be a sound one, it must be apparent how deeply the duty of the Christian Church is affected by it. If Christianity alone can supply the element necessary to bring peace and good-will to classes of such extent and importance, it is of no little consequence for ministers and elders of the Presbyterian Church to realize their responsibility, and address themselves very earnestly to their duty. What an immense blessing the Church would bring, or, rather, he whom the Church exalts as the fountain of all blessing, if in addition to her service in the salvation of individual souls, she should succeed in removing one of the most ominous and deplorable evils of society in our day—sweetening the bitter waters of this vast modern Marah, and for the "sooty hell," as Carlyle calls it, "of hatred and savagery," substituting a paradise of love, peace and joy!

That the gospel of Jesus Christ should contain a provision for remedying this, as well as the other social evils of the day, is only what we might well look for *a priori*. If the gospel really be a remedy for all the evils of the fall, it must somehow provide for the removal of this as of all other social disorders which had their origin in that sad event. Let us consider, then, in the first place, the light in which the gospel teaches the employer to regard those whose services he makes use of; and, in the second place, the light in which it teaches the employed to regard their employers.

I. In a heart truly penetrated by the grace and love of the gospel, there springs up a tender, brotherly feeling towards men generally, and especially towards those who stand to it in any close relation, whether of kindred, neighborhood, or community of pursuit. Along with this there springs up likewise a new sense of responsibility—a new view of the purpose of God in giving to some men more talents than to others, whether the talents be in the form of education, mental culture, leisure, money, influence, or social position. God has not constituted society a commune, has not given to every human being an equal share of everything; but he has distributed his gifts unequally, in order that those to whom much is given may be wisely helpful to those who have got little, and, without subverting their independence, may enable them to bear their burdens more easily and perform their part in life more satisfactorily. An employer of labor coming under the vital influence of the gospel, especially in these days of ours, cannot but share these views. He becomes concerned about the people who work for him. He is convinced that in some way or other he ought to help them. The fact that they are in a lower sphere of life, very coarse and vulgar perhaps, which makes many employers keep so entirely aloof from their men, is the very fact that interests him in them. The *odi profanum vulgus et arceo*

feeling—the dread of anything vulgar and ill-smelling coming between the wind and his nobility—is felt to be an un-Christ-like feeling, unworthy the followers of Him who came to seek and to save the lost. In what precise form it is most his duty to help his work-people: it may not be easy for him to determine. In what form his people will accept of his help, may be also a question that admits of doubt. But that in some form and in some way he ought to help them, is his clear conviction; and the more intense his Christian spirit is, the stronger is this conviction. It makes him restless and uncomfortable till something is done.

Till something is done! We know very well what the something will probably be. Reading-rooms, libraries, evening classes, excursions, popular lectures, benefit societies, sick societies, savings banks; perhaps a Bible class, a mission, a daily Christian service, and other operations of an evangelistic kind; a mother's meeting conducted by his wife, a young women's class taught by his daughters, a cricket club under the auspices of his sons—this, or such as this, more or less. But will all this really help to solve the problem of employers and employed? Will it adjust questions of strikes and lock-outs? Will it settle the rate of wages? In many cases, these questions would be answered by a contemptuous sneer. We are far from thinking that any or all of these things will be in themselves effectual. It is important to observe under what conditions they are likely to prove beneficial—in what manner and to what effect.

In the first place, such things will prove of little avail if the notion prevails that they are a substitute, in the form of charity, for what the people may claim as matter of right. This impression will probably be formed if they are accompanied with an inferior rate of wages or with any kind of shabbiness in small matters. Sometimes an employer with certain strong Christian convictions is afflicted with love of money, and his infirmity cannot be concealed. All his Christian and philanthropic work in such a case will be regarded as but a disguise of the greed that lies at the bottom of his heart—a poor attempt to make up for essential paltriness by religious services, to sustain the religious character which he desires to preserve before the world. It is no great wonder if, in such a case, no progress is made in adjusting the relations of employer and employed.

In the second place, no plans for the benefit of work-people will come to much if they do not spring from a spirit of love, from a lively sense of Christian brotherhood. Mere philanthropic work, apart from the true spirit of philanthropy, comes to nothing. One might be philanthropic through fear, for example, or through mere self-interest. One might enter into some great philanthropic contract, and employ agents to execute benevolent works on an unexampled scale, but if he had not charity it would profit him nothing. Even when done from a mere sense of duty, philanthropic work may be a failure. It is not the *opus operatum*, but the spirit in which it is done that tells. Hence the failure of many grand works of philan-

thropy to move the hearts of the people. The charm lies in sympathy; and even an employer or an overseer who does little of a formal kind, but has a kind and considerate word for any one who stands in need of it, is often more popular than many busy philanthropists. Sympathy is the secret of much success; its absence, of failure. Where great masses of people are employed it is almost inevitable that much of the philanthropy shall be done by delegate. The employer can hardly know his people one by one or act to them accordingly; but if he be content with being philanthropic by delegate, he will place himself at a great disadvantage. Let him come into personal contact with some at least of his people; let him act as a brother at least to some of the oldest or most noteworthy. Quiet acts of brotherly kindness of this sort will not be done in vain. They will not only serve as proofs of personal sympathy, but they will give value to what must be done by deputy. They will show that it is no want of will that obliges the employer in his wider philanthropic efforts to make use of the services of others.

Thirdly, it is to be observed that the spirit of sympathy can operate only in an indirect way in adjusting the relations of employer and employed after they have become disturbed. It will not of itself heal the breach; it will not supersede consideration and adjustment of the merits of the case. If the question be one of wages, for example, it will not supersede a fair inquiry as to whether the state and conditions of business warrant an addition or demand a decrease. The men will not say, "Our employer is a good man; let us take whatever he may be pleased to offer us." But if the work-people are convinced that their employer has a sincere regard for their welfare and a conscientious desire to give them a fair share of remuneration, this will dispose them to *a more reasonable and considerate view of the case* from his point of view as well as their own. This is the real benefit which the influence of the gospel will bring, if both sides are under its influence. It will dispose both to a fair and reasonable spirit in looking at the merits of the case. The great difficulty in ordinary quarrels, and especially in controversies between employer and employed, arises from the excited and unreasonable spirit of parties. They are prone to approach the question with the feeling that the other side has no consideration for them—is only eager to snatch at any and every advantage, to secure it by hook or by crook, be it right or be it wrong. It is commonly found that differences in regard to matters of detail are not difficult to settle if the parties come together in a fair, reasonable, considerate spirit. Differences between workmen and their employers would not be more difficult to settle than other difficulties, if the parties were animated by the spirit which springs from mutual confidence and mutual consideration; but in the absence of such a spirit a settlement is well-nigh impossible. If the influence of the gospel shall promote the spirit of confidence and consideration, it will contribute that element without which the relation of employers and employed can only be one protracted, interminable strife.

II. But all this implies that the employed as well as the employer shall be under the influence of the gospel. It is sometimes represented that employers alone are to blame for the uncomfortable relations between them and their people; but undoubtedly Christianity has a lesson for the one as well as the other, and the neglect of that lesson by the employed, if it has not as often gendered strife, has certainly embittered it to a very painful degree. No lessons of the gospel are more clear or explicit than those which bind servants to consult the interests of their employers, to be faithful and conscientious in their service—not with eye-service, as men-pleasers, but as unto the Lord, doing their work in the sight of the great Task-master. And the spirit of the gospel as obviously requires that those who work under the superintendence of others should be considerate and neighborly in their conduct toward them. The fact that the head of the concern wields the power, and, if the concern prospers, enjoys the chief share of the profit, is no justification of recklessness or indifference on the part of his workers. An intelligent Christian workman will recognize here the temptation under which he lies to the bad spirit of envy and jealousy. Old Adam says, "Master is far better off than I; the wind fills his sails as it never fills mine; let him look after himself; why should I be concerned about his interests? Nay, I will rather put on the drag a little. In a quiet way I will relieve him of some of his advantages, and thus bring him down nearer the level of myself." This is the low policy of the tempter. The Christian is ready with his answer—"Get thee behind me, Satan." The line of duty for him is plain—to study the interests of the master as well as his own. Nay, more—to be considerate and thoughtful for the master; for to involve the head of the concern in needless embarrassment and pain, especially if he be honestly trying to act fairly by all parties, is most unworthy of the Christian laborer.

The law of Christ binds us to do good to all men as we have opportunity. It requires us to look not every man on his own things, but every man also on the things of others. It is only a superficial view that would regard this obligation as less binding on the poor, with reference to the rich, than the rich, with reference to the poor. It is impossible for us to determine accurately how far this rule would require a Christian workman to carry forbearance before he would be justified in joining a strike. It cannot be said that a Christian workman, acting conscientiously and as a Christian, would never take part in a strike; but it is certain that his Christianity would lead him to carry his forbearance to the utmost limit, before he would favor so desperate a remedy. The case of a revolution in the State is similar to the case of a strike in industry. Some of the best Christians have promoted revolution. And that which was best and noblest in them was what led them to do so. But they have never felt justified in adopting so desperate a remedy till forbearance had been carried to its utmost limits, and until they felt that the alternative was revolution or the loss of liberty, and of all else that was dearest

to them. It is certain, likewise, that the Christian workman, if he should see it his duty to take part in a strike, would protest against many things that have been done at such times. He would not select the very time which would be most inconvenient and embarrassing for his employer, in view of engagements under which he had come. He would be most careful to discourage violence in every shape, and especially unjust and oppressive treatment toward other workmen who should not be disposed to join in the movement. In short, the influence of the gospel on workmen might be summed up thus: it makes them conscientious and considerate in the doing of their work; forbearing and patient when they believe they are not receiving justice; and, when forbearance and patience are exhausted, careful to avoid and discourage all rough and unrighteous acts, such as other men are tempted to resort to, while struggling and starving as they believe for their rights.

III. It may now be useful in bringing this brief paper to a close, to notice some of the objections that are most commonly offered to the views that have been presented.

1. First, it is often said, business must be conducted on business principles. You must not mix sentiment with business, or you will spoil business. One great rule for business is to buy in the cheapest market and sell in the dearest. By this rule the only principle on which the employer should act in reference to his men is to secure the best labor he can on the cheapest terms. Anything that interferes with this simple rule may be very beautiful in theory, but in practice it is only pernicious.

In reply to this view, it is obvious to remark that it is just what has brought the relation of capital and labor to the dead-lock in which it is now. To argue in this way is simply to give up the battle. It is to say things are as they must be, and indeed as they ought to be. There is nothing for it but endless warfare—fighting on, but never fighting out—

> "Dubble, dubble, toil and trouble,
> Fire burn and caldron bubble;"

In short you would have Carlyle's "sooty hell of hate and savagery" perpetuated in *sæcula sæculorum*.

But apart from this, let us ask is this supposed antithesis or antagonism between business principles and sentiment (as it is called) a real fact? What if true business principles demand a *union* with Christian sentiment? What if for want of the Christian element the article which you buy in the cheapest market turns out the dearest in the end? What if cheap labor is found, like other cheap things, of inferior quality, and not worth the price? Labor is not an article of uniform quality; its value depends on many varying conditions. It varies with the health or sickness of the laborer, with his honesty or dishonesty, with his good-will or ill-will. On business principles would it not be well to secure the conditions that will make the labor of the highest quality? to secure in the laborer, health, honesty and good-will, as well as strong sinews and skilful hands? Is the policy

to be ridiculed as sentiment, and inconsistent with "business principles" that thus aims at obtaining the best kind of labor—at allying it with qualities which no money can buy?

2. Again, it is often said that any attempt by the employer to graft philanthropy on his business is an insult to the independence of the workman. It is a relic of "paternal government"—a legacy from the feudal system—an endeavor to keep up a relation of servility that is now discarded, root and branch, by all workmen who understand their position. The workman, we are told, is just as independent as his employer. They come together on equal terms. The employer wishes to buy an article—labor—an article which the laborer wishes to sell. When they come to an arrangement it is simply this, that the one buys and the other sells. Now, buyers and sellers are on free and equal terms. But if the buyer takes to patronizing the seller, and the seller accepts of his patronage, the equality is destroyed. The seller owns himself the inferior of the buyer.

It is this feeling, I apprehend, lurking in the mind of many a workman, that leads him to look unfavorably on any philanthropic schemes of his employer. I feel constrained to maintain that the view is essentially unsound. I deny the analogy to be correct that the act of a man agreeing to work (say) in a large factory, is similar in principle to that of a man merely selling an article to another. Observe, the factory is a great social organization. A man agreeing to work there becomes a member of a social body. Of that social body the head is the employer. The work, the machinery, the business and the responsibility are his. However some may dislike the term, he is the master. In that capacity he has duties and responsibilities to the whole body of his people. When he tries to discharge these responsibilities it is wrong for his work-people to discourage and thwart him. God gives him an influence and a power for good which he gives to no one else. If this be true even in reference to his adult laborers, it is more manifestly true of the young persons he employs. It is obviously absurd to say that when he employs children he treats with them for their labor on equal terms.

3. A third objection often heard is that such philanthropic efforts by employers are of no use. How often have the reading-room and library, the public lecture and the public service, proved a failure? How often have they attracted only a few of the weaker or more well-meaning of the people, and been utterly rejected by those who had most need of their help? Still more, how often have employers, of the best intentions and truest sympathy, who have devoted themselves with great Christian earnestness to the welfare of their work-people, found, that, when the critical moment came, when the strike was proclaimed, they were left as helpless and embarrassed as the most hard-hearted of their neighbors? It is impossible not to own that there is some ground for these complaints. Not so much, perhaps, as is often thought; and I may be permitted to refer to a little book of mine, published fifteen years ago, entitled, "Heads and Hands in the

World of Labor," consisting chiefly of narratives of the efforts of employers in various branches of industry, to promote the welfare of their work-people. Though now somewhat out of date, it shows, if I mistake not, that in not a few instances the best results have flowed from the Christian influence and sympathy of employers.

Besides, is a good cause to be abandoned because it has not been altogether successful at first? Is it to be thrown to the winds because the first experiment has not been a triumph? What good cause, at this rate, would ever have been carried to a successful issue? Is no campaign to be conducted except under Cæsar's motto—*veni, vidi, vici?* Let Christian employers first be convinced that they are in the way of duty, and then let them wait on the Lord for that help and guidance which is never sought in vain, and *in due time* they shall reap, if they faint not. Meanwhile let the Christian Church think more of such applications of the gospel. Let her try to bring out its blessings not only in saving the individual, but in regenerating society. The one aim of the gospel is never to be pitted against the other. Preachers are not to be taunted with preaching the doctrines of salvation and urged *to turn from these* and direct their energies to the regeneration of society. To attempt to regenerate society except through that gospel, whose first and immediate object is to save souls, would be, to my idea, a most Utopian enterprise. Jesus Christ and him crucified is as much the heart and centre of the regeneration of society as of the salvation of the individual. From that wonderful source, and that only, the great dynamic force comes that effectually moves employers to think sympathetically of their men, and, what is perhaps even a harder task, moves men to think sympathetically of their employers. What seems to be needed from ministers of the Christian Church is that in preaching this great doctrine, its applications to such matters as the present should be more clearly, fully and frequently enforced. And here let us remember that "prevention is better than cure." It is a mistake to leave such matters alone until some great outbreak of disorder makes them flagrant and scandalous. It is a perilous thing to preach on the Christian relation of employers to employed *during the height of a strike.* Far better, surely, silently to imbue the minds of the people from time to time with sound views of the true spirit of the gospel—to familiarize them with the truth that the gospel was designed to regenerate society as well as save the individual, and to take advantage of the countless opportunities which are supplied, in opening up the Scriptures, of showing the social bearings of the truth of God. If the Presbyterian Church should succeed, with God's blessing, in thoroughly rousing and guiding the Christian conscience, alike of the employers and employed in her communion, on this great question—no man could estimate the value of her service, nor could the fulfilment of any other *secondary* purpose of the gospel do more to realize the angel's song—"Glory to God in the highest, and on earth peace, good-will toward men."

The Hon. Chief-Justice C. D. Drake, of Washington, D. C., read the following paper on

CHRISTIANITY THE FRIEND OF THE WORKING CLASSES.

It was a wise thought that placed in the programme of discussions here the broad topic: Christianity the Friend of the Working Classes. It was a brave thought as well, to formulate it as an affirmation, rather than as a subject of inquiry; and so hold up before the world a great Bible truth. The choice of the speaker to discuss it may prove to have been less wise. If so he can only say, "He hath done what he could."

In the working classes the numerical majority, the productive force, and therefore the physical life, of any nation, abide. Whatever elevates the spirit, purpose, and morals of those classes, elevates the nation at home and abroad; and, on the other hand, whatever depresses them in spirit, or weakens them in rightful purpose, or degrades them in morals, hurts the nation in a vital part. Hence there is no more pregnant inquiry than for those things which may justly be called the Friends of the Working Classes. And, when found, they should be embraced and enshrined; for, as working classes must always be, whatever benefits them in any period sends a venture down the stream of time, which may yield good profit in all the future.

Christianity is the system of doctrines and precepts taught by Jesus Christ. It is to be estimated and judged, not by the glosses, the interpretations, the simulations, or the imputations of men, nor by the halting, inconsistent, and often sinful lives of many of its professed followers; nor even by the lives of the best of its disciples; but by the Holy Scriptures of the Old and New Testament, which are the word of God. From them let us reverently learn how it is that Christianity is the Friend of the Working Classes.

In Nazareth, where he had been brought up, Jesus stood in the synagogue on the Sabbath day, and read from the book of the prophet Isaiah, where it was written: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he closed the book, and sat down. And as the eyes of all them that were in the synagogue were fastened on him, he said unto them: "This day is this Scripture fulfilled in your ears." And then broke forth from his astonished and wrathful hearers: "From whence hath this man these things? *Is not this the carpenter?*" And those last words of derision have come down, as it were, along the telephone of the ages, to the ear of every working man and working woman to whom the gospel has come, or ever shall come, announcing Jesus to them as

one whose heart would ever sympathize with them in their trials and in their rightful triumphs. Thanks to the enraged and contemptuous Nazarenes for this evidence that Jesus Christ, God manifest in the flesh, was one of the working classes, a mechanic, a carpenter. They could have uttered no words which would have better told the working classes of every age and clime, that the Christianity which this despised and rejected Nazarene came to found, would be a true friend to them.

This bright promise is sustained by the whole body of the Scriptures, far more fully than there is time now to show, or than need be shown in such an assembly as this. Let it suffice for this occasion, first, to point to some of the special needs of the working classes in all places and times; and then prove, in God's own words, that the demands and precepts of Christianity, if met and obeyed by employers and employed, would satisfy those needs to the uttermost.

I. A chief need of all working men and women everywhere is, that their wages be paid. They work for reward; it is their bread. The expectation of reward is to them the vital force of muscle, and sinew, and nerve, and purpose. Take that away, and the brawny arm falls limp, and the deft fingers lose their cunning. For them, and against all employers who wrongfully withhold their wages, hear the voice of God, crying, "Woe unto him that useth his neighbor's services without wages, and giveth him not for his work!" And, as quick payment is the worker's daily need, God says, "The wages of him that is hired shall not abide with thee all night until the morning." And, as if "all night" were too long, God speaks again, and says, "At his day thou shalt give him his hire, *neither shall the sun go down upon it;* for he is poor, and setteth his heart upon it." And yet further, listen to the Lord's warning of vengeance: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." And when those cries are heard on high, the rust of the cankered gold and silver will not be the only witness against the rich wrong-doer; but, saith the Lord of hosts, "I will be a swift witness against those that oppress the hireling in his wages: I will come near you to judgment."

II. A second special need of the working classes is security in their industry and their gains: not merely the tardy, uncertain, and often feeble protection afforded by the municipal law, which too often the poor are pecuniarily unable to invoke, but the higher and costless safety resting upon men's obedience in heart and life to the law of God. True, this is the need of all; but it is pre-eminently so of the workers, to whom every hour of peaceful labor, undisturbed by apprehension or remembrance of wrong, is of double value, and every farthing gained is more than a pound to the rich. Men's laws never

have kept pace with men's desires and devices to wrong their fellow-men; nor do they reach the thoughts and intents of the heart; and therefore imperfection is in them all: but "the law of the Lord is perfect, converting the soul," taking hold of the consciences of men, and implanting within them that fear of God, which is not only the beginning and the instruction of wisdom, but teaches men everywhere to hate and depart from all evil. In this law is the solid hope and defense of the world's workers. Though its converting power has conquered comparatively few of the myriads of earth's people that have been, and though the outlook is not promising for the speedy conversion of the human race; yet none the less should the law of the Lord be held up everywhere and always, till the day, surely to come, of its final and glorious triumph in the regeneration of a fallen world. Standing upon that law, Christianity has ever arrayed itself against every form of spoliation of the worker by the rich and powerful, from the lowest grade of mere injustice up to the highest of lawless rapacity. Let the voice of Christianity's God be again heard: "The Lord will enter into judgment with the ancients of his people and the princes thereof; for the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? Forasmuch as your treading is upon the poor, ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins. Thou hast greedily gained of thy neighbor by extortion, and hast forgotten me. Behold, I have smitten mine hand at thy dishonest gain which thou hast made. Can thine heart endure, or can thy hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it."

III. A third special need of the working classes is some solid foundation for hope of bettering their worldly condition. With the great majority of them the struggle is usually for mere life. The days and months and years of toil bring them no more than food and raiment; to vast numbers not even that; and life wears away with nothing gained. And vice comes and weaves its subtle and fatal net about them, evil associations grapple them, and Satan rides triumphant upon the wild and turbid currents that sweep them into the abyss of despair and death.

The question, of great and lasting moment to them and to every portion of society, is, not whether the working classes can be lifted bodily into affluence and high social position, for which they would be unfit, and where they would cease to be workers; but how, by what course of their own, by what action of others, they can, as working classes, be raised to a higher plane and a better condition of physical life. Left to fight the sullen and unequal battle of life alone, the most of them have only defeat and disaster in view ahead, from whose blasting sight there is no refuge but the grave. Shall they be so left? Every principle of Christianity, every dictate of mere humanity says, No. What shall come to their help? Shall it be

Civilization? Shall it be Philosophy? Shall it be human Morals? Shall it be Philanthropy? Each and all of them, at one time or another, in one country or another, have taken the mighty problem in hand, and, so far, each and all have failed to solve it successfully and finally. The plain and startling truth is, that the spirit of man, in and of itself, is, and must forever be, unequal to its solution. His schemes are as sand, when the vital need is a rock. But what the spirit of man cannot do, the Spirit of God has done. Behold in the ROCK OF AGES the only stable foundation upon which the world's workers can build a hope of steadily and permanently rising to a higher plane and a better condition of earthly life.

Men might as well, first as last, open their eyes and their hearts to these great truths of God—that "Righteousness is the habitation of his throne;" that "He that followeth after righteousness findeth life;" that "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." These truths are precious stones in the foundations of Christianity; and upon them rests the great proposition, that, except in that righteousness, there is no real and solid basis for hope of the working classes ever being able to gain a condition of higher worldly prosperity, and *abide* there. Some, under favoring circumstances, may achieve success, and obtain riches and honor and power, and so rise above their class; but the rest will be left behind. What is needed is hope for the class; and let them awake to the divine truth, that that hope lies nowhere but in that righteousness; for only in that are found all the principles, motives, purposes, and means which God may be expected to bless with substantial and lasting advancement and prosperity.

But it is not enough that this righteousness be found in the working classes alone. Were every working man and working woman in the whole world a sincere and blameless follower of God, that fact would avail only partially to better their worldly state, unless it were met by a like condition in the rest of the race. Divide mankind today equally between the righteous and the unrighteous, and not an hour would pass before it would have to be written on high—"The wicked in his pride doth persecute the poor: he plotteth against the just, and gnasheth upon him with his teeth: they have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation." And so, at last, the hope of the working classes for a real and permanent betterment of their worldly condition must rest on the double foundation of righteousness in themselves, and righteousness in the rest of mankind. This foundation Christianity alone can lay; for it is laid upon Jesus Christ, the Rock of Ages; and in all the systems known of men there is no builder upon that Rock, but Christianity.

But through all the long ages, perhaps, that must roll away before the millennial dawn shall herald the day of Christ's universal reign, it is the high and holy mission of Christianity, at all times, in all places whither it may go, against all odds, with one hand to batter down the

unjust barriers which the selfish, the grasping, and the rapacious ever seek to rear against the upward progress of the working classes; and with the other to hail those classes to trust in the Lord, and do good, and wait patiently for him.

Let them hear what Jehovah saith to their oppressors. From out the thunders of Sinai, "*Thou shalt not steal*" forbids oppression, extortion, and all other unjust or sinful ways of taking or withholding from another what belongs to him. And listen to the repetitions in other words, and the enforcements, of that commandment: "He that oppresseth the poor reproacheth his Maker: he shall surely come to want. He that by unjust gain increaseth his substance shall gather it for him that will pity the poor. Because ye despise this word, and trust in oppression, and stay thereon, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail: the Lord hath sworn, Surely, I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall come to pass in that day, saith the Lord God, that I will turn your feasts into mourning and all your songs into lamentation; and I will bring up sackcloth upon all loins and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day."

And hear what the Lord saith to them that are oppressed: "The Lord executeth righteousness and judgment for all that are oppressed. He delivereth the poor from him that is too strong for him, yea the poor and needy from him that spoileth them. He shall save the children of the needy, and shall break in pieces the oppressor. The Lord will maintain the cause of the afflicted and the right of the poor. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."

IV. A fourth special need of the working classes is a fit provision for the poor. It is no more true that "the poor shall never cease out of the land," than that in every land they are to be mainly found in the working classes. Too true is it also, in all lands, that "the rich man's wealth is his strong city, and the poor man's destruction is his poverty;" but, nevertheless, the world over, it is of the ordering of Providence, that, while the working classes are dependent, directly or indirectly, upon the rich for employment, and so for livelihood, the rich are just as dependent on them, not only for the revenues that enrich them, but for soldiers and sailors to defend them and their country in time of war. Their wealth is absolutely at the mercy of foreign invaders, or of lawless and ungovernable mobs, springing, as it were, out of the ground, at their very doors, unless the working classes rally to their defense. It is, therefore, mere common justice for private and public means to co-operate in providing for the poor. This duty Christianity inculcates by manifold precepts and injunctions. Thus speaks the Lord: "Blessed is he that considereth the poor: the

Lord will deliver him in time of trouble. He that hath pity on the poor lendeth to the Lord: and that which he hath given will he pay him again. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Thou shalt not harden thine heart, nor shut thy hand from thy poor brother; but thou shalt open thy hand wide to him." And as the sum of all, the Lord said unto Moses, "Speak unto all the congregation of the children of Israel, and say unto them, THOU SHALT LOVE THY NEIGHBOR AS THYSELF:" and the Son of man, so poor in his human life that he "had not where to lay his head," repeated the blessed words to his disciples, to be, next to love to God, the very foundation precept of Christianity forever.

V. A fifth special need of the working classes, without which they must suffer both bodily and mental deterioration, is a stated and regularly recurring day of rest from labor. This is not the time for discussing the great subject of the Sabbath and its observance. That will be treated here by far abler minds, a few days hence. At present it suffices to consider Sunday simply as a day of rest, with reference to the working classes. On that subject time forbids extended remark; and in fact it is not necessary. It is a law of nature that all men, whether they work or not, must have rest; and at night they seek and obtain it. But all experience proves that working men and women need more rest than night alone affords; and that therefore it is a necessity to set aside periodically a whole day for cessation from labor. Men and communities that do not acknowledge the obligation of the Christian Sabbath, have awaked to the vital importance of Sunday as a day of rest. Said Lord Macaulay in the English House of Commons: "We in England are not poorer, but richer, because we have these many ages rested from our labor one day in seven. The day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all contrivances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor." This is the judgment and the testimony of a leading English mind from the standpoint of mere political economy; and toward those conclusions all nations having knowledge of Christian civilization are rapidly tending. But they are mere followers. It was the God of Christianity that ordained one day in every seven as a day of rest. It was no device or thought of man; but the offspring of infinite foreknowledge and wisdom, for the physical as well as the spiritual good of the human race, but pre-eminently of the working classes, through all time. And let it be remembered by those classes in every land, that in Christianity is the best safeguard of this ineffable gift of the

all-wise Father. If Christianity had no other claim to the title of Friend of the Working Classes, it could triumphantly rest it upon its spirit and works as the defender and conservator of the Sabbath.

VI. Finally: The greatest and most urgent need of the working classes, as it is of all men, is religion. Few will dispute this proposition; but, when a choice is to be made between different forms of religious faith and observance, world-wide differences arise. In the very nature of the case, there can be but one true religion; but many different bodies may each claim, as they do, to be its true representative. The most of Christendom is divided between the Roman Church, claiming to be the only true one, and asserting that outside of itself there is no salvation; and the Reformed Churches of all names, claiming to be of the Church universal; which they hold to consist of all who make profession of the holy religion of Christ, and of submission to his laws. In one or the other of these two great bodies all who call themselves Christians must be ranged; and between them the working classes must choose. To which should they look for spiritual help in their rugged journey of life, and for guidance to the mansions of the blest on high? This is no time or place to hesitate in answering that question according to the faith of the "Reformed Churches throughout the world holding the Presbyterian system," and composing this Alliance. Those Churches hold, that the religion best suited to the working classes, and all other classes of men, is not that which bows down to a man, deified by men as infallible, and holding himself aloft as God's vicegerent on earth; but one which worships God alone. Nor is it a religion of a dominating hierarchy, pronouncing its decrees and conducting its worship in a tongue unknown to the common people; but one whose humble ministers carry the word of God to the poor, as did their divine Master, in the language of their every-day life. Nor is it a religion promising salvation through the intercession of a woman, or of a priest, or of saints, or of angels; but one resting on the intercession of the great "High Priest of our profession, Christ Jesus," alone. Nor is it a religion which shuts the Bible to the people, and commands them to look to pontiffs, prelates, and priests to learn what God says to man; but one that opens God's holy word to all human creatures, and would lovingly put it into the hand of every man, woman, and child, to read, learn, and understand for themselves. Nor is it a religion of pictures and images and relics, that hides away from its votaries the second commandment of the Decalogue; but one that says to its followers, as God said to his people Israel, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." Nor is it a religion claiming that poor sinful man's works of merit may bring God in debt to him for eternal life; but one that humbles the lost sinner at the foot of the cross, there to find rest and peace to his soul through the blood of the once crucified, but now risen and exalted,

Redeemer of men. This is the religion which meets the soul-needs of the poor and lowly. It sees their low estate, and says to them, "He that walketh righteously and speaketh uprightly shall dwell on high, and his eyes shall behold the King in his beauty." It knows their troubles and their conflicts, and shows them the Prince of Peace. It knows their sorrows, and brings to them the man of sorrows, who was acquainted with grief heavier than theirs. It knows their darkness, and tells them, "Unto you that fear my name shall the Sun of righteousness arise with healing in its wings." It knows their sins, and points them to the Friend of sinners. It knows their tears, and says, "God shall wipe away all tears from your eyes." It knows their days and nights of weariness, and bids them hear the Saviour's loving call, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." It knows the thirst of their souls, and says to them, "Thirst no more, for the Lamb which is in the midst of the throne shall lead you unto living fountains of waters." To those heavenly fountains, hear the hail of the Son of man to the sons of toil in all time in all the earth: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

This is the voice of that Christianity which is the Friend of the Working Classes in all earth's nations. For it, "let everything that hath breath praise the Lord."

And now, let the whole world stand forth before God, and say whether, if the commands, and precepts, and promises of God, as they have thus been passed in review, were henceforth obeyed, lived out, and rested upon by all, the certain result would not be the speedy and lasting rise of the working classes in physical power, in intellectual strength, in material prosperity, in moral force, and, consequently, in influence in all the world's affairs.

And again let the whole world stand forth before God, and say what else than Christianity, that mortal man has ever known or heard of, has, in all the history of humanity, anywhere led, or can ever, in all the long hereafter of time, be rationally expected to lead, those classes upward to that higher and nobler destiny.

The Council then adjourned until the following morning at 9½ o'clock.

SATURDAY, *September 25th*, 1880.

THIRD DAY'S SESSION.

The Council was called to order at 9½ A. M. The REV. PROFESSOR W. H. GREEN, D. D., LL. D., of Princeton, in the chair as President for the session.

After devotional services, the minutes of the last session were read and approved.

DR. CALDERWOOD.—The Business Committee have thought it desirable to submit to the Council a resolution looking to arrangements for the farewell meeting. I therefore offer the following:

Resolved, That a committee with the three clerks of the Council be appointed to make arrangements for a farewell meeting, or meetings, to be held on Sabbath evening, October 3d, and that this committee report at an early day to the Council.

This is in view of the necessity for making some arrangement which may harmonize with the plans of the several churches.

The resolution was agreed to.

The President announced the following names in accordance therewith: the Rev. Drs. Breed, Dickey, Robbins, Dales, Henry, and Stevenson, together with the clerks of this body.

The REV. PROF. HENRY CALDERWOOD, LL. D., of Edinburgh, read the following paper on

THE RELATIONS OF SCIENCE AND THEOLOGY.

The relations at present subsisting between science and theology are such as to occasion some degree of concern to the Church of Christ. They raise into special importance the inquiry as to the measures most appropriate to secure that the Church maintain a vital harmony with the most advanced knowledge and the highest intellectual life. It is impossible within the necessary limits to do more than touch upon the successive points, but I shall on this account concentrate upon the more important matters involved, being content to allow secondary subjects to drop out of sight.

1. In order to consider aright the actual relations of science and theology, the first point to be noticed is the *distinctness of their spheres*. Science has clearly defined boundaries, and is at great pains in our day to mark these out and proclaim to all concerned what they are. These boundaries are described, not by actual limits reached in given sciences, but by *methods* employed by all sciences alike, as essential to the nature of science. Science is concerned exclusively with observed facts, and it can advance only as observation leads or warrants a given form of inference. Science does not, indeed, profess to advance only under warrant of a perfect induction, but, treating this as unattainable, asks that such precautions be taken to secure

rigid accuracy of observation that there can be no misgiving as to the facts. Facts must be carefully ascertained, and so also must their uniform relations, in order that we may with certainty speak of accurate classification or competent inference as to the laws of nature. External observation is the instrument; facts coming within the compass of such observation afford the materials; and inference from these affords the only result which may be described as scientific induction, or a contribution to the vast body of scientific truth. The legitimacy of all this will be universally allowed, but the most important thing to be remarked at present is, that theology does not enter upon this sphere, and is in no respect involved in what is attempted or achieved within it. The sphere lies quite apart from that of theology, which cannot under any pretext be drawn into a position of antagonism. Theology has nothing to offer by way of contribution, and nothing to refuse out of the host of conclusions which may on adequate scientific tests be accepted by the human intelligence. There would be no need for insisting upon this very obvious truth were it not that certain scientific men are accustomed to protest against the interference of theology. Their apprehension is groundless and their irritation misplaced, for the interference is a myth. Science has nothing to encounter save the tests which its own methods impose, and these are the ordinary conditions of intelligence. Natural theology refuses to be restricted to external observation, but it does not suggest doubt of such observation, or profess to offer opposition to its exercise; rather, it asks from all the sciences the materials with which it may itself work. Christian theology founds upon an authoritative revelation, but that revelation does not offer any help on scientific questions, does not profess to be a substitute for science. It does not forestall inquiry as to the facts of nature or the laws by which these are governed. It professes to be a revelation, by the searching of which the simplest man may learn the highest wisdom; but it does not profess to reveal the elements of geology, biology or physics. On the contrary, it is quite in accordance with all its professions, that men should have been left waiting till the nineteenth century of the Christian era before they were able to reach a truly scientific investigation of the secrets of nature. This being so, there is ample ground for urging that theology cannot interfere with science, and protestations against theologic interference may well take end, as inconsistent with intelligent recognition of the boundaries of the sphere assigned to theology.

On equally valid grounds it needs to be admitted that science cannot interfere with theology, because it cannot enter its sphere, and thus can neither bear testimony nor offer criticism. Science cannot transcend its own boundaries. Unchallengeable within these, it is powerless beyond. It cannot, on any warrant capable of bearing scientific test, maintain that there are no facts save those recognized by external observation, or that there is no form of truth save that which explains the phenomena presented to the senses. Science has

no testimony to bear except as to the fact of observation, and can neither affirm nor deny beyond the boundaries which it has marked out for itself and proclaimed, and which all intelligent men see must be the boundaries of science according to its nature. As it is no disparagement of theology to say that it cannot do the work of science, so neither is it any disparagement of science to say that it cannot contribute toward a rational test of theology otherwise than by presenting its testimony as to the facts of nature. I am not in this way seeking to deny that intelligence may challenge the reality of the supernatural, but merely suggesting that when this is done it is not part of the work of science; or, otherwise expressed, it is not scientifically done. There can be no scientific denial of the supernatural, for science is only of the observational—that is, of the natural. What bearing this consideration has on the attitude and intellectual worth of scepticism concerning the supernatural may be matter for after consideration. The primary and fundamental fact is that science and theology occupy distinct spheres, so that the one cannot enter the province of the other.

The bearing which this fact should have on the attitude of theology toward science is that which chiefly concerns us here. It clearly implies a sound intellectual sympathy with science and delight in its progress. It is the province of one department of inquiry or thought to cherish intelligent respect for other departments; and if this be a general maxim, it must be held to have special force in its application to theology; for whereas there may be that in observational science which contributes toward the encouragement of doubt as to the supernatural, belief in the supernatural must accept with thankfulness the widening of the area of knowledge, in whatever direction advance be made. It is manifestly a part of the Church's work to encourage and sustain the profoundest interest in the advance of science. Belief that the worlds were framed by the power of God must quicken intellectual enthusiasm in the systematizing of our knowledge of the universe. Whatever scientific men may have to say of theology and theologians, they should have no difficulty in recognizing the sincere and delighted acknowledgment which the Church of Christ makes of the gain to the human race from widened knowledge of nature.

2. The next essential consideration is the *closeness of the relations* of theology to science. Theology cannot dwell apart from science, though it is quite possible that science may exist apart from theology. It is not for us to forget the service which theologians, and also the practical benevolence of the Christian Church in its missions to the heathen, have rendered to science; but while remembered, it does not need to be dwelt upon here. Theology must stand in close and friendly relations with science, as a condition of its own existence. Even a profession of concern, because of the progress of science, is an admission of weakness. There can be no disguising of this from ordinary reflection, and there should be none in the Councils of the Church. Such apprehension betrays mistrust of scientific methods, which is a challenging of human intelligence; but, in its worst light from a

Christian point of view, it is mistrust of the testimony of creation from those who proclaim unwavering trust in the Creator, and in the truth—the grand certainty—that all his works praise him. It is, therefore, one essential part of the task intrusted to the Christian Church to banish from its borders mistrust of science.

3. The point most pressing for consideration is that *theology has been specially assailed from the regions of scientific inference.* Theology has not been assailed by science, the impossibility of which assault has been indicated; but by scientific men, distinguished in various departments of science, it has been met by a distinct refusal to recognize the Supernatural. It may seem only a verbal difference to say that it has been assailed by recognized scientific leaders, not by science; but the difference between science itself, and the applications which scientific men make of scientific conclusions is immense. Science does not rest on authority, and teaches us to set lightly on the dicta of individuals. It accepts only what evidence establishes, and constrains all to recognize. But when scientific men proceed to reason as to the logical consequences of scientific results, as warranting inference concerning the government of the world, science ceases to be responsible, whether these inferences favor theology, or assume an aspect of antagonism. Such inferences as to the government of the world become fit subjects for the general intelligence; and, according to the analogies of experience, theologians may fairly be regarded as having trained aptitude for dealing with them, while scientific observers have no special training for this task, and are in fact so much disciplined in intellectual exercise of a different kind, that they may in a large measure lack the training which fits for this work. Accordingly, it is only expressing a very general impression among intelligent men, if I say that examples of cosmic speculation from recognized scientific authorities have in several cases failed to awaken a favorable judgment of fitness for the voluntarily selected task.

The fact to be faced, however, is this: that there has been a formally proclaimed antagonism to the recognition of the Supernatural, which has received a special degree of notice on account of the scientific eminence of those who have avowed it. In these circumstances, it belongs to theologians to make their appeal to intelligent men by a clear statement of their own position. It has been maintained by some, on a quasi-scientific authority, that the belief in God has been disintegrated by the widening of knowledge; and that accordingly belief in a supernatural order of things has passed away. The proper rejoinder for those who discredit the assertion is a request for a statement of the knowledge appealed to as accomplishing this result. To this falls to be added, in the line of theologic defence, the consideration that no kind or amount of knowledge of that which belongs to nature can avail for the negation of the Supernatural. To explain natural occurrences by the laws of nature, is only to discover that nature contains more than appears; that by penetrating beneath the surface it is possible to ascertain the causes at work. This all men now recog-

nize; that is to say, there are accredited sciences. But to claim that science is the annihilation of the Supernatural, is to claim what science must itself repudiate as strongly as theology. This is to forget the limits of science in intoxication of delight over the discoveries made within these limits. Science, which proclaims the indestructibility of matter, and the conservation of energy, simply acknowledges that the conditions of observation make it impossible to answer the questions which ordinary intelligence raises. And this acknowledgment guides a very little way towards demonstration of the position that the widening of knowledge of the natural has distintegrated rational belief in the Supernatural.

The next line of defence for theology, as it is positive in form, is the first line of foundation for the structure of a system of knowledge as reliable as science, and for human life vastly more important. The possibility of science is a postulate of the superiority of intelligence over the whole realm of outward existence; it is the affirmation that observation is superior to the things observed—that even changes of material occur according to rational methods, admitting of the discovery of causes. It is an assertion of the competency of intelligence to the task of interpreting the occurrences within the field of nature, and is thus an acknowledgment that intelligence reigns in the universe, and that intelligence can explain the processes recognized as occurring; and to say as much as this is to supply natural theology with its fundamental postulate, and Christian theology with distinct testimony in its favor. These are the positions, traced in mere outline, to which theology invites the attention of scientific men, on account of the strength of which it has received the life-long support of scientific men of the highest eminence, and is upheld by a large mass of practical sagacity among men of wide enterprise, and large experience of the requirements of human life.

As a proper accompaniment of this claim, and a legitimate offset against the avowed scepticism of men of scientific repute, we can appeal to the deliberate avowal of Christian faith by men who have made scientific research the work of their life. Restricting such allusion to those who have passed away within comparatively recent times, we can give the name of Brewster, or Agassiz, or Faraday, any one of which may be set against that of Clifford, a name which suggests geniality, benevolence, and intellectual acuteness such as all can unite in admiring, but which recalls also denunciations of religious belief so full of passion as to lead to the inference of intensely personal elements calling for a large deduction before we can estimate the logical value of the reasoning.

4. From this fundamental consideration, it is allowable to pass to one or two references directly practical.

In view of the immense advance in scientific knowledge, and the admitted conflict as to the legitimate inferences from this knowledge, the interests of the Christian Church require among its adherents, and specially among its ministers, some devoted to the study

of distinct departments of science. It is a legitimate claim on the part of scientific men, that the defenders of theology give evidence of possessing ample scientific knowledge. To meet this claim there must be division of labor and specializing. The interests of the Christian Church so obviously call for this, as to present a legitimate object of Christian ambition to those who recognize the power of such knowledge. It is quite compatible with devotion to theology proper, or to the practical work of the pastorate, that there be continuous and successful devotion to a distinct yet auxiliary branch of study. The laws of mind, indeed, imply that there is restfulness and refreshing in periodical transition to a subject distinct from the main theme of occupation. When, to this consideration, there is added the direct service which may be rendered to the Christian Church in its grand task of evangelizing the world, the fire of holy zeal may well kindle the ardor of scientific or philosophic enthusiasm.

What is here urged upon the ministers of the Church, and on those preparing for the ministry of the word, is thus urged only on the ground of their distinctly accepted responsibilities. But in a Presbyterian Church, where there is parity of ruling power for the elders who do not exercise teaching functions, there is place to be found for all attainments among the members of the Church such as may contribute towards the cumulative evidence for the harmony of scientific and religious thought. Direct participation in the Church's work by those who have made scientific pursuits the task of their life, is to be sought by the Church itself, and may be rendered in the assurance that special service is done to the cause of Christ by such aid.

One thing, however, is specially to be considered by those who are the accredited teachers of the Church; that is, the distinct obligation to shun general charges against science, and general attacks upon scientists. There may be sufficient reason for criticising and condemning scientists who have gone beyond their own province to promulgate views antagonistic to religious faith and life. But it is to be remembered in all such cases, that scientists as a body do not participate in the attacks made on Christian faith; and very specially that those who make these assaults, in doing so, do not act as scientists. That they are scientific men is true; that they are engaged in scientific work at such a time, is not true. And if they claim that their criticisms are to be sheltered under the name of science, and their theories deferred to as scientific, there is the clearest evidence on which to urge that this is "science falsely so called." The definition of science, and the conditions of its procedure, demonstrate that such speculations as those developed in antagonism to our acknowledgment of the Supernatural, do not belong to the department of science.

Let this, then, be matter of constant acknowledgment among the members, and conspicuously among the teachers of the Churches, that the true attitude of the Christian Church towards science itself is that of friendly alliance. It is the part of the Christian man to maintain a living interest in the scientific investigation of all the hidden things

of nature, and to make ready acknowledgment of the gain to the entire race involved in every fresh discovery concerning the laws of existence and action in the universe. It is the part of the Christian Church in these latter times to render grateful testimony to the exceeding worth of the wide circle of the sciences, because of the knowledge they involve, and the immense service they render in aiding us in the attainment of a fuller and deeper knowledge of the universe, in which moral and spiritual life is the grandest thing discovered.

The Rev. President James McCosh, D. D., LL. D., of Princeton, N. J., read the following paper:

HOW TO DEAL WITH YOUNG MEN TRAINED IN SCIENCE IN THIS AGE OF UNSETTLED OPINION.

In respect of religious opinion, the rising generation of our day may be characterized as *unsettled*. The educated young men cannot be described as adhering very firmly to any fixed belief, and yet they profess to be willing to listen to the claims of religion. They cannot be designated sceptics; they resent it as a calumny when they are called atheists or materialists—though numbers, knowingly or unknowingly, are maintaining principles which, logically followed out, would land them in this issue. They are not satisfied with the past, with its opinions or its defences of them. They do not bow very profoundly before authority, and they have no preference for old creeds and confessions. They are bent on searching into the foundation of every belief, and for this purpose would dig deep down, and do not scruple to stir up all the rubbish and dust that may stand in their way. They will not accept, without sifting, even the truths supposed to be long ago established, such as the existence of God and the immortality of the soul, and the essential distinction between good and evil; and they insist on the arguments in their favor being reviewed, and, if they cannot stand the examination, they are to be rejected. It is therefore an age out of which good or evil, either or both, may come according as it is guided. We may cherish hope regarding it, for it is an inquiring age. We may entertain fears for it, for it is dancing on the edge of a precipice down which it may fall.

The difficulties, real or supposed, in the way of religious belief in our day come chiefly from natural science, in which the great body of our educated young men are instructed to a less or greater extent. Doubts derived from this source have been felt at this point from the very rise of science in modern times. The weak believer was staggered when Copernicus showed that the earth went round the sun, whereas the Scriptures speak of the sun rising and setting, as I may remark even our astronomers still do when they talk with other men, or even with themselves. This does not trouble any one now, as everybody sees that it may be quite as religious to believe that the

earth moves as that the sun moves, provided we make it move by the power of God. In my younger days, the conflict turned round the then rising science of geology. But we have only to take the word "day" as it is used in Genesis, chap. ii., v. 7 ("In the day that the Lord made the earth and the heavens"), and in nearly every book of Scripture, to find the progression in Genesis corresponding in a wonderful way to the progression of geology, and confirmatory of Scripture. In our day (mark that unconsciously I use the word "day" for an epoch) the conflict relates to the religious, or irreligious, bearing of the theory of evolution or development. I may dwell for a little on this point, as illustrating the mode in which I think we should deal with young men.

I. The phrases development and evolution have come to be used in a very vague and uncertain way. They are often so employed as simply to denote that one thing comes out of another. Thus I have lately seen the advertisement of a book entitled, "The Development of Literature," and another, "The Development of Canada." We read constantly of the development of the sciences, of the fine arts, of the mechanical arts, and of particular objects, as steam-engines, or pottery, or vases, or tea-cups. So it is necessary, when any one speaks of development, to insist on his explaining what he means. If we are denying evolution, let us specify what kind of evolution we deny. When we observe this rule ourselves, then we are entitled to require those who defend development to tell us what is the process they are recommending to us.

It is certain that there is such a process. He who refuses to allow the existence of development, must be prepared to deny that the oak comes from the acorn; that the boy can grow into the man; that he himself is descended from his father or mother; that the Jewish religion was evolved from the Patriarchal, and the Christian from the Jewish.

It should be noticed that development is in its very nature a complicated process. It is not a simple quality of bodies, like attraction and chemical affinity. It implies a combination and an interaction of bodies, with their varied properties, towards a particular end. In the evolution of the plant from the seed and the animal from the germ, there is a vast number of agencies—mechanical, chemical, electric, magnetic, I believe, also, vital—all conspiring to produce a special end: a plant or animal after its kind; and science, even at the present day, cannot specify all the elements and powers at work in producing the result. Evolution, in fact, is just a particular kind of causation—that is, it is a fixed, I believe an ordained, combination of causes to produce a special end—say a plant from the seed, or the seed from the plant.

Development in a general sense pervades all divine and all human workmanship; that is, one series of things comes out of an antecedent. The Presbyterian Council I am addressing was developed from a meeting in Edinburgh; that from a meeting in London; that from a

side-meeting held on the occasion of the meeting of the Evangelical Alliance in New York; and that from the Tercentenary of John Knox in Philadelphia. I hope there is nothing irreligious in such an evolution.

But in science the phrase is technically applied to the descent of plants and animals from a parentage. Everybody acknowledges that ordinarily *omne vivum ab ovo*, and that the individual plant and animal come from parents after their kind. But the disputed question in the present day is, Does one species of plant or animal come out of another? Now of this question I remark that the religious man may leave it to the investigations of science. If he is himself a scientific man he may take his part in it, but he is not to identify the side he takes specially with religion. One principle we are bound resolutely to maintain: that because an object—say a rose or a lily or a dog—is gendered by natural causes, it is not therefore less the work of God. Naturalists maintain that dogs have descended from some kind of wolf. This does not make the dog, with its wonderful instincts—say the shepherd dog or the St. Bernard dog—not to be the workmanship of the Creator. Just as little does the hypothesis that our living horse is descended from the Pliohippos, and this from the Miohippos, and this from the Eohippos prove that the animal we ride on, so useful and so graceful in its form and movements, is not the creature of Him who made the universe and all things on it, and imparted to them their powers of development. In all this, so far as I can see, there is nothing inconsistent with religion, nothing inconsistent with Scripture; and zealots who deny this are not fighting the cause of God, though they may imagine that they are so.

Not only is development, when properly understood, not inconsistent with religion; it will be found that the combination and adaptation implied in it clearly argue design. Sooner or later there will be a work on natural theology after the manner of Paley, showing that as there are plan and purpose in the well-fitted bones and joints of the bodily frame of animals—say the horse—so there is design quite as evident and wonderful in the way in which, by a process running through long ages, the bones and joints and muscles have been adjusted to each other to produce the horse we drive or ride on. There is a manifest and a wise and beneficent end in the joints of our frame, as, for instance, the ball-and-socket joint at the shoulder. But there is quite as palpable a purpose in the way in which these joints have been formed in the geological ages. Ordinary physical law, now acknowledged by all, connects all parts of nature with each other on to the bounds of the knowable universe; development, as lately unfolded by biological science, shows how the present is the offspring of the past and the parent of the future, and thus connects all parts of time with each other, and makes the past and present a prognostic of the future.

There are some things which development can do; there are others which it cannot do. The grand work of a philosophic science in our

time is to determine what it can and what it cannot do. Let us consider some of the things which evolution cannot do.

1. It cannot explain the origin of things. It is acknowledged that it cannot create anything. Evolution implies a substance to evolve from; an original matter, which, we may argue, implies a creator.

2. It cannot account for the order and beneficence by which its movement is characterized. I see a plan and a beauty in the oak developing the acorn, and the acorn developing the oak—all by an arrangement not in the matter of which the oak is formed. Mr. Spencer, I think, has been successful in showing that development, as it goes on from age to age, tends toward the increase of happiness. I see wisdom and I see benevolence in the means provided for making all this stretch over a long course of ages.

3. There is need of a combination and a wondrous adaptation of agents to produce these ends; as, for instance, to secure that these plants produce seed after their kind, and that these wild plants can become cultivated plants, and thus provide food for man from age to age. Evolution, I have shown, is not a simple power or property; it is a union of properties acting with each other and effecting a purpose. There is thus evidence of design; I do not say in development taken by itself, but in the way in which it marches on and spreads happiness in its progress.

4. It may be laid down that the powers acting in development cannot give what they have not got. If heredity has a gift, it may transmit it from parent to offspring and from one generation to another, but it cannot furnish the original gift. The common theory is that the universe is composed of atoms which, by their combination, form molecules, which, as they unite, form masses. Another theory is that the universe is made up of centres of force. Take either of these theories and let us inquire whether they can account for all we see existing in the universe. Is there any evidence whatever that these atoms or force-centres had sensation, or sense-perception, or memory, or intelligence, or emotion, or moral qualities, or will; that they could feel and distinguish between right and wrong? If not, how then did these things come in? How did things without sensation come to have sensation? things without instinct to have instinct? creatures without memory to have memory? beings without intelligence to have intelligence? and mere sentient existence to come to know the difference between good and evil? I am sure that when these powers appear there is something not previously in the molecule. All sober thinkers of the present day admit that there is no evidence whatever in experience or in reason to show that matter can produce mind, that mechanical action can gender mental action, that chemical action can manufacture consciousness, that electric action can rise to reason, or organic action come to entertain the idea of the good and the holy. I argue that we must call in a power above the atoms to produce these phenomena. I may admit that a body may come out of other bodies by the operation of the powers with which they are endowed; but I

deny that a sensible, intelligent, moral-discerning soul can proceed from the molecules of matter. New potencies have undoubtedly come when consciousness and feeling and understanding and will begin to act. They may come in according to laws not yet discovered, but they are the laws of the supreme Lawgiver.

The account of the progressive work of creation in Genesis is in accordance with geology. This has been shown satisfactorily by the three men on this continent best entitled to speak on the scientific question—Prof. Dana, of Yale, Prof. Dawson, of Montreal, and Prof. Guyot, of Princeton. It can be shown that it is equally consistent with development as revealed by recent science. I believe that in the αρχη, in the beginning or origin, God created the heavens and gave the original constituents their potencies, which began to act by the command of God; and there was light. But neither religion nor reason require me to believe that he gave to these life or sensation, or reason or love. I believe that when these were added, whether by law or without law, it was according to the will and by the power of God. There were days or epochs in the divine procedure, and at the opening of each was a special act of God. The earth was without form and void. When the evolution began there was first the development of light, then the elevation of the expanse of heaven. Thirdly, there was the separation of land and water, and the earth is ready for plants. On the fourth day the sun and moon appeared as distinct bodies, all in accordance with the theory of Laplace. On the fifth day animals appear: the lower creatures, tannim or swarmers, then fishes and fowls. On the sixth day the higher animals, and as the crown of the whole, man. Man's creation must have been a special act, and is so represented in Scripture. When man appeared there was something which was not there before, and this God-like after the image of God. In all this, Genesis and geology are in thorough accordance.

There are two accounts of the creation of man. One is in chap. i. There is council and decision: "Let us make man in our image." This applies to his soul or higher nature. The other account is in chap. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This is man's organic body. We have a supplement to this, Psalm cxxxix. 15, 16: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This passage used to be quoted by Agassiz. This is my creed as to man's bodily organism. I so far understand what is said. Man is made of the earth. There is a curious preparatory process hinted at, a process and a progression going on I know not how long; and all is the work of God and written in God's book. I understand this and yet I do not understand it. Socrates said of the philosophy

of Heraclitus that what he understood was so good that he was sure the rest would also be good if he understood it. So I say of this passage. I so far understand it, and get glorious glimpses of a divinely ordained process. And yet I do not understand it, for it carries me into the secret things which belong unto the Lord our God. I affirm with confidence that there is not, in geological or biological science, any truth even apparently inconsistent with his statement.

II. It is in some such way as this that we are to remove the difficulties of our young men. But it is more to my present purpose to sketch the *spirit* in which we are to address intelligent youth.

1. We are to deal tenderly with them, as our Lord did with Thomas when he doubted. It has often been remarked that he dealt more kindly with the unbelieving Sadducees than with the self-righteous Pharisees. An honest and not an affected doubt proceeding from a truth-loving spirit, in a world where there are so many sphinx-like enigmas, is to be respected and not denounced. Every thinking young man has to find his way in a country to him unknown till he traverses it. Alleged scientific discoveries are being made every year, and our youth have on their own responsibility to decide what to accept, what to doubt, and what to reject. Their independence, not to speak of their pride, will not tolerate dogmatism, and their teachers and pastors had better not assume airs which youths will not be much disposed to revere. We must hold the truth before them boldly, but we have also to enter sympathizingly into their difficulties.

2. Let us guard ourselves against the temptation to deny any scientific truth established by the sure methods of inductive science. The God who has made these wonderful works and given us these high faculties means that we should search into them as for treasure; and when gold is dug for us so laboriously by scientific men it may be as well to enrich ourselves with it. Let teachers beware of speaking to their pupils authoritatively on difficult subjects which they have not studied; if they do so their pupils will be sure to find them out, and some of them may find a malicious pleasure in exposing them to ridicule and contempt. Some years ago an excellent professor in a theological seminary wrote me saying that he had to prepare a paper on development, of which he acknowledged that he knew nothing, and invoking me to explain the whole subject in a few pages. I advised him to read Darwin and Spencer, and Huxley and Dana, and St. George Mivart and Dr. Dawson, and certain articles in the *Princeton Review*, and then write his paper, which I believe has not yet appeared. Let religious men realize that there may be sin involved, not just in being ignorant of, but in denying, what has been proven. An Egyptian king once rebuked a Hebrew patriarch, because he equivocated concerning his wife. There may be divines liable to a like reproof from savans when they do not own what should be to them a valued partner to be loved and cherished. I have sometimes feared that if infidels are produced in any of our colleges, it may be in those in which Spencer and Huxley are denounced by teachers who have

never studied the questions discussed. Our first inquiry, when an asserted discovery in science is announced, should be, not is it consistent with Scripture, but is it true? If it be true, all who have an implicit faith in the Bible are sure that it cannot be unfavorable to religion. Some of the scientific truths, which were at first viewed with suspicion by religious people, have turned out to be favorable to religion, not only by widening our view of the works of God, but by positively confirming the Bible: as the theory of Laplace did by showing us that the earth was older than the sun, and that the earth existed for several epochs before the sun and moon were condensed into their separate form; as geology did when it showed us that there had been a progression in God's workmanship.

3. Pains should be taken to secure in every high-class educational institution that mental and moral science be taught along with natural science. One of the main causes of the materialistic tendencies of the age is to be found in the circumstance that in many of our scientific schools every science is taught except the science of the human mind, and that in some of our colleges so many elections of studies are allowed that philosophy is altogether avoided by a considerable body of the students. The consequence is that there is an exclusiveness and a onesidedness in the formation of the mind and character of our youth. It is supposed that there is thereby imparted a very comprehensive and advanced style of education; but, after all, they are training only half the mind, and this not the highest. Our youths hear only of forces and motion, of nerves and brain, and never of mind, of its thoughts and feelings and its aspirations, moral and spiritual. Nor is this tendency to be counteracted in those institutions, increasing in number, in which mental science is taught as a mere branch of physiology, and our ideas, beliefs and moral convictions explained by heredity and by cerebral and nervous action.

4. Let the teaching in our schools and colleges be sanctified by the word of God and by prayer. It is not enough to teach religion in some sort of general way—say to give elaborate defences of it. Our religion is the Bible, and we should embue the minds of our students with the living word, of which some of them have lost a great part of the knowledge they had acquired at the Sunday-school. Every one knows that young men are apt to be swayed more by the spirit of the college than even by the instructions they receive from their teachers. Let us labor and pray that our religion pervade our colleges as a spirit; and this will save us from infidelity more than all lectures and discussions. They should not expect to rise to a full comprehension of all the truths which have been so far revealed to us. "We know." Yes, we know; but we know in part only. We who dwell in a world "where day and night alternate;" we who go everywhere accompanied by our own shadow—a shadow produced by our dark body, but produced because there is light—cannot expect to be absolutely delivered from the darkness. Man's faculties, exquisitely adapted to the sphere in which he moves, were never intended to enable him to

comprenend all truth. The mind is in this respect like the eye. The eye is so constituted as to perceive the things within a certain range; but as objects are removed farther and farther from us they become more indistinct, and at length are lost sight of altogether. It is the same with the human mind. It can understand certain subjects and to a certain distance; but as they reach away farther they look more and more confused, and at length they disappear from the view. And if the human spirit attempts to mount higher than its proper elevation it will find all its flight fruitless. The dove, to use an illustration of Kant's, may mount to a certain elevation in the heavens; but as she rises the air becomes lighter, and at length she finds that she can no longer float upon its bosom; and should she attempt to soar higher, her pinions flutter in emptiness and she falters and falls. So it is with the spirit of man. It can wing its way a certain distance into the expanse above it, but there is a limit beyond which, if it endeavors to pass, it will find all its conceptions void and its ratiocinations unconnected.

Placed as we are in the centre of boundless space and in the middle of eternal ages, we can see only a few objects immediately around us, and all others fade in outline as they are removed from us by distance, till at length they be altogether beyond our vision. And this remark holds true not only of the more ignorant of those whose eye can penetrate the least distance; it is true also of the learned. It is perhaps true of all created beings that there is a bounding sphere of darkness surrounding the space rendered clear by the torch of science. Nay, it almost looks as if the wider the boundaries of science are pushed, and the greater the space illuminated by it, the greater in proportion the bounding sphere into which no rays penetrate; just as (to use a very old comparison) when we strike up a light in the midst of darkness, in proportion as the light becomes stronger, so does also that surface, black and dark, which is rendered visible.

The Council may, I hope, allow me to close with a brief reference, such as I seldom make in public, to my personal history as bearing on the method and spirit I have been recommending. In my past life I have had glorious opportunities of doing good among young men. I had them for sixteen years in the ministry of the gospel, in which, along with a respected colleague, I had at one time a congregation of upwards of 1,400 communicants, and had classes for young men and women varying from 100 to 180 in number. I was other sixteen years teaching philosophy in a young college where everything, including students' opinions, had to be formed. For now twelve years I have been in a college in this country where my means of usefulness have been limited only by my powers of body and mind. With many weaknesses and errors, of which no one is half so conscious as I am myself, I have been working according to the principles laid down in this paper among some of the youth of this country likely to rise to positions of influence, and have commonly had from 160 to 200 pupils under me receiving instructions in philosophy. In the Irish college I knew of only one young man who went away an avowed unbeliever;

and he had been induced by a friend not to attend my upper class lest he should fall under my influence. I have watched the career of the thousand young men who studied under me there, most of them wielding influence in their own country, some of them in high positions in India, and a few of them in this country, and I have not heard of one of them openly joining the ranks of the infidel. In this country four out of the twelve hundred students who, trained under able Christian instructors, have graduated in Princeton since I became connected with it, have left its walls believing in nothing. Let me give you their subsequent career. With the first, an able student, I talked and prayed when he went away. Two years after I heard of him conducting prayer-meetings; a year after he was elected by the college to deliver the master's oration, and he came back to give a noble defence of Christianity in the place where his fellow-students had known him as doubting of everything, and he is now a minister of the gospel. The second was a good student in English literature, and I sent for him after graduation, talked with him and asked him to pray with me. He replied that I might pray if I chose, but as for himself, he did not believe in a God to pray to. I simply remarked that he had a pious mother who was praying for him, and that I should not wonder if, in answer to her prayers, I found him coming back and asking me to pray with him. I gave him a letter which helped to procure him a position in a public office. Two years or so passed away and I heard nothing of him; but one day I was in a hotel hundreds of miles away when a gentleman came up to me and asked me if I was President of Princeton College. Upon my allowing that I was he said, "But what makes you rear infidels?" I assured him that we did not. He then told me that he had been obliged to listen day after day in his boarding-house to the most rabid scoffing he had ever listened to. I named the young man at once, and told him he had not got his infidelity from us. Feeling that he had teased me enough, the gentleman now said, "I may as well tell you the issue. That young man went down to his mother's house to convert her to infidelity and *she floored him*, and he is now addressing young men's Christian associations, and is thinking of the ministry." Some time after he called on me, and, sitting in the same part of my study in which he had refused to pray with me, he asked me to guide his devotions. He is now a minister of the word. A third was led astray by the book on the "Supernatural." I have had little opportunity of meeting with him, but I have heard of him within the last few months as taking part in a Sunday-school and opening it with prayer. The fourth was known in college as having given up all faith. I sent for him after his graduation and asked him what profession he meant to follow. He replied somewhat sorrowfully that he absolutely did not know what to turn himself to. "A lawyer?" I asked; but he said he had no taste for it. He would like to be a journalist, he went on to say, but he was afraid of the temptations to which he would thereby be exposed. I then asked if he would like to be a minister of the

gospel. He sprang from his seat and declared that there was nothing he would like so much, but that he had no faith in anything. He made only one request—that I would allow him to come back another year and study under me as a post-graduate. We parted after we had prayed. He came back the following year to study higher science and philosophy. He is now an advanced student in a theological seminary.

I have hesitated as to whether I should tell these things in public; but I have a testimony to bear, and I may not have many other opportunities of bearing it. I have to testify to all men of the faithfulness of God in blessing means used with so many infirmities. In one respect I have been somewhat disappointed. I have not been disappointed in the circulation of my works, nor in the number of my students, nor in their attention to the instructions I have given them, nor in the effects produced in staying their minds; but the literary men of the day have not been inclined to appreciate my sober philosophy, which I claim to be the genuine philosophy of Scotland and America. They condescend to talk of it as well meant, but not sufficiently high or deep, and this because I have not mounted into the clouds and lost myself, or gone down with materialists into mire and dirt. I do run some risk of being crushed between the two prevailing philosophies—the transcendentalism of Germany and the materialism of England—yes, of beloved England; but I have kept my position as obstinately as ever a Scotchman did, and I mean to keep it, and I hope sacredly to carry out the wishes of the great missionary, Alexander Duff, in a message sent me from his dying bed. And I will leave to posterity the means of knowing what I held, and I leave the issue to Him to whom the issues belong, bearing this testimony, if need be, with my dying breath—that God has been faithful and owned me in a way I never expected, and blessed ten times more than I deserved any small efforts I have made to spread what I believe to be the truth.

The following discussion next ensued on

THE DISTINCTIVE PRINCIPLES OF PRESBYTERIANISM.

The Rev. J. T. Smith, D. D., of Baltimore.—It seems to me that the difficulty as to the theory of the Eldership springs from a misunderstanding of terms. In the minds of very many the term "representative" is taken as equivalent to delegate. They hold the power is in the body of the people, and the officers are simply their delegates, executive officers—that, and nothing more. There is another theory, and, as I suppose, the true one, which recognizes the fact that all power is primarily or inherently in the Lord Jesus; that that is intrusted by him to certain officers; and that those officers are directly the representatives

of the Lord Jesus, receiving the law from his lips, and executing his will, and not the will of the people. The call of Christ is invisible; it does not publicly indicate the persons to whom it is extended. That is ascertained by the consciousness of the call in the heart of the man, by providential indications, by his qualification and circumstances, and then again, and chiefly, by the election of the people. As an officer of the Church he is not a mere executive of the will of the people; he is the representative of Christ direct and accomplishing his end. Now the phrase, representative of the people, as applied to the Ruling Elder, implies just this: he is chosen from among the people; he understands the wants of the people; and in this regard he represents them more directly than the Preaching Elder can do.

The Hon. James Dawson, of Washington, Iowa.—I want not to criticise anything that has been said on the Ruling Elder, but to emphasize the importance of his position as fixed by the Presbyterian Church and as authorized by the divine institution. All Elders are Ruling Elders; but all are not Teaching Elders. The Ruling Elder stands, so far as ruling is concerned, on a perfect level with the minister in everything, except the word and doctrine. We do not, as Elders, I fear, feel this to be so important a matter as it is—that the purity, the peace and the prosperity of the Church lie upon the Ruling Eldership equally with the Teaching Elders. It is said that the Elder that rules well is worthy of double honor, especially he that labors in word and doctrine. No higher duty can be placed upon a man upon this earth than to be the teaching ambassador of Jesus Christ; and the next position he can be placed in is to rule in the house of God. If we felt the importance of this our Churches would be likely to prosper more. An Elder has a great deal to do in the Church; and a young minister in a congregation never had a better instrumentality to help him up to honor and dignity than a faithful, prudent corps of Elders as his assistants. Faithfulness is required on the part of the Elder as well as on the part of the minister for the purity and prosperity of the Church of Jesus Christ.

The prophet places the faithful teacher of his word at the head, and the unfaithful at the tail of creation. Faithfulness is required; and it is equally required of the Eldership.

JAMES CROIL, ESQ., of Montreal, Canada.—Professor Wilson, who made reference to the Eldership yesterday, went a great deal further than I think a great body of the Elders want to be carried. I do not think we claim for ourselves equal power with the minister in any regard. If I understood Professor Wilson he made that statement. The other gentleman who read a paper upon the subject did not go far enough for my fancy. He just exactly stopped where I think he ought to have begun. He did not tell anything about the modern Elder; and that is what we are all very much concerned about. I can only say a few disjointed sentences on the subject. It is a very large and important subject. I hope to elicit from other members of this Council some very useful and valuable information.

I ask this question, Is an Elder a Presbyter? If he is a Presbyter, then he is a Bishop. If he is a Bishop, then he is a Teaching Elder, surely. How many kinds of Bishops are there in the New Testament? I want to get an answer to this question. If you ask me: Is an Elder a Presbyter? I say yes, and I say no. I say theoretically he is a Presbyter; but I say practically, after an experience of thirty years in the Eldership, he is not. I say yes, he is a Presbyter. But to what extent does this entitle him to rights and privileges in the Presbytery? Oh, you say, he may sit and vote and deliberate in the Presbytery. Perhaps he may, to a certain extent; take my own case. I am one of eighteen Elders, and I am to be selected as a delegate to the Presbytery; but I am only one of eighteen, and only stand one-eighteenth of a chance to be so selected. It takes nine tailors to make a man, but in this case it takes eighteen Elders to make a Presbyter. You say he may take part in the prayer-meeting, he may visit the sick—so may any other Christian man, I presume. Oh, you say, but he may assist the minister in dispensing the ordinance of the supper. I suppose if there was lack of Elders any pious man in the congregation may be asked to do that. You say, Oh, he may even be asked to take up the collection. I sub-

mit, Mr. Chairman, it is perfectly competent for the door-keeper to do that. So I do not see that we gain very much in our standing by these qualifications.

I am speaking of the modern Elder, not the scriptural Elder. I want to be told to which class I belong. You say an Elder is a Presbyter. I go to the Presbytery—did any one ever conceive it to be a proper thing to ask an Elder to take the Moderator's place in the Presbytery? It has never been done in point of fact, at least I never knew of it in Canada. I am merely stating that as one of the disabilities of the Eldership. Here is a point that no one will dispute: who is it that ordains ministers? Is it the Presbytery? Yes. All the Presbyters? No. If an Elder should come forward and attempt it, it would be said, hands off; you should not put your hands on the minister's head. I have nothing to do with the ordination of ministers, therefore I am not a Presbyter to that extent. What is the Church Session? That is a meeting of the Elders with the Teaching Elder in the chair. It must be well known to members of this Council that no such meeting of a Church Session can possibly be held unless the minister is in the chair. Is not that a disability? I cannot occupy the chair even in the absence of the minister, if there shall be no Church Session held till dooms-day. I only show that we are not Presbyters, as some of you will make us to be. It follows that the modern Elder is not the scriptural Elder. I do not see that there is any way of getting out of the difficulty, but I think if such be the case it is just as well to let us know what a modern Elder ought to be. The remedy for this is either to reduce the pretensions of the Eldership, or educate the Elders to a more efficient discharge of their duties.

Gen. D. W. Houston, of Leavenworth, Kansas.—It is true that the modern Elder is not the scriptural Elder; but it is also true that the modern Elder ought to be the scriptural Elder. Why is not the modern Elder the scriptural Elder? There are two reasons for it. The qualifications of the scriptural Elder are plainly laid down in the New Testament—he must be a man who is apt to teach; possessed of administrative qualities; of

good report of them that are without; not lately brought into the Church. Wherever the man is selected with those qualifications he will be a scriptural Elder. But too often in our churches the man is selected because of his high social standing, or because of his wealth, and not because of his scriptural qualifications; and therefore he is not a scriptural Elder.

Principal Grant told us yesterday that, when we quoted a man's language, we ought to quote the whole of it. Repeatedly in this matter of the Eldership, the words of the apostle Paul have been quoted, and in not one instance have the whole of his words been quoted. What are the whole of those words? "Let the Elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine, for the Scriptures saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." In the primitive Church, these scriptural Elders had remuneration for their services, and because they had remuneration they became the drill masters of the sacramental host, who, by their self-denial, their energy, and their elevated consecration, brought the Roman world to the feet of Christ. The Elder has a duty to perform, and a duty that calls for a large amount of his time. The duties of the scriptural Elder did call for a large portion of his time; and, if you do not give him compensation, unless he is a very rich man, he cannot afford to give that time. But you reply, in our day we scarcely raise enough money in the churches to pay the preachers, and yet you talk about giving compensation to the Ruling Elder. There we strike at the very core of the matter. I believe, on this whole matter of church finance, we have departed in our modern times from the scriptural method; and when we return to the scriptural method, we will pay our Teaching Elder, and we will pay, in the same proportion, our Ruling Elders; and then you will find our Elders all standing on the scriptural ground.

HENRY DAY, ESQ., of New York.—I think this is a contest between the Lay Elders; and the Lay Elders ought to settle it. The difficulty with our Canadian brother (Mr. Croil) was, I imagine, that his experience was not exactly like the experience in

some other countries. The difficulty seemed to be that he did not assert his rights like a freeman. It may be because he lives in the Dominion of Canada. If he lived in the United States he would feel that he could be a Moderator and a Teaching Elder; because it is certain that even a Lay Elder can be Moderator in our General Assembly, and some day that will happen. I would not be surprised if Judge Strong should be chosen as Moderator if he should attend the next General Assembly. It strikes me that this system of Lay Elders is one of the grandest things in the polity of the Presbyterian Church. It is natural law and the natural method of government, the very government you would all resort to if you were thrown upon a desert island and were obliged to make a government for yourselves. The civil government would be made in this way, and the ecclesiastical government would be made exactly in this way, by a representation from among the people and by some one man to represent the authority in the highest sphere. That is Presbyterianism, and that is scriptural government. It is one of the proofs that it is a divine government, that it is natural; that it can be everywhere enforced; that it secures every man's rights.

As to the advantage of having the Lay Eldership! There are as a general rule certainly one hundred members of the Church where there is one Christian minister. Nothing is so important as that the minister shall understand what are the wants and the feelings of his people, how they think and how they act. He should bring himself down among them so as to know what they are. Now how beautifully this is all secured if you have a body of representatives in a Church Session, representing all the classes, all the intellectual qualities, all the social status of the Church!

We are all equals, as I understand. Our Canadian brother says we are not. We do not do the same thing, but we are all equal in authority; and when we come to vote we have each as much power as the other. I would like to advise my brethren, the Bishops, the Teaching Elders. I think they could sometimes learn from the Eldership. I think you are apt to be too intellectual, too philosophical; you are apt not to know how the

more common mind, that is not all the time reasoning and all the time thinking, is affected. Many of us move among all classes of men; we see all sorts of men and all sorts of dispositions and all sorts of minds brought out, evil and good; and we can educate you in some respects: at least, we can give you our advice.

Here I would like to say a word about something that was said yesterday by our friend, Dr. De Witt. I do not believe that we run any risk in these days of giving too much money to cultivate the beautiful. I do not believe any of you do not rejoice in all the beautiful ornamentations of this room. What was it done for? Why did the instinct go out at once among all Presbyterians to make the room as beautiful as it can be? Why, it is human nature coming out, it is the progression of society in the love of the beautiful. Do not put your foot down and give the world to understand that Presbyterians are going to worship in the bare walls. Do not drive the people away by the baldness of everything surrounding Presbyterianism. Keep up with the times: of course, I do not mean the depraved times; I do not mean in anything that is wrong.

The Rev. Principal D. H. McVicar, of Montreal. — I wish to dissent from some views expressed by Mr. Croil. He has understated the privileges he enjoys in Canada. I should not like my fair country to be under any cloud, although it is somewhat to the north of you. At the same time his views are substantially correct. It appears to me quite evident that as Presbyterians we are inconsistent in the positions which we hold in relation to what are called Ruling Elders. First of all, in arguments we are accustomed to establish, triumphantly, as we think, that Presbyters and Bishops are identical; we say to our friends of the Episcopal Church, that in the New Testament Church the *Episcopoi* and the *Presbuteroi* are identical. Then we turn around, with amazing facility and inconsistency, and strip certain of these *Presbuteroi* of the power of the *Episcopoi*, and refuse to allow them to exercise the functions of the Bishop. We permit them to rule in Sessions and in the Pres-

bytery; and in General Assembly they exercise all the powers of the Teaching Bishops or Elders, but when they return home they are caused to sit on a lower plane; they are not allowed to exercise the full function which in argument we accord to them. Either cease pressing these arguments or invest Ruling Elders with the full functions of their office.

It may be said that there is not sufficient evidence in Scripture to do so. To my mind, at least, the evidence upon which we make the distinction between the two classes of Elders, Teaching and Ruling, is insufficient. It appears to me it would conduce greatly to the advantage of the Church to give full status to these Ruling Elders; to make them, in other words, Teaching Elders. It may be said that many of them are unfit to be such. The answer is very simple: make them fit. Let them be persons of proper standing in the church; then we shall increase the power of the Presbyterian Church in an unlimited measure. There can be no doubt at all that this method of pushing back the Ruling Elder, and giving him a lower position than the word of God gives him, is a great weakness in Presbyterianism, and our power is to be derived very largely from increasing the efficiency of the Session, and having all the members of it qualified to teach and to do all the other work which their office includes.

The Rev. James Nish, of Victoria.—It is with considerable diffidence that I rise to address this venerable Council, and especially to dissent from the deliverances now given forth by the learned Principal who has preceded me. I imagine if we will only correct our nomenclature it will be discovered that we do not detract from the dignity of our Ruling Elders. The fact is that we have two classes of Presbyteries. We have the Congregational Presbytery and we have the Classical Presbytery. All our Elders are members of the Congregational Presbytery; and there all Elders stand upon the same footing, although in consequence of his experience the place of president is assigned to the Teaching Elder. This, however, is simply a matter of

arrangement; any member of the Session may be moderator of the Congregational Presbytery. All the members of the Presbytery cannot become, or, at least, it would not be expedient they should become, members of the Classical Presbytery. The Classical Presbytery is made up of delegates; and by arrangement the Teaching Elder is *ex officio* member of this Presbytery, whilst one of the other members is elected as a representative. I maintain that a Ruling Elder is a Teaching Elder, or ought to be a Teaching Elder, and that every Teaching Elder is a Ruling Elder. That is our theory; we ought to carry it out more fully into practice. I am afraid, at the same time, that some of our Ruling Elders have entertained that view of the office which was certainly held by a member of a congregation who had expressed a desire to be made an Elder. They began to question him: "If we were to appoint you an Elder could you discharge the functions of the office?" "What are they?" was the reply. "Well, could you conduct a prayer-meeting?" "No; I am not qualified for that." "Well, you could at least teach a class in a Sabbath-school." "No; I have no aptitude for giving instruction to the young." "But you could go and visit some of the sick; you could assist in a work of this sort?" "No, that is just the very thing I am not fitted for." "What could you do, supposing we were to elect you a member of the Session?" "Well," he says, "look here: if you give me a place in the Session and any matter is brought forward at any time, I think I could manage to raise an objection."

I apprehend we have neglected our duty in not letting Ruling Elders realize their obligations and responsibilities. I know the gifts are possessed by them and need to be developed. This would be a thoroughly religious development.

Hon. Peter S. Danforth, of New York.—It seems to me that if any one can speak upon this subject of the Eldership, I ought to speak. For forty years in succession I have been an Elder in the Reformed Church of North America, and I have had no difficulty in finding my status. I have had no desire to preside in our General Synod. I have had no difficulty in finding my own place. I had supposed that my duty as an Elder

in the church was to be as an assistant to the pastor, to uphold his hands in every good work. I had supposed that was a part of my duty; at least I have tried to discharge the duty in the way of aiding the minister of the church punctually, continuously and persistently. I had supposed that, in the absence of the pastor, the prayer-meeting was my field of duty, so far as in me lay, to take his place for the time being, and either myself conduct, or some other Elder of the church conduct, the meeting; and participate in the solemn and interesting exercises of that meeting. I have found no difficulty in finding what there was to be done by an Elder. Taking the Bible as my standard, and the rules of my Church, there is no difficulty. It seems to me that an Elder can easily find his place, and if he will be faithful to his Master, he will find enough to do to occupy all his time. A praying, active, consistent Elder never finds his hands tied by the minister or by the congregation.

The Rev. Dr. Robert Knox, of Belfast, Ireland.—I believe that if our Elders do not take as large a part as we might hope they would take in spiritual work, the fault lies largely with the clergy. I have gone on the principle, for many years, of training my Elders, and cultivating their gifts, and giving them opportunities not only of visiting the people, but addressing them. When I left Europe to come to this Council, I handed over to a body of nine Elders the entire work of conducting the prayer-meeting during my absence; and on the Sabbath before I left I stated to my congregation that I could not find a preacher for the next Sabbath; but I had spoken to two of the Elders, and one of them would conduct the service in the morning and the other in the evening, and that they might thus expect to sit at the feet of two Ruling Elders. I have often, in my own church, sat upon the platform and called upon one Elder after another to rise and address the people. They have been trained for that work; and I have found, invariably, where the minister invites and encourages an Elder, if he is a man of the right spirit, that he will be prepared to take part in all spiritual work, and, if God has given him the gift, even to occupy the pulpit. We should take the blame on ourselves as ministers if our Elders do not help us, as they ought to do, in our spiritual services.

Rev. Prof. Nicholas Hofmeyr, of Cape of Good Hope.—I address the Council not as a minister but as an Elder, as I am an Elder of the church in the town where our theological seminary is established. With reference to the claim put forth by one of the Elders to be allowed all the work and honor to which, as a rule, the ministers are called, allow me to say that the glory of Presbyterianism partly exists in the harmony at which it aims between the two principles of liberty and order, *and for the sake of order there must be division of labor*, and special preparation for special labor. Besides, there is diversity of gifts, and many who are apt to help in governing the Church, are not apt to teach the word of God.

CHRISTIANITY AND THE WORKING CLASSES.

The Rev. Dr. Prime.—It was the idea of the Programme Committee that we should divide the time among the various subjects that are on the programme for discussion. We have still another hour left before adjournment, and the subject of the papers of last evening is one of very great interest and importance—the relation of employer to employed, and the relation of Christianity to the working classes. I move that we now pass on to the consideration of that subject.

The motion was agreed to.

The Rev. J. Marshall Lang, D. D., of Glasgow, Scotland.—In the city of Glasgow, which I need not say is one of the great social and industrial centres of the old country, the problem with which a man is continually confronted is that which was treated by my friend Dr. Blaikie, last evening. I thank him for his paper. The highest encomium I can pronounce upon it is that it is worthy of the author of *Better Days for Working People.* With Dr. Blaikie, I may also thank Chief-Justice Drake, who so fully presented Christianity as the friend of the working classes. A judge of the Supreme Court of the United States in the chair, and a chief-justice on the rostrum speaking as Chief-Justice Drake did—well, all I shall say is, "happy is the people that is in such a case."

Dr. Blaikie said last night that one of the most notable fea-

tures connected with this relation of employers and employed is that it is working uncomfortably. *Uncomfortable* is, I take it, a very mild word. There are suspicions, and too often manifest antagonism, which cause a relation that almost savors of hostility, and in consequence of which we see those who ought to represent a partnership standing aloof like cliffs that have been rift asunder. You do not need to be told that beneath the surface, deeper than the eye can reach, of the superficial observer, there are forces which, unless some counter action is provided, bode harm to society and religion. You in America are on the eve of a great political issue; and do you recollect that there are a million and a half of voters in this country belonging to secret organizations, all of which, or the greater part of which, are connected with the international society of which Carl Marx is the head, and which proclaims destruction of property, abolition of the family, no God, no morality? You tell me that is but the extreme phase of this movement. Be it so. Notwithstanding it is an extreme, it reminds us how there are alienations and mistrust, on account of which we may well take counsel how best to deal with the circumstances under which we are situated. How the chasm, to which I have adverted, is to be bridged over, is a question that takes us into regions that I may not enter, the regions of social and political economy. I am quite sure that though we may pass through great and sore travail, in some way there will be a readjustment found of the existing relations between employer and employed.

But what we have to deal with just now is the power of the gospel in reference to this relation. Dr. Blaikie told us, and I think no one will question it, that if only the gospel, as a living force, were more operative in the character of employer and employed, we would see a happy state of things. How do you find the apostle writing in the Epistle to Philemon? He sends back his son in the gospel to be a slave, and he bids the master receive him and give him his task and appoint him his work, but "not now as a servant, but above a servant—a brother beloved." That was the method of conciliation; that was the true readjustment; and that is what Dr. Blaikie was bringing out.

I would simply say to my brethren that whilst it is wise for us not to mingle ourselves in the labor disputes—whilst it is certainly wise for us to be extremely cautious as to all that is said about trades-unions—I think we can speak warmly and distinctly against all one-sided unions, whether federations of employers against employed, or of employed as against employers; and that we should aim at realizing, or seeking to promote, that which is certainly wanting in the existing state of matters—a true confidence between man and man, master and servant, employer and employed. It is a lack of that confidence, of plainness in statement, of rightness in dealing, which is the cause of so many of the disputes and the occasion of so many of the strikes, that we all so deeply deplore. I trust we shall all realize more and more that whatever remedies may be propounded from this side or that, it is to the Word and to the Spirit alone we must look for the real remedy.

SCIENCE AND THEOLOGY.

The papers read this morning by DRS. CALDERWOOD and MCCOSH were next discussed:

PROF. STEPHEN ALEXANDER, LL. D., of Princeton.—My reply to the charge of the intrusions of science where it has no business, may all be concentrated in a single proposition, the truth of which I think will at once be admitted. The abuse of a doctrine does not make it untrue; nor does the undue and improper extension of it make the doctrine itself untrue. I should not have taken my place here this morning were it not that I desired to relieve an anxiety, on the part of religious men, as to the attempts of science to account for the origin and primitive state of the human race. There are two great generalizations of the race—Bible or no Bible. If a crew were cast ashore on a desolate island, whatever might be their religious opinions, they would all take their guns along with them. Why? Because there is a universal experience, in the line of human depravity, of a determination to go the wrong way, and for one to injure his fellow on purpose; and, although in very many cases the sinfulness of sin may not be distinctly discerned,

nor its appropriate character fully admitted, yet it is a positive induction of the race, apart from Scripture, that man is depraved. Again, it is a fact that the food of a live body must be that which has *been* alive. With the mere exception of salt and water you feed upon what has been alive, but it must be dead before it can enter into the circulation and support of life. Why, then, should it be thought incredible that God should raise the dead when from that which must be dead first you live every day? The careful prosecution of that admirable scientific induction of which I have spoken, also pronounces upon another thing, and that is that the inevitable sequence of life of any sort wherever you find it is death. But the hypothesis of Scripture goes behind and beneath all this, and maintains that man was innocent at first, and that he did not become mortal till he had sinned.

The Rev. Dr. William U. Murkland, of Baltimore, Maryland.—There is no disputing the fact that the questions which have been discussed to-day confront every thoughtful man. They are the themes on every man's tongue. They are not relegated to the closet or to the pulpit; they belong to every-day life. Here is a phenomenon impossible twenty years ago—the public press largely reporting the proceedings of this great body. Now I insist, in this age which has been characterized as destitute of faith and as yet terrified at scepticism, that the first duty is to hold fast to the unity and harmony of all truth. Let not ministers of the gospel be shaken in their faith. A preacher of an inspired Bible, I am yet an humble student in the school of philosophy, which Milton calls divine; and while on one hand I preach that God hath made of one blood all nations, I also rejoice in the grand generalizations of science, which, through the spectroscope of philosophy, proves that God has made of one substance everything that is. Let us settle what is to be defended; not the notions of men; not all the interpretation which we hold. That which we are to defend with our lives is the inspired word, and that alone. It is the citadel of our faith, we must remember that. Some of you may remember how once a great body of Russians refused to smoke, although they drank brandy like good Muscovites; and when

Peter the Great asked them, Is it more harm to smoke than drink? "Yes, said they;" "not that which entereth into a man defileth him, but that which cometh out of a man defileth him." Let us remember that we have a particular sphere upon which science cannot impinge—the conscience which belongs to the Creator, and the great and mighty sympathies of a free spirit along which we can draw men until we get them up to God. When we lead them there, we lead them into departments in which scientists cannot challenge our authority.

The Rev. Dr. Robert Watts, of Belfast, Ireland.—Dr. Calderwood has laid down these fundamental principles in scientific investigation: that scientists have to deal with phenomena, and must be restricted to phenomena. The difficulty is to keep them within the bounds of phenomena. They will overleap these bounds. When the British Scientific Association met in Belfast, Dr. Tyndall took a long leap over that boundary. He said he projected his vision beyond the boundary of experimental science, and discerned in matter the promise and potency of all forms of terrestrial life. I do not know what he saw beyond the boundaries of experimental science. It would require very sharp discerning powers to see anything out there. No scientist could draw the conclusion that Prof. Tyndall drew if he kept within the boundaries laid down by Dr. Calderwood. The difficulty is in regard to the boundary-line which you draw around science when it explores the phenomena; and the question arises, how far theology and science are to interfere with one another. You may draw the boundary-line around theology, but you cannot keep scientists out, and you may draw the boundary-line around science, but you cannot keep theologians out. The Roman Catholic hierarchy held a meeting immediately after the meeting of the British Association, and drew a boundary-line. Was it scientifically drawn when they said no scientists had any business with theology? When a scientist begins to deal with phenomena he must go behind the phenomena. He must trace every phenomenon to the principle of cosmogony lying behind; and he has not exhausted the phenomena until he has so traced everything in them. Are we to be told that when he finds, in

the very constitution of matter, the mutual affinity that subsists between the atoms, that he has finished his task as a scientist before he has carried those phenomena up to their ultimate Author possessing intelligence? Why is it that oxygen and hydrogen combine to form water? Because of their affinity. What is meant by this affinity, but simply the qualities they possess? The quality cannot be separated from the essence of the thing. He, therefore, who gave that quality and showed intelligence in giving it, could not give it except by creating the essence of the thing; and I say that science has not done its work of investigation until it carries its investigation clear through the ultimate elements of matter, and recognizes the authorship behind them qualified to produce them.

Consider the atheist. He takes this round globe of ours, and if he could find a crucible large enough he would put it into it in order to burn out every trace of intelligence that is found on its organism. When he has gone through the mystic process of the analysis, he is ready to raise the voice of triumph. But from that crucible, in which he hopes to see every trace of intelligence obliterated, there come forth three-score witnesses to proclaim the existence of creation's God. I will allow no man to say to me that I am not to carry the investigation as a scientist clear through the phenomena and behind them, to find the cause. My work is not finished until I reach the ultimate cause. That is the reason that scientists are continually coming into the boundary of theology. You cannot keep them outside of it. Nor should we admit that a scientist may investigate all that scientists are investigating and, throughout the whole, never trace the phenomena up to their Author.

Rev. W. E. Boggs, D. D., of Atlanta, Georgia.—Coming from the far south of the United States I feel that I have been privileged to-day in hearing the living voices of two men whom I have long honored as my teachers, President McCosh and the distinguished Professor from Edinburgh. I express my unbounded thankfulness to a gracious Providence that we have, in this era of disturbed thought, still spared to us those ripe scholars, holding up our hands and speaking words of caution to the hot

blood that boils in the heart of every Christian when a man lays his hand upon the ark of God.

In my humble judgment, the great difficulty of a harmony between revealed religion and the teachings of science is due, on our side, to two vicious things. The first of these is the persistent endeavor, after the mediæval fashion, to find in the Scriptures of God a revelation of all possible truths, the rudiments or the more developed theories of physical science. Every time that we have come up to the line of battle on that issue, we have been routed. The truth is demonstrated by history that Almighty God has not put into that perfect revelation, which is a revelation of all that we ought to believe concerning the gospel of Jesus Christ, the rudiments or the developed philosophy of the science of this physical universe.

The next thing I have to say (because it is far more important to us as preachers to look at our own faults than at the faults of enemies) is this, which was plainly brought to our attention by both of these distinguished professors; and I thank them for it. We are too prone to grow indignant and to lose our self-command. We are too prone to forget that God has all eternity to do his work in, and that he that sits in the heaven laughs at the puny efforts of men to set aside his glorious truths. We should keep calm; and we should not expect that great problems are to be solved in a moment. Our brethren tell us that when we calmly and quietly draw the line between theology and science, men will walk over it. Of course they will. But let us not therefore be angry; let us gently, in the name of reason and love, demonstrate the intellectual blunder, and leave the man's thoughts to his God.

These are the two great principles that I think we will find to be developed by the past, and to be absolutely involved in our success in the future: First, not to hold the revelation of God responsible for any man's religion; and, in the second place, to keep our tempers, and to keep our hearts bathed in the love of Jesus Christ, which should make us pity more the

man's fatal mistake to himself than be angry at the harm that he has done.

The Rev. Principal John Cairns, D. D., of Edinburgh.—I cannot speak as a man of science, and I do not profess to speak in that character; but I may venture, with all deference, to submit to this venerable Council an impression that has been made on my mind in favor of Christianity by the controversies between Christianity on the one side, and men of science, so called, on the other. Christianity, in the midst of all these conflicts and antagonisms, is still laboring, is still growing, is still maintaining its own distinctive ground. That is a great fact. Let us take the comfort of it. I am here as one of the laity in science, yet I have been comforted beyond measure by the experience that there is this power in the midst of all the enlightenment of the nineteenth century, in the midst of the enlightenment which I rejoice to have found in this great continent over which I have travelled, and which I have seen illuminated by the light of secular and theological schools. I have had the joy of seeing that Christianity is still holding its ground, and going on conquering and to conquer.

Let us not be disturbed or easily shaken in our faith. I was told, when I went through the university in this city, that some of the buildings devoted to science were the greatest in the world. Whether it be so I know not, but here in the midst of these is a meeting which is the greatest that has been held, in one sense, in the world; here is this meeting of men of science as well as men of faith, and we stand upon our faith firm and true as we did before. Let us go away with that comfort and that joy, when we hear of conflict and struggle, and apparent scientific difficulties in the Bible which cannot easily be solved. Continue to raise up, as a great army to God, men who, turned to Christ and Christianity, are living our religion, and I care not what difficulties you find behind in Genesis, or anywhere else. This glorious gospel is the power of God to salvation to every one that believeth. That persistent fact is our stronghold.

The Rev. Principal Grant, D. D., of Kingston, Canada.—Dr.

Watts has misunderstood Dr. Calderwood, simply because he gave a different meaning to the word *science* than Dr. Calderwood gave to it; and he was inexcusable because Dr. Calderwood clearly defined what he meant by science. He distinctly said that science referred to the phenomenal or observational. And, accepting that definition, we certainly have no right to ask scientific men to go on, after they have finished with their scientific tests, to prove scientifically the existence of God. I have very great suspicion of a scientific man who thinks he can demonstrate by his science the existence of God in any manner whatsoever. Dr. Calderwood distinctly told us where the division line should come in; but I think it would have been a little fairer to scientific men if he had not so distinctly and sweepingly said that interference with science by theology is a myth. Dr. McCosh said that in his young days a conflict arose about geology. If theology has nothing to do with science, why the conflict? Men did believe in those days, when the geologists told us that the world was not made in six days, that the geologists were irreligious. Previous to that there was the geocentric theory; the Church had held to that. We must therefore excuse the feelings of scientific men. More recently the discussion has been about evolution. Every one knows the alarm with which religious men regarded the very works already referred to of Herbert Spencer and Darwin. I know plenty of men still who think it irreligious to say the world was not made in six days, or that there is such a thing as evolution.

Come to another point, a point that was just touched on by Professor Alexander, with regard to the origin and primitive state of man. Suppose a scientific man says, I find scientific proof that men have lived on the earth ten or twenty thousand years; are there not plenty who would tell him he was wrong in his theory, it being opposed to the chronology of Genesis? In view of that I think it would have been fairer had Dr. Calderwood not so sweepingly said that theological interference was altogether a myth. As Dr. Calderwood pointed out, science is not responsible for Dr. Tyndall. Dr. Tyndall speaks for himself. Neither is the Church of Christ responsible for the errors of

theologians; and there have been errors on the part of theologians as well as scientific men. Neither one of the two attitudes that we have taken in the past should be taken by us; neither the attitude of conflict, declaring that science is opposed to religion, nor the attitude of trying to reconcile Genesis and science. The true attitude is to go on in our own work and let science do its work, because there never can be a reconciliation of science and theology until each has spoken its last word; and that word neither has yet spoken.

The Rev. H. A. Nelson, D. D., of Geneva, N. Y.—I wish to make a very brief plea in behalf of a rigidly scientific use of the word *science*. I was profoundly grateful to Professor Calderwood for the care and lucidness with which he set forth the distinction between science and the unverified theories of students of science. My mind assented to all his positions as I understood them. Yet with the utmost deference I suggest, and ask his consideration of the suggestion, whether his use of the word science does not unhappily restrict it to the science of the material world. Should we not gain something for true science if we would constantly use the word to signify, on the one hand, nothing which has not been verified, and on the other to include all which has been verified, from the bottom to the top?

The science of the material world is "concerned exclusively with *observed* facts." But there are facts known by intuition, and there is a science of these—the science of the human mind. There is another class of facts which are not learned by observation, nor known by intuition, but by revelation.

There are supernatural facts as reliably attested as any facts of the material world. The systematic apprehension of these supernatural facts is as truly science as the systematic apprehension of natural facts. Theology *is* science. Instead of saying that "theology does not interfere with science," would it not be more accurate to say that theological science and natural science cannot interfere with each other?

Unless theology is science we ought not to call it by a name the termination of which is distinctive of the several departments of science. Clear thinking requires us to insist that there is

"science falsely so called," and also true and valid science, of the material world, of the human mind, and of God.

The Rev. Arthur T. Pierson, D. D., of Detroit.—Whether it be accurate or not, the popular use of the term science includes more than the sphere of observation within which it is experimental. It includes, for instance, classification and arrangement, in which science is constructive; and it includes argument or logical process, in which science is inductive.

It occurs to me that one of the difficulties in the supposed conflict between science and religion comes from this—that people who may be very safe and scientific in the department of observation may be very inaccurate and careless in the department of classification and arrangement, and extremely illogical in the department of induction.

Dr. Hopkins remarks that some who may be safely quoted as trustworthy in the department of experiment and observation, will utterly mislead us when they step beyond that sphere; and he instances Dr. Darwin, who makes the astounding statement, followed by an astounding conclusion, that in the Northern seas the polar bear is sometimes found swimming along on the surface of the water with his open mouth catching the insects upon which the whale feeds. Nobody doubts the fact within the sphere of observation, but then follows this illogical conclusion, that if the polar bear continues that process long enough he will turn into a whale.

Mr. Lincoln, on one occasion, had a consultation with his colleagues in reference to the Proclamation of Emancipation. Mr. Bates was rather intemperate in his haste in demanding the immediate issue of that proclamation, whereupon Mr. Lincoln said, "It is not worth while to proclaim the slaves free unless we can back up the proclamation by the force of arms. You remind me of the schoolmaster in Illinois who said to one of his boys, 'How many legs has a sheep?' 'Four.' 'Well, suppose we call the tail a leg, how many has it?' 'Five.' 'No, it has not, you fool—calling it does not make it so.'" Now scientific men are very prone to lend the sanction of a great name to inferences that are unscientific. Because they happen

to be accurate within the sphere of observation and experiment, it is inferred that they are equally as accurate in the sphere of induction. But calling a thing does not make it so. The inferences of scientific men by no means establish the truth of their conclusions. If on the one hand the scientific men who talk about the intolerance and *ex-cathedra* deliverances of Christian professors would be a little more careful not to speak *ex-cathedra* from chairs of science, we would have far less apparent conflict between science and theology.

I would have come a thousand miles to have heard the two papers we have heard this morning. In my younger days, and I am by no means old now, I was misled into scepticism; but it was by a shallow and superficial science; and the deeper I went into science the more surely I came back to God. The trouble with most sceptics is, a little learning is a dangerous thing; with all due modesty and with deference to such brethren and fathers as have spoken to us this morning, I say it—if they could sit under the instructions of such men as Dr. Calderwood, and my beloved friend, Dr. McCosh, who I am glad to say presides over one of the grand colleges of our own country, we would have a great deal less unscientific scepticism.

The Rev. Dr. W. P. Breed.—I would like to give notice, which I hope the members of the Council all will hear: there will be, Providence permitting, the celebration of the sacrament of the Lord's Supper, to-morrow afternoon at half-past three o'clock, in the West Spruce Street Presbyterian Church. The service will be conducted by members of this Council, and all the members of the Council are invited to be present.

The Council then adjourned, with devotional services, until the afternoon at half-past two o'clock.

September 25th, 1880. 2.30 P. M.

The Council was called to order by the President, for the session, the Hon. Horace Maynard, Postmaster-General of the United States. The Rev. J. B. Dales, D. D., of Philadelphia, led in prayer.

COMMITTEE ON RECEPTION INTO THE ALLIANCE.

The Rev. Dr. Calderwood presented a report from the Business Committee recommending that a committee be appointed to receive the applications from Churches desiring to become members of the Alliance, said committee to report at the next meeting of the Council.

The Rev. Robert Knox, D. D., of Belfast.—Before the motion is put I wish to say that it is desirable that the brethren appointed on this committee should be men of experience and profound theological knowledge, and possessed of the entire confidence of the Council. Whilst it is desirable to gather in, and incorporate in this great Alliance, all branches of the Presbyterian Church over the world, we must take care not in any way to relax or broaden the basis of our Alliance. Therefore I nominate the following as the committee: Dr. A. A. Hodge, Dr. Brown, Principal Caven, Dr. Flint, and Dr. Murkland, with Dr. Blaikie and Dr. Mathews, *ex-officio* members. I move that those gentlemen be appointed as the committee.

The President.—Will Dr. Knox pardon me if I suggest that the first question is to decide whether the Council will agree to have any committee at all appointed? The resolution has not yet been acted on.

Dr. Knox.—I waited until the resolution was put to the house, and merely complied with a request made of me to put forward the names. I have no objection to a division of the motion.

The President.—If the motion is made to amend the report by inserting these names, it is in order. But unless such a motion is made, the regular course will be to see whether the Council will adopt the resolution.

The resolution was adopted.

The President.—A list of names has been proposed to constitute this committee.

A Member.—I would suggest that on such an important committee we should have some ruling elders. I therefore propose the name of Henry Day, Esq.

Another Member.—I think that the number of names is by

far too small, and I move that the matter be referred to the Business Committee to make up a different and larger list.

The motion was agreed to.

HENRY DAY, ESQ., of New York.—I move that all applications made for admission to this Alliance, at the present session, be referred to that committee, and, if they see fit, acted upon at this session. As I regard it now, anybody asking admission to this assembly has no chance of getting a hearing. There is no committee whatever before whom they can bring their cases. Now, it may be—very likely it is the fact—that there are bodies in our country who would make application to be admitted if they had an opportunity; who have a right to be admitted to this Alliance; and whose claims demand consideration. This committee will be a proper one to answer all such applications, and I would therefore move that it have the authority to report upon any application that may be made at this session.

I go further. Yesterday there was a report made here upon an application from the Cumberland Presbyterian Church by the Committee on Credentials. They were refused admittance. I for one felt very much grieved by that decision. This is an Ecumenical Council, and we ought to bring in everybody of the Presbyterian order and polity that comes anywhere near us. The constitution was intended to be drawn so that it would let in any one in all these great assemblies that comes really near to, or is joined with us. But when application is made for admittance by the Cumberland Presbyterians, who, you will remember, represent about half a million of the people of this country, they are refused. They are Presbyterians in polity, and they are Presbyterians in doctrine. I think, certainly, they come as near the required standard as the Reformed Churches.

DR. CALDERWOOD.—This discussion is getting beyond the subject before us. That matter was settled yesterday; and I submit that we cannot reopen it in this way.

The PRESIDENT.—The remarks are not in order. But as this is only a temporary body, the chair hesitates about applying the rigid rules of order which obtain in a body that continues in session for weeks or months.

HENRY DAY, ESQ.—I do not wish to make any trouble. I want to smooth over all difficulties; and I would be the last man that would desire to get up a disturbance. But when you consider the vast amount of influence the Cumberland Church exerts with its various Presbyterian bodies, I think the committee made a mistake. When one hundred and ten thousand Christian communicants, accepting the Westminster Confession, all except the sections on Predestination (and how many of the bodies that are represented here have got those sections? how many from the Continent have got them?) knock at our doors for admission; they should not be turned away. They do not say anything against the doctrine of Predestination. They do not exactly what the Westminster Catechism tells us to do, and tells us very gently. They just let those doctrines go, and say nothing about them, though, if they please, they can believe them as well as we. And I think if we were writing that Confession over to-day, we would not put in it everything that it now contains. I simply ask that their appeal be reconsidered by this committee. That is all I want: that the vote that was passed adopting the report be reopened to consider this application of the Cumberland Presbyterian Church; and that the result of such action be made known in a report at the next session of the Alliance.

The REV. PROF. WILLIAM G. BLAIKIE, D. D., LL. D.—I cannot remain a member of the committee if we are expected to go into this case again, and make a report during these sessions; because it is utterly impossible to do justice to the necessary inquiries in so short a time. It is one thing, on the pressure of the moment, to say whether a body conforms or does not conform to the regulation, which provides that the members of this Council must represent churches whose creed is in harmony with the consensus of Reformed Presbyterianism; but it is another thing to give the subject the due consideration it demands.

Now that this Council is taking more permanent form, it is essential that some clearer definition be given as to what really constitutes a claim to membership. That requires deliberation. I should only be too glad to do my part in the committee, pro-

vided we are given plenty of time; but I respectfully decline being forced to consider this important and delicate question in so brief a time, and under such unfavorable circumstances.

The Rev. William Wood, of Campsie, Scotland.—The Committee on Credentials is taken unawares by the introduction of this subject. I do not know whether the chairman of the committee, or any other of the members of the committee, excepting myself, be present; but I will say that that committee gathered, at considerable length, the facts in connection with the application from the Church named, and they came to their conclusion after considerable thought. This Council has pleased to adopt the finding of the committee. A reconsideration of that application would require a very considerable length of time in order to do it justice. The Council should carefully consider what they are about before saying to a new committee that that application must be examined into upon its merits.

The Rev. Principal G. M. Grant, D. D., of Canada.—It is very unfortunate that a question of such importance should have been decided by this Council without any notice having been given that the subject was about to come up; because I am afraid, in taking that action so hurriedly, many members of the Council did not know about it, and unintentionally this body has violated a fundamental provision or plank of its own platform. I understood that the Alliance was to include the Reformed Churches holding the Presbyterian system. Now I am aware that the Cumberland Church does hold to that system; yet the strange ground is taken that they are to be ruled out. We have Reformed Churches from the continent whose confession of faith is included in two or three paragraphs. There is the French Church, for example. Yet they are in this Council. But you have ruled out this large body without any discussion. I think it is very unfortunate that it was done without notice. I think that the motion pending should be carried in order to give the committee an opportunity of considering the subject, and that it may be brought before the Council after due notice has been given. I think that common courtesy to this body requires such a course. I did not know that any such action

had been taken. I do not think it is doing justice to the one hundred and ten thousand Presbyterian communicants concerned that this important subject should have been disposed of in such an off-hand manner.

The Rev. Prof. Alexander B. Bruce, D. D., of Glasgow.—I desire to express sympathy with the remarks just made; we are entirely in the dark. It is not worthy of this Council to dispose of so great a matter without knowing what we are doing. I was present when the report was presented, but did not know its bearing. Now, that I do, I regret that we have taken this step without more consideration. I think that a number of us feel regret at the decision which the Council came to. I am prepared to say that we should not dispose of so great a question in so light a way.

The Rev. William Brown, D. D., Fredericksburg, Va.—I feel myself impelled by an imperative sense of duty—not merely as a member of the Council but as a member of that committee to whom this question was referred,—to offer a few remarks in regard to the subject before us, which is not only important, but, as we all feel, very delicate in its character. As to what was done by the committee in the minute which was adopted, and which was reported to this Council, you will notice that it turns upon one point. It will be conceded by all that in the polity of the Cumberland Presbyterian Church—a very large body and one in many respects of great merit, and of great usefulness—one of the requisitions of our constitution is met: namely, that its polity should be Presbyterian; but the point on which the report of that committee turns is this: that we had not sufficient evidence of their agreement with the reformed consensus. I quote now from memory, but I believe I give the very words of the constitution: "The consensus of the Reformed confessions." Now it may be true that the scope of those terms is not entirely settled by the Council as yet. But the committee felt itself warranted, upon satisfactory information, in going to this length—that we had not sufficient evidence of an agreement by that body in that consensus.

I suppose that there may be two views taken of this subject

in the Council. There may be what might be regarded by some as a rigid interpretation of those words, and there may be a very latitudinarian interpretation. I will not go into that part of the subject at present; but I think the report of the committee was the only wise and judicious one that could have been made under the circumstances. And I think it would be extremely injudicious for this body to undertake now, and upon any information which might be thrown out by one or another, and which would be regarded by some as uncertain and not authentic, to go into anything like a determination of this question. The form of the minute adopted by the committee indicates by the word "sufficient" that the evidence brought before us does not satisfy us now. It does not exclude further consideration of the question in view. The proposal has been agreed to to appoint a committee to whom this and all other applications may be made, and that it shall report at the next Council. I do not see that we are under any necessity for doing this thing in a corner. It would be most unfortunate so to do it. The decision of that question may very deeply affect the future of this whole Alliance movement. It is very important that while, on the one hand, we should exercise the utmost liberty and kindness consistent with our position as Reformed Churches, in accordance with the consensus of the Reformed confessions, we should not on the other hand go at all beyond it. If we do, my own judgment is —and I think it will be that of the Council—that we put in extreme peril this whole movement. The better course will be to let the question go to the committee appointed to investigate the whole subject, and let it bring in its report at the next meeting of the Council.

The Rev. Joseph T. Smith, D. D., of Baltimore.—I hope this matter will be allowed to rest. I do not think that this body is prepared to take any action looking to the admission of the Cumberland Presbyterians. I was a member of a committee appointed by the General Assembly of the Church North, to meet and confer with a similar committee from the Cumberland Presbyterian Church in reference to mutual correspondence. After a long controversy, the committee were unanimous in the

report to the Assembly, that we could not recognize them as brethren in accord with us in that full degree which would justify such correspondence.

ROBERT N. WILLSON, ESQ., of Philadelphia.—I rise to a point of order: That the Council has already passed upon the matter which is now being discussed; and that it cannot come before us again unless it be formally reconsidered. My point is a two-fold one, perhaps: whether at this session this matter can be again considered at all, and whether, if we can take it up at the present session, it must not be formally reconsidered?

The REV. D. A. WALLACE, D. D., LL. D., of Wooster, Ohio.—I wish to make a statement in defence of the Committee on Credentials. I am a member of that committee and was called upon to preside here yesterday morning when its report was made. In the first place, in open Council, that matter was referred to the Committee on Credentials, and every member of the Council was supposed to understand that it was in their hands. In the second place, that committee reported after giving the subject as full and careful consideration as, under the circumstances, it could. It reported a definite proposition. It was made at a time when it was generally understood that the committee would report; and when it was read every member of the committee expected that the conclusions would be assailed, and that a discussion would take place. There was no attempt made to crowd it—no doing of it in the corner. There was no attempt to smuggle it through—nothing of the sort. It was done openly and above board, and I don't think that any of the brethren should suggest that there was any attempt to smuggle it through.

PRINCIPAL GRANT.—The gentleman who has just sat down is the only one that has suggested smuggling. I have not heard the word from any one else.

The REV. ROBERT KNOX, D. D., of Belfast.—When an assembly such as this, or any court of the Presbyterian Church, comes to a deliberate finding, I hold that that finding cannot be reviewed during the same session of the body. But it is perfectly com-

petent for any brother who may be dissatisfied with the decision to give notice that at the next meeting of this Council he will bring this question up again; a review now, however, is not competent.

The Hon. William Strong, LL. D.—If the action of the Council, in accepting and adopting the report of the Committee on Credentials, was a decision that the Cumberland Presbyterian Church was not entitled to admission as a member of this Alliance, then this motion of Mr. Day is not in order; but if, as I understand it, the adoption of that report had no legal operation except to determine that those individuals who came here, claiming to represent the Cumberland Presbyterian Church, were not entitled to seats, then it seems Mr. Day's motion is in order. We have not decided the question which that motion attempts to bring before us. The one is a question of persons —of the right of individuals to seats on this floor; the other is a question as to the right of a Church to become a member of this Alliance. I think that all that we have decided is, that the individuals who claimed seats, or asked for seats, as representatives of the Cumberland Presbyterian Church, were not, under the circumstances, entitled to seats—that the credentials which they offered did not entitle them to seats on the floor as members of the Council. It seems to me that that is all the legal effect of our action, no matter what reasons the committee gave for their conclusion. I am quite willing that the matter should now be referred; but, as a member of the Business Committee, I am not prepared to say that we could be ready to make a report at this meeting of the Council. If the Council should instruct that committee to take this subject into consideration and report during this term, I, for one, should endeavor to discharge my duty; but I am not sufficiently acquainted with the extent to which the Cumberland Presbyterian Church agrees with the general concensus of the Reformed Churches, to be able to form a judgment upon the question whether this Church, as a body, ought to be admitted to this Alliance; and whether I could obtain sufficient information upon that subject during the session of this Council I am not prepared to say. If the Council see fit

to send the subject to us, I am willing to do what I can to come to a conclusion, and if I can come to a conclusion, to report to this body; but if I am not able to inform myself sufficiently during the sessions of this Council, I shall feel constrained to ask for longer time. I have no objection to this being referred, nor to the instructions, always assuming that I am not obliged to report a conclusion before I am able to come to that conclusion.

If the resolution which was brought in by the Committee on Credentials, and adopted by the Council, was a decision of this question, then the only mode to reach it is by a motion for reconsideration. In that way it might be reached; but I have not supposed that to be necessary, as I have not regarded my vote upon that question as deciding that the Cumberland Presbyterian Church was not entitled to admission as a Church in this Alliance. Our vote upon the question, as I understood it, decided simply that the individuals asking admission as delegates were not entitled to seats.

The PRESIDENT.—The chair will entertain no further remarks except upon the question of order. If the point of order is insisted on, the chair will be obliged to decide upon it.

HENRY DAY, ESQ.—After all, the Council should leave the matter to the good sense of the committee. Let them determine the question whether they will come to a decision at this session or the next. I desire to modify the motion in that way.

The motion, as modified, was adopted by a vote of 34 to 27.

The REV. PROFESSOR ROBERT FLINT, D. D., LL. D., of Edinburgh, then read the following paper on

AGNOSTICISM.

Agnosticism is a most comprehensive theme, and it cannot reasonably be expected that the few remarks, which are all that time permits me to offer regarding it, should do more than touch a very small part of its surface. Where it would be absurd to attempt to be profound or thorough, I shall seek merely to be practical. With this aim in view, I shall confine myself to a consideration of the causes of the present prevalence of Agnosticism in the region of religion, and to an indication of the counteractive or remedial forces.

The term Agnosticism is often vaguely and loosely employed; it is only, I believe, accurately and appropriately employed when regarded as an equivalent for what has been variously called philosophical, or theoretical, or metaphysical scepticism. The limitation of the word to the sphere of religion is most objectionable, and should be resisted. There is no reason for calling a man an agnostic merely because he is an atheist, or a positivist, or a materialist. The name is only appropriate to one whose refusal to believe in the existence of God, and of spiritual things, is rested on the allegation that the human mind is inherently and constitutionally incapable of knowing whether there is a God and spiritual things or not. But there is no kind of truth which may not be rejected, on the assumption that the human mind is inherently and constitutionally incapable of ascertaining whether there is such truth or not. The weakness of the human mind is a plea which may be brought forward in any region of inquiry. And the plea is the same, no matter in what region it is brought forward. Things, however, which have the same nature should have the same name. Wherever, therefore, assent is withheld because of the alleged incompetency of the mind to ascertain the truth, there is Agnosticism. The rejection of any one kind of truth on that ground is as much Agnosticism as the rejection of any other kind. What is essential in Agnosticism is the reason on which it supports itself—the attitude towards truth and knowledge which it assumes; what is non-essential are the objects or propositions to which it is applied.

Some have represented the scepticism, which may appropriately be called Agnosticism, as negation or disbelief; others contend that it should be confined to doubt. For reasons which I have not time here to state, I hold that it may be either doubt or disbelief; it is not, however, either merely doubt or disbelief, but the doubt or disbelief which rests on the supposition that what are really powers of the human mind are untrustworthy—that what are actually normal perceptions, natural or even necessary laws and legitimate processes, are not to be depended on. Ordinary doubt and ordinary disbelief have their reasons in the objects or propositions examined by the mind, not in distrust of the mind itself; they imply nothing more than the conviction of the absence of evidence for, or the existence of evidence against, the particular position in dispute. But Agnosticism challenges evidence, and refuses to be convinced by it, on the deeper and subtler ground that the mind is not endowed with faculties by which it can derive truth and certainty from what is alleged to be evidence.

In the present day, Agnosticism is seldom applied, as it was by the ancient Greek sceptics, to all forms and kinds of what is called knowledge; it is also rarely now maintained, as it has, however, not unfrequently been maintained, to be valid with respect to what is termed reason and science, but not to faith and religion; on the contrary, it is only in reference to the spiritual and the supernatural that it is very prevalent, and, as regards them, it is alarmingly prevalent. Contemporary Agnosticism, unlike the more consistent Agnosticism of former

ages, endeavors to show that ordinary experience and the positive sciences may be received with deference and confidence, but that religion and revelation must be rejected, as presenting only credentials which the human mind is incapable of testing. Why is Agnosticism in this form so common? and how is it to be dealt with?

First, then, although this special form of Agnosticism—Agnosticism in regard to religion—be far more common than any general form of Agnosticism—Agnosticism in regard to knowledge in itself—the latter may fairly be specified as one of the causes of the former. The general doctrine, to some extent, originates and explains the special doctrine. Those "dead but sceptered sovereigns"—Hume and Kant—"still rule our spirits from their urns." The Agnosticism of Sir Wm. Hamilton and of Dean Mansel as to knowledge of the Infinite, was but a modification and application of Kant's theory of cognition, and the entire process of argumentation by which Mr. Herbert Spencer relegates religion and its objects to the region of the unknowable, is borrowed from Hamilton and Mansel. One constantly hears the agnostic views of Hume and Kant, of Comte and Mill, expressed and avowed by men who have never read a page of their writings, but who are not the less influenced, on that account, by their opinions. Then every phase of Agnosticism in religion must, when called upon to defend and justify itself, appeal to the Agnosticism of metaphysical theory. The negations of the positivist, as to the spiritual and the supernatural, for example, are mere arbitrary assertions, until based on some agnostic theory of the nature and conditions of cognition. It is this necessity of vindicating Agnosticism in religion which has more than anything else, I believe, led recently in Germany to the resuscitation of the negative or sceptical portion of the philosophy of Kant; or, in other words, to the spread of what is called Neo-Kantism. A very large number of the Neo-Kantists are men utterly incapable of understanding the system of Kant as a whole, and utterly devoid of sympathy with what is best in the spirit of that system—men who accept what they call critical philosophy in the most uncritical way—men whose blind and idolatrous worship of the weaknesses and defects of the philosophy of Kant has its main source in the fancy that a simple appeal to the negative conclusions of the Kritik of Pure Person will entitle them to treat religion as an illusion, and to disregard everything but what they are pleased to call experience. Of course, although a doctrine like Neo-Kantism may owe its existence mainly to religious scepticism, once it has been produced it will aid in confirming and spreading the scepticism in which it originated.

The practical inference which I draw from what I have now indicated is, that the Churches are vitally interested in the prosperity of the mental and speculative branches of knowledge, such as psychology, logic, and metaphysics. Agnosticism in religion must have its roots there, and can only be completely overcome by being eradicated there. It may be so far met by being shown to be arbitrary in its

rejection of ultimate and self-evident principles; to be essentially inconsistent and self-contradictory in every form—general or special, total or partial—in which it can be exhibited, and to be pernicious in its consequences; but the only thoroughly adequate antidote to it is a truthful and comprehensive mental philosophy. Agnosticism is largely founded, for example, on narrow and partial doctrines as to the nature of belief. The theory of Hume, that belief is constituted by vivacity or strength of impression; of James Mill, that it is resolvable into the inseparable association of ideas; of Dr. Bain, that its basis and ultimate criterion is action; of M. Renouvier, that its essence is an act of free determination, etc., must lead to Agnosticism in some form. Then, in order to preclude it in all forms, a true doctrine of belief must be supported by a true doctrine of knowledge, and that, again, by a correct and adequate doctrine of evidence. Agnosticism must be the necessary result of overlooking or depreciating any element power or means of knowledge, any kind of evidence, or any natural and truthful criterion of evidence. Place, for instance, the criterion of truth exclusively in sense or sentiment, in the theoretical reason or the practical reason, in authority or universal consent; reduce it, with Locke, to the perception of the agreement or disagreement of ideas—with Leibnitz, to the absence of contradiction; with Herbert Spencer, to the inconceivability of the negative, etc.—and you must logically become, if only a partial agnostic, still an agnostic on a very large scale. The more a man, therefore, reflects on this subject of Agnosticism, the more must he be impressed by the conviction that all our churches are vitally interested, and all true theology is greatly and intimately dependent on, the successful culture and general diffusion of a sound and enlarged philosophy, such as will repel all exclusive doctrines, allow us to be just to every order of facts and ideas, and leave room for faith and affection fully to develop themselves.

In the next place, the anti-religious Agnosticism of the age is of course greatly favored by the critical temper, the analytical spirit, of the age. We are living at a time when a very large number of persons claim the right to exercise their own judgment who have unfortunately but little judgment to exercise; when a very large number of persons forget that the right of private judgment, although very important, is only a half-truth, and that the duty of judging rightly is its complement and equally important. We cannot help this, because the reason of it is that God has willed that we should live in this nineteenth century; and probably we do not need much to regret it, because, with all its faults, the nineteenth century is by no means the worst in which our lots might have been cast. It is a century, however, pervadingly and predominantly critical, and even largely hypercritical. Research takes us back in all directions to a state of society very unlike that which now prevails. The communism which some writers present as the ideal of the future is found to have been a general fact of the past. There is evidence that, in the history of every country inhabited by any division of the Aryan race—Hindu, Persian, Greek,

Latin, Slavonic, Celtic, Teutonic—there was a time when private property in land did not exist, when the soil was distributed among groups of self-styled kinsmen, when separate ownership was scarcely known. In this archaic state of society man as an individual may be said to have scarcely existed. The law and the religion which corresponded to this stage knew next to nothing of individuals. They were concerned with families, with groups. No man felt with any distinctness that he had rights and duties simply as a man. The rights of private judgment, and of independent action, were not so much denied and restricted as undiscovered and unimagined. Social authority was omnipotent. It is under the sway of this principle that all societies have grown up through infancy and youth. But in every progressive society there comes a time when its stronger minds feel that they are not merely parts of a social organism, but have a life and destiny, rights and duties, of their own, and simply as men. There are then two principles in the world: the principle of authority and the principle of liberty—the principle of society and the principle of individuality. These two principles coexist at first in a few individuals, but in process of time they come not only to coexist in some degree in all, but to manifest themselves apart; and then there are not only two principles but two parties in the world, the one inclining more to the side of social authority, and the other more toward individual independence, each party existing in virtue of its assertion of a truth, but existing only as a party because it does not assert the whole truth; each conferring its special services, each having its special dangers, each being certain to ruin any society in which it succeeds in crushing the other, but the two securing both order and progress, partly by counteracting each other and partly by co-operating with each other. When the principle of authority is generally and spontaneously accepted we may be said to have what Saint-Simon called an organic or synthetic period of history; when the principle of individual independence is predominant we may be said to have what he called a critical or analytic period. According to Saint-Simon all history may be divided into critical periods and organic periods. The critical periods are those in which the minds of men are employed in investigating the principles of government under which they live, in endeavoring to amend old institutions and to invent new ones, in which no creed commands the assent of all, so that society is without principles, discontented, changeful, and, in a word, in a state of anarchy. Organic periods, on the contrary, are those which possess an accepted doctrine, in which society is cemented by the synthesis of a common faith, in which the actual institutions give satisfaction to the world and men's minds are at rest. Thus pre-Socratic Greece was organic, post-Socratic Greece critical. Roman history began to pass from organic to critical with Lucretius and Cicero. With the definitive constitution of the Christian Church in the sixth century began the new organic period of feudalism; and in the sixteenth century the Reformers inaugurated another critical period, which the philosophers, scientists, and others have continued until the present time.

This generalization may not improbably be in various respects imperfect, and yet it may be accepted as containing a large amount of truth. Three centuries ago a doubting, questioning, scrutinizing spirit began to make its presence widely felt in many forms; and down to this day it has been continually growing in strength. Its history is the main current of modern history. Its course and character have been very largely directed and determined by forces and modes of thought which are not specifically religious, and which may readily become anti-religious. It has shown itself in the region of intellect chiefly in the elaboration and application of the physical, experimental, positive, inductive sciences, and in the region of action by wonderful ingenuity and energy as regards things secular. It is apt in the one sphere to become empiricism or materialism, and in the other to become worldliness; and those who are carried by it to either error are necessarily disposed to justify themselves by adopting agnostic views and supporting them by what are alleged to be critical methods. This alliance of Agnosticism with criticism is a source of great influence to the former, while it vitiates and corrupts the latter, and is undoubtedly very dangerous to religion. Many of our modern critics first assume that there can be no real objective knowledge of God and divine things; that the phenomena of religion, those of Christianity included, may be fully explained on naturalistic principles, and at least without reference to special revelation; and then proceed to explain away, by means of narrow and onesided theories of development and ingenious but inconclusive critical processes, everything which conflicts with their assumption in the history of the Jews, in the character, words and works of the Saviour, in the lives of the apostles, in the Bible and in the Church.

How are our churches to comport themselves toward this danger which threatens them all, and which in some phase, some modification, some degree, may present itself to any one of them any day? Well, each church must of course bear its own burdens, and perhaps the more each church is left to deal with its own cases, free and unbiased by extraneous opinion, and the less reference is made to them by other churches, the better. It is certainly a very mean and unworthy thing in any church to try to make ecclesiastical capital out of the troubles of a sister church. What I wish, however, to emphasize here is this: that the mere exercise of discipline by any church must be deemed a very poor method indeed of replying to agnostic criticism, or any kind of illegitimate criticism of religion and revelation. The only method of meeting it, which can be reasonably expected to do permanent or general good, is by opposing to it criticism of a legitimate kind. Its irreverence must be confronted with piety; its narrow and exclusive views of development with adequate and comprehensive ones; its ingenious but erroneous conjectures with sound and true inductions; its hypotheses, plausible merely because drawn from facts arbitrarily selected and illusively combined, with conclusions drawn from all classes of the relevant facts. A truly reverent,

truly enlightened, profound and thorough biblical scholarship can alone successfully combat agnostic criticism. Presbyterian churches, I am sorry to say, have seemed in general but little to realize how important such scholarship is. It is high time that they were doing so now. If they are foolish enough to think that they can supply the place of it by suspensions and excommunications they will find themselves deplorably mistaken. These, even when most cautious and most just, will do little positive good; if hasty, harsh, or unjust, they must do much positive mischief.

I meant to speak, in the third place, of the influence of dogmatism and dogmatic systems on the spread of anti-theological Agnosticism, but can now merely indicate what I designed to attempt under this head. It was to show how such Agnosticism naturally follows from the one-sidedness and exclusiveness of many dogmatic systems; from the conflict of dogmatic systems; and from the pretensions to perfection and finality sometimes put forth on their behalf. On this last point especially I could have wished to enlarge. Churches often forget that it is their duty not only to retain the religious truth which has been transmitted to them, but to increase it by ever fresh and fuller studies of all God's disclosures of himself; that it is their duty to be continually deepening, enlarging, and improving, their theology. There can hardly be a more serious danger. It is by an ever-growing appropriation and application of the truth which God has revealed that a church advances toward the realization of its ideal and mission; and the appropriation and application of truth presuppose its apprehension. A church which rests satisfied with the acquisitions which former generations have drawn from nature, providence, and Scripture; which does not seek to add to the old treasures stored up in its creeds, catechisms, and dogmatic systems, new treasures; may be orthodox—may have espoused as yet no grievous positive falsehood, but its whole attitude toward the truth is a wrong one. It is at heart disloyal to the truth and dead to the love of it; and, once a church is dead and disloyal to the truth, it will soon be dead and disloyal to all that is good. When a church loses that love of the truth as it is in Christ, which constrains it to seek in him ever new treasures of wisdom and knowledge; when it comes to look with suspicion on new discoveries and to discountenance the spirit of independent and original investigation; when theological research and theological instruction are the last things it strives to encourage, that church is not far from the terrible condition in which errors are justified and lies embraced. Every such church practically and most powerfully teaches agnostic disbelief in spiritual truth. Every such church presents its theology in a light admirably calculated to make men conclude that it is a sham science, a pretended exposition of the unknown and unknowable. Every church, on the other hand, which seeks earnestly more and more divine light; which welcomes what is new in theology, if it be true; which encourages fresh and original theological speculation, if only it be sincere and reverent; cannot but bear a powerful practical testi-

mony that theology is real and vital knowledge, and eminently worthy of study. I have great respect for Calvin; I believe in the doctrine of the Westminster Confession; but I utterly disbelieve the notion, which I regard as one of the most powerful causes of Agnosticism, that theology came to a stop with Calvin or the Westminster Confession. I believe, on the contrary, that the human mind scarcely ever worked more energetically or successfully in the fields of theological science than it has been working during the nineteenth century, entire theological sciences, like biblical theology and comparative theology, having been built up almost from the foundations within that period; and there are still in theology worlds to conquer by the human mind divinely guided and enlightened. "There remaineth yet much land to be possessed."

I must stop without concluding. I should next have described how Agnosticism arises from false views of the relations of science to religion, and how it must be combated by true views on this point; but here, I am sure, you may fairly take in what has been already said to-day regarding it by gentlemen than whom none more competent to treat of it could possibly have been found; and then, if you like, you may credit me, on the score of superior comprehensiveness, with all the merits in the papers of Principal McCosh and Professor Calderwood.

If time had allowed I should finally have dwelt on the thought that whatever tends to make us unspiritual, worldly, selfish, is favorable to Agnosticism; that all that tends to raise us above unspirituality, worldliness, selfishness, is unfavorable to it; and that the strongest of all anti-agnostic forces—in fact, the one great safeguard of humanity against the general or final triumph of Agnosticism—is none other than the redemptive power of the glorious gospel of Jesus Christ. Each one of you—fathers, brothers, sisters—by simply so living as to show that religion is supremely worth believing, may do far more to combat the spirit whence Agnosticism arises than I or any one could do by a merely formal written attack upon it. The grand argument against anti-religious Agnosticism is the practical one of a consistent and vigorous Christian life—the argument which, through God's grace, we can all use.

The Rev. Dr. Mathews announced that Ed. De Pressense, D. D., of Paris, who was on the programme to read a paper on "Apologetics," had written a letter expressing his inability to be present; but sending his paper in French. He moved, and the motion was agreed to, that the paper be committed to the Editorial Committee to be prepared for publication. It will be found in the appendix, page 902.

Dr. Mathews read a congratulatory communication from the Methodist Episcopal Ministers' Association of Philadelphia, and said: In consideration of this I offer the following:

Resolved, That the salutations addressed to this Council by our Methodist brethren be received and heartily reciprocated.

The resolution was agreed to.

The Rev. Dr. H. A. Nelson, Geneva, N. Y., offered the following:

Whereas we are informed that our Christian brethren of the Methodist Churches are to hold an Ecumenical Conference in London in the year 1881;

Resolved, That two ministers and two ruling elders be appointed to convey to that body the fraternal salutations of this Alliance, with the assurance of our hearty fellowship with them in the cause of our one Redeemer and Lord.

On the motion of the Rev. Dr. Breed, it was referred to the Business Committee.

After devotional services the Council adjourned to meet on Monday, at half-past nine o'clock A. M.

FOURTH DAY'S SESSION.

Monday, *September 27th*, 1880.

The Council met at half-past nine o'clock A. M., in Horticultural Hall; the Rev. William Brown, D. D., of Fredericksburg, Va., President for the session.

After devotional services, the minutes of the previous session were read and approved.

METHODIST CORRESPONDENCE.

The Rev. S. I. Prime, D. D., from the Business Committee, to which had been referred the resolution proposing the appointment of fraternal delegates to the Methodist Episcopal Ecumenical Conference, reported the following resolution:

Resolved, That inasmuch as the constitution of our Alliance makes no provision for reciprocating such correspondence, and we are not apprised of the wishes of the Churches in that regard, it is not practicable at present to make such appointments as are contemplated in the resolution.

The Rev. Dr. H. A. Nelson.—I offered the original resolution at the suggestion of a distinguished gentleman of the Meth-

odist Episcopal Church, who wrote to me, and, as he informed me, had written to one or two other members of the Council, who are not now on the ground, expressing his confidence that such action on the part of this body would be highly acceptable to the body with which it is proposed to communicate. He was careful to say that of course he did not act in any official capacity; (and indeed there has been no opportunity yet for any official expression of the wishes of our Methodist brethren;) but that, with his knowledge of their views, he was confident that such an attention from this body would be acceptable to those to whom it was directed. I offered the resolution, therefore, after consultation with some of the members of this Council, confident that such a manifestation of Christian courtesy could not be unsafe, and might tend greatly to the promotion of the interests which we hold in common with our Methodist brethren. I was careful to limit the resolution to a simple expression of our fraternal regard, and our wishes for the promotion of our common interest. I should certainly be as reluctant as any other brother to take any action which would commit this body unadvisedly to anything further than that.

The Rev. Principal John Cairns, D. D., of Edinburgh.—I do not know the nature of the communication that has come to us, nor am I acquainted with the reason which actuated the Business Committee in proposing the resolution now before us. However, if it be the disposition of this great Council not to accede to the proposition here made, I hope it will be understood by our Methodist brethren that our action is so taken, not from any want of interest in their work, nor from any want of sympathy with them in that which is distinctive of us, and of them alike, as separated from Romanism, and from other forms of error. We greatly honor them for the work they are doing in America and throughout the Christian world. I may mention that when, five years ago, the great Presbyterian union took place in Liverpool, the first voice that was lifted up to welcome us was a Methodist voice. While it may not be wise for us to adopt the proposition which was made on Saturday, I hope that, as soon as it may be possible, some such resolution

as the one indicated by Dr. Nelson may be adopted; and that we may attest to the country that, while we differ from our Methodist brethren, and differ from them on points of importance, we rejoice with them in their work, and in their large approximation towards Presbyterianism; and are desirous in every possible way, in which we can do so consistently with the principles of this Alliance, to testify our sympathy with them and our readiness to co-operate with them in the work of our common Lord.

The Hon. Wm. E. Dodge, of New York.—When the letter from our Methodist brethren was read at a previous session, several friends sitting near me who, like myself, were exceedingly interested in that communication, and who felt that there ought to be a committee appointed in response to it, suggested that some action should be taken accordingly. The answer which was made to that was that the matter would be covered by the appointment of a delegation from this Council to an anticipated similar convention to be held in London. An objection which is made by the Business Committee is, that it is uncertain whether such a convention will ever be held. The answer to that objection is this, that if, in giving expression to the fraternal feeling of this Council, we do constitute a committee such as the one here proposed, and if for some reason that committee cannot carry out the intention of their appointment, no harm will accrue therefrom; whereas, if a council or convention such as is anticipated should be held, and that committee should fulfil the purpose of their creation, great good might be effected thereby.

The Hon. Isaac D. Jones, of Baltimore.—This is the second time that we have had an approach from our sister Churches, for I must so call them, being of the Protestant faith as they are. There are some subjects upon which all who love our Lord and Saviour, Jesus Christ, of whatever name, may unite. Not many years ago I had the honor of being chairman of a pretty large committee, representing a meeting of several thousand citizens of the city of Baltimore, which included not only Christians, but persons who were not members of any Church, and also many

influential Israelites. The purpose of the committee was to appeal to, and make its influence felt upon, the Legislature of Maryland, in a matter in which not only all the Protestant Churches in the city of Baltimore, but the Roman Catholic Church, and the Israelites were largely interested; these two latter being represented on the committee. The movement was one in defence of the Sunday law, which prohibited the profanation of the Sabbath day, then assailed by a very numerous association in an application for its repeal, backed by an enormous sum of money with which it was expected to buy up the Legislature. We were exceedingly happy to have the co-operation of the Catholics and the Israelites in that emergency.

I had no intimation in regard to the matter which we had before us the other day concerning our Cumberland Presbyterians, and therefore I shall say nothing upon that point; but, in regard to our Methodist brethren, it strikes me that in seeking to attain the great object upon which we all unite, the spreading of the gospel among heathens, and throughout the world, we may very properly accept their co-operation and send them, either by letter or by delegates, our salutation; and that in so doing we are not affecting one iota of the differences that may exist among us. I think that the duty of our modern Christianity is to lay stress, not upon the points of our differences, but rather upon the points upon which we all unite, and to co-operate in that spirit. I think that the time has passed for keeping before our eyes the differences which are not essential to salvation, and the time has come when we should lay more stress upon points that are essential to salvation, and which we recognize our sister Churches as maintaining.

I concur most heartily in the sentiment that we should meet in a Christian spirit these approaches that are made to us, these desires for a more intimate recognition; and that we should give the right hand of fellowship, as every Christian is ready to do, to fellow-Christians from one end of the world to the other, to the inhabitants of India, to the roving Indian of the Choctaw Nation, to the people of Africa, and to every quarter of the

world. I think that the more seriously this spirit is cultivated the more successful will be our efforts in this Council, in the accomplishment of the object which we all have at heart.

The Rev. Dr. Nelson.—It seems to me that the reason given by the committee for not assenting to the resolution, namely, that there is nothing in our constitution which provides for such a thing, is not quite sufficient. I am led to take this view of it, because of the fact that this Council is a new body, and one of which we may say that it is still forming its constitution. If we adopt the resolution providing for sending a deputation to the Conference of Methodists, that action will form a precedent for similar action hereafter, and to that extent will be accepted as within the province of our constitution. I think that it would be well for this Council to establish such a precedent in a matter which is purely one of courtesy, and manifestation of regard toward our Methodist brethren. In the opening proceedings of this Council, there was an expression of Christian sympathy and good-will toward all who are engaged in the great work of spreading the gospel. There could be no better way of giving a practical exhibition of that sympathy and good-will than by appointing a deputation, or sending a letter, to the Conference of Methodists proposed to be held in London.

The Rev. William Reid, D. D., of Toronto, Canada.—I did not exactly understand the sense in which the word "correspondence" was used in the report of the Business Committee; but my impression is, that the assumption upon which the report is predicated is that no such correspondence could properly be received. The fact, however, will be borne in mind, that we have already received a correspondence from the Methodist Church. A communication has been laid before the Council, and accepted by it, tendering the fraternal greetings and best wishes of that body. If there is anything in the constitution which forbade that, we have already disregarded it. But as a standing committee will probably be constituted to continue in existence between the adjournment of this Council and the convening of the next Council, this matter might be disposed of now by laying it aside to be referred to that committee when

created, with authority either to appoint a deputation, or send a letter to express our fraternal regards for the Methodist body about to meet in General Conference in London.

The Rev. Dr. Prime.—I move the recommittal of the resolution to the Business Committee.

Judge P. S. Danforth, of New York city.—I would move, as an amendment, that the recommittal be accompanied with instructions from the Council to report a resolution declaring that we do send our regards to our Methodist brethren, and providing the means for carrying out the declaration.

Dr. Prime.—If the amendment prevails, there will be no occasion for recommitting the matter, as we might as well dispose of the matter at once.

Judge Danforth intimated that he would not insist upon his amendment.

The Rev. James I. Brownson, D. D., of Washington, Pa.—Presuming that the report of the committee would be adopted, substantially, in the form in which it was submitted, I ventured to write a little preamble to be prefixed to it, and this I beg leave to read. If it is the pleasure of the Council to refer the whole matter back to the committee, I will ask that this may go with it:

Resolved, That recognizing the earnest Christian zeal and faithful work of the Methodist Church in Christian lands, and holding ourselves in readiness to co-operate with it in every good enterprise for Christ's sake—

Then will follow the wording of the resolution to be adopted on the report of the committee.

The Rev. John Jenkins, D. D., LL. D., of Montreal, Canada.—Could we not decide this matter without the trouble of recommiting it and having again to consider it?

The Moderator.—Undoubtedly it is competent for the Council to decide it now; but the chair would suggest that time would be saved by referring it to the committee.

Dr. Jenkins.—It would be very desirable that we should know when the report of the committee will be brought forward. Will it be brought forward to-morrow morning?

The MODERATOR.—I have no doubt that it will be.

The REV. PROF. ALEXANDER F. MITCHELL, of St. Andrews, Scotland.—I concur very sincerely in what was said by Dr. Cairns, in regard to the desirableness of our drawing closer the bonds between us and the Wesleyan Methodists. I have long entertained this feeling; and I appreciate the fact, that Presbyterianism will never be in the position in which it ought to be in England, until it come to an understanding with the Wesleyan Methodists. I hope, therefore, that the communication which was addressed to us some days ago will be kindly treated, and that a kind and Christian answer to it will be returned. But there are grave difficulties in the way of sending a deputation to London. We have a constitution which requires that new methods shall be dealt with in a particular way, and that nothing of this kind shall be resolved upon until it has been sent to the Churches that constitute the Alliance and is reported upon by them. It would be a very grave undertaking, indeed, I think, if we were to set aside our own constitution and resolve, off-hand, to appoint deputies to represent us in the Councils of any other Church.

The motion to recommit was agreed to; and Dr. Brownson's amendment was also referred to the committee.

CONCERNING RULING ELDERS.

REV. DR. PRIME.—The Business Committee also recommend the adoption of the following resolution:

Resolved, That a committee be appointed to obtain information in regard to the election and ordination of Ruling Elders in the various branches of the Presbyterian Church connected with this General Presbyterian Alliance; the formula subscribed by such Elders; and the functions and duties pertaining to the office, as set forth in the polities, or employed in the usages, of such churches. Said committee to consist of Dr. Knox, of Belfast, as convener, to have power to add to their number, and to report to the next meeting of the Council.

The REV. T. W. CHAMBERS, D. D., of New York.—In all formal papers adopted by this body, the formal title of the body should be incorporated. As a matter of convenience, we may

speak of the "General Presbyterian Council," but the name of this Council is that of "The Council of the Reformed Churches holding the Presbyterian system."

The MODERATOR.—The chair takes it for granted that there is no objection to an amendment of the resolution, so as to make it accord with the suggestion just made.

The resolution was so amended and adopted.

NEXT PLACE OF MEETING.

The REV. DR. PRIME.—I will read a communication which was addressed to the Council, and has been considered by the committee. It is as follows:

PHILADELPHIA, *September 22d*, 1880.

DEAR BRETHREN: The members of the delegation of the Irish Presbyterian Church have agreed to invite the Council to hold its next meeting in Belfast. Belfast has a population of a quarter of a million, and nearly forty Presbyterian Churches. The Irish Church is one of the oldest branches of the Presbyterian family.

If the Council accepts this invitation, the delegates promise in the name of their countrymen a cordial welcome.

Signed in behalf of the delegates,

ROBERT KNOX, *Chairman.*

The Business Committee recommend the selection of Belfast as the place for the next meeting of the Council, and that the time of the meeting be the year 1884; also that a Committee of Arrangements be constituted to appoint the season of the year in which the Council shall be held, and to make the necessary arrangements for the meeting.

The report was agreed to unanimously by a rising vote.

REV. DR. KNOX.—In the name of the Irish delegation I wish most heartily to express our thanks for the vote you have just taken. I am particularly gratified with the manner in which the resolution has been adopted. We have promised you a cordial welcome. I do not think that anything we can say can go any further than that. We cannot emulate the magnificent display, the courtesies, and the hospitalities, of Edinburgh, the capital of British Presbyterianism. We cannot hold out any hope of rival-

ing the generous enthusiasm of this city of Philadelphia, the capital of Presbyterianism in the new world. Why you got up on Saturday night, I presume for our special gratification, a display of about one hundred thousand Republicans; and we could not promise you a sight like that—nor could we even promise you a spectacle of thirty thousand bearers of lights—but we can promise you this, as warm hearts to greet you as ever glowed in the breasts of men or women.

Rev. John Jenkins, D. D., LL. D., of Montreal, Canada.—I think it is due to the Council that the Business Committee should state the reason why the time of meeting has been appointed for 1884, instead of three years hence. I have no doubt there is a very good reason for it, but I think it is due to the Council that the statement should appear.

The Rev. Dr. S. I. Prime.—There was one reason, among others, in the minds of many of the committee which seemed to be a decisive one, and that was that the year 1883 had been fixed upon as the time for the International Exhibition to be held in the city of New York. As that exhibition would occupy probably from May until November, and as a large number of our friends would desire to be in this country at that time who would otherwise go to Ireland, it was agreed to defer the meeting until the following year. We propose to go to Ireland, when we do go, in great force.

Rev. Dr. Jenkins.—The reason just stated is a sufficient one, and I am well pleased that I evoked it.

CREEDS AND CONFESSIONS.

The Rev. Philip Schaff, D. D., LL. D., Chairman of the Committee on Creeds and Confessions, appointed by the First General Council, presented the following report:

In presenting their report, your committee beg to remind the Council, that they were appointed merely to collect information on certain specified matters, and "enjoined," when presenting their report, "not to accompany it with any comparative estimate of the creeds and regulations of the different Churches, or with any critical remarks on their respective value, expediency, or efficiency."

By correspondence and otherwise your committee have obtained a considerable amount of the wished-for information, which has been collected with great care and is of permanent historical value. They are as follows:

GREAT BRITAIN.

The Church of Scotland.
The Free Church of Scotland.
The United Presbyterian Church.
The Synod of Original Seceders.
The Reformed Presbyterian Church of Scotland.
The Presbyterian Church of England.
The Calvinistic Methodist Church of Wales.
The Irish Presbyterian Church.
The Reformed Presbyterian Church of Ireland.

Five hundred copies of the reports, from the above Churches, have been printed in Scotland and sent here for distribution among the delegates.

BRITISH COLONIES.

The Presbyterian Church of Canada, with reports from its constituting Churches.
The Canada Presbyterian Church.
The Presbyterian Church in Canada.
The Presbyterian Church in Canada in connection with the Church of Scotland.
The Presbyterian Church of Nova Scotia.

UNITED STATES.

The Presbyterian Church in the United States of America.
The Presbyterian Church in the United States.
The United Presbyterian Church of North America.
The Reformed Presbyterian Church in the United States.
The Reformed Church in America.
The Reformed Church in the United States of North America.
The Welsh Calvinistic Methodist (or Presbyterian) Church.

FRANCE.

The National Reformed Church of France.
The Union of the Evangelical Churches.
The Reformed Evangelical Church of Paris.
The Evangelical Church; Rue de Provence.
The Evangelical Church; Rue St. Maur.
The Independent Evangelical Church of Vigan. Gord.
The Free Evangelical Church of St. Hippolyte. Gord.
The Free Evangelical Church of St. Jean. Gord.

The Free Evangelical Church of De Verges. Gord.
The Free Evangelical Church of De Marsillargues. Herault.
The Evangelical Church of Toulouse. Haut Garonne.
The Evangelical Church of Bordeaux. Haut Garonne.
The Evangelical Church of St. Foy. Gironde.
The Evangelical Church of St. Antoine. Dordogne.
The Evangelical Church of Clairac. Lot et Garonne.
The Reformed Evangelical Church of Esperanses. Tarn.
The Evangelical Church of Cannes. Var.
The Evangelical Church of Nice.
The Evangelical Church of Lyon.

SWITZERLAND.

The Reformed Church, Canton de Vaud.
The Evangelical Church of Neuchatel.
The Reformed Church of Geneva.
The Reformed Church of Zürich.
The Reformed Church of Bern.
The Reformed Church of Basel.

AUSTRIA.

The Reformed Church in Bohemia.
The Reformed Church in Moravia.
The Reformed Church in Hungary.

SPAIN.

The Spanish Christian Church.

In laying these document before you, we beg leave to suggest,

1. That the documents be published as an appendix in the volume of proceedings. [See Appendix, p. 965.]

2. That a special committee be appointed to report to this Council what further action, if any, shall be taken on the subject of Creeds and Confessions.

PHILIP SCHAFF,
Chairman of the Committee.

PHILADELPHIA, *September 22d*, 1880.

The report was accepted, and adopted by a unanimous vote.

Under the second recommendation the following committee was appointed:

The Rev. Principal John Cairns, D. D., of Edinburgh, Scotland, *chairman;* the Rev. Prof. Alex. B. Bruce, D. D., of Glasgow; the Rev. H. A. Nelson, D. D., of Geneva, New York; the Rev. Philip Schaff, D. D., of New York; the Rev. Prof. Alex. F. Mitchell, D. D., of St. Andrews, Scotland; Hon. Wm. Strong,

of Washington, D. C.; A. T. Niven, Esq., of Edinburgh, Scotland; the Rev. Prof. Robert Watts, D. D., of Belfast; the Rev. Dr. Jos. R. Wilson, of Wilmington, N. C., and the Rev. Dr. H. A. Morris, of Cincinnati.

DR. CAIRNS.—While perfectly willing to serve as a member of the committee, I would humbly beg to be excused from occupying the prominent place of chairman. I labor under such very great disabilities, the chief of which is great occupation with other work at the present time, that I am constrained to make this request.

The PRESIDENT.—The chair trusts that Dr. Cairns will not insist upon his declination, but will consent to serve.

DR. SCHAFF.—The duties of the committee will probably not be very onerous. They will consist simply in collecting information, classifying the same, and laying the results before the Council. The committee will not be required, nor will it have the right, to criticise the contents of the documents coming into its possession. The question which confronts us is whether we shall here drop the whole subject or go further into such investigation as it may seem fit to require. It would be especially unfortunate if Dr. Cairns, who is very familiar with this whole question, particularly so far as it lies within the Scotch and English branches of the Alliance at the present time, should decline to serve upon the committee. The proposition is simply for a committee consisting of leading divines of the Churches composing this Council to be appointed to prepare a summary of the creeds and confessions upon which the Council is professedly based. By such information we may be able to know what the complexion of the body itself is, and may be able to decide more readily than we otherwise could such perplexing questions as the one which came up yesterday, when a body as to whose creed we were not sufficiently informed applied for admission. It will be for the committee thus constituted to appoint a permanent chairman, if that may seem desirable.

The Rev. A. B. Van Zandt, D. D., LL.D., "James Suydam, Professor of Didactic and Polemic Theology," of New Brunswick, N. J., then read the following paper on

CREEDS AND SUBSCRIPTIONS TO CREEDS.

A Creed may be a brief formula to which assent is given in terms a "*Credo*," or it may consist in the more extended statements of a confession or catechism, as embracing "*res credendæ*."

In either case it is an authorized expression of the faith of those by whom it is adopted. And when it is adopted as expressing the faith of a church, it becomes also a solemn compact or covenant, obliging those who thus receive it to abide by the doctrines therein expressed, so long as they remain in the communion of that church.

In this country, where the separation of Church and State is complete, we recognize no authority in the civil government to impose any Creed, however brief or general in its terms or import. There are, indeed, certain regulations, municipal and social, based upon the principles of the Christian religion, necessary to conserve the rights of conscience in the unmolested worship of God, and no less necessary to good order, which the civil government has a right to establish, and is bound to establish, because this is a Christian nation. But it has that right under that grant of power which belongs to it as "an ordinance of God," by his good providence here established as the government of a free Christian people, and not by virtue of any inherent authority over the faith or consciences of men.

In all Protestant countries this principle is so far respected, that the right of dissent from the creeds of churches established by law, though it may entail certain disadvantages, yet remains undisputed. But where the binding authority of a creed is founded wholly on assent to its doctrines, the chief occasion for the fierce controversies of an hundred years ago has passed away, and we may hope there has also passed with it much of the prejudice against creeds and confessions to which those controversies gave rise.

Nevertheless, there are always those who are disposed to decry the use of these accepted formulas of the faith, as disparaging to the Scriptures, the ready instruments of ecclesiastical tyranny, restrictive of free inquiry, and inimical to theological progress.

The subject assigned for this paper will lead us, therefore, to consider—

I. The necessity and uses of Creeds; and

II. The nature and extent of the obligation incurred by subscription to them.

As against their necessity, the formal principle of Protestantism itself, the sufficiency of the Bible as the rule of faith and umpire of controversy, has been strenuously urged. It is argued that whilst asserting the right of private judgment against the pretensions of

Romanism, we are conceding to these human compositions all that Romanism claims: that we are in fact, though not formally, giving them a co-ordinate authority with Scripture, if, indeed, we do not sometimes twist and torture Scripture to bring it into conformity with our creeds.

But this objection, like most others, is based upon an entire misapprehension of the design and use of creeds, as they are regarded from a Protestant standpoint.

We are all agreed that the Scriptures are an infallible guide, an ultimate appeal, and that every man is bound to imitate the noble Bereans, and to the extent of his ability "search the Scriptures," in settling his convictions of truth. But then it happens, that we are not all agreed as to what the Scriptures do actually teach. What then? Two alternatives are before us. We may fall back upon a so-called infallible church, and, in the face of palpable contradictions, and festering corruptions, accept her decrees as the articulate voice of God; or, we may consent that every man shall be "*fully persuaded in his own mind*," and so far as men so persuaded are agreed, we may consent that they should also "*walk together by the same rule*," fully expecting that, in the progressive development of truth, God will bring them into nearer accord, if not by removing all grounds of difference, yet by reducing them to those matters concerning which men may differ, and yet maintain "the unity of the Spirit, in the bonds of peace."

This is precisely the difference between Romanism and the principle of Protestantism. The one imposes a creed, with the appended sanction of "Anathema." The other proposes a creed as a summary statement of the teachings of God's word, and invites investigation. With the former the Church, as a hierarchy, is the final arbiter, and dissent is damnation. With the latter the Scriptures are the ultimate appeal, and whilst the controversy proceeds, each one may be true to his own convictions, with kindness and charity towards all who may differ from him.

Which of these alternatives is most consonant with the spirit and letter of the gospel it is not difficult to determine.

2. But now, the objection takes another form, and creeds and confessions are held to be an implied disparagement of Scripture. Can man write in words more intelligible than those which the Holy Spirit has indited? Can we improve upon the perspicuity of God's own word? Certainly not, and no such presumptuous idea has ever entered the mind of any framers of systems or makers of creeds. But since it has pleased God to reveal his truth in concrete forms, it certainly is permitted to analyze and arrange it in systematic order. Can man equal the exquisite productions of nature, when the earth, draped in the beauty of spring, rejoices in the exuberance of blossoms and flowers? But is it therefore an imputation upon the wisdom or works of God, that he has left it to human study and skill to classify and arrange these voiceless, yet articulate, expressions of his goodness,

according to their properties and uses? It is conceded on all hands, that there can be no progress in any science without those generalizations which embody and embalm the fruits of protracted and toilsome investigation.

Is theology an exception to this universal law? Is Scripture to be interpreted by intuition and without comparison and induction? The ample fields of nature contain no truths so profound as those which revelation has disclosed. Nor in the multitude of its varied forms is there a greater necessity for systematic arrangement and settled definitions, than in the many-sided teachings of the Bible.

A recent writer has urged that "we have no detailed and formal creed in the Scriptures." So neither have we any elaborated or defined science in nature. Because God intended that in every department of truth we should arrive at knowledge by the use of those faculties with which he has endowed us as an essential element of that "image of God" in which we were created. Hence, from the beginning truth has been revealed in forms which ofttimes concealed more than was disclosed; not because it was intended that the unexpressed should remain unknown, but become known the more clearly, and be felt the more deeply, because wrought out by the laws of our mental activity in the mind itself. Thus, the simple record of a fact may involve the deepest mysteries of the faith. The most practical of all teachings may be grounded upon doctrines the most profound.

By the opponents of creeds, for example, the Sermon on the Mount is often set over against the doctrinal teachings of the epistles. But no lips ever uttered truth in more sententious and comprehensive forms than may be found in that inimitable discourse. Its opening sentence is an epitome of the gospel, not otherwise to be understood than in the light of those doctrinal teachings with which it is contrasted. For aside from other Scriptures, who can define that poverty of spirit which entitles to the first beatitude, or that "Kingdom of Heaven" which is its portion?

Dispense with those compact statements, in which scattered truth is gathered into compendious forms, and the whole work of analysis and synthesis must be done over again by each individual for himself. But because unable to do that work, the word of God must remain a sealed book, comparatively, to the great mass of mankind. Then, too, the Church, unfaithful to her trust, must forego one of her most important functions, as keeper and witness of the truth. For if the Church has no right to give definite form to ascertained doctrines in the symbols of her faith, neither has she the right to proclaim those doctrines by any authorized expositions of Scripture. What then becomes of her teaching function, and how are the utterances of the pulpit to be distinguished from the out-givings of any self-constituted guide who chooses to put forth his vagaries for gospel? In one word, the Church, as an organization, could have no existence without some defined standards of doctrine.

3. But a third form of the objection to creeds is based upon their alleged abuses.

Even those who admit their necessity as declarations of "those things most surely believed among us," yet insist that they shall be nothing more than mere historical records of the then present faith of the Church, or council, from which they emanate. But, it is said, once attach to them in any respect or degree, the notion of authority as the expression of ascertained truth, and forthwith they become chains to shackle the understanding and repress inquiry. As if the Church of God, with the promise of the Holy Spirit to guide her into all truth, never yet has been able to ascertain anything, with sufficient certainty, to write it down as fundamental!

It is even urged that the Church cannot put forth any creed as the expression of her faith, without thereby exerting an influence unfriendly to research, and restrictive of mental freedom. As if mental freedom was conditioned upon absolute ignorance, for else thought must be governed by knowledge already acquired! It is only where nothing is known, that speculation is absolutely free. The moment a single fact or doctrine is recognized as true, it becomes a factor in the problem, and thought must conform itself to this new condition, or else our thinking is nothing better than a waking dream.

Substantially the same reasoning will apply to the objection that creeds are inimical to theological progress. There are few forms of modern cant more common, or more convenient as a cover to all sorts of theological vagaries, than the current phrase, a "*progressive theology.*" It is a phrase that carries such an air of life and activity. It sounds so broad and liberal, too, especially when put in antithesis with "*a cast-iron creed*" and "*a petrified orthodoxy,*" that it may easily become the text for many a pungent paragraph in defence of heresy. But, like some other sayings which lie along the borders between truth and error, this also, by its ambiguity, may be appropriated by opposite parties. In one sense, it may be the intended expression of that necessary progress, which is the fruit of the increasing knowledge and ripening experience of the Church, as the divine word unfolds its treasures in its adaptation to the wants of each successive age. In another sense, it may be the accepted apology for that destructive criticism, which would overturn the very foundations of the faith, by making human reason to be the judge and measure of truth, and demanding a readjustment of the "oracles of God," that they may accord with whatever philosophy may happen to prevail.

Progress in theology is indeed a desirable and necessary movement. It indicates the life of the Church in the closer study and clearer apprehension of her charter. It would be a disparagement of Scripture to suppose that it contained nothing so definite and fixed as to be beyond the vicissitudes of human affairs, and the fluctuations of human opinion. But as there have been accretions to the Canon of Scripture, as God's purposes were unfolded, so there may be to the sum of Christian theology, by the unfolding of new relations of truth, under the providence of God. But these accretions must be, by using all previous acquisitions as stepping-stones, to higher and

broader apprehensions of the one complete and perfect system. It is only within the limitations of this view that we can recognize the notion of a "Progressive Theology." But to such progress creeds and confessions are not hindrances but helps.

4. But the question is asked, and with an air which implies that its answer must conclude against all creeds, "Who shall be our creed-makers?" To this we reply in one word, *creeds are not made—they grow*. The manufactured article betrays its origin by a lack of vitality, and being "of the earth, earthy" it soon passes away. Every creed which has been accepted as a symbol of a historical Church will be found to have been taken up into the faith of that Church, long before it was formulated in specific articles. And this because creeds are not framed to create a belief, but to express it; and this, most commonly, from the necessity for explicit statements arising out of the exigencies of controversy. This fact is suggestive as bearing upon the somewhat pronounced modern demand for creed revisions. There can be no yielding to such a demand until a Church has already fallen away from its accepted symbols, or new questions have arisen of such vital importance that an explicit deliverance on them can no longer be avoided.

II. But a more difficult question remains to be considered. Many who accept creeds as necessary expositions of doctrine, yet differ widely as to the nature and extent of the obligation incurred, by subscription. The question, how far a man is bound to conformity by subscription to the creed of his Church, is one of every-day practical importance.

It is sufficiently obvious that on this question extremes are to be avoided. But the discovery and adjustment of the golden mean is not so easy. It is against the whole Spirit of our Protestantism and would be ruinous to any Church to insist upon unqualified assent to every sentence and clause of an extended confession; but it is no less contrary to good faith and honest dealing to profess acceptance of a creed or confession, and yet hold one's self at liberty to reject and contradict whatever in it does not accord with one's own opinions. Where then shall the line be drawn at which liberty becomes license? What is the criterion by which to distinguish an honest subscription from a disingenuous evasion? Who is to decide what may or may not be excepted from the obligation of an *ex-animo* conformity?

For meeting the difficulties thus suggested, two methods have been proposed.

First, to simplify the creed, until it shall express only the essentials of the Christian life. Second, so to modify the form of subscription, that it shall involve no obligation of conformity to details, or explanations of doctrine.

The first method is, in effect, a giving up of the whole controversy, by reducing the creed to such narrow limits and general terms, as to defeat all the purposes for which creeds exist.

The second method would equally destroy the value of subscription,

as a test of doctrine, or a protection against error. The formula of subscription "*for substance of doctrine*" may be a relief to a scrupulous conscience, or it may also be a convenient refuge from the unwelcome pressure of an orthodox creed. The phrase itself is too indefinite and ambiguous to fix a man's theological status, or the position of a Church in which such a form of subscription prevails.

It is not, then, by reducing creeds to the brevity of a few undefined general articles, nor yet by modifying the terms of subscription so as to destroy all the significance and value of the act, that we are to avoid the extreme of a too rigid enforcement of the obligations of an accepted creed. In point of fact, that extreme is seldom reached, and in these days the danger in that direction is rather a theoretical possibility, than a matter of actual apprehension. Ecclesiastical martyrdom now lies oftener in the path of those who insist upon the obligations of an honest subscription.

The truth is, that where creeds are not imposed but accepted, the practical difficulties of subscription recede almost to the vanishing point. A man is not obliged to confess in the words of a creed which does not express the faith that is in him. But to whatever creed he does confess, thereto he is bound until lawfully discharged from that obligation. Moreover he is bound to that confession not with indefinite reservations, but *ex-animo*, and in the historical and commonly received meaning of its articles, as held by the Church whose creed it is. If he has scruples or doubts concerning this or that paragraph, or proposition, it is for the authority requiring the confession to decide whether these excepted propositions are necessary to the integrity of the creed, as a system of doctrines. An honest man will make these scruples known *in limine*, and he will always find provision made for their due consideration. He will find, too, that their treatment is liberal and generous: more generous sometimes to the individual than just to the denomination represented.

The Rev. Talbot W. Chambers, D. D., of New York, read the following paper on

BIBLE REVISION.

1. It is Needed.
2. Has Improved Text.
3. A Proper Origin.
4. Unsectarian.
5. International.
6. Unhampered.
7. Conservative.
8. Uniform.
9. Deliberate.
10. Reverential.
11. Optional.
12. Conclusion.

The authorized version was first printed in 1611, and in the course of a single generation succeeded in displacing all its rivals and in becoming the acknowledged English representative of the original Scriptures. This position it has maintained until the present time. Yet during the last two centuries many attempts have been made to alter or to

supersede it in whole or in part, both by individuals and by companies of men, and no small amount of time and pains has been employed in these efforts. None of them, however, has succeeded. Neither the character nor position of their authors, nor the degree of learning, judgment and taste they have displayed was able to give these amended versions anything more than a partial and temporary circulation. They soon passed into entire oblivion, or were consulted only by scholars, while the old book daily acquired a stronger hold upon the confidence and affection of English-speaking Christians. Hence many have been led to believe that it would be always impossible to make a change, and when they point to the unbroken experience of two hundred and fifty years, it seems hard to resist their conclusion. Yet an organized effort for a thorough revision has now been carried on for ten years, and so far as the New Testament is concerned, has nearly finished its work. Nor is there any doubt that within a few years the Old Testament will in like manner be completed.

Will it succeed? That is, will it gain popular favor, and in the course of time supplant the existing Bible, so as to be recognized by different lands and variant communions as the proper English expression of God's most holy word? Of course such a question cannot be decided in advance, the wisest of men not having the gift of prophecy. Yet there are several circumstances which encourage a favorable view of the prospect. The object of this paper is to set forth these with as much fullness as our limits permit.

1. The work is *Needed.* The excellence of the authorized version is very great, as is shown by the fact of its early, wide-spread and long-continued acceptance by those for whom it was made, and by the result of a careful comparison with any other version, ancient or modern. Still it is not perfect, nor so nearly perfect as it might be, as may be seen by turning the pages of any even moderately critical commentary, where every chapter shows corrections judged necessary in order to bring out fully and fairly the sense of the original. This fact is not owing to any want of learning in King James's translators (as has sometimes been ignorantly said), or to dogmatic prejudices or party spirit. They were among the most learned men of a learned age, and represented among themselves all the phases of Protestant faith which then prevailed in England. But many of the most valuable and helpful of the ancient versions of the Scriptures were inaccessible to them, and others were possessed only in a very uncritical and unsatisfactory form. And they labored under other disadvantages peculiar to the period in which they lived. The science of Biblical criticism was unknown; and modern philology had only begun that advance which has been so extraordinary. Sacred geography and archæology were in their infancy; and lexicography was far from the rigidly scientific form it has of late assumed. And there were very few severely critical commentaries. It was, therefore, not possible in the nature of things for the men of that day, however learned or acute or pious, to make as exact a determination of the meaning of the

Hebrew and Greek as is at the present time within the reach of much inferior men. To deny this, is to deny that any actual benefit has accrued to exegetical knowledge from the labors of scores upon scores of scholars throughout Christendom prosecuted for generations in the zealous search for truth. Moreover, the changes of our language, although less obvious than in any other book of the same period, are still many and sometimes annoying, so that King James's version is by no means to us what it was to its first readers. Some words have become obsolete, and others have altered their meaning, in several instances (such as "let," "by and bye," etc.), so much so as to signify the exact opposite of what they once expressed. These archaisms are not offensive to the scholar, because they are at once understood by him, and are interesting in themselves as memorials of a past age; but to the common reader they are unintelligible and therefore injurious, making the Bible an unknown book, or what is worse, misrepresenting its meaning.

It is apparent, then, that there is a real and not a fancied need in the case. The English Bible should represent the present state of the language, and the present stage of critical and exegetical investigation. The ordinary reader should be placed as far as possible on a level with the scholar in consulting its pages, at least so far as that end can be reached by accurate and idiomatic translation, and especially in the numerous cases in which there is substantial agreement among the learned, both as to the incorrectness of the common version and as to the way in which the proper correction should be made.

2. The revision will be based upon an *Improved Text.* The text employed by King James's translators was derived from few manuscripts and those of late date, and abounds with admitted imperfections. These it has been the province of Biblical criticism to discover and remove, and for centuries the labors of learned men have been devoted to this end. It is estimated that there are about four hundred cases in which the sense of a passage is affected by the reading that is taken; but comparatively only a few are important. Still it is desirable that we should have as pure a text as possible, and the common reader should have a reasonable assurance that the book he reads is free from corruptions. An immaculate text is of course out of the question. But critical helps have become so abundant that in a majority of cases men are able to conclude with a good degree of confidence what was originally written. The revision will exhibit therefore what, in the concurrent judgment of its authors, is the nearest possible approach to the very words which holy men of old used in declaring the will of God. Some have opposed the movement on this very ground, claiming that the matter is still too uncertain for any such course, and that the part of wisdom is to wait for further light. But considering what has been done in this field, what rich materials have been gathered, how carefully the comparative value of authorities has been estimated, how far the principles of textual criticism have become settled, and how general is the agreement of the ablest critics on the

more important questions, there is small reason for apprehending any discoveries in the future which will throw the past into the shade. The most interesting and momentous recovery of the present century was the Sinaitic manuscript, and too much credit can hardly be given to its discoverer and editor, Tischendorf; yet the chief use of that precious uncial has been not so much to furnish new readings of any portion of the text, as to give evidence in favor of one or other of the readings already known, and occasionally where the existing evidence was balanced, to add enough to turn the scale.

It is reasonable, therefore, to suppose that little could be gained by delay. Something no doubt may be acquired in the course of the next century. But meanwhile it is surely of profit to use what has already been settled, and to make our Bible represent in some degree at least the achievements of modern Biblical criticism. In the main body of the work the requisite corrections can be introduced, while in all the more important cases a statement of the rival text can be added in the margin where it is of equal or nearly equal value. In this way the unlearned reader may be taught how the case stands in any given passage, and can have upon it the opinion of a large number of British and American scholars. In many cases he will be saved from the danger of taking the mere mistakes of transcribers for the words of evangelists and apostles, or even of our Lord himself, while in others he will discern a new beauty and vigor in the turn given to an important utterance by the alteration or addition of a very few words. He may regret to part with passages such as the well-known text of the Three Witnesses in 1 John; but the loss will be abundantly compensated by gains in other directions.

3. The *Origin* of the enterprise will commend it to public favor. Previous efforts in the same direction have been due to individuals, or to small companies of men acting without any official or ecclesiastical sanction. Hence they were naturally regarded with distrust, and often failed to secure the degree of attention to which their merits entitled them. In the present instance the source of the movement challenges, not to say commands, universal respect. It comes from the larger of the two provinces of the Church of England, the eldest daughter of the Anglican Reformation and the lineal descendant of the devout and learned scholars who came together at the call of King James. The way had been prepared by numerous discussions in books and periodicals, and the conviction was gradually diffusing itself among the reflecting upon both sides of the Atlantic, that the time had come for a new and thorough revision of the English Scriptures. Still there was hesitation and uncertainty as to the mode of procedure, and it was not obvious at a glance who should assume the initiative. At this juncture the Convocation of Canterbury took the matter up, and after due deliberation settled upon a plan of action marked with great wisdom and a very catholic spirit. Then it became apparent that a great point had been gained, for, although the Convocation of York declined to co-operate, still the enterprise had a sanction of the

highest character, one that precluded at the outset any idea of local, petty, or selfish aims, and gave assurance that whatever was done would be of such a nature as to merit the most careful and candid consideration. Of course no one supposes that all wisdom on this subject is confined to the province of Canterbury; but it is undeniable that the position, prestige and relations of the Convocation of that province make it the most fitting of all religious bodies in English-speaking Christendom, to inaugurate a work of such difficulty, delicacy and importance. And when the revisers, whether British or American, are asked by what authority they assumed the duty they have taken upon them, they are able to give a very prompt and satisfactory answer. It is not strange, therefore, that the Christian public give to the effort far more attention than has ever been shown to any like undertaking in former years, and are disposed to anticipate a favorable issue. And this the more because, while the revision originated in the Church of England, its execution is by no means confined to that branch of the Church catholic. On the contrary every precaution has been used to render it—

4. *Unsectarian.* Members of all the leading bodies of Protestant Christians have been invited to take part in the work, and are found cordially and actively co-operating in its accomplishment. Churchman and Dissenter, Prelatist and Presbyterian, Independent and Methodist, Baptist and Pædobaptist, the Anglican, the Lutheran and the Reformed, they who emphasize divine sovereignty, and they who put the stress on human freedom, they who see only unity in the Godhead, and they who recognize plurality as well as unity, appear alike in the lists of the men employed. However widely differing in other respects they agree in regarding the Bible as God's most holy word, the one rule of religious faith, the one norm of human duty; and their single aim is to make the version the most exact reflection possible of the thought, the spirit and the expression of the original. Their work, therefore, cannot bear the stamp of a sect or party. It will not be colored by the views of any particular school. In its freedom from scholastic or denominational prejudices it will resemble, or even excel, the noble simplicity of the authorized version. I say excel, for even that great work was tinged, no doubt, unconsciously, by the familiarity of its authors with the Latin Vulgate; but in the present case the concurrent action of so many revisers of different names is a security, that even accidental error of this kind will be guarded against, and that whatever other faults may be found, there will be none due to sectarian bias. If this be so, the revision will retain what has long been the glory of the authorized version—that it was the one bond of union among all Protestant Christians, and the common standard of their faith. It is quite true that there will be some disappointment. Corrections of the text, or amendments of the translation, will occasionally deprive a controversialist of some passages to which he has been accustomed to appeal in support of his particular views, and he will feel like a man whose supporting staff has suddenly

been wrenched from his hand. But it is likely that what is lost in one direction will be regained in another, or even if this be not so, the evil will not be confined to any one class, but extended to all; so that in the general result each man will find himself as well able to establish his own views from the revision as he was from the authorized version. In any event he will be sure that whatever disadvantage he may suffer is not from any intentional obliquity on the part of the revisers.

5. The *International* feature of the work is another ground of encouragement. The enterprise was begun beyond sea in 1870, but in the next year an American committee of co-operation was organized; and, since 1872, the two committees have been at work in constant correspondence with each other, having the same principles and pursuing the same objects. The advantage of this arrangement is obvious. It gives the American people a direct participation in the authorship of the work, so that, when completed, it will not come to them burdened with any prejudice, as the sole product of a foreign land. On the contrary, America will be able to welcome it as a re-revision, in the preparation of which its own children have borne an honorable and useful part; for it cannot be in vain that from twenty to thirty additional laborers have been engaged in the work, and the less so, as the joint conclusions of one committee have constantly been compared with those of the other. In this way, the workings of different minds, and repeated revisions of the results obtained, have greatly diminished the chances of error. Indeed, the larger the number of persons employed, provided they have opportunity to meet and compare their results, the less the likelihood of their work being disfigured by one-sided views or individual caprice. It is true that this advantage of personal conference has been purchased on our side of the water at the cost of limiting the selection of revisers to those persons whose residence was within easy reach of New York, where the sessions of the committee are held, thus excluding not a few scholars whose co-operation would have been very desirable. Still, the gain has been worth its cost.

The international character of the revision has been an advantage also in respect to the language employed. There are found in Britain and America certain differences of usage which obtain among all classes, even the most cultivated. For example, the word *corn* here always denotes maize, but in Great Britain it is used as precisely equivalent to what we call *grain*. In all such cases, it lies with the American committee to bring forward the fact of the variant usage, so that, if possible, ambiguities may be avoided, and a version secured which shall express the same thing to the British and the American reader. In the case of those words in which one usage must be sacrificed to the other, it is not easy to say beforehand which should give way; but it is certain that, whatever conclusion is reached, it will not be through ignorance of opposing claims, or lack of due consideration. The interests of the fifty millions on this side of the Atlantic

will not be lightly disregarded; nor, on the other hand, will the heirlooms of the language, as preserved in the country of its birth, be surrendered without reason. Of course, entire satisfaction to both parties is hardly to be expected, but it is certain that no effort will be spared to do justice to all claims. And if this can be made apparent to the impartial observer, he will be inclined to welcome a revision which is not only undenominational, but also international, and suited for every meridian around the globe where the English language is spoken.

6. The work of the revisers is *Unhampered* in every respect. The translators of the authorized version were restricted by authority in regard to certain terms which had become consecrated by long usage. No such restriction is laid upon the persons now engaged. The entire volume, from beginning to end, is put before them, and they are at liberty to use their best judgment in relation to every part of it, including the text, the division of the parts, and the marginal renderings. They are expected to study the versions ancient and modern, and especially the various English translations; but ultimately the inspired original is to be the guide, and the first requisite in all cases is fidelity. The revisers are responsible to God, and not to any man or set of men; nor have they any concern with consequences, as to the way in which the revisions may affect any Church or party. Their duty is to put the reader in possession of the truest, fairest, most idiomatic English expression of the living oracles. They need call no man master, nor bear allegiance to any school or tradition. They work in no fetters of any kind, and are dependent only upon that good Spirit, without whose influence no permanent service can be rendered to the cause of truth. This fact will give weight to the final result, since it will be regarded as the conclusion of various minds working independently on the same great theme, and at last, by free conference, coming to a representation in which all can heartily unite. This, indeed, is no guarantee against the existence of any error, but it certainly does cut off what, in all previous translations of the Scripture, has been a fruitful source of imperfection, and sometimes an impassable barrier against any improvement.

7. Yet the revision is *Conservative*. With all its freedom from arbitrary restrictions, it is a revision, and not a new translation, of the Bible. It gladly accepts as its basis the authorized version, whose excellencies are so many and so great; and it has for its fundamental principle the rule to make no change except such as is required by conscientious fidelity to the original. And when such change is made, it is to be, as far as possible, in the language of the period when our version appeared. It would be proper to adopt this course as a mere matter of policy; for no thoroughly new translation, no matter how skilfully made, could ever expect to supersede a book so dear to the hearts of the people, and so enshrined in precious memories as the old Bible. Every such attempt is foredoomed to failure. But even if this were not the case, if the book stood only upon its intrinsic

merits, without regard to any ancestral recollections, the proper course would still be the same. For, by common consent, the language of King James' version is wholly unequalled in its simplicity, strength, ease, elegance, and rhythm. It has long been a standard of grave and reverend speech, compelling the admiration even of those who had no sympathy with its contents or its aim. No improvement here is deemed desirable, or even possible. The aim, therefore, of the revision is to leave untouched all that makes the glory and attractiveness of the existing Bible, and only to remove the defects which have in any way arisen, whether from original oversight; or from the imperfect state of criticism and exegesis at the time; or from the gradual changes to which every living tongue is liable. The plan, therefore, is conservative, in the best sense of the term, retaining all that ought to be retained, and amending only what imperatively requires amendment. The new book will produce no unpleasant jar in the reader or hearer, since, in form and tone and rhythm, it will be the same as the old, and the two can be used side by side without inconvenience. The only difference will be that corrections and explanations, in which the majority of the learned now agree, will be put into the text instead of being left to be made by the oral exposition of the pulpit, or by the innumerable printed helps and commentaries which are to be found everywhere. The same guarantee against any extravagance in this direction, is the fact, that among the rules laid down for the revisers, is one which requires that in the final action of the committee no change from the common version shall be carried, unless by a vote of two-thirds.

8. The Revised Bible will be distinguished by its *Uniformity*. In this respect the authorized is sadly deficient. In many cases the same proper name is spelled in two or even three different ways, and the reader is bewildered if not seriously led astray. Or, again, the same Hebrew or Greek word is variously rendered when there is no reason, rhetorical or logical, for the variation, and sometimes when the force or the elegance of the passage depends upon the preserving of uniformity. This is owing partly to the fact that King James' revision was executed by six different companies, whose results were not carefully co-ordinated; partly to the feeling of the translators, that identity of words would "savor more of curiosity than of wisdom;" and somewhat, also, to their habit of following the preceding revisions made at different times, and by different persons, in regard to proper names and old ecclesiastical terms. All this is changed in the new revision. The aim of its authors is so to regulate the work as neither to confound things that differ, nor to create differences where they do not exist. They therefore seek in all cases where anything depends upon the matter, to render a Hebrew or Greek word by the same English term, and, if possible, not to employ one English word to render two different words of the original. If this be successfully carried out, an English concordance will be far more trustworthy than it now is or can be, for it will enable the unlearned reader to trace

the history and use of a word with great certainty. The revisers are the more likely to accomplish this because, instead of being divided into six companies, they are divided into only two—one intrusted with all the Old Testament, the other with all the New. Thus, the same men critically examine the entire Hebrew or Greek text, and are enabled continually to watch the process of the revision, and see that uniformity of phrasing is maintained, unless there be good reason for a contrary course. Besides, having before them the authorized version, and the long train of criticisms to which it has been subjected on this ground, they will be the better able to guard against a similar error in their own work. Even in this way they may not attain perfect exactness; but, beyond doubt, they will make a very near approach to it, and thus greatly facilitate the efforts of the mere English reader in ascertaining the mind of the Spirit.

9. The revision will be the result of *Mature Deliberation.* King James' Bible occupied between six and seven years in its preparation. For the revision, ten years were originally allowed, but it has become evident that this is not enough, and it is now likely that it will be fifteen years before the entire work is finished. Some have complained of the delay, and consider it a great trial of public patience; but reflecting people will hardly join in this opinion. In a matter of so great importance, so far-reaching in its influence, not only in English-speaking Christendom, but beyond it, the least excusable of all faults would be hasty and superficial treatment. There must be thorough study, patient thought, large research, and careful comparison of views. The work must not only be based upon sound principles and governed by judicious rules, but must be carried out with conscientious diligence and painstaking care. Less than this could not be endured for a moment. To supplant a book which has been venerated by high and low for nearly three centuries, and has entered into the heart and life of the people as no other volume has ever done, is not a thing to be accomplished on short notice or by a sudden burst of enthusiasm. So grave a procedure requires the utmost caution that no source of information be neglected, that no error fail to be guarded against, and that in every case the best rendering be adopted. Things which in the translation of other books would be of small importance here assume very great magnitude, because the matter in hand is the word of God—that word through which we are saved and by which we are to be judged. The great artist laboring for immortality excused himself on that ground for giving attention to what to others seemed trifles. Much more must all they who are engaged on what is the revelation of the infinite I AM spare no pains to render the version perfect in all respects. They may not succeed, but this is the end they seek. And the conviction that such a spirit has animated the present revisers, and that in consequence everything they offer has been patiently pondered with all the aid that could be gotten from any quarter, will go far to win a favorable reception of their work at the hands of the Christian public. For no other revision has

had anything like the amount of time and labor expended upon it which has been lavished upon this work on both sides of the Atlantic, both in the individual studies of its authors and in their joint meetings for conference.

10. The spirit in which the work has been conducted is *Reverential.* It has been a recognized canon of criticism that in order properly to expound any book a man must be in sympathy with its design and spirit; otherwise, he will go hopelessly astray, however well qualified he may be in other respects. And this is equally true in the matter of translation. The cold or indifferent translator will transfuse his own feelings into his work, while on the contrary he who is profoundly impressed with the dignity and preciousness of his task, and whose soul is responsive to the matter with which he deals, becomes alive to even its minutest peculiarities, catches almost without effort its dominant tone, and reproduces the foreign original in a faithful counterpart. It is this more than any other one trait that gave to Luther and Tyndale their matchless skill and enduring pre-eminence as translators of the Bible. Their whole hearts were in the work as one identified with the glory of God and the good of man; and their devout and reverential spirit impressed itself upon their pages. It is humbly claimed that the present revisers share largely in this important qualification. They have no fellowship with the disposition which of late years has appeared, among some who profess and call themselves Christians, to speak lightly of the Scriptures as a partial or imperfect record of revelation, and to lessen the force with which the Book lays hold of man's mind and conscience. On the contrary, they address themselves to their work with humility and awe as having to do with that which is of all things most sacred. They may have different theories of inspiration, but to them the Bible, the whole Bible, is the word of God, and as such separated by an immeasurable interval from every other book. Its constituent parts, therefore, are handled with tenderness and solicitude. There is no temptation to engage in hazardous speculations or seek after startling novelties, but the one thing to do is to render the meaning of Scripture accessible to the humblest reader in a form not inconsistent with its transcendent dignity and importance. The whole treatment is reverential, and the changes introduced are in exact consistency with this feeling. Recognizing the simplicity and majesty of the old version, they seek to perpetuate the same in the revision and to have the book in form and tone suited to the high and holy character of Him by whom it was given to men. They trust, therefore, that the devout reader will never be needlessly shocked at anything in the tone of the revised Bible, but find it still the same "sacred thing which doubt has never dimmed and controversy never soiled."

11. The adoption of it is *Optional* alike with individuals and churches. This was the case with King James' version. On the title page of that book it is said to be "Appointed to be read in churches;" but no authority for this statement is known to exist. No one has

ever shown an edict of Convocation, or an act of Parliament, or a decision of the Privy Council, or a proclamation of the King, to this effect. The work was left to win its way by its own merits, without physical or moral coercion in its behalf. So it will be with the Revision. Its authors have no power to enforce its use; nor would they use such power did they possess it. They will send it forth to pass under the judgment of the great Christian public from whose opinion there is no appeal. The scholars of the land will determine whether it has made the English Bible a more accurate and faithful interpretation of the original Hebrew and Greek, and the body of the people will decide whether it retains the gravity, ease, and idiomatic strength of the older version. Both parties will be left to settle these points by observation and experience; and there will be, as indeed there can be, no endeavor to forestall these decisions before they are made or to reverse them afterward. The question is one that belongs exclusively to the Church at large as an inalienable prerogative. This being understood, there is nothing to prejudice the minds of men; and they can come to their conclusion on the merits of the case.

If they find that there is a gain over the old version in accuracy, in vigor, in uniformity, and at the same time no loss in simplicity, dignity and idiomatic purity, they will certainly give it the preference both in the closet and the pulpit; but if after trial they are constrained to say, "the old is better," then the labor and expense of the revision will appear to have been thrown away, excepting so far as they may benefit an individual here or there, or prepare the way for some more prosperous effort in the far distant future. But the question must be decided upon its merits, and it will be vain to attempt to settle it upon any other ground. The interest of the Christian people of Britain and America in the word of God is too serious and deep-seated to allow them to be influenced by extraneous considerations. Whatever they finally conclude to be the most faithful and accurate expression, in our tongue, of the lively oracles of God, will surely gain their suffrages and become their hand-book for daily and devotional use. Proving all things, they will hold fast that which is good.

12. Such are the considerations which render it likely that the attempt will succeed, and the revision take the place of the authorized version. But it is very certain that this change cannot be effected speedily. The time-honored book, which so long has been everywhere accepted as the English Bible, and which has been hallowed by so many venerable and precious associations, will not be lightly relinquished. The great majority of the adult people of the present generation will doubtless cling to the volume in the use of which they have grown up, and even if unable to answer the arguments offered in favor of the revision, will simply say that they are too old to change. Nor need these be harshly judged. The feeling which prompts such an utterance is not superstition and obstinacy, but rather the offspring of a sentiment that is praiseworthy—one that

cherishes old associations and feels peculiarly drawn to what has been endeared to men, in their deepest experiences alike of joy and sorrow, as a guide, monitor, comforter and friend. But the case is different with the younger portion of the community. They will have grown up with the knowledge that the present version was considered imperfect, and that deliberate measures had been taken to provide something better. They will thus be prepared to consider the matter more impartially when the work is done, and to yield as soon as they shall be convinced that the changes made are for the better, and not for the worse. The case will be stronger with those who come after them; for these will have had the old and the new before them from the beginning, and will therefore have no prepossessions which cannot easily be removed. If then the revisers have accomplished what they expected and attempted; if they have removed existing obscurities and infelicities without introducing any of their own; if they have put the English reader in possession of the chief important results of modern scholarship, and yet retained the warp and the woof of the common version; then may it be expected that, in the course of a generation, the same result will be reached as was seen in the days of King James, and the revision will quietly take the place of its predecessor in the closet, the school, and the pulpit. It will become the universal standard; and men will wonder why so great an aid and comfort in the acquisition of biblical knowledge was not attained at an earlier period.

Still, of course, it is possible that a contrary result may follow; and in regard to that it may be safely said that if the present effort to amend the English Bible should fail, it hardly seems possible that any other should ever succeed. When one considers the peculiar auspices under which this is prosecuted, the respectability of its origin, the moderation of its aims, the catholic character of its authors, the cordial union of the two countries chiefly concerned, the number and reputation of the scholars employed, the pains that have been taken and the time that has been employed, it may well be judged that such a combination of favorable circumstances is not likely to occur again, and if it should, would still give no more reason to expect a successful result than there is now. The failure of this attempt would therefore be tantamount to saying either that the English Bible is so good that it does not need any amendment, or that there is not sufficient learning and wisdom in the modern Church to make the requisite amendments in an acceptable manner. Painful as such a conclusion would be, it would be welcome as a guard against any future efforts like the present. It would prevent the waste of any more time and money in the vain endeavor after an impossibility; and it would lead the friends of Christ to consider whether there is any other way in which they could remedy the evils which flow from an inadequate and somewhat antiquated version of the Book of books.

The PRESIDENT.—It had been arranged on the programme that the paper next to be presented should be read after, not before, the usual intermission for the day; but, owing to the great pressure of subjects to come before the Council, it has been considered by the Business Committee as advisable, with the consent of the author of the paper, that it should now be presented.

The REV. PROF. EDWARD D. MORRIS, D. D., of Cincinnati, Ohio, therefore read the following paper on

PRESBYTERIANISM AND EDUCATION.

Romanism trains: Protestantism educates. Romanism cloisters learning: Protestantism utilizes and diffuses knowledge. Romanism disciplines a class: Protestantism develops and educates the people. The training of Romanism has in view the advancement and exaltation of the Church: Protestant education seeks the welfare of humanity. Romish discipline tends to isolate, narrow, specialize its subject: the education of Protestantism broadens, fraternizes, ennobles its possessors. The training of Rome crystallizes itself in the monastery, gray and secluded: Protestant education finds its best expression in the college and the common school.

These relations of Protestantism generically to education are the direct outgrowth of its doctrinal and spiritual position. What has been styled the formal principle of the Reformation—the right and duty of personal study and personal interpretation of the Scriptures—carries with it as a certain consequence, immediately the religious, but ultimately universal education. The Protestant scheme could maintain itself in the high place it had assumed, only through the lifting up of the people intellectually; its diffusion, and even its existence, depending upon such enlargement of mental capacity, such increase of knowledge, general as well as religious, in the men and the races whom it sought to deliver alike from spiritual and from intellectual thraldom. Hence the spontaneous interest in the mental cultivation of all classes, which manifested itself from the beginning wherever the Reformation prevailed; hence the rise of philosophy, the growth of science, the spread of popular intelligence among the Protestant portions of Europe during the sixteenth and seventeenth centuries; hence that general quickening and exaltation of human life, in every aspect, which in such high degree now characterize Protestant as distinguished from Papal nations. To ascribe these historic results to the native capacities of the Saxon or the Celtic mind, or to the action of geographic or climatic causes, or to the accidents of civil development or political struggle, is simply one of those delusive generalizations in which the materializing philosophy of the day so frequently betrays its own weakness. The grand central

agency which has wrought out these intellectual results, as the history of the past three centuries is certifying, must be found rather in what Protestantism was from the first, as a spiritual form of faith; and in what Protestantism, moved by an interior necessity, first introduced into European thought and European life.

In the more limited theme now to be considered, the term *Presbyterianism* may be regarded as indicating not merely a specific type of Protestant belief or polity, or a special variety of religious experience or development, but rather a certain concrete element in the grand composite of historic Protestantism—an element characterized generally by definite peculiarities in faith and structure, and representing itself in a series of Churches largely alike in doctrine, spirit, organization, influence. Taking the correlated term, *Education*, in its broadest sense as including substantially the entire intellectual development of men, we may regard the theme assigned as including three successive inquiries: What are the special relations subsisting between this Presbyterianism and such education? What have been the practical manifestations or evidences of this relationship in the history of the Presbyterian Churches? What are the prominent duties which such a relationship and such a history are imposing on the Presbyterianism of our time? A few brief and casual glances in each of these directions must suffice.

I. What are the special relations existing between Presbyterianism, as one division of Protestant Christianity, and that intellectual training and development of men which has been broadly titled Education?

In common with all Protestants we earnestly repel the charge that spiritual Christianity has no real interest in such mental development, but is the rather inimical to intellectual activity and to human learning. In common with all Protestants we earnestly assert that no real antagonism exists between such Christianity and either the highest forms of science or culture, or the broadest varieties of popular education. In common with all Protestants we maintain rather that Christian faith is itself a great teacher; that spiritual growth and mental growth are divinely ordained parts of one grand process; that moral everywhere presupposes or involves intellectual cultivation; and that in fact, a sound acquaintance with the Christian scheme, viewed in its varied aspects and relations, is the true source of the finest and ripest mental development which our humanity has as yet enjoyed. In common with all Protestants we affirm the existence of such deep and vital connections between true religion, and both the highest and the broadest education; and declare our earnest conviction that what God has thus joined together, man ought never to put asunder.

Yet as Presbyterians we seem to feel ourselves in some special sense and measure committed to these high positions. Not only do we hold with all Protestants that the largest possible development of men intellectually is to be diligently sought in order to their more complete acceptance of the gospel as it is in Christ; we desire such development also under a special conviction that it is only as men are

thus cultivated mentally that they are likely to embrace the grand truths of grace in those forms and connections which we regard as highest and best. Believing, on the one side, in the power of these truths, thus conceived and formulated, to elevate directly the mental as well as the moral life, we recognize our correlative obligation to lift all men up to that level of intellectual capacity where such conceptions of the Christian doctrine may be readily apprehended, and where the soul thus receiving the truth may be most pervasively and savingly affected by the truth. Not only do we hold with all Protestants that intelligence is necessary alike to the proper unfolding of the Christian life, and to the proper organizing and administration of the Christian Church; we also believe that such intelligence is specially needful in order to the best use of our chosen polity, to the highest utilization of our preferred methods of church activity, and to the fullest perfecting of believers in those forms of Christian experience and living toward which our doctrine and our organization naturally lead. For such reasons we are prone to regard our Presbyterianism as specially under obligation, both inherently and historically, to sustain every interest of sound education. We hold ourselves as Presbyterians eminently bound to utilize and diffuse useful knowledge, to foster true science, to sympathize with the finest culture, and by all just processes to widen and exalt the thoughts of men, doing zealously what we may to lift humanity more and more decisively up to the largest attainable measure of intellectual as well as spiritual life.

The first specific form of this relationship may be seen in the *obvious connection*, already suggested, *between such education and the Presbyterian scheme of doctrine*. A type of Christianity which, like Romanism, depends chiefly on the spectacular in religion; which exalts the church as the objective source of salvation, and glorifies the sacraments as the only means of grace, and enrobes the priesthood with crimson and gilded authorities, will care but little for the intellectual condition of its votaries. In such a church, ignorance may indeed become the mother of devotion. But no variety of Protestantism, however dangerously it may approach the papal theory in this regard, could hope to prosper by any such process; for Protestantism, even in its lowest forms, is dependent upon the activity of the individual mind, calls into play the higher sensibilities, requires the awakened energies of the personal conscience, and sets in productive motion all the best elements in the moral nature; ever conscious of its vital dependence on such mental action and conviction in those whom it would reach and bless. Such is the primary condition under which Protestantism in all its varieties exists, its security and its growth standing in exact proportion to the intellectual as well as moral vigor of the men and the nations who have received its joyful proclamation.

It is not invidious to say in this place that among all these varieties Presbyterianism makes manifest most directly, most vitally, this intimate connection between the intellectual and the spiritual in religion; for that Presbyterianism has little within it which appeals to natural

curiosity or to the unintelligent fancy for parade and show. It does not even, like some varieties of Protestantism, appeal largely to the æsthetic principle—to the sense of beauty in form or in order, or of the artistic in sound or color, or of the elaborate in drapery or architecture or worship. Nor is it prone, like some other varieties, to rest much on the action of the emotional element in human nature; to awaken ardent feeling; to play upon excited sensibilities; to impel to duty through the agency of passionate impressions. Neither does it depend primarily on the influence of the legal principle, whether in the form of abstract conceptions of ethics elaborately presented to the mind, or in the guise of hierarchal authority assuming to control alike the belief and the conduct. The primary and main appeal of true Presbyterianism always and everywhere is to the intellect; to the intellect as the proper organ for the reception of divine truth, and as the agent through which that truth may most directly and deeply affect the conscience and the life. Setting aside as at best secondary all other methods of reaching, interesting, saving men, it rests primarily, in a word, on persuasion—such persuasion as flows from large and deep and calm perceptions of the truth, and from pure, rational appreciation of that truth.

A type of Christianity appealing thus immediately to the rational faculty, must be specially dependent, alike for acceptance and for diffusion, on a high degree of intelligence among the people. It is true that on the one side, such a type of Christianity itself becomes a great teacher, inducing and cultivating such intelligence. The effort to apprehend its teaching is itself a mental discipline; they who have mastered its doctrines have, in that act, attained no small measure of education. That much of the intellectual capacity of the individuals and the peoples who have been nurtured under Presbyterianism, is attributable to the strong and constant discipline of Presbyterian doctrine, will not be questioned by any thoughtful observer. But, on the other side, such a massive construction of Christian truth, starting from the deep foundations of the Divine being, nature, purpose; rising into proportion under the shaping influence of the doctrines of sovereignty and predestination and the covenants; expanding, architecturally, into the grand scheme of elective grace, and culminating with the highest ideal of Christ as sovereign, and of his Church and kingdom as the supreme elements in human life, both here and hereafter; such a construction of divine truth can expect to be extensively apprehended and received only as the minds of men are trained to the consideration of such high verities, and by special culture are prepared to accept them. In some aspects this might be viewed as an infelicity, if not a misfortune: it may tend to narrow the range of appeal, and to make Presbyterianism too much the religion of a class: other varieties of Protestantism, making less severe demands upon the intellect, may have, in some respects, a consequent advantage. Yet the substantial fact remains, that among all such varieties, this appeals most directly and constantly to the rational fac-

ulty in men, and consequently flourishes or declines as that faculty is more or less cultivated. Whatever trains men to think, or enlarges the area of their knowledge, or lifts them upward at any point in the scale of intelligence, tends therefore to its wider recognition and acceptance. Wherever education is neglected, and the knowledge and capacity of men are narrowed, there this type of faith loses its hold, and something less dependent on vigorous thinking takes its place.

Another of these special relations between Presbyterianism and education may be found in that peculiar *type of religious experience and character* which springs immediately from such doctrinal culture. Romanism is what it is as a religious development, in virtue of what the Romish system of belief is. Protestantism generally is what it is as a spiritual growth, in virtue, largely, of the sublime system of evangelical truth on which it reposes. Experience and character everywhere follow belief: the dogma or the confession expressing itself in sentiments, precepts, practical characteristics, which are correlative to it. Out of the Protestant faith springs repentance rather than penance, conversion rather than confession, godliness rather than asceticism. While Romanism expresses itself in blind credulity, in unreasoning submission, in works and observances, such as the Church prescribes, coupled too often with irreligious living, Protestant doctrine proves its quality by its saving power—by the spiritual graces and virtues it engenders, and the beautiful fruits it bears in the regenerated life. And, in general, it may said that Protestantism, under whatever name, produces essentially the same result: the sweet experiences, the holy virtues, the sanctified manhood wrought in the soul through evangelical faith, being in all lands and times substantially alike.

Yet, while the spirit is one, there are differences of administration. And each strong variety of Protestant belief produces in those who receive it, some corresponding peculiarities in experience and in character. Especially will a body of Christians who count their doctrines among their chief glories—whose symbols are their coalescing bond, their test of membership and of official qualification, and their joy and pride as a denomination–take on practically the strong lineaments of their creed, and in their experience and living bring into light afresh all that is peculiar, forceful, pervasive in what they believe. That the religious development of those who accept the Presbyterian doctrine in preference to all other, has marks and notes which correspond peculiarly with their creed, is abundantly obvious. The typical Presbyterian is supposed to betray the special influence and action of his Calvinistic faith, even in the poise of his head, in the lines of his face, in the manner of his walk, as in his habitual conversation and life. Of him it may be said with eminence, that he is what he is as a Christian man, because he believes what he believes.

Of such a type of religious manhood, some measure of intellectual development and culture seems an indispensable condition. As no

Protestant could flourish spiritually in such a mental atmosphere as Rome supplies to her votaries, so eminently could no Presbyterian grow into religious maturity, after his own kind, excepting as his mind is enlarged by culture, and thus enabled to apprehend adequately the high truths he has professed to receive. So far as his spiritual characteristics differ, in form or in intensity, from those of other evangelical believers, that difference must be traceable mainly to the doctrinal capacity of his intellect: and any mental degeneracy which would render him incapable of appreciating his own symbols, would also render him incapable of cherishing the sentiments, of sustaining the graces, of keeping up the forms of religious life, which distinguish him as a Presbyterian. No section of Protestantism is therefore so constrained as Presbyterianism, as well by the forms and methods of its spiritual experience, as by its system of doctrine, to foster in all practicable ways the freest and broadest education; to no other would the absence of such education bring such immediate and irreparable disaster.

A third illustration of the close relationship between Presbyterianism and education may be seen *in the sphere of ecclesiastical government and administration.* A type of polity which, like the papal, throws the direction of Church affairs exclusively into the hands of the priesthood, or which, while bearing the name of Protestant, still retains within itself some degree of the same error, will be but little dependent on the measure of intelligence in those whom it controls. If the private Christian is treated as a subject, rather than a citizen, in the kingdom of Christ, it may rather be true that the kind and measure of obedience required in such a Church will be rendered the more readily by minds that are infantile—by disciples who have never learned to think or to act for themselves. But true Protestantism, while adhering loyally to Christ as the Head, and therefore believing in the monarchal principle as incorporated in all proper Church administration, still holds consistently to the broad democratic conception of the Church, also justified by Scripture, as "a government of the people, by the people, and for the people." And hence, in nearly all the varieties of form which the Protestant Churches have assumed since the sixteenth century, the capacity of the people for self-government under Christ has been, in some degree, recognized; and they have been trained more or less thoroughly to the high task of governing themselves. No Protestant body could afford to pass over to Romish ground at this point. And of all Protestants, the Presbyterian group of churches, with all the glorious record of their struggles against priestly authority held in living remembrance, and trained to liberty by such a polity as theirs, could least afford to admit, by any sufferance, the notion that private Christians are subjects only in the Church of God. A Presbyterian who, while Christ governs him, does not also govern himself under Christ, is surely no Presbyterian.

But such a duty requires intelligence in those who undertake it: it

cannot be discharged where such intelligence is lacking. It is true, on the one side, that what may be called the drill of the Presbyterian polity, tends to cultivate and broaden intellectually not merely those who administer, but hardly less those who submit to it. For the comprehension of its principles as well as its methods is as essential to right obedience as to right exercise of authority: an ignorant membership will constantly tend either to lawless revolution or to spiritual vassalage. Hence, while the system itself educates, it also, on the other side, is specially dependent on education. Although it may indeed be applied in the cruder forms of society, and even among peoples just awakened from heathenism, yet it always presupposes some degree of Christian knowledge, and is dependent on the development of mental as well as moral capacity in those who are ecclesiastically regulated by it. Of no other form of polity can it be more truly said, that intelligent, active, sanctified mind is its indispensable condition.

II. Presbyterianism is thus, by its system of doctrine, by its prevalent type of experience and character, and by its polity and administration, set in relations to education, which in some respects are special, and in all are vital. Among all varieties of Protestantism, this has chiefest occasion to concern itself immediately and constantly with the great problem of human culture in both its lower and its higher aspects. *What then have been the practical evidences or manifestations of this close relationship in the history of the Presbyterian Churches?*

Guizot has justly described the Reformation itself as a "great insurrection of human intelligence." For such an insurrection, the haughty dogmatism and restrictive assumptions of the Papacy on one hand, and the revival of classic learning, the restoration of the Aristotelian philosophy, the progress of material discovery, political awakenings and convulsions, and other like causes on the other hand, had long been silently preparing. And when the critical hour came, the insurrection occurred; not exclusively, though primarily, a revolt against Romish doctrine and domination, but also a revolution in favor of free thought and of universal education. A great insurrection of the human soul against errors that were vital, and against a Church which was fast changing into anti-Christ, it was also, in a most pregnant sense, a great intellectual reform—an insurrection which was the necessary precursor of a freer intellectual life for Europe and for mankind.

The first practical movements in the interest of general education in Europe were synchronous almost with the first outbreak of the Reformation. It is to Martin Luther that the world owes the original conception. As early as 1524, in the very stress of his great religious struggle, he penned an earnest address to the authorities of the cities of Germany in behalf of Christian schools, declaring in his own strong words that "it is a grave and serious thing, affecting the interests of the kingdom of Christ and of all the world, that we apply

ourselves to the work of instructing the young." Two years later, in a memorable letter to the Elector of Saxony, Luther advanced the broad principle on which nearly all modern systems of education are founded: that whatever is necessary to the well-being of the state, should be supplied by those who enjoy the privileges of the state; and, consequently, that the state, as the natural guardian of the young, has the right to compel the people to support schools for the young. All honor to Martin Luther for this, among other priceless contributions to our best modern civilization!

As the result of his labors, and of the associated effort of other Protestant leaders, the common school became even in the sixteenth century an established institution, not in Germany alone, but also in Protestant Switzerland, in the Netherlands, and in other divisions of Continental Europe. While the founding of some among the eminent universities of the continent attested on one side the strong affinities between Protestantism and the highest forms of culture, these endeavors to secure the training of the young of all classes, this zeal for the spread of intelligence in even the humblest circles; this cultivation of the common people, were a far more impressive proof of the vital relation between the Protestant faith on one hand, and an educated, elevated humanity on the other. As the clear vision of Luther saw from the first, Protestantism needed the common school even more than the university; and that great need it became one of the primary duties of Protestantism in every part of Northern Europe to supply.

To illustrate the distinctive agency and influence of Presbyterianism in this respect, we may turn to John Knox and to Scotland. In 1558, writing from Geneva his "Brief Exhortation to England," Knox affirmed that "for the preservation of religion, it is most expedient that schools be universally erected in all cities and chief towns, the oversight whereof to be committed to the magistrates and learned men of the said cities and towns; that of the youth godly instructed among them, a seed may be reserved and continued for the profit of Christ's Church in all ages." In 1560, moved doubtless by what he had already seen on the continent, he urged the establishing of schools for the poor in Scotland, maintaining that such schools ought to be supported, if need be, by the kirk. What Martin Luther did for Germany and the continent, John Knox as earnestly did for Scotland and for the British Isles.

That these urgent teachings bore early and abundant fruit, we have the amplest evidence. The important General Assembly of 1638, while putting into form the fragmentary records of preceding Assemblies, and at the same time reviewing their action, "alloweth this article, 'anent the planting of schooles in Landward,' the want whereof doth greatly prejudge the grouth of the gospel, and procure the decay of religion." The Assembly likewise "giveth direction to the severall Presbyteries for the settling of schools in every landward parochin, and providing of men able for the charge of teaching of the

youth." In the same spirit the celebrated Assembly of 1642, in the midst of the agitations of that eventful period, ordained that "every parish would have a reader and a schoole, where children are to be bred in reading, writting and grounds of religion;" and also required its Presbyteries "to certify from one Generall Assembly to another, whether this course was continued without omission or not." For reasons which are familiar, the Scottish school system grew up within the Church, rather than, as on the continent, within the State; and therefore from the beginning assumed chiefly the parochial form. Yet these ecclesiastical acts, and the vast number of others of like tenor found in the Minutes of General Assemblies of the Church of Scotland in its various branches from 1642 to the present time, abundantly testify to the fidelity of that Church to the cause of popular education. In like manner do these acts amply explain the existence of that general intelligence, of that extensive diffusion of knowledge, of that mental action and vigor, and of that consequent energy and elevation in character, which have made the Scotch people well-nigh pre-eminent among the nations.

How far the Presbyterian Church in the United States has been identified with the cause of education in both the lower and the higher grades, is shown alike by the action of its chief judicatories, by the story of its practical effort, and by the growth of institutions originating with it, and still standing as monuments of its zeal and consecration. Such ecclesiastical action, taking note of the intellectual as well as the spiritual condition of the poor, especially in more destitute regions, encouraging the establishment of both parochial and common schools, protesting against all invasion of the national policy of universal education, favoring the founding of academies and seminaries for both sexes, furthering the planting and endowment of colleges and universities, and directly assisting in the organization and control of institutions for the special training of young men for the ministry; such action may be found everywhere in the annals of American Presbyterianism, not only committing its various branches to the support of education in the broadest sense, but also indicating a zeal, an energy, a devotion to that great task nowhere surpassed.

The history of such effort, though it constitutes one of the most important chapters in the general history of education on this continent, cannot even be sketched here. From the early days when men, who were Calvinists in belief, and largely Presbyterian in their conception of the Church, founded the ancient universities of New England, through the subsequent period when the famous Log college and other like institutions on the Atlantic coast rose into form under Presbyterian auspices, down to our own time when colleges and seminaries are springing up by natural consequence in every State and Territory where the Presbyterian Church in any variety has been introduced, that history is one of which those who bear that name might justly be proud. Of the three hundred and forty-five colleges reported to the

Bureau of Education in 1878, forty-one were classed as distinctively Presbyterian, while nearly as many more are known to have originated largely through Presbyterian effort, or to be largely manned and controlled by men of Presbyterian name and affiliation. Of the one hundred and seventeen theological seminaries and theological departments in collegiate schools, reported in the same year, thirty-two are distinctively Calvinistic, and of these twenty-one are connected with some branch of the Presbyterian Church. Thirteen such seminaries, including two theological schools for Germans, and two theological departments in institutions for the colored race, were reported to the last General Assembly of the most extensive section of that Church: having fifty-seven professors, with other occasional teachers, an attendance of more than five hundred, and an aggregate endowment approaching four millions of dollars. If these statistics are studied comparatively in several directions, and if these Presbyterian institutions are examined relatively as to resources, efficiency, and influence, ample proof will be discovered that the Presbyterian Church has been and still is among the foremost in the vast task of cultivating and moulding in these higher forms the American mind.

Nor is that agency limited to these higher forms: the same interest has been manifested in the preliminary work of educating the young of every class. While some differences of opinion have existed among Presbyterians as to the comparative value of common schools, and schools parochial or denominational, yet the instruction of all the youth of the State by some process has been universally regarded as of vital moment. The general school system, as it exists widely in the United States, has found in the main no friend more reliable, no ally more effective, than the Presbyterian Church. Especially has this become apparent at those times when, in the interest of an aggrandizing Catholicism, the effort has been made to break up this system, and to beguile the State into the support of sectarian schools. It is not improper to quote here a declaration adopted in view of such effort, by the General Assembly of the Re-united Church, in its first meeting in 1870—a declaration in which every section of American Presbyterianism will heartily join:

"The public school in the United States is the most precious heirloom of American liberty. Planted in the early colonial days, it has grown and expanded into one of the most beneficent institutions of the country. Its history is interwoven with that of the nation. No other agency, if we except the Church of God, has had so large a share in laying the foundations of popular intelligence, virtue and freedom. In hardly any other institution is the characteristic American idea so happily and fully realized. It cannot be endangered, therefore, without peril to the vital interests of American society."

III. These cursory historical glimpses are sufficient to illustrate the general fact that Presbyterianism in all countries and periods has verified in practice what the study of its interior relations and needs would lead us to anticipate. A broader survey would still further confirm

the assertion, that no division of Protestantism has done more, struggled more, sacrificed more, to give to all men everywhere the inestimable blessing of a sound education. It is legitimate to close these references by a brief answer to the third inquiry: *What are the prominent duties which such a relationship and such a history are imposing on the Presbyterianism of our time?*

The broad problem of popular education is by general admission one of the vital questions of the age. This is true, not merely under Republican government, where every man becomes a citizen, and as such assists in determining public policy, and even in fixing the character and destinies of the nation; it is true under all forms of government in which the intelligence, the sentiments, the moral state of those who are governed sustain any relation to civil administration. Nor is the problem a governmental one merely or mainly; it involves elements and issues that are both social and personal. It affects every interest of the individual life; it enters the family, and pervades and shapes the home; it penetrates human experience at a hundred different points, influencing thought, feeling, purpose; labors, relations, destinies, both earthly and everlasting. Hence one of the most deep, one of the most pathetic outcries of humanity in this day, is for education; an education which will bring with it an enlarged life in every aspect, and will impart dignity and worth to all human experience. The call for such education, at once an entreaty and a demand, heard not in America only, but in Europe also, both insular and continental, is growing louder and louder each year, and is already reverberating from country to country with an emphasis and a solemnity which no thoughtful mind can refrain from heeding.

False theories of popular education are current here and everywhere: theories so various, so vague, so grotesque, as to be in large degree undefinable. Two of these errors are specially prominent—the churchly and the secular. The first would hand education over exclusively to the Church, and make the priesthood teachers, and limit knowledge to the narrow range which churchly need demands; it would train rather than educate, substitute a religious cultus for mental discipline, develop the imaginative or the sensuous rather than the intellectual nature, and end, at least in the papal form, in producing a race of superstitious votaries instead of a generation of free, disciplined, active minds.

The second theory ignores religion altogether, segregates the intellect from either the feeling or the conscience, subordinates or excludes every ethical element in culture, and contents itself with inculcating a series of knowledges, scientific and otherwise, leaving the pupil in ignorance alike of God, of duty, and of immortality. The first impairs education by confusing it with religion; the second destroys it by secularizing its area and its aim. Surrender the school and the scholar to the first, and Scotland herself would become Italy; surrender the school and the scholar to the second, and Germany would be transformed into the France of Voltaire and of the Revolution.

Between these two errors, so widely apart in their distinctive principles, and yet in some instances so singularly confederated, stands that mediate scheme of education which originated with the Reformation, and in which all Protestants, and eminently all Presbyterians, rejoice together. This mediate scheme, planned in order to make education universal, and recognizing, at least in such a country as this, the wide variety of religious opinion represented in the common school, makes no claim that the school shall be turned into a place of worship, or of religious drill of any sort, or that any particular specimen of creed or doctrine shall be taught therein. This mediate scheme may consent to surrender the name of Protestant, or even the dearer name of Christian in any restrictive sense; it might even in extreme cases consent to occupy ground where the believer and the deist were consciously at one. But it must ever insist that no divorce shall be wrought between education and religion; it must ever claim that the great and primary principles of religion shall be revered and inculcated in some form in every place where the young are being trained for the responsibilities of maturer life.

This mediate scheme regards as indispensable to all useful education such a degree of ethical and religious influence as shall both inspire and rectify the mind in its specific studies; such a degree of influence, ethical and religious, as shall lead the pupil to a right appreciation of himself, and of the work in which he is engaged, and shall finally send him forth fitted by a cultivated manliness, by true virtue, by a deep and fervent sense of religion, for the life that now is, and that which is to come.

To the proper application of this mediate scheme, the presence of the Bible in every school is an indispensable condition. Setting aside all question as to the method in which this Book of God shall be utilized—waiving all particular issues as to selections or mere versions—it may yet be claimed that no substitute for the Bible has been or can be devised, which will render its presence needless; that no influence is so fragrant, no benediction so pure, no vitality so quickening, as those which flow off from this volume, on the youthful mind and life; and, therefore, that no education can be complete, however redolent with knowledge or brilliant with science, which the divine benignities of this Book have not crowned and glorified. We are not indifferent to the objections, some of them weighty, which formal and tasteless usage, the handling of divine things by irreligious teachers, the protests of unbelieving homes, the exclamations of expediency, the doctrine of equal rights falsely applied, are constantly urging against such employment of the word of God as an instrumentality in public education. But over against all this, we place the historic fact that this word has been the source of the finest thoughts and inspirations of mankind, and that no culture is equal to that which it supplements and sanctifies. Over against all this we place the demonstrated fact that this word is the true basis of the best national as well as individual life, and the only stable charter of human liberties.

Over against all this, and as a final answer, we place the crowning fact that all culture, all civilization, all forms of human development, into which the effects of this saving word have not been poured, as some divine contribution to our human growth, have been evanescent, unsatisfying, illusive.

To this mediate scheme, thus consummated by the presence of the Bible in the school, the Presbyterian Churches of this land, and of other lands, are heartily committed alike by their inherent conviction and by their denominational action. American Presbyterianism has given its final answer to the churchly theory, in the deliverance of one of its representative assemblies: "The appropriation of any portion of school funds for the support of sectarian institutions would be fraught with the greatest mischief, not merely to popular education, but also to the interests of American freedom, unity and progress." American Presbyterianism has given its final answer to the secular theory, in words equally official and weighty: "The divorce of popular education from all religious elements, while involving a radical departure from the spirit and principles in which our school system had its origin, would be eminently unwise, unjust, and a moral calamity to the nation." On the essential principles of the mediate system, born of the Reformation and justified by three centuries of happy experiment, the Presbyterianism of all countries may and will stand together, protesting against all undue domination of the Church in education, detesting all attempts to render education godless or irreligious, and covenanting with one another and with God, that wherever the Church goes the school shall follow, until the blended light of education and religion, religion and education, shall shine on every youthful mind through all the earth.

The other great duty of Presbyterianism in this day relates to what is called the higher education. No thoughtful observer can fail to realize what may be defined as a progressive loosening of that close alliance between Christianity and liberal education which originated in the period of the Reformation, and which hitherto has been maintained almost without interruption for three long centuries. It is unquestionable that in some degree one of these parties is withdrawing more or less consciously from that historic alliance; the same tendency which is secularizing education in the primary, also betraying its influence in this higher sphere. Old universities planted by the care and sacrifice of Protestantism are in some instances becoming harboring places for doubt, and in some the citadels of unbelief. New institutions of like grade are established, in some cases through private munificence, and in others by state or national patronage, in which, by conditions prescribed, or by tacit consent, Christianity is either entirely excluded, or placed under restrictive limitations. Other less concrete illustrations of this progressive separation will occur at once to the thoughtful observer. The general result already is that no small proportion of our educated mind is going forth into professional and influential stations, if not at heart averse to Chris-

tianity, still resting in indifference to the whole matter of religion as one with which a cultivated man need not concern himself. Two particular manifestations of this general fact may be briefly named:

On one hand much of current science, even where it is not openly adverse to religion, is at heart neutral or indifferent. The challenges of science, calling into question the fundamental verities of faith, and assailing at every point the spiritual relations between God and man, are indeed sufficient to excite grave apprehensions, and to arouse the Church to a renewed and more strenuous defence of the realities thus attacked. But there is a danger far greater than this: the danger that the scientific mind of our time will become utterly oblivious of religion—so absorbed in the study of nature, in the discovery of physical facts and laws, in the classification and comprehension of things seen and temporal, as altogether to forget the grander things which are unseen and eternal. Indifferentism is a more generic, immediate, fearful peril in such circles than positive scepticism. The secularization of the scientific mind bodes greater evil to the cause of religion than all existing unbelief. And if such indifferentism should come to be characteristic of institutions where the sciences are pursued, and whence new generations of scientific men are to proceed, the ultimate injury alike to religion and to education will be beyond computation.

On another hand, much of what may be termed culture is passing through an experience essentially the same. The challenges of such culture are indeed serious: they involve the reality of all spiritual experience, the validity of moral sentiment, the supremacy of ethics over æsthetics, and even the hope and anticipation of immortality. The grand in philosophy, the beautiful in literature, the divine in art —light and sweetness upspringing from the soul in man himself—are the substitute which culture is presenting as the highest business, the highest aspiration of life. Christianity set aside as an imperfect product of some past age outgrown by the developing thought of man, it offers to humanity an experience in which there is no Christ, no Church of God among men: no trust or love, no fears or hopes, that lay hold in any form on immortality. Yet these illusive views are not the most serious ground of apprehension. A greater peril lies in the indifferentism which devotion to culture as an end in itself involves. The danger is, that in giving itself up to the philosophic, the literary, the æsthetic, such culture will forget God and duty, and altogether ignore religion as a matter unworthy of concern. And if such substitution of culture for religion comes to be characteristic of our institutions of learning, the result will be as disastrous as if those institutions were handed over wholly to positive unbelief.

In both of these directions it is apparent that a great duty is devolving upon the Christianity of our time: the rescue of the higher education from these liabilities, and the restoration of that historic alliance, in which science and culture on the one hand and sound religion on the other shall again become essentially one. Waiving

all reference to the particular aspects of the issue suggested, or to the special varieties of the argument, defensive and aggressive, as urged by Christian writers, as to the details of the reconciliation to be sought, we may still agree in regard to the great underlying duty. Christianity owes it to itself and to humanity to seek, by every available process, the just, pure, divine union between religion on one side and the higher learning on the other. Wherever the disposition to separate them reveals itself, that disposition is to be earnestly resisted; wherever they are regarded and treated as one, such alliance is to be encouraged and sustained.

It is important here simply to recognize the general nature of the process by which such unification is to be secured. That process is essentially one of education. Legal conflicts, magisterial demands, dogmatic assumptions, unseemly denunciations will accomplish nothing. The scientist and the culturist are to be led back by the hand of sympathetic faith to the sublimer verities which in their ardor for specific studies they have overlooked or ignored. While they may be answered on their own ground, and by considerations appealing immediately to each in its own specialty, there is a higher answer which will prove itself far more effective: the answer of a clear, calm, deep, spiritual Christianity. They can and must be led to see that the unities between religion and learning in either form are incomparably greater than any diversities; that the diversities are but partial and temporary, while the unities are essential and eternal. Even in the midst of present antagonisms, the brain of science is asking for spiritual verities; and from the bosom of culture we may hear the old confession of Augustine: Our heart hath no rest, O God, till it resteth in Thee! From scientific and literary circles, and from associations formed for scientific or literary ends, and even from institutions where this disposition to separate religion and learning has been manifested, evidences are coming of a recognition of the error indulged, and of a desire for the restoration of the ancient, sacred compact. What is needed is instruction—such instruction as spiritual Christianity alone can give. What is needed is such statements of the grand underlying truths of Christianity as will command the attention of science, the interest of culture, and will lead both science and culture back to living and loving faith.

The task belongs alike to all divisions of Christianity, so far as they are qualified to undertake it. It is a task for Protestantism rather than Romanism; and among Protestants it is in large degree a task for Presbyterianism. In some respects, by our past relations, by our theological methods, by our forms of experience, and by our prevalent conceptions alike of religion and of learning, we are specially fitted for this work. It is one of our foremost duties, and well will it be both for learning and for religion if we are enabled in any measure to set forth their inherent harmony, and to establish on firmer foundations the ancient and holy alliance between them.

The Council next entered upon a

DISCUSSION ON PROFESSOR FLINT'S PAPER.

The Rev. Geo. D. Armstrong, D. D., of Norfolk, Va.—I am not willing to suffer the paper of Professor Flint to pass without entering my protest against the doctrine expressed in it upon one point, and upon one point only. As a whole, the paper is an admirable one, and I listened to it with deep interest. The one particular against which I protest is contained in the concluding part of it. In speaking of the means by which the propagation of error, growing out of the spirit of inquiry that is abroad in the world, is to be prevented, Professor Flint spoke—I do not think I use a harsh expression when I say it—spoke sneeringly of Church discipline as a means of checking it. We must take the meaning of words from the connection in which they occur and from what is going on around us. The Professor seemed to be in sympathy with those who claim the right to teach, within the pale of the Church, doctrines contrary to the Confession of the Church to which they belong; and who complain of being persecuted and martyred because, by means of Church discipline, we seek to prevent that.

Now, it has always been the position of the Presbyterian Church that she had a creed; that she knew what that creed was; and that, as a body of witnesses, we stood shoulder to shoulder in the advocacy of it. If there is anything that we have prided ourselves upon, it is the particularity with which we universally hold to our creed. In the admirable paper which he read this morning, Dr. Van Zandt tells us, and he tells us very truly, that when a minister in any branch of the Presbyterian Church stands up to teach, having accepted the creed at his ordination, he stands up with a certificate to the orthodoxy of his teaching from the ministers of the Church to which he belongs. When one has come to entertain opinions which he knows are contrary to the Confession of Faith of that Church, and teaches those opinions publicly, I ask you, is it honest in him to do that while holding the certificate of that Church to his orthodoxy? Possessing my certificate, as

he does, as a teacher of God's truth, is it honorable in him to hold fast to that and, at the same time, to teach not only what I do not believe, but what I abhor?

It may be asked by some, where is freedom of investigation and discussion if it is to be hemmed in and checked in this way? I answer that the Presbyterian Church is not the whole of the Church of God in the world. The Presbyterian Church is not the whole world either. Let the man go outside of the Presbyterian Church, and then teach what he pleases. Not within the Church, but outside of the Church, let him teach what he pleases.

Not only is the privilege claimed of teaching inside the Church what is contrary to the Confession of that Church, but those who thus teach claim to themselves the honors of a sort of martyrdom. They, forsooth, are the ones who are brave enough to speak out what they believe! I recollect hearing, some time ago, an incident of this kind, which you can apply to this class. A woman who had been preaching woman's rights according to the extreme views entertained by some, had occasion, in resuming her travels after a lecture, to enter a crowded car in which all the seats were occupied. She remained standing in the passage-way, expecting that some gentleman would rise, as is customary in such cases, and give her his seat. An elderly man who sat near where she stood, after surveying her very deliberately, inquired: "Madame, didn't I hear you lecture last evening on woman's rights?" "Yes, you probably did," was the answer. "Didn't I hear you say then," he continued, "that you thought women were entitled to be treated in all particulars like men?" "Yes," she replied; "you did." "Well, then," said he, "stand up and take it like a man."

The Rev. Wm. E. Boggs, D. D., of Atlanta, Ga.—I desire to express the intense pleasure and to acknowledge the great profit which, I trust, I received in hearing on Saturday from Professor Flint, one of the ablest papers which I have ever heard. Many years have passed since any man, whom I have seen on the floor of a debating body such as this, or in the chair of a professor, so manifested the power to speak as did the gifted brother

who read that paper. Its effect was like the thrill of a tremendous galvanic battery which was sending its currents around this hall; and I shall carry to my distant home the liveliest recollection of the pleasure and information which it gave me. But in that paper, I take it, there are some things which are to be received with qualification. It would be ungenerous and unjust to hold a man accountable for all the deductions which are made from the statements contained in a half-hour paper upon a subject upon which so much is to be said; but there is one point particularly to which I would call attention as seeming to demand revision.

I hold that the statement on the expected discoveries that the future holds for us in the great science of theology should be moderated. I say this because of the way in which I think men will act and will be governed by this discrimination, whether they regard the great discoveries of theology as behind us or before us. I believe the Reformed Churches holding the Presbyterian faith are ready to say that history proves that all the great discoveries of theology are behind and not before us; that in this respect the science of theology is allied closely to that of astronomy and not to that of geology; and that those which await us in the future are but minute details of the discoveries which are behind us. And, unless a man faces the future with that belief in his mind, he is sure to show something of an eccentric determination that will bring him out of the line of truth.

I wish to say further, in regard to the branch of the Church which I represent, that we are in some respects strict constructionists; that we hold it to be a point of honor as among men, that, whenever a teacher in the Church departs from any important part of the doctrine taught in our Confession, he should come forth like a man, make the fact known to those who gave him authority to preach the gospel, and say, like a man, "I can no longer accept that faith as I signed it;" and give his doubts. If the Church says, "Let him stay within our borders," let him do it; but for him to eat the bread of the Church, and to persist in preaching an error, while the Church

is attacking the foundation-stones of that error, is not regarded by us as right or Presbyterian.

The Rev. Prof. Nicholas Hofmeyr, of Cape of Good Hope.—Allow me to express my hearty consent with what was yesterday expressed by the brother from Ireland (Dr. Watts), namely, that we may not forbid science to touch on the higher truths, such as the existence of God. By man's constitution, he must go beyond the mere phenomena, and ask what lies beneath and beyond them. Besides, we believe with the apostle Paul, as he has expressed himself in the first chapter of the Epistle to the Romans, that the invisible does not lie on a higher platform *parallel* with the visible, but does also dwell in the visible, manifests itself through the visible, and is understood by means of the visible. Only let us approach our researches in the domain of nature in the attitude which is the only right one between us and our God, namely, the attitude of adoration and worship. The materialistic character which at present often characterizes the findings of scientists is the offspring of an age pre-eminently defective in the spirit of adoration and worship.

The Rev. Principal G. M. Grant, of Kingston, Canada.—I do not rise to defend Professor Flint. That gentleman is perfectly able to defend himself. In making this reference to him, I wish to say that, from first to last in the reading of his paper, I did not detect any sneer. The two leading principles which he seemed to lay down are principles to which, I think, the great body of this Alliance must adhere.

I refer now, of course, to the latter part of his paper wherein he said that the church which sought to meet questions of scholarship or speculation by the exercise of discipline, instead of by a wider scholarship and a more fearless thought, was the real friend of Agnosticism. I agree with him in that. By such a course, you at once make people suspect that the Church is afraid to meet disputants on the platform of free discussion; and they at once draw their own conclusions.

His second position was that, if we took the ground that the Westminster Confession was final and unalterable, we erred. I

say we do err if we take that position; for in doing so, we place it on the same platform with the Bible—we become idolaters, nothing more nor less; and the Spirit of the living God will desert the Church that takes that position.

The idea was set forth in one of the papers this morning, and, I think, grandly set forth, that creeds are not made, but grow. I accept that; and in accepting it, I would ask one question, and would like to have an answer to it. How can there be growth if the condition of liberty be not allowed? Can there be any growth if you do not allow the condition of liberty? You cannot answer that question in any other than one way; and that is in the negative.

But we are told that brethren may go outside of the Church. I answer that we do not indorse secession. No true minister of Christ should secede from the Church, so long as he is true to the one to whom he made his ordination vows—the Head of the Church. If he is preaching what he believes to be truth, why charge him with dishonor? Has the Church no power of discipline? Let the Church exercise its power of discipline, and cast off the brother if he is unfaithful; for the point is, that he does not think himself unfaithful, because he speaks the language of his own age, and not the language of two or three centuries ago. It is because he loves his Church, and wishes to teach all the truth to the Church, and God has called him to do so. If he is cast off, where is he to go? He believes that he is more in agreement with his own Church than with any other. Is he to make another sect? We have too many sects already. No; it is his duty to speak all the truth that the Spirit of God teaches to his heart, and if he is wrong, let the Church say so; and let no one taunt a brother with dishonesty when he is acting honestly.

We talk of ordination vows. A brother is under law primarily to Christ, and secondarily to the Church. Because he is under law to Christ, let him speak all that Christ teaches him. He owes a duty to the Church; and let him give to the Church all the truth that he is capable of giving, until the Church says to him, "We cannot tolerate you." Let me illustrate my meaning

by way of analogy. You of the United States have, from time to time, made amendments to your National Constitution. Now, if you were to propose, as a fundamental requirement, that no amendment shall be made to the Constitution of the United States unless the citizen proposing it shall have left the United States, gone to and lived in Canada or Great Britain, do you think that any such amendments would ever be ratified by you? No; you have more faith in liberty, you have more faith in truth, you have more faith in one another, than to suggest any such condition. You say, let every man speak openly, honestly and faithfully; if we agree with him, we will ratify his proposition; if not, we will reject it. Is the Church, which is founded on the rock Jesus Christ, more afraid of liberty than the State, which is founded on the kingship of freemen?

The Rev. Henry Wallis Smith, D. D., of Kirknewton, Scotland.—I stand here as one who feels bound, by the confession which he has signed, to remain in the Church to which he belongs only so long as he feels that he can honestly stand by and defend that confession. Therefore, I have no difficulty whatever in rising to express my deep regret that any gentleman should have imagined that my friend and brother minister, Professor Flint, designed to indulge in anything like a sneering attitude toward the exercise of discipline by our Church. No one, who knows Professor Flint, and who knows how nobly he has stood up for the Westminster Confession, fails to appreciate the fact that he would be the very last man, both from his theological principles and from his thorough honesty, to express any such sentiment. If Professor Flint had intended to take any attitude, other than the one which he plainly announced, he would have expressed his opinions very distinctly and very unmistakably in that direction, and you would have had no occasion to suspect that he had descended to a sneer.

What Professor Flint said (and I desire to emphasize it) was, that the *mere* exercise of discipline is not an adequate means of replying to a heretical error. What he wanted the Church to guard against was the assumption of an attitude of impassability; and he adopted that position because he believes

that the Westminster Confession is a safe starting-point, whence we can go forth and discuss with most effectiveness those difficult and theological questions, which the criticism and the philosophy of the day are pressing upon us. What he desired to say, I have no doubt, was (and it is what I desire to say), that the very strength of the position of any Church, and of the position of those Churches which hold the Westminster Confession, is the belief that from that position we can without fear meet opposing criticism. I would add that from that position we can without fear follow the great law of conservative development, which, I believe, has always been manifested in the Christian Church.

I do not know, in regard to what has been observed by another speaker, whether our great discoveries are behind or before us; but this I know, that I am directed by my Master to search the Scriptures; and I believe there are depths of meaning in those Scriptures which these nineteen centuries have failed fully to develop.

Rev. Principal William Caven, D. D., of Toronto, Canada.—There is no theological author in this Council for whom I have learned to cherish a more profound respect than for Professor Flint; and I would deem it presumptuous on my part, until his essay is completely before me, to offer anything in the way of criticism upon it. There are, however, one or two words that I ask the permission of the Council to say upon the subject which has been raised by the remarks of the brethren.

A great deal of confusion is sometimes brought into the discussions of this subject by confounding theology and biblical scholarship. In the region of biblical scholarship, it is of course simply a matter of fact that immense progress has been made, and is being made, from day to day. We have had some remarks on that subject in the essay of Dr. Chambers this morning. But it is a blunder to bring up this subject of progress in biblical scholarship in connection with the question of discipline, and of how a Church should treat error. So far as concerns the matters with which discipline has to do, any advancement in that which we have to expect has simply no bearing upon those matters

at all. No man is to be disciplined for believing in the genuineness of the seventh verse of the fifth chapter of 1 John, or upon any matter of purely textual criticism, or upon any matter that is purely an exegetical one, and which falls within the range of biblical scholarship. I have never yet heard of a Church undertaking to discipline a man in regard to matters such as those.

But it is a most serious question for the Presbyterian Church, one which it seems to me is in fact a life and death question for this Church—a Church, I take it, which throughout her whole history has been an eminently dogmatic body—whether we are to expect such progress in theology, that is, in dogma, as shall oblige us to reconsider the question whether it shall be compelled to discipline those who go far astray as to dogma. My conviction is, that the province of literature, as distinct from the province of dogma, is not the province of the Church. It is the duty of eminent members of the Church, of eminent teachers in it such as Professor Flint and others, to deal with these questions, and to counteract Agnosticism and other forms of speculative literature. A man is bound, if he understands the truth, if he loves it, if he has good opportunities of defending it, to defend it in every way; but when we speak of the Church, we speak of a body under an adopted constitution that has a deposit of truth given to it. I am prepared to assert that, just as firmly as would any Roman Catholic, while I differ with him *in toto* as to the inspiration of the Church. I hold just as decidedly as he does that there was a faith once for all delivered to the saints; that men appointed to the ministry are to be sound in that faith; and that the Church has no more right to retain in the ministry a man who substantially departs from the faith of the Church, than she would have in the first instance to lay her hands upon an untrained man.

The Rev. D. J. Macdonnell, B. D., of Toronto, Canada.—There is no manner of doubt that the Church has the right, and uses it, to exercise discipline. The question really is, whether, in this time of changing, growing, unsettled opinion, the Church should be always exercising that right. What are the limits

within which the Church should resort to its right? We are all agreed upon what Principal Caven has said to us, that the Church is to guard the faith, and is not to continue in the Church as a teacher, a man who has departed from the faith. But what is the faith? That is really the question that lies back of all.

Two answers have been given us this morning. When men get into difficulties in regard to matters that are set down definitely enough in their respective creeds (and these are generally young men), we are told that the creeds are not imposed upon them, but that they are accepted by them. That does not help us out of our difficulty. What, then, are we told? We are told that they may stay out of the ministry; that they need not accept the creed; that they may be private members of the Church, and need not trouble themselves much about the creed. Look at the result of that. Here is a man who is called to the ministry. He wants to be a minister, and believes himself called to preach. He feels that he is called to minister to the souls of men, and loves to throw himself into the work. After he has gone through his theological training, in a large and comprehensive and very decidedly expressed creed, we say to him, "You need not accept the creed unless you like." He answers, "Has the Church the right to impose upon me, as a teacher, anything aside from that which is imposed upon a private member, anything beyond that which Christ has imposed?" Even if the Church is agreed on fifty or five hundred statements of doctrine, has the Church the right to demand of me subscription to those fifty or five hundred statements of doctrine (admitting, I say, that they are all thoroughly agreed about them), if they are not clearly what Christ has imposed on his ministers who are appointed to speak in his Church?

The other answer we are given is this: "Well, if you are not satisfied with our creed, there are a dozen or fifty other churches —go into them." First of all, that implies that the Church is not meant to be one. We do not find anything in the New Testament about fifty or five hundred churches with different scriptural definitions of creeds. What, then, do you do practi-

cally? You send a man off into the Congregational Church, into the Methodist Church, or into some other Church, and then you exchange pulpits with him; after you have shut his mouth in the Church, you invite him to come in as your beloved brother. What do you admit in so doing? You admit that you are more restricted than Christ, that you have imposed upon that man's conscience burdens which Christ has not imposed. You admit that you have tried to shut the mouth of a man who might have been a useful and trusted minister in the Church.

Now, what is proposed to be done? For myself, I would propose to do what Dr. Van Zandt proposes not to do, that is, to reduce to a few well-defined articles the things which are to be absolutely assented to. That is something that can be attained. Dr. Van Zandt said that we were not to have a very few, general, ill-defined articles. Why, who proposes to have ill-defined articles? I want to have them well defined, but want to have but few of them; so that, with my whole heart, soul and conscience, I can say amen to them as the framework of my faith. When I look to my Master, what do I find from him as to faith and character? As to faith: "Who do men say that I, the Son of Man, am?" and the answer comes clear, distinct, well defined, "Thou art the Christ, the Son of the living God." And then, as to character: "Simon, son of Jonas, lovest thou me?"

The Rev. John De Witt, D. D., of Philadelphia.—Any one who has had the pleasure of reading "Theism," or "Anti-theistic Theories," must believe its author to be incapable of a sneer. I had intended to propose a theory in the way of an Irenicon on this subject; though five minutes are a very short time in which to do it. We all can see there is some difficulty here. Every one is plagued by the spirit of inquiry, or by the prince of the power of the air, with doubts. Is there a place for a man who has assented or subscribed to a creed, to propound tentatively his dubitations? I do not know that our Church provides any place for a man under such circumstances. But of this I am assured that, since I have asserted that I sincerely receive and adopt the Confession of Faith as containing the system of

doctrine taught in the sacred Scriptures, the place for me to propound my doubts upon that is not my place in the pulpit, or in any position in which I assume to be a teacher. When I am weak in the faith (and there are times when all of us may be weak in the faith), I am not to go into doubtful disputations.

I do not know what is to come out of the discussions of this great Ecumenical Council, but I do wish that there might be some way in which our Church could be so broadened as to permit discussion upon the very points which we subscribe, previous to its being brought into the judicatories in the way of discipline. But, on the other hand, I am clear that whenever any one, as a teacher, does propound theories on the subjects of the Confession, contrary to his subscription—our constitution being what it is—it is not only the privilege, but the duty, of the Church, to proceed to the exercise of discipline.

This is what it has done; and because it has done this, or although it has done this, there is no Church that is so rich in speculative literature upon the very points that we so distinctly subscribe. Though the theory of the Church would seem to make us narrow, I do not think that historically it has narrowed us, or limited the range of our discussion.

There is a difficulty here; and it cannot be settled by dogmatizing on the one side or upon the other. But I do wish solemnly to protest against a most vicious illustration made use of by Principal Grant. The supposition that a judge of the Supreme Court of our Church may, in the exercise of his teaching gifts and in his official capacity, impugn or strike at the very constitution which he has received and adopted, is the most vicious supposition that I have ever had the infelicity of hearing from a Reformed Churchman.

The appointed hour having arrived, the Council adjourned until 2.30 P. M.

MONDAY, *September 27th*, 1880.

The Council was called to order in the Academy of Music at 2.30 o'clock, the REV. WILLIAM ROBERTS, D. D., of Utica, N. Y., President for the session.

After the usual devotional exercises had been engaged in, the REV. PRINCIPAL JOHN KINROSS, B. A., of Sydney, New South Wales, read the following paper on

RELIGION AND EDUCATION IN NEW SOUTH WALES.

It is always a difficult matter to give a satisfactory account of the state of religion in any country, especially in one so recently settled as New South Wales. The rapid increase of the population through immigration from different parts of the world, and the fact that the habits of this mixed people are only in process of formation, render it extremely difficult to form a correct estimate of their religious life. The internal feelings of the soul express themselves in external conduct, and we can only draw our conclusions (uncertain at the best) as to the former from a careful observation of the latter. It is often no easy task to obtain accurate statistics regarding the manifestations of a country's religious life ; and as I had no idea till after my arrival in this country that I should have the honor of reading a paper on this subject to the Council, I am not so well provided with documents as otherwise I should have been.

At the present time the population of the colony is about 700,000 —not so numerous as that of this great city of Philadelphia. To supply their spiritual wants, the liberality of the people has provided 1,250 churches, containing sittings for 200,000 people, and the total average attendance on Sundays is given at 200,000.

According to this return, not *one-third* of the population attends any place of worship. It is generally understood that church accommodation for *half* of the people is an adequate provision even for cities, since, owing to sickness and other accidental causes, not more than that proportion can attend. If this holds good in the city, where every one has a church almost at his own door, how much greater allowance must be made for a country where, owing to the great distances, it is utterly impossible for many to attend, and very difficult for a still larger number. When it is considered that a population of 700,000 is scattered over a territory extending north and south 700 miles, and east and west nearly 600, it will be admitted, I think, that *one-third* is equal to a half in a country where the people are very much less scattered.

With respect to the number of ministers of religion, there are registered in all 631. Of these there belong to the Church of England, 207 ; Roman Catholic, 164 ; Presbyterian, 83 ; Wesleyan, 89 ; and the remainder to other denominations. As regards the number belonging to the Presbyterian Church, it does not amount to more than a tenth of the whole.

Of Sunday-schools there are 1,200, with 86,000 children on the roll, an average attendance of 65,000, and 8,000 teachers.

The work of the country or bush minister in Australia is laborious,

and involves frequent absence from family and home. In many of these districts he will have three services every Sabbath, frequently at different places, along with two or three meetings during the week. The majority of the ministers belonging to the Presbyterian Church, whose spheres of labor are not in the city or suburbs, have *three* or *four* preaching-stations, some of them ten or more.

Viewing the ministers of all the Christian denominations in the colony on the whole, they will, I humbly venture to affirm, be regarded as a body of men faithfully doing the work of our divine Master, and striving to advance his cause within their respective spheres.

As I wish to confine the few remarks I have to make to the relations of religion and education, I will only say on this part of the subject that, generally speaking, the relations of the different Protestant bodies to each other are friendly. Amongst all these denominations, with the exception of the Church of England, there are occasional exchanges of pulpits, and many of the ministers of that church co-operate in various works of Christian usefulness with those outside their own body. As regards the internal life of the churches, united prayer-meetings are often held in some townships; in most congregations there is a weekly prayer-meeting, and, in our own church, meetings of Session, Presbytery, and General Assembly are regularly held. During our brief history as a colony, there has scarcely been a discussion of a doctrinal character in any of the churches, with the exception, perhaps, of the subject of union in our own branch of the Church of Christ. Young countries are proverbially given to boasting, but it is a matter of veritable history that in our small churches, after a few years' anxiety and discussion, a union was effected, before your great union in the United States of America, which was approved by the three churches of Scotland, although they themselves are still in their former disunited condition, now after a struggle of many years' duration to secure it. We have many obstacles to surmount, and difficulties to overcome, and blots to wipe out; but, by the grace of God, we hope to overcome them all.

With regard to EDUCATION, we have *Public* or *Primary Schools*, *Grammar Schools*, and a *University*.

I. There are 1,189 public schools, 1,825 teachers, and 128,125 scholars. In 1878 there was an increase of 72 schools, 160 teachers, and 10,873 scholars. The total cost in that year was £421,866, of which £352,838 was paid from the colonial treasury, and £69,028 from fees and other sources.

Of private schools in 1878 there were 543, with 18,743 scholars and 1,047 teachers; but these, unlike the public, are decreasing.

These statistics clearly show that the colonists keenly appreciate the value of education, and have evinced a laudable zeal in carrying the system into effect. Matthew Arnold remarks that the Swiss and the Scotch have always set a high value on education, and we should think this is about as high a compliment as any one could pay a people; but the reason which he assigns for this high appreciation on

their part is not quite so complimentary—viz. : that they perceive its advantages in the world—it enables one to get on. That the pure love of culture for its own sake plays a leading part in the formation and growth of educational systems in any country may be doubtful, though it is as high in these two countries as in any other ; but we do not claim any superiority for the colony in this respect. Perhaps the material advantages of an efficient system of education are more keenly appreciated in young countries than elsewhere, and possibly the necessity of the highest culture is not so fully recognized as it ought to be.

Without referring to the various phases through which it has passed, the present system of education is entirely under the control of government. The buildings are erected by the government ; the salaries of the teachers are paid by government ; and the schools are examined by inspectors appointed by the government. Although education is not entirely gratuitous, there are two important provisions which render it practically so—viz. : that no child is to be excluded from any public school through the inability of the parent to pay the fees, and that whatever may be the number from one family in attendance, fees shall not be charged for more than two. These admirable regulations bring the blessings of education within reach of the poorest family in the land.

Being fully convinced of the dangers of popular ignorance, our colonists have rendered it compulsory on all our children of a certain age to reach a given standard of knowledge ; but this regulation will be enforced only within some areas, as there are many parts of the country where there are no schools at all, or where the great distances render it impossible to attend.

The system possesses most of the conditions necessary to secure efficiency. All teachers must be some time under training ; must submit to examination before being appointed to a school ; and are divided, according to the results of the examination, into three classes, their salaries depending upon the place they have reached. The schools are annually subjected to a thorough examination by the government inspectors, and the results are published in the annual report of the Council of Education. Although our institutions are of democratic character, the appointment of the teacher is vested in the Council of Education, and not in the local board. Again, the latter is appointed by the government, and not elected by the people. Whatever other loss this arrangement may entail upon the colony, we certainly lose those lively scenes that are frequently witnessed at the election of school boards in the old country, where the various religious sects and political parties are struggling to secure the return of their own men. It is highly satisfactory to be able to testify that under the Council of Education (which has been abolished since I left home) no sectarian or political influence has been used in the appointment of teachers or in the management of the schools.

With regard to the vitally important question of religion in education, I remark:

1. The system of education in New South Wales is *not* purely *secular*. The provision for imparting religious instruction is twofold—the one in which the teacher uses the Scripture lessons, and the other which assigns one hour each day to the ministers of religion, during which they can teach, in a separate class-room, the children of their own denomination. In our colony, as in every country, there are some who think such a system contains too much of the religious element, and others that it contains too little. Of those who contend that the religious element ought to be entirely eliminated from the school, some believe in no religion at all, or are utterly indifferent on the matter; others, while devoutly believing in religious teaching in the family and Sunday-school, have no faith in the religious teaching of any public school, but especially of one supported by the State. It affords me pleasure to say that the majority of our colonists are not of this way of thinking. By a purely secular system, secularism, and secularism only, is the gainer. We do not affirm that education in secular branches only is worse than no education at all. Knowledge is a blessing in itself, just as health, and wealth, and mental vigor; and on the other hand, ignorance and imbecility are always evils. That religion can be entirely excluded from the school, I very much question. As a subject of instruction, it may be easily excluded; and in this respect, its omission will be only a loss, not a positive evil. Nevertheless, it will come in indirectly, even to the grammar and arithmetic classes. A class may be engaged with a sum of addition; two boys copy from their neighbors, and deny the fact. They may be punished, but what of that? If in matters of right and wrong, which the teacher cannot avoid, children, although for years at school, have never heard the name of God mentioned, nor the love of Christ appealed to, nor a future life enforced, will they pass through such a course without injury to their faith? I should not like to pronounce it absolutely impossible that they should; but I will say, without the slightest hesitation, that it would be highly culpable for us to run such a tremendous risk. Accordingly we have the Scripture lessons used in all our schools with the necessary proviso—that no child whose parents object will be required to attend when these are read.

2. Our system is *national*, not *denominational*. It is true we have not the whole Bible, but only Genesis, Luke, and the Acts of the Apostles for the teacher; but the minister in the class-room can use the Bible and Catechism if he wishes. These Scripture lesson books are those of Ireland, and were adopted for the same reasons as in that country. As Archbishop Murray had sanctioned them, the Roman Catholics had no reasonable ground for offence; and for many years no objection was raised by them on that ground. But the Church of Rome is the same all the world over. She is at war with the state on the subject of education in Europe and America. She

seems determined to have nothing to do with any institution over which she has not supreme control. About twelve months ago the Roman Catholic Archbishop of Sydney issued a pastoral, in which he denounced the public schools of the colony as "seed-plots of infidelity and immorality," and called upon all the faithful to withdraw their children without delay. The design of the pastoral was to abolish the present system, and introduce that of payment by results; but no man ever shot wider of the mark. The country was roused from one end to the other; the pastoral was sharply criticised by the public press, and meetings were held in different towns to protest against it. A bill was soon introduced into Parliament, which provides for the withdrawal of all aid to denominational schools after 1882. It passed with an overwhelming majority, and has, since I left, become the law of the land. The Bishop of the Church of England, as well as the clergy generally, advocated the denominational system, but they, for the most part, conducted their case with moderation. Our own body and the other Protestant Churches have upheld the public school system. We believe it secures an admirable training in all the usual branches, and makes adequate provision for the introduction of religion. Primary education not under state control is apt to deteriorate; but what shall we say of religious teaching not under the authority of the Church? That there are dangers in this respect cannot be denied. Our teachers may belong to any Church or to no Church; they may believe in the Confession of Faith or in the Thirty-nine Articles, or they need not believe even in the Apostle's Creed. I do not believe, however, that any teacher could retain office, who would openly attack the Bible or even any Christian Church. Some, because of this evident danger, think lightly of religious teaching, and would regard it as no great loss, were it entirely abolished in our schools. That there is much formality in school teaching cannot be denied; that irreverence in modes of instruction is injurious may be freely admitted; but these are by no means necessary attendants upon such a system. The abuse of a thing is no argument against its legitimate use. It would be well if we could affirm with a clear conscience that the same evils have never been found in the Sunday-school or the pulpit. Scripture is Scripture by whomsoever taught; the Bible can speak for itself, even under very unfavorable circumstances. Let the facts and promises and verses of the Bible be lodged in the memory (the teacher can secure that *better* than any other), and the glorious fruit may appear in after life. Surely the agent that has greatest power in influencing the heart, and in forming our present civilization, as well as being the greatest literary treasure, is not to be denied to the teacher. The sceptical spirit that now pervades some classes of society, and the love of luxury which so extensively prevails, loudly call upon the Churches of the day to seize upon every opportunity that presents itself of influencing the rising generation on the side of Christ. It cannot be denied that the school contributes a most important part in the formation of human character.

The family, the Church, the Sunday-school and the public press, are all active agents in moulding the character of each generation; and we do not advocate the slightest relaxation, but the contrary, in our efforts to secure that all these shall more effectively co-operate in the great work of creating a body of intelligent, upright and devoted citizens. The institution where our children spend the best part of the waking hours of the day, where the professed object is to draw out and develop the intellectual and moral powers of the pupils, and where the authority, maxims and character of the teacher insensibly influence all who are under him, must be regarded as one of the most important agencies in the community, so that if its influence on the side of religion (were that possible) were only negative, the country sustains a tremendous loss; were it on the side of evil, an incalculable injury.

II. As our grammar school system is in a state of transition, I need not refer to it. There is only one as yet established by government. It is confined to secular subjects, and is conducted with great efficiency. There are some schools or colleges connected with religious denominations, although there is none connected with the Presbyterian Church.

III. A university has been established for about thirty years, and has contributed to advance the higher education of the country, by its system of public examinations, which are open to all candidates who choose to offer themselves, as well as by its work in teaching its own students. There are, as yet, only four professors—of classics, mathematics, physics and geology. There is, I am sorry to say, no professor of logic, or metaphysics, or ethics; and a student can take the B. A. degree without a knowledge of any of these subjects. There is no faculty of law or of medicine established. The lectures of the professors are open to all students without restriction as to creed, but no student can matriculate till he passes the matriculation examination, and no student can pass from one year to another without a searching examination. As regards the university itself, it is purely secular. There is no religious exercise of any description connected with it. But connected with the university are three affiliated colleges belonging to the Church of England, the Roman Catholic Church, and the Presbyterian Church, in which students have afforded them residence, tutorial instruction, domestic supervision and religious instruction. The connection of the colleges with the university is this: they cannot admit a student on their books or into residence who has not passed the entrance examination, and every college student must attend the university lectures; but a student of the university is not bound to attend any college. The system is designed to combine the professorial and the tutorial, the secular and the religious—the professorial and secular in the university, the tutorial and religious in the colleges. The government gave half of the cost for the buildings, grant the salary of the principals, but give no other endowment nor exercise any control. The colleges are religious, not

theological institutions; but the one to which I have the honor to belong will allow and invite the teachers appointed by the Church to lecture in the building. Properly speaking, there is not one theological college in the whole colony; our body is the only one that demands a university education on the part of her ministers, and even this law has been suspended. In these circumstances we require three years at the university, and two at theology under the teachers or tutors appointed by the Church from year to year.

The attention of the teachers of religion has been so much engrossed with practical work—the work of planting churches in destitute localities—that little time has been left for the discussion of subjects that do not obviously bear upon the supply of present wants. It is not to be expected in churches newly formed and struggling with the difficulties incident to such a stage, that many will trouble themselves with the profound questions of speculative theology, or with the recondite topics of the higher criticism. But infidelity is increasing in the country, and there is more than one infidel lecturer attacking Christianity in the theatres of Sydney every Sunday evening. So far as I am aware, there is not one man, in any denomination, who can devote his whole time to the study of theology, still less is there one who could devote it all to one of its branches. This demands the serious consideration of our Church, and I trust that soon a satisfactory solution will be reached.

The Rev. Sylvester F. Scovel, D. D. Pittsburgh, read the following paper on

PRESBYTERIANISM IN RELATION TO CIVIL AND RELIGIOUS LIBERTY.

A just pride is a good thing; and Presbyterians have much to be proud of; but of nothing are they prouder than of their *identification* with civil and religious liberty. Next to our loyalty to Christ is our loyalty to liberty—and the second is born of the first. It is the soul of our history, as it is the product of our principles. The blazonries about us at Horticultural Hall are magic mirrors in which we may see cabalistic lines and symbols into which we may read the sufferings and triumphs of Presbyterians for the noblest idea that ever kindled human enthusiasm—*liberty for men for sake of loyalty to Christ.*

Definitions are almost unnecessary. Civil liberty means freedom to do whatever is right to be done between man and man; and religious liberty means freedom to do whatever is right to be done between man and God. Civil liberty is the right to property, life and the pursuit of happiness in any way which does not injure others. Religious liberty is freedom to have, enjoy and obey any or no religion, with the right to utter our religious convictions, and propagate our religious sentiments, and to abstain from everything which our religion forbids, of course subject to like limitation by the freedom

and well-being of our neighbor. The two are essentially one. Real civil liberty is always religious liberty, and religious liberty must always create civil liberty. They are two chestnuts in one burr—rough to the man who handles them roughly, but smooth-cheeked and close-lying to each other.

In order of fact, religious liberty has come first, and brought civil liberty after it—which is incidentally a good reason for studying, at such a time as this, the relation between Presbyterianism and liberty.

I. Presbyterianism makes for liberty, by the necessity of its own nature. The *principles* of the one have an affinity for the other. Their combination is not mechanical but chemical. 1. In these principles we begin with God, including here the headship of Christ, which is but a form of God's ruling in the world—the flag reaches the mast-head in the simple declaration of the confession, "*God alone is Lord of the conscience and hath left it free.*" He who believes this must demand room for his religion—and that means religious liberty. "God alone" means that slavish and blind obedience is not to be rendered to man. God is the soul of Calvinism, and at a "glance" of God, kingdoms and men vanish. Presbyterianism makes much of God, and thus makes heroes of men, for no man will always bear injustice who consciously has God at his back. An absolute God makes laws that *must* be obeyed. His will dwarfs human opinions and enactments too. To the believer in God there can be but one King who can "do no wrong;" and that King never delegates to man a power which can contravene or eclipse his own. John Stuart Mill counts Calvinism a foe to freedom, because it commands obedience as a supreme virtue. How can he forget that "obedience to God" and "resistance to tyrants" are inseparable, both in fact and principle? Seneca might teach him, who said, "Obey God: that is liberty;" or Count Agenor de Gasparin, who exclaims, "God is the basis of liberty;" or Voltaire, who, blessing Franklin's grandson, pronounced the two words, "God and liberty." The sense of God, his presence, immediate personal relation to him and final accountability to him alone!—why; from Moses, who "feared not the face of the king," because he saw "Him who was invisible," to John Knox, who feared neither king, queen nor devil, that has made heroes. A whole people rose into it once. Froude says of the Scotch commons: "The fear of God in them left no room for the fear of any other thing. The poor clay which, a generation earlier, the haughty baron would have trodden into slime, had been heated red-hot in the furnace of a new faith."

Liberty of "conscience" springs out of God, and flows into the liberty of "private judgment" in religion, and thence into liberty of opinion in all things; thence into liberty of the press; thence into liberty of action. This Eden-fountain becomes "four heads," and the "gold of that land" which it encloses is good. God, as an origin, is apt to give us even a freedom free from the nonsense of tinsels and titles, and a government acting directly on the people.

"The spirit of the Lord," says Warburton, "will overturn the usurpation of our unjust, despotic power, and bring into the state as well as into the Church a free and reasonable service." Lamartine says: "The republic of the men without God has quickly been stranded. An atheistic republic cannot be heroic." Only theism *can* give liberty of conscience, for only theism has a conscience. Take away God, and you take away liberty, because there remains nothing to make liberty *sacred*. It is thenceforth, it can only be matter of opinion, and opinions are spider-webs in times of trial. Liberty coming from God is therefore certain to come and certain to stay.

There are countless revolutions shut up in the apostolic exclamation: "We ought to obey God rather than man." And that which is true of God, emphasized by Calvinism, is true of the whole series of doctrines which cluster in harmony and beauty about him as their centre. Calvinism presents an absolute providence, inflexible laws and rigid morality. It makes men of moral fibre. It can be "ground to powder like flint rather than bend before violence, or melt under enervating temptation." It attracted and attracts men who hate a lie. It is furthest removed from the pernicious poison of nature-worship. I was shown in a critical time of the country's history our Congress, by one who knew it well. He pointed out here and there the Presbyterian elders, with the remark, "The fact is, sir, in such times as these they look out for the men *who can believe the old blue book*." Henry Clay, coming late to conduct a trial for murder in the interior of Kentucky, and having sent instructions to be careful to challenge the jury, expressed surprise that a certain gentleman, whose firm face disquieted him, had been admitted. Learning that he was a Scotch-Irish Presbyterian elder, he said, "Our case is lost!" and it was so. There is a sort of natural selection as well as an election by grace in this matter. A sincere belief of the system we hold is incompatible with submission to oppression, and productive of the moral metal which is able to hold the fire of liberty.

2. As much might be said of the second grace of the modern triplet. If liberty comes from the theology of Presbyterianism, *equality* comes from its anthropology. That man, men, each man, and all men, are created alike by God, and in God's image, dowered with immortality, weighted with accountability, given individual history by a divine scheme of redemption, and by inhabitation of the Holy Spirit, offered an approximation in holy character to God, and a final glory of unspeakable brilliancy—all this makes men essentially equal. And these evangelical doctrines are tipped with flame by the doctrine of divine love, in an election which is utterly regardless of external circumstances, and yet imparts a distinction which even the heavenly intelligences must admire. Dumoulin blamed the Presbyterian pastors of his time for wishing to make yeomanry equal to the nobles, as being all children of Adam, and equal by divine and natural right. And by the wonderful coincidences which prove a providence in history, a grandson of one of those pastors (a pastor himself) pre-

sided over the "Constitutional Assembly" of the Revolution, and first signed his name to the celebrated "Declaration of the rights of man." How can it be otherwise? If God dwarfs men, God dignifies the man. The royal priesthood and the kingship of believers mean equality. The essential in man rises above the accidental. Man learns from God's large dealings with him to deal largely with his fellow-man. Presbyterianism emphasizes the soul, and all *souls* are equal. In the great struggle in Scotland, nothing was plainer than that Presbytery was the child of the people, and Episcopacy the creature of the State. Presbyterianism is the popular religion. Its only aristocracy is that of service. "He that will be great among you, let him be your servant."

3. As much should be said for the last of the three graces—*Fraternity.* This is the product of our Church polity. In the struggle for liberty this has been the most effective of the things peculiar to Presbyterianism. Our unit of authority is the Elder. But I shall not waste my time on the office of the Eldership. It has been magnified enough already. The first thing in the Acts of the Apostles, and the first thing in forming a Presbyterian Church, is *an election.* That is the pulse-beat in our system, which has lived out in its fruits into constitutional monarchies and republics. Franklin was not altogether orthodox, but he was sagacious, and especially so in saying, "He who shall introduce into public affairs the principles of primitive Christianity"—we know him to have meant Presbyterian principles—"will revolutionize the face of the world." Presbyterianism is necessarily a popular religion. It springs from the people (in its *administration* of power), it legislates *for* the people, and appeals *to* the people. It instructs the people, elects the people, claims co-operation from the people, leans upon the people, will suffer neither learning nor worship to obscure Christ from the people, and holds its officers to be servants of the people. It has been sustained by the people wherever sustained at all, and it trusts the people—without whom it cannot live—for the future. Such a religion *must* be a friend to fraternity. And it completes its relation to this side of freedom by its catholicity. Its Waldenses taught in 1508, that any congregation, be it great or small, is not the holy, universal Church, but only a part and member thereof; and its modern confessions say, "Communion is to be extended, as God offereth opportunity, to all, who, in every place, call upon the name of the Lord Jesus." I believe the only known instance of Scotchmen receding from anything is that Assembly's of 1842, which rescinds the "Schismatical act of 1799," and recognizes the Church as one body. That is proof positive that a Church so fraternal as the Presbyterian must be a friend to the "fraternity" of liberty. The interest that extends over chasms of dividing opinion, and clasps hands for common interests, while non-essentials wait, is an essential to popular liberty. The want of such a unifying bond has been fatal to many a well-meant struggle for freedom.

4. Add, now, Presbyterianism's emphasis upon the Bible—the whole

word, only the word, and nothing but the word. This makes it the friend of freedom. The Bible, the source of England's greatness, the "cannon to liberate Italy," the palladium of American liberties; the truth—the truth about God, the world, and man, and the world to come—must make men free. Whether the initial L of liberty, or the big P of Presbyterianism, as in the monogram of this Council, it matters not. Both may lie on an open Bible because both spring from it. The bounds of the Bible and freedom are coterminous. Nay, the very *shades* of liberty are determined by the relative biblicism of the populations.

5. In our determined adherence to creed, there may be discerned the conservative force so necessary to liberty. A building cannot take in all out-of-doors—a body must have a spinal column. And yet we hold creed and liberty so well together as to secure unity in essentials and liberty in details. The positiveness of Presbyterianism is the model of *constitutional* liberty.

6. It is the modern commonplace that free institutions are impossible without education. So is Presbyterianism; and caring therefore for its own things it has cared nobly, from Geneva to Scotland, and from Prussia to the United States, for the interests of learning.

7. Out of the Bible and through its uniform testimony, by confessions and conduct, Presbyterianism teaches the doctrine of loyalty, patriotism, and obedience to magistrates. Behold the statics of liberty, as the dynamics are provided for in liberty of conscience.

8. Liberty must have its checks and balances, and Presbyterianism has its gradation of courts and rights of appeal. But Presbyterianism is not absolutely republican in form, having no two houses in legislation. It is liberty we want, not necessarily republican liberty. Our early tendency was well poised here. Both Knox and the Continental Divines could separate the "essential principles" of liberty from all accidentals. The magic tent of our Moderator's sermon will cover any form of government, except a despotism.

9. Just in the same way Presbyterianism makes for a condition of the Church unshackled by any connection with the State. It demands such a relation, at least, as leaves the Church free to follow her sole Head in all her interior life and discipline. Its ideal is not Rome—Pagan—with State over Church, nor Rome—Papal—with Church overtopping the State; nor Arnold's dream of a Church—penetrated and consecrated State, blending the two; but two separate institutions (though possibly with edges contiguous), each essentially independent of the other, and both under law to God. Ah! how that feature of Presbyterianism has wrought for liberty! All the way down the centuries the heavy hand of State power, now moved by ecclesiastical hate, and now by its own rapacity, has been laid upon the saints of the Most High through the blending of the two kingdoms which Presbytery has done so much to rend apart. From our standpoint it is the feather of our Presbyterian American cap, that having no wrestle here with papal minions, we, before some other denominations and

against some, made the dissolution of Church and State in this land total and perpetual. The error clung to Puritan New England, and was an ugly burr in Episcopalian Virginia, but Presbyterian Philadelphia and New York, together with the constraint of providential circumstances, were too much for them. And God has added the seal of his favor. There are no such marvellous statistics in modern Christendom, as those of voluntaryism's first century in America.

So much for Presbyterian principles. In our exalted God there is "liberty" of conscience; in our common gospel crowned with the electing grace of God, there is "equality;" in our polity and catholicity there is "fraternity;" in our Bible there is the *spiritual* force of freedom; in our creed there is the free *conservativism* of freedom; in our educational fervor there is the *intellectual* prerequisite to freedom; in our obedience to magistrates there is the *statical* balance of freedom; in our affinity for republicanism there is room for any *form* of free institutions; in our jealousy of the Holy of Holies for the visits of the Shechinah (ready to die rather than to admit the statue of Caligula to the precincts of Jehovah) there is the *repellant* force against exterior interference, which is the final condition of permanent freedom. There is, therefore, a normal and necessary connection between Presbyterianism and liberty. *A priori*, Presbyterians must be free! Such a religion, as large as it is strong, as deep as it is broad; like the cedars clinging to the rocky sides of Lebanon, will find the elements of liberty in the atmosphere of the sternest despotism, and bring them into life. Here are the constituents of liberty, and there is only needed the mortar and pestle of circumstances, and the never-failing alchemy of God to finish the compounding.

II. And this brings us, in the second place, to history. *A posteriori*, Presbyterians have been free. As we have seen, they *had* to be. But what shall I do with that marvellous history? Only characterize it; not trace it, much less exhibit it. As a development of the principles now mentioned, it was not always in absolutely right lines (the fences of progress are always zig-zag). It was not always unassisted by other concurrent influences, nor ever was its fruitage flawlessly complete and perfect. But it was always in the same general direction, coming irregularly as June comes, but never missing the way. It came with continuity enough to be traced, as the western boundary-lines are marked in blazed trees; and it came with ever fresh impulses, bounding out from the interior truth, and fed by the God of the truth; bounding over obstacle after obstacle; swinging its great tides over lands and seas alike, until it buried the old world of despotism out of sight; nay, until we have reached the deposit stage, and historical geologists are studying the megatheria of oppression as amazing curiosities. Never for a moment in all this advance has the force of Presbyterianism failed to be an active agent somewhere. The two liberties were sought together because the state of things in Europe on the morning of the Reformation made that inevitable. The two despotisms were so united that one could not be smitten without the

other. The party of absolutism in the state gave its mailed hand to the feline paw of the priest in solemn compact to prevent liberty of conscience in the Church, for fear of liberty of thought in the empire. Theoretically, the duty of passive obedience in the state (on everybody but the pope) was as fully developed as the duty of blind obedience in the Church. Ah! it was of God, that in one day both of them might be slain. "The Reformation frightened the rulers," says Bigot, "because they said that those who dared to dispute with Rome would soon reach the point of disputing with their despotic and vicious rulers." To be sure they would, and did. And Minister Ferry was right when he said, "Protestantism has been, in modern history, the first form of liberty." Look at Period I. (1517–1556, according to Heeren and Fisher), with its rivalry between Francis I. and Charles V., which gave Protestantism liberty to be; at Period II. (1556–1603), which gave the world the heroic struggle of the Netherlands, the English help against Philip II., and the rise of the Protestant Republic of Holland; at Period III. (1603–1648), which sees English influence wane on account of the Stuart tyranny, and gives room to Sweden—a new example of Protestant liberty and heroism; at Period IV. (1648–1702), which terminates the struggle in England, leaving political and religious liberty triumphant and secure under William III., and brings Prussia into power—out of which period, as a slide out of the telescope, is drawn the American experience, which carries the progress to its highest single point. And it seems to me that, roughly outlining, two more periods may now, in view of our special theme, be added to Heeren's programme. Period V. (1702–1815) will then embrace the first full and final triumph of Protestantism (almost unembarrassed with traditions of old governments) in the establishment of a Christian Republic, and the definitive settlement of its relations to the old world by the war of 1812, contrasted with the failure to establish liberty in the French Revolution, for want of the Huguenots so cruelly smothered and expelled; and Period VI. (1815–1878), from the Treaty of Paris to that of Berlin, which interval has witnessed the most astonishing development of constitutional government, and of liberal ideas in governments already constitutional, with the definitive establishment of religious liberty in France, and the first instance of the combined Christian civilization of Europe exerting its moral power to establish religious liberty and confirm civil liberty in the unchristian East.

It is a glorious record, and within it there runs a thread of blue which it is delightful to recognize. The way was prepared for us; and the office of Presbyterianism was that proper to the section of Protestantism which the stress of providence made most hardy and adventurous—the role of applying the truth in difficult circumstances. Presbyterianism was always great on applications. So Carlyle says, "Protestantism was a revolt against spiritual sovereignties, popes, and much else. *Presbyterianism carried out the revolt against earthly sovereignties and despotisms.*" Archdeacon Blackburn says, "The

truth is, these very controversies (about the Genevan discipline) first struck out, and in due time perfected, those noble and generous principles of civil and religious liberty which too probably, without these struggles, would hardly have been well understood to this very hour." As Presbyterianism clasped hands with the primitive Church, whose order was republican and free, it was foreordained that Presbyterianism must oppose the hierarchical (to wit, the oppressive) spirit and organization which had been interjected. And as that spirit and its accompanying organization had advanced to claim and wield the sword of temporal power, it was equally written down that Presbyterianism must contend with the same power for liberty in civil things. And as civil rulers followed the bad example of the religious, and leaned back upon the hierarchical principles as the *point d'appui* of *their* claims o rule as they liked and yet "do no wrong," it was just as certain again, as that alkali will effervesce under an acid, that Presbyterian right arms would follow Presbyterian convictions of right into a conflict with the civil rulers for civil liberty. Moreover, as the taste of liberty is sweeter to the freeman than that of blood to the tyrant, it was morally certain that Presbyterianism, which cast off popery, would cast off everything else which let or hindered its liberty. And yet, again, it is but a certainty of development that Presbyterianism, having fought so long and hard, would not only have scars and be proud of them, but would also preserve unconsciously a somewhat pugilistic attitude, and would have its position of ready self-defence mistaken sometimes for the challenging chip on the boy's shoulder, or the quills on the fretful porcupine. But those who come nearer are sure to discover that this attitude is *only* a mark of development. We are soldiers' children, and must stand straight up. But, you remember, that it is General Sherman who dislikes and dreads war.

In all this history behind us we have our place in universal history, and no man can read the records of the world and fail to find Presbyterianism. Popery and prelacy are sure to find it, at any rate, for they bear our scars. Historians of liberty are sure to find the grafts which Presbyterian swords have stuck into the liberty tree. Historians of heroism will never be able to leave out the names which star our records. Historians of the noble in womanhood will linger over the modest fragrance which the simple courage of some, and the cultivated devotion of others, and the maiden-martyrdom of more, have left between the pages of our records. Historians of the literature of liberty will always be busy with the line of Presbyterian authors, from John Calvin to John Milton, who were captains of thousands in the conflicts of thought. Historians of the great constructive forces will follow the shining thread from Piedmont to the valleys of the Vaudois, with their unquenchable endurance; thence to Geneva, with its model political arrangements; its realized public morality; thence to Germany, with the noble and nobly rewarded stand of its nobles; thence to the Netherlands, to read and mark the moving story of its indomitable perseverance; thence through sunny

France to the war of culture against ignorance, of industry against stupidity, of unflinching truth against the most damnable treachery which stains the record of Christendom; thence to England, to the great struggle that built the commonwealth which has never ceased to exist in the common weal; thence to bonnie Scotland, to the "Great Heart" of the Presbyterian pilgrimage, and its Mecca—Edinburgh and Grayfriars; thence to the wilds of America, where the free-hearted came, finding what here they sought—"freedom to worship God." Here they must rest, finding a freedom for religion so free, that to limit it is our only concern; finding the heritage of good of all ages so richly expanding in these vast vistas that hence back again to the old world and far away to the East, by way of the West, the light now shines, and men say, "*The development of liberty is complete; now for its direction and conservation!*" No names, or epochs, or particulars are needed in this review. The mind stitches together almost the whole civilized and Christian world to make the map for the area of Presbyterianism's influence. You marvel to see how mutually helpful it has been at every point, how reactive in its own course; as, *e. g.*, on the continent between Switzerland and France, between Germany and the Netherlands, even between Piedmont and Bohemia; how across the channel influences passed which wove together and endeared the whole body then and forever since; how Scotland blessed England, and both laid joint hands in Puritan and Presbyterian (differing only as two hands may) upon America. The history only needs to be known. Eyes moisten and lips quiver under the touching recitals of martyrdoms innumerable; the blood tingles at injustices so mean and oppressions so cruel; the soul exults in heroisms so lofty; the heart learns to trust from faith so implicit; and the courage rises to any possible demand at the sight of the quiet sufferers or the crested warriors. These were the thoughts of God that ennobled our fathers. The growth of civilization and intelligence will never carry us beyond, but only nearer to the height of their conception of the good and the true. And amid the evidences of abounding spiritual life which are found inside of these rough integuments, we shall be always learning how the struggle for liberty may not weaken but strengthen our grasp on the great central truths of salvation by a crucified Redeemer. Away with the sickly aversion to controversy for the faith once delivered to the saints when we stand in presence of the passionate earnestness with which a Henderson preached upon the moors of Scotland, or the tenderness of a Clement Marot, as he put the heart of Christ's truth into sweetest song (uniting forever art and worship), or the deep experience of a Calvin while fighting the Libertines in Geneva and the whole Catholic world without. No, no, no! Blood earnestness is good anywhere and always for the things of God. We need never fear what shall come in the conflict for the crown-rights of King Jesus. If we fight *for* him, we shall always rest in him.

Fair deductions all made, honor to whom honor is due, and sorrow

felt for whatever is to be lamented, still the history of the Presbyterian struggle for liberty is an imperishable record of all that honors God and benefits man. In that history every principle which God has entrusted to us has been broidered in red lines into the records of the choicest life of the race. It shall remain our heritage and our pride! Shall it be also our inspiration?

III. To this we turn. What Presbyterianism ought to do, *a priori*, we saw; what Presbyterianism has done we have hinted at. What *shall* Presbyterianism do? What is its present duty and future mission?—Shall it be put in a museum like John Knox's pulpit in Stirling Castle?—or encased in a mummy-literature? or forgotten in the lispings of an effeminate worship, or dandled away in a hammock swung between pulpit and pew? Ah! what! how! in this time of the world; when to be living is sublime! No! a thousand times! The time for a living, breathing, energetic, liberty-loving, liberty-keeping, stalwart Presbyterianism is *now*, just now! I am sorry I had not given your whole thirty minutes to this end of the theme. See what work there yet is for Presbyterianism in relation to civil and religious liberty!

(I.) Liberty has come only in a part of the world. It must be made to come everywhere.

1. Liberty for missionary propaganda of all descriptions. 2. Fulfilment of treaties in the interest of religious liberty. 3. Liberty of dissent from established churches, and of changing religions. 4. Liberty from every vestige of the Church and State combinations which oppress, or hamper, or dampen the life of the Church of Christ. 5. Liberty from cruel race-prejudice toward Jew, Indian, African and Chinaman. A *blazing pulpit*, and platform, and press for our despised races. 6. Liberty for Romanists against all Church spoliation, and all interference with their interior economy, and all expulsions. 7. Such liberty, even for atheists, as that they may not either sneer at the fear, or complain of the unfairness of Christian governments.

(II.) This liberty is to be maintained—

1. Against all the encroachments of the modern State, which may yet prove the true antichrist in its extravagant claims and oppressive measures.

2. Liberty is to be maintained against its first, oldest, and yet most active foe—the Church of Rome. There is no need to prove Rome the same—persecuting principles and all. *Semper Idem* is her boast. There is no need to emphasize the much that is Christian and philanthropic in her doctrine, her worship, or her career. But just to say that with love for all within her pale who love Jesus, with heart throbbing before the Christ of her crucifix, and hearts ascending in her *Te Deums*, and minds quickened by the logic of her Augustines and Anselms, with reverence for her antiquity, and sympathy for all that is noble in her art and architecture, with admiration for all that is touching in her consecration to the poor and helpless; STILL, with firm finger on St. Bartholomew, and face o'ercast as we hear the wail of the Lowlands, and heart quivering to the song of the martyred

Latimers, and Ridleys, and suspicions a little roused by the Syllabus and the Vatican Council, and the sweeping victory of Ultramontanism, we will watch with keen eye the internal struggle through which she must pass, ready to clasp hands with the broken fragments which we hope will form about the cross after the crisis; and not less ready —though sorrowfully—to meet her shrewd diplomacy (should it continue) with the astute simplicity of a clear purpose to serve Christ and conserve liberty, or even to stand in serried rank, and strike hard and fast, at her first motion toward the usurpation of temporal dominion, or her first gesture to seize the thumb-screw and the torch. Nay! it is our office to apply her blistering past to every sensitive spot we can discover on her wide extended surface, until the tortures of memory are transmuted into the throes of repentance, and the red currents of martyr-blood are reflected in the sense of heavy shame crimsoning her cheeks. Until Rome can say, "We were wrong"—as the Protestant world long ago said in view of its comparatively insignificant record of violent persecution—the whole world (secular and religious) must maintain a posture of armed suspicion, and Presbyterianism must be its sleepless sentinel.

(III.) And then, most difficult of all, liberty is to be DEFINED, and thus guarded against the whole class of internal foes that are now more dangerous than all others combined. Defined, I say:

1. As against liberty misinterpreted into a false individualism.

2. As against liberty perverted into the crushing despotism of communism.

3. As against *laissez-faire* and indifference to morals, prostituting liberty into license, and eating the heart out of the State as surely as stealthily.

4. As against the secularism that disarms the State morally by cutting the nerves that bind it to God and religion—a subtler danger than almost any other because it is Satan disguised as an "angel of light."

The great issue now before our united forces is, whether Presbyterianism, having helped signally to give birth to freedom, will as signally help to make effective the *limitations* which must obtain, unless liberty is to play the blind Samson, and pull down alike upon itself and its enemies the crushing weight of the political structures under which all might happily live.

The Christian social philosophers of our day agree that Romanism has shown its incapacity to be the regulator, and balance, and ballast, which freedom needs for free peoples. Will Protestantism succeed? It will, I answer, in proportion as the things essential to Presbyterianism remain uppermost in Protestantism, viz.: 1. Firmness to principle. 2. Flexibility and freedom in methods. 3. Fidelity to the past record of civil and religious liberty, which have never been stable except as they have been Christian. 4. Inseparable identification with the rights, the wants, the needs, and the sympathies of the people; and, 5, an earnest and watchful care for an education which

shall not be obligatory, secular, and free, but obligatory, Christian, and free.

To close. There was never greater need for heroism in regard to our principles, our history, and our mission, than to-day. To die in reformation struggles was no more indispensable, and no more difficult, than to live properly for the reformation peoples, some of whom are well-nigh drunk with reformation liberties. The "enthusiasm of humanity," founded on God, and fed at the cross, must now be displayed in preventing liberty from becoming self-destructive. There are not many "hurrah" elements in such work, and few thanks to be won in opposing men's doing what they like to do. It is the physician and malaria, rather than the trumpet and the tournament. It is a work easily forgotten even by those who cry "Thy kingdom come."

But certain it is, that liberty must be based upon the Bible, or washed away from the shifting sands of human opinion. Its forces must be held and driven, or they will wreck the chariot. Liberty must acknowledge God and the Decalogue. It must recognize its highest claims as satisfied in the principles of that matchless Declaration of Independence, which is shot through and through with the blue thread of Mecklenburg, itself spun out of Scotch tissue, and is at once Christian and free.

The Rev. Prof. Lyman H. Atwater, D. D., LL. D., of Princeton, N. J., read a paper as follows, on

RELIGION AND POLITICS.

Religion includes all forms in which man evinces allegiance and devotion to the Being or Beings whom he recognizes as supreme, whether Christian, Jewish, or Pagan. Politics refers to organized states, either with respect to the scientific unfolding of the theoretical and practical principles of civil government, or the means and methods of uplifting particular persons, parties, and policies to the ascendency in any given state. These two departments, though quite distinct, nevertheless overlap and largely interpenetrate. The question is, how far has religion a place in politics in each of these senses?

Between the Vatican claim that the Church, through its supreme pontiff, is the infallible and authoritative guide of the civil magistrate in all matters affecting faith and morals, as also the supreme judge of what matters come under this category; and the counter-maxim of Hobbes that the statutes of the state are the ultimate source, standard and rule of moral obligation—a sentiment which agrees with much utilitarian and materialistic speculation in undermining intrinsic and scriptural morality—all varieties of doctrine on this subject may be found, down to that formula of demagogic diabolism, "all is fair in politics." Omitting all attempts to specify all of these, I may premise that the composition and constitution of this body, as I suppose,

preclude all discussion of State-Church establishments; that, for various reasons, I can only touch a few sides of the subject, such as pertain to all states as such, whether possessing religious establishments or not; and that my concrete references and illustrations will largely refer to my own country, in which some of the chief problems involved are finding their solution.

It is only a truism to say, at the threshold, that the state is bound to protect all in the peaceable exercise of their religion and use of property dedicated to religious purposes up to the point at which the abuse of such liberty becomes licentiousness. It is not bound to protect immoralities or breaches of the public peace committed in the name of religion, or in obedience to alleged conscientious convictions, however sincere. To tolerate polygamy, incest, free-love, or other adulterous crimes; to allow offences against life and health; to permit theft, fraud, pauper idleness and vagrancy, false witnessing, perjury, calumny and the like, on the pretext of religious liberty, is absurd. A right to the protection of society is not a right to undermine it. The state, too, can and should protect men against the wrongful deprivation of their civil rights by acts of religious bodies to which they belong—acts done under color of discipline or otherwise—in a manner contrary to their own fundamental covenants and constitutions.

The state also may be obliged to inquire into the doctrines of any religious body, at least for the purpose of identifying rights, franchises, and ownerships of property, conditioned upon adherence to certain doctrines. Yet, as respects disputed interpretations of doctrine, the decisions of the highest tribunals of the Church to which the litigants belong are, *prima facie*, and, in ordinary cases, conclusive. So our courts hold.

But whatever may be maintained in respect to the right of the state to exact from its subjects an unwilling support of any particular form of religion, neither it, nor the rulers who are its organs and representatives, can be exempt from the obligations of religion. No state, no rulers can wage war against God with innocence or impunity. We do not here inquire whether a state transcends its function and commission indeed when it attempts to impose the support of any form of religion upon its subjects. However this may be, the state is not without obligation to obey God in all that it is warranted or undertakes to do. It is not at liberty to violate any principle of morality, or of the decalogue, the divinely articulated summation of morality. The manward part of the decalogue touching obedience to parents and superiors, and their reciprocal duties to inferiors, the protection of life, chastity, property, truth—every rightful privilege and possession of man—underlies all legislation pertaining to social life, and the relations of men to each other. This, directly or indirectly, includes the great mass of legislation. No lawgiver can set these aside without treason to the state, to conscience, and to God. None can fail in all legitimate ways to promote the outward observance of them without

recreancy to a sacred trust. No ruler of a state, moreover, can positively set at naught the first, or Godward part of the decalogue, without defiance of God. It is vain to claim otherwise from whatever side we view the subject. Does a man acquire a right to deny or insult God, when acting as a ruler or magistrate, which would be impious if done by him as a private citizen?

As no man in any sphere, or on any occasion, can be free from the obligations of morality, so, be it remembered, morality and religion interpenetrate. Not that man by abjuring religion can rid himself of his conscience, or sense of right and wrong. The atheist cannot do this, even if he profess or attempt to do it. But morality severed from the light and sanctions of religion is greatly maimed and paralyzed, while religion torn from morality is a monstrosity and a misnomer. Either without the other is a fleshless skeleton. But as conscience must always and everywhere dominate the man, it must itself in every sphere, private, public, personal, official, political, be guided by the oracles of God. In every capacity man is bound, "whether he eat, or drink, or whatsoever he does, to do all to the glory of God." He can no more escape this obligation by being a statesman or politician than he can get out of himself. To eliminate the moral, and so far forth, the religious element from the state, is to strike out its life. It is no proof to the contrary to say, as is often said, that the state deals alone with the temporal and earthly, the Church with the divine and heavenly. For the very aim and foundation of any proper state is moral; it is the securing to all their rights relatively to each other and itself. And what is a right but the fact that it is right that a given privilege, opportunity or faculty be secured to us? And is it not the function of the state to secure such rights, and prevent their infringement by others? The very aim of the state is to promote justice between its subjects, and between them and itself, and, on the international side, between itself and other nations.

The state itself indeed cannot enforce inward rectitude, or all its fit outward manifestations; but it can and ought itself to refrain from all unrighteousness. It can raise the appreciation of morality among the people, and educate them to higher moral standards by its own scrupulous adherence to them; by its own protection of the innocent, and manifestation of a due abhorrence of abominable crimes in its treatment of their perpetrators; so that, while tempering justice with mercy, it should not turn it into a farce by a sickly and overstrained philanthropy. It is only another aspect of the same thing to say, that the end of the state is to secure to the citizen the power of being and doing morally right. His rights, whether of free speaking, intercourse, locomotion, or whatever else, are rights to do right. So far as the state falls short of this moral ideal, like all organisms, she and all her members or citizens must strive to lift her up to her normal standard.

With those who accept the Bible as the true standard of life and manners, this view of the moral constitution and end of the state is

past all doubt. "The powers that be are ordained of God," as to their rightful origin and authority, if not as to the manner of their appointment and investiture with office. They are to be obeyed not merely "for wrath" or terror of punishment, but "for conscience' sake." They are to be for "the punishment of evil-doers and the praise of them that do well." They are not to be "a terror to good works, but to the evil." "Whosoever, therefore, resisteth the power, resisteth the ordinance of God." Further proof that neither morality nor religion can be disowned or discarded by the state is superfluous. In all this the Scriptures only reaffirm, in an unperverted form, what is rooted in the intuitive convictions of the race. Atheism and infidelity are alone equal to extirpating all religion from the state.

How far, and in what ways then, may the religion of the Bible manifest itself in the public or political acts of a people that discards all state religious establishments, all union of Church and State?

It is clear that this will largely depend on the kind and degree of religious convictions and sensibilities that master the people, and those in control of the government. The effect of these will appear in legislation. Men will put themselves into their action, private and public. No theories of the absolutely non-religious character of the state can drive out of their political action their moral and religious sentiments—observe I do not say their sectarianism. This has been conspicuous in the whole history of the United States, both in respect to the national and local State governments. These have very largely given expression and effect to the moral sense of the people, as that is inspired and moulded by a dominant Christianity. For notwithstanding technical objections to the contrary, the United States are essentially a Christian nation.

It is not necessary to this that an explicit or formal profession of Christianity should be made in the constitution or written ground-law of the nation, desirable as that may be. There are institutions which are mightier than written constitutions, though their charters are unwritten in any scroll of parchment. The Constitution of Great Britain has its life in such institutions which live and reign in the minds and hearts, the manners, habits, social usages and laws of the nation—her institutions of education, learning, religion and charity. An individual Christian does not lose his Christianity by omitting the phrase, "In the name of God; amen," from his last will and testament; nor does a nation lose its religion by not making a formal profession of it in its written constitution. The admission into our United States Constitution of the day and year of our Lord is not as meaningless as some would have it. At this point neutrality is impossible to a nation and its rulers in respect to revealed religion. Man is not, as we have seen, at liberty, in his private or public capacity, to break or defy the law of God. But not to rest on the Lord's day from labors other than those of necessity and mercy is thus to violate that law. To stop secular labor and recreation on that day

is so far forth to recognize it as the Lord's day, instituted in his revealed word. Although it would be quite right for the state to set apart by law one day in seven, on account of the ascertained benefits of such rest to man's physical and spiritual being, yet this is not the sole or supreme ground of the obligation. It is imperative because the Lord commands it, whether men can discern sanitary, hygienic or other worldly advantages resulting from it or not.

Now, this observance of the Lord's day is established, not only in the customs and habits of the people of the United States, but by legislation; and in the practice of our National and State Legislatures and other officers, at least so far as the discharge of their official functions is concerned. Herein we have the most visible and unquestionable manifestation of a nation's attitude towards divine revelation. So in requiring the oath, confirmed by kissing the Bible, with due provision for relief of conscientious scruples, the religion of the nation is evinced. So also in the rites which the vast majority of the people observe on the most solemn occasions, such as weddings and funerals, whether they are in visible connection with any Church or not, they are on the side of Christianity. This is far from saying or intimating that the majority of these are real Christians, even by profession, or that they all believe, or profess belief, in the Christian religion; but they are nominal, and to a great extent real, believers in Christianity, as against any opposing system. It is not meant surely that there is not a deplorable amount of Sabbath-breaking, intemperance and profaneness, scepticism and flagrant iniquity. But it is meant that in the predominating belief, usages and sentiments of the people, and in the manifestation thereof, this is eminently a Christian, as distinguished from an atheistic, infidel, pagan or Mohammedan country.

The United States are a Christian nation also, as the recognized test of the legislation of the country is its conformity to the moral law, and this, too, as interpreted and applied by the Christian sentiment of the country. Not that immoral measures are not sometimes proposed or even adopted by our National or State Legislatures. But they are always urged on some pretext of right. They are opposed and denounced on the ground of their moral obliquity, whatever else may be urged against them. And once they are proved and conceded to be morally wrong or anti-Christian, they are hopelessly defeated.

The Christian sentiment of the country opposes and often prevents unrighteous wars. It demands that its sons, who serve it in the army and navy, as also its prisoners, be not left in the condition of heathen, but shall be ministered to, nay that the sessions of Congress shall be opened with prayer, by Christian chaplains, with due provision for religious liberty, whether this can be smoothly reconciled with some abstract theory or not. It finds expression in laws for the prevention of intemperance, Sabbath desecration, profaneness and sacrilege; in the summons by our chief magistrates, State and national, to observe annual days of thanksgiving, and special days of fasting, in great national crises, which are accepted with scarce a whisper of opposition

from any quarter, and hearty, positive observance by multitudes. It also appears in the explicit and thankful recognition of God and his providence as the source of all national blessings, in the annual messages of our governors and presidents to their respective legislatures.

Coming now to politics, in that looser popular sense which obtains in countries where rulers are chosen by popular election, and which refers to the means employed to secure the triumph of particular persons, parties, or policies at the polls, we must content ourselves with the fewest words. Religion touches politics here as it forbids us to further unrighteous measures by any means, or the best policies by unrighteous means. It rules out all lying, slander, fraudulent or venal voting; all procuring votes, or support for men, parties, or measures by bribery. It demands the support in the main of that political party, which, on the whole, in the conscientious view of the voter, makes most for righteousness and the public good. But here perplexity often emerges because the best political parties are apt to be mounted by political leaders, who consider them as a personal possession to be used chiefly for the honor or emolument of themselves or their friends. They look at the sacred convictions which command votes for the party very much as the speculator looks upon the views abroad which determine the prices of the commodities in which he speculates. At length corrupt men, with corrupt party machinery, become a fungous growth upon the party, of which it must rid itself, or die, certainly as to its usefulness. How shall the right-principled members of the party free it of these deadly incumbrances? Their bare protests are apt to be unavailing. How shall they make them more than *brutum fulmen?*

First, they can attend the primary meetings of parties at which candidates are nominated, and seek by their influence and votes to promote the nomination of good men. Sometimes this suffices to correct the evil. Oftener it fails, because it is so easy for the selfish and unscrupulous to pack such conventions with ignorant and unprincipled voters who outnumber them. Failing here, they can form an independent body at the polls, who, when no great party issues are at stake, can defeat unworthy nominees. Here they can make themselves felt to good purpose; for party managers will not generally court defeat by setting up candidates so unworthy as to repel the independent voter. All Christians, all good men, should become a force in politics, and make themselves efficient in elevating the moral standard of parties, politics and legislation.

It is a question of much gravity and delicacy, how far the Church, by its teachings as an organic body, or through its pulpits, should touch the subjects connected with politics. It should not plunge into the mire of mere partisan conflicts. It cannot mingle in the details of mere party strife without fleshly contamination, so losing its savor as the salt of the earth. This, so far from eternizing the temporal, secularizes the eternal, and carnalizes the spiritual. None the less, however, should the pulpit no wise be dumb on great public issues

and policies for or against righteousness, mercy and truth. The ambassador of God may not seal his lips in regard to great abominations, because these happen to be espoused by some political party, or made planks in its platform. When a Church becomes so subject to the "throne of iniquity," pillared on wealth, rank, social prestige, or the tyranny of political parties that it dare not "cry aloud and spare not" against lawless violence, drunkenness and its guilty causes and promoters; culpable neglect of the public health and safety, or traitorous hindrance to the government when it bears not the sword in vain against evil-doers, rebellion, anarchy, unjust foreign aggression; refusal to submit international differences to arbitration rather than the sword; unscriptural divorces; the tolerance of polygamy, and the circulation of obscene and polluting literature; fraud, oppression, extortion, the violation of national faith; against the abominations connected with such trades as make merchandise of the souls and bodies of men; against adulterating food and drink into poisons; against expulsion of industrious foreigners by blatant sluggards and more blatant demagogues; it may well ask itself, what is its mission? why cumbereth it the ground?

When nations and their governments have tolerated or winked at unrighteousness, the Church has too often lacked courage to protest against it. But, when the conscience of the Church and ministry has been awakened from such deadly torpor, and borne due witness against great abominations, it has aroused the nations from their self-indulgent iniquities, and that lethargy of conscience which reposed on that doctrine of the pit that "gain is godliness, or godliness is only gain." It scarcely needs to be added, that religion enters politics, as it is the province of the Church to instruct rulers, that they rule in righteousness; and to pray for them, that they may bear rule so wisely and well, that all may lead quiet and peaceable lives in all godliness and honesty.

The Rev. Dr. Blaikie.—It was the understanding, in the Business Committee, that if we could spare ten minutes at this meeting an opportunity should be given to the Rev. Mr. Duff, from Tasmania, to say a few words about his Church. Mr. Duff has come, I suppose, as far as any man, to be present at this meeting; and I move that ten minutes may be allowed him now to make a brief statement.

The motion was agreed to, and the Rev. Robert S. Duff, M. A., read the following paper on

TASMANIA.

Moderator, Fathers, and Brethren: As Tasmania holds a comparatively lowly place among the Australian colonies, being overshadowed by such powerful neighbors as Victoria, New South Wales, and New

Zealand, it is well to state a few particulars respecting the country itself before speaking of the Church. Looking at a map of the Southern Hemisphere, you will observe a triangular-shaped island, one hundred and twenty miles south of the great Australian continent. That is the land we live in—an insignificant speck on the map of the world, but a very beautiful land, and possessing considerable possibilities for the future. It is situated between 40° and 44° south latitude, and 144° and 149° east longitude. In extent it is one hundred and seventy miles from north to south and one hundred and sixty from east to west, with an area of over fifteen millions of acres. It is nearly the size of Ireland. The climate is proverbially one of the most healthy and delightful in the world. The annual rainfall averages twenty-four inches, being higher than on the Australian continent, and lower than in Britain and in America. The mean mid-winter temperature is about 46° F., and that of mid-summer 63° F. We have no extremes of heat or cold; the winter is scarcely severe enough to merit the name; cattle are turned out in all seasons; and life in the open air may be enjoyed all the year round. Brilliant sunshine without oppressive glare and heat; long stretches of fair weather which from day to day may be counted on; clear, starry nights always deliciously cool even in the hottest seasons: these are the prevailing features. The scenery is in harmony with the climate. Lofty mountains lifting blue summits to the sky, magnificent forests with inexhaustible supply of timber, spacious park-like landscape with green pasture and smiling streams, rivers everywhere with unfailing flow of pure water, rich agricultural lands, pleasant homesteads, sweet villages, and the two beautiful though small cities of Hobart Town and Launceston—such are the scenes that meet the eye and linger afterward in the mind. It is not surprising that Tasmania is a favorite resort for people from neighboring colonies and travellers from a distance, and that it is a sanatorium for Indian officers.

The island was discovered by the Dutch navigator, Abel Tasman, in 1642, who named it Van Diemen's Land, in honor of Anthony Van Diemen, Governor of Batavia, who had fitted out the expedition. From that summer day on which Tasman and his crew peacefully anchored in the silent bay, the island does not seem to have been again visited for one hundred and thirty years, the native savage the while holding undisturbed possession. The work of the first discoverer remained as he left it till the closing years of the eighteenth century, when Captain Cook and others gradually opened up what had so long been as a sealed book.

The settlement of the colony took place in 1803, when the convict establishment at Botany Bay, near Sydney, which had existed for twelve years, being overcrowded, a number of the most dangerous felons had to be dispersed and were brought to Tasmania. In this moral eclipse our history began. Transportation ceased a quarter of a century ago, and in 1856 the event was signalized by changing the name from "Van Diemen's Land" to "Tasmania," in honor of the

rightful discoverer. It is a mistake to suppose that society retains appreciable marks of moral degradation in consequence of the early convict element. Few of the felons have left any progeny, nearly all having been unmarried; then, a large proportion were sent out for comparatively trifling offences, who, on regaining liberty, became respectable citizens, honestly endeavoring to live down former disgrace. The statistics of crime, the security of person and property, the moral tone of domestic and public life, and the virtue and intelligence of the people generally compare favorably with average Anglo-Saxon society anywhere. Practically there is nothing to remind one that he lives in a land that was once a convict settlement.

The aborigines, who presented probably almost the lowest type of savage tribes, numbered somewhere from 5,000 to 10,000 in the early part of the century. So rapidly did they fade before the pale faces that Queen Truganinni, the last of her race, died four years ago.

Tasmania, like the other colonies, has a governor of her own, appointed by the British cabinet, who holds office for six years. The Parliament consists of two chambers, the Legislative Council with sixteen members, and the House of Assembly with thirty-two members, both elective. The business capacity, debating power, and fairness of the representatives, and the high character of judges and magistrates, are a source of satisfaction and guarantee of liberty and justice. The governors have been for the most part distinguished alike by public efficiency and private virtue.

We have no more remarkable or pleasing feature than is presented by our system of education. In the public schools, numbering about 170, instruction is compulsory, secular and free. Perhaps instead of "secular" one should say "unsectarian," for Scripture extracts are used; in some cases the Bible itself is in the hands of the children, and clergymen may at certain hours visit the schools for the purpose of imparting religious teaching. "By a system of exhibitions from these schools a certain number of pupils of both sexes are enabled annually, even in the absence of private resources, to proceed to the best private schools, and thus qualify themselves eventually for examination for the local degree of associate of arts. Two Tasmanian scholarships of £200 a year each, tenable for four years at a British university, are awarded annually to associates of arts (male) who pass a prescribed examination." There is no lack of mechanics' institutes, public libraries, and scientific societies. New books and all leading British and some American periodicals and journals, arrive regularly, exercising their usual influence on the thought and tastes of the people. The local press is conducted with enterprise and ability. With these advantages, and with the evident desire to make the most of them, it is not too much to say that the people are fairly enlightened.

Next to New South Wales, Tasmania is the oldest colony of the Australian group; but it has fallen behind the others in the race of prosperity, and has, in consequence, been called "Sleepy Hollow."

The population is now only 110,000, and composed proportionately of English, Irish and Scotch, without almost any admixture of foreign nationalities. But there are signs of awakening activity and enterprise, giving hope of a successful future. Mineral and other resources are being vigorously developed, and by liberal land laws and other advantages, such encouragement is given to immigration as affords a reasonable prospect of a steady, though it may not be rapid, increase of population. We have railways, roads, and telegraph lines connecting the different centres; a submarine cable unites us to Australia and New Zealand, with which we have also almost daily steam communication. The chief exports are wool, tin, timber, gold, jam, fruit, hops, grain, bark, stud-sheep, etc., amounting to somewhat less than a million and a half pounds sterling annually. The imports are of similar value. The yearly revenue and expenditure are respectively slightly under £400,000. Not to be behind others, we have a national debt of our own, which, however, is less than two millions sterling. We have not many colonists of great wealth, such as abound in Victoria and New South Wales; some of our merchants and sheep-farmers are in affluent circumstances; the majority of the people are comfortable; extreme poverty is almost unknown.

To Tasmania belongs the distinction of having had the first Presbyterian minister in Australasia. He was settled as early as 1823. A Presbytery was formed a few years later. No proper connection has been sustained with any particular Church in the old country; our door has ever been open to all duly accredited Presbyterian ministers, and at present our pulpits are filled by representatives of the Established, Free, and United Presbyterian Churches of Scotland, and of the Irish and Victorian Churches. Australia, as a whole, has practically solved the question of union. Each of the other colonies finds one Presbyterian Church enough, and strong because it is one. We unfortunately present the anomaly of a very small section of our number standing apart from the rest without sufficient cause; but, with patience and forbearance, division will speedily be healed, and the process will doubtless be helped by the magnificent spectacle of brotherly unity in this great Council.

It must be admitted the Presbyterian cause has been less successful in Tasmania than in the other colonies. We have only thirteen fully equipped charges and two mission stations. The number of adherents does not exceed 10,000, while census returns show that Episcopalians are over 50,000, and Roman Catholics over 20,000. Obstacles to our progress have been largely removed; we now stand with our faces to the future, eager by the divine blessing to do for our adopted land, what she has a right to expect from a Church with a great name and history like those of Presbyterianism. Fresh zeal in home and foreign missions, and increased attention to the various departments of Church organization, are hopeful signs; so, too, the training of students for the ministry for the first time in our history, renewed ardor in working among the young, the cultivation of

Christian union, and a magazine which is an important aid in all our work. In all these things, and above all, we hope increasingly to realize the presence of Him who alone can give the success worth having in the labor of his vineyard.

Four years ago Philadelphia gathered together "under all the flags of all the world" the representatives and the specimens of every department of human activity. Tasmania came from far, and rejoiced to be present. You then did something in this great land to "weave a web of concord among the nations." You are seeking to-day to help in the same service for the Churches whose representatives assemble here under the one glorious banner of the Captain of our salvation. In the name of the Church in Tasmania, I respectfully thank the General Council for receiving us into alliance, offer you the assurance of our profound veneration, and pray that God may be pleased to grant that our meetings may promote his glory in those exalted ends for which men live and Churches labor.

THE CUMBERLAND CASE.

HENRY DAY, ESQ., of New York.—I desire, with the consent of the Committee on Credentials, whose report was made last week, and about which we had something to say on Saturday last, to move that the report be referred back to that committee for their action again. I think there has been some misunderstanding, and the committee so understands, about the Cumberland Church and its application for admission. This committee has only the right and jurisdiction over applications from a body or church in connection with this Alliance. They have nothing to do with an application, from a church or body not in connection with us, to become members of this body. The misunderstanding has come out of that. Allow me to say that the committee received a certificate or a credential from one of the members of the Cumberland Church certified by himself merely, stating that he was appointed as a delegate from the Cumberland Church. The other delegate brought a paper better certified from the Cumberland Church; but the difficulty was that the Cumberland Church is not now in connection with us, and there was no proof that the Cumberland Church had requested to become members of this body or that they had acknowledged and consented to the constitutional obligations, which, of course, they must do before they can ask to become members. Now when the committee made their re-

port it intended merely to say that this body is not in connection with us, and therefore we cannot admit them. As there was some misunderstanding as to what that report meant, and as this may be a precedent to influence other applications, and may affect our good name and our standing in regard to other churches and bodies that are not members, it is proper that the matter should be carefully reconsidered. Therefore, with consent of this committee, who I think have done their duty (and I acknowledge that I have been somewhat mistaken in the premises), and in justice to them, I make the motion.

The motion was agreed to, and the report was referred.

The Council adjourned with devotional services until 7.30 P. M.

September 27th, 1880. 7.30 P. M.

The Council was called to order in the Academy of Music at 7.30 o'clock, FRANCIS BROWN DOUGLAS, ESQ., of Edinburgh, President for the session.

After devotional exercises the REV. GEORGE C. HUTTON, D. D., of Paisley, Scotland, read the following paper on

PRESBYTERIAN ORGANIZATION ON THE MISSION FIELD.

The subject of this brief paper may be described as Presbyterian Organization on the Mission Field.

It falls in suitably under the head of "Presbyterian Catholicity."

Presbyterianism is denominational by the necessity of witness-bearing for truth, and the conditions of ecclesiastical work which can be executed only by the co-operation of those who agree in doctrine and polity. Denominationalism is not schism, but division of labor and responsibility—the separation which liberates conscience and unites for the service of the Church all who are agreed in what should be done and taught.

Presbyterianism, as denominational in justice to truth and Christian order, is not less catholic in its universal adaptations, and in the spirit of charity and fraternity which it cherishes towards other sections of the Christian Church. Presbyterianism unchurches none who accept and worship Jesus as both Lord and Christ; and it has a right-hand of welcome and co-operation for all in every place who own his sovereignty. Presbyterianism on the mission field is Presbyterianism in its place. It hears the "marching orders:" "Go ye into all the world, and preach the gospel to every creature." The Presbyterianism of a former period may have been unable to do more than contend

for existence; but Presbyterianism worthy of its name and inheritance must be missionary. Only thus can it be Christian and catholic.

Mission work is the work of the Church and of the time. Without it Christianity gives no sign. The missionary enterprise is Christianity in motion—Christianity aggressive—going forth conquering and to conquer.

The missions of the Church are the offshoot of the mission of the Son of God. They are its publication and continuation in the action of the Church. "As the Father hath sent me into the world, so have I also sent them into the world."

Whatever, therefore, in our measures increases efficiency, or is fitted to facilitate missionary enterprise in the general field, deserves the serious attention of the churches, and of such a Council of Presbyterians.

The Synod of the United Presbyterian Church at its meeting in May last, instructed its delegates to the General Presbyterian Council to bring before that Council, "in connection with the consideration of Missionary Questions, the question as to the mode in which missionaries of different churches laboring in the same or contiguous fields may be associated with each other, so as most efficiently to secure in harmonious co-operation the ends contemplated in missionary work."

All that is intended or can be done in the space allotted to this paper, is to offer some general views of the subject which may serve to start suitable discussion.

The question as limited is that of the association of missionaries of different churches, working in the same or contiguous fields: How are the principles of Presbyterian organization to be applied, and turned to the best account for the common purposes of the mission field, among the laborers of different churches?

The answer to this question is not to be found in any single method or line of policy, but will fall to be modified by the very various circumstances and stages of progress of the several mission fields.

In some of these the rudimentary features of Church life alone exist. Organization is unknown. There are a missionary and a few converts, perhaps, scattered over a wide district, and that is all. In others, several missionaries occupy the field; a church and a school, or churches and schools, have been planted; a native eldership is at work, though native pastors have not been tried; but there is no Mission Presbytery: only a Conference of Missionaries, and a power of reference to the parent Church or Board. In other cases, native agency has begun to bear its fruit, and native churches with native pastorates, more or less supported from within, partially or wholly superintended by missionaries, show considerable strength.

Mission Presbyteries have been formed in most of the Presbyterian mission fields, these being, in some instances, constituent parts of the Supreme Court, with final powers in cases of discipline; and the

members of Mission Presbyteries enjoying the rights of ordinary members of Synods and Assemblies when present at the meetings of these courts. To this there is an exception in the Established Church of Scotland, the constituent parts of whose Assembly have a legal definition which excludes such arrangements. There is probably also an exception to the general recognition of Mission Presbyteries, and of their members, in the Supreme Courts of the Presbyterian Church of America (South), which regards it as not constitutional for the Assembly to form any Presbytery in a foreign country. This, however, may not prevent the reception of such representatives of the mission field as corresponding members.

To these and such varieties in circumstances and development of Church life on the mission field is to be added an actual or possible separation of the jurisdictions of the mission and the parent Churches, besides the variations emerging from distinctions of race, language, nationality, progress in civilization among the people, and differences of culture, and of ecclesiastical position and training among missionaries.

To unify counsel and effort under these various conditions in harmony with Presbyterian polity is not less desirable than difficult, but it ought to be steadily aimed at, and it has already been approximated. Presbyterianism has its variations and denominational unities at home, whether in Europe or America. These are unavoidably, more or less, preserved and reproduced in the mission field amid variations peculiar to itself. But it has no less its ideal catholic unity, and its incorporating aspirations at home, and short of these it has its tentative approximations, and limited co-operations in various Christian works. These aspirations, approximations, and co-operations are no less legitimate on the mission field.

They are in one sense more imperative and more easily realizable in that field where essentials define and vindicate their necessity and paramount character by the urgency which has no law. Our fellow-workers in the mission field are accustomed to remind us amid the more theoretical controversies which spring up in the advanced life of the home Churches, of the superiority of the point of view of the missionary to the heathen, who, in his conflict with the primary forms of error and wickedness, has neither time nor heart for questions which seem the fruit of an over-fine ecclesiasticism, or of an over-nice theology, if not sometimes also of party warfare. Without admitting that the missionary has all the advantage sometimes claimed —it is due to him, speaking to us from the high places of the field, to receive with brotherly love and deference the implied appeal, and to examine our ways in the controversies of Christendom. It is not to be admitted that the educated thought of home Christianity is expending itself in barren causes, or that questions the growth of history, entering into first principles, forcing themselves on the times, in Church and State, are to be suppressed as futile or secondary. But it may well be allowed that the missionary is in a position to be

profoundly impressed with the gigantic nature of the work before the Church, and the force of the simple elements of Christianity, and to appreciate as others cannot the allowances to be made for the human nature with which he deals. He is to be pardoned if he is impatient of counsels and instructions proceeding from ill-informed or misjudging authority, or of mere technical debates, or of party issues, or the jangle of unspiritual minds, or even of what he regards as minor questions of doctrine or polity.

It is unnecessary, however, to seek even on the mission field for latitude of experiment by relaxing a proper Presbyterian polity. Within its New Testament limits it provides every needful facility for conference and co-operation with brethren of non-Presbyterian bodies, and for drawing close the bonds of counsel and common work amongst the denominations of Presbyterianism itself.

The Pan-Presbyterian organization with its councils, by which it is sought to advance the common ends of Presbyterianism among the parent churches, suggests a principle and methods that might be adapted to the circumstances of the mission churches. Here we confer or may confer on the interests of the Church, in all their common aspects, and on the best means for prosecuting its enterprises at home and abroad. We bring no jurisdiction to bear on each other, but only the influence of opinion, and the action of our several Supreme Courts is free, and what is done at these councils may or may not commend itself to their wisdom; but the interchange of mind and experience, conducted with mutual regard and disinterested spirit, is fitted to be helpful to all. The leading problems of the mission field might fall here to be discussed.

Such councils, larger or smaller, in the various mission fields, more or less frequent, occasional, or stated, and local or district conferences of missionaries, assembling as the circumstances dictate, would serve invaluable purposes if systematically adopted, as they have done where they have been anticipated by the action of missionaries.

There is no reason why such conferences or councils should not embrace the missionaries of all evangelical churches in a district or field. Congregational and other brethren would contribute and receive common benefit from regular or occasional comparison of views and experience in dealing with the problems of evangelism and Church life. Such wider or more catholic unions and councils tending to fuller co-operation, ought to be encouraged by all churches. Between an unexaggerated Congregationalism and an unaffected Presbyterianism, there are many points of practical harmony which will and which do show themselves to advantage on the mission field.

Since the Union Missionary Convention met in New York, in 1854, and the Liverpool Conference on Missions, held in 1860, and subsequent conferences, an important impulse has been given to the union of missionaries in conference on the several fields both in denominational and general counsel. The history of the more private conferences in such fields as India and Ceylon, Syria and elsewhere,

as well as that of the large general conventions, show the numerous and important topics which can be handled, and the many ways in which co-operation is practicable, without encroachment on the special responsibilities of the several churches, or on the claims of denominational independence.

In such conferences, questions, on which experience throws increasing light as well as others more nearly settled, are healthfully stirred: the qualifications of missionaries in the various foreign fields; vernacular preaching and literature; itineracies; medical missions; concentration or diffusion of effort; interpreters; schools; the training of native agents; native churches; orphanages; native female education; female agencies; financial relations of mission churches; liberality, self-support and systematic giving; the Sabbath, marriage laws and caste; translations of Scripture; secular labor, church and school building; Christian villages; property of missions; relations to chiefs and governments; denominationalism, how far to be reproduced; national character and customs, and how to deal with them; with many others of universal interest.

It may be too early to expect, but is it to be set aside as visionary, that a large and catholic union of mission-sending Churches and bodies should map out the world between them into mission districts, unite in securing in home centres missionary training institutes, and, on fields where they contiguously labor, such common educational agencies, as would equally serve the literary and school purposes of all? Might there not also be some standard of attainment and discipline recognized in common that should stamp the Christianity of the mission fields of all evangelical bodies with a visible unity?

Whatever may be expected or desired in the more miscellaneous sphere of co-operation, Presbyterianism, free and orthodox, ought to be able to reach a closer approximation among its sections.

By local Presbyterian councils or conferences, in which matters of more strictly Presbyterian interest could be discussed and settled, without jurisdiction—as the terms of communion; the formula suitable for native ministers and elders, reserving denominational articles or clauses; the general principles of discipline as applicable to local or native circumstances, with the power or limits of appeal; provision and translation of Scriptures and other books or writings; native education; mission schools; preparation of questions of salaries and finance for the courts of the Church; and such like.

Where Mission Presbyteries of different Churches exist, without trenching on their proper jurisdiction, there might be *Associate Presbyteries*, in which proposals might be initiated—overtures so to speak—that might go with the force of collective judgment to the denominational Presbyteries for consideration or approval; or these Associate Presbyteries might be a kind of appellant judicatory to which questions might go for reference or decision from the sectional courts.

These Associate Presbyteries would of course have defined duties and powers, which might vary with place and circumstances, according

to the judgment of the delegating authority. In some cases their province might be limited to matters connected with discipline, or general administrative policy; in others it might extend to doctrine or finance, as in preparing or approving a formula for native ordinations, or making final suggestions regarding salaries and expenditure, the extension of the missions, new fields, or taking measures for raising funds for the defined common purposes of the missions, whether in regard to schools, training institutes, literature, or what else.

Where Mission Presbyteries do not exist, the missionaries of different Churches might associate themselves into a Presbytery, as those of the Presbyterian Church of England and of the Reformed Church of North America have done in China for the oversight of the congregations belonging to both missions.

In other cases the existing Mission Presbyteries of the several Churches might recognize each other, as does the Reformed Church of America the missionaries of other Presbyterian Churches, as corresponding or advising members. In one, or other, or in all of these ways might unity of counsel and effort be promoted, as the several cases might warrant, and a sense of Presbyterian brotherhood and homogeneity be confirmed throughout wide mission regions. The influence would react on the parent Churches and thence again upon the fields, and pave the way for incorporations, or the sisterly federations of Churches separate in jurisdiction from necessary causes, but identical in doctrine, aim and polity, and ever extending the sweep of their co-operative enterprises throughout the world. Economy would combine with larger efficiency, local and individual responsibility with collective and central resource and obligation. The missionary hosts would cease to appear to the critical eye a series of jealous camps, and would be seen, with whatever local coloring and variety, as but the subdivisions of one Presbyterian army—as but the stars and stripes of a common national banner, or the rose, thistle and shamrock of a United kingdom.

We might then conceive as nearer the still more comprehensive unities of a millennial time, when the Church in its catholic march shall go abroad "fair as the moon, clear as the sun, and terrible as an army with banners," and the last shout of the reapers go up, amid better than the wealth of a thousand harvests, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

To secure or hasten such results some precautions and much singleness of mind with the spirit of grace, and supplications and patient endeavor and waiting, are indispensable.

On no account must denominational or private self-seeking shape or taint any measures or counsels at home or abroad. This will be as the dead fly in the ointment of Presbyterian catholicity.

As in this Pan-Presbyterian experiment, so in all Conferences, Councils or Associate Presbyteries on the mission fields, or held among parent churches, the limits of co-operation or counsel consented to as a basis of union, or of a step towards it, must be scrupulously

regarded. The engine of majorities ought not to be brought into play to produce roughly what is morally potent only, as the fruit of conviction and consent.

Few things have ever more retarded unions and co-operations in Church life than "hurry and hard driving." It is a proverb that children must creep before they walk, and it is true that large bodies must do so, and not less churches. We must not disdain the law of growth, or forget the duty of mutual respect in our ardors. We must be content to await the ripening of thought and habit at home and abroad, the results of the slower stages of movements, and then we shall be rewarded by the advance of "leaps and bounds."

With regard to converts, native agencies and native churches, care must be taken not to expect too much, and, at the same time, not to require too little.

The fostering of the parent Church must not be too suddenly withdrawn; and, as of individuals, so of certain mission churches immature in experience and civilization—of some we must have compassion, making a difference. But it cannot be doubted that greatly protracted leading-strings and financial dependence is harmful. It is not the purpose of these remarks to suggest illustrations which would be invidious, but only to emphasize the principle. Christianity more quickly ripens the faculties than all wisdom besides. It more quickly rises to its feet in self-support, self-government and self-propagation than any institution of man. We may sometimes, even in our missionary zeal, overlook the great differential of its growth: the law and promise of the Spirit; the presence of its Head, with whom is neither Greek nor Jew, Barbarian nor Scythian, bond nor free—who is not only "all," but "in all." We are not, therefore, to think of Christians and Christian Churches as subject only to the laws of common development, and to indulge the fears which worldly wisdom inspires.

The Christian Church is a hardy plant, not to be reared only in hot-house conditions, but to wrestle with the winds. It may not, if so left, always shape itself to our ideals. There may not come of it the "minimum stipend" or "the equal dividend" of home finance, the precise check of the "Barrier Act," or the refinements of a scholastic creed; but there will be the laborer thought worthy of his hire; a "fellowship in the gospel;" the taught in the word communicating to him that teacheth us all good things; a holding fast and a holding forth the word of life; an eldership ruling well, accounted worthy of double honor, especially they that labor in word and doctrine; there will be all the elements of the life of churches such as overthrew the paganisms of the first ages, and rose amid the civilizations of a Greek and Roman world; the "foolish" and "weak" and "base" things of their time in the esteem of society and its oracles, but "the power of God and the wisdom of God." For "the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Christianity to-day is not less mighty through God than then it was; and, if allowed to organize its own simple forms, "it will send

out its boughs," as indeed we see it now, "to the sea, and its branches unto the river."

The Christian flock are to be trained to responsible participation in the affairs of the house of God. They are not to be passive recipients of privilege or subjects of church rule, but factors in the support and extension of the gospel, exercising their high franchise in the calling of ministers and elders. They cannot grow up to this manhood if not trusted with early freedom and relieved from simple dependence and pupilage. The help which the strong gives to the weak is compatible with the obligations and self-respect of the latter, and must be maintained while needful, but parental excess of aid or government enfeebles and delays maturity.

In all associations, even Presbyterian, for the advance of missions and for consolidation of missionary efforts at home or abroad, it is essential that there be union in the faith, and that not merely based in the acceptance of common standards but in mutual confidence. The first question of all is, What is the truth which we unite to proclaim? While vital divergence exists here, or suspicion of it, association loses its motive and its power, and catholicity of form alone remains. Pan-Presbyterianism becomes a sounding brass or a tinkling cymbal. Better, healthier, that denominations go their several ways independently, at home and abroad, until they reach fundamental concurrence in the doctrines of grace, of Christ crucified, "who died for our sins according to the Scriptures," and who "was buried and rose again the third day according to the Scriptures:" "Jesus Christ, the same yesterday, and to-day, and forever." We are not, therefore, to cast the girdle of organization around the forms of miscellaneous Christianity, even if Presbyterian in its order, and call it union. It is evangelical truth and life we seek to extend in the mission field. It is this that has won Christianity its conquests from apostolic times, and it is the union and offices of an evangelical Presbyterianism we seek to secure for Christendom and the world.

We have assumed the duty of Presbyterianism to reproduce Presbyterianism on the mission field. This we have done, holding it to be an elementary scriptural provision combining order and liberty. This is consistent with the sisterly recognition of other churches, and systematic conference and co-operation in general, and local schemes of common interest and necessity. Presbyterianism, while reproducing the elements of its polity, will guard against intrusion on sufficiently occupied fields, and know the respect due to evangelical bodies in possession. "Life is more than meat and the body than raiment," and Christianity is more than polity. Polity is an instrument and vehicle of church life, and however imperfect some of its forms, if they but respect the first liberties of Christians, they are better left in their fields to make churches of their fashion than to be competed with in the face of heathenism by something more perfect, while there is room and need for the labors of Presbyterianism in untouched regions beyond.

Yet no fear of censure ought to prevent Presbyterianism planting itself where evangelical truth and liberty are jeoparded. While Presbyterianism ought to reproduce its simple New Testament elements, it is not to aim at reproducing mere local features or color, accidents and technicalities of purely national or denominational history.

"It is extraordinary," says the late John Coleridge Patteson, Missionary Bishop of the Melanesian Islands, one of the most consecrated of recent laborers, whose name stands bright on the martyr roll, "that some colonial bishops should seek to reproduce the state of things which is peculiar to England, the produce of certain historical events which can have no resemblance whatever in the circumstances of our colonies." He gently ridicules the conception of the conventional bishop "in white tie and black tail-coat," only, with Bible in hand, preaching to natives. "My costume," he adds, "when I go ashore is an old Crimean shirt, a very ancient wide-awake," while it was, at times, his office "to keep the crowd in good humor by a few simple presents of fish-hooks, beads, etc." Neither the white tie nor the Crimean shirt is anything to a Bishop of Christ—that is, to a missionary Presbyter—among the heathen; but fidelity, common-sense, the grace of his office, love to the souls of men, and zeal for the glory of God.

In so far as vital principles are anywhere involved, these should be taught in their catholic form with the application demanded by time and place. Should a mission church or any of its members spontaneously grow into a more distinctive type, or should a Presbyterian mission church find itself resolved into distinctive sections by sympathy with divisions in a parent church, the position should be regarded as transient. But to reproduce or perpetuate gratuitously North and South, Free and Established, Old Light and New Light and such like, anachronisms and foreign features of detail, is Presbyterianism zealous but not wise.

It is generally agreed that Christian Churches in heathen lands ought not to be established by law. It is of the utmost importance that this be clearly apprehended in its full bearing. Presbyterianism must go to the mission field and work there absolutely free and on her own resources. "Taking nothing of the Gentiles," must be her motto. However in the abstract any Presbyterians may think the gifts of states and governments legitimate in Christian countries, or to be accepted in mission fields, in Pan-Presbyterian concert, the policy is negatived. What Presbyterians do in common in the organization of missions must practically exclude the authority and support of civil powers. And nothing can legitimately be imported into their counsels or efforts which has this origin. In so far as particular Churches or missions are involved to any extent in this policy, the responsibility is their own; Pan-Presbyterianism does not share it.

At the same time it is obvious that until Presbyterianism has eliminated from its counsels and methods all such external influences,

it cannot put forth its strength or enjoy its native freedom. Hopes built on sources of power without itself, and counsels affected by the policy of looking beyond the Church, do not well combine with hopes and counsels inspired by other views of the Church's design and sufficiency under its head. Pan-Presbyterianism needs simplicity of method and inspiration to guide its missions. Christianity cannot sit on *two stools* in any field, and Pan-Presbyterianism must elect to rest its missionary policy on the sole basis of the sufficiency of the Church, cleaving to the promise given to its head, "Thy people shall be willing in the day of thy power."

To this, the Church's great world-wide work, let the Churches go, laying aside every weight in the race of enterprise, and the sin that doth easily beset us, looking unto Jesus, the Author and Finisher of our faith.

Let the Church be well assured of two things: Forgetting the world, the Church forgets itself. It is from the world she draws accessions. It is the world she is set up to convert, to absorb, to assimilate, on pain of being herself perverted, absorbed, assimilated.

It was by additions from without that "the little one" of the earliest time became "a thousand." It is by similar additions that the "small one" of to-day is to become "a strong nation."

The missionary enterprise is essential not only to the well-being, but to the being of Christianity. This also is the article of a standing or a falling Church.

And let the Church go forth to her work assured of success. There is no wisdom, no faith in perpetually trembling for the ark of God. That state of mind has its place in piety, but it is not the whole of it. We are to be strong and of a good courage. The shout of a king is among us. The spirit of efficacy is with us. The purpose of eternity works for us. The stars in their courses fight for the Church. Providence is on our side. The earth itself shall help the woman.

Science and art and literature, philosophy and industry shall bring their best to Christ. "Surely there is no enchantment against Jacob nor divination against Israel; according to this time it shall be said of Jacob and of Israel: What hath God wrought?"

The word has gone forth to Christ; it cannot be recalled: "Ask of me and I will give thee the heathen for thy heritage, the uttermost parts of the earth for thy possession."

Let us work therefore, let us pray, as those who shall win at length, hearing with serene superiority the outcries of the foe or the Babel voices of the hour; knowing that there is no wisdom, nor understanding, nor counsel against the Lord, and remembering the words of him we serve, instinct with conscious power: "I, if I be lifted up from the earth, will draw all men unto me."

In the confidence thus inspired, tainted with no misgiving, let each Christian combatant quit himself on the field, warring a good warfare—

> "All-bearing, all-attempting, till he falls,
> And when he falls write Vici on his shield."

The Rev. Principal D. H. McVicar, LL. D., of Montreal, Canada, next read the following:

PRESBYTERIAN CATHOLICITY.

On this subject I propose to ask and answer three questions: First, what is Catholicity, and what does the true exercise of it demand? Negatively, it stands opposed to sectarianism, religious bigotry, and intolerance; positively, it is the exhibition of that Christian liberality with which we should regard the different sections of the Church of God. It may be said in general that its proper manifestation does not require us to indorse all that passes in our day by the name of liberality and advanced thought. Specifically, we may allege that to be truly catholic in spirit and conduct we do not require:

1. To ignore the Church of God—the branch of it to which we belong or any other—as a thoroughly organized body. On the contrary we must learn to say, and to realize the full meaning of our words, "I believe in the Holy Catholic Church." Yet strange and self-contradictory as it may seem, there are devout people breaking off chiefly from the great mass of Protestant Episcopacy, where this *credo* is constantly repeated, who think that they can reach catholicity only through the disintegration of all the Churches. To their minds the great hindrance to the immediate dawn of millennial glory is the existence of strongly organized Christian communities. If bishops, deans, canons, elders, and ordained officers of all grades could be set aside, if a universal disestablishment could be effected, and the ecclesiastical machinery of the whole world could be pulverized, out of this general ruin, they venture to think would emerge spiritual purity and a higher Christian life. But, since in the meantime such a sweeping revolution seems hopeless, they are content to urge the saints to secure their own safety by coming out from among all the Churches.

Now, we have no hesitation in saying that this is utter folly and intense sectarianism instead of liberality. It is not by depreciating and despising any branch of the Church of God, however imperfect, and seeking its downfall, but rather by discovering and fostering the good that may be found in them all, that true catholicity is to be displayed.

2. This catholicity, however, does not require us to indorse indiscriminately all forms of religion or of Church government as equally true. I know that this statement is apt to be met in some quarters with a cry for toleration, and I am in favor of such by all means and to the fullest extent, but not at the expense of the truth.

As Presbyterians we are bound by our history, by our doctrines, and by every principle of our polity to rejoice in the progress of the spirit of toleration in our day. This is one of the distinguishing glories of our age as compared with the past. We cannot be too grateful that the time has gone by forever when good men believed in

conscientiously opposing and denouncing the discoveries of science, inflicting untold miseries on Baptists, Quakers, Jews, and others on account of their creeds, burning witches, and punishing heretics by death, whether in Europe or on this continent.

But while we see the faults and indefensible errors of our fathers, even in the Reformation period, we refuse to be carried away with the vulgar ignorance that presumes to say that all their work was narrow and bigoted and wrong. No. It was far otherwise. We hold, on the contrary, that they set up anew the framework of the apostolic Church; that they fought great battles for the truth and for humanity; that they settled permanently certain fundamental things touching the inspiration of God's word, God's sovereignty, Christ's divinity and sacrifice, man's freedom and responsibility, man's helplessness, and the efficacy of saving grace; that they feared not to draw deep and broad lines of demarcation in every case between truth and error, as they understood them, and that their vigorous and lucid definitions in not a few instances have ever since guided the thought and activity of the Christian world; and that we, while keeping in living sympathy with our own age, do not require so to depart from their spirit and method as to place Buddhism, Mohammedanism, the traditions of Romanism, the ravings of Rationalism, or the erratic and unverified speculations of science, on a level with the gospel of Jesus Christ, in order to establish our claim to true catholicity.

3. We are not for this purpose required to abandon definite theological opinions or to cease to formulate such.

There is a rising school of theologians who seem to delight in uncertainty. They hint that many things in our theology are wrong, but they abstain from formulating them precisely. They deem it almost a crime to express themselves clearly on any subject, or hold any position with firmness and tenacity of purpose. Creeds, confessions, and all crystallized forms of thought are their abhorrence. They regard them as belonging to the darkness and the tyranny of the past; and those who believe in them are freely branded as utterly lacking in breadth of thought and catholicity of spirit. Uncertainty, doubt, this is the proof of true greatness and the highway to progress and harmony in the Christian world.

Now so far from yielding to those apostles of vagueness and uncertainty, we cannot help thinking that their mission is totally inopportune and useless at the present moment, because there is far too much scientific fog and theological mist already in the world. We need no zealous advocates of darkness rather than light. Agnosticism can make its way by spontaneous generation. And after all that has been said in praise of "honest doubt," and the nobility of mind which is implied in doubting, it would be far easier to prove in the case of multitudes, their finiteness, their smallness, and moral perversity from their doubts than their greatness and far-reaching grasp of truth. And we feel quite sure that doubt and theological obscurity can never become the bond of catholic union among the scattered members of

Christ's flock, and that what is required for a grand realization of Christian unity and action is the speedy removal of this formidable obstacle of uncertainty by a fuller examination of the truth and more severely accurate definitions in certain departments than have yet been reached.

4. True catholicity forbids the attempt at forcible fusion of all Churches into one visible mass, but binds us to seek the union of all on the terms revealed in God's word.

It is plain that no Church can now arrogate to itself the title of actual, absolute, acknowledged universality, without either using words without meaning, or ignoring a part of the body of Christ. The aggregation into one great body under one system of Church government of all the teachers and disciples of Jesus Christ throughout the whole world has hitherto been found impracticable. It has been the cherished dream of Romanism, but one which has never been realized. The Eastern and Western Churches, in spite of all such notions, stand to-day mutually excommunicated; and all attempts to secure uniformity or outward union, whether by legislation, by force of arms, or by inquisitorial cruelties, have only resulted in disgracing the Christian name, in suppressing progress of thought, and crushing human liberty. The error in these cases was not in the end aimed at, so far as this was Christian unity, but in the methods and means used to secure it; and it does not follow that there is not "a more excellent way." History compels us to say that both Romish and Anglican Episcopacy have signally failed to gather all Christendom into their fold, and we believe that they are never destined to do so. This may be easily accounted for. In addition to the unwise methods sometimes heretofore pursued in seeking universal sway, the mighty fact cannot be overlooked, and is being frankly acknowledged by the most candid and enlightened persons in these bodies themselves, viz. that their system very largely rests on a human foundation, and that for many of its essential features no scriptural authority can be claimed. This alone conclusively settles its destiny, for the truth of God in the end is sure to prevail. We are also unable to see how the opposite extreme, Congregationalism, with its want of organized unity and inadequate executive power for purposes of discipline, can hope to become universal. But it is otherwise with Presbyterianism. We rest it solely upon divine truth. We have no wish and no need to go beyond this in any particular. If other elements are introduced, they are foreign to it, and should be eliminated. This being the case, seeing we defend nothing more in our system than what is clearly contained in the Bible, and are prepared to reject and forego everything else, why should we hesitate to believe that it is destined to become universal? and why should we be timid or dilatory in pressing forward in a wise and judicious way to this glorious consummation?

5. True catholicity must be regulated by a supreme regard to the honor and glory of our Divine Saviour, as well as a tender concern for the members of his body. The Headship of the Lord Jesus

Christ over the Church and over the nations has always been sacred and dear to the hearts of Presbyterians, and the controlling principle of their polity. In the grand fact of the covenant and vital union with him of all believers they recognize the correlative truth that they are members one of another, and bound to treat each other accordingly, however widely scattered over his footstool. With them love and loyalty to the Head stand first, and then come love and fidelity to the members of the Church, and to all men, however diversified their spiritual condition may be. And there can be no doubt that the nearer we get to our divine Master in spirit, in fellowship, in conduct, the nearer we are sure to be drawn to one another, and the broader and deeper our sympathies with humanity will become. We are bound to be as catholic as the Lord Jesus Christ, and as broad in our views and practices as the word of God, but no more so; and if in any respect we are narrower than this, our position is indefensible. It will not do for us in the name of the Friend of publicans and sinners, in the name of him who came to seek and to save the lost, to excommunicate any, however feeble and foolish they may be, whom he welcomes to his fellowship. By so doing, we forfeit our claim to catholicity, as well as to full subordination to our one glorious King and Head. We are bound to acknowledge and receive all that he receives, whatever name or nickname they may be pleased to assume. There may be things about many of them, in their creeds and conduct, in their modes of worshipping God and doing his work, which we cannot approve; but their very imperfections give fuller scope for the exercise of catholicity. But for these blemishes where would there be room for the exercise of generous feeling on our part? Every one knows that we need but a very small measure of the charity that "is not easily provoked, and that thinketh no evil" to enable us to embrace those who agree with ourselves in all respects. But when men differ from us in religious matters widely and conscientiously, it is then our catholicity is put to the test, not in searching out and reprobating their eccentricities or even moral deformities, but in discovering a basis of truth which we hold in common, and upon which, in the judgment of charity, we may be able to recognize them as followers of the Redeemer. And, generally speaking, it will be found that the weakest part of a man's creed is that which he holds alone or aside from all Christendom; and the strongest part that which he holds in common with all true servants of the Lord. And hence we are bound to aim at nothing less than the full realization of the grand catholic and apostolic thought that there is "one body and one Spirit, even as we are all called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

I have thus answered my first question as to what true catholicity is, and what the exercise of it demands.

I now ask my second question. On what specific grounds do Presbyterians feel bound to hold and teach such catholicity? I answer, their catholicity is the legitimate outcome:

1. Of their views of the plan of redemption. They believe that God the Father, in his great redemptive plan, contemplated the Church from all eternity in her full catholicity, stretching down from the beginning of our race to the end of it. They do not look to the example of the Ante-Nicene fathers, or even to the apostles and prophets, and the writers of the Hagiographa and the Pentateuch for the origin of the Church, but they go back to the glorious ideal in the divine mind, as revealed in the whole word, to determine her nature and inception. And from that ideal they exclude all ignorance, imperfection and partiality. It was in no sense sectarian. It was framed not in the interests of a favored few, or of a large number, but of the whole innumerable company of God's people irrespective of time and place, culture, rank, or social standing and other environments in which they may be found. Hence, in so far as we take in the meaning and force of our own historic dogma as to God's sovereign and eternal purpose touching the Church, we are bound to renounce sectarianism and all narrow views of her nature and constitution. Calvinism has never been hostile to catholicity. And Presbyterianism as a form of Church government, we should bear in mind, cannot be dissociated from the doctrinal system which has gone along with it for centuries, and, therefore, our catholicity is not on the surface, put on for effect, as a sort of external polish, but springs out of the heart of our most cherished beliefs, and is inwoven with the very life of the Church. It is not simply got ready for grand parade occasions when we meet brethren of different names and views and wish to please them, or made to fit into the stately insincerities of modern civilizations, but it enters into the very warp and woof of our whole creed. This becomes still more apparent:

2. From our view of Christ's great redemptive work. We hold that in his substitutionary obedience and sacrifice he acted neither at haphazard nor with partiality, but in pursuance of a definite purpose in which he had regard to the Church as a whole, as one flock, one kingdom, one catholic body in the fullest sense of the term. Indeed, it is difficult to understand how any who regard the words of the Saviour can think otherwise. And yet we cannot say that even Presbyterians have not sometimes grievously overlooked the Saviour's prayer: "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me." We must confess that in their keen debates as to the meaning and application of certain truths, in their strifes and contentions as to the relation, for example, between Church and State, and in their outward divisions and separations, they have sometimes compromised themselves and their Master. But still their doctrine, from first to last, was that which we have just stated; and who will venture to say that it is untrue? Who, in his denominational zeal, will have the temerity to declare, I had almost said will be guilty of the blasphemy of asserting, that Christ loved Presbyterians, or Episcopalians, or Congregationalists, or Baptists, or Methodists, or

any other body, and gave himself for them to the exclusion of the rest? The very enunciation of the thought refutes it. Nothing seems more audacious than to attempt to make the Redeemer a party to our little divisions. The glorious truth commends itself to the heart and conscience of all, that Christ loved the Church, and redeemed her as a whole, and not any one sect or denomination. This is the historical doctrine of Presbyterians, and out of this by logical necessity springs their catholicity.

3. They have arrived at the same result from their view of the office of the Holy Ghost in salvation. Their doctrine in this respect is in striking contrast, or rather direct opposition, to that of certain others. Roman Catholics and Protestant Ritualists have presumed to teach that the efficacy of grace is tied to their own ordinances. They have attached such superstitious and unscriptural value to the supposed sacerdotal functions of ministers, to their apostolical succession and proper episcopal ordination, as to make rites performed by their hands the only channel through which the Spirit of God can operate. They therefore narrow down the organization and life of the Church of God to their own sect, and do not hesitate theoretically and practically to unchurch and excommunicate all others because they lack this imaginary succession. And inasmuch as the Holy Ghost resides exclusively with them, and cannot regenerate, sanctify, comfort, or guide any beyond their visible fold, they consign to eternal ruin all, whether adults or infants, who do not receive their sacraments through which alone saving grace can be enjoyed.

Against this bigotry Presbyterians have uniformly protested. With becoming caution and reverence they have defined in general terms the nature and extent of the Spirit's work, and have not ventured to fix any limitation or to draw any ecclesiastical boundary line by which it is restricted. They have persistently, and with a clearness and fulness which belong to no other denomination, proclaimed the doctrine of *common* as well as *efficacious* grace, and have refused to limit the operations of the Spirit of God in any way. They have held that as a divine person he is always present everywhere, and that he is the author of truth and holiness and life in all its forms, and that he exerts upon the minds of all men, whether Christian or Pagan, an influence in harmony with his own character and functions. And even with respect to what is not common, but special and efficacious, with respect to his kindling and perfecting spiritual or eternal life in dead souls, their broad and liberal declaration is that he "worketh when, and where, and how he pleaseth."

Inasmuch, therefore, as they do not pretend to tell with anything approaching arithmetical certainty the number of those in whose hearts the Spirit of God may work effectually, and inasmuch as it is not their prerogative to exclude from Christ's fold any who are temples of the Holy Ghost, they have always ascribed to the Church that comprehensiveness and catholicity to which these views of grace necessarily lead. Accordingly the Westminster Assembly decreed that

"saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and performing such other spiritual services as tend to their mutual edification: as also in relieving each other in outward things, according to their several abilities and necessities, which communion is to be extended unto all those who in every place call upon the name of the Lord Jesus." (Con. chapter xxvi. ii.)

Having thus shown what true catholicity is, and what the exercise of it demands; and having indicated, in part at least, the strong doctrinal basis on which it rests with us, viz.: our views of the work of the Father, of the Son, and of the Holy Ghost in redemption, I now ask my third and last question. What practical course should we, as Presbyterians, pursue in order to extend this catholicity throughout Christendom? It seems to me that we should, on all suitable occasions and by every legitimate method, bring forward the general features of our polity. We need not expect that these are to gain influence and control among men by our silence and inactivity. They require to be stated and reiterated a thousand times before the world. It was thus that they made progress in the past, and being among the things most surely revealed to us in God's word, they deserve to be treated in this manner. To acknowledge the truth of our principles, and yet to abandon them, or to refuse to plead them judiciously, is to be guilty of baseness and moral cowardice. Hence, we should insist upon:

1. The unity of the Church under Christ, her only King and Head. This is the corner-stone of our polity. It is the central principle of Protestantism, and opposes effectually Roman Catholicism, which rests, from top to bottom, upon the dogma of the supremacy of the Pope. We may safely press our position as one in which the honor of our Lord is involved, and for which we have the fullest Scripture warrant; and this alone is a tower of strength. It is also a position upon which Christendom is very largely agreed. Presbyterians, Congregationalists, and all non-episcopal evangelical denominations, unite in maintaining it. And still more. A large number of devout Episcopalians see that a secular head over the Church is quite superfluous. It is in no way essential to their polity. This has been placed beyond doubt by the successful growth of Episcopacy on this continent without any alliance with the state. Living churches all over the world are feeling more and more the necessity of casting off the incubus of secular control in spiritual matters, and are likely to continue to do so. They are thus being prepared for closer alliance under their rightful Sovereign; and surely all these facts should spur us on to greater fidelity in testifying of his sovereignty, and should encourage us to believe that this great central principle of our polity is destined to be universally accepted.

2. We should be careful to vindicate our system of Church courts, as rising naturally out of this principle of unity. We should show how admirably they are fitted to give it practical expression. It is not difficult to establish this view. The New Testament furnishes in

abundance incontrovertible material for the purpose; and surely there should be no timidity in making use of it. There we read frequently of the Church in the house. For example, in the house of Priscilla and Aquila, in the house of Nymphas, and in the house of Philemon. Then we find the term Church used in a more extended sense to embrace what we designate as congregations. But these groups of believers, whether in households or in congregations were not isolated from, or independent of, the whole household of faith. Accordingly, this same term Church is employed to signify an aggregation of assemblies of God's people, without any limit as to number or extent, held together under one spiritual jurisdiction. Not that local government was ignored; for we read that they ordained elders in every Church, that there was a plurality of bishops or elders in each congregation, and that these were "not only apt to teach," but also exercised rule over the people. Thus we discover the origin of our primary court or Kirk session, with its two-fold functions of instruction and discipline. We read also of ordination to office by the "hands of the Presbytery," and of that same court sending out certain persons to do the work to which the Holy Ghost had called them. In the Acts of the Apostles, too, we have the record of the doings of a council held at Jerusalem, in which a case came up which brought out the principle of the subordination of local or congregational interests to the general voice of the Church. The apostles and elders, after full deliberation, made their authoritative decree touching certain matters which had been referred to them, and sent it down to be obeyed by the churches in Antioch, and Syria, and Cilicia. Have we not in these facts the distinct outline of the very system of spiritual administration which we follow from our Kirk sessions up to our General Assemblies, and even to this Council, working out with beautiful simplicity, harmony and clearness the unity of the whole Church?

I cannot but regard these grand General Councils as the culmination of our system, and destined to accomplish great things in favor of the truth and of our polity. They may obviously strengthen weak and struggling branches of the Church by sympathy, by advice, and by financial assistance; they may unite the scattered forces of Presbyterianism in grand aggressive missionary enterprises among the heathen; and they may consider and determine great fundamental principles of doctrine and polity. The gathering together in this way, and the stamping with unanimous approval the truth which is already accepted by Christendom, would serve many useful purposes. It would in no small degree stop the mouth of sceptics; it would enable the army of the Lord to present a united front to the enemy; it would greatly weaken the argument by which Romanism holds its millions in bondage; it would teach godly men to minimize their differences, instead of magnifying them, and to dwell on their points of agreement as of infinitely more value, and thus true catholicity would be greatly promoted.

3. We should insist upon the official equality of all the ordained

teachers and rulers of the Church as clearly revealed in the Bible. Hence we cannot consistently with fidelity to our God and Saviour and to the interests of the Church, offer any compromise to the advocates of the sacrament of holy orders and of a man-made sacerdotal caste. We are bound to do our utmost to bring all to acknowledge the truth that it is God, and God alone, who makes ministers of the New Covenant. He calls and qualifies them by his Spirit. They are his gift to the Church, but not constituted a powerful hierarchy to domineer over her. It is her business to train and equip them with proper learning for their work. It is with her through the proper courts to designate them to office, and to clothe them with authority from her Head to exercise their functions; and this she does in ordination, which is simply a form of publicly expressing her recognition of what God has already done for the persons ordained. The official equality of presbyters and bishops has always been maintained by non-episcopal churches, and now scholarly and candid ministers of the Anglican body concede that this is the doctrine of Scripture. Only Romanists and Romanizing Protestants deny this. But we resolutely take our stand upon Scripture, and Scripture alone. As already hinted, we refuse to insert in the constitution and polity of the Church anything, outside of the word of God, beyond what it states directly or fairly implies. It is a great mistake, in this connection, to launch out upon the *mare magnum* of ecclesiastical history. I have no doubt that, rightly understood, it furnishes testimony to the word of God; but it is equally certain that, as the Church became corrupt, her history can be made to support what is directly opposed to his truth. And hence, were a thousand arguments against Presbyterianism forthcoming from the domain of ecclesiastical history, they would not disturb my confidence in what I know to be the clear teachings of God's truth; they would only prove to me that the Church had gone most lamentably astray.

4. We should give prominence to the facts that the purity of the Church is secured, and that the rights and liberties of the people are guaranteed by Presbyterianism.

No one can deny that through our Church courts, while every safeguard against tyranny is afforded, we possess a power of discipline over members and office-bearers which is thoroughly effective. We can, without undue precipitancy or delay, without being impeded by ecclesiastical canons, secular laws or other obstructions, suspend or excommunicate for sufficient cause either public teachers or private members of the Church. But it is well known that this is more than can be said of the other two forms of government—Congregationalism and Episcopacy. And the preservation of the purity of the Church, let it be remembered, is the conservation of her spiritual life and power for good in the world. For it is only in proportion as she is pure that she will hold fast and hold forth the word of life in its fulness, and be acknowledged of Jesus Christ as the instrument of his mercy and love to our fallen race.

Then as to the rights and liberties of the people, these are most fully maintained. With us, as in apostolic days, the people elect all office-bearers, and thus express the mind, the spiritual life and activity of the Church; they are represented in all ecclesiastical courts, and are free to carry any cause, as they may think the interests of freedom and justice may demand, from the lowest to the highest of these courts. In the round of daily religious activity they enjoy the fullest liberty to edify one another in word and doctrine, and the right of private judgment even as to what is taught by the accredited messengers of the Church. And probably it would be to the advantage of all concerned were they required to take a more prominent and active part than heretofore in the public services of the sanctuary.

Finally, without entering into further details, as we would reach the grand consummation so devoutly wished for, let us not hide our light, on polity or doctrine, under a bushel. Let us with increased fervor and power seek to advance general education and Biblical knowledge. We have nothing to lose but everything to gain by this course. Let us use the sword of the Spirit skilfully and fearlessly, and strike with the edge and not with the side of it. This was the method of the Presbyterian Church in the past when she made great and memorable advances, and it must continue to be her method in the future if she is to be crowned with success. Controversy for its own sake is undesirable; but to abandon the truth for fear of stating it and being held responsible for it is cowardly and criminal. Love before logic is a good enough sort of maxim for some purposes; but that love degenerates into weakness which sacrifices truth through an affected horror of the coldness and harshness of logical definition and argumentation. We thrive not in a calm, or pietistic fog, but by frank and manly discussion of all questions such as the spirit of our age demands. We need this to stir up our own energies and to promote our growth, as well as for the benefit of others. We have no reason to fear truth from any quarter. The unrest, the searching activity of the age, the discoveries of science, the wider diffusion of the advantages of a higher education, the imperious demands for a rational basis to all the beliefs and practices of the Church—all these, rightly taken advantage of, must promote the spread of our creed and polity. And if there are little bigotries among ourselves, little superstitions which we have carried down with us from the distant past, if to our Presbyterianism we attach any small national peculiarities which make it Scottish, American, or anything but Biblical, let us not fear to sweep them away. In those terrible, crucial, last days, God's truth and that alone can stand; and it is only as we can get men to accept this that they will be lifted out of their narrowness and made ready to join us in the bonds of broad and scriptural catholicity.

The Rev. William H. Campbell, D. D., of New Brunswick, N. J., delivered the following address on the same subject:

Christian unity is the unity of the Spirit. The Holy Spirit makes it, and then they, unto whom it is given, must keep it in the bond of peace.

And the first step in keeping unity is to recognize the work of the Spirit, as fully and as fast as he reveals it, and then thankfully to acknowledge his goodness.

This duty of recognition and acknowledgment lies here before us to-day. The Presbyterian family, for ages substantially one in faith, discipline and worship, has now for the first, in this Alliance, a historical oneness, a visible Presbyterian Catholic Church. The report of the proceedings of the first General Presbyterian Council, convened at Edinburgh, July, 1877, calls forth the grateful acknowledgment: *The Lord hath done great things for us, whereof we are glad.* And the conviction is firmly fixed in the minds of Presbyterians, that the Holy Spirit has, in this Presbyterian catholicity, greater things in store for Christ's cause and kingdom, than the heart of man has yet conceived.

And now after this preparedness of heart for the habitual exercise of expectancy and thankfulness, this Council stands ready, with feet shod with the preparation of the gospel of peace, to accept whatever the Holy Spirit reveals, and by his grace to act in accordance with it.

And just here the question arises, whether this Second General Council, taking in more fully than ever before *the moral authority* that is in this Presbyterian unity, should not declare itself to the whole world as being what it is—the Presbyterian Catholic Church? Surely a form of discipline set up by the apostles, who were endued with power from on high to legislate for the Church of God on earth-a form of discipline which runs uninterruptedly through the whole New Testament—a form of discipline which reason approves and history upholds with its many and strong commendations, will continue and be excelling down to the times of the restitution of all things. And if this be so, should not this Council of the Presbyterian Catholic Church humbly, thankfully, and yet firmly, declare itself? Such a declaration will express, on the authority of Scripture, the teaching of history and the plain leadings of the Holy Spirit, that there is a great work for Presbytery to do in building up the kingdom of Christ, and that the Prince and Saviour will not set aside his own divinely appointed servants, either in the day of the coming battles, or of the final triumph. Presbyterian Catholicity means little, if it does not mean all this. And, thanks be to God, it can mean and say all this without one thought of bigotry or exclusiveness against any branch of the kingdom of the Lord.

Thus are we prepared to enter the wide door which is opening for us. And the work that awaits us is fivefold. (1.) To keep the Church fully informed about every branch of the Presbyterian family. (2.) Sympathy, counsel and help are to be always and promptly given, wherever and whenever the need of the family demands. (3.)

Counsel and co-operation against the enemies of the kingdom of Christ. (4.) Preaching the gospel to every creature on earth. (5.) Ever watchful care lest we sin against the unity of the Spirit, by entering into fields of labor, either in Christian or heathen lands, already fully occupied by some branch of the Presbyterian family, or by any evangelical Church. Presbyterian Catholicity, taught by the Spirit, will have for its maxim, *Helpful to all God's people in doing God's work, and a hindrance to none.*

And now that we may thus keep up a genuine Presbyterian oneness in our manifoldness, we need the baptism of love from on high. This will enable us to make much of our agreement in the essential points of faith, discipline and worship, and little of our points of difference relatively to the great matters of our agreement. With love in our hearts, the great points will draw and keep us together, while differences will lose their power of driving us apart.

Thus keeping the unity of the Spirit, the blessing of God will constantly shine and with an ever-increasing brightness on our catholicity, opening not only wider doors of usefulness, but giving to every branch of the Presbyterian family a growth and a blessing of which we knew nothing in our days of segregation.

But our Lord has other sheep which are not of our fold, and with these we must keep the unity of the Spirit in the bond of peace. All who bear the image of Christ belong to the one flock of the one Shepherd. There are many folds, and we in ours must be drawn to all the flock in all the folds. And here, as in our own Presbyterian family, love is all in all. This will draw together all who love Christ, calling out brotherly kindness into lively exercise, and causing us to feel with all God's people, and to give prompt and plenteous help in the time of need.

And here, too, we trust, it will be seen that our closer union as Presbyterians does not diminish but increase love and labor, prayer, faith and gifts for the Bible Society, the Tract Society, the Evangelical Alliance, and every good cause which calls for the united efforts of all God's people.

The Council then adjourned, with the usual devotional exercises, until the following morning at 9.30 o'clock.

FIFTH DAY'S SESSION.

TUESDAY, *September 28th*, 1880.

The Council was opened at 9.30 o'clock A. M., in Horticultural Hall, the REV. J. M. LANG, D. D., of Glasgow, Scotland, President.

After devotional services the minutes of the previous day's sessions were read. On the question of their approval, the REV. JOHN JENKINS, D. D., LL. D., of Montreal, said:

I think it desirable that there should be an insertion in the minutes, in connection with the resolution on the subject, of the reason why the Council will meet not in 1883 but in 1884. According to the constitution we should meet in 1883; and it occurs to me it would be proper that the minutes should show the reason for the postponement to the following year.

The PRESIDENT.—The chair does not see that there could be any harm in making the insertion; and that perhaps it would be well to have it made. The question is before the Council for its decision.

HON. WM. STRONG, of Washington.—I apprehend that our minutes should contain simply a statement of what has been done, not of the reasons for which we have adopted any particular resolution. We have selected the year 1884 as the year for the meeting of the next General Council. Our action in selecting that date is a thing to go upon the minutes, for it is a part of what we have done; but the reasons which have induced us thus to act are no part of our action, and therefore they could not belong to the minutes.

The REV. ROBERT RAINY, D. D., of Edinburgh, Scotland.—It occurs to me that we could not certainly know what the reason or reasons were unless they were expressed in the resolution which was adopted. There may be different reasons in different minds for the same action.

The REV. WM. REID, D. D., of Toronto, Canada.—The constitution does not bind the Council to hold a meeting every three years; and if you give a reason for holding the meeting in the fourth, instead of in the third year, you take it for granted that the Council ought to meet every three years. The fact is that the constitution does not necessarily require a meeting every three years.

The REV. GEORGE C. HUTTON, D. D., of Paisley, Scotland.—Another reason against the insertion is that some of us might not approve of the reason given for the postponement of the meeting.

The motion to insert the reason was not agreed to; and the minutes as read were approved.

The Business Committee recommended, and the recommendations were adopted, that the evening meetings of the Council be continued until ten o'clock each evening, to allow of consideration of the subjects then presented, and that those speaking on such occasions be restricted to five minutes;

That the adjourned discussion on creeds be resumed, as the order of the day, after the reading of this morning's papers;

That a committee be appointed to prepare a friendly letter to all the Churches of the Alliance, calling their attention to some of the important practical matters that have come or may yet come before the Council; and

That a committee be appointed to arrange for a series of Sabbath-school meetings in this city next Sabbath afternoon.

The Rev. Principal John Cairns, D. D., of Edinburgh, Scotland, read the following paper:

THE VICARIOUS SACRIFICE OF CHRIST.

Having been requested to read a paper on this important subject, I have considered that what was wanted, within the limits, was neither an elaborate examination of Scripture teaching on the one hand, nor a critical review of divergent theories on the other; but rather a *resumé* of the general bearings of this great article of our creed, and a statement of how a world-wide Alliance like this may best hold it forth, as one of the "things most surely believed among us." I shall therefore briefly state the doctrine which we hold, and then illustrate its harmony with the facts of natural religion, with the data of Old Testament revelation, with the rest of Christianity as a system, and with the conclusions and results of Christian experience.

The atonement of Christ comes in as connected with the fall of man, and the gracious purpose of redemption. It presupposes on the one hand justice, and on the other mercy. There is a moral character and government of God to be dealt with, and a righteous sentence of law binding over the transgressor to penalty. Any scheme which does not recognize and proceed upon this moral order of the universe, is not in any proper sense atonement, but displacement of law; and in like manner any scheme which does not start with a merciful design and purpose in God, but brings in the atonement first to create this in the Divine mind, equally misconceives the question by attempting, and necessarily in vain, to produce that which, if it did not already exist in God, would preclude the whole saving process.

How these aspects of the divine character, and these relations of the divine government, equally real and equally necessary to be upheld, are to be harmonized, is the problem with which atonement is occupied. That problem the Presbyterian Church, with the whole Church of Christ, believes to have been solved by the voluntary substitution of the God-man Mediator in the room of sinners, and his endurance of their legal liabilities in his suffering life and death upon the cross. The sufferings and death of the Redeemer thus constitute a sacrifice whereby not only is the vastness of divine love manifested, but the rigor of divine justice is satisfied; and thus sin is truly atoned for, and the pardon of all who accept it on this—the sole meritorious ground on which it can be offered—is secured. Though in the sense of ultimate salvation, none are "redeemed by Christ" (to use the language of the Westminster Confession) "but the elect only;" yet it has been generally held in Presbyterian Churches, with whatever controversy and debate, that the atonement is, in a true sense, "sufficient for all, and adapted to all, and that its benefits are freely offered to all to whom the gospel comes;" or, in the words of the second set of articles of the Synod of Dort—till our own days, the largest œcumenical representation of Calvinism—"men do not perish in unbelief through any defect or insufficiency of the sacrifice of Christ offered on the cross, but through their own fault"—*quod multi in infidelitate pereunt non fit hostiæ Christi in cruce oblatæ defectu vel insufficientia, sed propria ipsoram culpa.*

I. Waiving further discussion respecting the nature of the atonement, and regarding it not as a mere proclamation of mercy, but as a real and effectual harmonizing of mercy with justice, adequate through the divine love manifested in it, and the infinite preciousness of the ransom paid in it to meet the case of a guilty world, I now proceed to illustrate the confirmation which this great and glorious foundation-truth of our holy faith finds in the different quarters to which I have already referred. And *first*, of its harmony with the facts of natural religion. There are two extremes into which we may fall in judging of a Christian doctrine like that of atonement. The one tendency which in our day is in the ascendant, is to square Christianity with the other moral facts of human experience, and so-called religions of the world, and to make it, so to speak, the gravitating centre of human history to which everything else converges. The other is to rest in the superiority of Christianity to all other systems, and to pile up divergence on divergence as an argument of divinity. It will be found that the deepest witness to the gospel lies in the union of these two processes—in the vindication for Christianity of what is truly human, while stamped with a purity and a greatness beyond unassisted reason. If, then, the workings of conscience, and the traditions, rites, and usages of religion be consulted, as to whether the doctrine of atonement be or be not repugnant to the deepest human beliefs, longings, and cravings, it will unquestionably be found that Scripture here finds in nature a wide and striking testimony to its necessity and

reasonableness. And this is independent of the question how far the gropings of nature have laid hold of and preserved the relics of earlier revelation; for truth retained, even in distortion, is so far seen to be natural. Here, then, the advocates of atonement can appeal to the broad fact, that all religions have prescribed conditions, more or less difficult, for the pardon of sin, and the recovery of the sinner to the divine favor. There is a sense of estrangement and separation from God; and whether it be by working or suffering, by penance or pilgrimage, by meditation or by transmigration, the task is the highest which the religion enjoins. The system of sacrifice especially, found in all religions, not only in the classic and western paganism, but in the pantheistic schemes of the east, where it seems out of its native context, is a constant witness to the Bible doctrine; and however gross and unspiritual, and even barbarous and sanguinary in its corruptions, has attested the radical idea of pardon and reconciliation by mediation and substitution, by the mysterious virtues of deprecations, penalties, and rites more or less associated with suffering. It is beyond all question that wherever these sentiments and usages have existed (and they have existed everywhere), they have been appealed to, and not ineffectually, by the Christian teacher and missionary to urge home his own lessons as to expiation and propitiation by the sacrifice of Christ, and to point the truth as rooted in the human conscience, not less than in Scripture, that "without shedding of blood is no remission." Can that doctrine then be a corruption of Christianity, which meets in so many and so unlikely quarters a desideratum of natural guilt and fear, which touches not man's self-flattery and fond illusions, but his deepest sense of worthlessness and condemnation, and which proves able to heal the conscience as well as to soothe it, and to restore it to its healthful action by enforcing in harmony the evil of sin, and the certainty of deliverance? If sin were not the terrible and infinite evil which the word of God declares it, or if it were so hopeless as to be utterly unpardonable, or if it were pardonable in any other way—as for example, by mere prerogative, or by repentance alone, or by any magical rite—how could the Bible doctrine, which sets all these views aside and holds forth its own of pardon by Christ's satisfaction and sacrifice, so commend itself, as under the shadow of every heathen system to gather in its converts, and to make them all feel that what these had been trying to do and could not, Christ had finished once for all, and by his own offering had forever perfected them that are sanctified?

II. The doctrine of proper and vicarious atonement rests *on the data of Old Testament Revelation.* We make an unspeakable advance when we pass over from the vague, dim, fluctuating, and often degraded and perverted conceptions of atonement found in other religions, to the Mosaic economy. Here we have a divine institute in the proper sense of the term, and an institute which is both fulfilled and explained in Christianity. Many points, indeed, in the Levitical system have been long and earnestly debated; but so long as we

have an inspired commentary on it in the Epistle to the Hebrews, its witness as a type to the reality, efficacy, and finality of the sacrifice of Christ cannot be shaken.

It is impossible, for example, to deny the strictly propitiatory character of the Old Testament sacrifices, or that they were means for the taking away of sin; for it is expressly said of the blood which the high priest offered, that he "offered [it] for himself and for the errors of the people" (ix. 7); and again, that "by the law almost all things are purged with blood, and without shedding of blood is no remission" (ix. 22)—plainly teaching that, in some true sense, sins were remitted by Old Testament sacrifice; and again, it is said, that in these sacrifices there is a remembrance of sins again made "every year," which would have no meaning, unless the sacrifices had professed to deal to some extent with the remission of sin, though they merely attained to the keeping of it in remembrance. The truth which the whole scope of the Epistle to the Hebrews supports is, that they were vicarious and expiatory, but only to the limited extent of remitting ceremonial uncleanness; *i. e.*, they "sanctified to the purifying of the flesh," and if so, how can there be any correspondence of these offerings with Christ's sacrifice, according to their typical nature, unless the efficacy of Christ's sacrifice, which effects the remission of moral penalties (or "purges the conscience from dead works"), rest upon the same vicarious principle, and be thus a real expiation or satisfaction? There is no meaning in types, unless the blood of Christ were as truly that of an expiatory victim as "the blood of bulls and of goats;" and the parallel goes farther than even this general idea of expiation, so as to refute some of the most plausible errors of our time: for as it was the animals offered that were the types of Christ, and not the offerers of the animals; and, as the animals offered were not capable of self-sacrifice while really sacrificed, it follows that the essence of Christ's atonement does not lie in its being self-sacrifice, but in its being a satisfaction to justice made in the sinner's room. From the same parallel on another side follows the impossibility of Christ's sacrifice being mainly self-sacrifice; for the antitype has fulfilled and ended the type, so that it is no longer capable of repetition. But if Christ's sacrifice were essentially self-sacrifice, it would be capable of repetition by all his people; whereas, according to the Epistle to the Hebrews, the sacrifice of Christ is peculiar to Christ, and offered, as the making of atonement, "once for all." These are samples (and there are many others) of the corroboration which Old Testament sacrifices lend to New Testament hopes, as even shadows give the outline of realities, and the law, though given by Moses, defines, as in a drawing without color, the grace and truth which came by Jesus Christ.

III. The *third* point to be touched on is the harmony between the doctrine of vicarious atonement and the rest of the Christian system. The manifold evidence of an express and decisive character in the New Testament I here pass over. I look only to the coherence of

doctrines and the general bent of Christianity as a system. Now, there is one doctrine which above every other is correlative to atonement, and which seems to lose its place in the grand structure when this in the proper sense is denied. It is the doctrine of the divinity of Christ, or what indeed is but a deeper and wider foundation of the same doctrine—the Trinity. These doctrines, setting forth the necessity of so great a work and of so great a person to do it, disappear alike from modern Judaism, from Mohammedanism, and from a Socinianized Christianity. But can Christianity survive the extinction of mediation and the loss of a divine Mediator? And if anything like the early creeds be retained, or the *Te Deum*, or any other assertion of the Saviour's deity, how does this great and stupendous postulate when admitted comport with the exclusion of a true and proper satisfaction for sin? It has always been felt that there was nothing adequate to the provision of a divine incarnation in the heralding on the part of a divine Christ of the free love of God, or in the acquisition of human sympathy; and that some more awful mystery required such a sacrifice. Nor can the effort of Maurice or Bushnell to make sacrifice an eternal law and necessity of the divine nature, be held to explain the incarnation; for it is a mere play, however interesting, of human thought without basis in Scripture, and seems rather brought in by the exigency of theory to evade the evidence of Scripture as to another necessity—a necessity connected with the magnitude of the evil of sin, which only a divine person in our nature could, by bearing its penalty, confront and overcome. The doctrines of atonement and incarnation thus, as Bishop Horsley says, reciprocate: the one supports and demands the other; nor was there ever a more beautiful congruity than in the parts of the sublime Scripture-sentence: "Behold the Lamb of God, that taketh away the sin of the world!" While this doctrine alone, with any sense of inward satisfaction, accounts for the appearance of divinity in the field, it also explains the severe and all but overwhelming strain laid on our Lord's humanity. The noblest and most glorious life has to be covered with the darkest shadow. For the only pure and loving One there is the bitterest cup and the most terrible baptism, and the nearest to God is the most forsaken. On the common theory this is explicable and profoundly impressive; but on what other? If judicial infliction, if doom, if curse be not here, why has the Church been awed, and even the world solemnized, by the bearing of such a burden? and why does the Man of Sorrows stand alone and unapproachable? With profoundest reverence also do we see here why, if this sacrifice is rejected, there remains no other, and how the urgent appeal should rise from the whole of Scripture in the light of issues which no other remedy could have averted, or can avert, "how shall we escape, if we neglect so great salvation!" Much else in Scripture witnesses to this central truth, indeed every doctrine, precept and ordinance; but it is impossible, as it is not required, to follow the illustration farther; and, as those who have lately striven,

without professedly renouncing orthodoxy, to recast and re-adapt the doctrine of the atonement, have not been able to recast Christianity, it is not wonderful that at so many points the sense of disturbance and dislocation should arise, and "the effectual working in the measure of every part" should be greatly weakened, if not destroyed.

IV. It only remains to test and illustrate this doctrine by the conclusions and results of Christian experience. We are far enough from agreeing with those who make Christian consciousness the fountain-head of Christian truth, and the last measure of its purity and proportions. But in subordination to Scripture the experience of Christians has an important place, and we could not discredit it without injury to the Spirit, by whom "all are baptized into one body." Can it be said then, looking not to the Christian experience of former ages, the results of which are sufficiently known, but to the Christian experience of our own century, that there is any tendency on a wide scale to part with and disallow the hitherto received Christian doctrine of the atonement? I think that this question must be answered unhesitatingly in the negative. We speak of Christians, of those whose life bears the Christian impress, and who have the confidence generally of the Christian Church—as so far worthy to be interpreters of distinctively Christian sentiment. There no doubt are exceptional men, and there are exceptional parties, greater or less, in perhaps all Christian churches, who indicate some kind of dissatisfaction with current phrases, and who may even tend to cast away that which is Scriptural and precious. But in many cases, if not in most, where Christianity is really accepted as a salvation and Christ as the Saviour, these peculiarities may be charitably regarded as a recoil from exaggeration, as an effort to retrieve some neglected side of truth; and hence, not unnaturally as an exaggeration in some opposite direction. Nor have the great body of those to whom Christ is all and in all apparently swerved by any real deviation from the faith of other days. They do not exalt Christ less as the sin-bearer, or decline from the fervent confession that "in him we have redemption through his blood, the forgiveness of sins according to the riches of his grace." In the most active, zealous and flourishing congregations of every evangelical denomination, the great centre of life is still the cross; and the same banner floats above every successful revival and every advance in the mission field. Where laxer tendencies exist, they are not associated with separation from the world and with Christian enterprise; nor has an amended doctrine of the atonement endeavored to make way either by the plea of higher sanctification or of use in missionary warfare. An excellent test of the acceptance of Christian doctrine is its place in hymnology; and no one who has studied recent outbursts of sacred song, whether more classic or more popular, will have any difficulty in deciding that in all the living centres of Protestant Christianity, the deepest key-note struck continues to be that of Paul Gerhardt's, "O Haupt voll Blut und Wunden," and Cowper's, "There is a fountain filled with blood;" of which, as examples in English liter-

ature only, may be cited: "Just as I am, without one plea;" "I lay my sins on Jesus;" "Free from the law, O happy condition!" In all great gatherings of Christians, whether as at the Evangelical Alliance meetings in Bâle, or as in this great assembly, no utterances thrill like these; and it cannot be supposed there is any change of doctrine while the old strains reach every heart. I am, therefore, not so much moved as some by the alarms of theological defection. I dread much more the stifling influence of worldliness and religious torpor than the blasts of earnest theological debate; and I would, therefore, have the churches represented in this Alliance, while watching over orthodoxy by every right means and discountenancing all visible error, still to hold on their path in the confidence that their best work is to continue to preach Christ crucified, whether amidst calm or amidst the sounds of controversy, assured that this alone makes way, healing the wounded conscience, and cleansing the saint from all remaining sin; and that the victory is to that Church in the old world and in the new, in the homes of our ripest Christianity and in the darkest outfields of our missions, which shall most earnestly, unswervingly, devoutly renew that ancient confession: "The Lord hath laid on him the iniquity of us all," and shall turn it most gratefully and jubilantly into song,—the song alike of earth and heaven: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen."

The PRESIDENT [Taking Prof. Hodge by the hand as he came forward]: Brethren, may I for a moment be allowed to depart from the reticence usually observed by the presiding officer? A Scotchman, by your favor, occupies the chair to-day; and I think I speak in the name of all my co-delegates from the other side of the ocean, when I express the reverence, the admiration, the gratitude with which we receive, to enshrine in our heart of hearts, the honored name borne by the distinguished Professor whose hand I hold.

PROF. A. A. HODGE, D. D., of Princeton, N. J., then read the following paper:

THE VICARIOUS SACRIFICE OF CHRIST, AS UNDERSTOOD BY THE PRESBYTERIAN CHURCHES REPRESENTED IN THIS COUNCIL.

It would be impossible to set forth in the space allotted to this essay all the evidence upon which the faith of the Church in this great corner-stone of human redemption rests. I propose, therefore, to treat it only in its character as a common principal article in the

faith of those historical bodies known as the Presbyterian Churches represented in this Council.

1st. The "Vicarious Sacrifice of Christ" is a phrase having a definite meaning. It is not co-extensive with the word "redemption," nor does it include the whole of "soteriology," nor embrace those provinces marked off by the great terms "justification," "sanctification," or "adoption." It specifically designates the sufferings and death of Christ in their relation to the remission of sins, and to the satisfaction of the justice of God. This "vicarious sacrifice" unquestionably has other aspects, but the question which is central to all others, and to which the only serious debate relates, is what relation do the sufferings and death of Christ sustain to the forgiveness of human sins, and hence to the salvation of sinners?

The doctrine of the Reformed or Presbyterian family of Churches is that the "vicarious sacrifice" of Christ was an endurance of the penal consequences of sin by the offended Lawgiver in the place of the offending subject; that it was the absolutely essential pre-condition of the forgiveness of human sins; and that this absolute necessity has its ground in the immutable moral perfections of the divine nature.

2d. That this has been from the beginning the one unchanged, publicly declared and covenanted faith of the Reformed Churches there cannot be a shadow of doubt. As to this point the consensus of all the Reformed symbols has always been uniform and conspicuously clear. The First Helvetic Confession, the earliest and most simple of the Reformed symbols; the Second Helvetic Confession and the Heidelberg Catechism, the most generally received and symbolicly authoritative among the Continental and American Churches, teach precisely the same doctrine as to the vicarious sacrifice of Christ, with precisely the same tone and shading as that taught at a later date in Confessions as highly developed and marked by as specific characteristics as the Confession of the Westminster Assembly and the Formula Consensus Helvetica of Heidegger.* There have been wide diversities exhibited in the religious life, in the modes of worship, and in the theological speculations of the various branches of the Reformed Churches and of their conspicuous teachers and writers. Infra- and Supra-lapsarian views as to predestination are alike represented by high authorities. Differences as to the design of the atonement, as to our relation to Adam, and the extent to which and the manner in which his apostacy has affected us, have divided our schools of theology, and all claim to be embraced within the limits of our recognized orthodoxy. But with strictly provincial and temporary exceptions, which have secured the adherence of not a single one of our historical Presbyterian bodies, the substitutionary and penal character of the vicarious

* Confessio Helvetica Prior, XI. Confessio Helvetica Posterior, Cap. XV. § 3. The Heidelberg Catechism, Ques. 11–40. Formula Consensus Helvetica, cans XIII–XVI. The Westminster Confession of Faith, Caps. VIII. and XI.

sacrifice of Christ remains the professed and covenanted faith of all our Churches.

This determines the sense in which this doctrine is professed by this Council, the fundamental principle of its constitution being that the members of such Churches only are admitted, "whose creed is in harmony with the consensus of the Reformed Confessions."

3d. This uniform consensus of the Churches represented in this Council extends not only to the doctrine itself, but also to its relative position in that whole system of truths which is most surely believed among us. This doctrine of vicarious sacrifice is not only essential in itself, but it is fundamental to the whole system; it is an architectonic principle which will always configure the entire fabric of rational belief to its own law. All experience proves that a true doctrine of the incarnation carries with it a corresponding view of the vicarious suffering of Christ. The Humanitarian, Arian and low Arminian Subordination views as to the trinity and person of Christ have always been connected as cause or effect with correspondingly modified views as to the significance of his suffering and death. As is a man's theory of virtue, so will be his theory of the atonement. Systems of morals, whether spiritual or utilitarian, assimilate corresponding views as to the vicarious sacrifice of our Lord. The broad Biblical teaching as to the union of the Christian with Christ, as to the nature of faith and its office in the plan of salvation, and as to the relation of the work of Christ to the justification, sanctification, adoption, perseverance and glorification of his people, all demand the view maintained by our Churches as to vicarious sacrifice. Scriptural experience of sin, of its turpitude, of its guilt, and of its power as an indwelling principle in our nature, has never found moral equilibrium with any other view of the sacrificial work of Christ. With every revival of religion, and in constant proportion to the depth and power of the prevalent religious experience, this doctrine of a blood-bought salvation has always been the more sharply emphasized in the prayers, the hymns and the expressed thoughts of God's people. The cross as the meeting-place of infinite justice and love, as the fountain of inexhaustible streams of life and righteousness effected by sacrificial blood, has been the inspiration of all the heroic living and doing of the distinctively Christian type which has appeared in the course of human history.

This doctrine of the vicarious sacrifice of our Lord, as the Presbyterian Churches have always held it, carries with it our whole gospel and our entire religious and ecclesiastical life. Any attempt to modify this is, in effect, an attempt to discard the whole system of religion we have inherited from our fathers, and to substitute a different one in its place.

4th. In the fourth place we affirm that the doctrine common to the Presbyterian Churches is in the broadest sense catholic. The conscious grasp of the Church on this, as upon every other point of Christian doctrine, has passed through a protracted process of development

from the beginning, and has become clearer and more consistent with the advance of the ages. But this growth has been always uniformly in one direction. Different side views and complimentary aspects of the truth have been more or less prominently emphasized at different times. But still the central principle of a vicarious suffering of the penal consequences of sin has always been presupposed and more or less prominently set forth. It is undeniable that the ancient Jewish Rabbins and the early Christian Fathers interpreted the sin-offerings of the Mosaic ritual just as we do. In spite of all the fluctuation of point of view, and crudeness of statement which prevailed among the early Christians, the objective reference of the sacrifice of Christ to the justice of God never failed of a witness in the prayers, hymns, and religious writings of the Church. From the time of Anselm it has been more clearly discriminated and sharply defined and prominently emphasized, and with the related doctrines of the Incarnation and the supernatural work of the Holy Ghost has taken its permanent place at the heart of the Christian system, the common principle of all creeds. At the Reformation, while the divergencies between the Catholic and Protestant views of justification or the personal application of redemption were so great as to preclude comparison, all recognized the fact that as to the underlying doctrine of the vicarious sacrifice of Christ the parties were perfectly agreed. Since that date to the present moment all the various speculative and partial theories, as to the nature and significance of that sacrifice, which have had currency among the various Protestant schools of religious thought, have also had their day in the Catholic coteries. Yet all the while the juridical view remains with the Catholics as with the Protestants, the only one which has general prevalence or permanence or symbolical authority.* The same perfect agreement holds between the Lutheran and the Reformed Churches, and between the several symbolical books of each confession.

5th. In the fifth place, we affirm, the interpretation given by our great historical symbols to the vicarious sacrifice of Christ is central, and comprehensive of all other rational views of the same ever entertained in the Church, and the essential precondition of each of them. These subsidiary views have been exceedingly numerous, and continue to be issued as novelties and improvements up to the present time. They are frequently set forth with the most pretentious assumptions of originality, of spiritual insight, or of elevation and breadth of view. Yet every instance affords new illustrations of the general principle, that the great doctrines which are maintained by the consensus of all the Church creeds are great whole., which embrace and integrate in a common principle all the elements and subordinate relations of the truth revealed. The originators of new and special views have often been men of original genius and of profound religious experience, and the controversies they excite have often been of use in recalling to

---

* Conc. Trident, sess. 6, chap. vii. Cat. Rom., 2, 5, 63.

the consciousness of the Church some hitherto neglected aspect or relation of the truth she loves. Nevertheless, their pet theories have always been impossible factions of the truth, incapable of independent life, needing the support of the great integrating principle emphasized in the old formulas of the fathers.

The truth and wide-reaching significance of this allegation will appear when we examine in detail the various theories which have been presented as substitutes for the great scriptural and symbolical doctrine of the *pœna vicaria*, the vicarious suffering of the penalty of sin in the stead of sinners. In each case it will be found that the proposed substitute, while it presents an important element of the whole truth, is absurd when represented as an independent whole in itself, and that it derives its entire significance from the underlying principle of the *pœna vicaria* presupposed in it.

For example: (1st.) The theory that Christ came into the world for the purpose of undergoing predetermined and deliberately prearranged sufferings and death simply in order to exhibit the love of God to men, or to produce upon the souls of men a subduing, or a hope-inspiring moral impression is self-evidently absurd. Such a gratuitous sacrifice would have been no exhibition of love, and such a studious effort at effect would have defeated its own design by means of its transparent affectation. On the other hand, when the fact that the death of Christ was really a vicarious suffering of the penalty of sin, and as such was absolutely necessary to render the forgiveness of sin consistent with the essential righteousness of God, then it is seen at once and by all to be a transcendent exhibition of divine love, and a most efficient means of subduing the enmity and of reassuring the fearful hearts of sinful men.

(2d.) The doctrine that the sufferings and death of Christ were simply designed "to illustrate the principle of self-sacrifice, as due from all God's intelligent creatures to him who made them, and as constituting their true dignity and excellence as moral beings," is, when taken by itself, no less evidently baseless and irrational. Self-sacrifice, in the sense of the mortification of inherent sin, was impossible for Christ. And self-sacrifice in the sense of the gratuitous rejection and refusal to enjoy, and put to the best possible account all the endowments of God of every kind, and all the means and conditions of blessedness, was never demanded by God, and is not consistent with healthy, rational piety. On the other hand, when once the true character of the vicarious sacrifice of Christ and its absolute necessity in order to reconcile justice and mercy is recognized; then it is at once and by all seen to be indeed a transcendent example of the purest and holiest self-sacrifice for the attainment of a worthy end otherwise unattainable. And as such it has proved, when so understood, to be to men the most inspiring example of self-sacrifice conceivable.

(3d.) The doctrine that the vicarious sacrifice of Christ consists simply in his sentimental identification with human sinners through the combined power of his sympathy with them and his hatred of

their sin, so that in the sufferings growing out of that sympathetic self-identification he has made "a perfect confession of those sins, a confession which must, in its own nature, have been a *perfect amen* to the judgment of God on the sin of man," "which has all the elements of contrition and repentance," belongs to the same class. It has an apparent coherence and verisimilitude simply because it so transparently presupposes the truth of the catholic doctrine which we Presbyterians maintain. Obviously vicarious repentance and vicarious confession imply legal substitution, and legal substitution requires the vicarious sacrifice of the penalty to complete it. No possible amen to the "judgment of God on the sin of man" is so "perfect" as that of the voluntary suffering of the *pœna vicaria*. Besides the Scriptures, and the consciousness of all Christians uniformly ascribe our salvation not to the spiritual experiences, but to the blood and death of Christ, as of a "sin-offering," as of one "made a curse for us." Undoubtedly his vicarious sacrifice presupposes his substitution, and his legal substitution presupposes his moral identification through sympathy and love at once with the offending sinner and with the offended Judge. This moral identification is doubtless the prerequisite of his substitution in the place of sinners and of his sufferings being accepted in the stead of theirs. But the scriptural fact remains that he saves us by his death, and his death avails for that end because he has so identified himself with us that as *he* so regards our sin his own that he "repents of and confesses it," so God regards his sufferings ours to the end of satisfying the penalty.

(4th.) The theory first clearly set forth by Hugo Grotius, that the vicarious sacrifice of Christ, instead of being a real *pœna vicaria*, designed to satisfy the just wrath of God against sin, was merely an exemplary exhibition of God's displeasure against sin as a wise and benevolent ruler, is, like the others, conspicuously absurd, when made to stand by itself, and is isolated from the Church doctrine which is presupposed in it. How can the infliction of suffering be an example of a punishment, or of God's determination to punish sin, except precisely in so far as it is itself a veritable instance of that punishment? Yet when taken in connection with the underlying truth of the Church doctrine it becomes an unquestionable truth, and one of the highest importance. If it does not satisfy the vindicatory justice of God, it cannot act as a sin-deterring example of the demands of such justice upon really intelligent subjects of moral law. On the other hand, if it be indeed, as our Church affirms, an instance of the vicarious assumption and endurance of penalty by the Holy Law-giver himself in the stead of sinners, then certainly this sacrifice of Christ is the most conspicuous and perfect example possible even to God of the fact that sin must, by an absolute necessity, be punished without any possible exception. And at the same time and for the same reason it becomes the most powerful sin-deterring motive which even God could present to the subjects of his moral government.

(6th.) What are the TENDENCIES at present prevalent among the

Presbyterian Churches controlling the treatment of this doctrine? If what has been said above is true; if the juridical view of Christ's vicarious sacrifice is the catholic doctrine of the historical Christian Churches of all time; if it is the doctrine emphasized in each Reformed Confession without exception; and if it is essential and fundamental to the entire theological system held by those Churches; if these things be true, it is evident that no legitimate development of thought can ever change the fundamental principle. It is still emphasized in our prayers and hymns; it is still preached by all those preachers who remain faithful to their ordination vows; it still sounds the key-note of all revivals, of all the mission work, and really vital action of the Churches. As far as really living, the Churches hold this historical doctrine as of old. To change it would involve the revolution of the Church—not its development into a higher form, but the substitution of a different institution in its place. All tendencies of this sort are illegitimate, and should be corrected by adequate controversy, and prevented by the surgical knife of discipline.

The legitimate tendency at present, therefore, while loyally conserving the old juridical view, as essential and central, is to recognize more fully than before the real truth and importance of all the partial and subsidiary side views and aspects, which heretics have perverted by isolating and exalting out of their due secondary and relative position. The orthodox doctrine is more and more seen not only to be essential and radical, but also catholic and comprehensive, affording the necessary basis for all the side lights and secondary aspects of the great scriptural truth, which individuals have often seen disconnectedly, and have often unduly isolated and emphasized. The statement of this great truth at the hands of orthodox theologians is becoming less mechanical, less logically squared, and more after the manner of the word and works of God, where truth lies in broad surfaces and not in narrow lines, where it has breadth as well as length, and where the glory of the parts melts into the greater glory of the whole.

The Rev. T. D. Witherspoon, D. D., of Petersburg, Va., next read the following paper on

THE DURATION OF FUTURE PUNISHMENT.

In approaching the subject of future retribution we find ourselves confronted with certain facts which seem worthy of a moment's preliminary consideration.

1st. In favor of what is commonly known as the orthodox doctrine, which postulates the absolute endlessness of the state of the lost, stands the almost unbroken testimony of the Church of God for eighteen centuries—a testimony borne with singular unanimity by this witnessing Church, which is "the pillar and ground of the truth," through

all its successive stages—apostolic, primitive, catholic and reformed—a testimony expressed through official symbols, through versions of the Sacred Scriptures both ancient and modern, through commentaries, homilies and didactic treatises; in a word through the whole current of literature, exegetical, dogmatic, homiletic and devotional—a testimony at once so voluminous and so explicit, that, if it were now proposed to abandon the orthodox view, and give unambiguous expression to any other that has been suggested, every creed of Christendom would need to be altered, every version of the Scriptures amended, every commentary and treatise in theology in part re-written; every lexicon, which treats of the original words under which the doctrine of future punishment is inculcated, would require to be revised, and the great mass of Christian poetry, oratory, history and philosophy expurgated. A new system of ideas and of words must be introduced, and the current phraseology of the Church for eighteen centuries be rendered obsolete.

2d. While such has been the attitude of Christ's witnessing Church in the past towards this doctrine, it is evident that at present a strong popular current is setting against it. Not only does this opposition appear in the pulpit, in the professor's chair, and in the stately columns of the theological review, but the secular literature of the day is largely tinged with it. The orthodox doctrine is caricatured in prose and travestied in verse. Its advocates are stigmatized as "pharisees," "dogmatists," "friends of everlasting punishment," etc. The entire basis of the doctrine is declared to be "fiendish vengeance."* It is characterized as "what fear and superstition and ignorance and inveterate hate, and slavish letter-worship have taught and dreamed of hell."† The effort is strenuously made to represent the opposition as a healthful reaction of Christian sentiment from the "coarse terrorism of the Puritan," and of a sounder exegesis of Scripture, dispelling the "baleful meteors of anathematizing orthodoxy." And yet the very violence of declamation to which the opponents of the orthodox doctrine resort, their substitution in such large measure of mere invective for argument, and of passionate appeals to human sympathy for critical and patient inquiry, leave it at least questionable if their opposition be not the offspring of passion rather than of reason, the outgrowth of a sentiment, rather than of a conviction based upon exhaustive and impartial research.

3d. The moral weight of this opposition is greatly lessened by certain facts which cannot be disguised, namely, that the few authorities in the early Church to which it appeals, including Origen and some of his disciples, were not only unsound upon many other points of Christian dogma, but were confessedly Neo-Platonists, seduced into a renunciation of the Christian doctrine of final retribution by the charms of the pagan doctrine of metempsychosis—that the present leaders of the opposition are almost without exception latitudinarian

* Maudsley's "Phys.," p. 415. † Farrar's "Eternal Hope," p. 201.

in doctrine, lax in their views of inspiration, and rationalistic in their theories of interpretation, and that the influence their writings have exerted has been due in great measure to their appeal to the maudlin sentimentalism of the day, which revolts at the thought of capital punishment, and in great measure at penal suffering of every kind; which looks upon sin rather as a misfortune to be pitied, or at worst a disease to be healed, than as a crime to be visited with such condign punishment as shall be at once an expression of the divine holiness and a safeguard for righteousness throughout the universe of God.

4th. The broken and discordant nature of the opposition also deserves a moment's notice. Suppose we abandon the orthodox view, dispossess the word *eternal* of the sense of *endlessness*, and engraft upon the word *forever* the idea of an end: what have we then? What well-defined system can these declaimers against orthodoxy present? Between the conflicting schools of universalism, and annihilationism, and restorationism, and that latest and most popular of all—shall I call it æonism?—which holds that "to affirm the ending of punishment is to fall short of Scripture, and to affirm its endlessness is to go beyond Scripture,"* whose chief tenet in other words is to hold that it does not know what to hold, since the author of Scripture has left the whole matter in hopeless ambiguity between all these conflicting schools—I say where is the Church of God to find solid ground upon which to rest the sole of her foot?

5th. The only basis on which this whole question can be safely rested is the direct testimony of the word of God. There is no subject in which it is more perilous to draw conclusions from what are called "intuitions of the Christian consciousness," and "arguments upon moral grounds." We cannot view the problems of sin and retribution in all their relations and with all their conditions, as these are present to the mind of God; and even if we could, our own personal interests are too deeply involved. There is too much play for the sympathies which the anticipation of suffering evokes, and too much stupefaction of the moral sense by reason of indwelling sin, to render it possible for us to give an impartial decision. As well might a criminal in one of our courts be expected to fix impartially the term of his own imprisonment. Our appeal must be simply to the word of God. We must first ascertain what term it fixes, and then bring our own convictions as to the demerit of sin and the ends of justice up to this standard, so that our views of sin and penalty shall strictly conform to the doctrine of God's word.

6th. In this appeal to Scripture the issue must rest in great measure upon the interpretation of a few crucial texts, and the interpretation of these upon the signification of a few pivotal words. Nothing, therefore, can be more unreasonable than the outcry of our opponents against what they are pleased to call "the ignorant tyranny of isolated

---

* Clemance's "Fut. Pun." p. 80.

texts."* The doctrine for which we contend does not rest upon isolated texts, but, even if it did, one single text of Scripture, whose authenticity is beyond question, and whose teaching is unambiguous, is enough upon which to found a doctrine, constituting as it does a part of the everliving witness of Him who is the truth, whose "yea is yea," and whose "word cannot be broken."

In coming before you to-day I have no purpose to attempt a compass of the whole range of this controversy. Time would not permit. I take my stand upon a single point in the line of defense—one that seems to me to be the key to the whole position. I shall ask your attention to a review, in the light of recent scholarship, of the signification of a single word—a commonplace word, I know, but one upon which the whole controversy is made to hinge. I refer to the word αἰών. Of the original signification of this word no better expression can be given than that found in the celebrated passage of Aristotle, in which he represents αἰών as being "the complete period either of each particular life or of all existence."† We do not here insist upon the etymology of αἰών given by Aristotle, who makes it to be a compound of ἀεί, *forever*, and ὤν, *existing*, so that it carries in its very structure the idea of eternity. Classical scholars all agree that it comes from that root whose simplest formation, and therefore the one most colorless, is the adverb ἀεί, *forever*. They all agree that this same root, passing into other languages of the Indo-European stock, appears in the German *ewig* and the English *aye* and *ever;* that it lies at the basis of the Latin *æternus*, *æternitas*, and the English *eternal* and *eternity*. But that which we claim as of importance is the testimony of Aristotle as to the usage of the word to signify the complete period of existence. Taking this idea of the complete period, the *all of existence*, as our clue, it is easy to trace the whole classic usage of the word; for evidently the first measure of completed existence which suggested itself to the mind was a human life. It was the man's *all* of existence to the eye of sense. Hence, in the earliest Greek literature a man's life is his αἰών. And so, viewed by these same standards of sense, the nation has its αἰών—its all of existence from its rise to its fall. The material world, in so far as it is viewed as temporal, has its αἰών—its all of duration. But as the mind advances in thought beyond the temporal and finite, there comes into view, first dimly shadowed forth, then more clearly revealed to cognition, a past in which there must have been existence of some kind that never began, a future in which there must be existence of some kind that shall never end. And thus αἰών comes to signify the complete period of all existence, past and future,—eternity in its strictest sense—that unmeasured and measureless duration in which all conceivable time is but a brief parenthesis, a ripple upon the surface of an ocean without bottom and without shore.

---

* Farrar's "Eternal Hope," p. 75.

† Aristotle, "De Cœlo," i. 9, 15, Liddell & Scott, 6th Eng. ed., sub.-verb *αἰών*.

That this is uniformly the sense of αἰών, as used by the ethical writers of Greece, can hardly be a matter of doubt. Indeed, the very difference of its usage by Plato and Aristotle in reference to the material heavens is a conclusive proof. Plato, who believed the heavens (οὐρανὸς) to have been created, and therefore not eternal, contrasts them with αἰών, saying that they, long enduring as they are, are the measures of time; but αἰών, eternity, is without measure, movement, or change.* Aristotle, who believed the heavens to be eternal, in the strict sense of without beginning or end, made them to be the measure of eternity, and αἰών to be the full period which includes the existence of the heavens, as it also includes infinite time and infinity, or the infinite itself. Not only do the philosophers and ethical writers claim this as the only proper sense of the word αἰών, but even in more popular usage, where reference is to existence beyond the present sphere, this is the invariable sense of the word. Even in the Greek poets, where αἰών is so frequently used for the measure of human life, etc., whenever you rise to that which is beyond this present life, αἰών assumes the full sweep of its philosophic sense. Thus Jove is ὁ αἰών, "the eternal one;"† not, indeed, eternal *a parte ante*, for he is immediately called χρόνου πᾶις, but eternal *a parte post*, ὁ αἰών being used as the equivalent of ὁ ἀθάνατος, as the gods are called οἱ ἀεὶ ὄντες interchangeably with οἱ ἀθάνατοι. And so, in the more popular class of prose writers, such as orators, rhetoricians, etc., whilst we find unquestionably the earlier and freer usage of the word in reference to the material and perishable about us, yet we find in reference to the future, the invisible, the spiritual, that the word is used in its strictest sense, ἀπ' αἰῶνα signifying from the period that is without beginning, εἰς αἰῶνα to the period that is without end. When we come, therefore, to the Scriptures, we are prepared to expect that when αἰών and its derivative αἰώνιος are used of anything pertaining to a future and invisible state, they will signify a period absolutely without end. What then do we actually find?

1. When the Septuagint writers are to translate passages in the Hebrew Scriptures which conveyed, and were intended to convey with the utmost emphasis, the idea of a period without beginning and without end, expressions connected with the being of God, his kingdom, glory, mercy, etc., where the aim of the inspired writer was unquestionably to give distinct, unambiguous, emphatic expression to the absolute eternity of that of which he affirmed, these Septuagint translators invariably used the words αἰών and αἰώνιος. I say nothing now of those cases in which עולם is used of a period less than eternal. I shall come to them directly. I speak now of the passages in which the whole power is lost unless this idea of eternity is conveyed. And I say that the fact that these words are used in these passages indicates that they were, in the minds of the translators, the strongest and least ambiguous words that could be found. If there had been terms to

* Tim. 37, 38.

† "Eurip. Herac.," 900.

express more strongly and unambiguously the idea of eternity, they would certainly have been employed.

2. Whilst we find the words αἰών and αἰώνιος used in the Septuagint version to translate עולם, where it refers to a period less than eternal, as of the Jewish dispensation, the world-period preceding the coming of Christ, etc., yet in every such case the limitation arises out of the nature of the subject, as connected with the present material and tangible state; nor is there, in all the twelve* instances in which there is no such necessary dependence, a single one in which the words do not involve the idea of beginningless, if of the past, and endless, if of the future, unless the single exception be found in that one passage which refers to future punishment (Dan. xii. 2), and there the same word, αἰώνιος, which is used of the duration of the punishment, is used in the same verse to express the duration of the life of the blessed, which is confessedly eternal. The testimony of the Seventy is therefore overwhelmingly for the endlessness of the period expressed by αἰών, and it will not, I think, be regarded as unsafe if we take as our authority for the meaning of αἰών and αἰώνιος the Seventy rather than the interpreters of the modern "Æonian" school.

3. When we come to the New Testament usage, the same principles appear and the same conclusions inevitably follow. There are twenty-five instances of the use of αἰών to signify periods of duration which are not strictly eternal,† but in every case in which it is so used the subject is one that admits of only a limited duration, and the word αἰών retains its original force, as expressing the totality of duration of that to which it refers.‡ In six instances it is used to contrast the present visible αἰών with the future invisible one, in none of which is there anything to intimate that this future complete period is anything less than absolutely endless.§ Then we have a few cases in which αἰών is used of the past in connection with ἀπὸ and ἐξ.‖

Bearing in mind the characteristic difference between ἀπο and ἐκ in time relations, the former signifying from the hither margin of, and the latter from out of the bosom of, there is no difficulty in understanding the word αἰών in its strict sense of eternity *a parte ante*, in

---

* Deut. xxxiii. 40; Isa. lvii. 15; Isa. liv. 8; Ps. xc. 2; Ps. cxlv. 13; Mic. v. 2, Ps. cxv. 13; Dan. iv. 3; Dan. ii. 44; Isa. xl. 28; Isa. ix. 20; Ps. cx. 4.

† Matt. xii. 32; xiii. 22, 39, 40, 49; xxiv. 3; xxviii. 20; Mark iv. 19; Luke xvi. 8; xx. 34; Rom. xii. 2; 1 Cor. i. 20; ii. 6, 8; iii. 18; 2 Cor. iv. 4; Gal. i. 4; Eph. i. 21; ii. 2; vi. 12; 1 Tim. vi. 17; 2 Tim. iv. 10; Tit. ii. 12; Heb. i. 2; xi. 3 (the two last by metonymy for the world itself).

‡ An apparent exception to this rule is found in Heb. ix. 26, where ἐπὶ συντελεία τῶν αἰώνων appears, and is translated "in the end of the world." But there is no reason why the τῶν αἰώνων should not have its strict significance of eternity *a parte ante*, for our Lord's "putting away of sin by the sacrifice of himself" is certainly the consummation (συντελεία) of those eternal ages when the covenant was betwixt them both, and the delights of the adorable Son of God were with the sons of men.

§ Matt. xii. 32; Mark x. 30; Luke xviii. 30; xx. 35; Eph. i. 21; Heb. vi. 5.

‖ Luke i. 70; John ix. 32; Acts iii. 21; xv. 18; Eph. iii. 9.

all of these. A single instance with πρὸ (1 Cor. ii. 7) will be reserved for consideration further on. With this one apparent exception, which as we will see is not a real one, the use of αἰῶν in reference to the past is univocal and in strict accord with its original signification. When we turn to the use of αἰῶν as to the future with εἰς, that with which we are more nearly concerned, we find over fifty examples, in no one of which is the period to which it refers conceived as having an end. It is true that in a few cases there is a manifest hyperbole in the ascription of eternity to that which is not eternal in its nature,* but even in these cases the possibility of an end is purposely and definitely excluded by the form of the negation, and we are brought to the conclusion that there is not a single instance in which εἰς is used with αἰῶν in the New Testament, where the idea of endlessness was not distinctly intended to be conveyed, unless the passages which define the duration of future punishment are to be excepted. That which we have thus seen to be true of αἰῶν is equally true of αἰώνιος. Leaving out of view for the present the five cases in which it is used of the future state of the wicked,† there are sixty-six passages in which it occurs, having reference to the existence of God, the eternity of His kingdom and glory, the eternal life of the believer, etc., and in all these, with two apparent exceptions‡ in which the phrase πρὸ χρόνων αἰωνίων is used, there is not one in which the meaning is not strictly eternal, *a parte ante* if of the past, and *a parte post* if of the future. These two phrases, together with the one above, πρὸ τῶν αἰώνων, are the ones upon which Canon Farrar has lent his support in his work, "Eternal Hope," to men who ridicule the idea of times that are beginningless and yet were preceded by the ordinances, purposes, and promises of God. Now, it is one of the results of recent critical study of the Greek language—can it be possible that Canon Farrar is ignorant of it?—that there is distinctly traced in the post-classic Greek a usage of πρὸ with the genitive in temporal clauses, analogous to the use of *ante* with the ablative in Latin, so that just as we have in Latin *paucis ante diebus*, signifying *a few days before*, so we have in Greek such phrases as πρὸ πέντε ἡμερῶν, signifying *five days before;* and, having the very best authority to sustain me as to this usage, I do not hesitate to say that to translate πρὸ χρόνων αἰωνίων, *before Æonian times*, as the "Æonist" does, instead of eternally before, would be like translating πρὸ πέντε ἡμερῶν, *before five days*, instead of *five days before*.§

This difficulty out of the way, there is only one more deserving of consideration. Canon Farrar and others ask if αἰῶν signifies eternity in its strict sense, what are we to do with such passages as εἰς αἰῶνας, εἰς αἰῶνα αἰώνων, εἰς τοὺς αἰῶνας τῶν αἰώνων, etc., where we have αἰὼν added to αἰῶν multiplied by αἰῶν, etc. How can this be if the word

---

* Matt. xxi. 19; Mark xi. 14; John viii. 35; xiii. 8; 1 Cor. viii. 13.
† Matt. xviii. 8; xxv. 41, 46; Mark iii. 29; 2 Thess. i. 9.
‡ 2 Tim. i. 9; Tit. i. 2. § Liddell & Scott, 6th Eng. ed., sub.-verb πρὸ ii. 2.

αἰών signifies eternity? The answer is so simple that it seems marvellous that one should be needed. So long as the idea of eternity is held simply as a logical concept εἰς αἰῶνα gives full expression to it. But when we come to analyze the concept and see what it contains, to bring before the mind some metaphysical conception of eternity, then through the impotence of the finite to grasp the infinite, a new process must go forward. The mind, stretching itself to embrace the utmost conceivable period of duration, makes that the unit in a system of additions and multiplications, that by these as stepping-stones it may pass on and on in its nearest possible approximation in consciousness to the infinite period embraced in its logical concept. But so far from the idea in these expressions being less than strictly eternal, the very purpose of their formation is to give the most emphatic expression possible to this idea, and for Canon Farrar and others to plead these passages as a proof that αἰών does not mean *endless* is about as rational as it would be to plead that because we use in English such phrases as *forever and ever*, and *eternity of eternities*, therefore our English words *forever* and *eternity* imply a period that may have an end. We have alluded to the exact parallelism in the expressions which define the duration, on one hand, of the punishment of the wicked, and on the other, of the blessedness of the righteous. As this point has been disputed by our opponents, it may be well to notice it for a moment. A recent writer of the Æonistic school,* after speaking of the "ample Scriptures" that assure us by stronger statement of the endlessness of the bliss of the righteous, produces in support four passages,† of which only one can be regarded as an explicit statement upon the subject, and that one (Eph. iii. 21) is a statement not of the endlessness of the life of the righteous, but of the endlessness of the glory accruing to God through their redemption. After an impartial examination of all the passages alleged, it may be safely affirmed that no stronger phrases are found, or can be found in Greek to express duration than those which the sacred writers have used in reference to future punishment. Others have been suggested, but there is not one of them the classic usage of which is more uniformly in the sense of eternal and everlasting—not one of them which could any better withstand the destructive criticism that has been brought to bear upon αἰών and αἰώνιος.

Did time permit, it would be easy to show from the writings of the Christian fathers who were familiar with the Greek tongue, the sense in which they understood these words. They employ them in contrast with words which express temporary duration;‡ they use them with explanatory or epexegetical clauses, which show that the writers meant them in the sense of eternal;§ they use synonymes which con-

---

* Clemance Fut. Pun., p. 64. † John xiv. 19; xvii. 24; vi. 39; Eph. iii. 21.

‡ Polycarp—Address at martyrdom—Justin Martyr, Ap. i. 8. Iren. Adv. Haer. iv. 28, 1 and 2. Athanasius, 4th Fest. Ep.

§ Iren. Contr. Haeres 4, 28, 2. Tertull. De Praescr. adv. Haeret. Ch. XIII. Tertullian De Jud. Dom. Ch. IX. Cypr. Lib. ad Demetr. Cap. XXIV. Chryst. Ep. V. ad Theod. Laps. August ad Laurent. Cap. CXIII. De Civ. Dei. Cap. XXII., etc.

vey the idea of endlessness* beyond doubt. But into this field we cannot enter. It is enough to say that in the light of the latest Greek criticism, it still remains true that "if the idea of duration without end is not expressed in the words αἰών and αἰώνιος, it cannot be expressed by any words in the Greek language,"† and that the words of Moses Stuart, written a half century ago, stand as impregnable to-day, notwithstanding all the assaults that have been made upon them, as when they were first uttered. "If the Scriptures have not asserted the endless punishment of the wicked, neither have they asserted the endless happiness of the righteous, nor the endless glory and existence of the Godhead."‡

And now if the conclusions to which we are thus brought are just, then we are upon a proper vantage ground from which to consider the duty of the Church of God in reference to the doctrine of endless punishment.

It is charged upon the ministry of the present day that it has in great measure changed front in reference to this important doctrine of Scripture; that our pulpits no longer resound with the words "hell" and "damnation;" that the day of frightful imagery of gnawing worms and gnashing teeth and enshrouding flames is forever gone. If this change in the tone of our preaching—the fact of which we do not deny—means only that whilst we still hold fast and firmly by the doctrine, and are ready on all proper occasions to bear testimony to it as a segment of the great circle of inspired truth, we are not accustomed to rack the imaginations of our hearers with pictures of the abodes of the lost, painted by the gloomy fancies of Dante and Milton, the change is one which we have every reason to commend; but if this change has come from any wavering of conviction as to the truth of the doctrine itself, then it becomes a subject for gravest and most thoughtful consideration. There are many aspects of it in which such a loosening of conviction would be a matter most profoundly to be deplored.

1. For, first of all, it would be the renunciation of that great principle to which reference has already been made; namely, that all formulation of doctrine must base itself first, last, always, upon the simple testimony of God's word. It makes an incalculable difference in our attitude towards the word of God, whether we hold in abeyance all our *a priori* convictions, our preconceived opinions, and the promptings of our moral sense, until we have first ascertained what is the plain teaching of the word of God; or whether we first listen to the voices within us that whisper of what ought or ought not to be, what is accordant with or repugnant to our moral sense, and then go to God's word with the hope, if not the fixed purpose, that it shall bear us out in these conclusions from our own imagined intuitions.

---

* Justin Martyr, Trypho, XLV. Andreas on Apoc., 14. 11. John Damascen. Exp. Fid. Orth. B. II. Ch. I., etc.

† Tyler Fut. Pun., p. 25.

‡ Stuart Fut. Pun., Ed. of 1830, p. 57.

And yet it is just in this way that all the difficulties in the acceptance of this doctrine have sprung. The *prima facie* evidence of Scripture is so manifestly in its favor, that had it not been repugnant to the instincts of our fallen nature, no question would ever have been raised concerning it. I say, then, that however painful it may be to us to hold this view of the sufferings of our fellow-creatures—to yield to a pressure which is brought to bear against a doctrine from this direction, is to surrender that great citadel of the supremacy and sufficiency of the Scriptures as a rule of faith upon which the very stability and safety of the Church of God depend; it is to sanction a spirit of investigation that is irreverent towards the Author of revelation, unscientific in its critical methods, and utterly subversive in the end of all soundness of doctrine and unity of faith.

2d. To falter in the maintenance of the doctrine of endless punishment is to admit that in reference to one of the most supremely important doctrines of the Christian system, the Scriptures have failed to give us any definite information, not by reason of their silence, but by reason of their ambiguity. That the Author of revelation should keep silent upon any point of doctrine which he should choose to conceal we can understand; but that he should make a revelation of a doctrine, and yet make it in such ambiguous terms that no intelligent meaning could be gotten from his words; this is—I speak it reverently—to charge the Infinite One with folly. He has not kept silent on the subject of the duration of future punishment. He has spoken over and over again and in varied form, and we challenge for that revelation a clearness like the shining of his noonday sun.

3. To shrink from an explicit testimony to the endlessness of future punishment is to imperil the souls of our fellow-men. If men can be persuaded, nay, if they are even encouraged to a faint hope, that the period of probation does not end with death, that further offers of salvation will be made them in that after world, they will adventure all upon that hope and postpone to a future life the interests and claims of religion. In vain will we tell them of the long indefinite period of suffering through which they must pass. Let these "æons" be as long as they may, yet if they are ever to end at all, they are at the most but as a moment compared with eternity. Beyond, lie the ages upon ages of celestial glory, and sure of heaven at last, men will indulge in sin to their hearts' content. A solemn responsibility therefore rests upon the Church of God. As a witness-bearer for the truth she must bear testimony to this doctrine. Unpopular it may be, painful it must be, but she must, through her creeds and symbols, through her pulpits and ministry, bear her testimony faithfully to the truth. She cannot allow liberty upon this point. She may be accused of bigotry, of dogmatism, of illiberality if she requires her authorized teachers to hold and teach so unpopular a doctrine. But there is no other course for her to pursue. The principles involved are too fundamental. The interests of perishing souls involved are too great. Her trumpets must give forth no uncertain sound.

For myself, fathers and brethren, impressed by the momentousness of this issue, I could ask no higher honor than that these feeble words of mine, falling like a faint keynote upon the ears of this great convocation, should cause it to arise like a giant in his might, and send forth from out this bannered hall one bugle blast that, echoing from shore to shore, shall tell to all the world that one great division at least of the army of Christ holds, and by God's help means to hold, the same redoubts of truth that have been pressed by the feet of God's veterans in all the history of the Church.

The Council then proceeded to five minute discussions on

CREEDS AND CONFESSIONS.

The Rev. Prof. J. R. W. Sloane, D. D., of Allegheny, Pa.—We have had indeed this morning a feast of fat things and of wines on the lees, well refined. The paper of Dr. Van Zandt, which was read to us yesterday morning, so far as I was able to hear it, gave me perhaps as great personal satisfaction as did any other of the papers that have been read before this Council.

Creeds always have been a necessity of the Christian Church. They were formulated, first, for the benefit of those who were within the pale of the Church; and, secondly, as a bulwark against errors that were outside, or that were coming in. They were as great a necessity as were the great Ecumenical Councils in which they originated. The Council of Nice was no more a necessity than was the decree which was then promulgated, and which afterwards found its final and full expression in the so-called Athanasian creed. Against that creed with its statements and counter-statements, with its singular phraseology and with its damnatory clauses, have all the waves of error in regard to the Trinity and the person of Christ broken for more than fourteen hundred years, only to be dashed to pieces.

Moreover, these creeds afford the finest of all illustrations of the fulfilment of the gracious promise of our ascended Lord to the Church. That promise was that he would give to her the Holy Spirit, to lead her into all truth. And not even in our systematic theologies, nor even in our holy songs, have we so fine an illustration of the fulfilment of that promise as we have in the great creeds of the Church.

We ought to remember that for these creeds the Church of Christ in all ages has contended even unto the death. As I look back over the long line of witnesses, I trace the pathway of the Church by the scaffold on which her witnesses poured out their blood like water; and by the stake at which they were burned for the word of God and for their testimony for Jesus. It was not simply for the Bible as such, but for their understanding of the Bible—for the manner in which they apprehended its great fundamental truths—that they thus contended even unto the death. We cannot go back simply to a single statement of the New Testament and ignore all the faithful contendings of God's witnesses and God's Church in all these ages, and these struggles of the past, and propose a creed under whose broad ægis (according to the account of the fabulous tent that we had in the opening sermon) every form of error that the Church has ever known, from Arianism down to the religion of the intuitional consciousness of our day, may sit down.

Finally, creeds, instead of being a separating, are a unifying element——

Rev. Thomas Neilson, of New Hebrides.—Ever since I was appointed a deputy to this Pan-Presbyterian Council, I have put to myself the question, Of what use will the Council be? That question I have answered to myself in two ways. If it is to be of any use, it is to be first in the way of a simplification and a unification of the creeds of the Churches here represented; and second, in the way of co-operation, especially in the work of foreign missions.

I belong to a very old Church—to what was called "The Reformed Presbyterian" or "Cameronian" branch of the Church in Scotland. In taking upon myself ordination vows, I subscribed a very long creed: I subscribed the Confession of Faith; I subscribed the Catechisms, the Larger and Shorter; I subscribed the Declaration and Testimony of the Reformed Presbyterian Synod. I bound myself to maintain the faith contended for by the martyrs in all the persecutions in Scotland. Now, for the last fourteen years I have been in a mission where we have been admitting converted heathen, cannibals—men who have

been eaters of the flesh of ministers of the Christian church; and we have admitted all these upon a creed that can be written upon a small scrap of paper. We have a joint Presbyterian mission in the South Seas; and the genesis of the confession of our faith, of our symbolism, is not a Presbyterian one. Our first missionaries who went to that mission went there in harmony with the London Missionary Society. In admitting members from heathenism, we co-operated with its missionaries, and adopted the symbolism that was adopted by the London Missionary Society; and we hold to it.

I have accepted the creed and I have subscribed it from my heart. I believe in it. And yet I know that we have represented here very important points of difference. In the Confession of Faith the same marriage law is laid down by almost all the Presbyterian Churches that I know of throughout the whole British empire. It is considered a matter not of doubt, but one of certainty, that a man ought not to marry his deceased wife's sister. But that point is departed from in your Presbyterian Churches here in America, as I am given to understand, or at least by most of them.

In point of importance there are central matters and there are subsidiary matters before this Council. The greatest work that can be put before this Council is that of uniting in a symbolism on the central matters, leaving the subsidiary matters free to individual councils.

Rev. William U. Murkland, D. D., of Baltimore.—If any one asks for the noblest human defence of this subject, I merely answer, "Look around." It is not sufficient to publish the gospel of the Baptist; to publish the gospel of brotherly love—but on either side you have the great gospel fenced in and interpreted by the historic Churches which are now within this Alliance. Clean-cut thinking is allied to believing. It is not sufficient for a man to say simply, I accept the statements of Scripture, unless he states in what sense he accepts them. The Council composed of the historic Churches of our Alliance is a symbolical Council; its Churches are symbolical Churches: and one reason for its prominent position to-day, one reason for its power in history,

is the fact that men know and have ever known where to put it. If you ask what we think of sin, we tell you. If you ask what we think of retribution, we tell you. If you ask what we think of the divinity of Christ, we tell you. Therefore the power of this Church is known; and it confronts at every point the antagonisms of the age.

One of the most distinguished of the Roman Catholic prelates of this country said to a friend of mine not long ago: "There is one Church that we fear above all others, and that is the Presbyterian Church; because," he added, "we always know where to find it, and it meets us at every point with an intelligent answer for its faith and the Bible for its basis." If I were to call for testimony from another direction, I would call upon the rampant infidelity of this age which dares to say, and I glory in its saying it, that the Church which it hates above all other Churches is the Presbyterian Church. Why is this? It is because we stand upon these historic confessions.

A man is apt to promulgate half-formed opinions in which he does not believe, and, in stating them to his congregation and to the community, he thereby, figuratively speaking, scatters firebrands, contention and death. I say that if a man does not know what he believes, let him descend from his place in the pulpit and submit his doubts to the Presbyters. It is hard for the man who doubts the faith which he professes, when looking back along the hills and valleys of his spiritual life, through which he has walked with Christ, to say at the point of death, "I have fought the good fight." But, oh, it is a grand thought for one to look back along the illumined pathway of his ministrations, as he passes into glory, and to be able to add, "I have kept the faith."

The Rev. Donald Macrea, M. A., B. D., of St. John, New Brunswick.—I avow myself at the outset as entirely in sympathy with that honored missionary from the New Hebrides (Mr. Neilson,) who desires to see a simplification and unification of the creeds. There are, in my belief, hopeful symptoms that this object may be attained.

The first of these is that we live in an age which has dared at

least to venture upon a revision of our time-honored translation of the Scriptures; and that revision is being made in the light of the sciences of philology and biblical criticism. I believe with my friend, Principal Caven, that it is possible to make progress in biblical criticism and philology, without, at the same time, departing from our accepted theology. I believe that God's truth is one; and that progress in one direction involves progress in another.

The other encouraging fact is that the report on creeds and confessions has been again referred to the committee, in the expectation that they will take some further movement in this direction. I am not in the counsels of the learned brethren to whom that report was referred; but from what I have seen of their public positions I do trust they will move first in the direction of simplicity.

It is told of the commentator Scott, that he issued an edition of the Pilgrim's Progress with notes, of which he gave a copy to one of his parishioners. Meeting that individual some time afterwards, he asked him, "Did you read that work?" "Oh, yes," was the reply. "Did you understand it?" "Oh, yes, and I hope soon to understand your notes." In reference to many of our Confessions of Faith, the reverse of this may be said to be true. We read the text and the proof-notes, and we are puzzled and perplexed by the former. These, when originally drawn up, were intended, no doubt, to be the keys to an understanding of the Scriptures; but many humble people are obliged to use the Scriptures to interpret the keys. I think there could be something done in the direction of simplicity, and, further, in the direction of abbreviation.

I think, if we were drawing up our Confession of Faith for the first time, we should not at this day leave it at all doubtful, whether one chapter in that book did or did not teach Presbyterian principles. We should not attempt to limit the holy One of Israel in deciding the length of the period, or the number of days, within which creation was effected. So as to many other points. We should not present to an humble soul seeking eternal life, as a summary of what he must believe, the serried ranks

of a document bristling with 500 or 600, or 700 distinct propositions.

These are directions, I think, in which real progress could be made. As to unification, I think that something could be done in that direction also as the days roll on. It is to be hoped, too, that in this way the idolatry of the letter may be shaken; for many do not know to what extent it is profitless. I know of a congregation which was addressed by a learned minister, who understood the character of the people he was addressing, in reference to a union among our churches in Canada. He appealed to them on the ground, first, that union was sanctioned by the Scriptures; that, more than that, it was sanctioned by the Confession of Faith; and that, yet more than that, it was sanctioned by the Shorter Catechism. This was unanswerable in the estimation of the people. Now I would say that I honor the Confession of Faith; that, more than that, I honor the Shorter Catechism; but that, more than that, I can put neither of them above God's word.

The Rev. Robert F. Burns, D. D., of Halifax, Nova Scotia.—I would not have attempted to address you but for the fact that two respected members of the delegation from Canada, yesterday, in discussing this subject, propounded views similar to those which have been presented by a third representative this morning, who comes from the part of the Dominion from which I come, away down by the Atlantic. I have found that others of the delegation have been asked whether the sentiments thus expressed were the views of our delegation; whether they were the views of a majority of our Church. When that query was put to me, I certainly could give but one answer, and that was that they were not.

I felt yesterday, when listening to the remarks of Dr. De Witt, that that gentleman had struck the nail on the head. I felt that my beloved brother, Principal Grant (and no one loves him, with his great heart, more than I do), did speak unadvisedly with his lips. I do hope that the remarks of Dr. De Witt will strike him with such force as to make an impression upon him without breaking his head.

When my dear brother from St. John (Dr. Macrea) ran in the same groove, I began not exactly to tremble for the safety of the ark of God, but to feel a little non-plussed.

Although three out of the eighteen gentlemen from our part of the world have spoken thus, I do not know of any others of the number who indorse their views. We believe in a creed. We believe in our own creed, and we believe in it just as it is. There may be among us differences of opinion, just as there are among yourselves, as to the particular mode of subscription; some favoring an acceptance of the Confession as containing the substance of doctrine, while others hold to an out-and-out literal subscription to it all. But when I hear some one speak about a shortening of creeds, I am reminded of a story which I will relate. An individual came up to a brother, belonging to a church that has an elaborate rubric, who had given a pretty short sermon, and said to him, "Well, I like your sermon." The brother was pleased with that remark. "But," continued the friend who addressed him, "to be honest with you, I don't like any preaching at all, and I like yours because it is about next to nothing."

The Rev. Principal D. H. McVicar, LL. D., of Montreal.—I presume that the creed of a cannibal in the New Hebrides or elsewhere, when brought into the Christian Church, may be a very short one; but that the creed of the public preacher of the gospel of Jesus Christ, and of the whole word of God, cannot be quite as short as that of the cannibal.

Hints have been thrown out, I think, on the floor of the Council (and they are quite abundant beyond it), that there is a want of freedom in discussing the doctrines of our Church on account of something in our polity. I grant at once there is a limit set to the province of the public preacher. I hold that no man is entitled to go before the people and deliver a message until he is quite sure himself that it is the truth of God. There is a limit for him. But there is no limit set for any one of the fathers and brothers of this Council in bringing forward for discussion, by overtures in Presbyteries, in Synods and Assemblies, any doctrine which is formulated in our creed. In the Presbytery of Montreal I would be willing to sit for eight or ten days

to hear a man plead for an overture touching the doctrine of the Trinity, or any other great doctrine. I suspect, however, that we should send him home fully convinced that he had undertaken a very foolish piece of business, in assuming to disturb that doctrine. Yet he is at liberty to bring it up and discuss it to his heart's content.

It has been hinted, too, that there is something wrong about the creeds. These hints may be wisely made in Presbytery or Synod; but for one, I should much prefer to see such propositions distinctly formulated, so as to set forth exactly what it is these brethren wish and demand. If the creed is too long, pray tell me what it is you are going to cut off. If the creed is too diffuse in its texture, pray give me a proposition which you design to substitute for that diffusiveness in a creed which you have had so long. Then I shall have something tangible to consider. But until that is done, these mysterious hints (which often conceal far more than they express) do not present anything definite. It is hinted, too, that an adherence to creeds is calculated to hinder progress. Historically the evidence is just the reverse. The Churches which have had long, concatenated creeds, are themselves, to-day, strong and vigorous. Churches, on the other hand, which have been constantly extemporizing their creeds have been non-progressive. So that the evidences of history are in favor of length in creeds; and I can conceive of nothing that would be a greater advantage to the truth than for this great Council to gather up all the accepted truths held by Christendom, and set the stamp of its approval upon them. That alone would shut the mouths of sceptics, and would break the backbone of the argument by which Romanism is accustomed to hold its votaries in thraldom. What we need to do, is not to go back in formulating creeds, but to discover the truth as we reason it out more fully, and as we are ready to subscribe to it. Progress is not in the direction of disintegration, but rather in the direction of reformation.

Rev. Prof. Henry Calderwood, LL. D., of Edinburgh.—I listened with very great attention and interest to the discussion which we had yesterday, not at all marvelling that there are

many among us who are anxious for some degree of liberty beyond what we at present enjoy, and not wondering that there were some inclined to seek a greater simplicity of creed. But as I listened, I thought it became obvious that the discussion needed to be somewhat carefully regulated with regard to all the interests involved. What was sought for by those who did so earnestly and passionately plead for increased liberty, or for a reduction of the creed, was simply that which would allow liberty to the individual along with fidelity to the Church. But the question is, what liberty to the individual is to be allowed, and under what circumstances is it to be allowed? The fidelity of the Church is quite above the liberty of the individual in the Church; and the fidelity of the Church is its fidelity to its Master, and to the great work which the Church has to do in instructing mankind. Accordingly, we must put the responsibility of the Church for its teachings altogether above any liberty which may belong to the individual in respect to his own teachings.

Next, it must be obvious to every one that his teaching is to be in harmony with the creed of his Church; and whosoever, acting under authority to teach God's truth from the pulpit to the Church, asks the liberty to teach that which that Church does not hold to be God's truth, asks what the Church cannot grant.

But when we are brought down to this point, it is urged that we are placing ourselves in a wrong position, unless we admit that the creed may be revised. That, however, is another question; and one that stands in a totally different position. It is the liberty, the right, and the duty of each Church to revise its creed, as that Church shall see fit, by means of its own representative courts. It is for the good of theologic truth, it is for the interest of the whole Church, that the man who entertains a wish to modify, alter, or improve, shall be required first to think so carefully, so long, and so patiently about what he means to propose, that he shall meet his brethren in the regular court to make that proposal, and shall go through all the necessary restrictions that are involved.

In the same way you may say it belongs to us to remember that we may shorten our creed. Certainly, may the Christian Church, if it see fit, by its representative office-bearers, shorten its own creed. But it is not the right of the individual minister, whatever his position, either in the pulpit or in the chair, to begin that work of reduction. It belongs to the Church as a Church, through its representative body, to shorten its creed. The Church, rejoicing in its liberty, will act slowly, cautiously, prudently, and well, as it proceeds in this great work. Let it not then be said that we are in any way lowering the power of the Church to deal with its creed; but rather that we are asking that Presbyterian order and honor be constantly and carefully guarded in all that we do in dealing with a question such as this.

Let us ask ourselves (while we allow all such discussion, and while we value it), what is the exact position of this Council, and what is the relation of the Churches represented in it as a Council? We may yet do something very important in our history, by presenting the different aspects of the several Churches in relation to the creed; but if we have to do that work at all, we have to do it well. This Council will follow behind the Churches which have the individual right (and they cannot be deprived of it) of dealing with their creed; and it will very slowly and patiently, step by step only, and with the utmost caution, do that which, as a Council, it may think may be done, in the interest of truth and in the service of the whole Presbyterian Church. Just as we are open to admit free discussion, and yet are cautious and slow in formulating, do we serve our Churches.

Rev. Wm. Reid, D. D., of Toronto, Canada.—I wish to express very cordially my concurrence in the views expressed in the latter part of Dr. Calderwood's remarks. I wish also to correct what seems to be an erroneous impression, on the minds of some of our brethren, to the effect that we have begun to go in the direction of an alteration or shortening of our confessions of faith. The committee which has been appointed has nothing to do with that whatever. As I understand, all that it proposes to do and all that it is empowered to do, is to give a report showing

a consensus of the confessions of the several Churches. I have yet to learn that there is the slightest proposal or suggestion in regard to a change.

This Council is a new thing. It is only feeling its way. In some of the Presbyterian Churches there was some little degree of doubt as to the expediency of entering into the Alliance. Of course being one of the older men, I am not likely to desire change; and I do feel that, if at the next meeting of the Council, there should be any manifestation of a tendency towards an alteration of our old, time-honored symbols, it would be a very great misfortune. I think, too, it would tell against the harmony and prosperity of this Council, and against the great good that may otherwise result from meeting together from time to time, and consulting with regard to those practical matters which may promote the good work and the success of the various branches of the great Presbyterian family.

WM. NEELY, ESQ., of New York city.—I belong to and represent a Church that has, perhaps, as long a confession of faith as that of most of the Churches; namely, the Old School Reformed Presbyterian Church. I have never regretted the length of that document; because, when coming in contact with laymen who simply take the word of God and believe in the Lord Jesus Christ, and say that is a sufficient confession and testimony for them, I generally find such brethren, though often far more intelligent than myself, and with far more education than I have, very deficient with regard to anything like a knowledge of systematic theology. It was my privilege, last summer, at a watering place, to have charge of a Bible class for several Sabbaths. I there met men who were superintendents of Sabbath-schools in Presbyterian churches who did not know anything about the Covenant of Grace. I even heard two or three such superintendents deny that there ever was such a Covenant, and had them ask me for my proof when I asserted the affirmative of the proposition. Indeed I had to refer to *Hodge's Outlines* before I could convince them of their error. Yet they were intelligent men and superintendents of Presbyterian Sabbath-schools. I told one of them he ought to be ashamed of his ignorance and

ought never to show himself again as a superintendent. I thought this morning that I must testify to these things, else before God I would not be true to the cause of Christ Jesus, our Lord. Creeds and confessions are necessary, and a systematic theology among our laymen is more necessary than perhaps we realize. Our pulpit hardly does its duty in this day if it does not train the people in systematic theology.

Rev. A. R. Van Nest, D. D., of Philadelphia.—It is my honor to represent the oldest Reformed Church in this country; and I am very happy to say that it is a Church which stands firmly by its creed, the confession of the Synod of Dortrecht. It has struck me as something very remarkable, at which I have been astonished, that in this Council there should be any difference of opinion on the subject of the creed of the Church. I have been astonished that our own Church has been misinterpreted here.

We have a liturgy. It has been hinted that a liturgy is contrary to the word of God. Our old liturgy is a great part of our creed. We take our liturgy from the Holy Bible; and we believe that in this, and in having our ministers recite it, we are presenting the word of God to the people in the purest form. We demand of every minister of our Church that he shall preach on the Heidelberg catechism—and he cannot blink it! When he comes up before the classis he is obliged to answer the question, "Have you preached the Heidelberg catechism faithfully?" and his answer goes upon the record of the Church.

There is one thing more that is peculiar to our Church. Every man who comes into it has to do something that I do not believe any other Presbyterian Church requires to be done. He has to sign a formula which runs substantially thus: we, the undersigned, hereby sincerely, and in good conscience before the Lord, declare, by this subscription, that we heartily believe, and are persuaded, that all the articles and points of doctrine contained in the confession and catechism of the Reformed Church, together with the explanation of the points made by the National Synod, held at Dortrecht, agree with the word of God fully. If, after signing that, a brother has any doubt, he is obliged to

come before the classis, declare it, and give up his place. It is due to this fact that our Church is the Gibraltar of Protestantism.

I repeat I have been astonished at the intimation that any of these great Calvinistic bodies should have any desire for change in this matter, or that we should lower the great standard that has been raised by the fathers and the martyrs of our Churches. It has been well said here that creeds are not made. No, creeds are not made; they grow. But where did our creeds grow? They grew in the fires of persecution. Go to my own fatherland of Holland. What do you read upon the columns of history there? One hundred thousand martyrs! And they produced this glorious confession of ours. Turn to Scotland: what do we see there? The blood of the martyrs all over the hills of the country; the memories of the old Covenanters. Turn to France: there we read about the Huguenots. Turn to Italy: what do we read there? Of the same glorious old faith and the same grand sufferers. Brethren, these creeds grew. Yes, they grew, but they cannot grow now! Never will we have another exhibition of their growth until we have another of those scenes of trial of which brother Campbell spoke so eloquently last night.

The Rev. Thomas H. Skinner, D. D., of Cincinnati.—I think that the desire as expressed here to-day for a change of creed, arises from a misunderstanding of the object of a creed. What is a creed? The Bible is God's word to us. The creed, as Dr. Schaff has put it, is our answer to God before the world as to what we believe God has said to us. Now, that our creed is the creed of a witnessing Church, we have heard over and over again; and when God has spoken to us in his word from Genesis to Revelation, we give an answer to that word from Genesis to Revelation. We witness for our God, to a gainsaying world, the truth, the whole truth, and nothing but the truth of God.

As this creed is the creed of the Presbyterian Church, how does it hold us? Under our polity, it holds the office-bearers in the Church. In my church I have a negro woman, a poor creature, who can neither read nor write, but who has been taught by the Holy Ghost. What has she been taught? The

Westminster Confession of Faith, do you suppose, in all its terminology and technical theology? No; do you think that we would take even the Shorter Catechism, place it before that poor creature, and ask her to subscribe to it under penalty of being kept from the communion of the Church at the Lord's table? No. The terms of admission into the Church for private members are one thing; the terms of preaching and teaching and ruling in the Church are another thing. We have a standard of doctrine in thirty-three chapters; and a witness, who had reason to make a sharp and close investigation, says there are but two things in the whole revelation of God concerning which the Presbyterian Church does not testify in her standards. I would not have any subtraction, but the addition of those. One, he says, relates to women preaching. There is no testimony in the way of an interpretation of God's word on that subject in our Confession. The other is a melancholy admission, in my judgment. It relates to the duty of alms-giving, and to that practical charity which behooves all Christian souls.

The Rev. D. A. Wallace, D. D., LL. D., of Wooster, Ohio. —It seems to me that the creed of our Church subserves a most valuable purpose as a help to our young men in clear, correct, thorough investigation and conclusive thinking. Here is a young man who starts out, we will say, to examine the doctrine that was discussed this morning. There is put into his hands a work advocating one or other or several of those partial views to which our attention was called. He is enamoured with it, and thinks that that is just the thing. He says, "I agree with this doctrine; I agree with that one; these are the right views on the subject." But he brings himself to examine what the confession of faith and the catechism say on the subject. He finds there a clearer, fuller, and more concise statement. He inquires further as to this confession of faith. He asks who made it, and inquires into its history. He ascertains how long it was being prepared, the thoroughness of the investigation of those who prepared it, whence it came, who believed it; and then he looks to see by what arguments it is maintained. And he will be a

very presumptuous young man, indeed, who, on superficial investigation, after such a looking back to the beginning, will say that that is false. Then let him pass through the range of investigation, and he will find that it will not do for him to come to conclusions antagonistic to this confession, without long-continued, protracted, and very thorough research. When a young man comes to be able to say, "I believe the system of doctrine contained in that confession," if he has made investigation, and makes his profession *ex animo*, he is one who is not likely to be a fool. And when he goes out into the world, makes a profession, and lays down a position, you can depend upon him to maintain it at least with some show of reason. As I have grown older, I have come to have a more profound, and a still more profound, respect for the wisdom, the knowledge, and the understanding of the men who prepared our doctrinal statements; and not to have a very profound respect for the young man, upon whose face the down yet remains, and who flippantly attacks those doctrines.

We hear a good deal of talk about freedom of investigation. There should be freedom of investigation. Liberty is a God-given right. A man should have liberty of investigation. But let him make his investigations before he makes his vows. Is it too much to ask, after a young man has gone through a course in philosophy (in which every great principle of theology, we are told, is rooted), after he has mastered that, and has taken his course in the theological halls, is it too much to ask that he should have made his investigation so complete and thorough, that when he professes his faith at his ordination, there shall be something settled? Must he be forevermore digging around the foundations to see whether there is any corner-stone there or not?

DEFINING THE CONSENSUS.

The Rev. Dr. Schaff.—Before reading the report which I have now to submit, I will make one remark, with a view to dispelling a possible prejudice in regard to it. The revision of an existing confession of faith is one thing; the defining of some twenty or thirty confessions is another thing. With the

former, as a Council, we have nothing whatever to do. The revision of an existing confession of faith is exclusively the business of the Church or Churches which hold that confession. But the defining of the several confessions, on which this Council is professedly based, is altogether within the province of the Council; and whether it shall or shall not be done, is altogether a question of expediency. In that view we have framed the following resolution, which the Committee on Creeds and Confessions has instructed me to recommend the Council to adopt:

Resolved, That a committee consisting of members from the various branches of the Reformed or Presbyterian Churches embraced within this Alliance be appointed to consider the desirableness of defining the "Consensus of the Reformed Confessions" (as expressed by our Constitution); and to report at the next meeting of the Council.

Resolved, That the following be the members of this committee: Principal Dr. Cairns, Chairman; Professor Dr. Flint, Professor Dr. Blaikie, Professor Dr. Calderwood, Professor Dr. Graham, Professor Dr. Watts, Professor Dr. A. A. Hodge, Professor Dr. Patterson, Dr. Wilson, Professor Dr. Morris, Rev. Dr. Chambers, Rev. Dr. Bomberger, Rev. Dr. Dales, and Principal Caven, Professor Dr. Apple, Professor Jean Monod, Professor Dr. Von Oosterzee, Professor Dr. Godeb, Rev. Dr. Carlin, Rev. Dr. Krafft, and Professor Comba.

The Rev. Dr. S. I. Prime.—I move the adoption of the report.

Principal Caven, of Toronto.—I beg respectfully to suggest that the name of Dr. Schaff be added to that list.

Dr. Schaff.—Allow me one word. I have very earnestly protested against that in the committee; and, to be consistent, I have to do so now. Please excuse me.

The President.—But I suppose we need not accept Dr. Schaff's protestation.

Several Delegates.—No; not at all.

The Chairman.—If there is no objection, the name of Dr. Schaff will be added to the committee.

The Rev. A. A. Hodge, D. D., of Princeton, N. J.—There is no time to discuss the resolutions now. Let them be passed over for discussion.

The PRESIDENT.—Do you move that they be postponed until to-morrow morning?

DR. HODGE.—I do.

The motion was agreed to.

The Council then adjourned to meet at two and a half o'clock, in the Academy of Music.

September 28th, 1880.

The Council was called to order at 2.30 P. M.

The REV. PROF. NICHOLAS HOFMEYR, of the Cape of Good Hope, President.

After devotional services, the REV. R. M. PATTERSON, D. D., of Philadelphia, read the following paper:

CHURCH EXTENSION IN LARGE CITIES.

I. "The energy of civilization grows by a coalescence of strengths and by a competition of strengths." Large cities are, therefore, one of its products, and one of its means as well. Under the social influence of Christianity they grow in population rapidly—more rapidly than in ancient times and in non-Christian lands; more rapidly than do the rural regions. In 1871 more than one-fourth of the inhabitants of Great Britain were in cities of over 50,000 of a population; in 1801 there had been less than one-eighth. One-sixth of the people of England live in London. The census which has this year been taken in the United States shows twenty cities with over 100,000 inhabitants each, and an aggregate of 5,952,267, or almost one-eighth of the whole nation. Ten years ago there were only fourteen cities in that rank; in 1860 only nine. In 1870 we had twenty cities with over 50,000 inhabitants each; we have now thirty-one. "We are and are to be a nation of great cities."

Their closely-welded population; their business, social, and governmental connections; their publishing-houses and newspapers; their libraries and the literary men who frequent them; the capital that is centred in their commercial houses; and their progressiveness of spirit, make cities the depositaries of national power. "Commercial men," says an old novel, "are the first class in the state."

Nor do the direct figures, in regard to a large city, indicate its full strength and influence. For instance, Boston itself contains one-fifth of the population of Massachusetts; but one-half of the population, and in value seven-tenths of the personal property, and two-thirds of the real estate of Massachusetts are within twenty-five miles of the State House in Boston. The power is radiating.

Balzac has declared, "as one of the great wounds of our modern society," that "the nineteenth century France is divided into two great zones—Paris and the provinces: the provinces jealous of Paris;

Paris taking no thought of the provinces save to demand money of them." A similar remark cannot be made of the English-speaking nations. The cities and the country are too largely interfused; and therefore especially "the church that holds the cities will control the religious character of the country."

So it was also in the earlier ages. The apostolic system of Church extension was one of radiation from the great centres of population. Christianity made its first progress in them. Renan says, "Nearly all our superstitions are the remains of a religion anterior to Christianity, which that has not been able entirely to uproot. If one would find an image of paganism in our day, it must be sought in some obscure village in the depth of some out-of-the-way country. . . . Christianity, like Judaism and Islamism, is a religion of cities. . . . The great city once converted, the small city and the country followed the movement."

II. Grossly exaggerated assertions are current as to the failure of the churches to keep up with the advancing urban populations. But distance lends enchantment to the view. The evils that are near to us are magnified, and we do not properly compare them with the past. "The good old time" is a wretched pessimistic sing-song. Moreover, precise statistics are the growth of the present century, and strangely wild assertions, which cannot carry all that they are made to bear, are perpetually sent out. For instance, sixty years ago a minister of the Church of England asserted that there were no less than 760,000 unconverted pagans in London. Remember that the whole population was only 1,225,694, and you will see that even if, as is likely, the members of the dissenting churches were superciliously counted as unconverted pagans, the assertion was an exaggeration.

A wide and careful comparison, in place of the loose generalizations which are hastily and unscientifically made from a few cases and in fearful tones taken up and cast abroad on the wings of the wind, will show that the churches, in their number, in the number of their members, and in their varied influence, have been advancing on the population, though it may be in that orbital manner which marks human progress.

In this city of Philadelphia, the one branch of the Presbyterian Church with which I am most familiar had at the opening of this century less than 500 communicants, all told, in a population of nearly 70,000. This year it has 25,898 communicants, in a population of 847,000. In other words, the population is twelve times more numerous, the church membership fifty-one times more numerous. Similar statements, though not so strong, may be made of the other religious denominations. The city is kept provided with church-accommodations sufficient for all of a church-going age; and the membership of the churches is proportionally larger than it was fourscore years ago.

Forty years ago London, with a population of 1,873,676, of whom

it was asserted a million were of proper age to attend worship, had not more than 200 Established and 268 Dissenting Churches, and there was no church-room for from 300,000 to 500,000 of the people. In 1875, with a population of 3,445,160—not quite double that of 1841—there were about 1,200 places of worship, 500 of them Established: two and a half times the number that existed in 1841. Whether the attendance was as good in proportion, I do not know. It is asserted that 1,500,000, or nearly one-half of the inhabitants, neglect public worship and instruction. And a perhaps ten-year-ago declaration of the Earl of Shaftesbury, that not more than two per cent. of the working-people are church-going, is still reproduced; and along with it the statement that in this country forty per cent. of the same classes live in church absenteeism. I confess that I do not credit these figures. I read them with many grains of allowance.

Moreover, Christianity has so purified society that the vices which exist appear the greater and are the more noticed because of the clearer atmosphere which surrounds us. The gospel reveals and blackens sins while destroying sin. Bunyan thus describes Mansoul: "Now every corner swarmed with outlandish doubters; red-coats and black-coats walked the town by clusters and filled the houses with hideous noise, lying stories, and blasphemous language against Shaddai and his son." Froude declares: "This is evidently meant for fashionable London in the time of Charles II." Bad as the plague-spots of London are, widespread as is the sceptical leaven, could such language be drawn from it now?

Still the churches have lagged behind. Much remains to be done. We should press on to the doing of it with the words of Constantine, who, when in the midst of the tracing of Constantinople, his assistants suggested that he had already exceeded the most ample measure of a great city, replied, "I shall still advance until HE, the invisible Guide who marches before me, thinks proper to stop."

III. The great problem, at least in the American cities generally, is not how to reach debased neighborhoods, whose inhabitants have sunk down into filthy immoralities.

Fifty years ago nearly one-seventh of the population of England were poor enough to need constant or partial aid. There were, then, in Liverpool 7,862 inhabited cellars, containing one-seventh of the whole population of the city. There were 2,270 courts, few of which had more than one outlet. Later still, in 1848, during the Chartist agitation, while the window tax still continued, Charles Kingsley wrote an appeal to the working people, in which he said: "The working clergy go into your houses: they see the shameful filth and darkness in which you are forced to live crowded together: they see your children growing up in ignorance and temptation for want of education." Describing one of the thoroughfares along which the procession went in London in 1872, on the day of thanksgiving for the Prince of Wales' recovery, Dr. Guthrie wrote: "Vice and misery were the prevailing characteristics of that sea of upturned

faces." Of Edinburgh he also declared: "Not a single house, nor a block of houses, but whole streets, once from end to end the homes of decency, and industry, and wealth, and rank, and piety, have been engulfed. A flood of ignorance and misery and sin now breaks and roars above the top of their highest tenements." When Dr. Chalmers took charge of the parish of St. Johns, Glasgow, it had a population of ten thousand, a large proportion of whom never attended religious instruction anywhere. And of the first one hundred and fifty families Dr. Guthrie visited in the same city, not five attended church.

Those evils have not developed themselves so widely in American cities generally. Not many large districts can be found here in which, in the words of Tennyson,

> "The poor are hoveled and hustled together, each sex like swine."

Carlyle, in his *Latter Day Pamphlets*, savagely predicted: "New spiritual Pythons, plenty of them; enormous megatherions as ugly as ever were born of mud, loom, huge and hideous, out of the twilight future on America; and she will have her own agony and her own victory, but on other terms than she is yet aware of." Large districts of the debased poor are not yet at least one of these widespread demons. And Christian philanthropy has been, during the last fifty years, and still is, doing much to remove it from the old world; as in New York such a sore as the Five Points has been somewhat healed. Science, and sanitary measures, and social improvement under a Christian influence, which some of them, however, do not recognize, are elevating the condition of the people generally.

But in reference to Church extension among the viciously lapsed, wherever they may be found, it is not likely that anything better can be devised than the Scotch system of evangelization. Dr. Robert Buchanan had a church built in the Wynd district of Glasgow in 1854. In 1877 there had been added to the Free Presbytery, besides several mission stations, eighteen regularly sanctioned charges, all of which owed their origin to the Wynd mission. The membership in several of those congregations is over five hundred; in three or four it has approached one thousand. Dr. Islay Burns declares: "The mission churches have furnished a majority of all the students in our hall this year," and also "a majority of our able men." And Mr. Wells now writes: "Seldom does any district hold more than a handful of out-and-out infidels. There are very few Protestant children in Glasgow who are not under some gospel influence." The kind of work which has produced these results, and such as these, photographed by Mr. Wells in the *Catholic Presbyterian* for February, 1880, deserves careful study and discriminating imitation. The ecclesiastical principles which underlie it are essentially Presbyterian, and more enduring than Scotia's hills.

IV. One particularly disgraceful phase of that general inconsistency

of the Christian life which is so harmful to the progress of Christ's cause may be noted. The growing disposition to administer churches, as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, even oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They despiritualize the people; merge the high sense of obligation in pleasure-seeking; and blot out that line of demarcation between the world and the Church, which cannot be destroyed without debasing the one, and affording rare comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a church by its amusement-producing capacity. In the end no congregation gains by having them. It is not wise to introduce the world, the flesh and the devil into the Church as allies of its king. *Timeo Danaos et dona ferentes.*

But the special difficulties which church extension in the large cities now meets are the following:

First—The abnormally rapid accretion to their population, especially in the United States. The net increase of inhabitants in this city of Philadelphia in the last decade by births was a little over 1,300 a year; but the total annual gain in population was 17,352. So that there was a migration hither of more than 16,000 strangers annually; enough to require at least twenty new churches of average size for their accommodation. Fifty years ago about a dozen families clustered around Fort Dearborn in Illinois; in 1837 the city of Chicago was formed there with 4,170 inhabitants; in 1850 it had 29,963; in 1860, 109,-206; in 1870, 298,977; in 1880, 501,979. Holyoke, in his recent magazine article, speaks of its "hotels in which the population of twenty ordinary English parishes would be lost." During the decade just closed, St. Paul, Minnesota, added a hundred per cent. to its population; Atlanta, Georgia, 106; Minneapolis, 244; Denver, Colorado, 614 per cent. These are extraordinary cases. But our net decade city growth is about thirty-five per cent.

Much of this accretion, too, is not only foreign, but Romish and infidel. New York is said to be the fifth German city and the second Irish city in the world. Nearly the half of its population are foreigners. Indeed, the papal churches, by such additions alone, can show great growth among us, without making any real progress in adherents.

Of course it is very difficult to keep abreast of such incoming floods. Migration itself unsettles people, and subjects Christian families to the danger of apostacy from church attendance.

Second—The necessary territorial expansion of the cities is accompanied by one of the most threatening evils of the day—the withdrawal of the wealthy and the cultivated from social contact and intermingling with the very poor and unrefined. Lecky, in his "England in the Eighteenth Century," designates this product of the

growth of the English manufacturing cities "as one in which the political observer discovers one of the most dangerous systems of revolution." Dr. Guthrie, at an earlier day, had it revealed to him as a fruitful source of irreligion in the Scotch cities: "This total separation of the higher from the lower, of the more decent from the less decent, of the wealthier from the poorer classes of society, has originated much of the irreligion, the crime, the misery, that deform the face of our city." It has become one of America's impending dangers. It destroys the humanizing influence which each class should have upon the other. It inspires the inchoate socialistic movements of the age. It creates neighborhoods in which Church work is either largely abandoned; or is done by missions, which as satellites to distant wealthy churches, deaden the self-respect that Presbyterians should have, or by poor churches which find it difficult to sustain the means of grace and whose life is a constant struggle for existence, in which it is hard even for the fittest to survive. And it produces here and there religious anomalies, which are one of the greatest blots on the Protestant name—churches which the wealthy alone can and are expected to attend.

Third—Romanism, with its usual worldly foresight, spends its strength on the cities. It is perfectly magnificent in its real estate speculations, even to Archbishop Purcell's extent of failing to the tune of three and a half millions—but leaving the property safe in the hands of the hierarchy. Its judicious management of churches, keeping them few in number but crowded with worshippers and with a multiplicity of priests, and the show it makes by its property, bewilder the public mind with the impression of greater strength than really belongs to it.

The numerical and social power of Romanism in this country is, for political effect, overrated. The claims which it makes are exaggerated. There is one territory in which the papal prelate has returned, from year to year, a papal population more numerous than are the inhabitants of the territory. It is supposed that Purgatory lies beneath, and that its denizens, whom the flesh-and-blood census-takers cannot count, are included in the ecclesiastical returns. Elsewhere, however, the Papal Church is annually losing more of its own children than it gains by perversions from Protestantism, though immigration and purchase have caused it to multiply. But it makes very much of those in high position who go into its bosom. Its work is beaver-like. It has become a dangerous power in the free cities of America.

Fourth—The greatest obstacle in the way of rapid church extension, however, and one which we are just beginning to feel in its power, is the unscientific scepticism of the day. Charles Kingsley wrote: "The power will pass more and more, if all goes healthily and well, into the hands of scientific men." It has largely done so. The class who most directly reach the masses are unhappily the truncated physicists. Their irreligious leaven is very pervasive. Like

the Egyptian frogs its spawn creep everywhere. Not merely the ponderous treatise, but the review, the magazine, the pamphlet, the novel, editorials and squibs in the daily press throw them up. The mechanical classes are especially assailed; and the mechanics who begin to doubt, at once leave the churches and turn upon and revile them. Fashionable society people will continue to attend worship after faith is lost. The bone and sinew of the people will not be, even to that extent, hypocritical. Matthew Arnold has said of England: "We have an upper class materialized, a middle class vulgarized, and a lower class brutalized." Such distinctions will not be acknowledged in this land. As Holyoke says, "There are no common people in America, as in the English sense." Nor does the irreligious scientism of the day vulgarize and brutalize its subjects. It as yet leaves the large proportion of its slaves high-minded, moral, attentive to social duties. It has a morality which is the child of Christianity, though with parricidal hands it seeks to destroy its parent. In this morality lies the greatest power with which it is clothed; and this practical Agnosticism is drawing many from Christianity.

These four things combined make the defensive and aggressive work of the Church of Christ in large cities more difficult than it has been in any age since the days of the apostles—more difficult than it was then.

V. To meet and overcome these enemies, and to extend the kingdom of redemption:

First—The different Christian churches should bid each other God-speed in the supreme mission of winning souls to Jesus. Carlyle has savagely said that the "ultimate question between every two human beings is, Can I kill thee, or canst thou kill me?" It is to be regretted that that spirit has too often appeared in the mutual strife of Christian societies. Dr. Guthrie, speaking even of his noble ragged-school enterprise, was compelled to write: "It is a very sad thing that you cannot attempt the salvation of these poor outcasts without interference from parties who were leaving them quietly to perish." Now, to our Presbyterian doctrine and government we believe may be emphatically applied the assertion that "strong beliefs win strong men, and then make them stronger." But there are intellectual and emotional differences in humanity; and if some may be first approached and won to Christianity by the more highly emotional Methodists, others by the excessively formal Immersionists, others by the Ritualists, others even by the rough Salvation Army, let us be glad and rejoice. Religion, in any form and any degree of purity, is better than no religion.

Second—The churches should be in active sympathy with all reformatory movements. Lord Derby, in a recently delivered speech, said: "Pauperism is national dishonor; so is drunkenness; so is preventible disease; so is the miserable squalor in which our poorer classes in the large towns lie, even when they escape the work-house.

These are the most really formidable enemies we have, as a nation, to contend with; and, if we attack them sincerely, we shall have enough fighting to last our time." Now, the gospel is really the fountain-head of what Gladstone has described as "the great moral forces" which move onward in their might and majesty against these social evils of the day. The churches and their ministers should, therefore, co-operate with them, and place a guiding, not a checking hand upon them. The Presbyterian Church is essentially conservative. We glory in that; but, as one of the finest among the recent creations of fiction, the laird of Denny-mains in Black's "White Wings" says: "While it is only a lot o' radical bodies that are for upsetting institutions that have been tried by time and not found wanting," yet "a wise conservative knows how to march with the age," in moral movements, it may be added, whose motive power comes from the gospel.

Especially should we be unequivocal in our preaching and practice in reference to temperance. "Drunkenness," says Mr. Wells in his *Catholic Presbyterian* article, "is the most malignant social cancer in Scotland; beyond all comparison the most stupendous outward hindrance to the gospel. Whiskey is the most successful proselytizer for the sect of the non-church going." Dr. Guthrie found that in eight cases out of ten the outcast children of the streets were of drunken parents. It will further be found by every pastor that the immense majority of the cases of apostacy from the Christian life commenced with drinking. Now it will be admitted, even by those who think that they themselves can be moderate and safe in the use of intoxicating liquor, that the only security for the multitude lies in total abstinence; and no man who is himself known to be a drinker in any degree can influence the masses against the terrible demon of the day. No church which hesitates to throw all its influence on the right side of this question practically can or should extend itself in large cities or elsewhere.

Third—One of the marvels of the day is the multiplication of cheap literature. It is not merely of obscene books and papers—though they have been ruinous—or of a "dressy and exaggerated literature," which purists properly condemn as one of our curses; but the best works of fiction, poetry, history, essays, science, and religion, are scattered broadcast, and meet us at stalls on the corners of the streets, for twenty, fifteen, ten, five, even three cents a volume. Particularly, be it noted, there is a wonderful activity in the dissemination of works which are irreligious in their tone; they thus circulate freely and widely; and they are helping to undermine the faith, especially of college boys and working people. In both hemispheres we need orthodox men to do for sound science and theology what Tyndall and Huxley are undoubtedly doing by their popular presentation for physicism; what Charles Kingsley, for instance, did in his *Town Geology*. Popular primers and books on the great themes of religion, prepared by masters and issued in cheap form, are greatly needed. Yea, more, a fruitful

blessing would be the raising up of first-class popular writers who would largely use the novel in the interest of evangelical religion. Any great publishing houses that would, in the preponderating religious line, by cheap issues imitate the "Franklin Square Library," or the "Standard Series," or the "Seaside Library," or the "Humboldt Library of Popular Science and Literature," would soon be repaid. The various union and denominational publishing concerns which are under evangelical influence should devote themselves more to this work. It would be a great help to church extension. The pulpit will never be superseded by the press; but the press is either the pulpit's mightiest foe or its most irresistible ally. The engine which is being so largely used to assault the faith of men, and thereby kill church attendance, should be seized and turned on the enemy with more effective ammunition and more of it.

Fourth—The Sabbath school must be mentioned, and yet need only be mentioned, as an important means of Church extension. Dr. Guthrie said: "I had not labored three months in the parish when I became perfectly satisfied of this, that it was impossible to raise the lower classes in towns unless through the means of the rising generation." The children of the outside world, as well as those of the church, should thus be looked after, not only for their own sake, but for the mediate influence through them on the adults. The only suggestion needed to be made here is, that we should be careful not to separate the school from the church, nor permit any line to be drawn between the two, but to use the school as one agency through which the church does its work; and to have the scholars always and every Sabbath at the church services, none of which should ever be without a portion for the children. The evil of the non-attendance of the young in the sanctuary, which is said to be growing, should be overcome. And it deserves to be considered whether the christening of some special services as "Children's Church" does not increase that evil.

VI. In addition to these hints, which concern all the churches, there are some others concerning the polity and policy of Presbyterianism which should be emphasized.

First—Seek to have strong churches, rather than many of them, in the cities. Feeble organizations are a necessity in sparsely settled regions. In many of our cities they are the withes with which the wily Delilah, operating in the hearts of unsanctified, dissatisfied and selfish elders, trustees and church adherents, has been binding our religion unto death. The Church, through its Presbyteries, should break them by consolidating such struggling organizations as are now in existence, and by guarding against the creation of similar ones. Many weak churches cripple the Church. Rome shows her wisdom in this respect. In this city, with a population not really larger than the Presbyterian, she has only about one-third of the congregations; but she keeps them all full, organizing a new one only when the overflow of the old makes it necessary: and thereby she makes the greater impression, has the greater influence, and extends herself more surely,

Second—Keep the pulpit in the foreground and high up as, under God, the great Presbyterian power. Not by a liturgy; not by the æsthetics of worship; not by artistic singing; not by social entertainments, important as these may be in their place;—but by preaching, has our Church become the force which it is in the world. And one Paul, whom we do not believe to be antiquated, asserted that "it pleased *God* by the foolishness of *preaching* to *save*." The culture of the age makes it more, rather than less, necessary to preserve and increase this power. Our preachers should be pre-eminently learned and should be trained to use their learning for popular effect; not indeed by philosophical or scientific discussions in technical language; for if Wordsworth be wrong in his idea that the vernacular of the uneducated is better adapted to poetical purposes than that of the educated, it is true that the popular language ought to be largely the language of the pulpit; and to fathom the mental currents of the day, and in simple words to meet the difficulties of scepticism and present the eternal verities, is the highest of intellectual triumphs.

This preaching must also deal with every-day life. Thirty years ago F. W. Robertson wrote: "If a clergyman refuse to touch on such subjects, which belong to real, actual life, the men will leave his church; and, as is the case in the Church of England, he will only have charity orphans who are compelled to go, and old women, to preach to."

Now in large cities, where thinking is at red heat, it deserves to be considered whether one or both of two things should not be sought after: whether we should not have more commonly in every congregation the preacher or doctor and the pastor; or whether our ruling elders should not be brought more into the foreground for the main discharge of the pastoral work, leaving the minister more largely, though by no means exclusively, to his studious preparation for the pulpit. Our Church should practically, more than she does, and as Rome wisely does with her priests, recognize the diverse gifts of her ministers, and be judicious in the use of them in different positions.

For the development of the full efficiency of eldership, it is further worthy of consideration, whether young men of promise should not early in their Christian life be taken hold of by our sessions, and specially trained for the office of elder, and then be in due time called to it and ordained in it. If a special training is needed for the ministers, why not for the eldership?

In this way we might, without the use of evangelists or undenominational city missionaries, reach more effectively the outlying and less thoughtful masses, and bring them into the Church under the higher intellectual training of the pulpit. The English Methodist connection, it is stated, has thirty-eight thousand preachers, of whom only thirty-six hundred are ordained ministers. We have the material and the Scriptural mould for a similar exhibition. We should look for and cultivate the preaching gift in the eldership at large.

Third—Whatever slowness there may be in Church extension is, how-

ever, due less to the ministry than to the private membership of the churches. What proportion of them realize their individual duty to labor? Emerson is right in his theory of education, that instruction is only half the battle, provocation being the other half. What proportion of our church people are provoked to activity in church work while enjoying the pulpit instruction? "We must individualize; the masses, as they are called, must be approached man by man." But no pastor, with the far-reaching demands that are made upon him in our modern city life, can do that thoroughly. The elders, with the claims of prospering business on their time, cannot do it all. It is essential that the people themselves who are already in the Church shall so seek to reach and influence those who are around them.

There are some who are first attracted to the church by the preaching. There are others who are first reached by the social influence of Christian neighbors. That the work of the Church may be most widely done, the two agencies must be combined; and the two must further co-operate in building up, in an intelligent faith, those who are received, and in stimulating all in all the graces of the Christian life. Mr. Wells says: "Perhaps the best way to reach the lapsed in the higher classes is just to reach the lapsed in the lowest. Extremes may be nearer meeting here than we fancy. Dean Stanley and Dr. Tullock, for instance, are extremely anxious that the Church should secure the very highest intellectual culture, so that she may win the cultured who are outside her pale." But both views are right. Reach both classes through the same means: the pulpit power and the consistency and activity of the individual membership; though for the one class at the outset the predominating influence may be found in the one means, while the other means may have the overmastering influence upon the other class. But, with both and all, the members of every Christian church should together form a cyclopean building, stone upon stone, with no foreign mortar between. Or rather true Church extension is coral like. Each polype multiplies itself by division, the divided halves growing after a time into complete and separate animals, and they in turn dividing, but all remaining united, and thus extending over the rocky bottom of the sea into one grand mass. So our churches should be a grand system of living organisms, each in turn enlarging, and in time throwing off from itself another and that another, yet all remaining bound together by and in the one life.

There seems to be something radically unpresbyterian and unchristian in the idea of having mission churches labelled *for the poor*, and intended to be for the poor alone, in any part of a city which has once been under Christian influence. It is not enough for the wealthy to give their money for the work in such missions: personal labor, personal contact, personal sympathy with the children in the Sabbath school, and with the people in their homes, as they are met on the street, and when they appear in the church: the personal intermingling of rich and poor in the same house of worship; this is

needed to win the poorer. And be it remembered the poor of this generation will be the controlling men of the next—unless you hold them now, your power in the future is gone. Methodism has reached the position which it occupies because it went down at the outset especially to the low, and still continues to work largely among them. The highly aristocratic Episcopal Church has of recent years been turning its attention more that way. And the most pronounced Evangelical cannot withhold the meed of his praise from the Romanizing Ritualists for the extent to which they are working among the working people.

Dr. Chalmers, in his sermon *On Preaching to the Common People*, longed for "the spectacle to be again realized in towns which might still be witnessed in country parishes where high and low meet together, and the congregation, though sprinkled over with a few of rank and of opulence, is chiefly made up of our men of handicraft and of hard labor." That is the normal condition of a true church of Christ. In every city whatever is needed to keep or restore it, should sedulously be attended to. If, for instance, in any quarter the erection of costly edifices entail church expenses which practically bar the masses of the people from them, they should not be encouraged. Let the rich go into the churches of the poor, and let the poor be drawn into the churches of the rich. In other words, let the distinction of rich and poor churches never exist.

And wherever the Spirit of God is present in his saving power this will be exhibited. "In a revival and awakening," says Joseph Cook in his latest volume, "I have seen factory proprietors, managers, and operatives sitting side by side on the floor in the same aisle in an overcrowded church, and singing psalms from the same book, where a few weeks previously they had been almost ready to draw knives and use them on each other's throats." The great power is after all the Spirit's presence. And for that the Lord shall always and earnestly be inquired.

Fourth—Our denomination would gain if it were to restore the apostolic order of deaconesses. The best work of the day is largely done by the women of the church. Among our city populations there is much of it that can be done by them better than by men. They ought to be recognized, and guided and developed in the church line. Doing the work of the church so largely, they have a right to be recognized officially in the church. The influence of the celibate priests, by which they were shut out from the positions in which the apostles placed them, should no longer be permitted to sway us.

Fifth—It is due, not only to itself, but to its extending influence, that Presbyterianism should be more churchly in its tone than it is generally understood to be. While excommunicating no Christian believer, nor the child of any Christian, nor any organization of Christians, we claim—if we do not we have no historic standing to justify our meeting here—we claim to be in our doctrines and government pre-eminently *the* scriptural Church. We have not what Junius, in his

celebrated "Duke of Grafton Letter," described as "a system of government which may well be called a reign of experiments." The apostolic form was the Presbyterian. The apostolic system of doctrine was what we now call the Calvinistic. And amid all the aberrations which prevail among true Christians, the Church, in the millennial age, will accept this doctrine and government. Never should we substitute the Church for Christ; but neither should we disfigure the head by hiding the body, nor dishonor the head by underrating the body. Let us, not polemically but calmly and impressively, teach that all should accept our doctrinal and ecclesiastical systems, and that the Church which holds them is the most proper and the safest one to be in. We lose in the two extremes of social life by not being churchly enough.

Sixth—Presbyterians pre-eminently should labor in the practical belief of the sovereignty of God, of his electing love, and of the necessity of the Spirit's efficacious influence. Let us not in our work forget our belief. Think more of laboring in strict scriptural ways than of the immediate results; convinced of this, that God's work will be done, in his own time, in his own way, and to the extent to which he has determined—by us if we are faithful; by others if we are not. A Greek writer tells of a man who cut the wings of his bees and placed the finest flowers near them in order to save them the trouble of a flight to Hymettus. But his bees made no honey; they could not work against nature. The asserted scientific principle does not always hold good that results are accomplished by the method which costs least force. Nor can we improve on God's way, or do his work of salvation faster than his Spirit is sent to do it. The chariot has never moved as rapidly as men think it should have done. Present inefficiency is often set over against the success of the apostles. It has been supposed, however, that the churches of the apostolic age did not number more than two hundred in the whole world. But the grace of God fails not. Every elect blood-bought soul will be gathered into the kingdom. These large cities will be evangelized. The nations are Christ's. They are all to acknowledge him as their King. With calm assurance our faith beholds a *great* city, into which all the redeemed are to be gathered, and of which infallible prophesy has written: "The nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it, and there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's Book of Life."

Let us, fathers and brethren, so live, teach, and rule, that, under the blessing of the Holy Spirit, we and those to whom the Lord has sent us may appear among the untold myriads who, washed white in the blood of the Lamb, shall forever glorify and enjoy God in that LARGE city.

The following paper on the same subject, by REV. W. J. R. TAYLOR, D. D., of Newark, N. J., was also presented:

CHURCH EXTENSION IN LARGE CITIES.

The example of the Master is the wisdom of the disciple, and his methods of propagating the gospel of the kingdom furnish the model for his Church. "It came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities" (Matt. xi. 1). When the people of Capernaum "stayed him that he should not depart from them, he said unto them, I must preach the kingdom of God to other cities also; for therefore was I sent. And he preached in the synagogues of Galilee" (Luke iv. 42–44). His principal point was the Holy City, and his disciples were commissioned to preach repentance and remission of sins in his name among all nations, beginning at Jerusalem (Luke xxiv. 47). In accordance with this specific divine mission of the Saviour and of his apostles and disciples, they took early possession of the great cities, and Jerusalem, Samaria, Antioch, Cesarea, Damascus, Ephesus, Colosse, Phillipi, Thessalonica, Corinth, Athens, and Rome became centres of Christian teaching. The primitive preachers planted churches in the provincial, civil, military, and religious capitals of the Roman Empire, and they ordained elders and placed pastors, evangelists, and teachers "in every city." These were the great centres of population, and the distributing reservoirs of trade, learning, arts and sciences, religion and civilization, and, indeed, of all national resources. Thence the gospel could go out in every direction, taking advantage of commerce and travel, business, government and religious festivals, and forcing its way through the wickedness of paganism and the decay of Judaism. Pentecost was possible only in Jerusalem, and at the great national festival which brought those diverse tongues together. Moreover, cities give character to the surrounding country. There the best and the worst types of humanity are found. The most refined, active, enterprising, and pious dwell alongside the most degraded, helpless, and worthless of the population. There Christian philanthropy and the Spirit of Christ find their best opportunities among the lost multitudes whom the Good Shepherd came to seek and to save. The Christian churches of our great cities are really the only effective breakwaters against the tides of ungodliness which have overwhelmed the proudest of ancient capitals in those terrific hours when, like the Amorites, "their iniquity was full." In this general estimate we must not disregard the great difference between pure and corrupt churches in large cities, nor the evangelizing power of feeble and infant and mission churches in their smaller spheres, and in their aggregate influences upon the entire community in which they live. A genuine revival of religion in a city is likely to have more immediate and wider propagating force than in places of less population and resources, and a

large, strong, working city church has unlimited opportunities for doing the Lord's work.

Church Extension in large cities is chiefly a question of ways and means. It implies the existence of mother churches, which shall justify their right to live, not merely by self-preservation, but by propagating their own kind or a better offspring. A sterile church is a moribund church. No new churches grew out of that one in Sardis which had a "name to live, and was dead." A self-propagating church will grow, like a goodly tree, from within itself, from root and stock and branches and fruit, bearing seed after its own kind.

These general principles suggest the specific discussion of Church Extension in large cities in the light of the Preamble to the Constitution of the General Presbyterian Alliance, which says that "the time seems to have come when" the Churches represented in it "may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action." I have said that the question we are now considering is chiefly one of ways and means; but it also involves much of "the spirit of wisdom and love and of a sound mind." Is a new church of this or that communion needed here or there? Is there population that demands it? Can it live a decent and useful church life? Will it seriously conflict with other established or weak churches of Christ, and specially with those of like faith and order? Is it to be a sectarian experiment or a speculator's church to improve adjacent property? or a miserable, lean starveling or a self-sustaining, earnest, and life-giving church of the Redeemer?

Putting the subject into more definite form, it seems to be in accordance with the spirit and objects of this Council to suggest that Church Extension in large cities ought to be so conducted as to secure such ends as these: To prevent undue crowding of churches of like faith and order in certain sections of those cities, and the crushing out of poor and small and weak churches, that are doing a good work, by those that are rich and large and strong; to secure a proper interdenominational spirit of comity and co-operation in the location of new churches; to promote the peaceful and profitable union of contiguous churches that are struggling for existence; to promote new and substantial church growth in favorable localities; to save old churches by timely removal to better locations; to economize manpower and money-power and church-power by concentration in order to diffusion; and to prevent the waste which is sure to follow these hurtful plans, or that lack of plans, by which so much money, time, and toil have been squandered upon unsuccessful experiments.

The most practicable methods of Church Extension in large cities are such as follow:

I. *The natural process of what may be called church evolution,* by which an established church evolves a new one from itself, by its own overgrowth, or by colonization in some other section of the city

where a good site can be had, and where an incoming or neglected population may invite the effort.

2. *The planting of a Sunday-school or a mission among people who may be gathered in*, and with a direct view to church organization at an early date.

3. *The Benefactor's or Patron's Plan*, by which wealthy individuals or families may erect church edifices, either as memorials of the departed, or as permanent gifts to the Lord and his Church. These, however, are exceptional cases, and they have not always resulted according to the founders' wishes.

4. *The erection of chapels and mission-buildings by wealthy church corporations*, which also furnish the ministry and schools as part of their parochial system. The principal difficulty in such instances has arisen from keeping the chapel ministers and congregations and worship in a subordinate and dependent position. It does not thoroughly develop the branches, and yet what can they do if entirely severed from the parent stock? Good sound Christian common sense on both sides, and a true Christ-like spirit, will remedy this trouble. In our own country, at least, experience proves that as soon as possible every minister and mission and chapel that can stand alone should be encouraged and aided to do so, and thus to serve Christ in their separate and independent church life.

5. *The Denominational or Ecclesiastical Plan of Church Extension in large cities* now claims larger notice, as it throws the whole weight of an organized ecclesiastical body into the work. This involves the oversight and orderings of church boards or committees, and a regular system of operations, which have accomplished great results in the various Christian communions of Europe and America. In Glasgow alone, under the powerful influence of Dr. Chalmers, in the Established Church of Scotland, in the six years from 1828 to 1834, twenty church edifices were built, at an expense of £20,000. In 1835, by a much mightier effort, under the same auspices, sixty-four churches were built, at a cost of £65,000, contributed during that single year —"about as many," says his biographer, "as the whole preceding century had given birth to, or were being built, in connection with the Establishment." And in May, 1838, Dr. Chalmers reported to the General Assembly, as the result of four more years of labor, "that nearly two hundred churches had been added to the Establishment, for which upward of £200,000 had been contributed." (Hanna's "Memoirs of the Life and Writings of Dr. Chalmers," iii. 443–445, 447–467; iv. 42.)

Again, when the Free Church of Scotland set out upon its great career, 470 of the 600 churches that were needed were erected in a single year. (*Ibid.*, iv. 352, 353; 362, 363; 478, 479.)

These facts show what has been done by a right system of Church Extension properly administered, and particularly what can be accomplished under the leadership of one strong, enthusiastic and directing mind, with a genius for the work, and fired with love for souls and for the glory of God in and through his Church.

The principles which are now embodied in the various denominational boards of Church Erection and Church Extension in this country and in Great Britain are intended to apply to their entire fields, and specially in the extension and erection of churches, in cities as well as in the country, among those who cannot otherwise enjoy these privileges. They all proceed upon the wise plan of helping poor and weak churches to help themselves, by giving pecuniary aid in such ways as to avoid debt and to secure the church property to the denomination for which and by whose means it has been erected. The methods and precautions of these agencies have resulted in very large additions to the number of churches, and especially in the foundation and establishment of new ones in the right places.

A few facts from recent reports will show the extent of this noble work at home and abroad:

During the fourteen years ending January 1, 1880, the Church Extension Board of the Methodist Episcopal Church in the United States aided 2,683 churches, by both donations and loans, and disbursed $1,509,172.44; and 7,000 of the 17,000 churches have been built within the last nine years, and one-third of all this increased number have been thus aided. The Wesleyan Chapel Committee of Great Britain, now sixty years old, has expended in the past twenty-five years $24,092,385, or nearly one million a year, in aid of 5,684 new edifices, and about $45,000 per year in payment of church debts. The Presbyterian Board of Church Erection, with an average annual income of $100,000, during the last decade has aided yearly about 180 churches; and it is officially stated that "more than half the Presbyterian churches built during the last twenty years have received aid" from this Board. The American Congregational Union, organized in 1853, has helped in the erection of new churches in the proportion of one to every thousand dollars of its receipts. How many, of all the churches thus aided, were in cities, is not known to us, although they undoubtedly received their full share of these funds. The facts which now follow are taken from the *Church Extension Annual of the M. E. Church* for 1879, and these bear directly upon the subject in hand, and should command the admiration and study of all earnest workers in this cause.

"The most remarkable work of Church Extension in the world is that accomplished under the 'Metropolitan Wesleyan Chapel Building Committee,' in the city of London. The Committee was organized in April, 1861, and the work began about a year afterwards. There were then in the city of London some 80 chapels, affording something over 30,000 sittings, and the membership numbered about 12,000, served by some 30 ministers. About ten years ago Sir Francis Lycett offered to give a quarter of a million of dollars towards the erection of 50 additional new chapels in London, provided the provinces should respond with a like sum. His offer was accepted, the provinces responding with nearly $75,000 more than his munificent offer. According to the latest information we have been able to

obtain, more than half of the proposed additional chapels have been completed, each furnishing accommodations for 1,000 persons, and they have now about 130 chapels, 85 ministers, 20,000 members, and over 100,000 sittings."

After this general summary of facts, I venture to set forth *a local plan* which has worked well in my own city and denomination, and which may incite others to go and do likewise. The first Reformed Church in Newark, N. J., was founded in 1833, and struggled for life in a population which afforded little of the Dutch Reformed material that formerly gave name and vitality to our churches. Fifteen years later (in 1848), it sent forth its first daughter church, and a German church was also organized and aided by its members. Eight years after that it gave up a large company of its choicest families and members to form its third offshoot, which is now the largest and most powerful of this family of churches. In 1866, by the united efforts of the three, a new German church was established. In 1868, the mother church, generously aided by her two daughters, contributed still larger numbers of communicants and families and liberal gifts, to found a new and successful church in the south part of the city. One year later, 1869, the East church was formed, principally from the Second, but with the help of the others; and in 1871 still another was started in the northern suburb of Woodside. In each case of a new church organization, all the previously existing churches that were able have united their counsels, prayers, and pecuniary contributions. There is also *a Consistorial Union*, which embraces all the ministers, elders, and deacons of our city churches, who meet at stated times for conference, information, and mutual aid in promoting Sunday-school and mission work, helping the weak churches to help themselves, and the general care of our denominational interests. This is a purely voluntary association, which does not interfere with ecclesiastical supervision, and stimulates and strengthens the spiritual intercourse and welfare of all our churches, while it casts the entire denominational influence, sympathy, and interest into each successive new mission and church enterprise.

In the erection of the largest and costliest of these church edifices, the following plan was adopted:—Very liberal subscriptions were first secured from the founders and their helpers in sister congregations. Then the entire congregation and Sunday-school, the Ladies' Society, the Young People's Union, and even the infant school, were enlisted as church-builders, and for years, while the edifice was being constructed, and until the last cent of debt was removed, between five and six hundred givers were contributing in weekly and monthly payments, according to their ability. The building of the sanctuary became a means of grace to many Christian people, whose characters and virtues were developed by this training to systematic and proportionate and cheerful giving of their substance to the Lord. They made it a part of their worship on every Lord's day, and built their lives, with their offerings, into the Lord's house, from its corner-stone

to its topstone. It may illustrate the extent and strengthen the application of these principles and plans, to state that the whole sum thus raised and paid for all purposes, during the first eleven years of this single church, was over a quarter of a million dollars. It is also entirely supported by voluntary weekly payments in envelopes. Any subscription, of even the smallest weekly sum, entitles the subscriber to a sitting or pew, as may be needed. No pew in the church is sold, nor has it any price put upon it as rental, and no one pays more for church sittings than is voluntarily proffered. The subscriptions range from five dollars to ten cents per week. The pews are assigned to subscribers annually, in April, at a congregational meeting for the purpose. This plan has worked so well in hard times, and accommodates itself so thoroughly to all classes of the people, that they would not readily change its essential features.

CONCLUSION.—While no one method will suit all places, those which have been set forth in this paper certainly combine suggestions and practicable plans that may be adapted to the necessities of all large cities. They show the absolute need of thorough organization, intelligent oversight, and effective co-operation; and they present the highest motives for enlarged exertion, and specially for the consecration of the wealth of the rich, the competence of those who are neither poor nor rich, and the small offerings of the lowliest and of the children, to the extension of the Church of Christ in those great centres of population and of power. They demonstrate the application of Dr. Chalmers' famous declaration of "the power of littles" to Church Extension, and they illustrate as forcibly the close logical and spiritual connection of John Wesley's three principles, "justification, sanctification, and a penny a week." In other words, they show how Church Extension in large cities may be carried forward successfully by uniting the efforts of all classes of Christian people, according to their ability, and by systematic and continuous beneficence, which, while it enlists the help of all, makes the work neither a tax nor a task, but "a work of faith and a labor of love." Churches that are thus built bring with them into the world, like children of promise, a wealth of love, which is their best inheritance, and insures the tenderest care.

And let me add, that these principles, faithfully carried out, have been, and will be, found very effective for the prevention or the removal of church debts, which are never church blessings, but almost invariably are church curses, crippling the ministry, blighting beneficence, keeping those who would otherwise come, out of the sanctuary, and often "making havoc of the church" under the blows of the sheriff's hammer. Happy the day, when Church Extension, in city and country alike, shall be free of this cruel and fateful bondage to the indiscretions and the errors of church-builders, who do not count the cost before they begin to build.

If this venerable Second Council of the Presbyterian General Alliance of the world can so voice its own constitutional principles as

to inaugurate their practice in the great work of Church Extension in large cities, by planting and building, and paying for and sustaining, Christian churches where and when they are most needed, avoiding jealous rivalries and self-destroying conflicts with sister churches and branches of the Christian family, and commending the most successful methods which experience has developed, some of the difficulties of the great problem may be more readily overcome, and a new impetus may be given to the work for which the Lord Jesus Christ himself was sent into this world.

The late British Premier, Lord Beaconsfield, said some years ago: "I have ever myself been of opinion that it was in the great cities of the earth the Church would effect, in this age, its most signal triumphs." The history of the gospel Church fully confirms that statement of a patent fact. In many of the great cities of Christendom, the churches that were first planted have outlived all other institutions, and they have put on new life with the changes and emergencies of successive ages. Every new Church of Christ points forward to the better future of this world, and to the things that are not seen and eternal. And every wise, persistent, and successful system of Church Extension in large cities is a better herald than Constantine's cross, of the final conquest of the world for Christ and his Church.

The Rev. Wm. J. Reid, D. D., of Pittsburgh, Pa., read the following paper on

CHURCH EXTENSION IN SPARSELY SETTLED DISTRICTS.

Thickly settled districts have the first claim on the Church. The gospel is for the salvation of souls, and it must be carried where souls are. Other things being equal, it is the part of wisdom to bring the gospel within the reach of a thousand souls, rather than of one. Populous cities are the centres of influence; and such cities, when evangelized, shine forth, far and near, with a light which cannot be hid. The example of the Master and of his inspired apostles shows that the Jerusalems and Capernaums and Antiochs and Romes of the earth are first to be occupied. Nevertheless, the same example and reason itself teach us that sparsely settled districts should not be neglected. There were devils to be cast out in Gadara, as well as in the populous towns on the other side of the Sea of Galilee; Paul found souls to be saved in Galatia, as well as in Ephesus. The gospel is for the world, and no part of it can be overlocked. But though there is "one Lord, one faith, one baptism" for the country as well as the city, there is of necessity so much difference in the method of working, that it will not do to say, "Come into the city, and it shall be told thee what thou must do."

I. The Church, in laying its plans for the conquest of the world

for Christ, must not overlook sparsely settled districts. The soul living in a dug-out is as precious as the one whose home is in a palace. He who reclines in his glittering carriage in the crowded park is in no greater danger of eternal death than he who rides his mustang over the lonely prairie.

Sparsely settled districts have furnished the world the most stalwart manhood. There are portions of this globe on which the curse of barrenness has fallen so lightly, that they seem almost to have retained their original fruitfulness. There is little demand on the labor of the husbandman; the plains and valleys scarcely ask for cultivation; yet they are covered with abundance; homes spring up in clusters and crowds. But the inhabitants of these districts are, for the most part, sunk in the lowest degradation, and are far behind other nations in what is manly and civilized. If you would find a people presenting the finest spectacle of greatness, order, intelligence and manhood, you must go to those lands in which there is a constant struggle for existence; and the sterile soil forbids a crowded population. In such regions, manhood has reached its highest honors and civilization gained its greatest victories.

Many of the most successful Christian teachers have been born and nurtured in sparsely settled districts. Illustrations of the truth of this assertion will suggest themselves to every reader of ecclesiastical history. And what has been is yet. In the city the attractions of law, the excitement of business, and the wealth of commerce have a charm which wins the young from the pulpit and the study. The Church must expect a goodly number of its teachers and leaders from the homes of the country, in which the god of this world does not reign with absolute tyranny.

Not a few of the churches, which have proved themselves most faithful in enduring persecutions and in resisting the encroachments of error, were planted in sterile and mountainous regions. The simple mention of faithful churches suggests the Waldenses of Italy and the Presbyterians of Scotland, whose faithfulness under trial of every kind has passed into a proverb. It is written in history as well as in the word, that many of whom the world was not worthy, and who have obtained a good report through faith, "wandered in deserts, and in mountains, and in dens and caves of the earth." It would have been well for the race, if there had been more Swiss mountains and Scottish glens as homes for the faithful saints.

As the Church now needs, and as it ever will need, a sturdy manhood, courageous teachers and faithful disciples, it will not do to neglect the sparsely settled districts, which in all the ages have been the cradles of sturdiness, courage and faithfulness.

II. The Church whose plans do not look to the evangelization of sparsely settled districts, and whose ecclesiastical machinery is not adapted to this work, is not rightly executing the great commission: "Go ye into all the world, and preach the gospel to every creature." It matters not what claims such an organization may put forth to be

a Church or *the* Church, if it cannot do the work the Lord has given it to do, it is deceiving itself with a name to live.

In some respects thinly inhabited regions offer an easier field to cultivate, and present fewer obstacles to the progress of the gospel than the great centres of population. The necessary expenses for sustaining the ordinances of religion are less; and in this campaign against the world and its prince, as in every other, it is the duty of the wise to sit down and count the cost. The temptations of Satan are less numerous and open, if not less powerful. Though "the trail of the serpent" is over all the earth, he does not build synagogues at every "parting of the way" and beneath every green tree. Licentiousness, intemperance, infidelity and mammon build their strongest entrenchments, and station their bravest champions, in the crowded cities. No place is without danger, but the thronged streets are "the high places of the field," where souls stand in greatest jeopardy. If a Church cannot meet unorganized opposition, how can it hope to overcome embattled legions, marshalled by all the wiles of the devil? "If thou hast run with the footmen, and they have wearied thee, how canst thou contend with horses?" A Church which cannot solve the easy problems of mountain, prairie and forest, is not able to grapple successfully with the harder problems of market-place, grog-shop and tenement house.

A large part of the earth's surface is correctly described by the words, "sparsely settled districts." So it will remain for centuries to come. The prophetic history of the future tells of a time when all the world, and not cities alone, shall be filled with the knowledge of the Lord. They that dwell in the wilderness, as well as the kings of Tarshish, shall bow before the Messiah. In that day, the desert, as well as the garden, is to blossom. The Church that does not, or cannot, work in the scattered homes of the wild frontier, is not keeping step to the music of prophecy. The gospel is wisely arranged for "every creature," and that ecclesiastical organization, which is not adapted for carrying the gospel to "every creature" in the north, south, east and west, is not fulfilling the commission of its ascended Lord.

III. If the Presbyterian polity does not meet the necessities of sparsely settled districts, it ought to be reformed, or abandoned for something better, if reform is impossible. All our arguments in favor of Presbyterianism, drawn from the synagogue and its bench of elders, from the inspired history of the early Church, and from the writings of the Christian fathers, will be drowned in the overwhelming cry of human need. If there is a single province, on continent or island, amidst the drifted snows of the north or the luxuriant vegetation of the south, which Presbyterianism is not adapted to reach and evangelize, it is not the instrument by which God intends to accomplish his purposes. No believer in the wisdom of the infinite will think *that* the agency of God, which cannot do the work to be done. The need of the race is the touchstone, by which to test the polity we

esteem so highly. No Presbyterian should fear the trial. Confident in our cause, we should take this cup of "the water of jealousy" with no trembling hand. Let Presbyterianism stand or fall by its adaptation to the wants of the world.

IV. Presbyterianism is peculiarly adapted to the work of Church extension in sparsely settled districts. The experience of the ages has shown that stability and unity are necessary to real success in any enterprise; and the Presbyterian form of Church government, with its gradation of courts, binds all its parts in one as with bands of steel. This form of government also provides for that degree of flexibility and freedom in its courts and agents, which is essential to greatest efficiency. Under this government the Church is one, but the parts, each one free in its own sphere, are many. It furnishes the best illustration of the words, "*E Pluribus Unum.*" The unity gives the greatest strength; the freedom permits the greatest activity in the use of that strength. This unity, combined with this freedom, this strength, united with this activity, make Presbyterianism a power in evangelizing all districts, whether sparsely settled or otherwise.

But how can the inherent strength and activity of the Presbyterian system be brought to bear on the solution of the problem before us? Any method of work, which interferes with the unity of the Church on the one hand, or with the freedom of its agents on the other, must be rejected. Many plans, which are in harmony with the fundamental principles of "government by Presbyters," might be suggested. One, which has been tried and not found to be altogether wanting, will be briefly outlined.

(*a.*) A committee of missions is provided for by law, consisting of one delegate from each Presbytery in the bounds of the Assembly or Synod. This committee meets annually, a few days before the meeting of the Supreme Court; and it has the general management of the home mission work of the Church.

(*b.*) Each Presbytery collects money for this part of the Church's work, and forwards it to a common treasury. It examines the territory under its care, selects its mission stations, and reports their condition, need and prospects to the general committee. It also reports the names of all its licentiates and unsettled ministers, who are able for ministerial work. The advantage of placing all the money in a common treasury is seen in the fact that those Presbyteries which have the widest and neediest fields are the poorest in this world's goods. If each Presbytery expended its funds in its own bounds, the strong would not bear the burdens of the weak. In selecting mission stations, especially in a land where different branches of the Presbyterian family are laboring side by side, there is need of care. One church should not injure or interfere with another. Ecclesiastical courtesy has too often been overlooked; and two or three feeble organizations covered the field, when one would have been sufficient for the need. Presbyteries, occupying the same territory but belong-

ing to different denominations, should understand the first principles of common politeness, and not hinder one another's work, or trespass upon one another's rights. It may not be well to have such a statute formally enacted, but it should have a place among the unwritten laws of the churches.

(*c.*) When the general committee, at its annual meeting, receives these reports from the Presbyteries, it considers the wants of the whole territory it represents, and makes such appointment of men and appropriation of money, as its ability permits and the necessities of the field demand. The delegate from each Presbytery knows his own field, and makes a full presentation of its needs. When all parts of the Church are represented by such interested delegates, it is not likely that injustice will be done to any through ignorance or prejudice.

(*d.*) The action of the committee is approved, after amendment if necessary, by the Supreme Court; and then each Presbytery is left free to assign the missionaries appointed to it to their fields of labor, and to expend the money appropriated to its mission stations.

A plan like this leaves Presbyteries their full measure of freedom in the management of their own affairs, and yet binds them together, and gives each the strength of the whole Church. It makes provision for the most sparsely settled districts, for it groups, if need requires it, several mission stations, and makes them one pastoral charge, supplied by a missionary adequately supported. Under this arrangement, each feeble mission, though it stands alone in the wilderness, is united to all the other congregations in the Presbytery, and through the Presbytery to all other Presbyteries; and in this union there is strength. Each missionary or pastor, while he labors in his restricted field, feels that he has the power of the whole Church at his command, and he works with a confidence which nothing but the power of the whole Church could inspire. At the same time, the Presbytery, the congregation and the missionary have sufficient freedom of independent action to take advantage of whatever emergency may arise.

By its marvellous combination of united strength and far-reaching activity, Presbyterianism shows itself to be adapted to the need of sparsely settled districts as well as of crowded cities. It abides the test of experiment. In answer to every doubt and question, we point to the history of the past and the records of the present and say, "Come and see." What Presbyterianism has already done for Church Extension in sparsely settled districts gives assurance that it will hereafter do its part in making all wildernesses bud and blossom as the rose.

It cannot be that too much attention has been paid to the cities, where men crowd and jostle each other in the struggle for life and for wealth; but it may be that the Church has neglected, in its missionary operations, the sparsely settled districts, from which have sprung so many of the sturdy men, successful teachers and faithful churches of history. But the work in all its departments is one. The whole

world is the field, ripening for the coming harvest. "What, therefore, God hath joined together, let no man put asunder." Country and city, desert and garden, are groaning and travailing in pain together, waiting for the manifestation of the sons of God; but they are, before the final chapter of the history of redemption is written, to be "delivered from the bondage of corruption into the glorious liberty of the children of God."

The REV. ROBERT KNOX, D. D., of Belfast, Ireland, followed with a paper on

THE EVANGELIZATION OF IRELAND.

If you look at Ireland on a map, it is a mere speck in the great Atlantic; and yet that little island has wielded for ages, and continues to wield, a mighty influence on Britain and all the dependencies of Britain, and on this great continent of America. Hence it becomes a matter of supreme importance to bring the Irish people under the power of the gospel, not only for their own sake, but for the sake of those countries whose character and destinies they influence.

In round numbers, Ireland has a population of 5,000,000. Little more than one in four of these are Protestants, and this proportion has been maintained with little variation for the last two hundred years.

To Christian men in other lands it may appear strange that the gospel has made so little progress among a people peculiarly susceptible of religious impressions. The explanation is not far to seek. The Church established by law for three hundred years had all the advantages which high rank, great wealth, and political power could give, while the Irish race were repressed by the most grinding penal laws, refused all legitimate opportunities of education, excluded from positions of trust, and were regarded as incapable of holding any of the high offices of state. Is it to be wondered at that a people naturally proud and sensitive should resent being thus treated, not only as a conquered, but as an inferior race? In their heart's core they resented the injustice, and cherished burning hatred against the religion which they associated with spoliation, and whose very presence was the symbol of their national degradation.

Then the priests made common cause with the people through the long and weary years of their misery, and came to be regarded not only as patriots, but martyrs, and the successors of a long line of martyrs. This bound the masses as with a chain of adamant to the ancient creed. To the priest was given up reason and conscience, and thus the Irish people became the most abject slaves of the Roman pontiff in all Christendom.

The penal laws are now removed, but churches and statesmen are beginning to learn that it is not so easy to obliterate the memory of ages of oppression. The old grudge rankles in the bosom. While

other countries are throwing off the papal yoke, the Irish hug their chains and cling to the old superstition.

The present policy of religious equality seems to have quickened Catholicism into new life. It has inflamed the zeal of priests and people, and excited the most extravagant hopes. From a condition of sullen inactivity Rome has started up "as a giant refreshed with wine." The watchwords now are, "Ireland for the Irish!"—"Ireland for Rome;" "Protestantism must be conquered or expelled."

Never was the Romish Church so active and aspiring as at this moment. The hierarchy is intensely Ultramontane, so that every line converges to the one centre—Rome. The whole machinery of the Latin Church is brought into the field and worked with the most consummate ability. The land swarms with clerical orders. Friars of every description—Augustinian, Dominican, Franciscan—interpenetrate the country. The Jesuits expelled by other nations find a welcome and congenial work among the Irish race. Redemptorist Fathers carry the torch of revivalism into the great centres of population, while nuns and Sisters of Mercy ply the work of education and proselytism with ceaseless energy. The laity are worked into a frenzy of expectation, and think no sacrifice too great for Mother Church. In view of their poverty, their givings are marvellous, so that the land is being covered with the most stately buildings. Cathedrals, colleges, and schools meet the eye everywhere. The masses are led to believe not only that theirs is the oldest and the truest, but *the only* true religion, and that, like Aaron's rod, it is destined to swallow up all others. Unhappily, they are fortified in this belief by the apostacy of so many of the clergy and the higher classes in England and also in their own country. Every new pervert is hailed with a note of triumph. On a people so imaginative as the Irish this process in the Episcopal Church has a powerful effect. They are actually made to believe that Protestantism is vanishing away—that the laity will soon follow the lead of the clergy who are renouncing the Reformation and giving in their submission to Rome. Then the whole machinery of national education is being worked as far as possible in the Catholic interest. The claim of the hierarchy is that it shall be separate, exclusive, and under the control of the clergy. Besides all this, every effort is made to grasp civic and political power, and this power is made subservient in a thousand ways to Mother Church.

Such are the agencies and aspirations of Rome. These agencies cover the land, and their power is increased tenfold by the fact that they are guided by one central authority, from which there is no appeal. Whilst the Protestant forces are divided, and often in conflict with each other, the whole machinery of Rome moves on with ceaseless energy, guided with consummate ability, no force lost, no interest divided.

Such is Irish Romanism in this present year of grace. What can a handful of Protestants do against this exceeding great army, this

swelling tide of Catholic revival, united, resolute, quivering with intense ambition to recover all that was lost at the Reformation?

In the face of all we have just said, we see no reason for despair. If on no other ground, we take our stand here. "He that is for us is greater than all that are against us." Ireland shall one day sparkle as a brilliant on the brow of Christ. The truth spoken in faith and love is all-conquering. This conviction nerves us for present action and gilds the future with hope.

It is not within the scope of this paper to show what other Protestants have done and are doing. It is rather our business to set forth the plans and purposes and claims of the Presbyterian Church in aiming at the evangelization of Ireland.

This Church is few in number—not over half a million—that is, about one in eight of the Catholic population. It is limited in resources also, for the Presbyterians of Ireland were oppressed and persecuted for ages like their Catholic countrymen. They had a hard struggle to make for themselves a home in Ulster and to provide the means of grace for their own household. Their day of deliverance came at last. They now breathe freely, and have begun to realize that God has given them a special mission, and that mission is to their own countrymen. God planted them in Ireland that they might become his agents in its evangelization.

This work is little more than begun, but it is begun in earnest. The lines are laid by which it is hoped one day to encompass the whole land and bring the people under the power of the truth. A church has been erected and a minister located in every position of influence over the whole land. These churches are made centres of evangelistic operations. In addition to these centres, ministers are employed to itinerate and hold up Christ wherever they find an open door. In the darkest regions of the West, mission-schools have been organized, into which the young are gathered and trained in the knowledge of the word of God. Besides all this, every county is traversed by colporteurs, who carry the Bible and other books full of the gospel to the homes of the people, and scatter among them those leaves that are for the healing of the nations.

Such is the work begun. It is the day of small things. The cloud that rises out of the north is not yet bigger than a man's hand; who can tell how soon it may ascend and spread over the whole sky and break in showers of blessing on the people?

These means are very simple, but we can use no other. We know of no means for the conversion of men but the truth—the truth spoken in faith and love—in the pulpit, in the school, in the family, in the highway and the market-place; the truth shining in the sacred page and in the life of redeemed men and women. It is not great armaments of war God wants, but living men—men full of faith and of the Holy Ghost; men with the pitcher in the hand and the lamp within the pitcher.

What is wanted is that these means be multiplied till every son of

Erin shall have the opportunity of knowing what the truth is and of seeing what the truth can do in making men pure and free.

Notwithstanding all we have said of the zeal and vast resources of Rome, there is much in the present condition of Ireland to inspire hopes of ultimate success. The eye of faith can discern here and there some bright rays breaking through the gloom.

Not only in the great cities, but in distant glens and hamlets there is springing up a class of men who wince under their spiritual bondage, and are ready as opportunity offers to strike a blow at the power of the priest. This class is increasing rapidly, and are a cause of much anxiety to their spiritual guides. They begin by limiting the functions of the priest to what is spiritual, and repudiating his authority in what is secular. This incipient rebellion generates other thoughts, and so these men soon pass away altogether from the control of the clergy. At present the movement is more *political* than *religious*. Who can tell what may come of it once the mystic tie is broken?

But there is a deeper and more hopeful current among the Irish people. Those who know them best—looking below the surface and feeling the pulse of their inner life—tell us that there is a spirit of earnest religious inquiry abroad—that many still in the bosom of the church are dissatisfied with empty ceremonialism, and are yearning for something that will bring true peace and joy to the guilty soul. Then yearning does not always find public expression. To throw off the shackles of early conviction and prejudice involves a great struggle, and to renounce Romanism in Ireland is often perilous to life and limb. But it is not so in this free country, and so you find in some of your great cities, just now, unmistakable signs of this deep spiritual current.

It is our conviction that a new and brighter era is dawning in Ireland. The people are educated, intelligence is spreading. The press is making the dwellers in the remotest mountain home acquainted with all the great public movements of the day. One ground of complaint after another is being removed. Beneficent legislation is sweeping away every plea by which priests and politicians inflamed the masses and deepened their prejudices against England and the Protestant faith. The country is in a transition state. The door that was closed against the gospel for centuries is being opened in a way that we knew not. A great change is impending. It may come from without. It is more likely to come from within. It is ours to be ready for the emergency that we may go in and possess the land.

In the opinion of thoughtful men the present activity of the Romish Church is spasmodic—a spasmodic grasp at power which is felt to be slipping away. To retain the allegiance of the unreflecting masses, they are being dazzled and deceived by magnificent buildings and pretended visions of the Virgin. It will not all do. The hammer of the Almighty is striking "the feet of the image that are partly iron and partly clay."

In offering the gospel to their countrymen the Presbyterians of Ireland have a special vantage ground. They had no part in framing penal laws. These laws bore down heavily on themselves, and they had no small share in their removal. Again and again the oppressed and persecuted Catholics appealed to the sturdy Presbyterians of the North for sympathy as the well-known friends of civil and religious liberty. Against us they cherish no grudge. With us they have no old quarrel to settle.

This leads me to observe that there is one thing essential to the successful prosecution of this work—sympathy with the Irish people. The want of this has marred the power of the gospel hitherto. The country wants rest and sympathy. It has been too long under the *reign of law*–inexorable law. Oppressed by the state, enslaved by the priest, the people are yearning not only for liberty but love, sympathy, the tender touch of a soft and friendly hand. This is the key that will open the Irish heart. Approach them in the spirit the Saviour breathed, and there is no more hopeful field for the gospel. Make them to know and feel that you are neither an alien nor an enemy to their race—that you love their country and their Saviour, and they will listen with gratitude and gladness to the story of redeeming love.

If Ireland is to be evangelized it shall never be by the Bible in one hand and the bayonet in the other. It shall never be by denouncing the pope as anti-Christ and Rome as the scarlet whore. The evangelist must get into sympathy with the people; be ready to listen with patience to the story of their national wrongs, and feel for them as every Christian man ought to feel in the presence of misery.

In point of fact this unhappy country has never been fairly treated, either by Church or State. For seven centuries it has been the battle-field of rival statesmen, and it has baffled all their efforts to quell the turbulence of the people and lift it up to some measure of social comfort. To the present hour it is the prey of unprincipled adventurers. What the people want is the gospel. Under the power of the gospel the nation was once free and happy—the home of the oppressed—the refuge of the persecuted saints of the Most High. When the rest of Christendom was shrouded in mediæval darkness, Ireland held by the truth and sent forth her scholars and missionaries over all Europe.

In an evil hour this beautiful island was sold by an English sovereign to the pope. From that day her learning declined. Her light grew dim. Her liberties gave place to grinding bondage, until at last in the reaction of divine justice this people have become a trouble and a scourge to those who neglected and oppressed them.

It is high time to deal with the Irish race on another principle—to try on them the power of love. There is no people in the world more grateful for kindly treatment. Is it not worth a mighty effort on our part and yours to win them for Christ? Men may laugh at their foibles, but is there not something in their very misery to excite compassion? In the mouth of many they are a byword, and men make merry over their peculiarities, but after all they have many noble

traits of character. They are quick of intellect, endowed with great powers of endurance, patient in suffering, respectful to their superiors, cherishing a veneration for learning that amounts to superstition, and clinging to their faith like martyrs.

Wherever they have had a fair field and measured their strength with other men they have been renowned over the world as warriors, orators, and statesmen.

We repeat, it is worth a mighty effort to conquer this people for Christ.

In this work, Britain and America have *a deep interest.* This prolific race are spreading wherever the English language is spoken. There are over 300,000 of them in Scotland, upwards of 500,000 in England, and on this continent their sons and descendants number many millions. They swarm in your great cities, in your hives of industry, and wherever there is rough work to be done. Let it be borne in mind that wherever they settle they bring with them their character and habits, and down deep in their heart of hearts, their fealty to Rome. What influence are they likely to yield on your social life and on your free institutions? You have often said already, "these men do exceedingly trouble our city." To statesmen in England and America they have become a menace or a snare. It is not so much their numbers that make them formidable, but the fact that in those great questions that affect your national life, they yield up reason and conscience to another and move *en masse* to the falling booth.

I repeat, England and America have a deep interest in bringing the Irish people under the power of the gospel. This cannot be effectually done by dealing with those who are landed on the shores of either country. It must be done at the fountain-head. The salt must be cast into the well's mouth. Irish Romanism must be met and conquered on Irish soil.

In closing this paper I trust it will not be considered out of place for me to say that in this great and arduous work, the Presbyterians of Ireland feel that they have a strong claim on the sympathy and help of America. It was an Irish Presbyterian, from the centre of Donegal, who laid the foundation of the American Church; and from the days of Francis McKemie till this hour, America has been thinning our ranks and draining our resources. Thousands of what you call the Scotch-Irish are landed every year on your shores. This process, so exhausting to us, has been going on for a century and a half. Not a few of these have become your statesmen and warriors, your orators, merchants, and ministers of religion. Others have helped to clear your forests and build your great cities, and yourselves would be the first to acknowledge that, in many cases, they form the bone and sinew of your churches. Thus you have become numerous and rich by making us poor. And now in that great enterprise we have undertaken, we are not ashamed to put forth a claim on you. By the Church's Head we are placed in the forefront of the hottest battle; but the battle is yours as well as ours, and we feel assured you will not

leave the little remnant who still cultivate the hills and valleys of Ulster to wage war against such terrible odds. For your own sakes, and in memory of all you owe to Ulster, "Come to the help of the Lord against the mighty." If we succeed, as by the help of heaven we expect we shall, the richest benefit will be yours, for then you would be receiving, year by year, an influx of free, enlightened, law-abiding Churchmen and women.

Here is a work worthy the united energies of the Presbyterians of Ireland, England, Scotland, and America.

Since this paper was written the Council has resolved to hold its next meeting in Belfast. Men and brethren, permit me to urge on you to study in the interval, earnestly and prayerfully, the subject of this paper, *the only real cure for the miseries of Ireland*, so that when you come among us we may have the benefit of your mature and enlightened judgment.

CHURCH EXTENSION IN AMERICA.

The Rev. Dr. Prime.—The Programme Committee have invited the Rev. Dr. Kendall, Secretary of the Board of Home Missions of the Presbyterian Church in the United States of America, to speak for a few minutes this afternoon on the question of the extension of the gospel in our country.

The Rev. Henry Kendall, D. D.—The extension of the kingdom of Christ in the sparsely settled districts of this country has usually been called the work of home missions, in distinction from the work of foreign missions, and from the work of city missions, the evangelization of the poor, and the neglected in cities. If I speak with regard to a single denomination here represented, it is because I understand its work better than I do the work of the other denominations. I gratefully acknowledge what the others have done, and what all denominations are doing in the work of evangelizing the masses throughout the entire country.

The work of home missions is coeval with our history. Before we became a nation, and as soon as we became a Church, the work of home missions began in its essential features. The first Presbyterian church in New York city received missionary aid from the old country; and nearly all the early churches on the continent received aid from the mother country in like manner. When the churches at the East became strong, and the children of the churches went west, first over into Western New

York and over the Allegheny mountains to Western Pennsylvania, the churches at the East, the old people in the old churches, helped their sons and daughters to the preaching of the gospel in the new and sparsely settled territories lying beyond. The same thing was true as they went farther on, down the Ohio river, and along by the lakes, into Ohio, Indiana, Michigan and Illinois, until the fertile valley of the Mississippi lay spread out before the country and before the Church. Then the great rallying cry was to save the valley of the Mississippi, the future centre and strength of all the population in this country—to rescue it from the grasp of the papists, and to evangelize it in the Protestant faith.

It was not until within ten or twelve years that the population largely went beyond the line of States that have their eastern boundary on the Mississippi river. There were States organized, there were territories surveyed; but the population was very sparse, and the aggregate was very small, down to the time when the Pacific railroad was built. The Northern Pacific on the one hand, and the Union Pacific in the centre, and various movements toward the Southern Pacific, not then exactly inaugurated but approaching completion now, were pushed so as to open the whole country, while the population, like pent up waters, was waiting for access to that which lay beyond. When those railroads were built, it broke over as though the barriers had been removed. We have scarcely known anything in the history of the world, certainly nothing in the history of this country, to compare with the movement of population into that section of country lying directly west of those States that line the Mississippi river. Allow me to picture it in parcels, for it is too large to be pictured as one.

I. Take, for instance, Dakota, on the north, reaching up to the British possessions; add to that Nebraska, and Kansas, and the Indian Territory and Texas; and you have one broad section extending across our country from the north to the Gulf of Mexico, and comprising 650,000 square miles. It is as large as all of the United States east of the Mississippi river

except the four Gulf States. We have been 250 years settling and evangelizing that section of the country; and the work is by no means complete, for there are more missionary stations in Pennsylvania and New York, than in almost any other States of the Union. More and more as you go farther west, the larger are the proportions of missionary stations, clear to the Mississippi river and beyond. This section of country just named is as fair as any the sun shines on, from the north to the south; it has only one small lake, called the Devil's lake, in the north, with not one rocky ridge, nor one mile square of swamp or marsh, with almost every acre of it tillable land. It is filling up, one year, with floods of hundreds of thousands pouring into Texas; the next two years the same tide pouring into Kansas; and this year pouring its great flood into Dakota. While we have not the full returns of the census to tell us how many people have gone in the last ten years, the demand for ministers and for churches is just as great now as it was ten years ago; showing that we have not kept pace, or more than kept pace, with the population. Measuring the population by the growth of the Church—and I am only speaking of one denomination—we had in that great territory 100 churches ten years ago, and we have now 475. Yet ten years ago the demand for missionaries, and for the preaching of the gospel, was not any more intense and urgent than it is to-day.

II. Take that section of the country which lies on the Pacific ocean, California, the southern part of it that great sanitarium to which so many invalids go year after year, the land of pomegranates, of figs, of orange orchards, of gardens, of vineyards; and go up along the coast—to the central part of the State, where its great wheat-fields are, and to the mountains that are crowned with evergreens, and whose sides are full of silver and gold; go farther up to the great timber country, Oregon and Washington Territories; and you find very much the same condition of things. In 380,000 square miles, with a population growing at the rate of more than fifty per cent. for the last ten years, we had only 61 churches ten years ago. We have now 175 churches there.

III. Look at the great mineral belt lying between these two sections, containing the Rocky Mountain system, constituted of two States and six Territories, with 855,000 square miles. There is scarcely a fertile valley in it that has not been opened by the railway system. Those territories are full of silver and gold, though the available cultivatable land, from which the produce may be reaped for immediate consumption, is not as large as in the East or West; but wherever the precious metals are found, there men always will go. No seas will keep them back; no deserts will deter them; no numbers of savages or wild beasts will keep them away from that which they so much desire. In all the mountain fastnesses on the north and on the south, in these great territories, we find mining camps and mining cities, and the population developing all the time, and calling for missionaries. In that great section of country we had, ten years ago, but five churches. Now we have seventy-five churches; and a demand for more men on the north and on the south in equal proportion to any other part of the country.

In addition to the magnitude of this great work in this great field that is laid before us for home missionary occupation, we strike a population such as we have never encountered before, and such as has scarcely been encountered anywhere else on the face of the earth. We have a population of about 125,000 of the most bigoted papists in New Mexico, as bigoted as they are in Spain, and as ignorant as can be found in almost any part of the world. We have in Utah about 150,000 subjects of a system of combined Judaism and Mohammedanism, a system wonderfully compact in its organization, and a population of whom Paul might have said, as he did of another population, "I perceive that ye are too superstitious," or what perhaps would be better translated, "too religious," so religious as everywhere to invoke the presence of God, with an apparent disregard of all the laws of God whose presence they invoke—one of the worst systems, one of the rottenest systems, to be found on the face of the earth, and yet a system of wonderful efficiency and power.

We have begun work with both these populations; we have a presbytery, and ten or a dozen churches, and ten or a dozen Presbyterian ministers in each; we have six or eight native licentiates that labor among the Mexican population; we have thirty female Christian teachers at work in Utah, beginning with the children to uproot the vile system which the government itself seems to be willing to try to take hold of and uproot. We are changing the sentiment of the children as we get hold of them, so that in towns where we have had a school a year or two, it is said there is not a young lady left that is in favor of polygamy. In that way, by the blessing of God, we are reaching those masses.

Then in the midst of that great section of country lie nearly all the Indian tribes, 200,000 strong. They are no longer left isolated and by themselves; the white people have come to them, and are all around them; their streams have been fished, and the fish are all gone; the buffalo have been hunted until they are gone; their game is all gone; the Indians themselves will all be gone soon, unless we educate them and lift them up and teach them how to live, by some other process; and there is no such process but the Christian religion.

I commend to you the magnitude of this great work; I commend to you these peculiar features of it, which make it so very hard; I commend it to the men of the Church, the ministers and the elders, and to the women of the Church who have begun so effectively their schools among the Indians, and the Mormons, and the New Mexicans. May God bless them and their evangelical labors until from sea to sea this great land shall have been evangelized.

The Council then, with devotional exercises, adjourned until the evening at 7½ o'clock.

TUESDAY, *September 28th*, 1880.

The Council was called to order at 7.30 P. M., in the Academy of Music, WM. P. WEBB, ESQ., of Eutaw, Alabama, President.

After devotional services, DR. CALDERWOOD, from the Business Committee, recommended, and the recommendation was

agreed to, that a letter to the Churches represented in this Council be prepared by the Revs. Dr. Paxton, of New York, and Dr. Marshall Lang, of Glasgow.

DR. CALDERWOOD, also from the same committee, recommended that all business matters not provided for by the appointment of special committees, or included in the printed Programme, be taken up as the business of Saturday forenoon; and that the hour from twelve to one o'clock be taken as the formal close and farewell of the Council: which was agreed to.

The REV. DR. ARTHUR MITCHELL, of Chicago, Ill., then read the following paper on

SABBATH-SCHOOLS: THEIR USE AND ABUSE.

There are two great departments of Christian labor which may almost be said to have been created during the past century—Foreign Missions and Sunday-schools. It is true that, strictly speaking, neither has ever been entirely omitted from the activities of the church. Especially were Foreign Missions the glory of primitive Christianity. And not only in those early days, but in Christian homes and churches of every century, God's command that the children should be taught his word has, of course, been widely observed and with fidelity and love. Its vital importance could not be hidden from men like Huss and Gerson and Luther and Knox. It is needless to say that the Waldenses, the Scotch, the Puritans, instructed their children in the Scriptures, often with a tenderness and thoroughness which no later day has surpassed.

Nevertheless, it is quite true that the institution of Sunday-schools, as we now see them, is scarcely an hundred years old. In 1780 they were practically unknown. It is certainly a most extraordinary phenomenon which we have witnessed—the growth of the little seed which was planted in Gloucester an hundred years ago to that immense and powerful system which has now extended to every Christian land. The facts upon this subject, gathered principally through the industry of Mr. E. Payson Porter, of Philadelphia, have been of late very completely presented. It is enough to say at present that there are now within the bounds of Protestant Christendom not less than twelve and a half million scholars, and one and a half million teachers in our Sunday-schools—a total of full fourteen millions.

The development of this system has perhaps been more rapid and extended in America than in any other land. In the United States and Canada we have 7,000,000 Sunday-school scholars, and nearly a million teachers. These schools are found everywhere. They are the pride of our strongest metropolitan churches, and in the log schoolhouses of our far-off frontier they gather about themselves the hope

and affection of tens of thousands of hardy settlers. They constitute a vast national university. They have certainly affected our national character and the current of our national history, and it is equally certain that the future of the nation and the future of this immense and rapidly growing system of Sunday-schools are largely bound up together.

The extension of these schools has been scarcely less remarkable in Great Britain. In the century they have there grown from nothing to a total of more than 5,000,000 scholars and teachers. In France they had their beginning at Bordeaux in 1815, but did not receive their first vigorous impulse until 1852. Yet, although the Protestant population of France is so limited, there are now seen there 1,100 schools, with nearly 50,000 attendants. In Holland they were introduced as late as 1836, and have received their principal increase since 1860. A thousand schools are now found there, and 100,000 scholars. In Switzerland, from their first beginning in 1821, in Canton de Neuchatel, they have risen to an attendance of 81,000. In Sweden, where they were unknown in 1850, and where after their first introduction they were suppressed for a time by the police, we now find 150,000 scholars. In Germany, although first introduced before that date, a new life and enlargement of them began only in 1863, chiefly through the labors of Mr. Brockelmann, who was interested in the scheme by Mr. Albert Woodruff, of Brooklyn; and as a result, Germany now numbers 2,000 schools and 200,000 scholars. They are firmly rooted in Italy, and continually extending, as well as in every country of Europe from Norway to Portugal, not to speak of many thousands in other quarters of the globe.

To look upon the astonishing development of this new branch of Christian activity is impossible without asking, *What are the reasons for it?*

Some very incautious words, as I must think, have been spoken in answer to this question. It was said a few evenings since, in the hearing of the Council, and the statement was loudly applauded, that the institution of Sunday-schools was kept agoing by light, secular music, parades, processions and picnics. May I be permitted to say, with all respect for the honored and beloved teacher who uttered that statement, as well as for those who applauded it, that there could not possibly be a more complete mistake?

Our wide Sunday-school system, which has yielded its harvests now for a hundred years, and which graduated more than 125,000 members into the evangelical churches of America during the last year, has far more solid reasons for its existence than these.

It is to be feared that there are still many honored brethren to whom the facts on this subject are only imperfectly known. Perhaps it is not strange, for, except one has investigated it somewhat carefully, he will have no conception of the intellect which has been drawn into the service of our Sunday-schools, nor of the amount or quality of the work which is being expended upon them.

I hope I may be forgiven if I speak with some warmth and confidence, but I feel sure that it can be shown that this great fabric is resting to-day upon a foundation of the most thorough and valuable labors. Some suggestions of caution respecting it are most certainly in place, and they are most welcome. Its improvement must be our constant study; but if an institution in which 12,000,000 of our children every Sabbath for successive years are taught the vital truths of God's word, in which one and a half million of our best church members are toiling through heat and cold, and in which our own Worden and Dulles, our Rogers and Ormiston, and Crosby and Palmer, and Reid and Humphrey, and Dawson and Hall are the master-builders—if this is not solid, then nothing is solid. There is in many minds, I know, a vague fear of those works of darkness called Sunday-school processions and picnics. It is said that we must hasten to take these dangerous things in hand. It seems to be forgotten that even this venerable Council has had one procession already, and if it breaks up without going on a picnic to Princeton or elsewhere, it will do better or worse than any General Assembly I have known for the last twenty years.

But what I now especially propose, is to examine the reasons for that rapidity with which the Sunday-school system has been developed, and for the vast proportions which it assumes.

1. The first of the reasons which may be named for the rapid increase of Sunday-schools, is that they met a great, waiting necessity.

There were in the midst of Christendom millions of utterly neglected children. A frightful mass of ignorance and heathenism existed in the heart of the Christian world. It was *imperative* that some way of instructing and saving these children should be found by the church; and when once Christian ingenuity had struck upon the plan, the field which awaited its application was immense. But it was not the utterly neglected children alone who called for these schools. Multitudes more there were, whose religious instruction was most meagre, the children of parents overworked and ill-taught themselves. And it has been found, that even the most devoted and intelligent of Christian parents can receive invaluable aid, in the instruction of their children, from the co-operation of suitable teachers, and from the stimulus and companionship in study supplied to the children through the Sunday-schools. Sunday-schools have had, therefore, a manifold opportunity. They entered upon their work, soon to discover that the material for their enlargement was practically without bounds.

2. And if the necessity was waiting, so also was the force waiting requisite for its relief.

That force was the Christian laity. The idea, that the work of teaching the millions of any population the saving knowledge of the Scriptures must be required at the hands of the clergy alone, was left behind forever. A million and a half of the laity have been added,

by this movement, to the stated teachers of Christian truth. Consider only the field which has been opened by it for the labor of Christian women. It is probable that, in America alone, not less than 700,000 of the most intelligent and godly women of the church have been added, by Sunday-schools, to the evangelizing force.

3. Other advantages connected with the system were discovered, after it had been fairly introduced. The mine had hardly been opened, before the lode proved even richer than the miners had thought. Veins of usefulness, unlooked for, opened at every step of the way.

Not the scholars only have been benefited. Sunday-schools have been found to be an invaluable field for the improvement of the adult members of the church, the teachers. They have given an unprecedented stimulus to the study of the Scriptures. The social study of the Bible, as in teachers' meetings, has been increased literally a thousand-fold. Parents, also, long neglecting the Bible, have become interested in it. The lessons brought from the school by the children were to be learned at home, and the children must have the parents' explanations and aid. Especially since the introduction of the International series of lessons, a very great increase of expository preaching is observable throughout all parts of the land, and all preaching has tended to a more Biblical form. Our booksellers also inform us that the demand for Commentaries on the Scriptures has been surprisingly enlarged, as well as for all works illustrative of the Bible, and aiding in its study.

In the same line is the immense mass of periodical literature which, especially within the past eight years, has been called into existence, devoted to the elucidation of the Sunday-school lessons. I refer now to that designed particularly for the use of teachers. Our best religious newspapers contribute weekly expositions of the lessons, and these are supplied, in many cases, by the foremost intellects and the ripest scholars of the church, the chancellors of universities, professors in our theological seminaries, and leading pastors. These weekly expositions, found in our family religious journals, aggregate not less than 300,000 copies. In addition to these, each denomination has its monthly Sunday-school magazine, designed especially for teachers. Three of these reach a combined circulation of 170,000. One of these, published by the Presbyterians, at 1334 Chestnut street, Philadelphia, has a circulation of 21,000; that of the Baptists reaches 35,000; that of the Methodists, 114,000. These are figures which might occasion some reflection. Not less than 600,000 expositions of the weekly lessons, prepared in the main by the best minds in the church, go forth constantly to instruct the *teachers*.

4. And our teachers are not only stimulated by the Sunday-school to a new study of the Bible—they are also quickened and trained in the art of teaching, made apt to teach, and wise in winning souls. Pastors on every side can testify to the new anxiety for the salvation of others, which they have seen springing up in the hearts of Sunday-

school teachers. We have found ourselves closeted with teachers who were asking us, earnestly to show them how to guide souls. New inquiries, new prayers, new spiritual longings, and spiritual tact and skill have been evoked in instances without number.

It is largely to meet this want that there has arisen so great a number of Sunday-school Institutes and Normal Classes, Sunday-school Assemblies and Conventions. By some, these gatherings have been quite overlooked; by others, they have been lightly esteemed. They may have called forth only some dignified or anxious remark as to their irresponsible and miscellaneous character; but he is a blind man who fails to see that they speak at least of a great want, of a deep desire in the heart of the people, of an earnest purpose, too, and that either for good or ill they must have vast power. Not less than 5,220 of these Sunday-school Conventions and Institutes and Assemblies were held in America during the past year, an average of over 100 a week, or of 14 each day. None continued less than one entire day; several hundred for two or three days; thirteen had an average duration of eight days. In these gatherings, every question bearing on the personal improvement of teachers, on the methods of Sunday-school instruction, and of securing the conversion and Christian training of scholars, is presented. To such practical questions, then, during the last year, at least 5,540 days have been given, or more than fifteen years of time.

And the number of teachers also is steadily increasing who enroll themselves in normal classes, seeking, for successive months, instruction in their work, from the most skilful pastors and practised teachers in the church.

From all these particulars, upon which I have cast but a passing glance, it will be seen what a vast and busy university the Sunday-school system has become for the teachers themselves.

5. As to the scholars, the Sunday-school gives admirable opportunity for adapting instruction to their nature and capacities.

Not only is the general fact regarded that most of the scholars are young, but a still closer regard for their varying age and ability is provided for by the system of classes. The teaching can be conducted, also, with a freedom and simplicity and conversational familiarity especially suited to children. Reviews and examinations, which lend constant stimulus and life to the scholar, are easily secured. At the same time, this youthful audience awaits the pastor, whenever he may think it wise to address them.

I have spoken of the aids which are prepared for the teachers in their study. The most skilful pastors and instructors are preparing aids for the children also in their lessons, weekly lesson-leaves, containing explanations of the lesson, questions upon it, and practical thoughts. The Westminster Question-Book, published at 1334 Chestnut street, last year reached an edition of 70,000 copies. The weekly lesson-leaves sent forth from the same office were 240,000. Those given by the combined Presbyterians of this country for their scholars

number over 600,000. Similar aids for the children are issued by the Methodists to the number of 1,200,000, and by the publishers of the *Sunday-School Times* and the *Sunday-School World*—both admirable periodicals—more than half a million.

6. Sunday-schools give opportunity also for devotional services especially suited to the wants and the spiritual development of the young.

Responsive readings enliven the service. In the prayers nothing hinders a very full, an almost exclusive adaptation to the wants and temptations of early life. As for the music, endless criticisms upon this subject are easy, and very frequently they have been just; but after all reasonable abatement has been made, it remains true that our Sunday-school music has proved a mighty spiritual force. These simple hymns have been the first voice of many youthful hearts in penitence and prayer. Their more spirited and joyous measures have attracted thousands to the house of God, by the air of hearty gladness with which they have filled the place.

What is needed—and it can be easily secured—is a larger use of the nobler hymns, the standard hymns of the Church. The church and the school should employ the same book, and the book should accordingly be adapted to both.

7. Sunday-schools give to their scholars not only teachers, but in the persons of their teachers, the warmest spiritual friends. A minute pastoral care is thus secured in a multitude of cases through the teacher; and through the teacher the scholars are also brought into earlier and closer connection with the pastor himself, and with the life of the church. We who are pastors make these assertions fearlessly, knowing well that they can be substantiated by proofs innumerable. Exceptions there are, of course, to every rule; but we know how often the spiritual condition of our young parishioners, especially in large parishes, is made known to us by their Sunday-school teachers and superintendents, and how they open pathways for us to the children's hearts.

8. Sunday-schools have also furnished an opportunity for placing in the hands of the millions who attend them, pure and wholesome reading.

Here, again, criticism would be easy, as it has been most abundant. Of the more than eleven thousand different books which have been prepared for the Sunday-school market, and which have found their way, to a greater or less extent, into our Sunday-school libraries, not a few are weak, and some entirely unsuitable. Careful selection is required. It would be far better if libraries could be gradually formed, instead of receiving, as is often the case, hundreds of new books at a time. Every book could then undergo careful scrutiny. But the high excellence and usefulness of many of the books which reach the children and the children's homes, through the Sunday-school libraries, is beyond all question. They will be found to be the work of the most spiritual and cultivated minds. The names of the Boards of Publication by

which they are issued—our own Presbyterian Boards, the American Sunday-School Union, publishers such as the Carters, Randolph, and others equally conscientious, together with the best publishers of Great Britain—these alone would establish a strong presumption in their favor, and whoever examines them will be prepared to answer the reflections often cast on their literary quality, as a class, and to employ them with thankfulness. The number of these books circulated throughout the community by means of our schools, is not always considered in our estimate of their influence. The Sunday-school libraries of the State of Illinois alone number 369,000 volumes. Those of New York, 876,000.

To books are added papers, adapted generally, though not exclusively, to the younger children. Of these there were distributed last year in the State of Illinois, 10,000,000. The two papers for young readers published by the Presbyterian Board in this city, at 1334 Chestnut street, have a monthly issue of 450,000.

9. Our Sunday-schools have also been found to furnish excellent opportunities for training the young in the principles of *temperance*, and in the work of missions and *practical benevolence*.

The contributions of our Presbyterian schools, in America, to foreign missions during the past year, were not less than $40,000, probably more; while to home mission work, in its various forms, an equal if not a larger sum was given.

In Illinois Sunday-schools last year, the benevolent contributions were $39,000. The Sunday-schools of America and Canada probably gave last year to benevolent purposes, $250,000.

In these schools our children often meet personally our noblest home and foreign missionaries, and listen to their inspiring words. They are, moreover, organized into juvenile missionary societies and familiarized in ten thousand instances with missionary intelligence and effort, in a manner which should awaken our ardent thankfulness and hope. It has been said that Southey's "Life of Nelson" has officered the British navy for fifty years. It is equally true that the missionary biographies and examples, with which the children of the Church are being made familiar through these schools, have sent hundreds of heroic laborers already to heathen lands. Upon this point —the connection of the Sunday-school movement and foreign missions —the words of President Hopkins are most valuable: "What we now need," he says, "is a generation of Christians like that of the Israelites, born in the desert, having the inheritance directly before them, and as their normal condition an enthusiasm appropriate to such a position. And is it not for this that the great army of Sunday-schools is now being mustered and brought into unity?"

10. The very rapid spread of our Sunday-school system has been secured by another circumstance. It was early found that this form of Christian work naturally invited to Christian union.

Sunday-school teaching, of necessity, deals chiefly with the elements and essentials of Christian truth; with those great and vital facts in

which all denominations of evangelical Christians agree. Every denomination has its own force and its own organization, and ought to have regard to its own special work; but all are united, also, in other organizations, in which they move together. A prominent illustration of this is seen in our American Sunday-School Union. This is a union not of churches, but of individual Christians, of the Baptist denomination, the Methodist, Presbyterian, Congregational, Reformed, and Episcopal. Its officers and missionaries are from these various denominations. Its Committee of Publication comprises representatives of all; and no book is published by them to which any member of the committee shall object. Yet their missionaries and their publications are disseminating widely the essential and energetic truths of the evangelical faith. For eight years Rev. John Hall, D. D., has furnished the expositions of the lessons for their weekly publication, and a Dictionary of the Bible, from the pen of Rev. Philip Schaff, D. D., has just been added to the works they issue. The field of this Union is chiefly those newer portions of the country where a sparse and heterogeneous population makes denominational schools difficult or impossible. As soon as practicable the Union schools are adopted by some evangelical denomination. During the fifty-six years of its life, this society has established more than 68,000 Sunday-schools in America, with 441,000 teachers, and 3,000,000 scholars.

It is this affinity of the Sunday-school work for Christian union which has called into being the International Sunday-school Committee, and the International series of lessons. It is this which has made possible the Sunday-school Assemblies and Institutes of recent years, to which I have alluded, each an Evangelical Alliance within its field, hastening forward the day, if not of uniformity, yet of a better Christian unity in the Church at large.

If I may now add one more to the reasons for the rapid development of Sunday-schools, it may be stated generally, that they have been advanced because of the evident approval and blessing of God which has attended them.

It has been seen and felt that they began at the right end; that they dealt with the most hopeful class—the young. Parents have been greatly aided. The preaching of the gospel has had prepared for it a favorable soil. Revivals have been made more durable in their fruits, and the churches have received into their communion thousands, and hundreds of thousands, of their most intelligent and steadfast members.

But the question has already arisen in your minds: Are there no drawbacks in this Sunday-school work? Have no abuses attached themselves to it? no dangers been disclosed?

It is alleged that Sunday-schools have weakened the sense of parental responsibility, and lessened the amount of religious instruction given by parents. If this were true, it would be lamentable indeed. The Scotch have a proverb: "An ounce of mother is worth a pound of clergy.

But it is to be remembered that more of clergy does not mean less of mother. The children may have both; and in point of fact, have the clergy weakened maternal influence, or have they stimulated and guided mothers? In the same way, more of Sunday-school does not mean less of mother: it may mean more.

Instances there may have been where parents committed their children too much to the clergy, or to Sunday-schools; but we are confident, at all events, that the cases are overwhelmingly more numerous in which, by both pulpit and school, parents have been stimulated and directed in their own duty.

It is alleged that Sunday-schools have tended, in some places, to withdraw children from the regular church services. But here again it is a question how far Sunday-schools are responsible for this withdrawal. They may be so to some extent; but may it not be chargeable, in a large degree, to a growing laxity in family government, for which the pulpit is in part to blame? May it not be chargeable also to a lack of adaptation in the services of the church to the capacity and wants of the young? And is it not just possible that the evil result of these things, had it not been for Sunday-schools, would have been even more disastrous than they have been?

I find the Sabbath-School Committee of one Assembly of the Presbyterian Church lamenting the "partition wall," as they term it, which tends to rise between the Sunday-school and the church. If such a wall is found, the church can have no one but herself to thank for it. Such a wall can never rise if pastors and sessions receive the Sunday-school into their hearts; if they approach it, not occasionally, and with cold and belated authority alone, but cherish it with a constant attention, giving it their presence, and pouring out upon it prayer and love. If this is done in the school, the children will learn to know and to love their pastor and their elders. It is of the utmost importance that children should be required by parental authority, or rather trained by parental care, to attend the regular services of the church. But how is this to be more easily secured? Certainly not by making the schools less attractive to the children, and less adapted to their wants; but by making the church services more so. If in the music, the prayers, the preaching of the church, the younger children, as is too often the case, are almost forgotten, if there is nothing in which they can actively join; if they sit hungry and find no portion in the stately services of God's house, it is inevitable that they should early plead for liberty to stay away. It is absolutely touching to see how easily little children are interested and made thankful. How they rejoice, as one that findeth great spoil, in even a little of the sermon which they can understand, and how they reward us for it! Who has not seen their eyes sparkle with that pleasure? And how they welcome a prayer or hymn which was plainly meant for them to share! The pastor who in his ministrations remembers the children, and provides for them, will never find his church forsaken by the children; he will have in them his most

animated hearers and his most loyal friends. And the Sunday-school will be his best ally.

As regards the future of our Sunday-schools, the one great desideratum is, undoubtedly, *better teaching*.

They have no necessity to compare with this. The question which takes precedence of all others is: How shall the standard of teaching be elevated? To this question we answer, unhesitatingly, that, at least among Presbyterians, it must be accomplished through the efforts of our pastors and sessions. If all the elders of our churches were present in the schools and magnified them; if they would themselves teach, statedly examine, and suitably reward the scholars, not leaving all this to the superintendent alone, a very great stimulus would immediately be felt by every teacher. School-rooms and class-rooms should be so built that, when a superior teacher is found, many scholars can be placed under his care. This will help also to retain the older scholars. In the finances also of the church, the Sunday-school should find special and liberal provision. But especially must the *pastor* devote himself to the work of helping and training the teachers. Pastors should come instructed and prepared for this from the theological seminary. They are to give seed to the sowers. The pastor who fails to inspire and direct the Sunday-school teachers—generally the élite of the church—loses half his opportunity. Every parish should have its adult Bible-class which shall be also a normal-class; and, if his strength allow, and no other competent instructor is found, the pastor must conduct it. Here is one of the best guarantees that our schools shall preserve sufficiently their denominational character. If in this class parents also are gathered, it must result in great assistance to the children with their lessons at home. Scarcely any form of labor can give the pastor wider and more durable usefulness, second only to the direct preaching of the word. It might be safe even to exchange one of our more public services for this greatly needed work.

To this closer intimacy with the Sunday-schools, General Assemblies and Presbyteries are now very generally calling our sessions and pastors. Every Assembly in America, and in some branches of the Church nearly every Presbytery, has its special committee on Sunday-schools, and devotes a special session to their interest. A few of the choicest and most practised of our ministers have been set apart by the Church to give to this work their undivided care. They are travelling from the Atlantic to the Pacific, seeking by institutes and conventions and normal-classes, and by addressing Synods and Presbyteries, to inspire all pastors and teachers with their zeal, and direct them to the best methods of labor. It is by such ecclesiastical recognition and nurture as this, given in the valuable publications of our Boards, given by pastors and sessions and Presbyteries, and by helpful leaders, sustained and commissioned by the Church at large—it is by these means our schools are to grow, and to grow in living union with the churches. Under this nurture they are separated by no

partition-wall from the church; they are one with her, integral parts of the church; as it has been well expressed: "Transepts of the cathedral, from every part of which the high altar is in sight."

One thought upon this subject should be lodged in every heart. Astonishing as has been their development, the work of Sunday-schools is but just begun. Even in America, where we number six and a half million scholars in our schools, we have at least eleven million children yet outside. And the tide of immigration is adding to them every day. Not one class of society, but all classes must be gathered into these schools; and let it be our future aim—not children only, but adults as well.

In Great Britain, also, a vast work must still remain, while upon the continent of Europe Sunday-schools are yet in their infancy. Few questions seem more important than how we may most efficiently aid our brethren who may desire the extension of these schools in European lands.

As for our own country, mark how perfectly the land is divided and subdivided by the public school system for the purposes of secular instruction. The school districts cover every square mile, that not a child may be overlooked. The school census in each State searches every county, every township, every district, and reaches every child. Responsible officers know "the names of all who are denied or who neglect to avail themselves of the benefits of the school privileges." Can any good reason be given why the land should not be as methodically and minutely mapped out in the work of religious education? If the churches of any district can supply its needs, the work is theirs. There will be no limit to the enterprise of any denomination; but for the supply of the neglected districts which must remain, all evangelical churches should unite in a complete organization which shall cover every square mile. The offer of Sunday-school instruction should be carried to every child in America. If the land can be thus districted and searched in the interest of secular education and of political success, it can be done, and it ought to be done, in the interest of Christian teaching. In five States of the Union, Connecticut, Illinois, Maryland, New York, and New Jersey, numbering 214 counties, every county has an organized alliance for this end. If this can be secured in five States, it can be in all.

The cry has gone up, and it is hourly waxing louder, that the Bible be taken from our public schools. From many of them it is already banished. Education, it is contended, must be secularized. A literature fitted to sow seeds of doubt, to stimulate worldliness, and inflame evil passions, is soliciting even the children's eyes. To meet these destroying powers, to win and save the children, should arouse every energy of the Church. And she must not despise new methods. God's Spirit and truth are promised her; but God's Spirit is the author of Christian ingenuity as well as of Christian love.

The Rev. Alexander Macleod, D.D., of Birkenhead, England, read the following paper on

THE CHILDREN'S PORTION IN THE SABBATH SERVICE.

What I wish to advocate is the introduction of suitable words for children in the regular ministrations of the pulpit.

At least one in every three who come to our churches is a child under twelve years of age. In every congregation of worshippers, therefore, there is a congregation of children.

Sunday brings to those young hearts a certain stir of expectation. Everything is different from other days—the very preparations announce that it is to some great festival the family are going. The thoughts of the children are set towards a great occasion. Sunday after Sunday they go up to it with expectation in their hearts; and Sunday after Sunday in the majority of our churches, this expectation is not recognized: their presence is not felt—they are not once addressed. The psalms and hymns express experiences at which they have not arrived. The sermon is in a language they do not understand. At length the great occasion has come to an end. The people are faring back to their homes. But not one word has been spoken to the children; who, nevertheless, as baptized persons, are members of the flock, and concerning whom our Lord left this injunction: "Feed my lambs."

Who can think of the immense number of children scattered over our Presbyterian churches, who come up to the public service Sunday after Sunday, with eager hope of finding some interest for their young souls, with that hope growing smaller and smaller as the brief years of childhood run out, until, at last, the pathetic habit is formed of expecting nothing? Who can think of this, and not sympathize with the desire to provide for them also a portion in the service, which they shall look forward to, and by which their spiritual lives shall be fed?

I count myself happy, that it is before a Council of Presbyterians I have to speak this word for the children.

The Presbyterian Church has never known a time when the religious training of her children was not a subject of the deepest interest to her. Her Sunday-schools are an honest, most earnest, endeavor to supply a portion of that training; but they cannot adequately fulfil all that is desired.

Perhaps the greatest monument of the Presbyterian Church's interest in the religious training of children is its catechisms. I, personally, have the best of reasons for thinking well of one of these. I was brought up, theologically speaking, on the Westminster Assembly's Shorter Catechism. It is a book I greatly honor. Nothing I am about to say implies the suggestion that it should be laid aside. But I am bound to report that the good I got out of it was not till the years of my childhood were past. As a child I did not understand it.

I do not think many of my generation did. It was a task book. It was a treasury of doctrinal statements set in terms too abstract and theological for children to take in: statements none the less good to be lodged in the memory, good as forms of thought for the future, but beyond the comprehension of all except a specially gifted few among such children as I have known.

In childhood it is the imagination that is most fully developed and most eager for food. At every turn those young eyes open upon new vistas and reaches of wonderland. Everything presents itself to them in the resemblance of something else: the stars are lamps; the rainbows, ladders; the clouds, islands in a sea of blue. This is the time, also, when the world they see seems to veil another unseen; when woods seem to be peopled with strange forms of being; when mountains have secret doors opening into hid kingdoms of diamond and gold; when shadows on the wall, and the sighing of trees, and the prattle of brooks, are living things. It is the time especially when the past lies behind the child like a golden age—when stories of that past are, of all things, most welcome to the soul. Thought, feeling, emotion, everything, is touched with imaginative receptiveness. If, at this time, the heart is to be reached, it must be through the gates of the imagination.

My suggestion is, that we should recognize and meet this condition of mind; that we should follow where nature beckons; that we should set ourselves to meet this susceptibility and yearning of childhood by truth set in imaginative forms; using the word in a large elastic sense, let me say by stories—sermon-stories—which the child's own pastor shall tell.

I do not undertake to say what is the best arrangement for bringing in the stories. The arrangement that would suit one congregation may be unsuitable for another. But I offer the following as suggestions which at least are practicable. In churches where two lessons are read in the morning service, the second might be set apart for the children—might itself, in fact, in the very words of the Bible story, be the children's portion. Just there, every child might be apprised that the words read and the brief remarks made in connection with them were theirs. In churches where instrumental music is used, the time consumed in playing over the tunes and in executing little snatches of cadence between the singing of verses, if gathered together, would probably give all the time that would be required. In churches where quartet and duet singing is allowed, the proper place would be there. Let the quartet singers fall back into the choir; let the children's sermon come in their place.

In churches where there are neither two lessons, nor organ, nor quartet singing, I suppose I am not far from the fact in supposing that the sermon is at least three quarters of an hour in length. Let the minister cut it down to thirty minutes. He will thereby have done two good things: he will have greatly improved the working quality of his sermon, and he will have found a good quarter of an hour for his word to the children.

The practical aims we have in the Christian up-bringing of our young people determine the kind of stories we should tell. Our purpose is not entertainment, but instruction. We are set to train up the children in gospel principles and to lives which shall be the embodiment of the gospel. Not any story, therefore, will suit for the work—not stories for stories' sake; only stories which have more or less the formative principles of the gospel in them; stories which have truth, as truth is found in the parables; or truth of actual event, as it is found in biography or history. Stories which have Christian truth neither in the one form nor the other, which are mere fiction, are inevitably detected by children, and in nine cases out of ten discarded just because they are untrue. The stories which a minister of the gospel will tell will be stories of life rather than death. Morbid stories—stories which give undue prominence to the details of the deathbed—he will soon come to feel can only work evil in young minds. The grand purpose of the gospel is life, not death—purer life, higher life, holier life. We are sent into the world to live, and every word spoken by the Christian minister should be promotive of this purpose. This does not require that there shall never be reference to death. It is the gospel of immortality we have to preach. The wonder of divine grace has its triumphs in the deathbed as well as in active life. But in the main it is life, not death, we have to illustrate and commend. Our Sunday stories, therefore, should be brimful of life; wholesome with the wholesomeness of life; and their natural influence should be along the lines which lead to manly and womanly worth, to honesty, purity, temperance, and truth in the daily life. They should be such stories as go to make boys brave and honorable, and girls tenderhearted and pitiful with the pity and tenderness of God.

I need hardly say that the stories should be moral. They should not be—in the hands of the gospel minister they cannot be—such as, in the name of religion, discredit morality. We are set to educate and foster Christianly the natural affections; therefore we shut out, *e. g.*, those hateful stories which tell of drunken fathers and mothers, lectured and sometimes converted by good little abstainers. I have been an abstainer all my days, but I am bound to testify against a great deal that is admitted in temperance literature, and specially I testify against such stories as I have just referred to. They are stories which exhibit as heroes children who, instead of covering themselves with a garment and going backward, go forward with impudent, open eyes to look at and to censure their parents' shame. Children who are set forth in these stories as "heroes" are—or would be, if they had ever existed—intolerable little prigs.

Just as bad are stories which commend an impossible morality. We are set to train Christ's little ones to lives passed under conditions which have been appointed by the tenderest considerations for their weakness. They are to do what they can; no more. They are not called to angelical conditions, but to human. They are not to be ex-

horted to a morality too high for them, or so severe as to give them a distaste for the gospel which has called them to it. We shall therefore exclude stories which set up impossible standards, or which invite them to sacrifices they are as yet simply not old enough to understand.

But, above all, the stories ought to have in the heart of them some fair vision of God, which is the same as saying they ought to be gospel stories. Some aspect of the divine face, or some reflection of the divine character, or something which should suggest these, should be in them all. It is the gospel we are set to preach to the grown-up people; it is the same gospel we should preach by our sermon-stories to the children.

I shall never forget a little speech made once in a company of Sunday-school teachers, of whom I was one, by an old Secession elder in Glasgow. It was at the time when Kitto's illustrated Bible was first brought out. People imagined that they were getting something very grand when they were getting pictures of the Holy Land, and woodcuts of palm trees and beasts of burden and dresses and buildings. But this old elder, who had looked into the heart of the Bible more deeply than we young teachers, said, "It may be useful and very interesting to tell your classes of the height and the girth of the cedars of Lebanon, and the dimensions of the temple of Solomon, and such things; but in my experience there is nothing will interest a child so much, or bear repetition so many times, or do so much good, as the story of the cross of Christ."

And I entirely assent to that statement. The story itself as it lies in the Bible; illustrations of it, or of little bits of it, as we have supplied sometimes in the loving and self-denying conduct of mothers and mother-hearted souls, are the stories which most easily fascinate a child, which make the deepest impression, and which are the happiest openings for children into the knowledge of the love of God.

But now comes the natural inquiry: Where are such stories to be found? See the wisdom and provident goodness of God: great portions of the book we are set to expound come to us in the form of stories. An endless supply is there, and boundless variety, and touched with both imaginative and ethical force. In Genesis and Exodus alone are stories which will last for a whole year. We have only to name the heroes of Bible history to recall the rich materials prepared for our use—Abel, Enoch, Noah, Abraham, Joseph, Moses, Jonah, Samson, Samuel, David. We have only to think of the events of which the Bible is the record to see the same thing—the expulsion from Eden, the deluge, the ten plagues, the crossing of the Red Sea, the life in the wilderness. What child will not feel the awful side of the divine majesty in the story of Belshazzar's feast? or the weird doom of filial disloyalty in the death of Absalom? or the pathos of human life in the anguish which rings in the 137th Psalm?—"How shall we sing the Lord's song in a strange land?"—or the protective care of God in the preservation of Daniel in the lions' den? or the wonder and miracle of his presence in that story of the form of the

Son of Man, who was seen walking with the three children in the fire? And see how the life of our Lord has been told. That life unfolds in a way that might justify the supposition that it was meant to be told to children. It arrests the imagination and engages the heart of a child—the manger in the stable, the star, the wise men, the visit to the temple, the preaching at Nazareth, the baptism by John, the temptation. We have elements in these events of an interest which never loses its fascination for children. And, as if these were not enough, we have line upon line of other and as interesting materials in that life. There is the rich fulness of incident and circumstance in the history of the public ministry; the parables are just stories of the kind and for the kind of minds I am bringing before you; the miracles are stories; and last of all, as the old Secession elder said, there is the endlessly interesting story of the sufferings at the end.

And we are not confined to the Bible. The history of God's dealings with his people, and of their contendings for his kingdom and truth, is another Bible outside of the Bible we know. Why should our children not be instructed on the Lord's day in the glorious memories of the Reformation? Why should we ever suffer to be forgotten the heroic faith under persecution which, in every country, those who followed the Reformation sustained? Is it nothing to have stories like those of the Waldensian valleys, of the Puritan pilgrims, of the Scottish Covenanters? or is it wise to know all we do of the conquests of the gospel among the heathen, and let our children grow up in ignorance of them?

God has set the teachers of the word in a world that is teeming with illustrative stories. Did He intend the poets to sing to idle worldlings only? Why should the Christian ballads (*e.g.*) of the venerable Whittier not be used in the spiritual teaching of the young? Why should the preacher not make incursions into the field of general literature? Shakespeare himself will minister to the children if we let him. The best sermon on the necessity of clean hands and a clean heart is first to tell his story of Macbeth; and, if all other books should fail, there remains the glorious dream of the Bedford prisoner. This will supply many a Sunday story, and be good for the highest ends in the Christian training of the young.

And we are not confined to books. Life is surging all around us, and sending in whole tides of interesting incident through the newspapers every morning. Never a week—if we care to gather them—but illustrations of Bible lessons may be found in that supply alone.

I will close by pointing out the good we might expect if this suggestion were adopted.

1. There will be good to the minister.

Mr. Philips Brooks in his Yale lectures expresses the fear that preaching to children may impair the power of preaching to adults. If that fresh and genial spirit has himself preached to children, it has not impaired his power to speak to the adults. It did not impair the power of Norman MacLeod, nor of William Arnot. It will not

impair the power in any true-hearted speaker for God. But it will quicken his spirit. It will simplify his preaching of the gospel. It will be like a bath in young heartedness. Having set the child in the midst, we will turn round like the Master to the rest of the flock, and speak to them with the tenderness and simplicity of heart which spiritual contact with childhood never fails to impart.

2. It will be a blessing to the adult portion of the congregation. People never cease to be affected by the memories of their childhood. That song murmurs behind us along all the path of life. We are never far from the subtle tendrils that hold us, or are ready to lay hold of us and bring us back to the fair visions of the early years. Touch the hearts of the children in your flocks, and you have thereby touched the hearts of the parents. When the shepherd wishes the dam to follow him he carries the lamb on his shoulder. It is true in the narrower sphere of the congregation as in the world-wide sphere of the race that a little child shall lead. And sometimes speaking to the children, or evoking their praise, you touch chords in the parental heart which nothing else can touch. It is not alone in Longfellow's song, that fathers rejoice to hear the voice of their daughter in the praise. To real fathers before you, that voice will sound like the dear mother's in paradise; and hard rough hands in real life will "wipe the tears out of their eyes."

We were talking the other day about the enrichment of Presbyterian worship. What we are in search of awaits us here. And, coming this way, it will come to us, not from without, but from within. Recognize the presence and the claims of the children; and when the minister's brief word to them is ended give voice to their songs. And by one bound—by that one addition—Presbyterian worship shall have ascended to a height and richness which an imitated liturgic service could never reach.

3. But chiefly it will be good for the children. The little sermon or story to the children will make the Sabbath a delight to them.

It will draw their young hearts into the same acts of worship with their parents.

It will be the sowing of their young mind with seed of thought.

We can never tell the immense results in after life to which the simplest looking event in childhood may lead up.

A little boy at Tarsus once heard the story of Gideon and the earthen pitchers. And in his old age he lifted up that story into eternal forms of still fertile thought in that great utterance, where the memory of Gideon's lights and pitchers is made to illustrate both the light which God in the gospel commanded to shine out of darkness, and the power and excellency which he has stored up in preachers who in themselves are but earthen vessels.

Be sure we have not come yet to the last visions of life in the stories of the Bible. There are wells of truth, ideals of practice, solutions of problems, still untouched in those tales of the divine past.

Drop them, ministers of the gospel, one by one as you have

opportunity into the soil of young hearts. You will tell some day, for example, the story of the runaway slave whom Paul found in the slums of Rome and sent back to Philemon, his master. And who knows? Out of that soil prepared by God, in after years, shall spring up the very word we are waiting for; the very solution of the problem we had before us the other day, of the relation between employers and the employed.

And in other ways, past naming, good shall spring forth. The life of the pulpit shall flow like a river through the lives of the children. And the boys and girls, who are to be the fathers and mothers of the years to come, shall rise up to call us blessed.

I am not advocating an untried proposal. Many congregations in England and Scotland have had happy experience of it for years.

Would that it might become an ordinance in every Presbyterian Church in the world!

At every morning service, for one ten minutes out of the ninety, let the minister be in direct contact with the souls of the children. Let never a day pass in which he shall not give wings to a story of God's love or Christian life. It will go up and down, and in and out throughout the week which follows, doing work for God. Doing this, we shall whet and keep whole the appetite of the children for the services of the sanctuary. Doing this, we shall open the windows of heaven and give them also glimpses of the vision of God. And in that golden space, in those so consecrated minutes, we shall bring back for the children, and it may be for their parents as well, the days when Jesus spoke to his disciples in parables, and taught those children of his love as they were able to receive his words.

RECENT EVANGELISTIC WORK IN PARIS.

Next on the programme was a paper on this subject by the Rev. George Fisch, D. D., of Paris. Dr. Fisch was not able to be present; but he had forwarded his paper, which was committed to the editors, and will be found in the Appendix, page 909.

The Rev. Joseph R. Wilson, D. D., of Wilmington, N. C., read the following paper on

EVANGELISTS AND EVANGELISTIC WORK.

Christianity is more than Churches. These are, however, its representatives by which, as to its main features, Christianity is judged. Shall it thus be judged falsely? It no doubt often is; and *always*, whenever this Church or that fails to exhibit the true gospel spirit, or conceals the true gospel purpose, or falters in the true gospel work. The true *spirit* of Christianity is the love it bears from God to our race; its corresponding true *purpose* and work, to commend this love to all men, in the presentation of the great salvation. That Church, ac-

cordingly, which has no success in proclaiming God's saving grace, ought to have no place among the acknowledged representatives of Christianity; whilst the Church which publishes this grace the most effectually, ought to be thought of as occupying the foremost place of all. Church glory is, in other words, proportioned not to the harmonies of its creeds, or to its historical orthodoxy, but to the directness and perseverance of its efforts at *evangelization*. Had an apostle been asked, what are all those churches *for*, which you are planting here and yonder—in Antioch, in Ephesus, in Philippi, in Corinth—he might have replied: "As a matter of course, they have not been organized for themselves alone, any more than is the new heart of an individual believer for itself; but as a means for extending the tidings with which *they* have been made glad to such as are yet unacquainted with the preciousness of Christ. See, therefore, what I and the others of our number are engaged in doing: we no sooner establish the essential worship in any central spot, than we go, journey upon journey (attended by one or more of the men who share our spirit), to make it known in the regions beyond." Thus there have been, from the first, two great agencies of influence emerging from the idea of a practical Christianity: the agency that conserves, the agency that conveys. There must, on the one hand, be those fixed ministries, by which to *store* spiritual power, by which to concentrate gospel light; but there must be also those other and equally needful ministries by which this amassed treasure shall be dispensed and this gathered light be diffused. No Church must selfishly retain and consume what it has received—it must not monopolize what it enjoys—but, putting on the shoes of swiftness, must traverse the entire world in publishing the news of which it is the appointed, and ought to be the winged, herald.

Thus evangelism is seen to differ from mere *propagandism;* the one crying, come, be of our Christ; the other, come, be of our Church; the one urgent for the Lord's sake, the other for opinion's sake; the one extensively Christian, the other narrowly denominational. Every separate Church, in obedience to the same necessity which authorized its detached existence at the first, is perhaps bound to proclaim its supposed superior claims over all its sisters to orthodox completeness. But the Church, however loud and however just are its pretensions to pre-eminency, which makes its own increase its chief aim, places the less before the greater; the right order being this: Christian first, then denominational. The genus is more comprehensive than any of the species which it includes. The life is more than the organs which express it.

True evangelism, then, is that which, repudiative of mere sectarian rivalry, and for the sake of catholicity, consents to join the hands of co-operation with all Christians in the one common work which all Christian Churches profess to have in view.

There are thus, therefore, two things which in this aspect of the evangelistic work, Presbyterianism is especially fitted to accomplish,

and which I will venture to suggest: The first is, to impress upon its evangelism the distinctive mark of a benevolence which rises above all *Churchism*. And, in a peculiar manner, Presbyterianism is qualified for this, because, in a distinguishing degree, it is possessed of the rarest elements of a genuine denominational liberality—and it is so possessed for the reason that, having a charity as broad as the truth which makes it so strong, it presents no offensive claim to exclusiveness. It is, accordingly, in a position to say to all the other evangelical Churches: I believe in you so far as you believe in our common Lord, and only just so far I ask you to believe in me: come, then, let us serve together, with interlocked hands, in that field which, to all of us alike, is the world: our several shares in the ensuing converts being left to him whose providence shall determine their respective ecclesiastical homes. I am, indeed, Presbyterian, and so expect to remain—Presbyterian I wish you all were—but then I am what you also are, or ought to be, a Christ-adorer first, a Church-admirer next. There are already associations, grand and growing, in which we are unitedly free to sit down together: such as those Bible societies which nation after nation has instituted, to the praise of our common and comprehensive Christianity. Why may there not be a similar organization whose one most noble purpose it shall be to utilize, on foreign and in home fields, whatsoever of the evangelical spirit we severally possess? There are difficulties, but may these not be overcome, when we combine to meet them, and with no other fear in our hearts than the fear of God?

If in such candor Presbyterianism might speak to its denominational neighbors everywhere, with some hope of an equally frank response, why should not this General Council take measures to give substantive existence to so desirable a possibility as is thus suggested? It would be only another step in the direction whither all our doctrinal beliefs, hand-in-hand with all our past history, have steadily led —*i. e.*, of paths that rise at every important point higher than churchly prejudice and its attendant pride; a step which would find a conspicuous footing in the inauguration of a scheme, the first effect of which would be to marshal suitable representatives from all evangelical Christendom in a Council whose proceedings would have as wide a generality as the preached gospel already has, and whose one exclusive aim would be that gospel's universal spread; a Council similar in construction to that of the "Evangelical Alliance," but having no outlook except for the practical eye, and therefore from only a single window, that from which could be seen in actual result the fulfilment of Daniel's prophecy, when "many shall run to and fro, and knowledge shall be increased."

A co-operation so reputable, and even so splendid as this idea suggests, would, were it feasible, present to the world a feature of Christianity, which, because it is a feature not now beheld on the face of the Church, raises against our religion the sneer of a well-understood, and, I might add, a well-directed infidelity. The hindering objection

to such a scheme is not to be found in the character of the gospel itself, which instructs with respect to the Fatherhood of God not more fully than it does with respect to the *brotherhood of believers*. Opposition to it can proceed only out of that poverty of the Christian spirit which is disposed to sink the welfare of the whole body in the dreary marsh of denominational selfishness—a poverty which is at once a scandal and a snare, and which it will require some tremendous effort of fraternal combination to remove, but whose removal is absolutely necessary, unless we wish to believe that another space of nineteen centuries must be covered by the ineffectual struggles of truth to overtake and subdue the errors that the past 1900 years have failed to reach and to conquer.

If, however, the plan now outlined be treated as impracticable, or even should it be adopted, there is another important suggestion I will venture upon this opportunity to make. Our own Presbyterian system is itself incomplete. It needs—it has always needed—the addition of a new element to its ministerial force. As things are, we have one variety of the preaching office; we require another. We have the rooted ministry; let this be supplemented by a branching ministry. We have our fixed batteries; we need to have also our flying artillery. We have many whose duty and whose joy it is to *stand* for Christ in set places and at given times; we ought to have quite as many whose duty and whose joy it shall be to *run* for Christ into all places and at all times; men who do not wait for inquiring comers, but who themselves go out to find and to bring; the highway heralds, the street and lane messengers, the *compellers*. *Have* we not these, however? Yes, but in what meagre numbers! The *laity* has seen the deficiency, and therefore *it* goes forth, self-actuated, to do what it can for the lost whom no one else is finding. Yet who does not know that evils not a few are wrapped up in every such spontaneous effort of untrained piety or undisciplined knowledge?—with brilliant exceptions, it may be, now and then, to prove the rule. There is, indeed, a sense both wide and important, in which every follower of the Son of God should regard himself as, by the very possession of his new heart, an evangel of the New Testament. And it is to be presumed that not until all believers shall have had written upon their characters and possessions "holiness to the Lord," in letters that the blindest passer-by may perceive and must admire, that the promised millennial glory is to be let down upon a regenerated world. Undoubtedly, therefore, evangelists ought to be as numerous as Christians. But I am speaking of God's *official* plan of salvation, in pursuance of which men are to be rightly taught and rightly churched by a method for which he has left no room to place a substitute: the method of a regularly ordained and commissioned ministry. This being suitably worked, all else will go by itself, and just because it *is* the supreme method of Him who cannot err. Well, how shall this divine ordering be best obeyed? Simply by accepting it in all its largeness, as embracing the complete equipment of a *two-fold* ministry; the one for

establishing, the other for enlarging; this for coherence, that for conquest; a moiety for garnering, a moiety for gathering. As matters now stand, the work of propagative evangelization is regarded as a thing extraneous, and is shaped by the uncertain touches of mere chance, being in too many instances committed to men who happen to be available for the time current who have nothing else to do, and not to men peculiarly fitted and personally called. What is wanted, in short, is a *systematized itineracy* composed of mental, moral and physical material that is specially adaptable to this business and to no other, particularly for countries like America, where the spaces to be covered are so large; and like France, where the truth as we hold it is comparatively so little known; and like Germany, where infidelity needs to be pursued with swifter limbs than any which have yet been used; and like heathendom at large, which lies before the Church a constant reproach. And it ought to be from among the very best sons of the Church that these itinerants are chosen—men who shall be educated in seminaries where the training will be such as to enable its outgoing proficients to *command* a hearing from all classes of society, low and high, or selected from among those who already are in the ministry—its *first* men, as proved by success.

Is all this not possible? Who can say? It has never been tried.

And even though, in the incipiency of the experiment, there may be found only a few apostolic souls to give it a start, yet what if these should turn out to be men, who, like Duff, stream with holy fire without ceasing from the channel of prudence, or like Martyn, alive with energy, whilst solid with learning, or like Baker, uniting the utmost simplicity with the deepest earnestness! Then to these would soon be added other twos and threes, until after a while a grand corps of travelling gospellers would be seen, who evermore refusing a fixed habitation except in heaven, might serve to move the world as it has not hitherto been moved. With these hints, I relieve your patience.

The following discussion was then had upon the papers of the evening:

Rev. Jos. T. Smith, D. D., of Baltimore.—If all the brethren here had the heart and the art of the good brother who would have the children's service introduced into the Church, it would mark a new era in our Presbyterian worship; but unfortunately that peculiar tact that would get hold of children's minds, which that brother fortunately has, is not a gift that God has given to all his servants. How shall we bring our children into our churches and make them participate in the service?

We can address them by name; but shall we pass over all the classes in the congregation and address each by name? We can gather illustrations that will be striking to them; and none

the less so to all the rest. We can understand how other parts of the service can be made appropriate to children, and they participate in them; but I for one would like to have the experience of some good brother as to how we are to reach the children and give them a portion in the sermon.

The attitude of the Session towards the Sunday-school, I think, is now so well defined, and so well understood, that the danger which threatened us but a little while ago is gone. To bring our influence to bear upon the children, we have all found in our experience as pastors, is the right arm of our strength; and I believe that the pastor who stands aloof from the Sunday-school and does not incorporate his whole being with it, suffers immeasurable loss.

The Hon. Wm. E. Dodge, of New York.—I have felt for the last two or three years as though, before I died, I wanted a chance to say one word in relation to Sabbath-schools. Having been for thirty-five years a superintendent, it is not necessary for me to say that I love and honor the Sabbath-school. But for the last year or two I have had very serious fears in regard to it, especially in our city of New York—I will not speak outside of that.

Children in our city, and especially those connected with our churches, are very differently situated from what they once were. Children of parents connected with the churches are burdened as they never were before with their weekly lessons. When I was young, and when I had a young family around me, in all our Presbyterian churches in New York it was the habit of parents to take with them their children to the weekly prayer-meeting or lecture. Now, the poor children come home with their arm full of daily lessons and the parents have not the heart to ask John or Mary to go with them to the evening meeting, because they must have their lessons ready for the morning; and the child loses that love for the church service that we children used to have, and our children had when they were young.

How is it on the Sabbath? Most of our Sabbath-schools are in the morning; the children go at half-past nine; they have

their lessons; they take their lesson books; and as we enter the sanctuary, the Sabbath-school is out, and we see the children, ten, twenty or thirty per cent. of them, with their library books in their hands, turning away from the house of God and going home to read their library books because they have had an hour and a half already, and the kind heart of the parent will not ask them to go into church. In the evening we have at the church a very meagre number of people, and only here and there a child.

The fact is, that our children, our sons and our daughters, are growing up without a love for the Presbyterian Church; and as they grow into manhood and womanhood, they like the popularity of some different church, and instead of being good Presbyterians they are good Episcopalians or something else. Now, I love the Sabbath-school. I say Amen to every word our good brother has said. What would the West do without the Sabbath-schools? But I do say that you had better keep your children at home, and never let them enter the Sabbath-school, if they, by attending it, leave the church, and lose their love for the church, and grow up without that.

The Hon. Judge W. Strong.—I am very glad that Mr. Dodge has alluded to this phase of Sabbath-school instruction in this country. I have long had upon my heart a painful sense of what perhaps may be called an abuse of the Sabbath-school. I refer to the effect that Sabbath-schools have had—not a necessary effect, but still an unhappy effect—upon the Christian education of our children. I yield to no one in my esteem of the value of our Sabbath-school system, or of the instruction which is given in the Sabbath-school. It furnishes almost all the religious education that a large majority of the children and the youth of this country receive. A very large majority of the children who are gathered in our Sunday-schools are not the children of the church. They are, in a large measure, the children of those who do not attend churches; and unless they have the benefit of Sabbath-school instruction they will have no religious education. Their parents will not give it to them, for their parents are not religious.

But, so far as regards the children of our church members, are Sabbath-schools a benefit to them? They ought to be, they might be; but are they a benefit on the whole to the children of our Christian families? What has been the fact? What does the observation of all of us teach in regard to this matter? Have not parents turned over the religious education of their children to the Sabbath-school teacher? And have they not treated the religious education of their children precisely as they treat their secular education? They have said, "our children will receive their secular education from the week-day school-master;" and they have said in effect, "our children will receive their religious education from the Sabbath-school teacher." Now I hold that no Sabbath-school teacher, however competent he may be, can supply the place of the Christian father and the Christian mother. Nobody is as near to his child as the father, and, especially, the mother; and who does not know (though there are some most noble exceptions), that in a very large proportion of the Christian families in this country—aye, Presbyterian families—there is little attention paid by the father—more, I trust, by the mother—to the religious education of the child: very little personal effort made to bring a child to Christ.

It was not so in the days of my youth. I thank God I had a Christian father and a Christian mother, and that on every Sabbath day, as well as on other days, in the afternoon we gathered together and received the instruction of a father and a mother. We were taught the Westminster catechism; we repeated it every Sabbath from beginning to end. I have it now in my memory, every question and every answer. Not only that, frequent appeals were made to us, and most tender appeals, by our parents, to give immediate attention to the subject of personal religion. Is that the case in Christian families now? Why not? Why it is because Christian parents have felt that they might roll over the responsibility of the religious education of their children upon the Sabbath-school teacher. What I want is this: I want our ministers to spread before the churches, before Presbyterians in every church, the imperative duty of personally

attending to the religious education of their children, and of personally leading their children to Christ.

Hon. Peter S. Danforth, of New York.—We are entering now upon the second century of Sabbath-schools. A hundred years ago, in a little, dark street in Gloucester, Robert Raikes started with his ragged school. Now what do we see? 14,184,880 children in the Sabbath-schools. "What hath God wrought" in the last one hundred years! We start out with the watchword, "All the children for Jesus," and shall it be said that we shall stop this work because Christian ministers and Christian parents do not discharge their duties? Are these reasons why we should lessen our effort in the Sabbath-school? Oh, no! If there are any Christian ministers who do not discharge their duty in this regard, I pray them to be up and doing. If there are any Christian parents who fail to discharge their duties to their children, I pray them to be up and doing their duty. But do not let us stop one moment in the work of the Sabbath-school. Rather let our efforts be increased. It is not a time now to stop; the time now is to increase our efforts.

Only the day before yesterday I went into one of the model schools of this city, and how my heart rejoiced when I looked and found upon the record 2,200 children, and 145 or 150 teachers enrolled. Why the work is a grand and glorious work, and it should not receive any diminution from the fact (if it is so, of which I am not aware except as I have heard some intimation here this evening) that Christian ministers and Christian parents are not discharging their duties to the children. I would have the efforts continually increase on the part of Christian people to engage in this work.

I know that it has been charged against the Sabbath-school that children sometimes were left at home for the purpose of preparing their lessons for the school; but if the parents will discharge their duty that will not be the case. The Sabbath-school has proved a nursery and a vineyard of the Lord. In this vast audience I ask, where is the Christian minister, where is the Christian anywhere on the face of the earth, that would say for a moment let us do away with the Sabbath-schools?

About twenty-five years ago I said to a Christian man, You ought to have a Sabbath-school in your church. "Oh, no," says he, "this is a new-fangled institution; we will have nothing to do with it, and our Consistory are united in that idea"—and where is that church to day? It is out of existence.

THE REV. JAMES NISH, of Australia.—I have listened with the deepest interest to the admirable, instructive, and very effective papers to which we have been privileged to listen this evening. I have no doubt that their publication will do much to deepen the interest of Presbyterian churches throughout the world in the great work of the Sabbath-school; and will also lead many of our ministers to introduce what Dr. Macleod has called the children's portion into the sanctuary exercises.

Reference was made by Dr. Mitchell to a statement which fell from the lips of a member of this Council a few evenings ago. I think he misunderstood the drift of that statement. It was merely a playful hit at those who were afraid that innovations would be introduced into our service, a hint to them that there were some innovations in connection with Sabbath-school management on which it might do to keep their eye. But I am quite certain the learned brother who made this allusion did not intend to cast any reflection on Sabbath-schools in general; and I should deeply regret if this portion of the paper should be handed over to the publication committee. The brother I am sure did not intend to reflect upon the management of Sabbath-schools, and assuredly the members of this Council did not applaud that sentiment; they merely joined in the playful hit.

I do not know where the statistics which surround this room have been obtained. I am afraid that they are not altogether reliable; and, if they are to be published in the volume which is to be given forth from this Council, they should be accompanied by a note indicating that they are only approximate.

I see in reference to Australia that the number of Sunday-schools is said to be 1,300. Australia is naturally misunderstood. It is looked upon as a small island. I can assure you that it is not an island simply, but a continent, and will very shortly take its place, I hope, among the continents of

the world. There is no place where the work of Sabbath-school teaching excites a deeper interest, and where it is necessary that we should attend more thoroughly to this work of Sunday-school teaching; for I regret to say that in our public schools, at least in Victoria, which is one of the most important of the colonies, religious teaching is already practically excluded, and we have therefore to depend upon the efficient manner in which our Sabbath-schools are conducted. We are giving much heed to this matter, and a far larger number than 1,300 schools have been established, and a far larger number than 100,000 scholars meet from Sabbath to Sabbath in them.

The Rev. James I. Brownson, D. D., of Washington, Pa.—I wish, in a very few moments, to emphasize a point brought out by the first excellent paper, and to state that there is a necessity far greater than some of our brethren who have here spoken seem to recognize, for the union and identification of the Sabbath-school with the church as part of it, as under its control not only, but its management, and dependent upon it for its life. I know that great progress has been made of late in this particular. I know that pastors and sessions are more united with the Sabbath-schools than formerly; and yet in some of the most carefully trained portions of the Church in this land, in precisely quarters where it might be less expected, there have been demonstrations of late of a contrary course to the detriment and peril of that spiritual jurisdiction in the church without which the church and the Sabbath-school must jointly suffer.

I can illustrate by the simple fact that, in the oldest and densest settlement of Presbyterians west of the Allegheny Mountains, that very question of jurisdiction over the Sabbath-school has risen under new forms, from influences derived from external organizations, until the venerable presbytery with which I have the honor to be connected has been obliged, only within the last few weeks, to direct (not to recommend, but to direct) the session of one of the largest and most orthodox churches of Western Pennsylvania, one blest perhaps more than any other with that revival spirit to which many of you have referred, to

take charge and jurisdiction of the Sabbath-school in that old and venerable church. Why? Because through external influences, improperly allowed I admit, the jurisdiction of the Sabbath-school has been usurped, the literature of the Sabbath-school has been chosen, and the teachers have been regulated, by a power not only outside of the legitimate jurisdiction of the church, the pastor and the session, but in rivalry and contest with it, until the presbytery was obliged to intervene and declare the scriptural doctrine and the scriptural authority upon the question.

Now that old question is not dead. It comes up in various forms. I admit that our excellent brother who read that excellent paper has given the chief reason why such a thing should not occur. I admit that if pastors and sessions were always in their places, were always so interested, so earnest, and so faithful in the great work of the Sabbath-school as to identify their own jurisdiction, their own work with it, such things could scarcely occur. But they do occur, and therefore it is necessary that the church, the mother of the Sabbath-school, the spiritual mother of the children of the covenant, should not only declare her own proper jurisdiction, but should wield it in the love of Jesus, and in fidelity to those who have been placed in charge of the lambs of the flock, and thus maintain a loving practical union between the church and the Sabbath-school.

The Rev. Robert Howie, of Glasgow.—These unhappy differences between the church and the Sabbath-school would be avoided, not by any assertion of right on the part of the church, but by the minister and the office-bearers all taking their full share in Sabbath-school work. In my own congregation, with 120 Sabbath-school teachers, we have between forty and fifty of our office-bearers taking part in that work; and I do not find that there is any collision of the kind that has been here indicated.

One of the most important questions we have to face, however, is that of getting the children into our churches. I am struck with the fact that, considering the millions you have in your schools in America, you have only 120,000 coming from

them annually into church-fellowship. It will take a long time to get the children into the church at that rate. I think that parents and teachers have a great deal of power in this matter. In my own congregation we have attending our services regularly about one hundred of the most hopeless boys, orphan boys, that could be found in any community. In Canada I had the pleasure of meeting some of that class; and I hope the brethren there will take an interest in them. These boys worship regularly in my congregation. They are brought by their superintendent, they are carefully trained; and I find that they are amongst the most intelligent of my audience. They can enter into the church services notwithstanding all the nonsense that we hear talked from time to time of the inability of children to understand church services.

There is one other matter that I think attention ought to have been directed to this evening: the quality of our teachers—I mean their spiritual quality. Everything depends on the getting of converted teachers; teachers who will aim at the conversion of the young. We have heard a great deal about instruction (and I indorse all that has been said as to the necessity of that), but should not teachers rather be aiming at immediate results? I was asked to an annual union meeting in Canada in connection with Sabbath-schools. After earnest addresses had been given to the children, I found to my great sorrow afterwards that the teachers had remained together and wound up the proceedings with a ball. If these are the kind of teachers who are engaged in the work, we had better have fewer of them; better have those who are filled with the Holy Ghost and aiming at the conversion of the young. If they have that, I am sure the church will never come into conflict with them.

DR. KNOX.—Does this evening close the discussion on this subject? or will there be any other opportunity to say a word regarding Sunday-schools?

The CHAIRMAN.—That will rest with the Council; they may extend the time or close it, I should say, whenever they think proper.

The Council adjourned, with devotional services, to meet in Horticultural Hall to-morrow morning at 9.30 o'clock.

SIXTH DAY'S SESSION.

WEDNESDAY, *September 29th*, 1880.

The Council was called to order at 9.30 A. M., by the REV. THOMAS MAIN, D. D., of Edinburgh, President.

The usual devotional services were held, and the minutes of yesterday's meetings were read and approved.

The REV. DR. PRIME.—The trustees and faculty of Union College, Schenectady, N. Y., have cordially invited the members of the Council to visit the college and accept the hospitalities of the institution. This invitation has been brought by President Potter, of the College, in person. I move that it be accepted, and that the members of the Council, after the adjournment, visit the institution, if they can find it convenient.

The motion was agreed to.

The REV. PRINCIPAL D. H. MACVICAR, LL. D., of Montreal. —I submit the following report from the Committee on Credentials:

> Your committee have had before them two applications: First, from delegates from the Cumberland Presbyterian Church; Second, from delegates from the Reformed Presbytery of Philadelphia. After a careful consideration of all the facts and claims in this connection, your committee recommend the adoption of the following minute: "In the judgment of the Council, the adoption of the Constitution of the Alliance by churches should precede the admission of delegates; and in the absence of evidence that the constitution has been adopted by either of these churches, the delegates cannot be received."

I may be allowed to explain that the committee has limited itself to the point mentioned in this minute. We have not gone into the merits of the case in any sense; we have not considered what the views held by the two bodies mentioned may be. We have simply looked at the matter in the light of the Constitution, and submit this recommendation.

It was moved and seconded that the report be accepted, and the motion was agreed to.

The Rev. Dr. Jenkins.—Is the report accepted or is it adopted?

The President.—It is adopted.

The Rev. Prof. Bruce.—There is a misunderstanding among the members as to what has been done.

Principal MacVicar.—What is done is this: The Council has adopted this minute: In the judgment of the Council the adoption of the Constitution of the Alliance by churches should precede the admission of delegates; and in the absence of evidence that the Constitution has been adopted by either of these churches their delegates cannot be received.

Dr. Jenkins.—I move the adoption of that report.

The President.—I understood that it was received and adopted.

Dr. Jenkins.—"Accepted," Mr. Chairman, not adopted. I move it be adopted.

Principal MacVicar.—The reading of the article by the committee was to this effect: that the Church was required to signify its acceptance in some way of the faith of the Council.

Dr. Schaff.—Have these delegates refused to accept the Constitution?

Principal MacVicar.—As a committee, we did not feel that we were at liberty to put any such question; that the churches themselves were to do so.

Dr. Jenkins.—I would like to hear the article read.

Professor Bruce.—I wish to know whether, as a matter of fact, all the churches here represented have formally adopted the Constitution.

The Chairman.—Yes, they have accepted it.

Professor Bruce.—Have we documentary evidence of that?

The Rev. Dr. Mathews.—In 1875 there was a conference held in London, when the Constitution of the Alliance was prepared. At that meeting it was agreed that the churches whose delegates were there should be held as constituting the Alliance. It was further agreed: "That it should be publicly announced that Presbyterian churches desiring admission to the Alliance should forward their application to the general committee at

footing. It is for this Council to declare whether the more hasty method of admission that was necessary in Edinburgh, is to be the method that is to be sanctioned for all time.

The Rev. James Nish, of Australia.—We ought to adjourn the discussion of this question until to-morrow morning. There should, moreover, be an addition made to the standing orders of this Council. In the church with which I am connected, we have as a standing order, that no report shall be considered by our Assembly, unless it has been printed and put into the hands of the members. It is impossible for us to arrive at a satisfactory conclusion in regard to reports that are read one minute to be determined on the next. Several matters have been disposed of in that way in the Council. You are introducing a very dangerous practice. All reports that are submitted to this Council for approval should be printed, and be in the hands of members at least half an hour before you arrive at a decision upon them.

This question is a very important one. It will affect all churches that are to apply in the future for admission into this Alliance. We should not be hasty in our decision—we can well enough wait until to-morrow. It is more than likely these churches will not be received into the Alliance during this session of the Council. If in order, I will give notice of the adoption of such a new standing order, as I have indicated; and I move now that we defer further discussion on this question until to-morrow morning.

Principal McVicar.—I wish to call the attention of the Council to the simple fact that it is quite needless to remit the report to the committee; for as it is now constituted it is unanimous. The only course I can see for the Council to take, is itself to declare whether the adoption of the Constitution is to be required or not. It is not competent for the committee to do so. We interpret the existing legislation of the Council in that direction. That may be wrong: we have no wish to press that; we have no wish to exclude these churches; we have no wish in the case at all; and we simply bring the matter in the form in which it stands for your action.

It is of no use, however, to send it back to us, unless you tell

us that the adoption of the Constitution is either required, or not required. Tell us that and we shall be able to do something; otherwise we can do nothing.

WM. P. WEBB, ESQ., Eutaw, Alabama.—I move that the report be laid on the table, and be made the order of the day for to-morrow, at ten o'clock, or at any other hour the Council can conveniently consider it.

The REV. JAMES NISH.—That motion is the same as mine.

The REV. C. A. DICKEY, D. D., of Philadelphia.—It is very evident that there is a great division of opinion in connection with this matter; but it is one that must ultimately be settled by the committee. This Council must have confidence in its committees, or its business will not be satisfactorily presented. You will pay a very poor token of respect to the gentlemen who have taken so much trouble in connection with this matter, if you carry a resolution recommitting the report. I do not believe that any one of the members of the committee would, under such circumstances, act again. Dr. McVicar has intimated to that effect; therefore, under all the circumstances of the case, it is desirable that the matter should receive much more mature consideration than it can possibly receive if it should be brought up again to-morrow, and discussed in the same desultory manner that it has been discussed to-day.

All the churches in the Alliance should enter through the door. One of the great dangers to which we shall be exposed will be the admission, through some rapid and desultory way, of churches with which the great body of the Council are not in full and thorough sympathy. I therefore think we should, at once and without any qualification, accept the resolution of the committee. It is not the exclusion of the churches that have applied: that is not the effect of the resolution that has been proposed; but simply the recommendation that the matter be more maturely and gravely considered than is possible under the circumstances surrounding us now.

The REV. PROF. BRUCE, of Glasgow.—I desire to give notice of this motion: that the application of these two churches be regarded as sufficient evidence of the acceptance of the Consti-

tution of this Alliance; and that accordingly their deputies be received.

The Rev. Principal Rainy, of Edinburgh.—In general I agree with the report of the committee, though there is, in my mind, a doubt about the phrase which the committee has suggested. It is a question whether "the adoption of the Constitution of the Alliance" is a wise and safe phrase in which to put the general meaning of the committee. Even if I fully agree with the committee, as very likely I might do, I should require time to consider whether that is the proper phrase in which to put the distinctive finding of the Council.

Dr. Dickey.—I feel very confident that the chairman of the committee is fully able to defend his report; but, at his request, I would like to make a word or two of explanation of the action of the committee. There are some things, which, if the Council would keep in mind, would settle this question without much further debate or discussion. This Committee on Credentials has been very careful not to assume the responsibility of deciding on the admission of the churches.

Prof. Bruce.—I speak to order. Notice of motion has been given. This gentleman is going into the merits of the case.

The Rev. Dr. Boggs, of Atlanta, Georgia.—I rise to a point of order. A motion has been made and seconded, and is before the Council, to lay the report on the table until to-morrow morning at ten o'clock. Such a motion is not debatable.

The President.—The chair does not understand that the motion has been seconded.

Principal McVicar.—The motion was to adjourn the discussion.

The Rev. Dr. DeWitt.—I rise to ask the unanimous consent of the Council that the Rev. Dr. Dickey, in behalf of the committee that he represents, may make a statement. If this matter is to be discussed to-morrow morning, it is important that this Council should have the views of the committee before them in order to prepare for the debate. Dr. Dickey appears upon your platform as a member of that committee, making a statement in behalf of the committee. Is it not right that this

Council should give him unanimous consent to make that statement?

Dr. Dickey.—I am very much obliged to my brother for his courtesy; but I have this floor by right, I think, and not by courtesy.

Hon. Samuel Sloan, of New York.—The great difficulty with the Council is, that we do not know what the motion is. There are two or three motions, one after another.

The President.—Allow me a single word. It is true, as has been said, that there are several motions before the Council, and they do seem somewhat at variance with one another, and not to be very direct upon the point before us. In the country from which I come, the first motion that would be allowed to be submitted would be the question on the adoption of the report or not. That motion would take precedence. Anything else as a substitute for it could be introduced. The chair understands, therefore, that the question before the Council is this first of all: Is this report to be adopted or not?

The Rev. James Nish.—It is in perfect order, when the adoption of a motion is moved, to move that its consideration be deferred. That is perfectly competent, and that is the motion I submit, that we defer the consideration of this report until tomorrow morning.

Dr. Goold.—In favor of this motion, I withdraw my motion to the effect that the report shall be recommitted.

Prof. Bruce.—I wish the chairman would instruct me how the motion which I put into his hands would be in order. I wish to bring it before the house.

Dr. Dickey.—I do not think the floor should be taken from me for any other thing—

Prof. Bruce (interrupting).—My motion was given notice of before this gentleman spoke. I wish to have that stated to the house.

The President.—As I understand it, there are two motions before the house at present: the one is the adoption of the report, which motion has been moved and seconded; the other is, that the consideration of this question be deferred until to-

morrow morning. In the meantime there is a proposal from Prof. Bruce, and it would be well for him to read what motion he is prepared to suggest.

PROF. BRUCE.—The motion I gave notice of is this: that the applications of the two churches named be regarded as sufficient evidence of their acceptance of the Constitution of the Alliance; and that therefore their deputies be received as members of this Council.

The PRESIDENT.—You should make that motion, and that will be a third motion.

HON. SAMUEL SLOAN, of New York.—This confusion arises from the different parliamentary practice in the old country and in this. In the old country you can put one motion after another, in the order in which they were made, having three or four before the house at once. Every man speaks on his own motion, and then motion is put against motion. But according to American parliamentary order, we can have but one motion at once, with amendments to be voted on first.

DR. BLAIKIE.—The first motion before us is that the report be adopted. Suppose that the Council should approve of that motion, would that exclude the consideration of the two amendments?

DR. SCHAFF.—We have to vote on the amendment first; and, if that is lost, we go back to the original resolution. It is according to American rule to vote on the amendment first.

The PRESIDENT.—It seems as if it would only be right that Dr. Dickey, who is to speak for the committee, should be heard by the Council.

DR. LANG, of Glasgow.—Dr. Bruce's motion has not been seconded. I would submit that as a point of order.

The PRESIDENT.—Is any one prepared now to second it?

The motion was seconded by a delegate.

DR. DICKEY.—I was challenged yesterday on the street with the charge of having kept silent an entire week in this Council. I am very sorry that when I rise simply to make a few words of explanation I should cause the introduction of such a confusion. I would like briefly to give the history of these two cases as they

present themselves to the committee. The committee made its first report, which was not considered as definitely stating what we knew to be the mind of the committee, but which has been definitely stated to-day. That report was recommitted on the motion of the gentleman from New York (Mr. Day), although in a rather informal manner, without any reconsideration. Yet the committee, because they wanted to harmonize the Council in this matter, received it as they sent it back to us.

What we want to keep in mind is the fact that there are two questions involved—the one the question of the credentials of certain men who apply to this Council for admission, and the other the question of the standards, or rules, or qualifications, or conditions of certain churches which are represented by these individual men. The committee has only undertaken to settle one question, namely, whether these brethren, coming with certain papers, have sufficient credentials to enter this particular Council at this particular time. We have not gone into the greater question—whether the churches which they represent should be represented in this Council. We feel that that is too solemn a question to be decided in the rush and confusion of a morning's debate. We believe—and have enough faith in the purpose of this Council—we believe, as a committee, that such a question should be put by this Council into the hands of a special committee to decide whether or not, or by what means, these churches, or any other churches that may apply for admission into this Council, shall be received. Are we ready, as a Council, to take the position that we are nothing but a ball of rolling snow, that will gather everything in its path? If so, like the ball of snow, we will melt on the first suns that come upon us. And therefore your committee has endeavored to hedge the Council. We have not gone into the merits of the case in any way, either as they pertain to the individual men, or as they pertain to the principles of the church involved.

Is it not more important that this Council shall be a unit than that two or three individuals shall, at the close of the session, have the simple privilege of wearing the blue badge of a delegate for two days? Is it not a far more important matter

that this Council should preserve its unity, its harmony and its consistency? Is not this Council, in view of its third meeting, ready to take some sort of stand as to what terms of admission shall be made, as to whether there shall be a door or not to it? If it is to be *all* door, then I am afraid we shall have few commissioners to sit among you in such a solemn conclave as this.

I hope that this point which I try to make will be kept clear. As a member of this committee, having sat solemnly on this question for nearly a week, what I would like to see done to the report would be to soften it, if it seems a little too strong, to the extent of not having the churches represented formally at this Council. Then let this committee, or another competent committee, take the whole matter into consideration, and by the next meeting of the Council, when we go to the Green Isle, I hope that the committee will be able to prepare such conditions, and to prepare them so plainly, that under the tent of our Moderator we shall all meet, not however in the distraction in which we would meet if we were to press it now, but in the harmony and unity that should be the exponent of Presbyterianism.

The Rev. A. M. Milligan, D. D.—There is a confusion as to what is the point before us. One class of the Council regard this question as one of opening the door to all bodies who would apply for membership. That point has been referred to a committee to report upon it at the next meeting of the Council in Belfast, and we cannot touch upon that now, reconsidering the act by which it was so put into the hands of the committee. The point before us is simply this: shall members of these churches, before the churches themselves are received into the Alliance, be recognized on this floor? That is the question before us, and not the question of receiving the churches which they represent into the Alliance.

The Rev. W. P. Breed, D. D.—We are a young body, and we are feeling our way to something clear and definite. If the Alliance is to continue, it will be very necessary that we act cautiously, and take no rash steps. I feel the intensest interest in the continuance and prosperity of this body. So far we have ad-

vanced step by step, and I hope during this Council that we shall take no step rashly. If I understand Prof. Bruce's motion, it would certainly destroy the Alliance. Dr. Samuel Cox used to say of a certain minister that he would baptize anything that would hold still long enough; and Prof. Bruce's motion will admit anything into this body that will make application. "The application on the part of these brethren to come into this body is *prima facie* evidence that they ought to be admitted." There is not a body of Christians in the land, or of unchristians either, or of anybody else, that might not come in on such a proposition, if I understand it. I hope this matter will be passed over for the present, and not passed here in the midst of this present excitement; because one single false step might prove to be a fatal one.

The Rev. Robert Watts, D. D., of Belfast.—I agree with my brother Dr. Breed, that if we wish to dissolve this Alliance, we will pass Prof. Bruce's motion. Our Constitution has been appealed to. I would ask your attention to the second article of that Constitution, which makes it a condition of membership that the church applying shall have "a creed in harmony with the consensus of the Reformed Confessions."

Is there any evidence that one of these churches in particular has a confession or creed that is in harmony with the consensus of the Reformed Confessions? There is evidence to the contrary; and I trust this Council will not admit a body that is known to have a confession that is not in harmony with the consensus.

The President.—I appeal to the Council to this effect. I think it of great importance that we should maintain harmony as far as possible; and it seems to me that the question of the admission of these few delegates to this Council is practically at this stage of our proceedings of no consequence whatever. If you adopt the report of the committee, with the softening indication that Dr. Dickey gave, you commit yourselves in the meantime to nothing; and you reserve the general question for the consideration of the Council at Belfast, when the report of the Committee on Applications to which reference has been made will

be brought up for consideration. In point of fact there is practically nothing before this Council, except the question whether these few brethren shall be admitted for three days to be members of this Council.

The Rev. D. J. Macdonell, B. D., of Toronto.—It may seem a small matter whether four or five gentlemen have the right to sit here for two or three days. It seems to me if there be nothing more, there is a point of courtesy involved even in that. We have kept them sitting here, while we shoved the question off from Wednesday to Thursday, from Thursday to Friday, from Friday to Saturday, from Saturday to Monday, from Monday to Tuesday and to Wednesday, and here we are. Now we are beginning to say there is no use touching it at all. An amendment which I propose to submit is to insert, in room of the closing words of the report of the committee, some such words as these: "without deciding finally the question of the admission to the Alliance of the churches named, the delegates be recognized in the meantime and admitted to all the rights and privileges of members of Council at this meeting; and that the whole question of the mode of admission of churches to the Alliance be remitted to a committee to report at the next meeting of the Council." That would not close the question of the admission of these churches, and, for that matter, it would not close the question of the admission of the churches that are already represented here; for it appears that there has been no very formal rule applied to the admission of members. We are beginning to draw the cords very tight now in connection with two churches that are desirous of being members of the Alliance. They have shown their desire certainly; for otherwise what would be the sense of appointing delegates? and what would be the sense of gentlemen coming and sitting on the floor of this Council Alliance, patiently and courteously holding their tongues until they have a right to speak, if those churches do not adopt the Constitution in spirit, and if they do not want to be recognized as members of the Alliance? If there is any reasoning that commends itself to me, it is the reasoning of Prof. Bruce that these churches have shown their desire to be in the Alliance with us. I confess for my part I do

not see the tremendous principle involved in receiving these gentlemen courteously, without deciding finally the admission of their respective churches.

Dr. Watts has introduced the question of the orthodoxy of one of the churches. All I have to say is, that that does not come out in the report of the committee, and some of us do not know anything about it at all—do not know whether the church is orthodox or heretical. If that had been brought in by the committee, we should have to deal with it. All we know is, that here are two Presbyterian churches which have appointed delegates to this Assembly. What I would like to see done is to have a vote taken first on Prof. Bruce's amendment. If it carries, good and well. Then I would like to see adopted the amendment which I have read.

The Rev. Principal Rainy.—I am not disposed to overrate the importance of the admission or non-admission of the churches; but I should not think it would be a very desirable thing to admit these brethren who now appear as delegates, and afterwards seriously to raise the question of excluding the churches whom they represent. On the other hand, I do not proceed upon the ground laid down by Prof. Watts. I know nothing, as a member of this Council, of the Constitution or the documents connected with the creed of these churches, and I do not proceed upon any consideration of that kind in the view I take of the pending question. The report of the committee implies that adopting the Constitution of this Alliance by a church is a proper foundation for sending delegates to the Council. Now there may be a question in our minds as to what the meaning is of adopting the Constitution. In point of fact, it is a question whether the churches that are here represented have adopted that Constitution. I think it is very likely that many members of the Council legitimately hesitate about adopting that phrase and the principle it seems to carry; but it appears to me that it would be more reasonable to adopt a motion of this kind: "*Resolved*, That the Council are unable, *hoc statu*, to admit as members brethren representing churches whose relation to the Constitution has not been explained and cannot now be con-

sidered." Then further, the Council might resolve at a future day to appoint a committee to consider the whole matter of the admission of churches who may in future send delegates to meetings of the Council.

PRINCIPAL MCVICAR.—As far as I can understand or interpret the minds of the committee, we should have no objection at all to what Principal Rainy proposes.

JAMES MACDONALD, Esq., of Edinburgh.—The papers which are handed to us are dated respectively the 13th and 17th of September, and the way in which they have been sent to us —addressed, not to the clerks of the Council, but to the Local Business Committee in Philadelphia—disposes effectually of the question of courtesy.

Principal Rainy's amendment was agreed to, and the report as so amended was adopted.

The first order of the day would have been the reading of a paper on *The Theology of the Reformed Church*, by the Rev. Prof. J. J. Van Oosterzee, D. D., of Utrecht. Being unable to attend in person, he had sent his paper, which was committed to the Editorial Committee for publication. It will be found in the Appendix, p. 914.

The REV. PROF. ALEXANDER MITCHELL, D. D., of St. Andrews, then read the following paper on

THE THEOLOGY OF THE REFORMED CHURCH WITH SPECIAL REFERENCE TO THE WESTMINSTER STANDARDS.

The Westminster Assembly meant their Confession to be in harmony with the consensus of the Reformed Churches, and especially of the British Churches, as expressed in their respective symbols. They meant it to be a bond of union, not a cause of strife or division, among those who held fast the sum and substance of the doctrine of the Reformed Churches. And in that logical and system-loving age, it was thought that they had been wonderfully successful in carrying out their intentions. Their work, according to Baillie, was "cried up by many of their greatest opposites as the best Confession yet extant." Even Baxter spoke of it as the most excellent for fulness and exactness he had ever read from any church, and, with all his individualism, could fix on nothing in it as contrary to his judgment, save a few minute things which, he did not deny, were capable of a

benign interpretation. The Church of Scotland adopted it as being in nothing contrary to her received doctrine. The English Presbyterians petitioned the English Parliament to sanction it, and it was, with a few well-known exceptions, sanctioned by it, and substantially acquiesced in by Independents and Baptists, as well as Presbyterians. In our day a less favorable view has been taken of it by many, and not a few hard things have been said of it—some by professed friends, more by avowed opponents of its teaching. In the introduction to the published volume of the "Minutes of the Assembly," I endeavored to vindicate it from the more serious charges which had been brought against it, and claimed for it that the justice should be done it to read it in the light of the writings and known sentiments of the men who drew it up; and less exclusively, than has long been done in the light of the teaching and traditions of later times, to separate it from those accretions which in the lapse of centuries have gathered round it, and in any measure obscured its fair form and true proportions. I abide by what I then said as to the inspiration and consequent canonicity and authority of Holy Scripture, and as to the doctrines of the blessed Trinity; of Christ the Mediator; of redemption, justification and sanctification through him; of the Sabbath, and of the sacrament of the Lord's Supper; and especially of the mysterious doctrine of predestination; and beg you, *brevitatis causa*, to hold as here repeated what I there advanced. Since that time, the last named doctrine has been anew assailed and misrepresented by some, of whom better things might have been expected. It has been asserted in particular, that they who hold the doctrine as there set forth cannot preach to their perishing fellow-sinners the love of God and the freeness of Christ's salvation. I deem it a sufficient reply to such assertions to call attention to the fact, that they have never ceased faithfully and fully to preach these great truths, and that none have ever done so with more winning tenderness, or more marked success, than the men who thoroughly accepted its teaching on this mysterious subject, as Rutherford and Leighton, Sedgewick, Arrowsmith, Calamy and Bunyan in the seventeenth century; Willison, Boston, Whitfield, Ebenezer and Ralph Erskine in the eighteenth, and Chalmers, M'Cheyne, Spurgeon, Nicolson and Crawford, and many honored brethren in your own land, in our own day. By none in recent times has the general Fatherhood of God been more resolutely and successfully defended than by the last named of these British divines, who was fully persuaded that in this, as in other articles of his creed, he was following faithfully in the footsteps of the Westminster divines. Even the so-called "grim" Synod of Dordt denounced it as a calumny against the Reformed Churches, to assert that they held "that God of his own absolute or arbitrary will, and without any respect of sin, hath foreordained or created any part of mankind to be damned, or that his decree is in any such sense the cause of sin or of final unbelief, as it is the cause of faith and good works;" and, as Dr. Cairns told you yesterday, asserted in unmistakable terms that no man

to whom the gospel was offered, perished from any insufficiency in the atonement of Christ, but because he, by unbelief, rejected the remedy. It has been said by one whom we all honor and esteem for the many services he rendered to the Presbyterian Churches, that "while the [old] Scottish Confession bears the impress of Knox, and the Thirty-nine Articles that of Melanchthon, the Westminster Confession, substantially the same in doctrine, bears unmistakably the stamp of the Dutch theology in the sharp distinctions, logical forms, and juridical terms into which the Reformed theology had gradually moulded itself under the red heat of the Arminian and Socinian controversies." This was meant, no doubt, in part of that doctrine of the covenants or federal theology which many in Britain and Germany have been accustomed to associate too exclusively with the name of Cocceius, and to trace too confidently to the influence which the jurists of his age had on him. Hallam, one of the most accurate of English writers, has distinctly traced this tendency to him, affirming that Cocceius "was remarkable for having viewed, more than any preceding writer, all the relations between God and man under the form of covenants, and introduced the technical language of jurisprudence into theology;" "that this became a very usual mode of treating the subject in Holland, and afterwards in England." Dr. Hodge showed you yesterday that some of these juridical terms were not unknown even to the Roman Catholic theologians before the Reformation, and to the theologians of the Lutheran and Reformed Churches from their origin; and only last year we have, for the first time, been put into a position to affirm that the federal theology as it is called is not of such recent origin in the Reformed Church, as the above statements had led many to suppose. In the remarkable work of Dr. Heinrich Heppe on the history of Pietism and Mysticism in the Reformed Church, published at Leyden in 1879, there is a very important chapter on the federal theology of the Reformed Church, in which its history and development in Holland and Germany previous to the time of Cocceius is distinctly traced and clearly demonstrated. The only regret of readers in America and Britain must be, that an author who had so carefully examined the writings of their puritan forefathers, and lovingly vindicated for them a high place in the development of pietism and of the inner religious life in the Reformed Church, should have given no detailed account of what they achieved in the related department of federal theology, but contented himself with quoting the statements from our standards, as sufficient proof that in Britain, as well as in Holland, opinion had been fully matured on that subject before the time of Cocceius. I have thought I could not better fulfil the task your committee have laid on me than by devoting the first part of this paper to a very brief account of what had been taught and held in Britain on the doctrine of the covenants before the middle of the seventeenth century. I have little doubt that Heppe is right in tracing back the doctrine to Alasco and his East Friesland congregation, or to Henry Bullinger—the successor of Zwingli at Zurich—

whose writings in his own day were only less influential than those of his great Genevese contemporary, and whose relations with the English Reformers were even more close and cordial. It falls to be traced back, however, in his writings not merely to the year 1556, as Heppe tells us, when he first published his "*Compendium Religionis Christianæ*," but to the year 1534, when he first published his treatise, "*De Testamento seu Fœdere Dei unico et eterno.*" This was two years before Calvin had given to the world, even in its most rudimentary form, his immortal "Institutes," and from that date onwards the Reformed Church may be said to have had from one of its most trusted leaders, though in brief form, a pretty definite account of God's gracious dealings with our race under the form of a covenant of grace, and, at the same time, a pretty distinct statement of its important place in the system of revealed truth—containing the germ, in fact, of our Protestant historical theology: "*In hisce porro brevissimis capitibus fœderis tota consistit summa pietatis, imo nihil aliud omnium ætatum sanctis, per universam scripturam traditum constat, quam quod hisce capitibus comprehensum est nisi quod successione temporum singula fusius et clarius exposita sunt.*" About the very time when the first edition of this treatise appeared at Zurich, references, somewhat indefinite no doubt, are made to the covenants by Tyndale, the English reformer and martyr, in his prologues to more than one of the books of Scripture translated by him; and the year after the second edition appeared, the doctrine contained in it was taught at Oxford by Peter Martyr, in his lectures on the Epistle to the Romans; at Cambridge by Martin Bucer, in his lectures on the Epistle to the Ephesians, and at London by John Alasco, who, with his congregation, had been invited over by Edward VI., the young king, and embodied this doctrine in his catechism and baptismal service.

The influence of Bullinger on the development of religious thought in England was greatly increased after the return of the English exiles from Zurich, in the beginning of Queen Elizabeth's reign. Soon after it was enjoined by authority that every minister under the degree of M. A., and not being a licensed preacher, should have a copy of Bullinger's "Decades or Sermons," and, from time to time, should read and analyze a portion of them. It was through these sermons, partly in the Latin edition, still more in the English, that his teaching on this subject took firm root in England, and before the end of the century began to bear fruit in the appearance of formal treatises on the subject of at least as early date as the treatise of Gomarus, "*de fœdere Dei*," in Holland. An anonymous treatise on the subject is said to have appeared in 1594, and about the same time the work of Olevianus was translated into English. The well-known treatise of Principal Rollock, of Edinburgh, "*Questiones et Responsiones aliquot de Fœdere Dei*," appeared in 1596, and, like the treatise of Howie, Principal first at New Aberdeen, and afterwards at St. Andrews, "*De Reconciliatione Dei cum hominibus*," gives unmistakable proof that he was acquainted with, and to a certain extent embraced, the teaching of the Herborne school on this and some related subjects.

I cannot confidently trace any such decided connection between the writers of that school and Whitaker, Perkins and Preston, the leaders according to Heppe in the pietistic and practical puritan movement at Cambridge, and who treat more or less fully of the doctrine of the covenants and its place in theology. Dr. Preston, like Andrew Melville, makes explicit mention of the covenant of works, as well as of the covenant of grace. "You must know," he tells his hearers, "that there is a double covenant. There is a covenant of works, and a covenant of grace. . . . The covenant of works runs in these terms: 'Do this and thou shalt live, and I will be thy God.' This is the covenant which was made with Adam, and which is expressed by Moses in the moral law, Do this and live. The second is the covenant of grace, and that runs in these terms: 'Thou shalt believe, thou shalt take my Son for thy Lord and thy Saviour, and thou shalt likewise receive the gift of righteousness, which was wrought by him for an absolution of thy sins, for a reconciliation with me, and thereupon thou shalt grow up in love and obedience towards me, and I will be thy God and thou shalt be my people. This is the covenant of grace. Thou shalt believe, and take my Son and accept the gift of righteousness, and I will be thy God.'" This is the doctrine which was taught and somewhat expanded by Cartwright, Davenant, Downame, Amesius, Twisse, Ussher, Slater, Roger and others before the meeting of the Westminster Assembly. In many of the catechisms published in the first half of the seventeenth century, as explicit reference is made to the doctrine of the covenants as in the catechisms composed by the Westminster Assembly. In fact the treatises of Rollock, Slater and two or three others are in catechetical form, showing how important it was deemed to be, carefully to inculcate this doctrine and give prominence to it. But the most remarkable of all the works on this subject, which appeared in England before the middle of the seventeenth century, is unquestionably Ball's "Treatise of the Covenant of Grace, wherein the gradual breakings out of gospel grace from Adam to Christ are clearly discovered, the differences between the Old and New Testament are laid open, divers errors of Arminians and others are confuted, the nature of uprightness and the way of Christ in bringing the soul into communion with himself . . . are solidly handled." This is valuable, not only as one of the fullest and most mature specimens of puritan teaching on the subject of the covenants completed just before its author's death in 1640, and published after the assembly had actually commenced its sittings, but still more as having been edited by Simeon Ashe, a well-known member of the assembly, and ushered in with two addresses to the reader; the one signed by him and the other by five other distinguished members of the assembly, Reynolds, Cawdrey, Calamy, Hill and Burgess; both addresses highly commending the author and his work, and expressing a hope that by the faithful improvement of his labors the reader's knowledge of the federal transactions, between God and his people through Jesus Christ, may be much augmented.

It treats first of the various significations of the words "covenant" and "testament," distinguishes between a covenant and a simple promise on the one hand, and a law on the other, defines covenant in its most general acceptation as signifying a free promise of God, but with stipulation of duty from the reasonable creature, "a mutual compact or agreement betwixt God and man, whereby God promiseth all good things, especially eternal happiness, unto man upon just, equal and favorable conditions, and man doth promise to walk before God in all acceptable, free, willing obedience, expecting all good from God and happiness in God. Then, descending to particulars, it treats briefly of the first covenant made with man at his creation, termed the covenant of works or of nature, and goes on to define the covenant of grace as that free and gracious promise which God of his mere mercy made in Jesus Christ, with man, a miserable and wretched sinner, promising unto him pardon of sin and eternal happiness, if he will return from his iniquities, embrace mercy reached forth by faith unfeigned, and walk before God in sincere, faithful and willing obedience as becomes . . . the partakers of such precious promises." "The covenant was made in Christ, in and through whom we are reconciled unto God; sins were never remitted unto any man, no man was ever adopted into the place and condition of a son by grace and adoption, but by him alone who is the same, yesterday, and to-day, and forever, Jesus Christ, true God and true man." "Externally this covenant is said to be made with every member of the Church, even with the parents and their children, so many as hear and embrace the promises of salvation, give and dedicate their children unto God according unto his direction; for the sacraments, what are they but seals of the covenant? But savingly and effectually, and in special manner, it is made only with them who are partakers of the benefit promised. And as the covenant is made outwardly or effectually, so some are the people of God externally and others internally and in truth." The author, then, deals with the matter historically, and treats at greater length than had been done till his time, or probably was done again till the time of Witsius, of the covenant of grace as revealed to Adam immediately upon his fall—of the same as made and manifested to Abraham, to Moses, to David, and to Israel after the captivity, and finally under the New Testament, dwelling at length on the nature and extent of Christ's mediatorial work, and the manner in which he actually brings his people into covenant with him. The same year that Ball's treatise was published, there also issued from an English press an edition of a remarkable work on the same subject written on this side of the Atlantic, and bearing the title, "A Treatise of the Covenant of Grace, as it is dispensed to the Elect Church effectually unto salvation, being the substance of divers sermons upon Acts vii. 8, by that eminently holy and judicious man of God, Mr. John Cotton, teacher of the Church at Boston;" and in the succeeding year there was published also in England the following treatise from this side: "The Gospel Covenant; or, the Covenant of Grace opened, wherein are explained:

1st. The differences between the covenant of grace and the covenant of works; 2d. The different administrations of the covenant before and since Christ; 3d. The benefits and blessings of it; 4th. The conditions; 5th. The properties of it—preached at Concord, in New England, by Peter Bulkley, sometime Fellow of John's College, Cambridge."

Several other treatises by Blake, Strong and Rutherford followed within a few years—all in harmony with what the Westminster divines had formulated, and tending to show how deep an interest had been awakened among our puritan forefathers on both sides of the Atlantic on this subject before the treatise of Cocceius appeared, and still more before it was cast into its ultimate shape. It is the more necessary to draw attention to the fact that this was not its original shape, as Hallam has given as the title of the edition of 1648 what was only adopted as the title of the edition of 1654. The former bore the title of "*Collationes de Testamento et Fœdere Dei ad illustrandum methodum et analogian doctrinæ pietatis in Scripturis traditam,*" and consisted simply of a series of disputations or academical expositions, forty-nine in number. It was the latter which bore the title, "*Summa Doctrinæ de Fœdere et Testamento Dei Explicata,*" and was divided into sixteen chapters, and in many respects recast.

I come now to the second part of my paper.

There are two or three topics of minor importance which I could not take up in the introduction to the "Minutes of the Assembly," but which in consequence of prevalent misunderstandings I should like to notice on this occasion. They really are matters of minor importance, and it might fairly be said that not one of them is essential or even material to the Reformed system of doctrine, or ought to be regarded as imposed on the conscience in the same way as matters entering into the sum and substance or the system of the Reformed doctrine. But this is not all that can be said about them, or that it is expedient should be said now that currency has been given to so many unguarded statements about them. The first to which I advert is the question so often and confidently propounded of late, that the Confession represents the creation of the world as having taken place in six "natural or literal days," which almost all orthodox divines now grant that it did not. But the whole ground for the assertion is furnished by the words "natural or literal," which they have themselves inserted. The authors of the Confession, as Dr. A. A. Hodge has well observed, "simply repeat the statements of Scripture in almost identical terms, and any interpretation that is fairly applicable to such passages of Scripture, as Gen. ii. 3 and Exod. xx. 11, is equally applicable to the words of the Confession. It is quite true," as he adds, "that since the Confession was composed, . . . new arguments have been furnished against interpreting the days mentioned in the above passages of Scripture as literal days. But it would be a mistake to suppose that the figurative interpretation of the word 'days' in these passages originated in modern times, and was altogether unknown to the men

who framed the Confession. To prove it a mistake it is not necessary to have recourse to the ingenious conjecture, that some of the Cambridge men in the assembly may have been acquainted with the manuscript work of Dean Colet, preserved in their archives, and only given to the public in our own time, in which the figurative interpretation of the days of creation is maintained."

There is no lack of evidence, in works published before the meeting of the Assembly, and familiar to several of its members, to show that the figurative interpretation had long before Dean Colet's time commended itself to several scholars and divines. If there was one Jewish scholar with whose writings such men as Lightfoot, Selden, Gataker, Seaman, and Coleman were more familiar than another, it was Philo of Alexandria; and Philo has not hesitated to characterize it as "rustic simplicity, to imagine that the world was created in six days, or, indeed, in any clearly defined space of time." Augustine, the great Latin doctor, with whose works several of the Westminster divines were far better acquainted than most of their successors, in his literal Commentary on Genesis, maintains that the days of the creation week were far different (*longè diversi* and, again, *multum impares*) from those that now are in the earth. Procopius, a Greek writer not unknown to some of the Westminster divines, teaches that the number of six days was assumed not as a mark of actual time, but as a manner of teaching the order of creation; while in certain commentaries in that age, attributed to the venerable Bede, and largely read in England, though now deemed spurious, a similar opinion is said to be found. The figurative interpretation therefore of the six days of creation is no make-shift of hard-pressed theologians in the nineteenth century. It was held by respectable scholars and divines, from early times, and was known to the framers of our Confession; and had they meant deliberately to exclude it they would have written not six days, but six natural or literal days.

The next topic to which I shall advert, is the charge made against the Confession as teaching that not all infants dying in infancy, but only an elect portion of them, are saved. Its exact words are, "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit." This statement, it is averred, necessarily implies that there are non-elect infants dying in infancy not regenerated and saved. It does not seem to me to imply any such thing. It might have been susceptible of such an interpretation had it been allowed to stand in the form which it appears to have borne in the draft first brought in to the Assembly—"elect OF infants," not elect infants. But the very fact that the form of expression was changed, shows how anxious the divines entrusted with the methodizing of the Confession were to guard against pronouncing dogmatically on questions on which neither Scripture nor the Reformed Churches had definitely pronounced. The statement occurs, it is important to notice, not in the chapter treating of predestination, but in the chapter treating of effectual calling; and is meant, not to define the proportion of infants

dying in infancy who shall be saved, but to assert the great truths, that by nature they are every one of them in the *massa perditionis;* that they can only be separated from it, and saved by the electing love of the Father, the atoning work of the Son, and the renewing of the Holy Ghost; and that even they, however as yet incapable of the exercise of reason and faith, may be regenerated and made meet for the inheritance of the saints in light. As Dr. Hodge has briefly but clearly expressed it: "The Confession affirms what is certainly revealed, and leaves that which revelation has not decided to remain without the suggestion of a positive opinion upon one side or the other." In historical vindication of this interpretation of their meaning, I deem it only necessary to refer to the judgment of Davenant and the other English divines at the Synod of Dordt, who were the precursors and teachers of the leading English divines of the Assembly. The Arminians had maintained that, as all infants dying in infancy were undoubtedly saved, there could not be said to be any election, so far as they were concerned. The English, though personally not much in advance of their brethren on the continent, gave special prominence in their reply to the statement, that even granting the premises of the Armiinans, the conclusions drawn from them were by no means legitimate or necessary. Election and preterition, they said, had respect to the whole mass of fallen humanity, not to certain separate divisions of it according to age or circumstances, and that though a certain number of infants dying in infancy might not be separated from or elected out of a certain other number also dying in infancy and not saved, yet if all were separated from the common mass of mankind sinners, and bound up in the bundle of life, that was quite sufficient to constitute an election of them, and to warrant such an expression as elect infants dying in infancy. "Ad rationem electionis divinæ sive ponendam sive tollendam circumstantia ætatis est quiddam impertinens. . . . Fac, igitur, omnes infantes servari ne uno quidem prœterito tamen quia electio et preteritio respicit massam non ætatem, licet non e numero infantium, tamen e communi massa hominum peccatorum segregati sunt quod ad electionis rationem constituendam sufficit" (Acta Synodi Dordrechtanæ, p. 499, 4th ed.). Few of these divines, or of their successors at Westminster, had probably, in personal opinion, advanced as far as good Bishop Hooper—the pupil of Bullinger, and the prototype of moderate puritans—who said: "It is ill-done to condemn the infants of Christians that die without baptism, of whose salvation by the Scriptures we be assured. . . . I would likewise judge well of the infants of the infidels who have none other sin in them but original. . . . It is not against the faith of a Christian man to say that Christ's death and passion extendeth as far for the salvation of innocents, as Adam's sin made all his posterity liable to condemnation. But the best of them had come to adopt the first part of his opinion, and from reverence for him and others whom they loved, to refrain from pronouncing positively against the second."

The last topic to which I shall advert as having been quite as much misunderstood as either of the preceding, is the concluding statement in the same chapter: "Much less can men, not professing the Christian religion, be saved in any other way, be they ever so diligent to frame their lives according to the light of nature and the law of the religion they do profess, and to assert and maintain that they may, is very pernicious and to be detested." This is a softening down of a statement made in more extreme form in the English articles, and in some of the continental Confessions, and perhaps the Baptists somewhat improved it in 1677 when, under the guidance of John Bunyan, they changed the words "not professing the Christian religion" into "not receiving the Christian religion," to make it more clear that they meant the statement to be limited to those who had had the Christian religion tendered to them and had refused to receive it, and continued professedly to live by the light of nature and the law of the religion they professed. That, I think, was what the Westminster divines also had chiefly in view (I will not, in remembrance of certain questions in the larger catechism, say exclusively in view) to bear their testimony, in common with other Reformed Churches, against the Spiritualists or the Pantheists of the school of Servetus, as well as against the Deists and Free-thinkers among themselves, who, living in the full blaze of the light of revelation, preferred nature's twilight, and despised the riches of God's goodness and forbearance and long-suffering. They who hold that the words of the Confession were meant to have a wider application, should at least do its framers the justice to remember that all they do absolutely define is, that the persons spoken of cannot be saved by the light of nature, or the law of the religion they profess, and that when they go on in a subsequent chapter to define the Church of visible professors and outward ordinances, all that they venture to affirm is, that out of it there is no "ordinary possibility of salvation."

In conclusion let me repeat, that all I contend for is that the Westminster divines have not pronounced against the more liberal views, on such subjects which modern Calvinists have generally adopted; not that they themselves held them, but that they knew of them, and knew them to be tolerated or favored by several whom they loved and honored for the good service they had done in their day and generation, and that they were content to give forth no binding determination in regard to them. Their main object, as I said in the outset, was to set forth in their Confession the great principles of the faith common to the Reformed or Calvinistic Churches, without exalting into principles points on which these Churches had not thought fit to decide. And I believe that in adherence to their creed and method lies our only hope of a united Anglo-Saxon Presbyterianism—Calvinistic yet comprehensive, strong yet forbearing in the use of its strength, earnest and untiring in self-sacrificing Christian work. Such have always been the characteristics of living evangelical churches with a good backbone of Calvinism in them—abundant labors, memorable

achievements, heroic sufferings—even when there has been least of that sweetness and gentleness which all profess to prize, but in which we all yet feel we come far short of what we ought to be. Whereunto we have attained, may we by God's grace be enabled to walk by the same rule and mind the same thing, and if in anything we are otherwise minded, may God reveal his will unto us, and guide us in a plain path.

The following paper was read by the REV. PROF. THOMAS G. APPLE, D. D., of Lancaster, Pa., on

THE THEOLOGY OF THE GERMAN REFORMED CHURCH.

I esteem it an honor and a privilege to present some remarks on the present occasion before this learned and venerable assembly, on "The Theology of the German Reformed Church." The occasion is one that rejoices the hearts of all who long and pray for closer union and co-operation among all portions of the one Church of our Lord. As the principle of Church unity, according to the Protestant theory, holds primarily in the union of all believers in one common Lord, "one Lord, one faith, one baptism," it follows that the external union in the organization of the Church must be free, not constrained. Difference and variety are not opposed to unity. It is not inconsistent, therefore, with the object and purpose of this Alliance to study the differences as well as the agreement of the Churches that are represented in its plan and organization. They all belong to one great family, and it is no more to be expected that they should entirely agree in their apprehension of all particular truths than that members of the same family should all look entirely alike. It is sufficient that the family resemblance should appear in all, and that this resemblance should reveal the unity of the common family life.

The Reformed Church of Germany, extending now into other lands, and maintaining a vigorous independent organization in America, has its roots in original Protestantism, having started in German-Switzerland simultaneously with the Lutheran Reformation in Würtemberg, and establishing itself subsequently in the Palatinate and in other sections of Germany. Among all the Reformed Churches, it led the way in developing the peculiar type of Protestant doctrines and principles which has distinguished them in different lands, in the Netherlands, in France, England, and Scotland, from the Lutheran Church. This distinction started, as is well known, in the divergence between the Reformed and the Lutheran Church on the central doctrine of the Lord's Supper, that manifested itself already in the early history of the Reformation, whilst it comprehended differences in reference also to many other doctrines and principles. Zwingli, approaching the Reformation more from an objective stand-point, starting with the sovereignty of God and the sole authority of Scripture, directed his

opposition primarily against the tendency in the Roman Church towards idolatry, as this manifested itself in the worship of the Virgin Mary and the saints, and the worship of the host in the mass. Luther started more from a subjective standpoint, directing his opposition to the Judaizing errors, the semi-Pelagianism, of the Roman Church in holding forth the merit of good works. Against this he urged the doctrine of justification by faith alone through the all-sufficient merits of Jesus Christ. In the emphasis Zwingli placed upon the authority of the Word of God in the Scriptures, and upon the divine sovereignty, over against all worship of the creature, and in finding in this the ultimate ground of the election of believers unto eternal life and of their justification and salvation, in his doctrine of the Lord's Supper over against the Lutheran view, as well as the Roman theory of transubstantiation, and in the practical account he made of the ethical significance of the law in the life of the believer, as well as in the organization and discipline of the Church, he advanced principles which became permanent characteristics of the Reformed Churches in general.

His doctrine of the Lord's Supper was formulated mainly from the standpoint of opposition to the error of the mass, and no doubt lacked somewhat of the positive element that was given to it by Melanchthon and Calvin, and which found expression subsequently in the Reformed Confessions generally; but there is reason to believe that Zwingli did not altogether overlook the positive side, participation in the body and blood of the Lord in the holy communion, and that if his life had been spared he would have appeared more fully in agreement with Calvin. It was on this doctrine that the division first took place between the Reformed and Lutheran Reformation, in the effort to harmonize and unite them at the celebrated Marburg Conference in 1529. At this conference the fifteen articles were adopted, which, after passing through some modifications, became the basis of the Augsburg Confession; but on the doctrine of the Lord's Supper a sharp division took place, which no subsequent efforts could heal. We may accept this division as a necessity which was overruled in saving both the Reformed and Lutheran Confessions from falling into a fatal extreme on either side. It stands in portions of the Protestant world even to-day as representing the different types of doctrine and life that characterize these two original divisions of Protestantism, and when inwardly reconciled, it will serve to bring them more fully into harmony and union. Whatever necessity there was, therefore, for this division in order to preserve sound doctrine, Zwingli assumed a responsibility here which became shared with him more or less by all the Reformed Churches, and in so far he may be regarded as their representative, and thus one of their great leaders. It serves to show, also, that differences in the enjoyment of freedom are better than constrained uniformity, and that they may be overruled to aid in the unfolding of the fruitfulness and fulness of truth.

Meantime, and before Calvin came upon the scene, a modification

was going forward in the bosom of the German Church-life, under the influence of Melanchthon. He had been led by independent study to differ from some of the views of Luther, although, while Luther lived, he seemed unable or unwilling to assert the difference. This difference always referred itself to this salient point, in reference to which the original separation of the two Protestant Confessions had taken place under no little excitement and peril, although here again, as in the case of Zwingli, it reached also to other points. This divergence of Melanchthon from Luther's views became the representative and rallying point in Germany for what came to be regarded as a Reformed type of doctrine, and gave indications, at one time, of carrying with it the larger portion of German Protestantism. The old and strict Lutheran element became at length aroused, and asserted itself, not without partisan bitterness over against Philippism, or crypto-Calvinism, as this latter was called, until the Lutheran Confession, passing through a number of discussions, reached its full development in the *Formula Concordiæ*, while Melanchthonianism became more and more attracted to the Reformed Church and the Reformed type of doctrine outside of Germany. There can be no doubt, however, that it was the presence and influence of Calvin, and his distinct and clear statement of the doctrine of the Lord's Supper, as well as other doctrines, that strengthened and confirmed Melanchthon in holding his position in distinction from that of Luther. While the Reformed Church honors the learned and gentle Melanchthon, the Preceptor Germaniæ, the author of the *Loci Communes* and the altered Augsburg Confession; and while the German Reformed Church finds in his type of doctrine and his mild and catholic spirit one of the leading elements, if not the leading element, in her Confession, yet when Calvin comes upon the stage he stands forth clearly and confessedly as *the* theologian of the great Reformation. Calvin at first sought to maintain harmony with Luther; he gave his sanction to the Augsburg Confession as altered by Melanchthon, and Luther, it is said, approved in turn of his tract, *de cœna Domini;* but when the progress of the sacramentarian controversy required it, he joined his sympathy with the Swiss Reformers, while at the same time he enunciated the view which complemented and completed the view of Zwingli, and which was adopted in all the leading Reformed Confessions.

Thus we have three leading Reformers, whose teaching and influence became united in the origin of the German Reformed Church, Zwingli, Melanchthon and Calvin. The Reformed Church in the Palatinate was organized and established under the influence and direction of Melanchthon. The type of doctrine maintained there previous to the formation of the Heidelberg Catechism was Melanchthonian, but there were also disorganizing elements at work disturbing its peace, and on this account the Palatinate Elector, with true fatherly affection for his people, and deep concern for their spiritual welfare, applied to Melanchthon for advice in establishing the Church in his Electorate on a firm foundation. There were Lutheran,

Calvinistic, and Melanchthonian theologians, occupied as teachers in the University of Heidelberg. The ultra Lutherans were soon eliminated, and there remained only the influence of Calvin and Melanchthon, together with some adherents of Zwingli. These, we may say, united in the formation of the Heidelberg Catechism, the most irenical and the most widely favored of all the Reformed Confessions, the chief Confession of the German Reformed Church in Europe, and the only Confession of the Reformed Church in the United States of America.

From this brief statement it is not difficult to determine the leading feature of the faith of the German Reformed Church as compared with other branches of the Reformed Church. While *Heppe* has labored to show that the Reformed Church of Germany owes everything to Melanchthon and nothing to Calvin, and such writers as Sudhoff and Sweitzer have tried to show that its stand-point is purely Calvinistic, the truth must doubtless be found between these two positions. It was moulded under the influence of Calvin and Melanchthon, and also to some extent that of Zwingli and his fellow Swiss Reformers.

In its doctrinal position as contained in the Heidelberg Catechism it asserts in general the position of Calvinism over against Arminianism, or we may say it asserts the old Augustinian position on the subjects of sin and grace over against Pelagianism. It asserts the utter ruin of the whole race through the fall and disobedience of our first parents in paradise, so that man as the race or as an individual has no ability to recover himself from this lost condition. All who are born into the world are involved in their very birth in sin and guilt. The origin of this sinful and guilty condition is traced to the fall of man, and its nature is explained only so far as this explanation is to be found in the organic character of the race as related to the first pair, or we may say in the relation between the generic and the individual life of man, according to which relation the fall of the first parents of the race included in it the fall of the race. The fall is viewed as a concrete fact and not as abstract, as generic and not as according to Pelagius, merely individual. It traces the origin of sin to the free will of man under the temptation of the devil, and thus avoids the metaphysical mystery that lies beyond. It thus avoids all fatalism as connected with the origin of sin, while in regard to the extent and nature of the fall and its consequence it is equally devoid of all taint of Pelagianism.

So also man's recovery from the fall is attributed absolutely and unconditionally to the free and unmerited grace of God in Jesus Christ. Instead of starting here, however, in the divine sovereignty, or the eternal abstract will of God in election and predestination as metaphysically apprehended, it refers directly to Jesus Christ, the God-man, who freely offered himself a propitiatory sacrifice for man. The redemption is organic as the fall is organic. The second Adam forms a parallel with the first Adam, yet the redemption wrought out

by Christ inures to the salvation of those only who are born again and made partakers of his life by the power of the Holy Ghost. The subjective condition for being made partakers of Christ and of possessing his righteousness as our justification before God is faith, "which involves a living apprehension, not simply of an abstract doctrine, but of the whole perennial fact of Christianity as embodied in the Apostles' creed." The great cardinal doctrine of justification by faith alone, through the imputation of Christ's satisfaction, righteousness and holiness, in opposition to all idea of merit on the part of the believer himself, is asserted in the strongest language. This threefold imputation itself implies, however, that the objective righteousness, which is thus set over to our account in Christ, involves from the very start the principle of our personal sanctification. Apprehended by faith, it has become already the power of a new divine life in the subject of this faith; "for it is impossible that those who are thus implanted into Christ should *not* bring forth the fruits of thankfulness." Faith itself, comprehending thus in itself the whole force of the Christian life, is no product of the human will. The Holy Ghost "works it in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments." Dr. J. W. Nevin, "Hist. and Gen. of the Heidelberg Catechism." Thus while we find here the substantial and positive elements of the Calvinistic system, at least under some of their aspects, the subject is treated rather Christologically than theologically, and the metaphysical questions pertaining to the sovereignty of God in relation to the human will are not brought forward.

In setting forth the substance of revelation as contained in Holy Scripture, the Heidelberg Catechism is distinguished among the Reformed Confessions by the prominence it gives to the apostles' creed. In holding to the inspired word of God as above all human teaching in authority, it nevertheless seeks to apprehend the Scriptures in the light of the faith of the Church as unanimously confessed in this oldest œcumenical creed. This teaches in sum the objects of faith as set forth in the Holy Scriptures. The catechism did not seek to recast the original fundamentals of the Christian faith, it was not the object of the Reformation to do this, but rather to remove the errors and corruptions that had crept into the Church, and assert such new principles only as were necessary for this purpose, and at the same time aided in the legitimate historical progress of Christian truth. In this it avoided the danger of radical subjectivism and linked itself with the true Catholic Church of the past. While it regarded all human creeds and confessions as inferior to the inspired Scriptures in authority, it gave to them their proper place as helps in the right understanding of the fundamental mysteries presented in the Bible.

As to the doctrine of the sacraments, this church symbol adopts without reserve the Calvinistic theory. In regard to the Lord's Supper, it incorporates the Zwinglian element of the symbolical and

commemorative character of the sacrament, in opposition to the Roman theory of a repetition of the sacrifice of Christ in the mass, maintaining that the sacrifice on the cross was offered once for all, and cannot be repeated; and that in the holy supper we are made to partake of the merits of that one sacrifice only by faith in the use of the elements of bread and wine; but going beyond this it asserts just as clearly that in the holy communion the believer also feeds upon the glorified body and blood of Christ through faith by the power of the Holy Ghost, and is thus nourished into everlasting life. The body and blood of Christ are not present in any sense as imprisoned in the bread and wine according to the Lutheran theory, so that all who partake of the one necessarily also partake of the other, whether believers or unbelievers; but neither on the other hand is this presence one of subjective remembrance only on the part of the communicant; but it is an objective spiritual real presence, exhibited and guaranteed to the believer in the use of the elements in the holy sacrament. This view of Calvin "passed into all the leading Reformed Confessions of the sixteenth and seventeenth centuries, and must be regarded as the orthodox Reformed doctrine," while Zwingli's theory, which is more simple and intelligible, has considerable popular currency, but no symbolical authority. Dr. Schaff in Creeds of Christendom, vol. ii., p. 456. For this view, although the same was really held by Melanchthon, the catechism is doubtless mainly indebted to the full and unmistakable presentation of it by Calvin; and this view it was mainly, and not his doctrine of predestination, which was designated as Calvinism and crypto-Calvinism by the Lutherans, and which obtained for the Reformed as a term of reproach the name of *sacramentarians*. As this doctrine is so central and far-reaching, we may be pardoned for dwelling upon it a little, as it connects itself with the broader doctrine of the mystical union of believers with Christ, which has formed one of the chief characteristics of the faith of the German Reformed Church, and enters into its theology. It was in this form especially that the substance of the doctrine of the new regenerate life was presented in the Reformed Confessions. As fallen man derives his corrupt nature from Adam, by reason of which he is included in the fall and becomes subject to spiritual and eternal death, so by virtue of his union with Christ, the second Adam, he becomes possessed of a new regenerate nature, and thus shares with him in the victory over sin and death, and inherits with him eternal glory. And this participation, according to Calvin, refers not only to the divine nature of Christ, but also to his glorified humanity, so that, as he was accustomed to state it, although the flesh of Christ is now in heaven and believers on the earth, yet this separation is overcome by the Holy Spirit, and the union is effected in the sphere of the supernatural. He is particular in stating this lest he may be misunderstood. In his Institutes he says: "Nor am I satisfied with those persons who, after having acknowledged that we have communion with Christ, when they mean to describe it, represent us merely as partakers of his Spirit,

but make no mention of his flesh and blood." And again: "Now, though the power of giving life to us is not an essential attribute of the body of Christ, which, in its original condition, was subject to mortality, and now lives by an immortality not its own, yet it is justly represented as the source of life, because it is endued with the plenitude of life to communicate to us . . . therefore, he showed that the fulness of life dwelt in his humanity, that whoever partook of his flesh and blood might, at the same time, enjoy a participation of life." The explanation thus given by Calvin has been superseded by conceiving of this presence of the humanity of Christ as dynamic, but the fact of the presence, in Calvin's view, remains undisputed.

This union is effected, not indeed by the sacraments *ex opere operato*, but by the Holy Ghost, on the subjective condition of faith, and through the word and sacraments as divinely appointed means of grace. The word and the sacraments work to the same end, the grace offered is one and the same for salvation; it is offered through the word and confirmed in the believing use of the sacraments. How this can apply to the children of believers in the use of baptism, it is not necessary here to attempt to explain. It is sufficient simply to state that, according to the Heidelberg Catechism, as well as the Reformed Confessions generally, they are included with their parents in the promise of the covenant, and thus entitled to the sacrament of baptism. They are, therefore, to be treated and trained as in the covenant, and there is thus a basis prepared for religion as educational, giving us the idea of Christian nurture as related to baptism, a great truth, which even among Pedobaptist churches is so much overlooked at the present day. The idea that Christianity is life, and as such deeper than self-conscious experience, in the sense in which only adults can be the subjects of it, lies at the foundation of all true Christian culture; and only as this is held can infant baptism hold its proper meaning. Apart from this such baptism becomes an empty sign and gradually passes into disuse, or remains only as a dead tradition. In presenting this as a Protestant Reformed doctrine, we assume, of course, the necessity of faith and the conscious experience of the grace of God, for the unfolding of the Christian life.

Having thus referred briefly to some of the salient points in the original faith of the German branch of the Reformed Church, it remains, in a like brief and general way, to characterize its theology.

It is the province and task of theology to reduce to systematic and scientific form the dogmas of faith derived by a believing church from the teachings of God's word, having for its guide and ecclesiastic authority the denominational confession which it represents, and relating itself to the present conditions of the Christian life as unfolding itself in the midst of historical progress. It must, therefore, not only expound scientifically the form of doctrines already formulated and as formulated, but it must have in view also the carrying forward of these doctrinal formulas to a higher plane of apprehension.

Hence theology must be historical and progressive. The subject-

matter remains ever the same unchanging revealed truth, but its apprehension must advance with the progress of Christian life, and in opposition to new forms of unbelief. The Protestant theology of the nineteenth century cannot, in the nature of the case, be the same as that of the sixteenth or seventeenth century. A wonderful progress has been made in history, in philosophy, science, in social problems during the three centuries that now lie between the present and the age of the Reformation. Under the impulse of that freedom of thought which was brought in with the Reformation, the great modern systems of philosophy have arisen, and in part also passed away to make room for others yet to arise in the onward progress of thought. During these centuries the Protestant faith has been called to battle with the most gigantic form of error and unbelief since the days of Gnosticism—I mean Modern Rationalism. Like a great wave it swept over England, France, and Germany. As the smoke of the battle passes away, we behold the citadel of truth still standing, and more firm than ever. The Reformation doctrines become clothed in the vigor of their early youth; but we behold great changes in the manner in which they are scientifically formulated, and the method in which they are defended.

During the scholastic period of Protestant theology in the seventeenth and eighteenth centuries, the defence of Christianity rested in an extreme and exclusive way upon the Bible, while the old Reformation doctrine of Christian life and Christian experience, testifying the presence of divine grace in the heart, was kept comparatively in the background. The necessities of the contest revealed to the Church that Christians have not only the Bible, the written word of God, for their defence, but that they have also an ever-living Christ, who is not only over and above the Church, but also in the Church, as he was in the ship on stormy Gennesaret. A reaction took place which served to bring more to the front again the material principle of Protestantism, while the formal principle still maintains its place.

In the progress of German theology, especially since the time of the philosopher and theologian, Schleiermacher, who himself, it must be granted, mingled much in his teaching that is very far from being orthodox, German Reformed theology, in common with German theology generally, has made great account of the *Christological Principle* in organizing its system of doctrine. The Reformation principles remain undisturbed, but they are related from a different stand-point. And this change has come not by theological speculation, but in a legitimate historic way. The assault of unbelief, it was found, directed its force not only against the Bible, but against the person of Christ, in the mythical theory of Strauss and the infidel romance of Renan. Never before did the Church, in response to this assault, produce a richer literature in reference to the person of Christ, and as a result the doctrine of the person of our Lord has taken its place as central in theological science.

In the person of Christ the primal questions and problems in regard

but make no mention of his flesh and blood." And again: "Now, though the power of giving life to us is not an essential attribute of the body of Christ, which, in its original condition, was subject to mortality, and now lives by an immortality not its own, yet it is justly represented as the source of life, because it is endued with the plenitude of life to communicate to us . . . therefore, he showed that the fulness of life dwelt in his humanity, that whoever partook of his flesh and blood might, at the same time, enjoy a participation of life." The explanation thus given by Calvin has been superseded by conceiving of this presence of the humanity of Christ as dynamic, but the fact of the presence, in Calvin's view, remains undisputed.

This union is effected, not indeed by the sacraments *ex opere operato*, but by the Holy Ghost, on the subjective condition of faith, and through the word and sacraments as divinely appointed means of grace. The word and the sacraments work to the same end, the grace offered is one and the same for salvation; it is offered through the word and confirmed in the believing use of the sacraments. How this can apply to the children of believers in the use of baptism, it is not necessary here to attempt to explain. It is sufficient simply to state that, according to the Heidelberg Catechism, as well as the Reformed Confessions generally, they are included with their parents in the promise of the covenant, and thus entitled to the sacrament of baptism. They are, therefore, to be treated and trained as in the covenant, and there is thus a basis prepared for religion as educational, giving us the idea of Christian nurture as related to baptism, a great truth, which even among Pedobaptist churches is so much overlooked at the present day. The idea that Christianity is life, and as such deeper than self-conscious experience, in the sense in which only adults can be the subjects of it, lies at the foundation of all true Christian culture; and only as this is held can infant baptism hold its proper meaning. Apart from this such baptism becomes an empty sign and gradually passes into disuse, or remains only as a dead tradition. In presenting this as a Protestant Reformed doctrine, we assume, of course, the necessity of faith and the conscious experience of the grace of God, for the unfolding of the Christian life.

Having thus referred briefly to some of the salient points in the original faith of the German branch of the Reformed Church, it remains, in a like brief and general way, to characterize its theology.

It is the province and task of theology to reduce to systematic and scientific form the dogmas of faith derived by a believing church from the teachings of God's word, having for its guide and ecclesiastic authority the denominational confession which it represents, and relating itself to the present conditions of the Christian life as unfolding itself in the midst of historical progress. It must, therefore, not only expound scientifically the form of doctrines already formulated and as formulated, but it must have in view also the carrying forward of these doctrinal formulas to a higher plane of apprehension.

Hence theology must be historical and progressive. The subject-

matter remains ever the same unchanging revealed truth, but its apprehension must advance with the progress of Christian life, and in opposition to new forms of unbelief. The Protestant theology of the nineteenth century cannot, in the nature of the case, be the same as that of the sixteenth or seventeenth century. A wonderful progress has been made in history, in philosophy, science, in social problems during the three centuries that now lie between the present and the age of the Reformation. Under the impulse of that freedom of thought which was brought in with the Reformation, the great modern systems of philosophy have arisen, and in part also passed away to make room for others yet to arise in the onward progress of thought. During these centuries the Protestant faith has been called to battle with the most gigantic form of error and unbelief since the days of Gnosticism—I mean Modern Rationalism. Like a great wave it swept over England, France, and Germany. As the smoke of the battle passes away, we behold the citadel of truth still standing, and more firm than ever. The Reformation doctrines become clothed in the vigor of their early youth; but we behold great changes in the manner in which they are scientifically formulated, and the method in which they are defended.

During the scholastic period of Protestant theology in the seventeenth and eighteenth centuries, the defence of Christianity rested in an extreme and exclusive way upon the Bible, while the old Reformation doctrine of Christian life and Christian experience, testifying the presence of divine grace in the heart, was kept comparatively in the background. The necessities of the contest revealed to the Church that Christians have not only the Bible, the written word of God, for their defence, but that they have also an ever-living Christ, who is not only over and above the Church, but also in the Church, as he was in the ship on stormy Gennesaret. A reaction took place which served to bring more to the front again the material principle of Protestantism, while the formal principle still maintains its place.

In the progress of German theology, especially since the time of the philosopher and theologian, Schleiermacher, who himself, it must be granted, mingled much in his teaching that is very far from being orthodox, German Reformed theology, in common with German theology generally, has made great account of the *Christological Principle* in organizing its system of doctrine. The Reformation principles remain undisturbed, but they are related from a different stand-point. And this change has come not by theological speculation, but in a legitimate historic way. The assault of unbelief, it was found, directed its force not only against the Bible, but against the person of Christ, in the mythical theory of Strauss and the infidel romance of Renan. Never before did the Church, in response to this assault, produce a richer literature in reference to the person of Christ, and as a result the doctrine of the person of our Lord has taken its place as central in theological science.

In the person of Christ the primal questions and problems in regard

to a personal Deity are solved. The question of this age between faith and unbelief, it is sometimes said, turns not on the peculiarities of the Christian religion, but on that which lies at the foundation of all religions, the existence of a personal God. It is a struggle between theism and atheism. The Christological stand-point puts the question just the other way. The real contest is between Christism and atheism, Jesus Christ the only living and true God, or no God; for out of Christ God is forever unknowable, and only in him is the Fatherhood of God absolutely revealed. We mean not to undervalue the universal, intuitive consciousness of God in man, nor the revelation in nature, reason, and conscience, but the knowledge of God obtained from this source does not support the revelation in Christ, but the revelation in Christ supports it. The first steps of all true knowledge of God must begin in Christ, and the greatest progress in this knowledge can never transcend him. He is the Alpha and the Omega, the beginning and the ending. The whole contest of this age in regard to acknowledging or rejecting belief in a personal God resolves itself absolutely into acknowledging Christ as the supreme Lord of the universe, over all God blessed forevermore!

As the person of Christ is the absolute revelation of God, so also is he the centre and source of the work of Redemption. There are many separate doctrines pertaining to soteriology, growing out of the work of Christ for man's salvation, and it is often disputed which aspect of his work should be regarded as principal and central. His incarnation, his active and passive obedience, his death on the cross, his resurrection and ascension, are all cardinal facts, but they all find their proper significance in his divine-human person. What he has done for fallen man receives its true value from what he is. The doctrine of the atonement has given rise to different theories: the primitive theory of an offering made to Satan, the Mediæval Anselmic theory of satisfaction to God, and the modern governmental and moral suasion theories. Elements of truth are contained in all of them, but as held separately they become each one imperfect and defective. The central point from which to view them all, and to unite and harmonize the truth in them all, as well as to eliminate their errors, is the person of Christ as Redeemer, the generic Head of a regenerate race, in whom the separation between God and man is overcome and the true at-one-ment accomplished.

Christ is not only the means of salvation, *through* whom redemption is made, but he is also the source of salvation, and it may be suggested that the metaphysical questions concerning the divine will and sovereignty as related to man's salvation must here find their solution. The doctrine of the divine foreknowledge and foreordination is too clearly revealed in the word of God to be questioned and doubted, and the Reformed Church has no disposition to suppress it simply because human reason may not be able fully to comprehend it; but the Christological principle leads us to regard this will of God not as abstract, not as before Christ and out of Christ, but, according to the

wording of the Reformed Confessions, *in* Christ he hath chosen his people from the foundation of the world.

The harmony of the divine will and human will, involving the question of human freedom, is established primarily in the person of our Lord, and all the difficulties in reference to it must find their solution there. On the plane of abstract ratiocination logic ever tends to carry us either towards a determinism which ends in fate, or towards indifferentism which lands us in mere blind chance. The two factors come together, the divine will and the human will, harmoniously in the person and work of Christ, and his life presents the actual solution of the apparent contradiction between necessity and freedom. There the question may be studied in a living concrete way, and if the mystery still remains for human reason, the fact nevertheless challenges our implicit faith.

We might bring forward other examples to illustrate the manner in which the principle which makes the person of Christ central in theology, as he is the central Sun in the spiritual universe, serves to organize all separate doctrines of our holy religion in relation to this common centre, but these must suffice.

In presenting this as a leading characteristic of German Reformed theology we mean not to claim it as peculiar to that theology. It is characteristic of the later orthodox German theology as a whole, which made common cause against the assaults of modern rationalism. Nor do we mean to hold up German theology as free from serious faults as compared with the theology of other portions of the Reformed Church. The German Reformed Church in this country, while it has cultivated sympathy with the fatherland and sought to receive from it all that is good and true, values its Reformed birthright of freedom too highly to bow before any other authority than the word of God. We hail what is good and true in the progress of Reformed theology in Scotland, England, Holland and other countries as well, for they all grow out of one great common heritage. Much less do we subordinate theology to any of the great systems of philosophy that have arisen in Germany in the modern age. Much that they have produced will stand as permanent acquisitions to philosophical science, but much has already passed away and much will yet pass away as mere hay and stubble. The data of Christian theology as given by revelation stands above all the deductions of mere reason. But theology never can ignore philosophy or science. Reason and natural truth are from God as well as supernatural revelation, and the truth of revelation must continually authenticate itself more and more in the realm of philosophy and science as the true light that is to illumine all truth. Protestantism stands committed from the beginning to the position that Christian truth is able to permeate and mould all forms and spheres of human thought without external force or compulsion, and without resorting to any assumed human infallible authority, and therefore it must meet philosophy and science by the power of truth alone. The experience of the past affords good encouragement that the triumph over error is not uncertain.

In accepting what we have designated as the Christological principle in its theology, however, the German Reformed Church does not undervalue the importance which it has always attached, in common with all the Reformed Churches, to the formal principle of Protestantism, the Bible as the only rule of faith and practice, and next to this the authority of its Reformation Confessions as in harmony with the Reformed Confessions generally.

"Zwingli begins," we are told in the Creeds of Christendom by Dr. Schaff, "with the objective (or formal) principle of Protestantism, namely, the exclusive and absolute authority of the Bible in all matters of Christian faith and practice. The Reformed Confessions do the same; while the Lutheran Confessions start with the subjective (or material) principle of justification by faith alone, and make this 'the article of a standing or falling church.'" While both these divisions of Protestantism alike hold to the supreme authority of the Scriptures, as above all human traditions, the Reformed Churches have always been distinguished for the emphasis they placed upon this truth. And the German Reformed Church claims here to stand fully abreast with her sister Reformed Churches. A distinction is, indeed, made between the objective facts of revelation and the written word; between what is sometimes called the subject-matter and the written form of revelation; but while they are distinguished, they are never separated. The incarnate word and the written word are in a profound sense one.

There was, indeed, as we have already seen, a tendency in the seventeenth and eighteenth centuries to present the revelation in the written word in a somewhat one-sided way. The letter of Scripture seemed to be substituted in the place of the living Christ, and belief in its mere doctrines as orthodox was too much identified with that living faith which is wrought in the heart by the Holy Ghost. Faith thus became mere formal orthodoxy. And the defence of Christianity was made to rest entirely in the proof before the bar of reason of the inspiration of the Scriptures. This appeared particularly in England in the contest with deism; but it existed also in Germany, and it required a revival of the Christian life in both countries to direct attention to the difference between a formal, lifeless orthodoxy and a living, experimental Christianity. But while the Bible in this way may become a dead letter, and reverence for it turn into mere Bibliolatry, the truth nevertheless remains that the word of God, in its true sense and meaning, in its internal life and power, is of fundamental importance for the faith of the Church. And this, not merely because we are dependent upon the written word for our knowledge of the great facts of Christianity—for we can conceive of this knowledge coming down to us more or less correctly through an unwritten tradition—but because the Bible is the ever-living word of God, and has power through the preaching of it to beget faith in the heart through the operation of the Holy Ghost.

As the written word stands in Christ the Incarnate Word, so Christ

is also in the written word. "My words, they are spirit and they are life." It is hardly necessary to say, that it claims this life and power for itself in passages too numerous to mention. We must regard the Bible, therefore, not only as the record of revelation, the critical standard for all true faith and right practice, but also as carrying in it a living power to beget and to nourish faith. It is not only necessary for theologians in constructing their systems of theology, but for all people in the beginning and maintenance of Christian faith and Christian life. Systematic theology must, therefore, find its basis and source in Biblical theology, or in the Bible. This position is accepted and maintained in the theology of the German Reformed Church.

She cannot look with indifference, therefore, upon the new contest that is being waged against the Bible from the standpoint of science. In one sense, it is an old contest that has been waged over and over again in the history of the Church; but the new appliances that have been gained by the wonderful progress of science and worldly knowledge generally renders it in some sense a new contest. The contest is not between the Bible and science, but between the Bible and a misuse of the teachings of science in the hands of unbelief. More and more it has been made to appear that the light of the word of God illumines all earthly knowledge; and as the Church apprehends more and more the hidden depths of that well-spring of heavenly wisdom, its light will continue to shine with increasing splendor through the night of a fallen world until the heavenly day shall dawn.

While then we characterize the theology of the Reformed Church as Christological, we may characterize it also as Biblical—Christ and his word, one and inseparable.

One more characteristic of German Reformed theology to which we refer is what we may designate its churchly character, or the place and importance which it assigns the Church in the redeeming work of Christ.

As to the general position of the German Reformed Church on this subject, we may say, that it is fundamentally in harmony with that held by the Reformed Churches generally. It recognizes the Church as the mystical body of Christ, which comprehends in its communion all true believers in all ages of the world. The Reformation teaching universally brought forward a distinction between what was designated as the visible and the invisible Church in opposition to the Roman view, which identified the two. This distinction may be made from different points of view. It may be made from the standpoint of the divine decrees, making the invisible Church to consist of the elect. It may be made in such sense as to undervalue the necessity or importance of the visible Church. In German Reformed theology it is conceived of rather in the sense of the ideal and the actual church. The fact itself of a distinction is recognized in the Protestant view as a necessary inference resulting from actual history. The Jewish Church evidently fell into error and corruption, and the Apostle

Paul clearly distinguishes between the external Israel and the spiritual Israel. The Roman Church of the mediæval period fell into error and corruption, and it became evident that the organization of the Hierarchy no longer properly represented and expressed the spiritual life of the faithful. The conclusion was rightly drawn, therefore, that a distinction must be made between the essence and the form of Christianity. Indeed, the Saviour clearly teaches that external membership in the kingdom of God on earth does not always and necessarily imply participation in the spirit and life of that kingdom.

But these two, the visible and the invisible, the internal and the external, or the ideal and the actual, must not be separated, in the spirit of Donatism, except so far as proper and wholesome discipline may be required to preserve the purity of the Church. The full and final separation cannot take place until the end of the world. Though the Jewish Church fell into error and corruption, yet salvation was of the Jews; but the spiritual life of the old organization was taken up in the new form which the Church assumed in its Christian form. Although there is not a full parallel between the two cases, yet it is sufficient to show that the life of the Christian Church at certain epochs, in like manner emerges from the old, corrupt form, and passes into new without destroying the true historical continuity of the Church. Thus the Church continues as one organic body, reaching down through all the ages in real historical succession, and extends into all lands without losing its true spiritual unity. There may be different external organizations, while there is one organism.

The importance attached to the Church by the Heidelberg Catechism appears in the fact that it is treated of in the second part, which expounds the way of redemption, and not in the third part, which treats of thankfulness, from which we may infer that the Church is not merely a union of those who, without it, have already received the gifts of divine grace, but that membership in it and the enjoyment of its ordinances pertain necessarily to the reception and growth of the grace of salvation. This importance appears also in the place that is given in the catechism to infant baptism, and in the attention paid by the Church, from the beginning, to catechization, and the meaning attached to the rite of confirmation in receiving catechumens into full communion in the Church, and admitting them to the Lord's Supper. It appears in the place that is given to the Apostles' Creed in the teaching of the Church, recognizing the proper use of this form of tradition in the exposition of the Scriptures. It appears in the retaining of liturgical forms in the public worship of the sanctuary, in the observance of the leading Church festivals, and, in general, in the conservative spirit manifested in the manner in which ancient and venerable churchly usages are retained.

We may not say, perhaps, that more importance is thus attached to the Church in its visible character than the words of Calvin express so strongly, where he says of it, that "there is no other way of entrance into life, unless we are conceived of her, born of her, nourished at

her breast, and continually preserved under her care and government till we are divested of this mortal flesh, and become like the angels;" or where he says: "As it is necessary, therefore, to believe that Church which is invisible to us, and known to God alone, so this Church, which is visible to us, we are commanded to honor, and to maintain communion with it," and that "out of her bosom there can be no hope of remission of sins, or any salvation;" but in actual fact and history, the Reformed Church of Germany is more churchly in doctrine, customs and usages, than other Reformed Churches holding to the Presbyterian polity.

It is known to those who are acquainted with the internal history of the Reformed Church in this country, that this formed one of the subjects in the long theological controversy which has agitated that body, and which has now happily come to a close. In the remarks I have made upon it, I have endeavored to set forth, not the view of any party or school, but what is now the attitude of the whole Church. The controversy forms a chapter in the history of Reformed Theology, in this country, which belongs to the past. The return of reconciliation and peace finds us a united Church—our unity, though strained and tested, has never been broken—and the good results are already manifest in the increased prosperity which attends the practical work committed to her care.

Our Church has inherited a precious legacy from her past history. From the mountains of Switzerland, where the voice of Zwingli, and his fellow Swiss Reformers, first sounded the note of the Reformation; from her home in the Palatinate, where she was nourished under the care of the pious Elector, and the teachings of the disciples of Melanchthon and Calvin; from scenes of persecution, where her people sealed their faith by martyrdom; and through the struggles and trials of her early settlers in this country, pilgrims from the fatherland, and exiles for conscience sake, she has gone forth and lived and prospered under the care of the great head of the Church, and she comes in this Alliance, through her humble representatives, to present her greeting in this joyous reunion of the Reformed Churches throughout the world.

COMMITTEE ON CREEDS AND CONFESSIONS.

The Council next resumed the consideration of the special report of the Committee on Creeds and Confessions.

The Rev. Prof. Blaikie.—The committee unanimously recommend the following action: "*Resolved*, That a committee of divines from the various branches of the Reformed or Presbyterian Churches embraced with this Alliance be appointed to consider the desirableness of defining the consensus of the Reformed Confession as required by our Constitution, and to report

to the next meeting of the Council." And then follows the list of the proposed members of the committee. Perhaps I may be allowed to say that if the Council shall proceed to appoint a committee, I shall ask them to withdraw my name, which appears on far too many committees, and to substitute for it one much better qualified—Prof. Rainy.

The Rev. A. A. Hodge, D. D., of Princeton, N. J.—I take the floor at this time because it was by my motion yesterday that the vote was postponed upon this question. I am one—one of quite a number, I am sure—who originally doubted as to the wisdom of going further with this matter; but I rise now for the purpose of withdrawing on my part all opposition to the resolution. I would rather second it, and vote for it for this reason: You observe that the resolution is simply for the appointment of a committee to consider the desirableness of drawing out and stating the consensus of the Reformed Confession, and of reporting simply upon this question of desirableness to the Council which is to meet in Belfast four years from this time. I am sure that, as there is a difference of opinion amongst us, this matter ought not to be settled at this time, and that it can best be considered by this committee, and that no harm can be done by the committee continuing to consider it for four years. But I propose, not at my personal instance, but after conference with Dr. Schaff and Principal Cairns, the convener of the committee, that there be added to it the Rev. Principal Rainy, the Rev. Dr. J. Marshall Lang, of Glasgow, the Rev. Dr. Nelson, of Geneva, the Rev. Dr. W. G. T. Shedd, of New York, and the Rev. Dr. Sloan, of Allegheny.

Principal Cairns.—I regret to say that I have a note from Prof. Flint, expressing his inability to act on the committee, thus: "I shall not be able to give the time and attention which would be proper and necessary. I confess that some of the reasons against the appointment of the committee appear to be weighty." I would humbly submit that, in spite of this letter, inasmuch as Prof. Flint will not be committed to anything, and can act according to his convictions, as all of us must do, we shall do ourselves great service, and do Prof. Flint no injustice, by still continuing him on the committee.

The additions moved by Dr. Hodge were agreed to; the nominations were confirmed; and the report as so amended was adopted.

The Council proceeded to a discussion upon

BIBLE REVISION.

The Rev. Dr. Schaff.—The subject of Bible revision should not be passed over in silence. There is a practical point here involved which it is important for this Council to consider at least. The Council has merely moral influence, not authoritative; and whatever authority it may acquire hereafter, must be acquired by its own merits, by hard work. But here is a practical question for us which may give very useful work to it.

You all know that this revision of the English version of the Scriptures is not a work for scholars, but is intended for the churches, and for all parties in the churches using the present authorized version of King James. Sooner or later this revised version, which is made by representatives of all English-speaking Protestant churches in England, Scotland, and in this country, will come before the various Synods and General Assemblies, which are represented in this Council, for consideration. The New Testament portion is nearly completed. Two more sessions will finish it; they will be held in October in New York. It is expected that next February the New Testament thus revised will be published by the University press of Oxford, and be submitted to the various churches for their consideration.

Now I respectfully submit if it is not wise and expedient for this Council to ask the different churches here represented to take this New Testament into consideration at the earliest possible opportunity. I profess I would like to see more Presbyterian churches take part in this great question. It is gratifying to know the fact that the Presbyterian Church, as a Church, in England, Scotland and the United States, has for the first time in history a formal share in the work of giving the word of God in the English language to English-speaking people. The present version was made by the Church of England exclusively before the Presbyterian Church was formally organized

in England. Now this revision comes before the world as much a Presbyterian work as the work of the Church of England. And I therefore appeal to your self-respect, if I may say so, to father this child as early as you see proper, but at all events, to take the work into consideration. If you do not like it, of course you will reject it. It depends altogether upon the pious judgment of the churches whether this new version shall take a place along-side of the old, or in place of the old one we love so much.

You need not be afraid that this revision will break up the sacred associations which cluster around our English Bible. It is the fundamental rule of the committees, in England and in this country, to retain the same idiom and vocabulary in the revision, and I think you will all be pleasantly surprised when you see the book—that it will read like the good old book, only a little better.

The Hon. Judge Strong offered the following resolution, which was, under the rules, referred to the Business Committee:

The Council, having had its attention called to the revision of the English Scripture now in progress, beg leave to recommend this work, when finished, to the careful and candid consideration of the various churches represented in this body.

Next followed a discussion on

PRESBYTERIANISM AND EDUCATION.

The Rev. G. C. Hutton, D. D., of Paisley, Scotland.—The interesting and able paper that was read by Principal Kinross seemed to me to contain a very strong expression of approval of the system of common school education which he described as prevailing in New South Wales, and implied a rather strong condemnation of an opposite system which was called entirely secular. In Scotland we have had considerable controversy upon that subject. I cannot regard the system which he described as prevailing in his land, and which prevails elsewhere, and in some respects in Scotland also, as entirely to be commended. I think that it does not at all belong to the State to provide for the religious education of the people, either the children or the adults. The description which Principal

Kinross gave of the New South Wales plan seems to show that it was a mutilated Scripture alone which was recognized in that system; the whole Scripture was not recognized, but only some portions of it. Here, then, is the supreme authority in education refusing to recognize the full Scripture.

Then as to the condemnation implied of what is called the secular system, I think that condemnation is not justifiable. The secular system is simply a system by which we divide the labor in education. It is not education, but a contribution to the schooling of the children. It is in itself a good thing, and it may be allowable for the State to say, we shall contribute. It is a good thing, and we shall insist upon the children enjoying it. In that I can see nothing contrary to the interests of reiigion. In that I can see what is entirely consistent with the honor of religion, and I do not therefore like at any time to hear it condemned.

It is supposed that in this system is danger to moral or individual freedom. Why, in all the relations of life, whether holding office under the church or under the State, we retain an individual liberty which we cannot renounce, an individual liberty of discussion as to what we shall say to our fellow-men or to children whom we have under our church, and under such a system called secular. It only needs that there shall be the right man put into position. He shall know what to say with the wisdom that the occasion demands. He is not shut up, and dare not be shut up, by any arrangement, against saying to a child that which he thinks needful in the interests of morality and of school discipline. I hold, therefore, that to deduce a sort of illustration of that kind, is really to caricature a system which, if honestly carried out, may be very fruitful to the best interests of common school education in the colonies and in other parts of the world. I think a good healthy system of common school education, in which religious instruction is not made formally a branch, is lawful, is consistent with all the interest of religion, and is conducive to the glory of God.

The Rev. James Dodds, D. D., of Glasgow.—I come from Scotland as well as Dr. Hutton, and we have met upon plat-

forms and discussed this subject before. And although not upon many other points, our views here are as wide as the poles asunder. I believe in the old Scottish traditions—religious instructions in the schools, not confined to any particular hour of the day, but interpenetrating the whole work of the school. That made Scotland what she was in the past, and that has made her such a mother in Israel as she has become.

We have to some extent had our own system mutilated. In 1872, an act was passed which placed religion in a different position from what it had occupied before. The multiplication of our rival denominations in Scotland, and the difficulties which prevailed throughout the country in consequence, rendered it necessary that there should be some modification of the old system; but we have not broken off altogether from the old traditions.

The preamble of the act of Parliament, under which Scottish education is conducted, contains this proviso: that religious instruction shall be conducted according to use and wont in Scottish schools. Under that proviso of the preamble, in Glasgow, where I have the honor to be a member of the school board, and in other districts of the country, satisfactory religious instruction is given in the schools. However, there are other parts of the country where the same value is not attached by those who represent the public to religious instruction, and I am sorry to say that the unity of our system is to some extent broken; but I should be sorry to be in this Council and not stand up and say that I thank God we still can act under the old traditions in connection with this new act. I thank God that in many parts of the country religious instruction is being given. There is a movement, too, in many of the churches for giving it more satisfactorily than is the case in some districts; and I hope that this movement will grow and strengthen.

In your country, I am sorry to find, you stand very much, in many of the States, in the position to which Dr. Hutton and others would fain bring Scotland. I hope, however, that you will be alive to the necessity of giving religious instruction in the schools; that you will not merely suffer the Bible to be read

without note or comment. I asked in visiting one of your schools yesterday in Philadelphia, what was meant by this reading of the Bible without note or comment. Would it be considered lawful to give a poetical definition or geographical description when such is required to illustrate a passage? "No," the reply was; "there must be no such thing. It would be considered as an infringement of the regulation which provides for the reading of the Bible without note or comment. You may be thankful that the Bible is not proscribed in the schools." But I do not think this is a satisfactory position for the Bible to occupy.

Of course I am very well aware of the many difficulties that prevail in connection with this subject, and that make it so hard to legislate upon it; but I think that the Presbyterian Church should give forth no uncertain sound in the matter. If we were holding fast by the views of Knox and other reformers; if we were using all our influence for God, to make religious instruction regular and systematic in the schools; then there would not be so many complaints as we have heard in this Council of the falling away of members of the working class and other classes of the community; we would not hear such complaints of the inefficiency of our Sunday-schools: for it is only, I believe, when the Sunday-schools supplement the work of the week-day schools in this matter of religious instruction that the religious knowledge of the people will be placed in a satisfactory position.

Rev. Dr. Milligan, Pittsburgh.—It is not in Scotland alone that this question of secular education is absorbing attention. It is a question that is agitating from centre to circumference this great country. Secular education not only means that sectarian and denominational education, but everything of a religious character, should be excluded from the schools; and the Book of God is the only book that is condemned by it as unsuitable to be put into the hands of our children. This is only a part and parcel of the communistic infidelity which aims to sweep every Christian element out of our nation. It is an effort to divorce the community from God, from his religion, and from all that is holy in the history of our race. According to it we may not even interpret the meaning of the geographical terms;

everything that touches upon religion must be excluded. Why? Because, forsooth, our public schools are supported by the contributions of some that are unbelievers as well as those that are Christians.

Now, I ask, for what purpose was the public school system inaugurated? Why was the public school established in our country? It was in order to prepare our children for being mature citizens and intelligent members of society; it was to educate them. And I ask you if a man is all made up of mere intellect? I ask you if there is not a moral and spiritual nature in man that goes to make the element of greatness? I ask, If you deprive a man of moral culture and moral training along with his intellectual training, whether you do not only thereby prepare him to be the sharper scoundrel and the greater rascal? The man that cannot write, cannot forge; the man that is not capable of intellectual power and exercises will be incapable of a thousand wickednesses that an educated man who is taken away from Christianity and away from God will be capable of perpetrating. The question is simply here as our Lord has put it: "He that is not for me is against me." And of all things, education that does not lead us toward God, leads us away from him.

Without Christianity, what would our race be? What is the world where Christianity has not penetrated? Where has the liberty of the world been born and cradled and developed? Has it not been where the Reformation was successful—in Switzerland, on those Alpine heights; in Scotland, on those moors and those rocky regions, where men were trained up in the knowledge and culture and fear of the Lord? Was it not thence that our land got its grandeur and glory? Martin Luther was just nine years old when this land was discovered, and for one hundred and fifty years popery endeavored to colonize it, and failed. It was when the Puritans, the Scotchmen, the Hollanders, and the Huguenots, who were hunted from their own land by the fires of persecution, came to find an asylum here, that the tree of liberty was planted, and our nation derived the great central idea that made us capable of being a free republic.

REV. DR. PRIME.—I am heartily in sympathy with the spirit of Dr. Milligan's remarks, and feel to the bottom of my soul the same sentiment in regard to the necessities of religious education; but I would regret extremely to have our friends from foreign lands suppose that there is any city in this Union in which the law is so written, or so accepted, as to exclude religion from the schools in the sense in which he has conveyed it to this Assembly. I think that the view which he has given would represent us as a worse than heathen land.

There is not any part of the country where we labor under greater disabilities on this subject than in the city of New York, where one-half of the population is Roman Catholic, where we have more Irish than they have in Dublin, and more Jews than they have in Jerusalem. And yet there is not a school in the city of New York that is conducted on the principles represented by my beloved friend, Dr. Milligan—not one. There is not a school in the city of New York where the Bible may not be read, and where such instruction may not be given as tends to the inculcation of sound principles of Christian morality—not one. And I have been in those schools myself with the Mayor of the city of New York when he read the word of God, and when I have followed with the same sort of an address as I am pleased to give to a Sunday-school when I address it; and there we have sung, with Roman Catholic teachers and scholars, the choicest and sweetest of the Moody and Sankey hymns. What is done in the city of New York I suppose may be done in Pittsburg, where Dr. Milligan lives, and in any other city in this country.

DR. MILLIGAN.—Let me ask if the school-board of Cincinnati has not excluded the Bible from the schools, and if the Supreme Court of Ohio has not sustained that board?

DR. PRIME.—I speak for the city of New York; Cincinnati must speak for itself.

DR. MILLIGAN.—I hope that the editors of New York hear what is going on in our country.

The Council adjourned, after devotional exercises, until this afternoon at 2.30 o'clock.

September 9th, 2.30 P. M.

The Council was called to order, in the Academy of Music, by the REV. JAMES M. RODGERS, of Londonderry, Ireland, President.

After devotional services, the REV. D. D. BANNERMAN, M. A., of Perth, Scotland, read the following paper on the

GROUNDS AND METHODS OF ADMISSION TO SEALING ORDINANCES.

The two meanings in which I shall chiefly use the word "Church" in this paper are those regarding which there is general agreement in Reformed Christendom.

1. The "Church" means in Scripture the whole company of the elect—"all who have been, are, or shall be gathered into one under Christ the Head."* "*Ecclesia universalis*," says Luther, quoting with emphatic approval words of John Huss, which had been condemned by the Church of Rome, "*est prædestinatorum universitas.*"†

This "General Assembly and Church of the first-born, which are written in heaven," all agree to call the "Church Invisible" in this sense at least that, although all its members are seen and known of God, it is impossible that they should now be gathered into one place, or that each should be seen and known certainly by the eye of man.

2. The word Church in Scripture means a society or fellowship in any place of professed believers, or "visible saints"—to use the old-fashioned phrase—meeting together statedly for worship, and *visible* in their associated capacity to the eyes of men.‡ It is not needful for our present purpose to inquire whether this society is to be confined to the single congregation worshipping together, or whether, as Presbyterians believe, there is Scripture warrant for saying that the principle of representation may come in, and the unity and responsibilities of the Church visible be carried further. Nor need we refer now to that doctrine of the catholic visible Church, the kingdom of Christ on earth, which holds so marked a place in the Westminster standards, and in the thoughts of the great ecclesiastical divines of the seventeenth century.§

We have no occasion in this paper to go beyond the two senses of the word now indicated, using it to denote, *first*, the whole company of those who are Christ's; and *secondly*—what all admit to be the *unit* at least, of the Church as manifested on earth—the worshipping con-

---

* Conf., c. xxv., 1.

† Köstlin, Luther's Lehre von der Kirche, Stuttg., 1853, p. 9.

‡ Owen, "Works" (Goold's ed.), xv., 252 f. 262, 320 f. Bannerman, "The Church of Christ," I. 11 f., 15.

§ Walker, "Theology and Theologians of Scotland," Edinb., 1872. Lect. iv., "Doctrine of the Visible Church."

gregation, gathered in the name of Christ, and joined together on the basis of some common relation to him. What kind of relation, and *how* to be tested, is what we shall have to consider presently.

The Church, therefore, is essentially a fellowship—a *communion*. It consists of those "called out"—as the name ἐκκλησία suggests—from the promiscuous multitude, and *gathered together* for common ends. And in the first and highest sense the Church is essentially, and from its very nature as defined, a "pure communion."

Setting aside for the present such cases as that of elect infants, and keeping to that of members in complete standing, the true Church as existing on earth is the fellowship of true believers with their Lord and with each other, and of such *only*. "All saints who are united to Jesus Christ, their Head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, resurrection, and glory. And being united to one another in love, they have communion in each other's gifts and graces."* If any man is not a true believer, he is not of that fellowship. "If any man love not the Lord Jesus Christ," he is under the anathema† of that "holy catholic Church, which is invisible."

"The Church," said Melanchthon,‡ in that defence of the great Reformation Confession of Augsburg, which became itself a standard in the German Church, "the Church is primarily—before all else—the society of those who have faith and the Holy Spirit in their hearts." "Es weiss, Gottlob ein Kind von sieben Jahren," Luther puts it in his emphatic way, "was die Kirche sei, nämlich die heiligen Glaübigen, und die Schäflein, die ihres Hirten Stimm hören." § All Reformed Christendom holds that the Church, in its ideal and in its true constituency—"*ecclesia quæ re vera est coram Deo*" (Calvin)—is and must be a pure communion.

But then it is as universally admitted that, in point of fact, that is not realized on earth. Whenever you pass from "saints united to Christ by his Spirit and faith," to "saints by profession," from the very nature of the case, an element of uncertainty comes in, do what you will to avoid it. It is owned on all hands that, as there was a traitor among the twelve, and an Ananias and Sapphira in the Pentecostal Church, so there may be, and generally are, men and women not real believers in every worshipping congregation in this world, and that the solemn ordinance of the Lord's Supper, "the communion"—which, from its very nature and name, ought to be the sign and embodiment of the truest fellowship—is actually partaken of by not a few who have no part or lot in the matter of salvation.

---

* Conf., c. xxvi., 1.

† 1 Cor. xvi., 22.

‡ Apol. Conf., Aug. iv. So in the early editions of his "Loci:" "Ecclesia proprie et principaliter significat congregationem justorum, qui vere credunt Christo et sanctificantur Spiritu Christi." Cf. Jul. Müller, "Dogmatische Abhrandlungen," Bremen, 1870, pp. 297. Krauss, "Protestant Dogma von der unsichtbaren Kirche," Gotha, 1876, pp. 34–42.

§ Art. Schmalk, cf. Calvin, *Inst.*, lib. iv. c. 1. 3, 7.

Further, it is almost as generally allowed that this involves serious guilt on the part of members or office-bearers, or both.

Well, the subject set down for this afternoon calls us to consider: In what light are we to look upon this state of things, and how ought it practically to be dealt with? If the Church on earth *ought* to be a "pure communion," a fellowship of true believers only, by what means is that to be brought about or aimed at? Or, translating these questions into the ecclesiastical language of the Programme: What are the Scriptural grounds and methods of admission to *sealing ordinances?*

What that last phrase means I need not pause to explain in this Council. "Sacraments," as the Westminster Confession expresses it, "are holy signs and *seals* of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong unto the Church and the rest of the world, and solemnly to engage them to the service of God in Christ according to his word"—c. xxvii. 1. And *both* the sacraments of the New Testament are rightly included by the Programme Committee in the designation of the subject, because the question of qualifications for membership in the visible Church is equally raised by both. Except as regards the relative order of the two ordinances—a point which, though it greatly disturbs our Baptist brethren,* happily creates no practical difficulty for us—to ask what is needful in an applicant for adult baptism is the same thing as to ask what is needful in an applicant for admission to the Lord's table.

With reference to baptism as dispensed to infants, the general admission among competent theologians that adult baptism forms the normal instance of the administration of this sacrament,† makes it suitable to treat the case of infants separately, and in the light of principles reached in discussing the general question. Many difficult and delicate practical points will thus be best approached.

On what principles, then, ought sealing ordinances to be administered? What is the mind of Christ, the Head, for his church, office-bearers, and members in this thing? For it is clear that two classes of questions naturally arise, questions for the Church or its representatives who admit in its name, and questions for the person seeking admission to the communion of the Church. We may ask—1st. What sort of persons are the office-bearers justified, before God, in receiv-

---

* Comp. on the one side And. Fuller, "On Terms of Communion, Works," Lond., 1837, Vol. V., pp. 288–311; and on the other Robert Hall, "On Terms of Communion, Works," Lond., 1831, Vol. II. The question discussed is not, as might be supposed from the heading, that of the qualifications for church membership generally, but simply that which divides the "strict communion Baptists" from those of that denomination who advocate "free" or "mixed" communion, the former party excluding from the Lord's table all Christians not baptized by immersion at full age, and the latter admitting Christians baptized in infancy.

† Cunningham, "Works," Edin., 1863, II., 125 f. Bannerman "Church of Christ," II., 108 f.

ing to baptism or the Lord's table? Or, 2d. What sort of persons are *themselves* justified before God in coming forward? The two questions are quite distinct: Was it right in Philip the Evangelist to admit Simon the Samaritan soothsayer to the communion of the church? and—Was it right in Simon himself to make the profession in connection with which he was admitted?*

The subject is an important one, both from a theoretical and a practical point of view, as all must feel who have studied it, and the wide literature connected with it. It leads into many difficult and complicated questions in both spheres, which call for a clear understanding and a firm grasp of the principles of God's word bearing upon them, and no little Christian wisdom and faithfulness in applying those principles.

In what I say now I shall confine myself very much to the *grounds* or general principles of admission to sealing ordinances. The *methods* most suited to give effect to those principles may be better brought out in conference, or under the topic which is to follow, "The Province and Use of Discipline."

Two things are obvious almost at a glance in reading the words of our Lord and his apostles regarding church membership. (1.) There ought to be discipline in the Church, a certain exercise of authority for the admission or exclusion of members, as, indeed, no society requiring common action for common ends can possibly subsist in an orderly way without it; and (2) There may be an excess of it. It may be exercised, even from praiseworthy motives, on wrong principles and by incompetent hands, and the result be evil in the Lord's eyes.

For example, in Matt. xviii. 15, our Lord tells us how an offending "brother," a fellow-disciple, is to be dealt with about his trespass, ending with "but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." And on the other hand, in an earlier chapter of the same gospel (xiii. 24–30, 36–43), "the kingdom of heaven," the Church as manifested in this world, is likened to a field in which the owner sowed good seed, but an enemy mingled tares; these representing respectively, as our Lord expounds it, "the children of the kingdom" and "the children of the wicked one." And when the servants appeal to the householder: "Wilt thou then that we go and gather them up?" his answer is, "Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest;" clearly showing this, at least, that mistaken zeal for the purity of the Church's membership might be ready to use means for that right end which were not right, which would do more harm than good, and were against the will of the Church's Head.

In point of fact, two extremes in this matter have been manifest in the history of the Church.

1. There have been, and there are, communities, nominally Chris-

---

* Acts viii. 5–24.

tian, in which the greatest laxity and corruption of manners have widely prevailed, without any remedy being sought for, or any general wish for it being apparent. And there are other churches, with many signs of spiritual life, and very many most excellent and consistent Christians in their ministry and membership, where, at the same time, alongside of the former, we see many others whose lives are palpably of an opposite kind; and the door of communion is practically open to *any* who desire, from whatever motive, to enter, and no attempt is made by the church—and perhaps, from its constitution and circumstances, no attempt is practicable—to exercise upon those within its pale that "godly discipline of the primitive church," the absence of which the Church of England deplores every year in the preface to the Commination Service.

Everything which *exists* generally finds some one, in virtue of that fact, to produce reasons for its existence and for its right to continue to be. But apart from that tendency—which is far from being without its advantages—principles which would open the Lord's table to men not even professing to be Christians have been defended by some truly good and able men, who were not embarrassed in this matter by their ecclesiastical position, and who were of a thoroughly evangelical spirit.

It may not, *e. g.*, be so well known to all members from the other side of the Atlantic as it doubtless is here, that about the beginning of last century a theory of this kind was propounded by Mr. Stoddard, the grandfather of President Edwards, and himself an eminent and pious man. He taught that "unconverted people, as such, had a right in the sight of God to the Lord's Supper;" that "those who really rejected Christ, and disliked the gospel way of salvation, and knew this to be true of themselves," might and should come to the sacrament, and be admitted by the church, on the ground that it is a converting ordinance, and that they desire to get a blessing from it. Through Mr. Stoddard's influence these views were widely adopted by the ministers and people of New England; and in 1750 Jonathan Edwards himself was actually deprived of his charge at Northampton for opposing this theory and urging greater purity of communion.* I must not pause now to point out how this theory of Stoddard's was a natural reaction from the previous theory and practice of Independent churches in New England, but may just say in passing that as few evils in this world are without some compensating benefit, so the deplorable injustice by which Edwards was ejected from his ministry at Northampton had two good results: it gave us his great treatise on "Qualifications for Communion in the visible Christian Church," and it helped at least to make him a Presbyterian.†

---

* "Works," Lond., 1834, Vol. I., p. clvii. ff.

† "As to the Presbyterian form of church government," he wrote in July, 1750, to Dr. John Erskine, of Edinburgh, "I have long been perfectly out of conceit of our unsettled, independent, confused way of church government in this land; and the Presbyterian way has ever appeared to me most agreeable to the word of God and the reason and nature of things." "Works," *ut supra*, p. clxiii.

II. But the other extreme—that represented by the servants in the parable—has been more generally attractive to men of a devout and earnest spirit; and it is easy to see why it should have been so. It is a true and lofty thought that the Church of Christ in its ideal is essentially a *pure* communion, of those "washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God." It is true that the hypocrite and the unbeliever have no right to join themselves, even in name, to its fellowship on earth, and that all lawful and scriptural means should be used to bring this home to the conscience of all such persons. "Do we," a Scottish divine wrote nearly 230 years ago, "in opposing your doctrine concerning the necessary qualifications of church members in relation to external church fellowship, oppose a thing because it is such as it ought to be? Nay, we but oppose you who make the door of the visible Church straiter than ever the Lord made it, and so in effect disclaim the way allowed by God himself for ordering his Church as not wise enough, nor accurate enough. Or do we set ourselves against a Church, such as you describe, consisting of all truly godly, so far as men can judge? God forbid, and far be it from us. Were there such a Church in the world, it would be very dear and precious in our estimation, and we should bless the Lord for the riches and power of his grace bestowed upon them. We wish from our souls that our churches, and all the churches in the world, were of such a complexion and constitution. And we acknowledge that, as it is the duty of every professor in the visible Church in the sight of God that they be, not only 'so far as men can judge,' but in truth and in deed truly gracious, having true saving faith, repentance and sanctification; so that it is the duty of ministers and of every one in the church, according to their station and capacity, to endeavor by all means instituted by God that it may be so."—("*Examination of Mr. Lockyer's Lecture at Edinburgh* (1651) *Concerning the Matter of the Visible Church.*" Edin., 1654, 103; *cf. Müller ut supra*, 386 f.)

It is most fit and right that Christian men and women should be deeply grieved at every instance in which one called a brother or sister in the Lord has manifestly yielded to unholy impulses, and has brought reproach on the name of Christ and of Christian in such a way that even "the love that hopeth all things" must doubt, or more than doubt, whether the root of the matter were ever found in them.

Unhappy instances of this kind may multiply in the experience of a Christian man; they may seem to thrust themselves in his way, until he is greatly saddened and disheartened. Then perhaps he turns to others, in whose lives there are no positive offences of that sort; but he sees them eager and absorbed in worldly things, with little apparent warmth or interest in the things of God; and he says within himself, hastily, but not unnaturally: "These, too, are sensual, having not the Spirit." Thus he comes to feel as if he could not trust those with whom he is joined in outward fellowship for sympathy in the spiritual matters which he has most at heart. He looks

round him in the congregation on a communion Sabbath, and sees one and another there whose presence seems to him to make it not a *pure* fellowship in which the Lord's presence and blessing might be confidently and joyfully expected.

It is an easy step from this point to the conclusion: "There is something far wrong in this state of things. Some different principle ought to be applied to *secure* that none but the truly converted and spiritually minded shall enter the church as members, or sit at the Lord's table. Should not the church, or its representatives, lay it on their conscience to receive none to communion unless they are fully persuaded, on sufficient evidence, that *this* man is born again, and is a new creature in Christ Jesus?" This is what is generally known as the Independent theory of admission to sealing ordinances.*

And then a further question will arise for some minds: If the Church is essentially a pure communion, does not impurity in its membership, which might have been prevented, destroy the essence of a church, and turn away all divine blessing from its ordinances? And ought we not to separate from any professedly Christian society which does not appear to us a pure communion in this sense; and, if absolute purity cannot be attained on earth, at least "join the purest?" Has the old warning no application here: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" "Come out from among them and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Many of us are familiar with such reasonings and their results, in the case of the Plymouth Brethren.

Now, such a line of thought and feeling has undoubtedly much about it which ought to awaken genuine sympathy and respect.† I am convinced that the want of such sympathy and respect has greatly impaired the effectiveness of many a pamphlet against Plymouthism. If we wish rightly to meet error in doctrine or practice, the first thing needful is clearly to recognize to what truth or side of truth it allies itself in earnest minds, and what true spiritual instincts are seeking satisfaction in this way.

Plymouthism, with its errors and its unhappy results, can be best met on the one hand by the true scriptural doctrine concerning the Church, and on the other by the practical manifestation of that spirit of mutual help and fellowship, which ought to characterize all the members of the Church. It may be well for each of us to consider how far we, in our Church relationship, may have been lacking in

---

* It is held by Independents under various forms, which need not be referred to here. The *practice* of very many Independent churches is substantially identical with our own.

† Comp. Bersier's interesting account of how he was led from the school of Vinet in this matter to the position which he now holds.—"L'Eglise," Paris, 1877, pp. vi., f. 8–16.

that inward grace of brotherly love from which there would naturally spring those words and deeds of frank and kindly Christian intercourse and friendship for which many are half consciously craving, and the support of which some temperaments peculiarly miss.

Such thoughts and feelings as have led some to Plymouthism naturally arise in the minds of earnest men and women, perhaps recently brought under the power of the truth, who have learned to shrink strongly from sin and to cherish fervent desires after holiness and the fellowship of the holy, but have not been accustomed, it may be, to think out their thoughts clearly for themselves, nor to recognize the importance of grasping the *whole* teaching of Scripture on any subject instead of simply one part or aspect of it. At the same time it is obvious that the practical conclusion to which such a theory of "pure communion" points, and the attitude towards others which it almost necessitates, have much about them likely to ally itself to human infirmities as well as to Christian instincts. "Pure communion," in the Plymouthistic sense, appeals not only to the zeal of a young convert, but to his natural self-confidence, his proneness to sweeping criticism and hasty inferences from half-seen truths, to the spirit that loves to feel itself superior in insight and attainment to those to whom it had hitherto looked up.

The main and decisive question regarding qualifications for Church membership is, of course, "What saith the Scripture?" But, before proceeding to that, two considerations may be noted, which are of the nature of presumptive evidence against the theory of pure communion to which reference has been made.

(1st.) It manifestly reduces the possibility of Church fellowship to a minimum. "Join the *purest*," plainly means "Join the *smallest*." If the essence of a Church is destroyed, or at least its purity fatally tainted, by the presence of an unworthy member in its fellowship, one about whom there may reasonably be suspicions—as has been often asserted from the days of Tertullian and the Novatians* onwards —then there is less danger of that with a hundred members than with five hundred, with twenty than with a hundred, with ten than with twenty. Nay, of whom can a man be so sure as of himself, and perhaps one or two of his own family, whose spirits for years he has had more opportunity of trying than in the case of any beyond that circle? Once lay such responsibility for purity of communion upon a scrupulous conscience, and experience has amply shown what a future of constant divisions is before you, ending not unfrequently in absolute and literal individualism in religion.†

For (2d) the testimony of history on the subject is very clear and unmistakable. The views about pure communion now referred to

---

* Gieseler, "Eccles. Hist." (Eng. Transl.) Edin., 1846, I. 284; Neander, "Church Hist." (Torrey's Transl.) I. 330 ff. III. 270, 34.

† According to this theory, as Wood points out to Cromwell's Provost of Eton, "likely there never was in the world a true visible Christian Church, unless it was that of the eleven after that Judas hanged himself, nor ever shall be." p. 84.

were far too obvious not to occur soon. Whenever Christianity ceased to be persecuted; whenever men saw in any country that it was the winning cause, and social and other advantages were connected with it, there it speedily became manifest that some had found their way into the Church who were not of it. The same difficulties and feelings of distress arose in pious minds, and the same method of escape naturally suggested itself. The method has been tried, in fact, over and over again at intervals—sometimes pretty wide ones—for the last 1,600 years—now by those calling themselves the pure ones (οἱ καθαροί) in the third century; now by the Donatists in the fourth and fifth; now by various of the smaller sects in Germany and Holland in the sixteenth century, and again by the "Seekers" and others under the English commonwealth in the seventeenth. And it has always wrought out its own refutation. The theory with its attendant practice, more or less strict, lived for a generation or two, was examined and rejected by the ripest Christian judgment of the Church of the time, and then gradually died out, disappearing so completely that when, a century or two afterwards, from the old causes, it sprang up again, it had generally been quite forgotten, and so came with the power of novelty to run the same cycle and end as before. Its reappearance is not by any means among the worst signs of an age. Through the natural operation of human infirmities, it has often been associated with seasons of revival for which, as a whole, the Church had reason to give hearty thanks. It has emerged again in an aggressive form in our own time. But nothing has been said in support of it by Darby, Macintosh, Davis or Kelly, so far as I have seen, which had not been said in substance and often almost in the same words—of which I could give curious illustrations—before by those, *e. g.*, with whom Augustine contended in the fifth century, and those whom Richard Baxter in England, and Wood, of St. Andrews, in Scotland, had to oppose upon this topic in their day.*

Every age, of course, must fight its own battle, but it may do so with better heart as it comes to know that it is really an old adversary whom it is meeting in a new garb, but no stronger than when he was defeated on the same ground long ago. And no age and no Christian man, in facing any serious question of doctrine or practice, has any right to neglect the deliberate decisions of the highest sanctified judgment of the Church upon the same question in former generations. The promise of "the Spirit of truth to guide into all the truth" was not given for us and our generation alone, but has been fulfilled all along the way by which God has led his Church on earth. And it is well for us therefore to remember that once and again, and yet again, the verdict of history has been given upon this theory of "pure com-

* J. N. Darby, "What is the Church?" Lond. 1870. "The Doom of Christendom." "What is the Church as it was in the beginning, and what is its present state." "What the Christian has amid the ruin of the Church," etc. C. H. Macintosh, "The Assembly of God." Davis, "Help for Inquirers." W. Kelly, "Lectures on the Church of God."

munion," and has declared that, however plausible in some of its aspects, it is radically unsound and practically unworkable.

The question then is, what is the true and safe ground between the two unscriptural extremes of lax discipline and neglect of the grave responsibilities which do lie upon the Church in this matter on the one hand, and on the other of using means with a view to purity of communion which are unwarranted and incompetent? In answering this question, it is of the first importance to keep clearly before us a distinction made at the outset. It serves, if rightly understood and applied, to clear up not a little confusion of thought upon this subject, to prevent many consciences from being burdened with painful responsibilities which they are not called to take upon them, and by assuming which they are brought into a wholly morbid state. And it tends to put the responsibility effectively upon those to whom it really belongs. I mean the distinction between the ground of admission to sealing ordinances "*in foro ecclesiæ*" and "*in foro Dei*," to use the old formula. In other words, what according to Scripture will fully justify *the Church, or its office-bearers*, in admitting a man is one thing; what according to Scripture will justify the *man himself* in the sight of God in asking admission is another and quite a different thing.

As to the *first*, I believe that what Scripture requires is a serious and intelligent profession of faith in Christ and obedience to him, with a corresponding conduct; as to the *second*, the *real existence* in the man of what he professes—a true faith and sincere obedience. The Church is responsible only for what concerns the first-named qualification; the man himself, and he only, for what concerns the second. That is to say, the gates of the kingdom of Christ on earth should be open to every one coming with a credible profession* of what is needful for entrance into the kingdom of Christ in heaven.

This is, in substance, the answer given by the Reformed Church generally by the lips of all her leading theologians who have discussed this subject.† In all essential points it is just the answer of President Edwards in his masterly treatise on "Qualifications for Communion."

It seems to me that the lamented Dr. Charles Hodge—I speak with the greatest reverence for his memory—has been hardly fair to Edwards in the statement of his position given in the "Systematic The-

* By "*credible*" profession there is implied no judgment, whether of charity or otherwise, on the part of the minister or elders admitting the applicant, as to his real spiritual state, but simply a judgment as to certain facts, namely, as explained above, that the man makes this profession in an apparently serious spirit, that he has knowledge enough to understand what he is doing, and that there is nothing in his known conduct to give the lie to what he now says and does. cf. Durham, "Treatise Concerning Scandal," Edin., 1659, 88 ff. Wood, *ut supra*, 29 f., 152 f.

† So, *e. g.*, Prof. Wood, of St. Andrew's, in his singularly clear and able reply to Lockyer, the first champion of the Independent theory of church-membership upon Scottish ground. The latter had given his lecture—published at Leith, in 1652—the ambitious name of "A Little Stone out of the Mountain." Hence, the quaint first title of Wood's reply: "A Little Stone, pretended to be out the Mountain, tried and found to be a Counterfeit." cf. Apollonii, "Consideratio," etc. Cap. 1. "De qualificatione membrorum ecclesiæ," Lond., 1644.

ology" (III. 569 ff.). "According to this theory," Dr. Hodge says, "the Church consists of those who are 'judged' to be regenerate. None but those thus declared to be true believers are to be received as members of the Church." Now, I admit that Edwards gives some ground for such a representation by a certain ambiguity in one clause of his thesis: "That none ought to be admitted as members of the visible Church of Christ in complete standing but such as are in profession, *aud in the eye of the Church's Christian judgment*, godly or gracious persons."* But this ambiguity is removed if we have due regard to the explanation of the statement which he himself gives. What the Church *judges* is *not*, according to him, that the applicant is regenerate, but simply that he makes a serious and intelligent profession of faith and obedience, and that his outward conduct is agreeable thereto; this, as he expressly says, whatever the *private* suspicions or fears of the minister, or any other, about him may be.†

Edwards' position, in fact, is thoroughly Presbyterian in substance, although with a tinge of the old Independent phraseology, very natural in a New England man. An additional proof of this may be found in his willingness to subscribe the Westminster Confession,‡ including, of course, its well-known definition of the visible Church as consisting of all those who *profess* the true religion, together with their children.

With respect to the Scripture evidence for this view of the true grounds of admission to sealing ordinances, it is impossible to do more than indicate it in the most general way. It is derived from many quarters, and is of many kinds, direct and indirect. Strong arguments in behalf of the position now laid down may be drawn from general principles and considerations connected with the Scripture doctrine of the Church, its nature and design. It is supported —as Edwards and others have conclusively shown—by the basis on which God placed his Church in the Old Testament dispensation, and by what is told us of the principles of Baptist's ministry. But let us pass at once to the teaching of our Lord and the precepts and practice of his apostles on this subject. We must refer to a few passages only, and barely indicate the kind of proof which they afford.

1st. As to our Lord's teaching.

I need not say here how unmistakably and emphatically he required a *real* spiritual change in all who would be his disciples indeed, and have place in his true and spiritual Church—"Except a man be born again he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." "Except ye be converted and become as little children ye shall not enter into the kingdom of God." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."§

---

* "Works," Lond., 1834, I., 434.

† Id., 435 452, 475.

‡ Expressed to Dr. Erskine in the letter already referred to, "Works," I. clxiii.

§ John iii. 3 ff.; Matt. vii. 21; xviii. 3.

Nor is it necessary for our present purpose to refer to passages as to dealing with a brother who has trespassed, as to the keys of the kingdom of heaven, etc., which prove that discipline is to be exercised in the visible fellowship of believers on earth. The question before us is rather as to the *limits* of discipline,—the point at which, with respect to the applicant for communion or the member claiming full privileges, the responsibility of the church or its office-bearers ceases, although that of the man himself remains.

Now I need not prove, for it is admitted on all sides, that the Saviour in his teaching both states and takes for granted that, in point of fact, there will be always more or fewer unworthy members in the visible Church on earth. That, of course, does not settle the point, Who are to blame for their presence there, themselves or others? But it may be helpful to some minds to remember that this fact which so troubles them was clearly before the mind of the Head of the Church from the first. Sad though it be in itself, it did not take *him* by surprise, nor does it defeat his purpose of blessing for his Church and by it. "When once the Master of the house is risen up and hath shut to the door," he told his disciples, "many" should "stand without and knock," and plead in vain. "We have eaten and drunk in thy presence, and thou hast taught in our streets;" but he shall say, "I know you not, whence ye are. Depart from me, all ye workers of iniquity."*

Nay, that very experience, painful as it must be to every spiritually-minded man, of close outward connection in solemn acts of worship with one of whom there is much reason to fear that he has no real interest in the things of God, was part of the daily life of the Saviour upon earth. And with him it was no mere dread or suspicion. While he sometimes apparently spoke of *all* the apostles, on the ground of their profession, as if all were true disciples ("Ye that have followed me, ye also shall sit on twelve thrones, judging the twelve tribes of Israel"), at other times he showed that he knew well and felt painfully that there was a traitor even in the inmost circle of the infant church: "Ye are clean; but not all;" "Have not I chosen you twelve, and one of you is a devil?"

But I must not dwell on this. I would draw attention for a moment or two to that remarkable series of parables regarding the Church or kingdom of heaven as manifested on earth — those parables in which we see the wheat and the tares together in the field; the drawnet, enclosing fishes good and bad; the guests at the king's supper worthy and unworthy; the wise and foolish virgins together in the house, alike in name and outward preparation and avowed purpose. Now, in the teaching of those parables three things stand out clearly as to the fellowship of the Church on earth: (1) That there is an actual mingling in it now of the worthy and the unworthy, and that it is not by the hands of men, but of angels or the Lord of angels, that

---

* Luke xiii. 25-30

the final separation is to be made: "*They* shall gather out of his kingdom all the stumbling-blocks" (πάντα τὰ σκάνδαλα) "and them which do iniquity;" "He shall thoroughly purge his floor, and gather his wheat into the garner."* (2) That the church or its office-bearers are implicitly or expressly forbidden to do, in the way of separation, what they may be disposed to think they *might*, and what possibly, to a certain extent, they *could* do. And (3) That the reason for this prohibition is that there are some kinds of separation for which their hands are incompetent, their eyes not sufficiently keen or sure, and in trying to effect which they would be certain to do harm, although seeking to do good.

Thus, *e. g.*, in Matt. xiii. 24 ff., the servants *saw*, as they believed, the tares. Should they not therefore go and gather them up? "But he said, Nay; lest *while* ye gather up the tares"—they might *succeed* in removing some of these—"ye root up also the wheat with them." There could hardly be a more direct reply, by anticipation, to the arguments of those who urge that the Church on earth should be constituted upon the principle of admitting and retaining none but the regenerate, and that the office-bearers are bound to be persuaded in their own judgment that a man is truly converted before receiving or retaining him as a member in their fellowship.

The only possible escape from the plain teaching of this parable is to assert that the argument proves too much; that according to this view there should be no discipline in the church at all. But to make such an assertion is simply to evince ignorance of the first principles of sound and sober interpretation of Scripture. It is an axiom, admitted by all who are competent to judge in the matter, that no parable was ever meant to teach *all* truth. Each one is designed to bring out, in a vivid and impressive way, some special truth or aspect of truth, which again was meant to be supplemented by other parables or passages of the word. The duty of church discipline, of caring in a suitable way for purity of communion, rests upon its own full evidence. Here, and in other like passages, we learn an important *companion* truth, namely, the danger of measures to which we might be prompted by a mistaken zeal for the honor of the Master. As Augustine said in reply to Donatist advocates of pure communion: "We ought to obey our Lord in the gospel, *both* when he tells us that he who will not hear the church should be to us as a heathen man and a publican, and when he forbids us to gather out the tares, lest in so doing we root up the wheat also; for *both* precepts may well be kept."†

2d. The practice of the apostles shows how they understood the principles laid down by our Lord when, both before and after his resurrection, he "gave commandments to the apostles whom he had chosen, speaking of the things pertaining to the kingdom of God."‡

---

* Matt. xiii. 41; iii. 12.

† Comp. Wood, *ut supra*, 163–6. "Trench on the Parables," 86 f. Müller, 312 f.

‡ Acts i. 2 f.

We see in the Apostolic Church a vigorous and faithful discipline, as, *e. g.*, in the case of Simon Magus, but no test for admission beyond a profession, on the part of the applicant, of faith in Christ and a purpose to follow him. So with the 3,000 on the day of Pentecost, and with the 5,000 shortly after. So with the admissions under Philip at Samaria. No blame whatever seems imputed to the evangelist for receiving the soothsayer into the church too hastily. On the contrary, we find him immediately afterward honored to receive the Ethiopian treasurer on a still shorter probation and on precisely the same principles. So with Cornelius at Cæsarea, with the converts at Philippi, and many others.

The difficulty which is apt to strike one in connection with these cases is, in fact, not as to the strictness, but the apparent ease, with which applicants were admitted. It might not be quite plain at first sight how, when professing converts were so quickly received to communion, there could be sufficient evidence that their profession was a serious and intelligent one. When we consider, however, on the one hand, the peculiar circumstances of the times, that to profess Christianity meant then to be ready to suffer or even to die for it; and, on the other hand, the simplicity and power of the apostles' preaching, we shall see that there really was a reasonable guarantee that the applicant understood sufficiently what he was doing, and was in earnest in the profession he made. But certainly there was no time for such lengthened examination and probation as could warrant the office-bearers of the church in saying of such as the Samaritan soothsayer, that he, in their deliberate judgment, was a regenerate man, and admitting him on that ground.

3d. And so also in the Apostolic Epistles.

These are addressed to those "called saints," "brethren in the Lord," to "the Church of God which is at Corinth," "to them that are sanctified in Christ Jesus," "to them that have obtained like precious faith with us," etc. And yet, at the same time, it appears from the same epistles that there are some in those churches of whom the apostle "stands in doubt, lest he has bestowed upon them labor in vain;" others "who have sinned already and not repented," who have given way to gross disorders and heresies; and some retained in communion, whom he has to enjoin the church at once to put out of their fellowship.* The fitting remedy for such a state of thing, where the evil has gone the length of "scandal," *i. e.*, open sin, or serious error in doctrine, is pointed out, viz., the faithful exercise of discipline; "we command you, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the instruction which he received from us." "A man that is an heretic, after the first and second admonition, reject." "Them that sin before all, rebuke, that others also may fear." But no change

* 1 Cor. v. 1 ff.; xi. 21; xv. 12; 2 Cor. xii. 20 f.; Gal. iv. 11; v. 4.

is indicated as to the principles of admission to membership, or doubt implied as to their soundness.

Now, it is plain that the titles by which those apostolic churches are addressed, and the state of matters actually existing among them, are just what we should expect upon the supposition that the grounds of admission in each case had been those above stated. Their members had been received on profession of faith in Christ, and purpose to follow holiness. The Christian society or church in each place had been constituted on the ground of that profession; and they are, therefore, addressed in terms of it. But it by no means followed that the actual spiritual condition of each of the members corresponded to the titles given to the church as a whole. "In the superscription of letters to societies of men," as President Edwards puts it, "we are wont to give them that title or denomination which properly belongs to them as members of such a body. Thus if we should write to the Royal Society of London, or the Royal Academy of Sciences at Paris, it would be proper and natural to give them the title of 'Learned;' for whether every one of the members truly deserve the epithet or not, yet the title is agreeable to their *profession*, and what is known to be aimed at and professedly insisted on in the admission of members. . . . So it seems to be the manner of the apostles in their epistles to Christian Churches to address them under titles which imply a profession and visibility of true holiness." "Not any pretended skill of the pastor's in discerning the heart, but *the person's own serious profession* concerning what he finds in his own soul, after he has been well instructed, must regulate the public conduct with respect to him, where there is no other external visible thing to contradict and overrule it. And a serious profession of godliness, under these circumstances, carries in it a *visibility* to the eye of the church's rational and Christian judgment."*

I have thus briefly indicated some of the Scripture evidences for what I believe to be the true ground of admission to sealing ordinances in the church. The position advocated further commends itself by its great practical advantages, as all who have sought to act upon it know.

To admit any one to communion on the principle of saying or implying that he was a converted person, in my judgment, is what I should be very sorry to do, both for my own sake and for his, unless shut up to it by the plainest teaching of Scripture, and that, as we have seen, leads to a very different conclusion.

1. For my own sake.

All ministers and elders, who hold the views on this subject which I support, must feel that they have responsibility enough in doing their own part towards applicants for admission, in dealing tenderly and yet faithfully with them, in avoiding what might flutter and perplex the young and ignorant, in putting the truth clearly and simply, in showing them about what a man is to examine himself, in using all

* "Works," I., 456, 475.

suitable means to bring them to a right spirit in dealing with the great question of their own salvation—in dealing with Christ, the Lord, for themselves. We should altogether refuse to be, or to *seem*, responsible in any way—save as regards faithfulness in such preliminary steps—for their answer, for the conclusion that it is right for them to make a public profession of faith in Christ, and obedience to him.

We may have our own impressions on the point. Of some we may stand in doubt, as they come forward; upon others we may look with hope and confidence; over others, again, we may have great joy of heart. It may be the duty of a minister to *advise* a man to *wait*, while it may not be his duty to refuse him access to communion, if he persists in his desire, and takes the full responsibility of his action.

But it is the greatest relief to every true minister of Christ to feel that what he is called to make the ground of his admission of applicants, is not a judgment even of charity as to their spiritual state—of which God alone can rightly judge—but a judgment of *facts*, which we are competent, with due care and faithfulness, to judge upon, namely, that the applicant has knowledge enough to understand what he is doing, and that his profession is seriously made, with nothing in his outward life, so far as known to us, to bring discredit upon it.*

2. For the sake of the applicant himself.

I should be most unwilling, as a minister, to take any other position than that now explained. We avoid thereby not a few obvious dangers. Difficulties enough remain within the sphere left to the pastor in this matter,† and mistakes may still be made. A young minister, especially, is apt to expect that all experiences of conversion and the Christian life are to be cast in one mould. But the limitation of his responsibility makes it less likely that weak but sincere believers will be rejected, and the wheat thus rooted up in the attempt to get rid of all the tares. "Were this," says Wood, "made an universal rule of admission into church fellowship, namely, a declaration of the experimental work in their heart, that they may be judged regenerate, verily, many an honest, gracious soul would never obtain such a judgment upon them while they live; there being many such who, put them to declarations of this kind, could say little or nothing. . . . Nay, it were in effect to erect a stage for hypocrites to out themselves upon, and to cast a stumbling-block in the way of honest hearts not indued with the gift of expressing themselves."‡

Certainly, by the position laid down we reduce, to a great extent, the temptation to insincere profession of experiences, which the applicant knows will be expected, which a hypocrite will make readily,

---

* Bannerman, "Church of Christ," I., 79 f.

† The well-known answer to the question in the Larger Catechism: "May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper?" is admirable in spirit, but difficult of practical application in particular cases.

‡ Wood, *ut supra*, 147.

and which one not wishing to be so may be pushed into by pressure of circumstances.*

Again, if the minister or the elder's judgment of the applicant being a converted person is the warrant for his admission, he will be very apt to rest in that afterwards; the more so, it may be, the more elaborate the process by which the minister satisfies himself.

Where the pastor takes the attitude already indicated, he is far more likely to reach the great end of rousing conscience, and of making the man or woman with whom he is dealing feel how solemn a thing it is to covenant with Christ, and how the duty and responsibility of it lie upon himself or herself alone. To have that individual responsibility earnestly and affectionately laid upon the conscience by a true minister of Christ is the most awakening experience through which the applicant can pass. He is made to realize that, while of such things as knowledge and outward conduct man may judge, as to the true qualifications in the sight of God, he that judgeth him is the Lord. When it comes to the turning-point of the whole matter, Is it right for *him* to call himself a disciple of Christ, to profess faith and obedience? he is sent alone into the presence of the King to find his answer there in secret on his knees. The profession involved in his coming to the table of communion is thus emphatically *his own* profession of the hope that is in him as to his personal relation to Christ; and he makes it as such before the Lord and before his people.

Instances will no doubt rise to the memories of many pastors here, in which young people were in this way aroused to a sense of spiritual need, and led to seek and find a Saviour, and whose after-life proved the reality of the change which they then underwent, but who came to them quite ready to assent vaguely to any form of profession which the minister might put into their lips, and who would have said "Yes" to any leading questions asked.

Appendix.

Whose Children Ought to be Admitted to Baptism?

This, as Dr. Hodge truly says, is "a very delicate, difficult, and important question." I can offer but a few notes, indicative chiefly of the kind of problems that arise in connection with it, and of the lines in which a solution has been sought.

I. All Presbyterians agree that the infants of members of the visible Church in full standing ought to be baptized. There is, further, very general agreement that infants should be baptized who are in such a position that members of the church can rightly stand to them so far "*in loco parentum*," can become responsible for their Christian

* "This accurate and pretended cleanly way of these brethren," says Wood, in words which might seem written with an eye to more recent developments of the theory of pure communion, "though it tend to exclude many who may be truly regenerate, yet may let in any unregenerate, if they can but play the hypocrite handsomely, and have some book-learned knowledge." 163.

education, and are willing so to do. This latter head includes such cases as those of orphans, children adopted in Christian families or by Christian missions at home or abroad. The question of the baptism of heathen children was before the Synod of Dort. A few years after Hoombeeh, a leading theologian of the Dutch Church, discussed a number of points of this kind in a letter to John Durie.* The rule of the Church of Scotland in such cases is given, as follows, by Steuart, of Pardovan:† "In case of children exposed, whose baptism after inquiry cannot be known, the session is to order the presenting of the child to baptism, and the session itself is to see to the Christian education of the child. As also when scandalous persons (*i. e.*, those out of communion for gross offences) cannot prevail with any fit person, or rather relation, to present the child in their name, or when the relations of deceased parents refuse to become their sponsors, then the session is to order as is said."

Some interesting extracts are given by Dr. Hodge from the decisions of the Assembly of the American Presbyterian Church regarding the baptism of apprentices, "children of parents in servitude," and heathen children.‡

But II. May those infants be baptized who are not in such plainly exceptional circumstances, who are children of parents themselves baptized and not under discipline, but not members in full standing?

How, *e. g.*, are ministers in the Highlands of Scotland to deal with parents outwardly consistent in life, and most regular in church attendance, who will on no account make the profession implied in coming to the Lord's table? How are our brethren in the Protestant Churches of France, Italy and Spain to deal with men who have discarded all faith in the doctrines of the Church of Rome, in which they were baptized, who are desirous that their children should receive baptism from Protestant pastors and be brought up under Christian influences, although they are not prepared to make or imply any positive profession of faith themselves? Are we to refuse to such men any recognized standing in the visible Church for themselves or their children?

It is obvious that the more strict the rules regarding admission to the Lord's table, the more pressing in a practical point of view such questions become. It is natural, therefore, to find them emerging at an early date among the Independent Churches of New England. About the same time, or somewhat earlier, they were fully discussed in Holland. We may note three of the answers then given to the question: May the children of parents baptized, but not in full communion, be received to baptism?

1. Yes; on the ground of the parents' baptism. The parents are members of the visible Church, although not in full communion.

---

* "Epistola ad celeberrim, virum Joh." Duræum, Lugdun Batav., 1660, 313–56.
† "Collections." Edin., 1709, 124; comp. Act IV. of Assembly, 1712.
‡ "Syst. Theol." Lond. and Edin., 1873, III. 561 f.

Their standing as such was recognized by their baptism, and has not been forfeited so long as they are not actually cut off from it in the exercise of discipline. They have, indeed, failed to improve their privileges as they ought, and are not yet qualified for admission to the Lord's table; but this failure in duty on their part must not be visited upon their children by denying them baptism.*

2. Yes; because baptism is but the *initial* sacrament. A higher standard of attainment and profession is needful for admission to the Lord's Supper than in the case of one seeking baptism for himself, or at all events, for his children. This view was advocated in Holland in the seventeenth century. It was the theory popularly known in New England about the same period as the Half-way Covenant. It was decided in a Synod at Boston, where the question was fully discussed, that "such baptized persons as, without being prepared to come to the Lord's Supper, were of blameless character, and would own for themselves their baptismal obligations, ought to be allowed to present their children for baptism."

The propositions on which this conclusion was based are given by Dr. Hodge, who adds that this decision "came to be approved by the general practice of the Congregational churches of New England. Such also," he goes on, "it is believed, although on somewhat different principles, was the general practice of the Presbyterian Church in this country until within a comparatively recent period of its history." †

Dr. Hodge himself appears to incline to this position. He quotes with approbation Dr. Cotton Mather's defence of it. "Those," he says himself, "who, having been themselves baptized, and still professing their faith in the true religion, having competent knowledge, and being free from scandal, should not only be permitted, but urged and enjoined to present their children for baptism, that they may belong to the church, and be brought up under its watch and care. To be unbaptized is a grievous injury and reproach, which no parent can innocently entail upon his children. The neglect of baptism, which implies a want of appreciation of the ordinance, is one of the crying sins of this generation." ‡ On the other hand, Dr. Hodge clearly states that "the requirements for participation in both sacraments are the same. . . . Those, under the Christian dispensation entitled to baptism are entitled to the Lord's Supper. Those who, unbaptized, would be entitled to baptism for themselves, are entitled, and *they only*, to present their children for baptism. Baptism and the Lord's Supper are not converting ordinances. They are to be administered only to those who profess to be Christians." §

In the Highlands of Scotland, while the theory of Church member-

---

* Hoornbeek, *ut supra*, 315 f. Comp. Bersier, "L'Eglise," 14 f. Hodge, "The Church and its Polity." Edin., 1879. 215 f.

† "Syst. Theol.," III. 567 ff. 572.

‡ P. 579.

§ P. 574 f.

ship is that of the Westminster standards, the practice is to a considerable extent akin to that of New England under the "Half-way Covenant." Many truly earnest and consistent Christians hold back there from participation in the Lord's Supper, while receiving baptism for their children. No doubt with respect to them the position of the pastor may often be: "These are *virtually* communicants. I should have no hesitation in admitting them to full communion did they apply for it, although from special scruples and distrust of themselves they shrink from doing so." *

3. Yes; because both sacraments are seals of an *external* covenant. The visible Church is based upon this covenant, and it is to the Church visible that the sacraments belong. The conditions of entrance are a profession of historical or intellectual faith in the true religion, and an outward conformity to its rules. Applicants for the sacraments, therefore, do not profess to be Christians except in an outward way. They simply declare that they are not infidels or scoffers, and that they wish church privileges for themselves and their children.

De March and Gomar advocated this theory in Holland. Vitringa and others strongly opposed it. De Moor gives a full account of the controversy.

This was, in substance, the position of Stoddard, Blair and others in America in the eighteenth century, to which reference has been already made.†

All who have given any attention to this subject must agree with the suggestion of the Theological Faculty of Utrecht in 1648 regarding one of George Gillespie's famous CXI. Propositions, that further light was desirable on the question, "How, and how far the power of the church has to do with (and its duty may be discharged towards) *incomplete members of the Church*, so to speak; that is to say, those baptized in infancy and all other catechumens, and even hearers."

The Rev. T. P. Stevenson, D. D., of Philadelphia, also read the following paper on

BAPTISM: ITS AUTHORITY AND MEANING, AND THE PROPER SUBJECTS OF THE RITE.

The use of water as an emblem of spiritual purification, and of washing as a religious rite, is not peculiar to Christianity. Herodotus tells us that the ancient Egyptians, if they came in contact with swine, deemed themselves defiled, and for cleansing washed themselves in the Nile.‡ Great spiritual virtue is ascribed by the Hindus to the waters of the Ganges. These usages of widely separated people either point to some original institute of worship which antedated the dis-

---

* Comp. Schleiermacher's "Conception of an Outer and Inner Circle of 'Aspirants' and Members of the Church." Christliche Glaube, 2d Ed. § 148. 2 § 150. Müller, *ut supra*, 356 f.

† Hodge, *ut supra*, 563–566.

‡ Herodotus, Euterpe, 47.

persion of the human family, or are to be taken as testimonies to the naturalness and inherent fitness of water as an emblem of spiritual cleansing.

In connection with the true religion, the use of water is at least as old as the days of Moses and the Levitical institutions. The people were commanded to wash their clothes before meeting with God at Sinai. A laver was placed at the entrance of the tabernacle, and ten lavers, replenished continually from a brazen sea which held "three thousand baths," stood in the court of the temple.* Aaron and his sons were washed with water upon their induction to the priesthood, and were required to wash their hands and feet as often as they went in to discharge the duties of their office. The very sacrifices were washed with water before they were laid on the altar. The leper and whoever contracted ceremonial defilement, must bathe his flesh in water before he could approach the sanctuary, and these occasions of impurity were so numerous, and many of them so inevitable, that the requirement was an important sanitary regulation, as well as an impressive spiritual lesson. And when Moses had finished the announcement of the law, he took the blood of sacrifice, *with water*, and "sprinkled both the book and all the people." † These purifications were sometimes by immersion ; sometimes by pouring or sprinkling.

But they were all the expression of a penitent mind, of a desire for that pardon and cleansing which the washing at once symbolized and helped to convey. In this long line of baptismal precedents appears at length the example of a stern prophet who preached the baptism of repentance, and drew all Judea to be baptized of him in Jordan. Then, as his short but fervid ministry drew to its close, came One mightier than he, whose it is to baptize with the Holy Ghost, and who sent out his apostles to preach and to baptize. He, in turn, ere the heavens opened to receive him, laid on his disciples the great commission, "Go, teach all nations, BAPTIZING them in the name of the Father, of the Son, and of the Holy Ghost." While, therefore, the New Testament ordinance of baptism bears the broad seal of Christ's express appointment, it was no new, strange, and unprecedented institution. It was not only in harmony with the ideas and feelings and religious usages of the people, but it was the continuation, with some modifications, of previously existing ordinances of the Church of God. In this fact we discern the operation of a law which I notice and emphasize here that I may appeal to it again : the law of gradual processes in all the works of God. As the twilight attempers the glory of the rising sun, as spring interposes between February and June, as the acorn does not in a day become an oak, nor the babe become a man, so the colors of which the web of history is woven do not appear in clear, sharp lines and strong contrasts, but kindred colors are nearest each other, and each blends into its neighboring hues. So the Old Testament dispensation was preparatory to the New, and the New is

---

* 2 Chronicles iv. 5.

† Hebrews x. 17.

the complement of the Old. There was no violent transition from the one to the other. Ordinances which had foreshadowed the great sacrifice were, of necessity, abolished, for sacrifices are offered to God, and, when once adequate, need to be offered no more; but even this change was gradual, and the whole Epistle to the Hebrews is an argument to mitigate its unwelcomeness by proving that we still have an altar and a priest, none the less glorious that they are invisible in the heavens. Institutions, however, which dealt *with man* in his constant, enduring needs, his need of instruction, of reformation, of worship, were, in all their essential features, retained. Among these was the washing with water for the putting away of sin. New Testament baptism cannot, therefore, be rightly studied apart from the similar Old Testament institutions out of which, historically, it arose. This fact helps at once to confirm its authority, to interpret its meaning, to fix the mode of its administration, and to determine the persons to whom it may be administered.

The True Significance of Baptism.

I pass next to consider the meaning and efficacy of baptism. "What mean we by this service?" What is accomplished by it? In answer to this question one voice rises distinct and positive, announcing a lofty view of this ordinance and demanding acceptance for it under pain of eternal separation from Christ and his salvation. It is the voice of those who teach that regeneration is effected in and by the act of baptism. According to this view, the Spirit of God broods or moves on the face of the water in the baptismal font, as he moved on the face of the deep at the first creation, and there imparts spiritual life as he then brought life and order and beauty out of chaos. Quoting their own words, "Water, sanctified by our Lord's baptism, is the womb of our new birth."* "Baptism," says Dr. Pusey, "hath the germ of spiritual life."† "It is that mystery whereby we are made partakers of the Incarnation—baptized into the 'One Body,' the body of our incarnate Lord."‡ "The partaking of the Incarnation and the Christian relation of sonship to God are imparted through baptism, and are not imparted without it."§ "Regeneration is the 'being born again of water and the Spirit,' or by God's Spirit moving again on the face of the waters, sanctifying them for our cleansing, and cleansing us thereby."‖ This is not only the Romish doctrine of baptism. It has recently been revived and strenuously urged in the Church of England and her branches, and has even appeared among the Reformed Churches. It matters little to its advocates that the great Reformers and their immediate successors—Archbishop

---

* "Tracts for the Times," Vol. II., p. 43, N. Y. edition.
† "Sermon before the University of Oxford," N. Y. edition, p. 5.
‡ "Tracts for the Times," N. Y. edition, Vol. II., p. 44.
§ Ibid. p. 31.
‖ Ibid. pp. 47, 48.

Cranmer, Bishops Ridley and Latimer and Coverdale, and all the most eminent men in the early history of the English Church, and a great array of illustrious names along her path from then till now, Jewell and Whitgift and Usher and Hooker and Jeremy Taylor and Hopkins and Pearson and Burnet and Tillotson and Secker—have earnestly repudiated the doctrine of baptismal regeneration, or that her Catechisms and the Thirty-nine Articles have pronounced against it. All the more earnestly do they and their sympathizers in other churches make their appeal to the word of God. And right gladly do we accept this appeal. Far be it from us to seek to overwhelm intense and sincere convictions by the citation of any lower authority.

It is, of course, altogether impossible, within the limits of this paper, to examine the several passages of the word of God which are supposed to teach this doctrine. But it is admitted that there is one ruling text, which, like a master-key throwing back the bolts of every lock, controls the interpretation of the rest. The doctrine of baptismal regeneration stands or falls with our understanding of John iii. 5: "Verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

These words were uttered in answer to the question of Nicodemus, "How can a man be born when he is old?" And when, to this reply of Jesus, the inquirer still responded, "How can these things be?" the divine Teacher answered him with words not of further explanation, but of reproof: "Art thou a master in Israel, and knowest not these things?"

The new birth of which Christ had spoken was a subject with which Nicodemus ought to have been familiar. And so, indeed, he ought, if Christ's words denoted simply that moral and spiritual change which the truth, made effectual by the Spirit, works in the soul, enlightening the understanding, quickening right emotions, and renewing the will. This change was indispensable to salvation under the Old Testament as well as under the New, and it behooved every "master in Israel" to be able to point it out to others. But if our Saviour was here expounding the value and significance of the new, and, in this respect, altogether unprecedented ordinance of Baptism as an "overwhelming mystery" and "miracle," having a specific reference to his own incarnation, so that thereby we are made "members of the body of our incarnate Lord," even as he was made partaker of our humanity by the power of the Spirit in the Virgin's womb,* then was the Lord indeed setting forth new truth, of which it was not strange that Nicodemus should be ignorant, which, until now, it was impossible for him to know, and the reproof of the Master was not deserved.

2. The analogies of Christian truth create a presumption against the interpretation of these words which we oppose. The change re-

* "Tracts for the Times," vol. ii. p. 43.

quisite to salvation is, in its real nature, a moral and spiritual change. Whatever means may be used to symbolize or to effect it, it is agreed that the change itself is a change in the judgments, desires, and volitions of the soul itself. The very nature of this change admits for its accomplishment only a spiritual agent, the Holy Ghost; and a spiritual instrumentality, divine truth. The washing of the body with water can, in the very nature of things, have nothing to do with producing a moral change in the soul. And the principles of the divine government, under the remedial dispensation, require that the Spirit and the truth be left free—not tied to any ceremonial observance, but free to work their blessed effects in the human soul under all circumstances and even in the very hour and article of death. The solitary traveller breathing his last among pagans in a heathen land; the explorer perishing on the burning sands of the desert; the soldier dying untended on the field of battle, though he call to mind the teachings of his youth and the words of the blessed Evangel, cannot, on this view, turn to God and be saved, unless he can find water and priestly, or at least Christian, hands to administer it to him, because, forsooth, this text ties the work of regeneration to the ordinance and the moment of baptism. The sentiment which excludes unbaptized persons—even infants—from burial in the ground where the dust of the Christian dead reposes, is a not unnatural inference from this doctrine.

3. The change of the new birth which is here spoken of is elsewhere in Scripture constantly ascribed to the instrumentality of the word alone, without reference to baptism: "Of his own will begat he us by the word of truth. . . . Receive with meekness the engrafted word, which is able to save your souls."* "Seeing ye have purified your souls in obeying the truth through the Spirit, . . . see that ye love one another, . . . being born again, not of corruptible seed, but of incorruptible, even the word of God, which liveth and abideth for ever."† If the truth, revealed in the word and wielded by the Spirit, is the only instrument of regeneration, it is easy to understand an allusion in some passages, as in this from John, to the washing with water, which symbolizes the Spirit's work. But if the washing with water be an inseparable and indispensable instrumentality in our regeneration, it is impossible to understand those passages—and they are a great multitude—from which all allusion to it is omitted.

4. The "kingdom of God," mentioned in the text under consideration, has two forms of existence, one visible and on the earth, the other invisible and spiritual. The baptism with water is the appointed door of entrance into the one; regeneration by the Spirit is the door of entrance into the other. Without baptism by water a man cannot become a member of the visible Church; without the baptism of the Spirit he cannot enter the spiritual and invisible kingdom. Of this spiritual renovation, water-baptism is a symbol or type; and of this twofold form of his kingdom and twofold condition of admission the

* James i. 18, 21. † 1 Pet. i. 22, 23.

Master says—in words whose luminous simplicity rebukes the mystical perversion which they have suffered at the hands of some of his disciples—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

5. This interpretation will not abide the test of Christian experience. Baptism does not, in point of fact, mark the line between the old life and the new. The fruits of the Spirit—repentance and faith toward God—are found and are sought for before baptism, and application to receive this ordinance is evidence—in many cases most conspicuous and decisive evidence—of a change of heart; evidence than which no better can be furnished after baptism. So, too, the sense of pardon, consciousness of God's love, and joy in the Holy Ghost—all the inward testimonies of the Spirit that we are the children of God—are enjoyed by multitudes of God's people before as well as after the reception of this rite. On the other hand, it cannot be claimed that all those who have been baptized, either in infancy or in adult years, have been regenerated. An infant thus renewed ought, as soon as it can perceive truth, to display a love for divine things, delight in the knowledge of God and a cheerful readiness to do his will, not needing, with diligent instruction and solicitous reproof and painful discipline, to be brought afterward under the power of the truth. Whether this be the uniform effect of the administration of this ordinance we cheerfully leave to the decision of those who have opportunity to judge.

II. There is another view of the meaning of baptism which, especially in view of an inference which is drawn from it as to the mode of its administration, demands attention. It is the view of those who maintain that the ordinance of Christian baptism is expressive not only of cleansing, but of burial and resurrection. "There is something in baptism that is calculated to be an emblem of a resurrection as well as of a burial."* Upon this view, I remark:

1. It confuses the symbolical significance of the rite, and destroys its simplicity and expressiveness. It teaches that at least three distinct ideas—in the hands of some expositors even more—are embodied and set forth in this ceremony: (1) Cleansing; (2) Burial; (3) Resurrection. This is in violation of one of the prime requirements in such symbol, that it have unity and simplicity. Practically it is found, moreover, that the popular apprehension, and even the pulpit expositions of the ordinance in the churches where this view is taught, tend powerfully to simplify its meaning by dropping out of sight the idea of cleansing, and giving exclusive prominence to the two cognate ideas of burial and resurrection. The sermons, hymns and prayers in connection with the administration of baptism in these churches bear ample witness to this fact. Furthermore, washing with water is symbolical of a spiritual *fact;* the removal of our sinfulness and the renovation of our spiritual nature by the power of the Holy Ghost.

* Carson on "Baptism," p. 144. London ed.

But "burial in baptism" is symbolical, not of a fact, but of a purely figurative or emblematic thought, viz.: that in the hour of the new birth we die and rise again to newness of life. But that is only a figure of speech. There is no proper and literal sense in which we die with Christ and are raised again. This view, therefore, confuses the meaning of the ordinance, not only by multiplying the ideas of which it is the expression, but by making it partly the symbol of a symbol, partly the symbol of a fact.

2. Burial was no part of the meaning of the manifold washings of the Old Testament, though its advocates zealously maintain that they were performed by immersion, or submersion.

3. This view has no support in the baptism of John, though the same teachers maintain strenuously the substantial identity of John's baptism with Christian baptism.

4. The idea of burial did not attach to baptism as administered by Christ and his disciples, for the burial and resurrection of the Lord himself—the historical facts on which this interpretation is based—had not yet taken place.

5. This view is not warranted by any words of Christ in reference to this ordinance. His silence on this point is natural, if the original and simple meaning of washing with water, with which the church had so long been familiar, was to be retained; but this silence is not intelligible, if our Lord was instituting a service, the chief part of whose meaning was wholly new. See how fully he expounds the meaning of the other sacrament—the Lord's Supper!

6. The whole support of this view is found in two passages of Paul, so nearly identical that they are practically one passage: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans vi. 3, 4; also, Colossians ii. 12. On these verses I remark simply: (1.) They are susceptible of a natural and entirely reasonable interpretation, consistently with the view which regards baptism as the symbol of spiritual cleansing. The change of regeneration, elsewhere likened to a new birth, to a new creation, and to a resurrection from the dead, is, in a true and important sense, a dying to our former life, occupations and associations, and a rising to newness of life. Death, ravishing us away from this present world and bearing to the scenes of another life, is not a greater change than that which passes upon regenerate children of God. This work of the Spirit is symbolized by baptism. The grace which is thus conveyed to us is the fruit of the death of Christ. Therefore, by a true and most impressive figure, we are said in our baptism to be baptized into the death of Christ, and to rise to a new life. The view which regards the apostle as speaking of the spiritual significance of baptism, rather than as alluding to the mode of its administration, is, exegetically, at least as sound and defensible as the other. These verses,

then, being entirely capable of this interpretation, cannot be pressed into the service of the other. Yet they are the only scriptural support for the view which regards baptism as symbolical of burial and resurrection. (2.) That stress is to be laid upon the spiritual meaning, not upon the figurative allusion in these verses, is evident from the fact that in the next verse the figure changes again: "If we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 5. If the previous verses determine burial and resurrection to be part of the significance of baptism, this verse requires us to add to its manifold significations the further ideas of the planting and springing of the seed. From such complications we find relief only by adhering to the original, fundamental and simple meaning of the rite.

Concerning the mode of baptism, I say nothing further than is involved in the foregoing observations as to its meaning, and pass on to consider

The Proper Subjects of Baptism.

The following proposition commands the assent of all Christians: "Baptism is to be administered to all those who profess their faith in Christ and their obedience to him." But the further proposition of the Westminster standards, that "the children of those who are members of the visible Church are to be baptized," is strenuously denied by a large body of our fellow-Christians. The truth of that proposition rests on the following considerations:

1. The children of believing parents stand, by virtue of that fact, in a special relation to God. God is the God of families, as well as of individuals. He clothes parents with their authority; he requires families to worship him; he has made special promises to families which believe and obey him, and "pours out his fury upon the families which call not on his name." These promises, coupled with these conditions, are of the nature of a covenant, so that we can properly say that Christian families, as such, are in covenant with God. An interesting analogy lies at hand in the relation of nations to God. No small part of the Scriptures is occupied with the revelation of the principles of God's moral government over these larger societies. They are subject to his law, capable of obedience and of rebellion, rewarded and punished, pardoned when penitent, and destroyed when incorrigible, like any other subjects of his sway. Religion is therefore inseparable from national life, if that life is to be righteous or secure, and nations which fear God and trust him are, in an important sense, in covenant with him. These social principles cannot be too earnestly contended for. They cannot be generally obscured or forgotten without social and public ruin. Over against them is the view which regards religion as a principle whose only sphere is the individual soul; a principle which takes on no social form or manifestation, except in the Christian Church. This view, when consistently held, denies the right of the nation and the family

alike to worship God. According to this view the members of a family may properly pray together, as individuals who lodge together for the night do well to unite in prayer, but not as an organic unity, standing in personal relation to God. According to this view the children of believing parents sustain no organic relation to God or to his Church different from that sustained by the children of the unconverted. With the word of God in our hand it ought not to be difficult to determine which of these aspects of human society is the divine aspect. God's covenant with Abraham was "with him and his seed after him." The severest charge against Israel which Ezekiel was commissioned to utter was this: "Thou hast taken thy sons and thy daughters whom thou *hast borne unto me*, and these hast thou sacrificed unto them. . . . Thou hast slain *my* children." Ezekiel xvi. 20, 21. Take now these facts and principles: Christian families as families are in covenant with God; God claims the children in such families as his children; the family is, practically, whatever may be our theories, the unit of organization in the Church as in the commonwealth, lying as it does at the foundation of them both. These principles furnish strong *a priori* or presumptive evidence that the children of believing parents are to be acknowledged as members of the Christian Church.

2. Children were members of the Church during the Old Testament. The covenant with Abraham, by which he and his posterity were constituted a visible society with definite relations to God, expressly included his seed, and the seal of membership in that society —circumcision—was impressed thenceforward upon his infant children. Here there is no question. But it is denied that the Abrahamic society was a Church at all; and it is further denied that the New Testament is historically the same organization with which that covenant was made. The people of God under the Old Testament, it is said, were not a Church, but only a nation, under a peculiar and exceptional religious constitution. It is true they were a nation; but that there was also a true Church enfolded within the national organization, yet distinct from it, is evident from the fact that citizenship in the nation did not carry with it admission to all religious privileges. These privileges were forfeited by many causes which did not work exclusion from the pale of the commonwealth. The provision, "that soul shall be cut off from the people," as annexed to certain moral and ceremonial offences, did not mean either banishment or death, but exclusion from the congregation of the Lord and the courts of the tabernacle.

If the people of God, moreover, were not a Church, and the true Church, how shall we understand the promises of world-wide enlargement and unprecedented prosperity which were made to them? It was declared to them, in their organic or corporate character, "Thou shalt break forth on the right hand and on the left; thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. . . . O thou afflicted, tossed with tempest and not comforted! Behold, I

will lay thy stones with fair colors and thy foundations with sapphires. . . . The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee The City of the Lord, The Zion of the Holy One of Israel." Isaiah liv. lx. If these promises were made to the nation, they can only be fulfilled by the universal expansion of that national organization until it fills the earth and includes the whole human family. And by the same argument the *identity* of the New Testament Church with the Church of the Old Testament dispensation is put beyond question. If these glorious promises of universal enlargement and unparalleled prosperity were made to an organization whose existence terminated with the introduction of the new dispensation, when were they fulfilled? How can they ever be fulfilled? How can the New Testament Church be the heir to this inheritance, if no organic identity subsists between her and the people of God in former days? What becomes of the covenant with Abraham: "In thee shall all families of the earth be blessed;" and of Paul's declaration, "If ye be Christ's, ye are Abraham's seed and heirs according to the promise?" Therefore we conclude that the Church as a visible society is one under both dispensations, and her children, therefore, were expressly recognized as members, for a period of two thousand years.

3. No change in the constitution of the Church, ordaining the exclusion of children, was announced by Christ. We are justified in asking for the record of a change so fundamental and far-reaching in the very structure of the covenant society. It is incredible, moreover, that such a change was received with silent acquiescence by all the adherents of the new economy; that a change so vital should have left no trace of the discussions or the conflicts to which it must have given rise. Can we suppose that the discontinuance of circumcision leaves so broad a mark upon the pages of Paul's epistles, and that the exclusion of the children of all subsequent generations of believers, through the whole period of childhood, from the pale of the visible, left none at all? The silence of the New Testament Scriptures respecting infant baptism is a matter of small moment. The fundamental question is, Are our children with us members of the visible Church? That they were so recognized by the apostles, in the absence of any record to the contrary, is as certainly to be believed as that missionaries sent out by a Presbyterian church, knowing the constitution and law of their church on this subject, would receive the children of believers into the churches they would form, or that missionaries from Baptist churches would exclude them.

4. The historical proof that infants have been commonly admitted to baptism in all ages of the Christian Church scarcely admits of the

brief citation which alone is possible here. A council of sixty-six bishops or pastors, at Carthage, in the year 253 after Christ, expressly decided that it was not necessary to postpone the baptism of infants till the eighth day after birth, as some, following the law of circumcision, maintained. Augustine, in his controversy with Pelagius, asks why infants are baptized if they have no sin; and Pelagius resents, as a slander, the imputation that he discountenanced the baptism of infants. The Waldenses, who, through the dark ages, maintained in so great purity the true religion, administered the seal of baptism to infants. Of this fact, their confessions and the records of their historians leave no doubt. The baptism of the infant children of believers has been the general custom of the Church of Christ, with rare exceptions, from the apostolic period to the present day. Children have been members of every form of social organization which God has ever instituted among men. They are citizens in the commonwealth. Let a babe be ravished from its cradle by a foreign power, and all the forces of the nation move for its recovery as promptly as for the proudest statesman in her council chambers. Children trod the path of Old Testament history with patriarchs and prophets, members like them of the Church of the living God. We have reason to believe that a great majority of the inhabitants of heaven are, and to all eternity will be, children; that the streets of the heavenly Jerusalem will be full of boys and girls playing in the streets thereof.

> A babe in heaven is a babe forever.
> . . . . Babes, though part
> Of the true archetypal house of God
> Built on the heavenly Zion, are not now
> Nor will be ever, massive rocks rough-hewn,
> Or ponderous corner-stones, or fluted shafts
> Of columns, or far-shadowing pinnacles,
> But rather as the delicate lily-work
> By Hiram wrought for Solomon of old,
> Enwreathed upon the brazen chapiters,
> Or flowers of lilies round the molten sea.

The only organization, not of a purely human character, in heaven or on earth, from which infants are sought to be excluded, are those Christian churches which do not recognize them as members. The attempt does not succeed. The mistaken views of men cannot alter the truth or subvert the arrangements of God. These brethren can no more keep children out of their churches than they can out of their homes. They may refuse to enroll their names in their books, and withhold from them the seal of the covenant, but their children are BORN in the Church, and their membership is not made void, nor are the blessings connected with it prevented, by the temporary obscuration of this important truth.

If the line of argument we have followed is the true support of Infant Baptism, it yields the unavoidable inference that only the children of *believing* parents are to be baptized. The indiscriminate

administration of baptism to all infants for whom it is desired disregards the only grounds on which infants have the right to be baptized at all.

The Rev. Prof. Jonathan Edwards, D. D., LL. D., of Danville, Ky., read the following on

CHURCH DISCIPLINE: ITS PROVINCE AND USE.

In the following paper a few remarks will be offered to the Council on the subject of Church Discipline: its Province and its Use. The statements will be general, with but little discussion of particular points or questions.

At the outset a few explications—mere truisms, indeed—may be allowed by way of definition.

Discipline, in general, is the practical application of law. Law is here considered in its relation to individuals—not classes nor masses—and may include order and instruction.

Discipline pertains to a state of pupilage. Whoever is in any sense a disciple is amenable to discipline.

Discipline presupposes government; that is, an acknowledged supremacy, regal or popular, as the case may be, and derives from it both its dignity and its type. It is one of the functions of government, representing, however, not so much its majesty as its mercy.

In its relation to law, discipline indicates, not the penalty, but the educating power and righteousness of the precept. Its stringency is not punitive but corrective and preventive. Even excommunication, as Calvin says, is not anathema.

Government without discipline, if this be conceivable, is majesty only in name, a mere vaporing pretense without assimilative or executive force, and without the power to do good.

Law, apart from discipline, if this be conceivable, is theory without practice, advice without urgency or illustration.

Discipline without government is plastic force without a model; without law it is tyranny and unreasonable caprice.

Thus government, law, and discipline are inseparable. They imply each other. Their interests are common. Whatever interferes with the due exercise of discipline militates against the dignity and the beneficence of both government and law. Whoever undervalues, neglects, or is recreant to discipline is in so far injurious to government and law, and unfaithful to the obligations of good citizenship. Discipline is the duty and the hope of all who would enjoy the benefits of society and of instruction.

Discipline is of necessity inherent in every association or organization authorized among men, especially those which exist by divine warrant, viz.: the Family, the State, and the Church. In each of these great institutions the ends sought to be attained are substantially the same, viz.: unity, assimilation, and peace. To each, discipline is a law of very life; without it each would lose its value, even if, for

all that is normal and beneficent, it did not perish from the earth. The case in regard to the church is very clear indeed. The church is a family and also a state; and shares with all families and states the right and need of discipline. But, in addition, discipline has been committed to her by her loving Lord and Redeemer. She is specially commissioned and endowed for its exercise. Discipline is her special duty, the token and the measure of her love to God and man, to truth and peace. To be lax and inefficient in this is to be unfaithful to her spouse and untrue to her mission, and is the sure token that her candlestick is soon to be removed. All the history of recreant churches which have been disowned and forsaken of God and all the warnings to the seven churches of Asia have equal reference to neglected discipline.

The points thus far made are, briefly, that discipline is inseparable from the idea of a church; that it is necessary to the continued existence of the church, and that it is the church's special, solemn duty, a form of homage and worship to her Lord.

The ends for which discipline is to be exercised are "the removal of offences; the vindication of the honor of Christ; the promotion of the purity and general edification of the Church; and also the benefit of the offender himself." Dis. I. 2.

For the accomplishment of these ends the Church is endowed with a two-fold power, that of rank and that of jurisdiction.

The power of rank, as here used, is general or special, according as discovered in the membership or in the ministry. An eminence attaches to every member of the Church of Christ. All are kings—all are priests. This their Royal Priesthood is available for purposes of discipline. Hence, they are found looking, "every man not on his own things, but every man also on the things of others" (Phil. ii. 4); "looking diligently lest any man fail of the grace of God" (Heb. xii. 15); "exhorting one another" (Heb. x. 25); "able also to admonish one another" (Rom. xv. 14).

There is also, and more ostensible, a power of rank belonging to the office of the ministry which is effective in discipline. They bear the title (Bishop) which implies official and continued oversight. They are justly held responsible for spiritual declension and disorder (Ezek. xxxiv.; Rev. ii. 2). Their ministrations are all, directly or indirectly, disciplinary. Alike in the casual interview, the pastoral visit, the sermon is the element of discipline discernible.

For the purposes of this paper no further mention need be made of these general and special forms of the power of rank, save to remark that every church-member and every minister should bear in mind the influence and the responsibility of their rank and office, their "high calling of God in Christ Jesus."

Formal discipline, in Presbyterian polity, or actual process, as it is termed, is in each congregation referred to the session, otherwise called the Parochial Presbytery, a kind of standing organization for the purpose; and it is carefully ordered that in the composition of

this body the dignity of both the membership and the ministry should be united. Here begins and thus is constructed the power of jurisdiction. The session is the primary church court. As to constituent elements all others are like it, and the power of jurisdiction which resides in them all is based upon this double foundation, and is exercised with a double, concurrent right. Conversely, this secures to every subject of discipline the right to be tried by a plurality of judges, and these representing all the orders in the Church. Experience has shown that this is in the interests of both liberty and equity.

The right of an accused church-member to complain or appeal under a sense of grievance or injustice is, of course, sacred. The unity of the Church and the vital relations which subsist between the members, as set forth in 1 Corinthians xii. 12, 14, 27, render this, in the abstract, unquestionable. The exercise of the right, however, is limited by the patience of the Church and the claims of other questions, not to speak of the restriction arising from denominational divisions. The peculiarities in the matter and form of appeal and complaint severally are not essential. They are largely matters of usage in different countries, and, provided the end be attained of effectuating an adequate representation of the case to the higher courts and to larger districts of the Church, they may be allowed to vary.

The province of discipline includes only what is overt, but extends to both words and deeds, example and influence. Words, that is, doctrinal sentiments, must tally with "the form of sound words." The proximate standard of orthodoxy among Presbyterians is, of course, the Confession of Faith and Catechisms; that which is ultimate and controlling is Holy Scripture. The Confession of Faith is accepted and used as a true extract of Scripture, formally applicable to cases as they arise. It is not an open question, among Presbyterians, what is truth. The ministers have, without exception, underwritten the Westminster standards as containing the system of doctrine taught in the Holy Scriptures. For them—for their conscience and for their office—these are truth. Deviation from this system of doctrine is heresy, and this is matter for discipline. Heresy is distraction to the Church. It involves alienation of affection, conflict of sentiment, division of effort. It is a great and ruinous evil—and a great sin as well. It indicates decline in personal piety. It is, in its pride of opinion, largely of the nature of rebellion against God and the truth. It argues dishonesty. It is no less than dishonest to continue one's name in subscription to a creed which one no longer accepts, and to receive from a church rewards of place or of pay for service, when such service does not include the defence of her Confession of Faith, and when it is not rendered "heartily as to the Lord." Heresy is to be proceeded against with discipline on the basis of its unsoundness, its injuriousness, and its dishonesty, all which are in contravention of ordination engagements.

Of course, no one expects that there ever will or can be absolute unanimity in sentiment or uniformity of statement; and, of course, this paper does not propose to visit with inquisitorial severity mere

discrepancies with the standards in thought or word. There always will be special cases to be treated specially and indulgently. There are men of genius whose eccentricities demand that they should be measurably a law unto themselves. There are venturesome men who, pushing in all directions, like the ram in the prophet's vision, strain the formulas of orthodoxy to their utmost tension. There are men of sprightly fancy and affluent diction who disdain the plain, homely words of Scripture and of the Confession. There are men who have picked up something like a Brazilian or Cape May pebble, and finding it susceptible of some polish and sparkle, mistake it for a gem of the first water, and are ever pointing out how defective and how impracticable is the original circlet of truth worn by the Church in that it did not from the beginning include their jewel, and does not now receive it, on the same strand with the others. There are men who have a great deal of human nature in their composition. Like the man in the old Latin play, nothing human is ever alien to them. They elevate to the highest position the several achievements of the reason. They exaggerate human philosophy, human science, human legends and traditions. If, between such parties and the Confession of Faith there be some occasional friction or even jostling, they may yet be borne with. Their peculiarities do not necessarily infer heresy, and, while they tax patience, they also furnish amusement, and at least save the Church from stagnation.

Of course, as these terms indicate, discipline for heresy is confined mainly to the ministry. Whatever crudity or even error of opinion may obtain among private members of the Church, is construed and is provided against as an imperfect discipleship. What is needed for them is, simply, better instruction. If, as is sometimes, though rarely, the case, a private member must be disciplined concerning his opinions, it must be rather with reference to that arrogant restlessness in the diffusion of error which disturbs the peace of the Church than to the error itself. Private members are not properly called upon to subscribe any formulas of doctrine, but merely to profess such as connect with the essentials of personal experience and discipleship.

Conduct, too, falls within the province of discipline. Not only immoralities, but improprieties are to be corrected. The drift of each one's life and example, the general character of one's association and influence, are to be reached and regulated by Christian principle. "The doctrine of God our Saviour" is to be adorned "in all things." Men are known by their company. Christian men define their position as in Psalms cxix. 63, "I am a companion of all them that fear thee, and of them that keep thy precepts." And it was no impertinent challenge with which Peter was assailed (Acts xi. 3), "Thou wentest in to men uncircumcised, and didst eat with them."

Discipline must not be hasty. Both the dignity and the deliberation proper to such a solemn transaction forbid haste. Justice to the accused party requires that ample time be allowed for traversing both the indictment and the testimony. Time is also required for the case to gain a certain amount of definiteness and notoriety, and secure—

what is very important—the concurrent judgment of the people. In default of available evidence, the church must wait—and may wait in faith. In all such instances the Head of the Church is holding the case in his own hands.

All offences are not to be disposed of in the same manner. There is a legitimate distinction to be drawn between private and public offences, and there are two sorts of each of these. A private offence may be so called either because known to but few persons, or because it is personal and committed against an individual. A public offence may be such, either because known to many or because committed against a public person, a family, a state, or a church. Personal offences are to be first referred to the power of rank for adjustment, and, failing this, to the power of jurisdiction, *vide* Luke xvii. 3, 4: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Matt. xviii. 15–17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church. But if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Public offences, of whatever sort, are to be referred to the power of jurisdiction only.

As to the great regulative principle in the administration of discipline, some valuable remarks of Augustine, cited by Calvin, "Institutes," Book IV., chapter xii., section 11, are here in place:

"All pious order and method of ecclesiastical discipline ought constantly to regard the unity of the Spirit in the bond of peace; which the apostle commands to be kept by mutual forbearance; and without the preservation of which, the medicine of chastisement is not only superfluous, but even becomes pernicious, and consequently is no longer a medicine."

Again: "He who attentively considers these things neither neglects severity of discipline for the preservation of unity, nor breaks the bond of fellowship by an intemperance of correction."

He concludes with Cyprian: "Let a man, therefore, in mercy correct what he can; what he cannot, let him patiently bear and affectionately lament."

If, therefore, discipline honestly prosecuted fail, as it sometimes does, at once to remove a scandal, or to purge an offence; if the people suspect that the church courts use too little diligence in the correction of evil; or if the ministers feel that in a given case prudence has grievously restricted power, it does not follow that church discipline is useless, or that the Church is corrupt, or that anything better can be done or gained by withdrawing from her communion. It follows only that the Lord reigns, and that, in the case supposed, he has not yet revealed his arm or declared his counsel.

Of the restoration of those who "bring forth fruits meet for repentance;" of discipline as a special means of grace to those by whom it is administered, and of discipline as a transaction of peculiar solemnity, it would unduly lengthen this paper to speak.

The aim of discipline has already been stated. This indicates its adaptation, and this, again, its use. By the blessing of Christ and the working of his Spirit, it accomplishes its object. It promotes unity, order, and peace. It makes real to the consciousness of individual members, and manifest to the view of the world, that the church is one in interest, sympathy, and duty. It constrains the membership "to walk by the same rule . . . to mind the same thing." It straightens the ranks of the moving sacramental host, furbishes anew their weapons, and quickens their march. It gives note of alarm as to the nearness and subtlety of error and sin, and makes life and duty more serious. It assimilates the church membership to one another, to the Spirit of Christ, and to the laws of his spiritual kingdom. It promotes a healthful mutual subordination, and an intelligent public spirit in church affairs.

Discipline has many evils and hindrances to contend with—some of which may now be considered.

1. Not a little of its moral value is lost for want of such interdenominational comity as establishes the discipline of each in the consent of all. There is a sad lack of formal comity between the denominations; but little recognition of either each other's ordination or discipline. Indeed, many of these bodies exist in a state of reciprocal censure, not to say excommunication, each refusing to hold with the others either correspondence or communion. Upon the general subject thus presented, it may be remarked:

(1.) The existence of distinct denominations in the Church of Christ is probably unavoidable. The development of other new ones may yet be looked for.

(2.) The existence of these denominations is not in itself a sin; the evil and inconvenience of their separateness may be reduced to a minimum; and the rise of new denominations may be anticipated without fear or regret. If those churches which are of the same family as to government could, by mutual agreement and without surrendering their distinct organizations and autonomies, be grouped together for general aggressive church work, this would go far to relieve the difficulty of the case. There would then be, in Protestant Christendom, three groups of churches (the Congregational, the Prelatic, and the Presbyterian)—among which denominational strife and the nullification of each other's discipline had ceased; while between the groups it might not be difficult to establish relations of at least respectful Christian recognition and correspondence. Then, should new denominations arise, the necessary general consent might be secured for their being ranged severally, in fraternal, co-operative relations with the group to which they belong—much as in this country territories develop into and by act of Congress are admitted as integral States of the Union.

(3.) As to our own Presbyterian group of Churches, there need be no waste of either wisdom or words. This Council is not called upon to consider the right or the reason to be of any of these. But it is conceived to be no violation of propriety if this paper suggest to each and to all representatively present, Sirs, ye are brethren. The peculiarities which ye profess and prefer sufficiently explain your being apart, but the discipline which formally debars you from either co-operation or communion is both unlovely and unwise. "Come now, and let us reason together." Holding the same symbols of faith and order, have ye not reached a period in your history, a stage in your growth, when ye can fully and heartily recognize your mutual piety and Presbyterianism? Cannot the walls of partition now or soon be taken down? "When shall it once be?"

Possibly the suggestion is premature—possibly even romantic—but the fact remains that, for want of such comity, discipline suffers. The standard of both orthodoxy and order is unsettled and uncertain.

2. Another hindrance to discipline in the Church is a double misapprehension concerning it—partly, that it arises in some occasional exigency of the Church—partly, that it is measured by the controlling interests of the Church. These vague notions restrain all concerned from the due exercise of discipline as though it were a personal quarrel occasioning disturbance. It is difficult to secure a just appreciation of discipline except—*First*—it be referred to the kingly office of Christ. Jesus reigns, and king is his title of office. He is not merely eminent or supereminent and all-excelling, as Agamemnon was king of men. He is not merely one who deserves to be a king, or one who may or shall one day be a king. He is king, and his kingly office is as really and as constantly needed in man's redemption as his offices of prophet, to cure human ignorance, or of priest, to atone for human guilt. Church discipline does not arise upon occasion. It is a permanent institution, a divine ordinance, the token of Christ's kingly, as preaching is the token of his prophetic presence.

Second—to the Church, not as a mere society whose controlling policy is ever varying, but as a true kingdom, correlative to Christ's kingly office. It is not the invention of men. It does not stand in their consent. It is an organization both great and strong, and discipline in the Church is but the voice of "the law of the spirit of life in Christ Jesus." "It must needs be that offences come," but it were an unwise negligence to be surprised at their coming, and it were unfaithfulness alike to Christ and to his people not to deal with them. Discipline is not a disturbance of the peace of the Church. Offences are disturbances —discipline is the Church's attempt to restore and to keep peace.

3. Church discipline suffers, as do all governmental institutions, from human insubordination and perverseness. Still do men arise after the order of Diotrephes, who love to have the pre-eminence. Still does fierce and fiendish communism speak evil of dignities. These co-operate to bring discredit upon discipline and to hinder its processes. More mischievous than either of these, and more difficult to cope with, is rationalism. Rationalism is all for progress, and claims for

its several innovations and changes that they are simply steps of progress—this being used as the synonym for improvement. Discipline is represented as absurd old-fogyism, unfriendly to human improvement. Rationalism makes loud pretensions to liberalism. It repudiates Church bigotry; it denounces spiritual tyranny. It exalts to infallibility the reason of man, while discipline is again caricatured as an usurpation. It is enough to reply to charges like these, that discipline in the Church is not that undue exercise of power which is tyranny—not that unreasonable adherence to obsolete tenets which is bigotry—nor that stupid persisting that "the thing which hath been is that which shall be," which is (perhaps) old-fogyism. The questions raised by rationalism do not connect directly nor only with Church discipline, but involve the entire Christian system of both doctrine and order. The conservatism of the Church is conceded. It is proper that with such a scheme of truth in her hands for preservation and for publication she should be slow to sanction innovations in either forms or formulas. The presumption is always against novelties in religion. The true is not new—the new is probably not true nor right nor good. Yet there is nothing herein to restrain progress or to punish free thought. That advancing civilization of which the Church is the author may be allowed to suggest, here and there, a grace of manner, of rhetoric or of art. Advancing science may be allowed to suggest some deeper meaning, some richer interpretation for words, idioms, incidents. There may be variations in religion, even as there are in music; but those of religion, like those of music, must still preserve and must indicate the original theme, the key and the leading note of each measure. There has always been that elasticity in religion which kept pace with advancing science and civilization. The scientific allusions of Scripture are not displaced by the latest discoveries. It is possible that both Job and David knew less of material nature than many a modern scientist, yet there is nothing in their writings to betray either ignorance or error.

It may not be amiss to remark further, that a class of difficulties in actual process might be prevented by a better study of canon and ecclesiastical law, and a careful avoidance of complication with the forms of civil law. And with this we close.

The Rev. John H. A. Bomberger, D. D., of Collegeville, Pa., read the following paper on

REGENERATION.

The subject now soliciting consideration may seem, at first view, to intrude itself rather abruptly and illogically upon the notice of the Alliance just at this time. A little reflection, however, may reverse this impression. It may not, indeed, come in as opportunely and forcibly as Paul's inspired and marvellously fitting parenthesis in that master-piece of heavenly logic, the Epistle to the Romans. It wholly shrinks from any such pretension. And yet, if, amidst our just admiration of many of the papers which have thus far intensely

engaged our thoughts and deeply moved our hearts, we pause to ask where we are, and what we have been doing, instead of regarding the theme which now pleads for a hearing as out of place, its earnest consideration may be pronounced not only logically admissible but theologically imperative.

No one who gave due attention at least to those papers read which treated of the most vital and fundamental doctrines discussed, could fail to mark that each *assumed* a cardinal fact or truth which could not then be dwelt upon, and yet which lay as a fundamental dogma, at the basis of the entire argument. If in any instance the assumption was invalid or false, the argument reared upon it must falter and fall. The truth or the fact so assumed was that of *Regeneration.*

Let me briefly illustrate the matter. Take the *plenary inspiration of the Bible* so ably presented, and, I think, unanswerably vindicated last Friday morning. It was proven beyond dispute that the divine word written comes to man not as the hesitating utterance of human opinions and counsels, but clothed from its grand opening sentence to its closing "Amen!" with authority from God which demands unquestioning submission and suffers no doubt. But of what avail the celestial light, brighter than that of the sun, which shines through all its revelations, promises and precepts for eyes blind from the birth; or its self-authenticating facts and truths for hearts as hard and dead as stones? And how shall the power of spiritual vision be restored to those blind ages, how shall the stony heart be turned to flesh, excepting through a spiritual Regeneration?

Themes discussed by other papers read, especially those relating to the atonement, and to worship, furnish even more impressive illustrations of the same fact. All presuppose and take for granted that in some deep and vital sense, those on and in whom the benefits and blessings of the economy to which they all belong are to display their wondrous efficacy, and find their most gracious ends, must be fitted for such effects by being first made subjects of quickening renewing grace. And the more fully those several papers were appreciated, the more readily will the need of some definite testimony on our part in regard to the doctrine of Regeneration be conceded.

Apart, however, from its claims because of its *relations* to other doctrines pertaining to the material and formal principles of our faith, I may justly urge reasons for bearing such testimony in this case, intrinsic to the subject itself. Like every other cardinal doctrine of evangelical Christianity, each generation of believers holding them, must, to hold them heartily as well as intellectually, reach convictions of their truth by processes of personal experience as earnest and vital as those through which the first full persuasion of their truth was attained. The articles of a creed may be mentally learned from a book, or by oral tradition. They may be held by mere intellectual assent, and indorsed or avowed as naked verities satisfactorily demonstrated. But to believe them with genuine gospel faith, such as can and will with a full soul declare: "We believe and are persuaded"—they must be

learned by heart—by a broken heart and a contrite spirit, into which as it bends in meek docility at Jesus' feet *grace* and truth stream to be absorbed there as the nourishing food of its renewed vitality. Only the seeing eye can know what vision is. Only the hearing ear can know what music is. Only the tasting mouth can know what honey is. And so to know aright what Christ and his truth are we must attain to the knowledge by the method most intensely personal and experimental. It was manifestly thus that the great and good men of the sixteenth and seventeenth centuries, to whose piety and learning the Reformed Churches are indebted under God for the treasures they have bequeathed in the doctrinal symbols, and in the theologies of those days, attained to the clear and cheering certainty of faith which attests its presence and vitality in all their writings. They spoke by *the* book —but by it as that which, like the prophet's roll, they had "eaten, and found in their mouths like honey for sweetness" (Ezek. iii. 3). "That which they had heard, which they had seen with their eyes, which they had looked upon, and their (own) hands had handled, of the word of life, they declared unto us" (1 John i. 1, 3). And they could declare it with the trumpet-tongued emphasis and assurance which so notably characterizes the doctrinal testimony of those days, *because they had so learned the gospel.*

Need the inferential lesson be pointed, that to apprehend, appreciate and maintain the same faith with like clear unwavering convictions now, it must be learned in the same way? Or that other equally obvious admonitory lesson, that the cause of much of the wavering, hesitating half-heartedness, much of the "spiritual dislodgement," "eclipse of faith," much of the tendency to revise, to modify, and reconstruct our ancient creeds, much of the "broad-margined," kindly accommodating, *in omnibus caritas* theology, troubling the Christianity of modern times, may be found in the fact that our old confessions and their declarations of faith have been read and pondered only in a formal, dialectic, critical way? Studied as fossils, it is no wonder they have seemed to be only like dead men's bones, or the dried sinews of the oxen slain at Gideon's sacrifice.

If the old gospel faith in its pure integrity shall be loved with the old fervor, and vindicated with the energy, vigor, and success which "subdued kingdoms, . . . stopped the mouths of lions, . . . (and) turned to flight the armies of the aliens," it must be learned in the old way, in spite of all the obtrusive arrogance of the "latest discoveries," whether in the fields of Teutonic idealism, Gallic positivism, British agnosticism, American materialism, or a demi-deified æsthetics.

Admitting these premises as fairly applicable to all the articles of our common Reformed faith, the doctrine now claiming consideration may justly ask to be dealt with in harmony with them. As set forth in our standards, as taught in our Catechisms, and as seeking our warm assent and honest, zealous advocacy, it asks to be studied in the light and by the aids in and by which those studied it who there speak

of and inculcate the doctrine. What, then, is *Regeneration* according to the word of God, as apprehended and believed by the Reformed Church?

A luminous hint of our faith regarding the fundamental doctrine has doubtless been discerned in the significant assumption of many of the essays and arguments already submitted to the Alliance, of the great gospel truth which has always been emphasized by Reformed Confessions, and taught by Reformed theologies, that redemption is not an economy or a covenant of grace which deals with man in a *merely* forensic, formal, commercial way, offering and applying salvation as it were *ab extra*. On the contrary, its great ultimate purpose with regard to man is rightly conceived and claimed to be to beget and build up in him a *life* in essential correspondence with its own living heavenly source and nature. Under this economy, true godliness is not, primarily and chiefly, a dead name, but a vital power; not a sensuous form, but a spiritual fact. Its Christianity is not a sarcophagus, however elaborately hewn and gorgeously decorated by religious art. Its church is not a charnel-house of baptized corpses, though most profusely adorned with floral crosses, fragrant wreaths, and thornless crowns. It is a living temple, and as such must be built of "lively stones."

That this view of redemption by an expiatory vicarious atonement through Jesus Christ has been distinctively and prominently characteristic of the Reformed system from the first, could be demonstrated by volumes* of proof; and there is nothing in its doctrine of imputation, or of justification, or of any other article of its faith, that in the least conflicts with that view. This fact refutes a score of calumnies often reiterated against our faith.

But where shall the material for the spiritual house contemplated by the economy of grace—the living stones for the living temple to be reared—be found? How shall they be obtained? The vicarious atonement of that economy, considered separately or *per se*, makes full provision for the salvation of man as a guilty and condemned sinner, as legally and judicially "dead in trespasses and sins." This, however, constitutes only one part or side of the effects of the Fall and the penalty of sin. That Fall and penalty involve the sinner at the same time in spiritual, moral death, and in all the corruption, debasement, and disabilities of his inmost personal life which such a death entails, and entails not only judicially, but by the natural and inevitable operation of the law of man's being as a rational, moral person.

Here, then, the case, viewed in the clear light which the Scriptures bring to bear upon it, reveals another exigency to be provided for, if redemption shall prove truly effective of its purpose. The sinner must not only, as guilty and "condemned already," be rescued from the

---

* See Niemeyer's "Reformed Confessions;" Heppe's "Ref. Dogmatics;" Ebrard's "K. w. Dogm.-Geschichte;" the works of the early Reformed theologians.

dreadful penalty resting upon him in this respect by an adequate vicarious satisfaction, but, as spiritually and morally dead in regard to all his highest, holiest, and most truly vital relations, *he must be restored to life*—to life in its only true heavenly sense.

And here it is that the economy of redemption, displaying its marvellous, divine adaptation to all the extreme needs of sinful man's lost condition, reveals its provision, *on the basis of the piacular atonement*, and as an integral part of the scheme of saving grace, for the dead sinner's resuscitation, for the depraved sinner's purification, for the carnal sinner's *regeneration.*

If now this necessarily hasty review of the leading facts and truths with which our subject stands antecedently connected serves its purpose, it will prepare the mind for a clearer appreciation of the several essential points included in this fundamental gospel doctrine; will enable us to detect and shun some specious errors which have sought to supplant it; and supply means of vindicating it against assaults of scepticism and infidelity.

The leading points in the doctrine are:

1. By the judicial and ethical effects and consequences of the Fall, man individually, and human nature in its totality (generically), was subjected to a (psychico-ethical) spiritual state and character which rendered it, *per se*, "incapable of any good and inclined to all wickedness," and therefore unfit for the "kingdom of God," and even inimically averse to the grace it brought to fallen man.

2. The evil into which man thus wilfully plunged by his own disobedience and apostacy from God, corrupted and depraved the inmost centre of his being, the elemental constituents of his personal life, his reason, affections, will, conscience, entailing upon all not only the loss of his original uprightness, but a servile, helpless subjection "to the law of sin and of death." Hence, in order to render it psychically and ethically possible for man personally to appropriate the grace of redemption—or, in Bible language, truly to "see" and really to "enter into the kingdom of heaven"—he must undergo a total radical change in regard to all of him and all in him that has been so affected by sin.

3. The nature (so far as this can be brought within the grasp of the mind) and extent of the remedial change thus demanded are set forth in the Scriptures by the use of terms and phraseology which, though clogged with the imperfections of human thought and speech, and not fully adequate to the new service in which they are employed in their transfer from a physical and secular to a sacred and spiritual sphere, are sufficiently clear and explicit. It may be certainly assumed that they are the best for the purpose which the language necessarily used in the case supplied; and that if interpreted according to those laws of thought and speech which God, who made man rational and endowed him with the gift of speech, imposed, they will furnish all the knowledge needful for a right understanding of the doctrine taught.

Those terms and phrases are so familiar that it would be needless to cite them here, excepting to have them definitely under our eye for our present purpose. They are such as "born again" (or "born from above"), "begotten," "created," "quickened" (*i. e.*, "made alive"), "raised" (*i. e.*, resurrected from the dead), "being renewed," "being turned," "converted," putting in man "a new heart," and others of similar import, but more fully descriptive of the thing designated. It would be instructive to consider each of these terms separately in their bearing upon the subject before us. But time for this fails us. Through all their variety, however, of formal expression and implied metaphor (for they are obviously concrete and figurative, and not abstract terms), it will be readily discerned that they agree in teaching, under different aspects, the following general truths: First, that the change wrought in Regeneration affects the inmost vital spring and centre of man's being as a spiritual, rational, ethical person. Secondly, that it is a change wrought in full harmony with the original generic constitution and ethical nature of man as a distinct order of created being. Thirdly, that it is a change wrought by God, by his supernatural divine influence operating upon man in harmony with the ethical personal character he possesses by the design and will of his Creator. And finally, that whilst the grace effecting this result works an illumination of the understanding, turning its natural darkness into light—a cleansing of the heart, turning its carnal lusts into holy love, and a conquest of the rebellious will, bringing it into glad submission to the will and law of God—it does so by reaching back of these faculties of the human soul into the basis and centre of their unity and life, into man's inmost personality, and renewing, spiritually reviving, or resuscitating, recreating, re-begetting and regenerating that—but doing what is thus done on and in that human personality. Hence, it is *not* the purpose or aim of gospel regeneration to beget or create a new order of beings in the intelligent universe of God; an order, for instance, compounded of the substances of two previously distinct natures now to be organically fused into one; or constituted by an infusion of the substance of the nature of God into that of man, and so transforming man into a substantially new creature—a *tertium quid*, a being of a theanthropic nature unlike anything in heaven or earth; but realizing that false and antiscriptural conceit of ancient Buddhism and some modern speculations, viz.: the final and fullest manifestation in time of the eternal God-head. So far from all such "vain imaginations" (to give them no more specific designation) is the truth, that the Scriptures always and everywhere assume and assert the unbroken and unchanged personal identity of the regenerated, as preserved through all the wonderful spiritual changes of the heavenly work. Need corroborative illustrations of this fact be adduced? The mere mention of it must suggest so many as to make their statement seem almost ridiculously superfluous. And yet not only Ebrard and Hodge, but older Reformed theologians, even back to Ursinus, Bullinger and Calvin, found occasion for rebuking the opposite view,

especially as advanced under a specious modification of Eutychianism.*

But whilst regeneration is not, on the one hand, a transmutation of man into another order of being, as just stated, so, on the other hand, it is not merely a reformation in the common moralistic sense. It involves, necessarily, the most thorough ethical reformation that can be conceived of, so that whoever imagines himself "born again," whilst he still lives and delights in sin, deceives himself. Little, if any less, deluded, however, are those who think that because they have been led to see the wrong and folly of sin and error, to change their manner of life, profess assent to the Christian faith, and observe divine ordinances in fellowship with a church, they must of course belong to the number of the truly regenerate. *Theoretically* this error has but few formidable advocates, for it is too glaringly at variance with any intelligent view of the constitution of man, of the essential nature of true piety, and with the sad experiences of human life. It is to be feared, however, that *practically* too many nominal Christians are under the blinding and perilous bondage of this delusion. Of the notion of an ecclesiastical Regeneration, or Regeneration as a change of formal relation, as from the world to the visible Church, it is needless to speak.

4. As to the special divine *agency* in Regeneration, it is declared to be pre-eminently *the work of the Holy Ghost*, and is ascribed to him. This is in notable agreement with what the Scriptures teach, as shown above, of its peculiar nature, and is corroborative of the sense in which it is called a *creation*. It is "the *Father* Almighty," who at the beginning "created the *heavens* and the *earth*" out of nothing. But in this new creation, this renovation, Regeneration of what had been broken, ruined, depraved in man through sin, it is the distinctive office of the Holy Ghost, as the Spirit of Christ, effectually to apply the redemption by Christ to the end it contemplates. In every case the source of efficacious power and grace is the Triune God-head. But the Scriptures refer distinctive offices to the several persons of the God-head, which significantly reveal the special character and quality of the gracious work ascribed to each. As, therefore, the new creation in Christ Jesus is not one of the psychical

* It would be no difficult task to show that the error animadverted upon here is, in all its premises and assumptions, as unphilosophical, notwithstanding its pretentious profundity, as it is unscriptural; indeed, that it is the former because it is the latter; for the truth of God is the only genuine philosophy, even as his "wisdom is higher than the wisdom of men." The entire organic theory of the relation of God to the universe, of the Creator to the creature, whether in regard to things physical or psychical, carnal and sensuous or spiritual, the world or Christianity, is not only false, but, in comparison with the doctrine of the word of God, superficial and shallow. All pantheising schemes are (see Christlieb's "Modern Doubt," etc.); and, after having for a time deceived men by their audacity, are found to be so. Organic laws, organic life—that is, laws and life working by organs, and dependent upon organic functions, are far from being the mightiest or best.

substance of man, but of the spiritual quality and character of that substance (depraved by sin), it is ascribed to the operation of the Holy Ghost. And it is held to be his by such direct omnific interposition, that every claim of *co-efficient* human *synergism* is excluded.

5. This brings us to the next important point, *the means* employed by the Spirit in Regeneration, and this as necessarily involving the relation between it and *conversion*, if indeed modern theology, yielding to pressure from without, has not gone too far in discriminating between the two parts of the process.

That, ordinarily, means are used by the Spirit in this work is so explicitly taught by the Spirit himself, and is so commonly and unhesitatingly admitted by our standard authorities, that the citation of proofs is needless. A few exceptional cases, as the Regeneration of infants, admit of special explanation. But, not to allow these to divert attention from the main matter, it is of greater importance to note the *nature* of those means and the *method* of their application, as both these characteristics cannot but throw additional light upon the work itself. For we thus learn not only *what* the means are, but *why* just such particular means and methods have been chosen and constantly used. And this may be ascertained from the Scriptures in two ways:

First, from the express command of Christ in regard to the work. The Regeneration of men should be effected by the Holy Ghost through the gospel. Hence, the great edict of the King of grace, by which he ordained his earthly ministers and prescribed their primary function: "Go ye into all the world, and preach the gospel unto every creature." Hence, also, that special commission fully accordant with this one, issued three years later by the Lord from heaven to regenerated Saul: "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." Thus of God's own sovereign choosing, and by his own supreme appointment, was "the gospel to be the power of God unto salvation unto every one that believed." And only unto them who so "received him, gave he power to become the sons of God," who were "born not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you." Wherefore, another inspired apostle testifies: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." "The good seed is the word of God."

But, *secondly*, the same fact may be learned *from the manner in which those* to whom the Lord originally gave his commandment to use this means *obeyed it*. It is expressly declared, as though with divine foresight of some future attempt to pervert the import of the great commission in the interest of hierarchical sacerdotalism, that "they went forth and preached everywhere, the Lord working with

them and confirming *the word*, with signs following." How uniformly and zealously they all did so, is shown in Acts throughout. How far one of them, and that one the most blessed of all in the vast fruits of his labors, went in executing his apostleship in this sense, may be inferred from that declaration of his which, to some modern minds, has seemed so hyperbolical that they can hardly read it without stammering, viz.: the notable declaration of Paul—"For Christ sent me not to baptize, but to preach the gospel."

That in all this "the gospel" and "preaching" are put in antithetical distinction from the ceremonial ordinances of Christianity is so obvious in every view, that the unanimity with which Reformed theologians always have assumed it is readily appreciated, and that the only surprise is, that it should ever be otherwise understood and explained.

It should not be necessary to add, however, that by the "gospel," or the gospel preached, as the chief means of regeneration, is not meant the bare statement of certain gospel truths and facts as mere verbal communications of knowledge to the intellect of man, appeals to his feelings, and moral influences bearing upon his will. No Reformed confessions, and no theology of the Reformed Church of any recognized authority, ever taught such a view. It is utterly at variance with the doctrine of that Church concerning the Scriptures, as the ever inspired word of God. That word and the Spirit who gave it are considered inseparable, and thus it is the means used by the Holy Ghost which operates the wondrous result.

What then? Are the sealing ordinances of no account in the gracious transaction? Especially, is no place to be given to the sacrament of baptism as a medium for the conveyance of grace, and an instrument in the hands of the Holy Spirit for the purposes of divine grace? Far from it. The Holy Ghost, who works regeneration in the heart by the gospel, confirms the work by the use of the sacraments "as holy signs and seals appointed of God for this end, that by the use thereof he may the more fully declare and seal to us the promise of the gospel, viz., that he grants us freely the remission of sin and life eternal for the sake of that one sacrifice of Christ accomplished on the cross."* Such signatory virtue as certainly pertains to the sacraments as the Lord ordained their use, and so far they are to be faithfully observed as grace-bearing, that is, means or media of conveying the grace which God is pleased to work through them; all that, *but no more*. And whoever denies this to them, takes from the word of God. Whoever assays to add more, presumes to supplement what God has made complete. The dreadful penalty in either case is known. But their sealing virtue in every particular is made dependent upon suitable conditions. No seal is put upon an empty casket; it would be worthless there. No signature is affixed to a blank bond or covenant; it would have no force or meaning there. So the sacraments pre-

* Heidelberg Catechism, Question 65.

suppose the presence of grace already wrought in the subject in whom they are employed by the Spirit for its fuller confirmation in and unto the *regenerate*. Wherefore, baptism is called "the washing of regeneration" and "the washing away of sins," by a familiar metonomy, on account of this ethical as well as ceremonial relation to the work; which may be found fully explained by our Reformed fathers three centuries ago, whose writings also anticipate and refute all the sophistries employed in support of the error of baptismal regeneration.

But does not the Holy Ghost effect the result *by employing a* GERM *of supernatural quality and power*, obtained from a source outside of humanity, miraculously and mysteriously inserted in and added to the native substance of the soul,* and operating in it with quickening, new-creative energy to the production of a regenerated life? And is not water baptism the formal sacrament, the medium and channel, "the golden pipe of the sanctuary," through which this germ or seminal substance is conveyed?

Or, to borrow another style of speech, does not the Holy Spirit work the great change in man by communicating to the substance of the soul a new vivifying *life-principle* derived from the glorified humanity of Christ, and thus begetting the soul in Christ unto good works? And is not here, at least, baptism the channel of the conveyance of this quickening principle?

In the sense in which such questions are put by those holding the views they virtually represent, they must be answered with a prompt, emphatic negative, especially so far as they fix the medium of the assumed conveyance. And as regards the use of such terms as *germ*, *seed*, or *principle of life*, whilst they may be allowed with proper qualifications to express a truth, experience teaches the necessity of caution in admitting them, lest by their too free acceptance a vital truth should be betrayed, and noxious error insinuated in its place. The treacherous *iota* of the Arian heresy suggests a solemn warning here. "Christ is our life." And all the grace the Holy Ghost imparts was procured by him, and flows from him as the fountain-head. This is not mere metaphor; it is fact. But it is fact under a metaphor, and the figure of speech must not be perverted by an interpretation which would make it teach a doctrine at variance with the entire tenor of the gospel, and subversive of the evangelical faith. Christ is *not* our life in any pantheistic sense. Nay, the mystical union established between the regenerated soul and him is not even a hypostatical union of their two natures. Man is not deified by regeneration. In it men become Christians, but are not made Christs.

6. In regard to the *method* adopted by the Spirit in the gracious work, or *how* he accomplishes it through the gospel, we meet with no essentially greater difficulty than invests all inquiries after first principles of power, and life, and the inner relations of causes and effects. It will suffice, therefore, to answer in the Lord's own words:

---

* "Wilberforce on Baptism," p. 43, and all writers of that school.

"The wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." There is, however, one fact here deserving distinct emphasis—it is that the divine method in this case, as in all else pertaining to the effective application of redemption, is in entire unison with what God himself made man to be.

From what has been said, and we think upon convincing evidence, concerning the *means* used in regeneration, and the method of their application, as well as from the commonly admitted effects of the work, it is easy to see how Reformed confessions and theology, at least those of earlier times, were led to regard and treat it as nearly, if not quite synonymous with conversion, and to employ this term as covering both facts and truths. Plausible reasons are indeed given for so distinguishing between the two as to represent the one as expressing what God does in the case, and the other as indicating what man does. But it may be fairly questioned whether this distinction has not been pressed too far, and whether, after all the inner relation between both is not so close and vital as rather to justify the older method as being at once more strictly scriptural, and therefore more truly philosophical and scientific? Certainly there is room and reason, in view of evangelical as well as theological interests at stake, for a careful reconsideration of this point. Our earliest theologians were not ignorant of the claims which might be urged in favor of the distinction referred to, but intelligently preferred the method they adopted.

To complete the task attempted in this essay, it would be proper to enumerate the leading *effects* of regeneration upon the subject of grace. But our prescribed limit has been already exceeded, and those effects must be left to be legitimately inferred.

Summing all up then into a single proposition, regeneration may be defined as that act of the Holy Spirit working by gospel means upon the inmost personal life of man, by which that life is rescued from the power and corruption of sin, renewed in righteousness and holiness in Jesus Christ, brought into living spiritual union with God in Christ, and thus radically changed in the tenor and nature of its thoughts, desires and will.

Or, to adopt a briefer statement, the authorship of which will probably be recognized by many, "it consists in a change of the corrupt mind and will into that which is good, produced by the Holy Ghost through the preaching of the law and the gospel, which is followed by a sincere desire to produce the fruits of repentance, and a conformity of the life to all the commands of God." †

After devotional services the Council adjourned until 7.30 o'clock this evening.

---

* Ursinus.

September 29th, 7.30 P. M.

The Council was called to order by T. W. TAYLOR, ESQ., of Toronto, Canada, President, and the session was opened with devotional exercises.

The REV. PROF. WILLIAM GREGG, D. D., of Toronto, Canada, read the following paper on

SABBATH OBSERVANCE.

Assuming that the Sabbath is a divine institution, and of perpetual obligation, and also that the first instead of the seventh day of the week is now to be observed as the day of weekly rest, I intend to refer to some of the ways in which our *religious* interests are secured by the observance of the Christian Sabbath. There are important benefits of a temporal kind which result from Sabbath observance. It tends, for example, to promote health and strength both of body and mind, to secure domestic happiness, and to advance national prosperity. These are benefits which are well worthy of consideration; but I confine myself at present to those which are of a *religious nature*. There are two advantages of this kind to which I intend to advert, viz., in the *first* place, to the value of the Christian Sabbath as a standing monumental evidence of the truth of Christianity, and especially of the resurrection of Christ; and *secondly*, to its usefulness as a means of sustaining and developing Christian life.

I. In the first place, the observance of the Christian Sabbath constitutes a standing monumental evidence of the truth of Christianity, and especially of the resurrection of Christ. It is a central article in the creed of Christendom, that our Lord Jesus Christ, having died for our sins, rose again from the dead. According to the teaching of Scripture, this great fact gives assurance of the divinity of Christ, of the completion and acceptance of his work of redemption, of a future judgment, and of the eternal blessedness of believers. We are further taught that if Christ be not raised, our faith is vain. Such being the importance of the resurrection of Christ, it is reasonable to suppose that the first day of the week, on which he is recorded to have risen from the dead, would come to have a peculiar significance in the minds of Christians, and that, either with or without express command, they would regard it with peculiar honor. No recorded fact could claim to be more worthy of honorable commemoration than the fact of the resurrection. On the other hand, if we should find that, in point of fact, the early Christians did observe the first day of the week with special reference to the resurrection of Christ, that they transferred to it the sacred honors with which the seventh day had been formerly regarded, that everywhere and continuously they thus observed the first day of the week, it would surely be a warrantable conclusion that they had the best reasons for believing in the reality

of the resurrection. In no other way could their general observance of the Christian Sabbath be explained or accounted for. The fact of a nation or community observing merely one day in each year, in commemoration of some remarkable event, is strong evidence of the reality of that event; but far stronger would be the evidence of the event, if one day in each week were set apart in memory of it, and observed from the time of its alleged occurrence. Now, we claim that there is satisfactory evidence that from the apostolic age the first day of every week has been generally observed by Christians with special reference to the resurrection of Christ, and that a convincing proof or confirmation is thus furnished of the reality of this event.

What is the evidence which can be adduced that the first day of the week was observed by the early Christians with reference to the resurrection of Christ? It is to be found partly in the New Testament Scriptures, which, not to speak of their inspiration, are at least as reliable as any other ancient records, and partly in the uninspired writings of the early Christian fathers, and the records of the early Christian Church. The New Testament Scriptures contain but few notices of the observance of the Christian Sabbath; but all these point to its observance with special reference to the resurrection of Christ. In the gospel by John we read that on the evening of the first Christian Sabbath, when the disciples were assembled, the risen Saviour appeared to them, and showed to them his hands and his side, and that they were glad when they saw the Lord. John further informs us in his gospel that when the disciples were assembled on the next first day of the week, or the eighth day, the Lord again appeared to them, and for the special benefit of Thomas, repeated the evidence of his resurrection. The first day of the week was thus associated, in the minds of the disciples, with the fact of the resurrection. John still further informs us, in the book of Revelation, that he was in the Spirit on the Lord's day; and, in the light of what he records in his gospel, it is reasonable to conclude that this was the first day of the week, and that this was called the Lord's day, because on that day our Lord arose from the dead. No other day was so well entitled to be called the Lord's day as the first day, the day of his resurrection; and accordingly, as we shall afterwards see, the early Christian writers understood the Lord's day to be the same as the first or eighth day of the week. In the Acts of the Apostles we read of the disciples at Troas coming together on the first day of the week to break bread, and of Paul's preaching to them on that day. We find, also, that in one of his epistles, Paul instructs the Corinthian Christians to make collections for the poor saints on the first day of the week. The meeting of the disciples at Troas on the first day of the week, and the choice of the same day as the day for making charitable contributions, can be most satisfactorily accounted for on the supposition that this day was observed by the disciples in honor of our Lord's resurrection.

In the early Christian writings and records we have more distinct

testimonies to the fact that the early Christians were accustomed to observe the first day of the week with special reference to the resurrection of Christ. Thus, in the Epistle of Barnabas, written probably about the beginning of the second century, we have these words: "We keep the eighth [that is, the first] day with joyfulness, the day also on which Jesus rose again from the dead." In one of the epistles attributed to Ignatius, which, if not written by him, was, at all events, in existence at an early date, the following exhortation is given: "Let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days." Justin Martyr, in his first Apology, written about the middle of the second century, thus writes: "Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead." Irenæus, as we learn from Eusebius, wrote a letter to Victor, Bishop of Rome, at the close of the second century, in the name of the church in Gaul, over which he presided, "in which he maintains the duty of celebrating the mystery of the resurrection of our Lord only on the day of the Lord." About the same time, also, as we further learn from Eusebius, there were synods and convocations respecting the paschal controversy, and these "all unanimously drew up an ecclesiastical decree, which they communicated to all the churches in all places, that the mystery of our Lord's resurrection should be celebrated on no other than the Lord's day." It may be added, that according to the testimony of several early Christian writers, it was the common custom in the ancient Church to pray in a standing posture, on the first day of the week, in honor of the Saviour's resurrection, and that Christians were forbidden to fast on the Lord's day, inasmuch as fasting would be inconsistent with the joyous feelings which should be associated with the day on which our Lord arose from the dead.

It thus appears from the New Testament, and other early writings and records, that it was the common practice in the ancient Church to observe the first day of the week with special reference to the resurrection of Christ; that from the time of Christ and his apostles, and during the early centuries, week after week, year after year, continuously, and everywhere, the Christians commemorated the fact of our Lord's resurrection—commemorated it with a frequency and, it may be added, with a solemnity with which no other great event has ever been commemorated. Are we not warranted to infer from this fact that the early Christians believed, and that they had the best reasons for believing, in the resurrection of Christ? And as the Christian Sabbath has been continuously and universally observed from the early centuries till the present day, are we not warranted in regarding it as a standing monumental evidence and confirmation of the great central fact, otherwise so abundantly attested, on which our faith and hope depend?

II. Let us now advert in the second place to the observance of the Christian Sabbath as a means of sustaining and developing Christian life. Supposing that on the ground of evidences of various kinds, and through the illumination of God's Spirit, a man has accepted the truth as it is in Jesus, it is easy to understand how well fitted Sabbath observance is to strengthen his faith, and to develop in him all the graces of the Christian character. On that day he lays aside all worldly employments, withdraws his mind from worldly anxieties, and specially devotes himself to the contemplation of the great facts and doctrines of Christianity, as well as to the exercises of prayer and praise. The result is that not only does he receive spiritual blessings in direct answer to prayer, but the studies, in which he engages, serve to strengthen his faith. The strongest evidences of the truth of Christianity are found in the reasonableness of its doctrines, in the purity of its morals, in the sublime views it gives of the character of God, and in the adaptation of the salvation it reveals to man's felt wants and necessities. The more, therefore, the Christian meditates on these topics, he becomes more and more convinced of the Divine origin of our holy religion. He feels also more intensely the constraining influence on his heart and life of those strongest of all motives to holiness, which spring from God's love and mercy manifested in Christ. If no day were specially set apart for religious exercises it is most likely that the mind would become, to a large extent, absorbed with worldly affairs. As it is, the special exercises of the weekly Sabbath serve to build up believers in faith and love; and it may be affirmed that, as a general rule, in proportion to the sanctity with which the Sabbath is observed, will all the graces of the Christian character be developed during the other days of the week.

As in relation to personal piety, so also in relation to family religion, the Sabbath secures important religious advantages. In well-ordered Christian families the worship of God is attended to in the morning and evening of every day—all the members of the household joining together in praise, in prayer, and in the reading and study of God's word. Incalculable are the benefits which result from such daily exercises. But amidst the pressure of worldly employments, it is difficult for parents to devote sufficient time on every day to the religious training of their children and domestics. The return of the weekly Sabbath affords ampler opportunities. On that day, when worldly employments are laid aside, the head of a family can devote more time and attention to the religious training of the members of his household, who are thus more likely to become intelligent, active, and consistent members of the Church of Christ. Here it may be observed, that the religious training of children in families on the Lord's day is the more necessary, at the present time, in consequence of the fact that in many of our public schools the attention of the young is almost exclusively devoted to such kinds of learning as may fit them merely for worldly employments. It is thus the more necessary that

on one day in seven they should be specially instructed in that knowledge which maketh wise unto salvation.

In connection with the training of the young in families, reference may be made to the opportunities which the observance of the Lord's day affords for the work of Sabbath-school instruction, which has been productive of so much benefit to the Christian Church during the present century. It has been calculated that at the present time about one million and a quarter of Sabbath-school teachers are engaged in imparting religious instruction to about twelve millions of Sabbath-school scholars. It is impossible to form an adequate conception of all the good which is thus effected, not only to the scholars, but also to their teachers, to their parents, and to the church at large. It is to be remembered, also, that in connection with Sabbath-schools there have been called into existence numerous tract, missionary and temperance organizations, which have contributed largely to promote the interests of religion. It is further to be remembered, that in connection with Sabbath-schools there have been called into existence innumerable religious periodicals and other religious publications, which have been of incalculable benefit as a means of disseminating Christian truth, and awakening Christian zeal and activity. Now we may claim for the Sabbath that to its observance all these advantages are due.

In still further illustration of the manner in which Sabbath observance is a means of sustaining and developing Christian life, we may refer to the ministrations of the sanctuary, and especially to the preaching of the gospel on the Lord's day. When Christians of every rank and class join together in the same exercises, in the house of God, on every returning Sabbath, they are reminded of their common hopes and fears, duties and privileges, and are thus taught to regard themselves as members of the same family. They are thus more likely to become united in the bonds of Christian brotherhood, and to be stimulated to united efforts in the service of their common Lord. In answer to their united prayers, showers of promised blessings descend upon themselves and upon the whole Church of God. The preaching of the word is a specially effective means both of converting sinners and edifying believers. When "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." As regards the preaching of the word, it is very evident that its efficacy is very closely connected with the observance of one day in seven for special religious exercises. But for the Sabbath it is not likely that congregations would long continue to meet with regularity to hear the living voice of the ambassadors of Christ. In point of fact, in those countries and communities in which the Sabbath is neglected there are few who attend upon the preaching of the word. On the other hand, reverence for the Sabbath is associated with attendance upon the sanctuary and the hearing of the word; and who can estimate the amount of spiritual good that is done by the preaching of hundreds of thousands of sermons to millions of hearers on

every returning Lord's day? The sermons of one single Sabbath would constitute a large library of theology and exegesis, of instructive and devotional Christian literature which, as coming in earnest tones from the glowing hearts of living men, is fitted to tell with the greatest and most beneficial effect.

Nor does this literature vanish with the passing Sabbath day. Some of the most valuable Christian books and tracts consist of sermons which, in printed form, are addressed to vaster multitudes than could assemble within any edifice, and thus continue to be addressed to successive generations. It is to be remembered also that, in connection with the ministrations of the pulpit, a demand for other kinds of Christian literature is created and supplied. Ministers of the gospel feel their need of various kinds of Christian literature in the preparation of their sermons, and their hearers also feel their need of similar help in their study of what they hear, and also in their private study of divine truth. The needed help has been provided for both, in the writings of learned, gifted, and pious men. Apart from Sabbath preaching and Sabbath congregations, a truly valuable Christian literature could scarcely exist or be sustained. On the other hand, the vast extent and valuable character of the existing Christian literature are very largely dependent on the pulpit ministrations of the Sabbath. In harmony with this statement, I may venture to assert it as a simple matter of fact that, in those countries and communities, and in those times, in which the Sabbath is most neglected, the so-called Christian literature consists mainly of cold, dry, unedifying, oftentimes semi-infidel, although it may be learned disquisitions about the letter of Scripture and the externals of religion; while, on the other hand, where the Sabbath is most faithfully observed, and when the house of God is thronged with attentive worshippers, the ministers of religion are stimulated to produce, and do produce, in most abundant measure, that best kind of Christian literature which, dealing with the marrow of divinity and the spirit of the gospel, not merely enlightens the understanding, but most powerfully affects the heart and conscience and the whole spiritual nature.

But I cannot dwell longer on the religious benefits which result from Sabbath observance. I trust, however, the brief illustrations which have been given may, by the blessing of God, tend to make us more thankful for the divinely appointed day of sacred rest, to awaken us to more earnest efforts to guard it against every kind of desecration, and to deepen our conviction that it is at once our duty and our privilege to sanctify the Sabbath "by a holy resting all that day, even from such employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy;" in accordance with the declaration, which is just as true in the present dispensation as in Old Testament times: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the

Lord honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The Rev. Hervey D. Ganse, of St. Louis, Mo., also read the following paper on

THE SABBATH'S CLAIM ON CHRISTIAN CONSCIENCES.

By nothing else does the cause of Sabbath observance suffer so much as by the denial which Christian men have made of the abiding authority of God's Sabbath law. The most offensive attacks upon the day of rest of course proceed from the haters of all religion. But the boldness of such men is greatly encouraged by the fact that religion itself, in the person of many of its most influential teachers, has loosed the bonds of conscience, and left the Sabbath with no rights.

Multitudes of Christians who were trained to revere the day avail themselves of this new-found license; and, when the very keepers of the sacred enclosure break down its hedges, no wonder that the "wild boar out of the wood doth waste it, and the beast of the field doth devour it."

It is not rash to say that the arguments, whether ethical or exegetical, which have tended to this result, are as false as they are specious, and admit of reply at every point. But what then? Reply maintains debate; and it is the fact of Christian debate about the present authority of Sabbath law that leaves inclination free to trample the day.

Is there no way of arresting this bad change? Is Sabbath obligation so cloudy a thing that when its outline is once confused it can never be restored? So far from that, it is hard to see how any good and reasonable man can look at the Sabbath institution in its own proper quality and relations and yet doubt its abiding divine authority.

There are three obvious facts, unconfusable by any sophistry, which, when laid together and weighed by common sense and candor, establish the Sabbath's enduring claim on every Christian conscience.

I. The first fact is that the Sabbath institution exists. Throughout a very great part of the civilized world, one day in seven—call it Sabbath, Lord's day, Sunday, what you will—releases the bulk of the people from common toil, and gives them scope for some other human occupation. The usage is not limited to any class of religionists. Unbelievers, atheists, and even Jews, in spite of their special tradition, in large measure observe the concerted rest-day.

Nor is the usage popular only. The legislation of many of the wisest, freest, most industrious nations on earth guards that seventh day of rest with laws and penalties. If we except the Family and Civil Government, no other institution is so conspicuously distinctive of Christian civilization as the weekly rest-day.

II. The second fact is this: The existing Sabbath usage has some most valuable adaptations in it. It is not a mere yoke fastened on reluctant necks; nor is it a great conventional whim. It is an intelligent usage by which men agree to serve themselves. Indeed, many of those who deny to it any divine origin, are foremost in asserting its usefulness. They trace it to the quarterings of the moon; and develop it from among the superstitious rites of remote ages, on the Darwinian principle of the survival of the fittest. The rites have not been serviceable to the advancing generations and have fallen away. But the rest-day has, and so it abides.

For the present we will not quarrel even with such a statement; for our argument at this point has nothing to do with the past. We are studying the institution as it exists among us.

What, then, does this surviving fit thing fit? More than I can, at this time, tell of, or significantly hint at. It fits a tired man's natural longing for change and rest. It fits the imperative needs of his body, whose tissues waste too fast under any form of unremitted labor. It fits his self-respect, by securing to him a frequent whole day of cleanly exemption from the grime of toil. It serves domestic order by allowing the homes even of the poorest to take on their Sunday aspect of quiet and tidiness. It meets the needs of domestic affection by permitting the father to gather around him, by daylight and in leisure, the whole family, which for the rest of the week he sees by snatches, or not at all. It gives scope to the mind by releasing it so often and so regularly from the thoughts of mere work, and suffering it by observation of nature, by reading, hearing and meditation, to acquaint itself with a world of truth, from which the perpetual laborer is shut out.

It invites to religious thought and duty, which, though they belong to the field and the workshop, and to every place where a good man can ever be, deserve a sphere of their own, as safe as possible from common distractions.

It is the indispensable condition of united worship by a whole community, and of all those advantages which such worship brings to personal character and public order. By making use of the Bible, and of preaching, this public Sabbath worship has long been and is the special educator of Christian communities in religion and morality, and in all those matters, intellectual or æsthetic, abstract or practical, which stand related to them.

In particular, the weekly day of rest supplies a most necessary opportunity for the religious education of the young in the family, the Sunday-school, and the church.

By the fact that the Bible and religious duty demand for their just exposition so many kinds of learning, the preaching Sabbath has set up the immense majority of those institutions to which Christendom owes both its higher learning and the whole spirit of popular education. If in America, in particular, the Sabbath could be abolished, the present munificent stream of educational endowments would

shrink as a spring torrent does in summer. The facts that can be quoted against this statement are notorious by their singularity.

In thus nourishing religion and intelligence, the Sabbath is a chief nurse both of liberty and of the morality by which alone liberty is safe.

And it is the chief nurse of charity. By the contact which it effects of Christ's gospel with the hearts of intelligent and sympathetic assemblies, it maintains a widespread power of benevolence which is like a force of nature. It is like the sun gathering up the clouds from the face of a continent.

In all these ways the Sabbath fosters the widest human sympathy and sense of brotherhood. By community of faith and worship and active benevolence, it integrates neighborhoods and nations and the race. "The blue sky bends over all." The spiritual day reaches as far as the natural one; and faith and love, being keener than eyesight, sweep over the partitions of nature and the worshipping nation —the worshipping world is one.

Such an alliance and conference as this is both a sign and a means of good feeling between peoples near and remote. After these acts of Christian fellowship we would be sorry to see our sons and brothers fighting; and the men whom such a conference includes and represents are not without influence in their several nations. But without a Sabbath such an alliance would be as impossible as without men. It is the Sabbath with the gospel that long ago made the union which we are here tardily declaring; and it is the Sabbath, with its prayers for all the saints, that shall strengthen the bonds that bind us now.

And there are saints for whom we pray no longer. They have entered into rest: Guthrie, who was in Scotland; Tholuck, who was in Germany; Duff, who was in India; Bushnell, who was in Africa; Adams, who was in America. The pilgrims who shall visit the scenes of their several labors shall need to travel far. But the Sabbath dissolves the veil that hides the invisible glory, and they all are near. We look up toward the face of Christ, and the great array of these heavenly worshippers shines down upon us. One heaven for our Christian dead makes one earth for the living; and the Sabbath is the open door between the two.

All this is a scanty recital; but the things which it recites are the best and dearest that are known to men. There is no excellent human interest so personal and private, so public and universal, that the Sabbath wisely kept does not greatly serve it. It would be as easy to make an inventory of what the Sunday daylight does in the world of matter and life, as an inventory of the blessings which Sunday rest, well used, brings to the world of men.

Add to all this the direct and peculiar bearing of Sabbath duty upon every man's personal relations to God in Christ, and thus upon his preparation for the life immortal, and all Christians at least will admit that the Sabbath institution as we have it is, by its known results, of incalculable value.

III. The third fact now is this: that thirty-four centuries ago Moses, in giving laws to the men of his race, made recital of a brief and comprehensive code, said to have been proclaimed in the hearing of all the people by the voice of God himself. Nine-tenths of this code concerned those universal duties toward God and man which lie at the foundation of religion and society.

The tenth law, announced with special solemnity in the midst of the others, enjoined the keeping of a weekly day of rest and religion. It will not be questioned that, so far as this code of the "Ten Words," or the Decalogue, has been known among men, it is, save only in the matter of the Sabbath law, the world-accepted code of axiomatic morality.

The introduction of the Sabbath law into such a code is for two reasons very remarkable.

First, there is no proof nor probability that at that time the usage of a weekly rest-day had in any practical way attested the immense value that was in it. Though we insist, as many of us will, that the Sabbath was ordained from the very beginning, it was only in a settled society such as the Israelites were yet to form that the institution could have scope for its most beneficent work. It was for such an undeveloped usage, then, that a place was made in the midst of duties that are obvious and universal.

A second fact makes this selection the more remarkable. Moses was a voluminous legislator of religious rites and of civil and social laws. Sacrifices, feasts, purifications, tithings, marriage, inheritance, avenging of injuries, Sabbatical years and jubilees—these and such like things are elsewhere set forth by him with the solemnity and iteration which prove their sacred importance to his system. But into this God-given code of the Decalogue not one of them comes. Only the law which is to develop the undeveloped Sabbath.

Now, of the actual origin of that code, unbelief will take one view and belief another.

An unbeliever will deny the miracle of the audible voice of God, and will ascribe the code to Moses. But then he will give Moses credit for the wisdom and foresight which his code evinces. This is what P. J. Proudhon, the French socialist, does in his remarkable essay, "La Célébration du Dimanche." With analysis, very acute as far as it goes, he discusses the indispensable social advantages of the weekly rest-day, and loads with praise the Hebrew legislator who knew human nature so well and planned for it so admirably. It never occurred to this unbeliever that, because the particular one-seventh part of time now used for a rest-day is not the very same one-seventh which Moses prescribed, the credit of our modern usage was to be denied to Moses. He would have thought it as manly to evade an inventor's patent for a clock, by keeping the patented movement and canting the dial-plate. Make Moses the inventor of the Hebrew Sabbath, and no laborer in Christendom ought to wake to his Sunday rest without blessing the name of Moses.

But Christians believe that it was the wisdom and the very voice of God which put into the midst of the moral Decalogue, not the passover, nor circumcision, nor the law of sacrifice, nor any other thing that bore a national or local flavor, except only the Sabbath.

One fact, then, is plain beyond question, that God, in that age and for the Jews, counted the weekly rest-day to be of special importance.

But we have just been seeing that for our age and for us the weekly rest-day is of special importance. In the light of these twin facts, the effort of any teacher or school to sink the Sabbath where it stands in the Decalogue to the level of a Jewish ceremony, deserves no respect at the hands of men who can reason without prejudice.

If the usage of the weekly rest-day had taken no more root in the world than the Day of Atonement, or the Feast of Trumpets, then, indeed, we would have been shut up to their conclusion; and could only have wondered that the direct act of God had put the clay among the diamonds, and had given the perishable Sabbath its central setting amid the lustre of imperishable duty.

But the Sabbath has not perished, nor lessened, but grown.

It grew, though slowly, while Judaism lasted. In its characteristic and indispensable human serviceableness, it has grown immensely more since Judaism was abolished.

When, in the days of Nehemiah, it rallied and guarded the feeble national life; when the father of the Maccabees made it the battle-cry with which the people rose in triumph against their Syrian tyrant; when, in the time of Christ and after, it made the synagogue, with its Hebrew Scriptures, first the school of the apostles, and then the avenue of their access to Jews and Gentiles; will any Christian refuse to believe that God from Sinai foresaw and meant that the Sabbath should do all this?

To-day it is not the synagogue, but the Church. It is not Jerusalem, or Antioch, or Corinth—it is Berlin, and London, and New York, and San Francisco, and Melbourne. It is the frontier village and the miner's camp. It is the mission-station among the heathen abroad, and the mission-school among the heathen at home. And the weekly rest-day gives scope for all. Did not God from Sinai foresee this too? Had he eyesight for Palestine and fifteen centuries, and blindness for the rest?

Sometimes a painter, while yet unknown to fame, will work out his masterpiece, and write his name upon a corner of the canvas, and wait. By and by men find his work, and find him in it.

God is no candidate for men's applause. Yet he often curiously works in secret the "substance, being yet unperfect;" which he afterwards brings out into daylight. And there is daylight now on that strange and rigid law set like a keystone in the arch of the Decalogue. Upon that very arch, with its keystone in it, the Christian ages have built up worship and piety, civil and domestic order, wealth and knowledge, character and power. It is Christianity's Arch of Triumph—

the visible monument of Christ's work on earth. With every generation it rises higher and higher, dilating like a fabric in the sunset sky. Overtopping its splendor stands the cross, and through the arched portal which still pierces it, believing men—a long procession—walk into heaven. On all its front blazes one name—one triune name—Jehovah.

We quote the Bible often to sustain the Sabbath. I summon the Sabbath to prove the Bible. If any one doubts the being of a God of law and of loving foresight for men, and doubts his gift of a revelation, let him compare that scene before Sinai, when the rude horde of Egyptian freedmen received anew among their fundamental laws the law of the weekly rest-day, with the outcome of that special law in the present condition of our race.

A just deduction of the Sabbath of Christendom from its remote beginning in the command of God ought to convince an atheist.

That any Christian reasoner should so obscure the essential identity of the Sabbath institution through all these ages as to unmake this natural argument from the divine foresight, is both a blunder and a crime.

But how could there be foreseen identity of the institution, without an equal identity of law? God is not fickle. God's moral law is God's moral choice of what men shall do in their fixed human relations. That choice, when once declared in regard to relations which are universal, binds men in those relations in every land and to the end of time.

If the Sabbath had been made by God for certain men because they were Jews, only Jews would be put under obligation by Sabbath law. But in so far as the Sabbath was made for Jews because they were men, all men that know of the Sabbath law are bound by it.

Christ gave us that argument when he said "the Sabbath was made for man"—for the Jew man, if any one dwarfs his meaning to that measure; but even then for the humanness that was in the Jew. And since we are as human as he, and the Sabbath fits us, to that extent God made it for us.

To that exact extent, therefore, namely, of the universal human fitness of keeping a weekly rest-day, it is futile to say that the apostles have abrogated Sabbath law. What would such a saying mean? That the apostles conceived the whole Sabbath usage to be unwholesome and effete, and so wished and advised that men would have done with it? Assume such an apostolic intent, and it failed. And yet, if that really was the apostles' intent, it ought not to fail, for we all believe in their inspired authority. Let any good man, then, set out to carry such a supposed apostolic intention into effect. Here is the holy convocation in Church and Sabbath-school—a plain inheritance from the Hebrew Sabbath. Let us abolish that. Here is the Sabbath silence on the humming wheels of Birmingham and Lowell; upon the unyoked ox in the Sabbath pasture; upon the laborer and his book in his Sabbath home. Let us change all that. Let us make up an im-

posing committee from among those Sabbath-breaking corporations which have the true apostolic idea, and go to the tender-hearted masters who perpetuate the Hebrew superstition, and teach them better. We can say: "If you find it profitable to work a man and his children seven days in the week, and, being able to force him to it, still suffer any notion about a Sabbath to restrain you, you are a traitor to Christian principle and apostolic law. That old restriction is done away with by the death of Christ. He was said, indeed, 'to proclaim liberty to the captives, and the opening of the prison to them that are bound.' But this Sabbath law of obligatory rest for men-servants and maid-servants is one of those ancient prisons, and we masters are the prisoners who have been bound in it. Now that we have our gospel freedom, let us use it, and bind our servants tight. We can run our engines when we will, and those little engines of brain and nerves—we can run them too."

Did the apostles mean that?

The human right of weekly rest had been twice given by God himself. First, in the constitution of humanity, bodily and spiritual; second, in express law. And those men of God no more took it within their province to annul that right, than to pronounce adultery to be purity, or murder love. No more was it any part of their province or official function to teach, according to the imagination of some, that while a certain fitness of the Sabbath usage may still endure, God's law for the usage is withdrawn. God's law, I repeat it, is God's known choice of acts to be done. God never can choose that wrong be done; God never can cease to choose that right be done. The right being once proclaimed and abiding, it would be no part of Godhead, nor even of true manhood, to abandon it to its fate. It is true, indeed, that the less clearly the immediate subjects of his legislation can understand their duty, the more stringently may God see fit to enjoin it. The Israelites just out of Egypt might need to have their Sabbath distinguished by special formalities, and guarded with fearful and imminent penalties. And if after ages of their experience, the working of the weekly rest-day has been so illustrated that the Christian races cannot but recognize its excellence, that clear discovery may make less necessary the striking forms and the impending penalties. But it does not unmake God's choice. It only gives it a human following. The greatest absurdity ever taught in Christian morals has, I think, been taught on this subject and to this effect: That men's consent that a rest-day is necessary under Christ's law of love sets aside for them the divine prescription under which the rest-day began; so that in proportion as men's interest in what God has appointed increases, God's own interest in it diminishes, until when men learn that they cannot do without it, God ceases to care whether they keep it at all!

Let us understand that God has set up law, not on a perch, but on a throne. The bosom of God is her seat.

These, then, are the three facts which, in proof of Sabbath obliga-

tion, stand forth together like the base, the shaft, and the capital of an immovable column. The Sabbath institution exists. It is of indispensable importance to men, society and the race. The unchangeable God once pronounced for it in intelligible law:

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

It is as easy for a candid man to distinguish between that part of this whole law which is of perpetual authority, and that which is local and temporary, as to distinguish between a stream and its banks. The banks are local, for they remain behind; the stream flows on.

Where our western rivers run through low, wide bottoms, it is common to build up an embankment against the stream to hold it to its course. The awful ceremonial sanctity of the seventh day was the embankment by which God held together the stream of Sabbath duty, while it skirted for fifty generations the broad morass of ignorance and paganism. But Christianity is a table-land, and that once reached, the stream was sure to have banks of its own. But by that time the formalistic Jews were persuaded that the very essence of the stream lay in the embankment. All along upon top of it they had heaped up their slavish traditions; and in that shape they were bent upon carrying it up and down, like a Chinese wall, all over the Christian highlands. It was this that the apostles by God's Spirit forbade, and the two-storied embankment of ceremony that once was right, and superstition that never was, came to its end. But the God-directed stream! That found an opening through the hills—a deserted sepulchre marked the place—and it still flows on, not now a canal betwixt straight and rigid walls, but a river, and free—free to flow; not free to stop. Shame on the Christian men who would stop it! With God's word and God's Spirit in it, it is the nearest earthly symbol of the river of the water of life. Its fountain is in the throne of God. Its waters, compared with other streams, are clear as crystal; and on either side of it is the tree of life whose leaves are for the healing of the nations.

Yet Christian men make it serve their uses like a common river. They cover it with barges of traffic and gayety. They crowd it with the piers of their thundering bridges. They dam it with causeways and turn it into sluices to drive their mills and water their pleasure-gardens. And over many a tired laborer, who would sit down on its margin, to bathe his brow and drink, they lift the lash of capital, more cruel often than that of slavery, and force him away.

Do they dream that there shall be no reckoning? Shall some paltering arguments about ancient ceremony unmake the lasting reality

of things? Is rest a ceremony? Is worship a ceremony? Is a poor man's day with his family, and his own soul, and with God, a ceremony? If the cries of the laborers, whose hire is kept back by fraud, are entered into the ears of the Lord of Hosts, shall he be deaf to the cry of that inceasing generation of men who, within the sound of church bells, are, for the sake of dividends, degraded below the possibility of piety, by endless work?

I shall be told that this argument is too general. Show us, they say, chapter and verse for our several Sabbath duties to ourselves, our families, our servants, our clerks, our neighbors, and the world, and we will honor the law. If that demand be valid, selfishness has won the day, and Christianity is dead.

Duties that are narrow and specific can be mapped out. If the question be, how ought a good man to treat a neighbor who has fallen among thieves, our Lord's sweet parable will furnish a detailed reply; and yet in no such detail that the acts of the Good Samaritan may not need to be greatly varied.

But as the field of duty grows wider, detail in the law becomes impossible, and principle takes it place. Chapter and verse cannot be given for a thousandth part of a mother's particular duties toward her child; or of a good citizen's duty towards his towns-people and his country. It is the glory of Christianity that it displaces the schedule performances of other systems with the responsible life of love—love working not above law, but under it; love expanding law to God's great meaning, and after the spirit of Christ. The New Testament thus succeeds upon the Old as the perfumed air in the house of Simon, the Pharisee, succeeded upon the alabaster box in which the ointment of spikenard had been kept. The fragrance did not say, "Give me fixed wires to run on, and I'll fill the room." That is not the way of fragrance; nor is it the way of love.

The Sabbath is, on its face, appointed of God in the interest of rest and religion. That fixes its principle. This principle, once conserved in rigid law, has, under Christ, expanded into the largest compact of piety and benevolence known on earth. While the day dominated the duty, the usage was Jewish and confined. When the mere day, by the direction of inspired apostles, fell back to a level with other days, then the indispensable duty chose, under a risen Redeemer, its own day, and dominated it; and Sabbath duty and privilege became thenceforth the heritage of the world—of all ages and occupations—of all races and generations. The Sabbath, under Christ, is a universal partnership for the advancement of piety toward God, and of every interest of men that can flourish in the light of God's countenance.

Will you put in a book a set of rules for serving all these interests? No book would contain them. And if it did, would rules make a Sabbath for Christians? Christians must mean to make it. They must see its scope and do their best with it. The first of Christian duties is to discover duty. And thus it comes to pass that a man's

treatment of the Sabbath's claims exactly gauges his moral intelligence and character. He brings the Sabbath to his bar, and challenges its right to be. He mistakes; it is the Sabbath that is sifting him. He stands in the light of Sinai, and of the world's history and needs, and says: "I see no reason why I should limit my Sunday work or Sunday pleasure, or the work that others do for me."

He has graded his moral intelligence. Human need in himself and others is more than he knows of. Christ's living scheme of pity and grace is larger than he can see. He has graded his benevolence. He has no brotherly compassion for the men that are low down and are struggling upward. He has graded his conscience, and has proved it to be callous to the plainest appeals of experience and of God.

True Sabbath-keeping is chiefly a delight; but it is also a discipline. It crosses at many points natural inclination and convenience. And herein it most exalts us. It was from heaven that the Son of God responded to the need of men; and, coming, he died for the world in its remotest generations. The most Christlike, common thing on earth is the spirit of intelligent and self-denying Sabbath-keeping, by which a man, not in the interest of himself only, nor of his children, nor even of his country, but with large apprehension of that leverage of long ages by which God has been lifting up a ruined world toward heaven, and so with tender sympathy for strangers of other races, and for generations not yet born, gives to God's day of holy rest the most that one man can—the whole influence of his hearty duty and his pure example.

The Hon. William E. Dodge, of New York city, read the following on

THE CHURCH AND TEMPERANCE.

It is now about a half-century since the first active and united efforts in the interest of temperance commenced in this country.

Then our population was about twelve millions, and mostly American in birth and feeling.

Then the use, more or less, of various kinds of intoxicating drinks was almost the universal habit; among the farmers when gathering their crops, and at the table, its use in the form of cider and spirits was the general custom; in cities and towns there were very few families that did not have it in some form on their tables and sideboards; it was offered to friends on almost every occasion, as a token of hospitality, and its use was considered a necessity.

The manufacture of cider and spirits of various kinds was on a very large scale for the number of inhabitants. Intemperance was increasing to an alarming extent.

Public attention became aroused, and some of the best men in the country began to consider the duty of united effort to stop its progress.

Such men as Justin Edwards, Nathaniel Hewitt, Lyman Beecher, S. V. S. Wilder, Chancellor Walworth, E. C. Delavan, Bishop Hopkins, of Vermont, and many others, commenced active efforts.

Sermons, addresses, tracts, etc., were published and widely circulated; societies were organized in different places all over the New England and Middle States, and the published statistics of intemperance aroused and alarmed the best portion of our citizens.

Many banished the decanters from their tables and sideboards, while farmers and artisans largely gave up the use of intoxicating drinks in the conduct of their business.

There have been special periods when the attention of the whole country was arrested and fresh interest excited.

Such were the wonderful movements known as the Washingtonian and the Father Mathew movements, and the special efforts among Sabbath-schools known as the Cold-Water Army and Bands of Hope.

A vast amount of statistical information has been obtained, and the best pens in this and other lands have been enlisted in the cause. The quantity of temperance literature which has been published and distributed all over the land is very large.

In the smaller towns and villages, and in the agricultural districts, the change is increasingly apparent. The public have come to understand the subject better, and the principle of prohibition is growing more and more into public favor.

Wherever it has been tried, as far as it has been faithfully enforced, it has proved the most successful of any attempt to stay the progress of this awful evil.

The great interest continued amid the labors of Gough, Dow, and many others up to the commencement of the war, but the all-absorbing influence of that event for the time turned attention from the temperance reformation, and it has hardly regained in this country the position it had secured before the war.

The consumption of intoxicating drinks is, perhaps, as extensive to-day as ever, particularly in our large cities, and there has never been greater need of the active, self-denying work of the Church.

Passing through our cities, towns, and villages, and noting the vast number of places for the sale of intoxicating drinks, and the increase of crime and ruin resulting, we cannot wonder at the oft-repeated question, "What, after all, has the temperance reformation accomplished?" We answer that but for what has been done, the ruin and wretchedness resulting from intoxicating drinks would have been far greater.

We must remember that the population of our country has increased from about twelve millions, when this effort was commenced, to forty-eight millions, and that this vast increase has been largely the result of the importation from other lands of those who have brought with them the customs and habits of their own countries.

The introduction here of lager-beer, as the result of the large German emigration, has done more than all else to increase the use

of intoxicants, and its vast consumption is not now confined to the foreign population, but it is taken by large numbers of native citizens.

Its use has been greatly augmented by the oft-repeated assurance that, while it was an invigorating and pleasant drink, it was not intoxicating, and its general adoption would take the place of the other injurious alcoholic drinks.

The real fact is that in our climate, and among our more excitable temperaments, it is also found to be the most frequent introduction to the use of the stronger drinks, and itself causing intoxication of the worst kind.

The immense emigration from the lower classes of Ireland has been another cause of the increase of intemperance. But for these with their love for whiskey, and the Germans with their lager, the cause of temperance would long since have attained a successful position. In the city of New York, with 10,000 places for the sale of intoxicating drinks, full seven-eighths are kept by foreigners.

It is estimated by returns from the Interior Department that in the United States there are 5,652 distilleries, 2,830 breweries, and 175,266 places where intoxicating, poisonous liquors are sold, involving a direct outlay and waste of not less than $700,000,000, and an indirect loss, in the cost to the country of crime and pauperism, of $700,000,000 more. To this annual financial loss add the destruction of not less than 100,000 lives.

The following I take from a daily paper: "The 10,000,000 barrels of beer sold last year would have filled a canal twenty-one feet wide and five feet deep, extending from New York to Philadelphia, and it would take a pump throwing thirty gallons a minute running night and day over twenty-one years to pump it out. It was all swallowed, however."

This vast business and terrible loss have all grown up under the fostering care and license of the national and State governments.

While we admit the appalling results of the manufacture and sale of intoxicating drinks, we have heard them so often described that we have come to consider them a matter of course, and their mention has practically ceased to have any effect.

If we could fairly understand the nature and effects of this fearfully destructive malady; could we fully realize that we have in the midst of us that which destroys more lives and causes more suffering and misery than any epidemic that ever visited our land, and that it is entirely within our power to check its progress, to stop its devastations, would we not use the most efficient means to accomplish an end so grand and beneficent? Would we not be ready and willing to deal with it as we do with those terrible epidemics which at times desolate our country?

And yet we are doing little or nothing, and hold our peace while the authorities of the land are giving license and securing revenue for the sale of that which is increasing and spreading this worst of diseases.

The past has proved beyond dispute that the remedy of total abstinence and prohibition is the only thing, under God, which can stay the pestilence.

Wherever it has been faithfully tried it has been successful, and there is a growing feeling that the law should prohibit the sale in every State and locality where the majority shall decide by popular vote that no license shall be given. This feeling is gaining favor in England as well as in our own country, and wherever it has been thoroughly tested the result has been at once a decrease in crime and increase in the comfort and prosperity of the people.

We are here as the representatives of the Presbyterian Church; we profess to be actuated by the principles of the Gospel of Jesus Christ, "self-sacrifice for the good of others." Now, after fifty years of careful study of this subject, I have no doubt that it is in the power of the Presbyterian Church in the United States so to affect public sentiment that within a comparatively few years the laws and constitutions of the several States and of the General Government shall be so amended as to provide for the exclusion of the traffic, by popular vote, from all our States, cities and towns; and public opinion shall come to consider the granting of license at all as a license to evil, as we now would consider the licensing of gambling-houses, the sale of lottery-tickets, or houses of ill-fame.

It is a fact, so commonly known that we lose sight of its truth and force, that three-fourths of all murders, crime and pauperism directly result from the manufacture, sale and use of intoxicants.

We, as Christians, have in our hands the only true remedy—the Gospel of Jesus Christ—and, therefore, should by example and united action so mould public opinion that the licensing of this abominable traffic should be impossible.

There are to-day thousands, yes, tens of thousands, of members of the Presbyterian Church who not only use themselves but offer to others that which they must know is causing ruin and misery to their fellow-beings. They think lightly of their influence, or content themselves with the idea that they are not their brothers' keepers, while professing to be governed by the principles of Him who denied himself even unto death to save others.

The time must come when Christian men shall so consider duty in this regard that it will be understood that no Christian can maintain his standing in the Church who will manufacture, sell or use intoxicating drinks, or who will vote for any party who favors the idea of income from the license to sell poison.

I have no doubt that the money expended by members of the Presbyterian Church in the United States for intoxicating drinks amounts every year to more than all the receipts of our Home and Foreign Missionary Societies; and the total amount expended for drink in the United States, if devoted to the payment of our national debt, would pay it in four years.

The day is coming when the traffic in intoxicating drinks will be

classed with the slave trade as carried on by many professing Christians in England and America a hundred years ago.

Notwithstanding all these discouragements, the friends of temperance are still actively at work, and more has been done in the careful examination of the subject in all its different aspects than ever before.

In the whole history of the temperance reformation there has never been as much accomplished as in the past ten years in the preparation and publishing of books, lectures and tracts by some of the best authors in our own and other countries. Among these are:

"Our Wasted Resources," by Dr. Wm. Hargreaves.

"The Text-Book of Temperance," by Dr. F. R. Lees.

"Talks on Temperance" and "Temperance and Legislation," by Canon Farrar, D. D.

"Gospel Temperance," by Rev. J. M. Van Buren.

"On Alcohol," by Dr. B. W. Richardson, F. R. S., LL. D.

"Medical Use of Alcohol," by Dr. B. W. Richardson, F. R. S., LL. D.

"Moderate Drinking, For and Against," by Dr. B. W. Richardson, F. R. S., LL. D.

"Temperance Lesson-Book for Schools," by Dr. B. W. Richardson, F. R. S., LL. D.

"Alcohol as Food and Medicine," by Ezra M. Hunt, M. D.

"Beer as a Beverage," by Rev. G. W. Hughey.

"Alcohol and the Human Brain," by Rev. Joseph Cook.

"Temperance and Republican Institutions," by Rev. Joseph Cook.

"Alcohol and the State" and "Alcohol in the Church," by Judge R. C. Pitman.

These and hundreds of others, with lectures, tracts, etc., are published by the National Temperance Society and Publishing House, thus furnishing as never before an extensive temperance literature ready at hand for intelligent work.

Never have there been such decided efforts as now by the friends of temperance in England. They are beginning to understand that their country cannot longer endure the worse than waste of seven hundred millions of dollars annually spent for drink, and a sum fully equal to sustain the resulting pauperism and crime.

The recent triumph in Parliament of the measure of Sir Wilfrid Lawson has been hailed as a signal victory by the friends of temperance all over the world. Sir Wilfrid, in a recent letter, says of it: "Not only has the House of Commons by a substantial majority declared that localities are entitled to the power of protecting themselves from the invasion of liquor shops, but the Prime Minister himself, although he voted for the motion for the Speaker's leaving the chair, and not for my amendment, virtually gave a very cordial support in his speech to the principle embodied in the local-option resolution; and if they deal with it in the manner indicated by Mr.

Gladstone, we shall secure legislation of the kind you and I have so long advocated."

This principle of the suppression of the traffic by the popular vote, either through constitutional amendments, State and national, or by local prohibition of the sale of intoxicating liquors, is the question which the friends of temperance in this country are bound to press till public sentiment shall secure the result.

Having had business interests for many years in the northern part of the State of Pennsylvania, I learned that there had been a great change in one county, which, when I first knew it, was noted for its intemperance, and wrote to Hon. H. W. Williams, one of the Supreme Court judges of the State, and long an elder in the Presbyterian Church, asking for particulars, and received the following reply: "The county of Potter, to which you refer, is in this judicial district. The county town is Coudersport. The history of the traffic in intoxicating drinks during the early history of the county was like that in the counties adjoining, except that drunkenness was, if possible, more prevalent.

"About twenty years ago attention was drawn to the subject, and the people elected associate-judges pledged to refuse all applications for license. These officers were elected for five years. When that time had elapsed the issue was again made upon the election of associate-judges, and decided as before by the election of the anti-license ticket. Before this second term expired the county was represented in the Legislature by the late Hon. John S. Mann, who procured the passage of a law prohibiting the granting of any license within the county, which law is still in force. For twenty years there has not been a licensed hotel or restaurant within the confines of the county. There are enough of both at all suitable places for the accommodation of the public, but in none of them is there a public bar. The sale is conducted, therefore, at great disadvantage clandestinely, and is very limited in amount. As to results, I can say that, while the county has been steadily growing in population and business, pauperism and crime have steadily decreased. For the past five years the county jail has been fully one-half the time without any other inmate than the keeper and his family. Twice within the past ten years I have, at the regular terms of court, discharged the jury on the second day of the term, without their having been called to consider a single case of any description. The effect of this system is felt in many ways: taxes are reduced, the business of the criminal courts greatly diminished, industry and sobriety take the place of idleness and dissipation, and intelligence and morality are advanced.

"But one effort has been made to repeal this local law, and that failed by reason of the decided protest of a majority of the taxpayers of the county. I am glad that you are going to try and stir our church on this subject. Vice of any sort only asks of the churches to be let alone; grant to it toleration and it will take care of itself. Virtue must be aggressive or nothing."

This experience in Potter county might have been that of every county in the State, if the same means had been used.

In most of the counties in the State of Maine the same result has been followed, and in many of them there have been empty jails. The experiment in Maine has been eminently successful, notwithstanding the rum interest has ridiculed it and tried to prevent its adoption in other States.

Though the illicit sale of liquor is carried on to some extent in the large cities, owing to lack of efficiency in the officers of the law, yet the State, as a whole, *is a temperance State, and prohibition is a success, and not a failure.* Before the passage of the Prohibitory Law Maine was a drunken State. There was one drunkard to every fifty-five of her population. One million gallons of spirits were distilled annually, and her liquor-bill was ten million dollars yearly.

Now there is not a distillery or brewery in the State, the secret sale is only a small fraction of the former quantity sold, and the death-rate from drunkenness has been reduced from one in every fifty-five to one in three hundred of her population.

All this is the result of years of hard, persistent, patient, progressive work.

The name of that noble Christian patriot, Neal Dow, will ever be remembered in connection with this work.

In Vineland, N. J., with a population of over ten thousand, the inhabitants of all shades of politics have united in banishing all intoxicating drinks. There has not been a criminal case within twelve months. With a quiet and prosperous community, they have become a standing reproof to those villages around where liquor is sold.

St. Johnsbury, Vt., is called by a prominent visitor "a workingman's paradise." "Why," he asks, "is this place so clean, the people so well dressed, housed, and fed? Why are the little folks so hale in face, so smart in person, and so neatly dressed? All voices, I am bound to say, reply: These unusual but desirable conditions in a workman's village spring from a strict enforcement of the law prohibiting the sale of any species of intoxicating drinks."

A village with all the aspect of a garden; a village in which many of the workmen own their houses; a village of five thousand inhabitants, in which the moral order is even more conspicuous than the material prosperity; a village in which every man accounts it his highest duty and personal interest to observe the law. No authority is visible in St. Johnsbury; no police walk its streets; there is nothing for a policeman to do. Six constables are enrolled for duty, but the men are all at work in the scale-manufactory, and only don their uniforms on special days to make a little show.

Over and over again it has been the same in every place where it has been fairly tried.

In this connection allow me to quote from the report of the Committee on Intemperance to the Convocation of the Province of Canterbury, made in 1869:

"Your committee, in conclusion, are of the opinion that, as the avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want without detriment to the public welfare, a legal power of restraining licenses should be placed in the hands of the inhabitants themselves, who are entitled to protection from the injurious consequences of the system. Such power would secure to the districts willing to exercise it the advantages now enjoyed by the Province of Canterbury, where, owing to the influence of the land-owners, no sale of intoxicating liquor is licensed. Few are cognizant of the fact that at this time there are within the Province of Canterbury upwards of one thousand parishes in which there is neither public-house nor beer-shop, and in consequence the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated.

"The number of such districts is actually 1,454, with a population of 231,998.

"There is scarcely ever any arrears of rent. Infant mortality is very low as compared with other places. The tone and sense of self-respect of the working-people is much greater than of hands generally.

"Wages are not high, but they are enabled to secure more of the comforts and decencies of life than elsewhere, owing to the absence of drinking-houses."

Pardon me if I venture to add extracts from a few out of many reports to the Committee from the rectors of the parishes:

"There is no public-house or beer-shop, I am happy to say, in this parish. Of this the advantage is great. It promotes, almost ensures, sobriety and temperance. The village is very quiet and orderly. The constable's office is a sinecure; a drunken man is a very rare sight."

Says another:

"The absence of any public-house or beer-shop has diminished temptation to evil. As one of my parishioners expressed it, It has saved many a shilling. There is no case of habitual drunkenness within the parish, either man or woman."

Another:

"I have been in this parish since 1844, and have never seen any one tipsy. We have no public-house or beer-shop. We have had no case for the police since I came here."

Again:

"I have been in this parish sixteen years. We have no public-house or beer-shop. The inhabitants are all very sober. I have not, during my stay, seen one drunken man in the parish."

Another:

"Out of the twenty parishes in this district where there are no places for the sale of intoxicating drink, there is seldom a case of magisterial interference, and laboring-classes are well clad and live comfortably; but in districts where public-houses and beer-shops

exist there is plenty of work for the police and magistrates, the cause of which is drink."

Mr. J. G. Richardson, of Bessbrook, Ireland, one of the largest linen manufacturers in the world, employing 4,000 hands, is himself a total abstainer, and he has not in his village or town a single place where intoxicating drinks are sold. The consequence is most satisfactory as regards morals and health. There are no police, none being required. There are churches and schools for the population, and they are well attended. There is also a dispensary and savings-bank, but no pawn-shop, prison, police-office, or poor-house. So prosperous is the place that it is an object of ambition throughout the district to find employment and a home at Bessbrook.

I am sure you will excuse these long quotations, as few would have believed that such a state of things could have existed in any part of Great Britain, and I am anxious to show that the same good results have followed in our own country wherever local option is permitted and faithfully carried out.

That noble man, Dr. Guthrie, said in a temperance speech:

"He knows little of the power of evil who does not see the blessed effect upon the manners and morals of the people that would follow an entire abolition of these tippling-shops. When it was our happiness to labor in the quiet rural parish of Arbilot, we found it and left it remarkable for its sobriety. In a population of a thousand souls, among the working-classes we cannot recollect more than one or two who could be called drunkards, and this happy state of affairs we attribute to the circumstance that there was but one public-house in the parish, and that at the extreme end of it, so that the temptation was but little felt. To them the prayer was answered: 'Lead us not into temptation, but deliver us from evil.'"

From that remarkable prize essay of Rev. James Smith, of Scotland, entitled, "The Temperance Reformation and its Claims on the Christian Church," I quote as follows: "A great advance will be made in the cause of temperance, and a great impulse will be given to Christian work, when the Church is brought to see that she has been occupying a false position, weakening her own hands, and hindering her own work. If Christians gave no countenance to this fellowship with works of darkness, if Christian ministers uttered a clear and decided testimony against it, the Church would be released from a heavy burden and receive a large accession of strength.

"As Lot compromised his own position by first pitching his tent toward Sodom and finally taking up his abode in the city; as he continued even there to utter a feeble and powerless protest against the prevailing works of darkness, but continued needlessly and sinfully to dwell in the midst of them; as he thereby did grievous injury to himself and family, without doing good to others, so the Church and individual Christians compromise their Christian character by having fellowship with the fashions of the world in regard to strong drink. They lose to a large extent the influence which they would otherwise

be able to exercise for the good of others. The virtue of temperance, as inculcated in the word of God, requires us to abstain from all that is injurious to body, soul, or spirit. The principles of Christian ethics require us to seek the good of our neighbor as well as our own. The law of love requires us to deny ourselves for his sake, and to give his welfare the precedence over our gratification. Even if strong drink could not possibly harm ourselves, we find that it does great injury to many of our neighbors; and though we may feel free to conform to the ordinary usages, yet the danger to which others are exposed should make us pause and ask whether such conformity be expedient.

"The Apostle Paul, speaking in the Spirit of Christ, declares that it would be better, nobler, more Christ-like to abjure any specific kind of food, however harmless, if it should in any case prove an occasion of injury to others—an argument which tells with overwhelming force against our drinking customs and in favor of total abstinence."

And now in contrast I will give you an extract from the New York *Tribune* of the 10th inst:

"SCENES ON THE EAST SIDE.

"To see the east side of this city at its very worst, it should be visited between the hours of ten P. M. Saturday, and three A. M. Sunday. If a sober resident is encountered at any time, the explorer may rest assured that he will not be sober long. All the rum-shops are crowded with men dressed in their working-clothes, their appearance indicating that they have not been home since quitting work. Soon they become noisy and quarrelsome, and they are ejected from one place to take refuge in another only a short distance away, where they are welcomed and allowed to stand and wrangle so long as their money lasts. Few moments intervene between drinks. Fights of a more or less ferocious and dangerous character are of frequent occurrence, and cries of 'murder,' 'help,' 'police,' are often heard, but occasion no unusual excitement. They only make the neighborhood seem more like home to the people living there. A *Tribune* reporter strolled through Houston street at a late hour Saturday night, and although having some idea of the neighborhood, was surprised at the riotous, uproarious scenes that were presented on every side. Picking his way through knots of intoxicated men and boys, he finally arrived at Goerck street. Gathered here were some boys, the oldest not exceeding twenty years of age. The stroller stood a while, listening to their conversation. Somebody had evidently offended them, for the most dire and blasphemous threats were uttered against the unfortunate person who had aroused their enmity.

"On the opposite corner was a grocer's wagon, in which several men were sleeping, their dirty bare feet hanging over the edges. Several wretched children were lying in the gutter. A tall, well-built men, hatless and coatless, came lounging down the street, and

not seeing him stagger, the reporter supposed he was sober. Approaching the man, he asked if the green cars had stopped running. The fellow stared at the inquirer for a moment in a dazed, bewildered manner, and then said:

"'Sh-no-hic-guess not. Zer cars goes-hic-all night.'

"'Are you sure?'

"'Wha-zer sink-hic-I'se fool? I'se a watchman 'round zes-hic-corners; guess ought 'er know.'

"Despairing of deriving any information from this watchman, and not deeming it likely from appearances that a sober man could be found in the neighborhood, the reporter strolled back toward the Bowery through Second street. It was a little quieter there, but still everybody the reporter met was intoxicated. Nearly every stationary vehicle and every stoop and cellar-door was occupied by some one endeavoring to sleep off a debauch. The scarcity of policemen was also noticed. The reporter saw only one in the whole night."

Now, as Christian people, if we believe that prohibition is practicable, and will deliver society from the evils resulting from the licensed traffic; that whenever tried it has proved successful; that in any event no harm can result, are we not bound to use our utmost influence to so change public opinion that such amendments, legislative or constitutional, may be secured as will enable the people of our several States and of different localities, by popular vote, to decree the entire suppression of the injurious traffic?

It is not claimed that prohibition will prevent all intemperance, but it will go far towards it by removing the public temptation which is now the great cause of intemperance.

The license system is the great obstacle in the way of the friends of temperance. It gives a kind of legal respectability to the traffic, making an open temptation which, but for a license, would generally be hidden out of sight as an illegal business.

Licensing the sale of that which all know to be only evil in its results, is using against society that which was intended for its safety and preservation.

As Christians and citizens, we have responsibilities which we must so discharge as to promote the best interests of society, and not simply to carry out party plans, which in almost all cases are so arranged as to secure the influence of the rum-seller and the votes of his customers.

As Christian men, we should feel that we owe our first allegiance to God, and discharge the privilege of citizenship, so as to secure the best good of the bodies and souls of our fellow-men.

In our great cities at the present time, the traffickers in intoxicating drinks (among which I include beer) hold such a powerful political influence, and are able to control such numbers of votes, always given for the party that has the power of license, that it is very difficult to secure prohibition; but in the country there is hardly a place

where, with the united action of the Christian men, it might not be obtained, and their example would in time extend to the cities.

How long will the Christian Church sit supine in the presence of this gigantic evil, that is producing an amount of misery and ruin to body and soul for which no amount of Christian work in other directions can compensate?

In this day of noble Christian and philanthropic work, when every class of our suffering fellows are being carefully provided for, and we are looking after even the brute creation to see that no wrong is done to them, cannot we unite in the attempt to remove the greatest of all the evils which afflict our fellow-men? In no way can this be so surely and efficiently done as by prohibiting the sale of intoxicating drinks.

In a recent English appeal on this subject occurs this passage:

"How long will the Christian Church collectively sit quiet in the presence of a traffic that makes the noblest good of society a dream, and is ever producing a mass of ruin and misery with which no amount of Christian labor and energy can cope? The strength of that traffic is the law—the law which annually renews the license, and thereby allows the annual outgrowth of a lawlessness and wretchedness that shame our Christian land.

"Shall this state of law continue? If it does, who will be responsible but the Christian citizenship that might otherwise determine it? Shall there be no other alternative offered to the districts who desire to abolish the license system and plant a prohibitory hedge around their borders? And who will be responsible for this but those who, by their speech and actions, might have provided the alternative?

"The legalized liquor-traffic is a tower strong and lofty, crowded with many defiant and self-confident spirits; but the Christian Church, animated, as was Samson of old, with a divine emotion, could place its hands on the legal pillars of this fabric and lay it level with the ground, and great would be its fall. But neither would the liquor-vendors be destroyed, nor would the church perish in the effort; for both a happier future would be reserved. The traffickers would find another occupation, and the church would be enabled, with replenished vigor, to do the Master's work and bring multitudes now possessed with the 'demon of drink' to sit at his feet clothed and in their right minds."

If the Christians of this country could realize the magnitude of this evil, and how it stands in the way of all our efforts to save men, and could be induced to act together, forgetting for the time either church or party differences, there would be little doubt of securing necessary laws to prohibit the sale of intoxicating drinks.

But the great trouble is, we have so long witnessed the traffic and seen the sad results that we have come to feel that there is no remedy, and, passing the responsibility over to others, we go on feeling little sense of personal obligation.

Our various temperance societies are doing what they can, but these

are local and fail to unite the mass of the friends of temperance. Many of our clergy sympathize fully in these efforts, but most of them are content to preach an occasional or annual sermon. And so we have been going on for years, and still the liquor-dealors go on, and the fearful effects, which all are ready to acknowledge, are filling the land with lamentation and woe.

Congress has been appealed to by the petitions of hundreds of thousands for the appointment of a commission on the subject of the alcohol liquor-traffic; but though it has three times passed the Senate, and been most ably advocated by some of the strong members in the House, it has failed to secure a vote.

The fact is that the power of the liquor-dealers in our country to-day is beyond that of any other interest, and they are banded together and can raise any required amount of money and can control more votes in Congress than is generally supposed.

The Hon. Mr. Joyce, of Vermont, in advocating the appointment of the commission before the House in April last, said: "These thousands have made their prayer before Congress in good faith, believing that if this bill becomes a law, a commission such as is provided for will in their report present such an aggregation and consolidation of all the terrible evils growing out of the manufacture and use of intoxicating liquors as will paint a picture so dark and fearful that men will be brought to see and realize the danger and take measures to overcome it.

"It is evidently the design of the bill that the commission shall ascertain and report the amount of spirits, wine, and beer annually manufactured and consumed by the people of this country; the number of deaths from alcohol; the number and character of the crimes caused by drink; the diseases produced by it, mental as well as physical; the number of arrests for drunkenness; the amount of pauperism produced by intemperance; the cost of care and supporting the criminals and paupers made by drink; the amount of money invested in the liquor-traffic; the amount of revenue received by the government from the manufacture and sale of liquors; what amount of grain is annually consumed; the number of men employed; its influence upon health and morals; its effect on the social and intellectual well-being of the people; and, finally, to ascertain as near as possible what it costs the nation in industry, health, taxes, life, maintenance of law, penitentiaries, poor-houses, and hospitals; how it saps the foundations of the Government, undermines the morals of the people, and to recommend what legislation on the part of the National Government, within the sphere of national authority, would be beneficial to suppress the accursed traffic."

I make these quotations because I fear very few have known the amount of time and money that has been expended in the past few years in procuring these thousands of petitions, and with the hope that a deeper interest may be excited that will in future have an influence to help secure this important action by Congress.

The object of this address has not been so much to awaken an increased interest in the general cause of temperance, or in the efforts to save those habitually addicted to the use of intoxicating drinks by getting their signature to the pledge, much as I think of that; nor of calling your attention to the saving of more than five hundred thousand drunkards, deeply as I am interested in that important movement; but I desire to secure the active co-operation of our church to the greater work of prevention by closing up the fountains from which all this misery flows; to the work of awakening public attention to the sin and folly of granting men license to sell the poison, and then trying to rescue those who are being destroyed by using that which we have made it lawful, and hence apparently right, to sell and use.

Let us try rather to stop the flow than to repair the ruins which the raging torrent ever leaves in its path, knowing that "prevention is better than cure."

Having watched the progress of the temperance reformation from its beginning, and the several crises which have from time to time secured fresh public attention, in each case carrying the cause forward, I am now fully convinced that the next great battle is to be for prohibition.

The people are becoming convinced that nothing short of this will save our country from the dreadful results of the liquor-traffic. Although the tremendous power of the rum interest in this land is beyond all we have ever conceived, and its political influence is growing in all our great centres from the constant influx of emigration from other countries; though the struggle will be a long and desperate one, yet it will succeed in the end.

The London *Times* in a recent article says:

"The real difficulty of these questions of temperance legislation does not lie in themselves so much as in the temptations they offer to party managers to use them for purposes of party. The publicans are themselves numerous, and they have a more numerous host of customers, which they can bring or send to the polling booths; but if both sides of the House could rise to the virtue of agreeing to defy this body, the chief difficulty would be over. And is this too much to be hoped for?"

If this is true in England is it less so here, where universal suffrage puts it in the power of our dram-shops to marshal all their customers to the polls?

Says Judge Pitman, of the Massachusetts Superior Court, in a recent address:

"The grog-shop is terribly concrete; the beer-shop is the dram-shop in disguise, and more dangerous for the disguise. These tippling-shops are the very gateways of hell, and they are kept open, sometimes with the sanction, more often with the tolerance and indifference of Christian men. Think not it is an easy thing to put down the grog-shop pure and simple. Since the overthrow of slavery it is the largest moneyed power in the country. It is a unit; touch one

branch and you touch all. It has extensive commercial alliances; it subsidizes the press, muzzles the pulpit; it governs parties, is even respectable, for anything that has political power is made so in America; it makes governors, it bargains for Congressmen. Thinking men are beginning to realize how controlling the liquor interest is everywhere, not only in impeding the execution, but in preventing the enactment of wholesome laws. But strong as this traffic is, there is something stronger. The Christian Church is stronger, and when its best men cease to scorn the field of politics as something common and unclean, and teach that voting is as sacred as praying, believing that the struggle against the dram-shops is but one development of the war between heaven and hell, and press into that war with an energy that will not suffer men or parties to stand in the way, the traffic then will be doomed; but *weak* goodness never did and never will overcome resolute evil. There needs the united strength of the Church and the state to grapple with this gigantic evil."

The truth is, dear Christian friends, we have no realizing sense of the magnitude of this evil. We profess to believe that the drunkard cannot inherit eternal life, but, dying as such, must be lost eternally; do we act as if we believed that drunkenness was carrying one hundred thousand souls annually to the grave and to eternal ruin?

Think you we would stand by and see one hundred thousand die annually of yellow fever when we knew we had the power to prevent it? How long would a law remain on our statute-books which permitted people to sell the germs of that dread disease?

We talk of one hundred thousand drunkards dying annually, but have we any just conception of what that means? Did you ever stand and watch the passing regiments on some great day of parade, and did you not tire as you stood seeing the apparently never-ending ranks of the military as they marched? yet it is not probable that twenty thousand ever passed before you. Suppose these one hundred thousand poor drunkards should pass in procession before you on their way to the grave—what a strange, sad sight!

They would come from all classes of society, from the highest and the lowest. See those poor, degraded women among them, and for the entire day you will see them pass. Then remember there are the same number preparing to fill their places for each succeeding year.

Consider, further, the half-million more of wives and children made miserable by the ruin of husbands and fathers, and you will obtain some idea of what this accursed business is doing to destroy body and soul and to fill our land with unutterable misery, saying nothing of the worse than waste of hundreds of millions of dollars.

As I have said before, so let me repeat, that professing Christians have it in their power almost entirely to remove the source of this fearful destruction.

Let it be once understood by the men who manage our politics that Christians will no longer support men for office who will license the traffic in intoxicants, there would be no difficulty in obtaining the adoption of the principle of prohibition.

May God help us to examine carefully, as ministers and men, our individual responsibility, and to resolve to do all in our power to oppose the progress of *the evil* which more than all others stands in the way of the success of the gospel and the revival of the Holy Spirit throughout our land.

And now, dear friends, in conclusion, let me ask if the time has not come for a more determined, active stand on the part of the Presbyterian Church in the United States? Has not the temperance work done good in the past? and has not the whole result of the drinking customs been evil, and only evil, continually?

I feel no hesitation in saying that the baneful influence exerted on others by the knowledge that a minister of the gospel uses wine at home, or partakes of it at the table of others, is doing more to hinder the temperance reformation than the opposition or example of many outside the church; and how can they peril the souls of their weak members in view of the injunctions: "Do good to all men as you have opportunity;" and "Put no stumbling-block or occasion to fall in your brother's way;" "Whether you eat or drink, or whatsoever you do, do all to the glory of God."

Are they not encouraging others to tread the path of danger?

As active workers in the temperance cause, we do ask that, if you as ministers of the gospel are not ready to work with us, you will, at least, withdraw your powerful influence and example from the other side.

Can you refuse to do this without feeling that your action is not in harmony with your Christian duty?

To all our devoted Christian ministers and elders who are pledged to the cause of total abstinence let me appeal for greater diligence, with the full confidence that your labor will not be in vain in the Lord.

The Rev. Theodore L. Cuyler, D. D., of Brooklyn, N. Y., read the following paper on

POPULAR AMUSEMENTS.

The law of the Church is the law of Christ. The chief end of the Church is to do Christ's will and to advance Christ's kingdom. We shall discuss the much-contested question of Popular Amusements simply in their relation to the Church, and seek to ascertain their bearings upon Christian liberty and the Christian life. A Christian is Christ's freedman; and he is quite too free to have any demand or desire for many things which the children of this world lust after. He who has sat at the King's table need not stoop to the husks. Conformity to Christ means *non*-conformity to the world. Let this dying world "bury its dead;" our orders are to go and follow the Master. In keeping his commandments there is great delight; at his right hand are pleasures forevermore.

For let it be understood at the outset, that the law of Christianity is not an iron-clad asceticism. God never made man to be a monk, or this bright world to be a monastery. If life has its times to weep, so hath it times to laugh. Our blessed Lord more than once shed tears: but may he not have sometimes smiled, or even indulged in the good old Christian liberty of laughter? Holiness signifies wholeness —wholth—health; and health breeds innocent mirth. If mirth may be innocent, recreation is not only innocent—it is *indispensable.* Martin Luther relieves his stern studies and polemics with the Pope by cheerful songs at the fireside and by decorating Christmas-trees for the children. Old Lyman Beecher lets off the steam, after an evening's work at revival preaching, by capering to the music of his own violin, until his prudent spouse protests against his saltatory exercises lest he wear out his stockings; Gladstone, the king of living statesmen, recreates with his axe; Spurgeon, the king of living preachers, with his game of bowls; the saintly McCheyne, with his gymnastic poles and bars. All these men were *men*—not angels. God has ordained that man should play as well as work; the friction of toil and care requires this lubrication. Childhood is a type of wholesome piety, both from its fund of faith and its fund of innocent playfulness. It is a true saying, that "no creature lives which *must* not work and *may* not play."

What is recreation? We reply, everything that *re-creates* what is lost by friction or fatigue—everything that reanimates our exhausted powers. Whatever makes the body healthier, the mind clearer and happier, and the immortal powers more vigorous, is *Christian recreation.* To deny ourselves such wholesome recreations may be hazardous folly, but to restrain others from it is an infringement on Christian liberty. The rights of Christian conscience are sacred here as elsewhere; but conscience requires solid principles of truth for its guidance.

We lay down, then, this principle, that whatever play or pleasure tends to improve the body, mind, or spirit, is right; whatever endangers the moral health and inflames the evil passions, is wrong. The one strengthens; the other only stimulates and often poisons. The one refreshes; the other ruins.

To drink pure water or milk satisfies lawful appetite and promotes health. To drink an alcoholic beverage inflames a morbid appetite, and promotes disease. In the one case the drinker seeks a re-creation for the bodily man; in the other case the drinker seeks fiery stimulation, and the brain is poisoned, and the "whole course of nature is set on fire of hell." The Creator wrote the demand for water on every human frame; he also wrote there a prohibitory law against every beverage which inflames the passions and poisons the immortal spirit. The water saves; the alcoholic fire destroys.

Now to the tribunal of this simple test, we bring every amusement, whether of a personal or social character: Does the amusement recreate the body and mind, or does it minister to the evil passions? If

it recruits my physical and moral nature, it is *right;* but if it stimulates any fleshly lust, if it weakens conscience, if it unfits me for the pure and holy service of my God, and defaces my spiritual nature, then is it a forbidden amusement. I cannot take my Lord and Master with me into it, or ask his blessing upon it. *Wherever a Christian cannot take Christ with him, he has no right to go.*

Every popular amusement which invites God's people, must submit to the tests which a Bible-conscience imposes. For example, the theatre constantly bids for the suffrages and support of Christian people—and of late there has been an increasing tendency among church-members to be drawn within its glittering and, too often, its godless walls. The advocates of the modern stage are careful to choose their own ground—they defend an *ideal* theatre; but we recognize an ideal stage no more than we do an ideal church or an ideal drinking-saloon. A theatre whose plays should contain no line in violation of Christian morality, whose performers should be men and women of unchallenged virtue, whose audiences should be composed of the purest people, a theatre which should ostracise every immodest costume, look, or gesture from its boards, and bar its doors against every licentious temptation, would certainly be entitled to respectful treatment from the Christian church; but every man of common sense knows that the average American theatre is no more like this ideal play-house, than the average politician is like Abraham Lincoln, or the average Pope is like St. Peter. And if our average theatre should attempt to conform itself to such a puritanic ideal, it would be deserted by the vast majority of play-goers in twenty-four hours. As the Church came in, the thirsters for sensual stimulations would go out. As the chaste matron entered, the "strange woman" would withdraw. An ideal puritanic stage would go into bankruptcy as speedily as the dram-shop which should furnish nothing but pure, cold water. And for the very sufficient reason that the great mass of theatre-supporters visit the play-house for strong passional excitements, they go there for the very purposes which make it dangerous to a conscientious servant of Jesus Christ. They go there to stimulate and gratify what is thoroughly "carnal" in their natures, and not to elevate the spiritual nature or fit them better for life's grandest end—to glorify God.

Let it be understood distinctly that we do not affirm that every popular play is immoral, or that every actor and actress is impure, and every attendant upon a play-house is "on the scent" for sensualities. But we do affirm most unreservedly, that the whole trend of the popular stage is hostile to holiness, and the Christian who discards holiness discards Christ. We affirm that it ignores God, and too often tramples on his commandments. We affirm that if the theatre be a school of morals, it must be judged by its pupils and graduates; and we know that an institution which *unsexes* womanhood by sometimes putting her in male attire, and often "putting her to open shame," is an anti-Christian abomination! The accomplished Mrs. Kemble, in her maturer years, condemned the stage.

One of the most eminent living actresses declares that she only enters the theatre to enact her part, and keeps no company with her profession. A converted actor said to me, while passing a theatre in which he had often performed, "behind those curtains lies—SODOM!"

The American theatre, be it observed, is a great concrete institution, to be judged as a totality; and it is responsible for what it tolerates and shelters. We therefore hold it responsible for whatever of impurity, whatever of sensual temptation, whatever of irreligion, as well as whatever of occasional and "sporadic" benefit there may be bound up in its organic life. Instead of helping Christ's kingdom, it hinders; instead of saving souls, it corrupts, and, in unnumbered cases, destroys! We pastors know too well that when our church-members are enticed within its walls, they do not find there re-creation of body and soul for a more vigorous service of their Lord. Their spiritual garment is not always brought away "unspotted by the flesh." They have given their public and pecuniary support to an institution whose doors open *downward*, and not upward towards a Christian HOME in the heavens. Can a servant of Christ take coals of fire in his bosom without being burned? The average theatre is gilded nastiness. Can we handle pitch, and not be defiled? And what fellowship hath righteousness with unrighteousness—what concord hath Christ with Belial? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

We have briefly reviewed the claims of the average American stage to the countenance and support of conscientious Christians. Let us also apply the principles already laid down to another popular amusement—the *promiscuous dance*. This form of social diversion—or rather of social dissipation—is increasingly persistent in its demands for the sanction of Christ's Church. Its advocates have an innocent ideal of domestic dancing which they always push to the front, and against which people of common sense would no more wage warfare than against a game of croquet or the juvenile romp of "blind man's buff." We shall not waste any ammunition upon this form of domestic diversion in the sacred privacy of the home. We are dealing now with the attitude of Christians toward popular amusements; and we not only admit, but maintain, the inherent rights of Christian parents to the regulation of their own domestic occupations and recreations. We also affirm, that if the only dancing that is known were simply the chaste and decent movements of a household or its intimate guests in a private parlor, under the parental eye, then the whole subject of dancing would never have entered into the domain of ethical controversy. It might have offended no Christian conscience, and called forth no "deliverances" from any Christian Church. With no innocent domestic pastime is it the province of pulpit or Church to intermeddle.

But there is a popular amusement which involves the promiscuous contacts and caressings of the sexes in the public assembly and in the ball-room, and which is fraught with terrible peril to personal purity and to Christian character. It is in no sense a wholesome recreation to body, or mind, or immortal soul. This popular and promiscuous dance has in it all the elements of intense and absorbing excitement, with the inevitable stimulation of the most inflammable passions. It permits undue familiarities between the sexes. It often tolerates unchaste movements and contacts to which the daughters of Christ's household, the "handmaidens of the Lord," should never be exposed. It kindles salacious thoughts; it is associated with extravagance in dress, extravagance of late hours, with temptations to pride, self-display, envy, jealousy, and "fleshly lusts, which war against the soul." Instead of being a recreation, it is a "revelling," which God's word forbids. That divine guide teaches the young women to be sober; but how shall sobriety be cultivated amid the passion-kindling whirl of the ball-room? And what a tormenting discordance is there between the divine description of woman's true "adorning, not with gay apparel, but with the ornament of a meek and quiet spirit," and the flashing flaunt of the assembly-room! Is the dancing-hall a department in the school of Christ? Shall our Christian daughters cease to emulate the examples of Ruth and Dorcas and Lydia, and learn to enact the part of the daughter of Herodias? Surely the household of faith is not so bankrupt of pure and innocent recreations that it needs to steal from Satan a sensual pleasure which even heathen Rome in the best days of the Republic would not permit.

The popish archbishop of Quebec has prohibited his flock from engaging in "*round* dances"—a form of the dance which is said to be especially "possessed with a devil." Shall popish morality exceed Presbyterian? If promiscuous dancing shall, like the theatre, be regarded as a totality, then let us make a clean sweep of the whole business.

We have now subjected two of the most popular amusements to the test between Christian recreation and unchristian stimulations. The principles applied to them should be applied to every form of amusement. Every recreation which makes the body stronger and the mind more alert for duty is positively beneficial. Against such there is no law. A healthy conscience, enlightened from above, will judge rightly on these points. It may also be affirmed that no follower of Christ should ever engage in any social entertainment or public amusement from which he could not return with a clean conscience to his Bible and his closet. No follower of Christ should ever frequent any place which the Master would eschew if he were personally on earth; nor should a Christian be ever found in places of amusement so questionable in character that irreligious people would be startled to find him there. The Master's command is to "abstain from all form of evil."

The word of God draws a sharp, clean dividing-line between the

pursuits and pleasures of the world and the pursuits and pleasures of Christ's flock. Where our Lord is honored is the right side ; where he is dishonored, or even ignored, is the wrong side. Over that dividing-line lies the tempting path to *self-indulgence*, which is to-day the besetting sin and peril of the Church. Over that line lie sensual allurements, extravagance, frivolity, and slavery to the world. Over that line Christian character is sacrificed, for no man can "walk in the Spirit" and at the same time "fulfil the lusts of the flesh." Over that line Christ is wounded in the house of his friends. Over that line into perilous amusements the follower of Jesus has no moral right to go. If he goes to participate, he offends his Master ; if he goes to protest, he offends and disgusts the votaries of sinful pleasure.

It is not by going over to the world that we can save its votaries. If the Church is to impress the world, it must live above it in an atmosphere of Christ's making. If the Church would save dying sinners, it must, like its Lord, be "separate from sinners." When Lot voluntarily pitched his tent in the cities of the plain, he made no converts, and was burned out like the rest of his neighbors. And if the follower of Christ essays to enter the doorway to sensual amusements, he must meet the sentinel of conscience, armed with the bayonet of this injunction : "Be ye not conformed to the world ; for whosoever would be the servant of this world is the enemy of the Lord Jesus Christ."

This whole subject of Popular Amusements is one of prodigious practical import. The spiritual health and life of myriads of our youth depends largely upon the character of the recreations which they seek and the social pleasures in which they indulge. They must have, and will have, recreations. It is the bounden duty of conscientious parents not simply to denounce sinful amusements, but to provide innocent, healthful recreations for their families. The employer who wishes to keep his clerk or employé from the haunt of temptation must provide some substitute for Satan's advertisements. No wiser service can be rendered by Christian philanthropy than the organization and opening to the masses of wholesome resorts for recreation, which shall be the antidotes of the beer-garden, the play-house, the gaming-room, and the drinking-saloon.

To every true Christian the law of Christ is the law of his pleasures. Whether he eats or drinks, whether he toils or plays he must do all to the glory of God. Walking in the Spirit, he does not stoop to fulfil the lusts of the flesh. Free to choose his pleasures, he is too free to want the sinful ones. As when we listen to a well-trained orchestra, the music of the horn mingles with the rich swell of the bugle and the finer notes of the delicate viols, so a true Christian life should be a full heaven-tuned harmony, in which pleasure shall blend with toil, in which work shall soften into play, and recreation shall rise into that strain of holy or heroic activities which impart to life both its sweetness and its sinew. Existence on earth is too short to be wasted in play ; but it must not be made shorter by the wear of unremitting toil.

Let me give you in one line the conclusion of the whole matter: "Whatsoever ye do, do *all* for the glory of God." This rule permits liberty and prohibits license. This rule padlocks the door to every sinful amusement, but it swings open a gateway through which life may become a procession of holy enjoyments until it swells into the raptures of heaven. Blessed Saviour, let thy service be our unending recreation, thy presence our everlasting delight!

DR. WITHERSPOON asked and obtained leave to make a personal explanation to the effect that it was not his purpose to represent the criticisms of Canon Farrar, to which he referred in his paper on Tuesday, as those of Professor Gildersleeve, and thus make that gentleman, without his knowledge or consent, a party to a theological controversy; but only to refer to him as authority for a single grammatical construction, that of *pro* with the genitive; and the legitimacy of its application to the passages of Scripture in dispute.

The Council adjourned, after devotional exercises, until tomorrow morning at 9.30 o'clock, in Horticultural Hall.

A large overflow meeting was held this evening in Horticultural Hall, at which the foregoing papers were repeated. There were also other addresses. Both the Academy and the Hall were crowded.

SEVENTH DAY'S SESSION.

THURSDAY, *September 30th*, 1880.

The Council was called to order at 9.30 o'clock, by the REV. ROBERT WATTS, D. D., of Belfast, President.

After the usual devotional exercises, the minutes of yesterday were read and approved.

DR. SCHAFF reported that, in connection with the Alliance, a public meeting had been held in the Young Men's Christian Association, on the evening of September 28th, and that the following persons had taken part, delivering addresses in the German language: Dr. Schaff, Chairman; Rev. Mr. Richelson, of Philadelphia; Rev. Dr. Porter, of New York; Rev. Dr. Seibert, of Bloomfield; Rev. Dr. Pfleiderer, of Karmthal; Rev. Inspector Erdmann, of Elberfield; Rev. Fritz Fliedner, of Spain; and that

extracts had been read from the papers of Dr. Krafft, of Bonn, on the "Culturkampf of the German Empire and the Papacy," and of Rev. H. Krummacher, of Stettin, on "the Presbyterian element in the General Synod of Prussia." (An account of this meeting, and a translation of papers, will be found in the Appendix, p. 934.)

It was also reported that a crowded overflow meeting had been held last night in the Horticultural Hall, in which the following members took part: Rev. R. F. Burns, D. D., of Halifax, Nova Scotia, Chairman; Rev. Dr. Wilson, of Allegheny City, Pa.; Rev. Dr. Jenkins, of Montreal; Rev. Dr. Watts, of Belfast; and Rev. Jonathan Simpson, of Port Rush, Ireland.

THE CATHOLIC PRESBYTERIAN.

DR. PRIME.—The Business Committee report for the adoption of the Council the following resolution, which was submitted by Dr. Brown last evening, in regard to *The Catholic Presbyterian.*

The Alliance of the Reformed Churches has no connection with any existing journal as a medium for communication with the Christian world; but inasmuch as the publication of a monthly periodical entitled "*The Catholic Presbyterian*" was undertaken after repeated conferences during the Council of Edinburgh, and chiefly with a view of promoting the ends for which the said Alliance has been organized, and, moreover, is under the editorial management of eminent brethren enjoying the confidence of the whole Church; therefore,

Resolved, That the Council, regarding an undertaking of this kind with much favor as a highly important means of securing effectually the great purposes intrusted to it, does hereby most cordially recommend *The Catholic Presbyterian* to the support of all branches of the Presbyterian faith concerned in promoting its circulation.

I presume that the resolution will require no discussion; but will commend itself to the cordial approbation of the Council.

The REV. S. J. WILSON, D. D., of Allegheny.—I trust that this report of the committee will not be passed merely as a formality, but that all the brethren will bear in mind the substance of it. *The Catholic Presbyterian,* I am very sure, has commended

itself to the confidence of every one who has read it from its inauguration. There is no other periodical to take its place. There is no other publication that covers the ground that it does; and besides this it is a bond of the Alliance that is represented by this Council. I am surprised that, in the United States, among all the Presbyterian churches represented in this Council, there should be only about six hundred subscribers to the periodical. There ought to be ten thousand copies taken by these churches. In *The Catholic Presbyterian* you will obtain a summary of the foreign news and of the state of religion in the different countries, as well as the status of the different churches in the countries represented in this Alliance; information in each issue which is worth more than the whole cost of the subscription.

The resolution was then adopted.

SOUTH AFRICAN MISSIONS.

DR. PRIME, from the Business Committee, laid before the Council the following paper:

The minutes of the South African Mission Committee, placed in the hands of the Business Committee of the Council by James Stevenson, Esq., of Glasgow, afford satisfactory evidence of brotherly co-operation by the missionaries of the Dutch Reformed Church, the Free Church of Scotland, the Swiss and French missionaries, and those of the Rhenish Missionary Society. Certain difficulties are spoken of as affecting the relations of the said missionaries with those of the Berlin Society, but the hope is expressed that these difficulties may soon disappear, and there is reason to believe that the unity of action which the First General Presbyterian Council expressed its desire to see exhibited in South Africa, is being gradually attained. It is recommended that the Council express its satisfaction with the statement submitted in regard to brotherly co-operation in mission work in South Africa, and that it convey to the South African Mission Committee a renewal of its earnest and affectionate desire that the brethren in that important and interesting field of missionary effort may more and more abound in the things which make for peace and good-will, and that they may continue their efforts to secure the utmost possible harmony and unity of action.

On motion, the Council adopted the suggestions contained in the paper; and directed a copy to be sent to James Stevenson, Esq., of Glasgow, for publication in South Africa.

The Business Committee, through Dr. Prime, also recommended, and the recommendations were agreed to, that the Committee on Creeds be now enlarged by the addition of two Ruling Elders, A. T. Niven, Esq., and Henry Day, Esq., of New York; that the discussion of this morning, after the reading of the papers, and the hearing of the appointed addresses, be confined to the subject of foreign missions, without, however, precluding future discussion in regard to papers that have been previously read; that owing to the great pressure upon the afternoon session to-day, the readers of the last three papers upon the Programme be confined to twenty minutes each.

GEORGE JUNKIN, ESQ., offered the following resolution, which was referred to the Business Committee:

Resolved, That in the opinion of this Council the Committee of Arrangements, for the third General Council, should take care that ample time be secured for the consideration of the various papers that may be presented, and for allowing the delegates some opportunity for social intercourse with each other and with the friends by whom they may be entertained.

REFORMED PRESBYTERY OF PHILADELPHIA.

The REV. PRINCIPAL MCVICAR.—I desire to present to the Council the following document which was addressed to the clerks of this Council, Dr. Blaikie and Dr. Mathews:

PHILADELPHIA, *September 30th*, 1880.

To the REV. WILLIAM G. BLAIKIE, D. D., LL. D., and REV. G. D. MATHEWS, D. D., Clerks of the Presbyterian Alliance of the Reformed Churches now meeting in the city of Philadelphia.

At a meeting of the Reformed Presbytery of Philadelphia, held this day, in the Reformed Presbyterian church, Broad street below Spruce, it was resolved,

First. That this Presbytery do hereby make application to become a member of the Alliance of the Reformed Churches throughout the world now sitting in Council in the city of Philadelphia.

Second. That we hereby declare and assure the said Alliance that we are a church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testament in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions.

Third. That in case this Presbytery is admitted as a member of the

said Alliance on this application, we do hereby commission Theodorus W. J. Wylie, D. D., and George H. Stuart, Esq., as delegates to represent us in the Council of said Alliance, now sitting in the city of Philadelphia.

A true copy.

(Signed) WILLIAM STERRETT, *Moderator.*

PRINCIPAL MCVICAR.—I now offer the following resolution, which the Committee on Credentials agreed to report to the Council, and move its adoption:

WHEREAS, The Reformed Presbytery of Philadelphia has, by formal minute, signified in the fullest manner its adoption of the Constitution of this Alliance, and its desire to be received in connection therewith, and has duly appointed delegates to this Council,

Resolved, That the said Reformed Presbytery of Philadelphia be received into this Alliance, and their delegates be admitted as members of this Council.

The resolution was adopted.

The Committee on Farewell Meeting reported, recommending as follows:

That a closing meeting of the Council be held on Saturday after the close of the forenoon exercises, and that the Rev. Chas. A. Dickey, D. D., be appointed to deliver a parting address.

The Committee further inform the Council that they are arranging for a number of meetings to be held on Sabbath evening, in different parts of the city, and in which they expect a large number of the delegates to take part.

GENERAL D. W. HOUSTON, of Kansas.—I desire to offer the following resolution:

Resolved, That a committee be appointed to draw up rules of order and procedure for the proper conducting of the business of the Council, and to report to the next meeting of the Council.

I need not say that this is not only a Pan-Presbyterian Council, but it is a great international assembly, representing countries with very diverse parliamentary usages; and, that all things may be done decently and in order, according to the scriptural injunction, it seems imperatively necessary that we should have some rules for the government of our proceedings.

The resolution was referred to the Business Committee.

REV. JAMES O. BROWNSON, D. D.—I propose to offer a resolution, not for the purpose of opening now the discussion which pertains to the subject-matter it contains, but from the importance which is attached to the committee whose appointment it will authorize. I listened with pleasure, last night, to the admirable papers in reference to Sabbath observance, but it strikes me that the world at this crisis should hear some concentrated utterance from this great Council upon the subject. The resolution to which I refer is as follows:

Resolved, That a committee be appointed to prepare some action on the observance of the Sabbath, to go forth to the world as the united voice of this Council upon this most important subject.

I have nothing to say, except it may be a brief sentence or two, in referring to the importance of some united action of this kind. The admirable papers on this subject, which have been read before the Council, will be published; and no doubt will be read outside of this Council. They will be embodied, as I understand, in the volume containing the proceedings; and they will be convenient for the reference of those who wish to study the subject more fully. But at this crisis in the history of the Church and the world, there is such a tendency to Sabbath desecration on a large scale, that I have thought it proper to prepare this resolution, and now offer it for the consideration of the Council.

The resolution was referred to the Business Committee.

The CLERK.—I beg to move a suspension of the standing order, to listen to a few parting words from our brother, the Rev. Nicholas J. Hofmeyr, of the Theological Seminary, Cape Colony, South Africa, who is about to leave to return to his home in that far off country.

The motion was agreed to.

PROF. HOFMEYR.—Pardon the demand I dare to make upon your most precious time. I had hoped to be with you to the very end of this Council, but this morning I received intelligence which compels me to leave you within a few moments.

My co-delegate and myself looked forward to the meeting of this Council with the expectation of receiving much pleasure from our intercourse with you. We expected that fellowship with you might tend to widen our views and to warm our hearts, and as much as the pressure of our official business has admitted of this brotherly intercourse, we have not been disappointed in our expectations. Thanks for your courtesy; thanks for your kindness; thanks for your brotherly love. At our hands receive the greeting of our Church. We are the most southern outpost of Presbyterianism, and I will take back to our Church without your telling me to do so, because I can see it in your faces, your greeting in return. The Lord bless you most abundantly. There is but one word which, in the name of our common Master and Head of the Church, in all humility and with some inward fear and trembling, I desire to lay down in your bosom. Fathers and brethren, let us strive for one attainment above all other attainments, one blessing above all other blessings—that we ministers and elders of the Church may be men full of faith and of the Holy Ghost. Our beautifully organized Council, without this blessing, will be but a machine with mechanic operations, not vitalized by spiritual power.

Just before starting from England I received a postal card from a much respected brother, Theodore Monod, in Paris, and this is the message which he desired through me to give to this Council: "I am glad you are going to the Council. Do tell the meeting just what you told us at our meeting in Paris. Dwell in Christ, and you will live for him. God teaches us this lesson more and more. It is worth all that it may cost." So let it be. Amen.

The PRESIDENT.—Professor Hofmeyr, if you have not been disappointed in your expectation of the Council, the Council has not been disappointed in its expectation of you. We rejoice in the fact that we have such a representative of the truth, as we hold it, in South Africa; and we pray that the great Head of the Church, who has sheltered you and brought you in safety hither, may watch over and keep you until you reach your field of labor, and honor you as an instrument of extending his kingdom in Southern Africa.

The report of the Committee on Foreign Missions being called for, the REV. J. MURRAY MITCHELL, LL. D., of Edinburgh, presented the following from the European section:

REPORT ON FOREIGN MISSIONS.

At the meeting of the General Presbyterian Council held at Edinburgh in July, 1877, the following resolution was unanimously agreed to:

"That the Council, having regard to foreign mission work as an essential and urgent duty needing to be much more earnestly prosecuted by all Christian Churches, and in which it is of increasing importance that there should be the utmost attainable co-operation among 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 operation; with instructions to report the same to next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies or preparing the way for co-operation in the future."

The committee appointed to carry the resolution into effect submit the following report.

It has been possible to embody in a tabular form many important particulars regarding the missions of the Presbyterian Churches. (See p. 611.)

Your committee proceed to refer to matters regarding which it is difficult to submit information in a tabular form.

I. *Home Arrangements for the Management of Missions.*

Churches that do not adopt the Presbyterian polity conduct their missionary operations through societies which are not under direct ecclesiastical control.

In like manner the Presbyterians of France, Holland, Switzerland and Hungary* act through societies.

But the Presbyterian missions of Great Britain, Ireland, the United States of America, Canada, Australia and New Zealand are conducted by Churches, the supreme court of each Church acting through a committee or board, which it annually appoints, and from which it requires an annual report of its operations.†

In Great Britain, Ireland, the United States and Canada the openings for work among women in heathen lands, particularly in India, have led to the establishment of women's societies among Presbyterian and other bodies. In some, the entire directorate consists of females;

---

* The Protestants of Hungary send contributions to the Basle society.

† In Europe the committee is usually appointed out of the members of the supreme court.

in others not so. Some of these societies are "superintended" by the General Assembly; some are said to be "in connection" with it; but in all cases—so far as is known—they act in perfect harmony with the Church and are most valuable auxiliaries in its work.

II. *Funds: Modes of Raising them.*

The means employed to raise the missionary revenue vary considerably in different cases.

The supreme courts of the Established and Free Churches of Scotland have repeatedly recommended that a missionary association be formed in every congregation of the Church. In many cases this has accordingly been done. Not a few congregations in the United Presbyterian Church of Scotland adopt the same plan. Every missionary association is understood to have a sufficient staff of collectors. These gather the subscriptions in a few cases every month, but generally once a quarter. Theoretically, at least, each missionary association holds an annual meeting in order to give a fresh impulse to the missionary zeal of the congregation. When a missionary association does not exist in the congregation the money is raised by a church collection, which is generally annual.

As a rule the missionary revenue, when raised by congregational associations, is much larger than that obtained from church collections.

Donations and legacies are an important, although very variable, source of income.

Missionary boxes are common in Sabbath-schools: and not unfrequent in families.

In some churches there is an annual juvenile offering; that is to say, some important missionary object is brought before the young people of the church, for which they are asked to contribute.

On the whole, it must be sorrowfully confessed that the rate of contribution to missions in Presbyterian churches is very low. Not only multitudes of worshippers, but probably a large majority even of the regular members of congregations, give absolutely nothing for the extension of the kingdom of Christ among the heathen nations. Surely these things ought not so to be. The rate of contribution for missions to the heathen, in British Presbyterian Churches, is under a shilling a year, per communicant.

In continental Churches, those of France, Switzerland, Holland, etc., it is still less.*

III. *Means Adopted to Awaken Missionary Zeal.*

The great societies on the continent find annual mission-festivals,

* The Waldensian and Free Christian Churches in Italy do not take, even through societies, any direct share in foreign mission work. Their entire energies are devoted to the extension of the gospel in Italy.

which generally continue for several days, to be of great value, both in communicating information and stimulating zeal.

The leading missionary societies in England trust largely to their anniversaries as giving a fresh impulse to the cause.

Presbyterian Churches which do not act through societies have the subject brought before them as a part of the business that comes before the supreme court. There may, however, be a danger lest the great cause of missions be crowded, by other business that may seem more pressing, out of that very prominent place which rightfully pertains to it.*

Returned missionaries, as far as health permits, preach or give addresses on missions.

Some ministers frequently refer to the subject of missions in their discourses.

In not a few cases missionary intelligence is given from the pulpit. This seems to be done in America more regularly than in Europe.

More frequently, however, the intelligence is communicated once a month, at the congregational prayer-meeting.

Missionary intelligence is often given, and with great advantage, in Sabbath-schools.

It is also given, with equal advantage, in the course of family instruction.

Periodicals giving information regarding missions are admitted to be of very great importance. As a rule, every Church has its recognized monthly organ; in which the subject of missions comes in along with other ecclesiastical matters. The Presbyterian Churches of the United States have magazines which are occupied with the subject of foreign missions exclusively, like the organs of the great missionary societies.

Children's missionary magazines, which are perhaps in all cases ornamented with illustrations, are very largely circulated in all the churches.

Women's missionary societies have also, in many cases, their own recognized organs.

Important papers on missions appear not unfrequently in "Catholic Presbyterian" and other periodicals.

There is no doubt that much valuable matter on the subject of missions is printed which is not so extensively *read* as it deserves to be. Some ministers adopt a means of diffusing information on missions which they regard as at once simple and effective. They take occasion, once a month, to draw the attention of their flocks to the more striking facts mentioned in the Church's missionary organ, and so secure a more extensive and careful perusal of its contents.

---

* To secure that the subject shall not be too hurriedly treated, the English Presbyterian Church, in addition to what is done in the Supreme Court, holds an anniversary meeting in Exeter Hall, like the non-Presbyterian missionary societies. The United Presbyterian Church of Scotland holds, during the sitting of its supreme court, a "Synodical missionary meeting," devoting the entire evening to the subject of missions.

IV. *Supply and Training of Missionaries.*

European missionary societies generally have training colleges connected with them, which are intended to prepare men for foreign work. They supply such a general and theological education as seems to the society requisite for laborers in the particular field which is in view.

On the other hand the Presbyterian Churches of Britain, Ireland, the United States, and Canada, expect that their regular theological colleges will furnish a sufficient number of men for the foreign as well as the home field; so that the Church, without any additional outlay, shall have a supply of missionaries who have had the same academical and theological training as the home ministers. The expectation, happily, has not been disappointed; and there has more frequently been a lack of means to send, than of men qualified and willing to go.

But there is a strong conviction on the part of many friends of missions, that the ordinary theological course requires to be supplemented, even in those cases in which evangelistic theology is a regular part of the curriculum. They hold that a course of special instruction is desirable for missionaries—especially for those designated to the more civilized heathen lands—comprising instruction in the history, language, religion, literature, and philosophy of the people to be evangelized.

Ladies might, in many cases, avail themselves of the instruction given in a missionary institute of this kind.

Again, there are many men possessed of evangelistic zeal and fitted to do excellent service in the foreign field, who have had no opportunity of obtaining a theological, or even an academical education. The curriculum prescribed by Presbyterian Churches is so long that many of these men are compelled either to abandon the hope of serving Christ in the foreign field, or to seek employment in connection with other bodies, and so are lost to the Presbyterian Church. Either result is much to be deplored. Three modes of dealing with such cases have been suggested. *First*, the more talented men might be assisted to enter college and go through the regular course of study. *Secondly*, others, after receiving instruction in a missionary institute, might be sent forth as unordained evangelists, or else as missionary artisans. *Thirdly*, in very exceptional cases men might be ordained to labor in the foreign field without having passed through the full curriculum.

V. *Modes of Missionary Operation.*

Presbyterian Missions have been planted in many countries, and among races exceedingly diversified in point of civilization, character, and creed. They are found in Japan, China, Siam, India, Persia, the Turkish Empire, the continent of Europe, Africa, South America, and Polynesia. They contend with almost every existing form of Paganism; with Mohammedanism, and also with corrupt Christianity; while special missions have been established for the conversion of the Jews.

However much they may in many respects differ from each other, the nations all labor under one mortal disease; for which the gospel is the divinely appointed remedy. The remedy is one; but the modes of its application are many; and the missions seek to be made all things to all men, that they may by all means save some.

The chief modes of evangelization may be thus enumerated:

1. Preaching; or the oral proclamation of the gospel message.
2. Circulation of the Holy Scriptures, and of Christian books and tracts.
3. Education.
4. Medical Missions.
5. Industrial Missions.

A lengthened paper might be written on each of these heads, but your committee content themselves with a very few remarks.

Preaching is had recourse to in all missions. The gospel is proclaimed, in the languages of the people*, in churches, and in preaching rooms specially intended for the heathen; also in the open air wherever audiences can best be collected, whether in the streets of towns, or at great religious gatherings (*yatras, metas, etc.*) at sacred places. Preaching tours, to make known the gospel in "the regions beyond," or to press again the message on those who have heard it before, are frequently undertaken.

Circulation of the Scriptures and tracts is had recourse to, probably by all missions. Colporteurs are employed in considerable numbers. The distribution of books was at one time gratuitous and sometimes rather indiscriminate; but of late years books have been generally sold. The translating of the Scriptures, and the revision of translations already made, form an important part of missionary labor. So does the composition of religious tracts and books.

Education is everywhere necessary for the children of Christians; and is also very useful as a means of bringing heathen children in contact with the truth. Day-schools, boarding-schools, Sunday-schools; all these are common. The famines that have occurred in many places have led to the setting up of orphanages. Schools are not everywhere of equal value. In India they assume a place of special importance, as there is a general desire for education, and in the large cities a thirst even for high education in English. It is felt to be of supreme importance that the higher education should be made, as far as possible, truly Christian in its character. Hence some missions in India have devoted much attention to higher schools and colleges. (See statistical table.)

Medical Missions exist in connection with most Presbyterian Churches, (although the great missionary societies on the continent hardly employ this kind of agency). Among Mohammedans medical missions receive more toleration than any other form of evangelistic agency.

---

* In India, where English is much studied, missionaries find that they have opportunities of addressing large numbers through that language.

Industrial Missions have been useful, especially in Africa. The institution at Lovedale may perhaps be singled out as pre-eminent. All the missions are agreed as to the exceeding desirableness of providing, as soon as the Lord enables them, a native agency for the dissemination of the gospel. It seems universally admitted that some of the native agents require to be thoroughly educated men—especially in such countries as India, China, and Japan.

Female agency is more and more largely used. European and American ladies find many doors of usefulness now open among their heathen sisters. To these a knowledge of medicine is found highly useful. Native Christian women are employed as teachers of female schools, and as Bible women, whose duty is to read and explain the Scriptures in native families.

All the missions strive for the raising up of native churches which shall become self-supporting, self-multiplying, and self-governing. Any arrangements which may seem inconsistent with these aims are generally admitted to be only provisional and temporary.

VI. *Relation of Missions to the Home Churches.*

On this important subject there is a great diversity of opinion among Presbyterian Churches.

The formation of Presbyteries in the foreign field is not universally approved.* It is so, however, in most cases: but the constitution of the Presbyteries varies very greatly in different missions.

Generally the Mission Presbytery—consisting of native as well as European or American members—is an integral part of the home Church, and is ruled by the supreme court of the Church in questions both of doctrine and discipline. Bengal or South Africa thus stands in the same relation as any home district does, to the General Assembly.

But the difficulties connected with this arrangement have been felt to be very serious. It is not always easy for the foreign Presbyteries to send representatives to the Assembly. But apart from this, the exercise of jurisdiction is clogged with sore impediments. Suppose, for instance, that an appeal from the decision of a Presbytery in Africa comes to Edinburgh, New York, or Philadelphia, is the case to be decided without the parties appearing at the bar of the Assembly? or if the parties do appear, is it not perplexing to find one or more of them as ignorant of English as the Assembly itself is of Kaffir or Sichuana? In view of such perplexities, some earnestly contend that, while the home Church shall continue to be resorted to as a Court of Appeal in cases of *doctrine*, yet all questions of *discipline* must be decided by church courts in the foreign field.

Others deem it necessary that the mission churches shall enjoy complete independence as speedily as possible, and maintain that the for-

---

* "Catholic Presbyterian," June, 1880, p. 440.

eign Presbyterians must not be in any way controlled in their action by the home Church.

While this independence is demanded by many as normal and right, even when only one Presbyterian Church is working in any particular mission-field, it becomes still more desirable when several Presbyterian Churches have occupied the same district. Probably all will admit that it would be a grievous mistake to reproduce and perpetuate abroad the multiplied divisions which, from various causes, exist among Presbyterian Churches at home. Certainly, no true Presbyterian can contemplate, without pain, such a result as this—that there should continue to be four native churches in India ruled by four churches in Scotland, and probably as many more ruled by separate American churches; not to speak of an Indian-English Presbyterian Church, an Indian-Welsh Presbyterian Church, etc. Or take the case of the New Hebrides. At present the small mission in that cluster of islands is supported by five Presbyterian Churches; is the native church to continue to be governed from five centres, geographically so far apart from each other as Scotland, Canada, Australia, New Zealand, and Otago, Southland?

The question of the relation of foreign Presbyteries to the home Churches is all the more important because there is confessedly a close connection between three very important things which have been already mentioned, viz.: self-government, self-support, and self-extension. It seems vain to expect to see a self-supporting and self-extending Church in any country until it is self-governed, and breathes the fresh, inspiring air of freedom, being under law only to Christ.

Yet, at the same time, it is necessary to remember that the young churches in heathendom have often to struggle with very great perplexities and difficulties. On many ecclesiastical questions in matters both of doctrine and discipline, they may still long require sympathy and counsel from the mother Churches. Further, they must not be prematurely thrown on their own pecuniary resources. Regard must always be had to the special circumstances of each case.* It is a question well worth consideration whether the introduction of a Sustentation Fund among the mission Churches, such, for example, as has been so beneficial in the poorer districts of Scotland, is not desirable and practicable as a means of aiding feeble congregations in heathen lands.

Another question of the greatest importance bears on the relation

---

* *Independence of Churches.*—On this subject the Missionary Conference (consisting of 120 missionaries, and representing all the evangelical missions of Southern India), that was held at Bangalore in June, 1879, passed unanimously the following resolution.

"This conference, while convinced of the great importance of promoting by every judicious means the self-support and self-government of the native Church, desire to place on record their conviction that the native Church is, in no part of it, as yet in a position to dispense with European guidance and support; and that any premature step in that direction would be highly injurious to its healthy development and ultimate stability."

in which the foreign (*i. e.*, European or American) missionary stands to the native Church. On this point there is very great diversity of opinion.

When the Mission Presbytery is an integral part of the home Church, the European or American missionary naturally is a member of such Presbytery, and is bound by a very slight tie, or, in some cases, by no tie, to any Presbytery at home. But when the Mission Presbytery is separated from the home Church—as has already taken place in several instances—is the foreign missionary to be one of its regular constituent members? In some cases he is held to be so, and to possess the full privileges of membership. In others, he is a corresponding member, with powers that do not seem exactly defined. In still other cases, he is received as an assessor, who is expected to give his advice as may seem expedient, but without power to vote.

The relation of the foreign missionary to the native Church will, to a large extent, depend on the views taken of his position as an evangelist. In not a few quarters, of late years, a strong conviction has been expressed that the modern Church has not sufficiently recognized the function of the ordained evangelist as distinct from, but in no respect inferior to, that of the pastor and teacher. Those who accept this view contend that it is the office of an evangelist to preach the gospel to the heathen, but not to rule, or minister to, the native Church; and they hold that he has nothing to do with the proceedings of a Church court, at least in so far as these refer to rule and ministrations in the settled congregations.

In view of the importance of such points as have been now mentioned, and also of the great diversity of opinion still existing in regard to them, your committee think they have done enough in having thus indicated the nature and bearing of the question. Some light may be thrown upon the matter by the discussion that follows the reading of this report; but they do not think that any final deliverance regarding it should be given at this meeting of the Council. Such questions are already receiving, in various quarters, that earnest attention which they rightfully claim; and it may be hoped that, by next meeting of Council, more light may be shed upon them, and perhaps a consensus reached which shall enable the Council to give a formal expression of its views respecting such important points in mission policy.

VII. *Mutual Relations of Missions Abroad.*

We take it for granted that the conviction prevails universally in Presbyterian Churches that their missionaries ought to stand in the most friendly relations to the missionaries of all evangelical Churches and societies. Happily, among Protestant missions generally, there has always existed very great friendliness;* and, if in a few cases it be absent, your committee rejoice to believe that the failure can very seldom be attributed to Presbyterians.

---

* The aggressions of the High-Church Anglicans on other missions, especially in South Africa, form the most striking exception to the rule.

But more than this is necessary in the relation between one Presbyterian mission and another in the same field. If not actually and formally in ecclesiastical union, the two missions are yet bound to be *virtually* one. The utmost care should be taken to see that on all important questions bearing on the progress of the gospel, the missions shall move on the same or parallel lines. Frequent intercourse ought to be maintained between the missions, and co-operation should earnestly be sought.

This is a point "whereto we have already attained," or, at all events, ought to have attained. But the earnest contention of many is that, when the same field is occupied by more than one Presbyterian mission, the *terminus ad quem* on which all eyes should be fixed is not merely hearty co-operation, but *incorporation*—that is to say, the formation, sooner or later, of one native Church, independent of foreign support and control.

The formation of mission Presbyteries would naturally be followed by the creation of Synods, and, in course of time, of a General Assembly. We may hope that such General Assemblies, in lands now almost entirely heathen, may, ere long, be sending native delegates to the General Presbyterian Council, meeting—why not in Asia or Africa as well as Europe or America? At all events, a very close connection ought to exist from the outset between the mission churches and the older Presbyterian bodies; the representatives of east and west, of north and south, should frequently commingle in happy brotherhood, and take mutual counsel regarding the maintenance and extension of the kingdom of Christ throughout the world. This high aim is surely not only warranted, but enjoined by Presbyterian catholicity.

In addition to this comprehensive federation, frequent intercourse could be maintained between church courts in the same mission field, or even in different fields.

Your committee cannot pass from these important questions without requesting the attention of the Conference to various movements in the mission field, which show that missionaries have very strong convictions on the matters that have been last mentioned—that is to say, the relations in which missions should stand to the home Church and to each other.

At the General Conference of Protestant missionaries in China, held at Shanghai in May, 1877, one of the questions most earnestly considered was the following: "Should the native churches be united ecclesiastically and be independent of foreign churches and societies?" With hardly a dissentient voice, the conference gave an affirmative answer to the question. Missionaries of high standing and lengthened experience spoke in strong terms on the inexpediency of allowing the mission churches to remain connected with foreign bodies. Dr. Carstairs Douglas spoke thus: "What keeps the native churches in China apart? *Nothing but their connection with the churches at home.*" He further referred to the connection with home as "most

dangerous," and stated that, in the Roman Catholic missions, appeals to Rome had been disastrous in their effect, inasmuch as they had awakened the jealousy of the Chinese Government; and, accordingly, he deprecated subjection to any General Assembly, Archbishop, society, or conference, in Europe or America.* Reference was made in the discussion to the fact that the Hangchow Presbytery, in connection with the Presbyterian Church in the Southern States of America, had petitioned the General Assembly to dissolve it and remand the missionaries in their ecclesiastical relations to their respective home Presbyteries; a request with which the Assembly had complied, declaring that they did not wish to establish a "Southern Presbyterian Church" in China.

But the missions have not been satisfied with mere theoretical statements; they have begun to carry out the principle contended for into practical effect.

At Amoy the English Presbyterian Mission and the Dutch Reformed Mission have coalesced into one Presbytery, with which fully sixteen congregations are connected.

Still more remarkable is a movement toward incorporation in Japan. At Yokohama, in October, 1877, a union was formed between three missions—those of the United Presbyterian Church of Scotland, the Northern Presbyterian Church of the United States, and the Dutch Reformed Church. The "Union Church of Christ" in Japan is the name chosen for the one body thus constituted.†

In India also the necessity of union among Presbyterian missions has been very deeply felt.‡ The subject has engaged attention in India ever since the year 1863. After much consideration, the "Presbyterian Alliance of India" was formed in December, 1875. Its objects are as follows: 1st. To promote mutual sympathy and the sense of unity among the Presbyterian Churches in India. 2d. To arrange for co-operation and mutual help. 3d. To promote the stability and self-support of the native Churches, and to encourage them in direct labor for the evangelization of India. 4th. To prepare the way for an organic union among the native Presbyterian Churches of India. Farther, the Alliance regards it as very desirable that it should receive authority from the home Churches to settle cases of discipline connected with native ministers and members of the Church in India.

An interesting form of missionary co-operation in India is seen in the "Madras Christian College," which was established by the Free Church of Scotland, but is now supported by that body in concert with the Church Missionary Society and the Wesleyan Missionary Society; the Established Church of Scotland also agreeing to take part, if the state of its funds shall permit. The co-operation of these various bodies can, as yet, be characterized only as a hopeful experi-

* "Records of Missionary Conference at Shanghai, in 1877," p. 439.
† See "Foreign Missionary of the Presbyterian Church," Jan., 1878, p. 246.
‡ See "Report of First General Presbyterian Council," p. 367-370.

ment; but should it prove successful, it will suggest the establishment, in other parts of the mission field, of Christian colleges, conducted on the broad principles of evangelical Protestantism. These will not be theological colleges.

But the establishment of theological colleges, to be conducted in concert by several Presbyterian Missions, is a matter deserving of earnest attention; in connection with which there exists no serious difficulty, unless that of providing the necessary funds. The "Union Theological Seminary" at Tokio, Japan, with its seventeen pupils, already exists as the natural result of the union of the three Presbyterian Churches, which has been already mentioned; but even while missions remain apart, there is no reason why they should not possess a common theological college.

When a Presbyterian theological college is set up, there is no necessity for its being of so exclusive a character that students from non-Presbyterian Missions shall find any difficulty in attending its classes. In some cases, it may perhaps be desirable to establish union theological colleges, supported by various evangelical bodies in common; the great saving of expense being one reason for such co-operation.* The endowment of the colleges is, on all accounts, exceedingly desirable.

VIII. *Co-operation at Home on Behalf of Missions.*

Much has been said, and often well said, as to the possibility and desirableness of joint action among the home churches in carrying on their missionary work. By none has co-operation been more earnestly advocated than by the missionaries themselves. The late venerated Dr. Duff pleaded for a great common mission to be conducted by all the churches represented in this Council. Another much respected missionary, the Rev. Dr. Newton, of Lahore, looks forward to the time when "all the missionary boards and committees of our individual churches shall be dissolved, and one central propaganda, at Edinburgh, London, or other convenient locality, shall be the missionary executive committee of all the Reformed Churches."

Whatever practical difficulties may stand in the way of such comprehensive proposals, it is certain that at present and henceforward there may and ought to be earnest and hearty co-operation, and that of various kinds, among the Churches. The following is offered as a suggestive, but by no means exhaustive list.

1. There ought to be frequent communication between missionary boards, by regular exchange of reports and important minutes, and, if possible, by occasional deputations to each other. This would tend

---

* Since these words were written, there has appeared an earnest appeal by the Rev. Dr. Williamson, of China, for the establishment of a Union College at Peking, for the training of native preachers. (See *Catholic Presbyterian*, Sept., 1880.) Dr. Williamson maintains that the waste of evangelistic means at present is "immense." He ably advocates united action among evangelical bodies in the support of a training college, which, he says, ought to be endowed.

to secure mutual sympathy and also harmony of action on great questions of missionary policy.

2. As the various churches represented in the Council are not simple repetitions of each other, but differ in various circumstantials, it seems needful to come to a conclusion on this question. Is each church to aim at a transference to the mission field of its entire system, both in creed and polity? Is it to impose all the details of its own form of Presbyterianism on the lands which are being evangelized? It is, at all events, plain that to do so would indefinitely postpone that unity of the native church which is generally admitted to be most desirable.

3. But wholly apart from the danger of prolonging disunion in the native church, it is held to be a great and grave question whether the Creed which the missions communicate ought to be elaborate and complex like the Westminster Confession, or a much briefer and simpler summary of divine truth. Doubtless, the Indian Church will in time determine for itself the question of its Confession. As the Westminster Confession in its admirable statements often has its eye on Romish corruptions of the truth, so the Creed of the native church will naturally have a special reference to heathenism with its gross errors of polytheism, idolatry, pantheism, etc. The churches at home have to fix on some formulary which shall be authoritative in the meanwhile.

4. A point closely connected with the one just mentioned refers to the questions put at their ordination to native ministers, licentiates, and elders. The questions as put by the various missions should be the same, or very nearly so.

5. It is equally necessary that the form of church discipline employed by the missions should, in all essential respects, be similar.

A simple manual of discipline drawn up expressly for mission churches would be of great value.

6. There is considerable difference of procedure among the various missions in regard to the pastoral superintendence of native congregations. The subject deserves very earnest consideration and mutual conference. Such questions as the following press for an answer: Should the foreign missionary ever be the pastor of a native congregation? How are we to follow out in our missions the apostolic practice of "ordaining elders in every city?" The latter question, important in itself, has a close connection with the somewhat difficult point of the support of pastors.

7. A common understanding among the missions is also very desirable in regard to various matters lying beyond the sphere of doctrine and discipline; as for example, terms of engagement, salaries, retiring allowances, etc.

8. In the establishment of a new mission in any field which is already partially occupied, there ought to be full consultation with churches and societies carrying on work in that field, so as by all

---

* "Catholic Presbyterian," Nov., 1879, p. 382.

means to avoid collision with other evangelical agencies, the overlapping of missions, and the waste of evangelistic power.

IX. *Glance at Fields Still Unoccupied.*

As this report has nearly reached its due limits, your committee must content themselves with the following brief suggestions on this head:

1. Work in the New Hebrides, and Polynesia generally, should be regarded as binding, especially on the churches nearest in geographical position to those regions, viz.: those of Australia, Tasmania, and New Zealand.

2. Work among the American Indians (and the Romanists of South America) is binding, especially on the churches of the United States and Canada.

3. Work among the Romanists of the European Continent—as in France, Italy, Spain, Portugal, etc.—is of such vast and increasing importance that the churches of the United States and Canada, in co-operation with those of Great Britain, are called upon to put forth new and systematic efforts for its advancement.

4. The state of the whole Mohammedan world calls for earnest consideration.

a. Arabia, and vast regions of Central Asia and Northern Africa are, as yet, all but untouched by missionary effort.

b. The progress which Mohammedanism is making in Northern Africa and the islands of Southeastern Asia, especially those which are under the dominion of Holland, is one of the most remarkable facts connected with the missions of our day. Communication in regard to the Dutch dominions in Southeastern Asia might profitably be opened up with the Dutch missionary societies and the Christian Reformed Church of Holland.

c. Over the whole Turkish empire the state of feeling is such that a door of entrance, great and effectual, might any day be thrown open for the evangelization of the Moslem. The church should stand prepared to enter in. When the expected opening is made, the American churches that have labored with so much zeal and success among the Christians of the Turkish empire, will doubtless require, and receive, and welcome the hearty sympathy and co-operation of other churches.

Finally, your committee are deeply impressed by the truth of the statement in the resolution referred by the Council, that "the essential and urgent duty of foreign mission work needs to be much more earnestly prosecuted by all Christian churches."

Calls to proclaim the gospel of salvation to the heathen nations are daily becoming louder and more frequent. The whole pagan world may now be said to be a field white unto the harvest. Regions lately inaccessible are now thrown open. The ends of the earth seem almost to touch each other. Facilities to make known the salvation which is in Christ are multiplying day by day. We have entered on what ought to be an entirely new era of Christian missions.

And the Lord has been encouraging his Church to enlarge her efforts by the rich blessing which he has graciously caused to rest upon them. While some are telling us that Christianity is effete and dying, we find it over the wide mission field as potent at this hour in raising the spiritually dead as it was in primitive times. It tells with power on the civilized Hindu—turning the Brahman, the "god on earth," as he calls himself, into a preacher of righteousness—and it tells with equal power on the brutish and cannibal inhabitant of Fiji and Eromango. Fully two millions of men now living have been rescued from paganism, even by the feeble efforts of Protestant missions during the last seventy or eighty years—a number four times as large as was added to the church during an equal period in the earliest age of Christianity. And in these gracious showers of blessings our Presbyterian missions have largely shared.

But the laborers are still deplorably few. What are two thousand, or, at most, two thousand two hundred, ordained missionaries from Europe and America to one thousand millions still dwelling in the region of the shades of death? To have the number of missionaries equal, in proportion, to the number of ministers at home, we should require to multiply them five hundred-fold. And who shall say that the idea of doing this is Utopian? When the heart of the church is stirred, as the heart of the Apostle was stirred at Athens, the needful money will be furnished; aye, and the men and the women will be ready too.

The notion seems generally prevalent that, if we do not bestir ourselves on their behalf, the pagan races will, at all events, only remain as they now are. But that belief is entirely erroneous. In many parts of the world the position of things is already most critical. Unless it is accompanied with the preserving salt of the gospel, western civilization will work, among simple races, unutterable woe. In India the whole of the aborigines feel their crude demon-worship slipping from them; and, in a generation or so, they will probably all be either Christians or Hindus. An awful alternative! Meanwhile, Mohammedanism, though declining in Turkey, is extending in certain regions; and, even in self-defence, the gospel needs to preoccupy the ground on which Islam is ready to seize.

Which of the great churches of Christendom shall claim the lofty honor of leading the missionary host? The small Moravian Church —the Church of the United Brethren—has hitherto, in proportion to its numbers and means, far exceeded others in evangelistic zeal. Which of the *great* churches shall henceforth emulate the high example? We might; we ought. We, too, are a *Unitas Fratrum*—a band of "united brethren," gathered from every quarter of the globe. With her scriptural polity, her traditional orthodoxy, her true catholicity, and the number and wealth of her members, the Presbyterian Church might achieve great things in the mission field; and surely the measure of her power is the measure of her responsibility. We heard a vindication in noble and thrilling words, in the opening dis-

Churches or Societies.	Mission Fields.	Ordained Missionaries. European.	Ordained Missionaries. Native.	Medical Missionaries, Unordained.	Communicants.	Pupils.
British.						
Established Church of Scotland	India	11	3	1	320	3,896
	Central Africa	1	.....	1	.....	140
	China	1	.....	1	2	
Free Church of Scotland	India	22	8	2	891	8,599
	S. Africa (Kaffraria)	7	2	.....	2,190	2,548
	Natal	3	.....	.....	258	252
	Central Africa	1	.....	1	.....	70
	New Hebrides	2	.....	.....	273	591
	Syria	1	.....	1	30	
United Presbyterian Church.	Jamaica	18	6	.....	6,954	4,749
	Trinidad	2	1	.....	274	
	Old Calabar	5	2	.....	98	703
	S. Africa (Kaffraria)	6	.....	.....	1,044	791
	Algeria	1	.....	.....	300	
	India (Ragputana)	9	.....	4	.....	2,496
	China	3	.....	1	100	90
	Japan	3	.....	1	81	
	Spain	2	3	.....	224	867
United Original Secession Church (Scotland)	India (Central)	1	.....	.....	15	170
Presbyterian Church of England	China	12	.....	3	2,228	
	India (Bengal)	.....	.....	1	.....	160
Presbyterian Ch'ch of Wales.	Brittany	1	.....	.....	13	
	N. India	6	.....	.....	400	2,558
Presbyterian Ch'h of Ireland.	W. India	6	.....	.....	198	1,784
	China	.....	.....	1		
Dutch.						
Nederlandsch Zendeling Genootschap	Minahassa, Java, Amboina, Savre	16			85,000 church members.*	11,418
Java Comité	Java, Sumatra	3	.....	.....	200 ch. mems.	100
Eomelo's Zendeling Genootschap	Java, Egypt	3	.....	.....	.....	3 schools.
Christ. Gereformeerde Kerk	Java					
Nederl. Zending Vereeniging	Java	7				
Nederl. Gereformeer de Zending Vereeniging	Java	2	.....	.....	300	2 schools.
Utrechtsche Zending Vereeniging	New Guinea, Bali, Halmaheira	9	.....	.....	.....	8 schools.
French.						
Societé des Missions Evangeliques	S. Africa	17	.....	2	4,252	3,030
	Tahiti	3	.....	.....	sev. hun.†	300 ?
	Senegal	.....	1	.....	12	
Swiss.						
L'Eglise libre du Canton de Vaud	S. Africa	2	.....	1	60	
Dutch in S. Africa.						
S. African Missionary Society	.....	20	.....	.....	4,500	
Australia.						
Presbyterian Church of Victoria	New Hebrides	2				
	Wimonera, Rahmayuck for abor.	3				
	Ballarat, for Chin'e	1				
New Zealand.						
Presbytery of New Zealand	New Hebrides	1			‡	
" of Otago and Southland	New Hebrides	1				

* Including children.

† Not including those in 21 congregations under native pastors.

‡ Total number of communicants in New Hebrides, - 872

" " pupils " " - 2,235

course at this Council, of her position as a witness-bearing church; is she not bound to bear that witness, to the full extent of her power, before all kings and all nations?

Your committee would respectfully but most earnestly suggest that the Council should take some means to secure, if possible, that the great commission given by the ascending Saviour to his Church—that she should go into all the world and preach the gospel to every creature—may be brought home to the mind, and heart, and conscience of *every member* of the Presbyterian Church. It is for the Council to decide whether this end may best be attained by a faithful solemn appeal addressed to Presbyterians throughout the world. Your committee earnestly hope that in this, or some other more effectual way, a deep impression may be made alike on office-bearers and people, so that the Presbyterian Church, in all her branches, may soon rejoicingly take the share which rightfully belongs to her—in view of her extent, her influence, and the large blessing which the Lord has graciously bestowed both on her home and foreign labors—in the glorious work of proclaiming unto every creature the unsearchable riches of Christ.

And now one closing word. The first name emblazoned on these beautifully decorated walls is the word CULDEES. We claim to be their successors; and if we are so, ours truly is a heritage of which any Church in the world might be proud. For who were the Culdees? They were the most devoted missionaries that the world has seen since the days of the apostles. History tells us that those old Scottish or Irish missionaries, issuing from their college at Iona, spread over Europe "like an inundation." Ah! it is far easier now to hasten to the uttermost parts of the earth than it was in those days to cross the stormy Channel or scale the inhospitable Alps. Shall not we then, modern Presbyterians, prove that we are the true apostolical successors of those illustrious men, and rest not till we have sent bands of preachers over the world, even as they sent them over Europe, to proclaim the tidings of salvation through a crucified Redeemer,

> "Till, like a sea of glory,
> It spread from pole to pole!"

A table of statistics accompanied the report. It will be found on page (611.)

The REV. DR. W. M. PAXTON presented the following from the American section:

The work assigned to the American section of this committee was to gather information and report upon the operations of all the foreign missionary organizations upon this continent.

As the result of our labor we present to this Council a written history of these various boards, showing the date of their organization,

the fields which they occupy, and in a measure the method of their operations, and the success which has attended their efforts. These reports are from—

The Presbyterian Church in Canada.
The United Presbyterian Church (United States).
The Reformed (Dutch) Church.
The Reformed Presbyterian Church (General Synod).
The Associate Reformed Synod of the South.
The Presbyterian Church (South).
The Presbyterian Church (North).

We do not propose to read these papers because they would occupy much more time than is assigned for the subject; but as they embody much of the information which this Council desires to procure, and as they are important missionary documents of permanent interest, we lay them upon your table and recommend that they be printed either with these reports in the minutes of the Council or in an appendix to the minutes. [See Appendix, p. 1123.]

In the previous Council at Edinburgh eight points of information upon the subject of missionary work were suggested. There was no order of the Council directing us to report upon these points, but as your committee regarded them as important, we requested the different boards as far as practicable to give us the information indicated. This has been done by some of the boards in a full detail in separate papers; and by others a number of the points have been treated in the history of their work.

These papers we also submit with a recommendation that they be printed, because these answers, although partially given and necessarily imperfect, will form a valuable nucleus around which to gather more complete information in the future.

The summary of the statistics furnished by these different reports is as follows:

Statistics of the board of foreign missions of the Presbyterian Church (North): missionaries now in the field, 125; native missionaries, 83; native licentiate preachers, 147; medical missionaries and teachers, 11; American women connected with the missions, 209; native teachers and Bible readers, 516; total number of communicants, 12,607; scholars in boarding schools, 1,317; scholars in day schools, 6,474.

Statistics of the foreign mission board of the Reformed (Dutch) Church in America: missionaries now in the field, 16; native ministers, 11; native licentiate preachers, 38; medical missionaries and teachers, 7; American women connected with the missions, 21; Native teachers and Bible readers, 95; total number of communicants in the missions, 2,341: scholars in boarding schools, 108; day scholars, 1,719.

Statistics of the foreign mission board of the United Presbyterian Church: whole number of missionaries sent out from the beginning in 1842, 91; present number of male missionaries, 14; present num-

ber of native ministers, 8; present number of native licentiate preachers, 6; present number of foreign teachers, 18; unmarried missionary women, 14; native teachers, 164; present number of communicants, 1,284; girls in boarding school, 46; scholars in day schools, 3,644.

Statistics of the foreign missionary work of the Southern Presbyterian Church: missionaries now in the field, 17; native ministers (ordained), 13; native licentiate preachers, 5; American women connected with the missions, 22; native laborers and teachers, 32; total number of communicants (about), 1,400; scholars in boarding schools, 220; scholars in day schools, 275.

Statistics of the foreign mission board of the Reformed Presbyterian Church (General Synod): missionaries now in the field, 8; native teachers, 19; number of communicants, 94; Sabbath-schools, 5; Sabbath scholars, 200; week-day scholars, 9; scholars under instruction, 476; mission stations, 7; mission buildings, 11; estimated value of mission property $35,000.

Statistics of the foreign missionary work of the Presbyterian Church in Canada: missionaries now in the field, 14; native missionaries, 1; native licentiate preachers, 2; native teachers and Bible readers, 87; number of communicants, 645; scholars in day schools, 866.

Putting together the statistics of these different reports, the summary is as follows: missionaries now in the field, 194; native ministers, 135; native licentiate preachers, 198; medical missionaries and teachers, 18; American women connected with the missions, 266; native teachers and Bible readers, 894; communicants, 18,371; scholars in boarding-schools, 1,691; scholars in day-schools, 12,987.

STATISTICS.

Sum totals American and European societies on some points:

Missionaries in the field—American, 194; European, 219; total, 413.

Ordained native ministers—American, 135; European, 26; total, 161.

Medical missionaries and teachers—American, 18; European, 21; total, 39.

Communicants—American, 18,371; European, 20,069; total, 38,440.

Scholars in day-schools—American, 12,987; European, 44,952; total, 57,939.

From these histories and statistics one fact becomes very plain—that the work of foreign missions *is a great success*. We are well aware that in certain quarters Christian missions have been pronounced a failure, just as Christianity itself has been said to have lost its power. But the shout of derision raised by our enemies, in this instance as in so many others, has been premature. It has been rather the expression of the wish of their hearts than the record of a fact of history.

The simple truth upon this subject is, that the cause of missions at this hour presents features of marked and encouraging success. As the result of our investigations several facts become evident.

First, that the cause of missions has a deeper and more intelligent hold upon the churches and upon the hearts of individual Christians than at any former period of our history. The era of novelty and romance has passed away, and interest in the cause of missions has become a settled principle; so that now all over the world wherever a section of our great family of Presbyterian Churches is located, they have some missionary organization, through which they endeavor to express their obedience to the Master's dying command, and to make their influence felt to the ends of the earth. The last few years have been a period of great trial. Many industries have been prostrated, and a financial pressure—almost unparalleled—has been felt all over the world. Yet during all this period our mission boards have been upheld, and the vast expenditures necessary to preserve our missions have been maintained. This simple fact shows that the cause of missions has a position in the confidence, and a hold upon the hearts of God's people that no moneyed stringency can relax. The cause of missions would be a failure if it had lost its hold upon the faith and affections of the churches by whose prayers and contributions it is supported. But the fact that this hold grows deeper and stronger, is at once an element and proof of success.

Another fact brought to our notice is, that the supply of missionaries has never failed. At every call for laborers, the response has been prompt and willing. This is a fact fraught with meaning. Just as the fields are opened and the Church is prepared to enter and occupy, the Spirit of God has baptized our young men with the spirit of missions, and made them willing to sunder the dearest ties from love to Christ and the souls of men. The cause of missions would be a failure if the supply of missionaries had failed, but the fact that a continuous divine influence has kept that supply steady and increasing is another element and proof of success.

A third fact which the experience of these Boards makes evident is, that the results of direct efforts for the conversion of souls in heathen countries are of the most encouraging character. Upon this subject the public mind must settle, by sober thought, what are the legitimate results which are to be expected from the work of missions. Many have formed extravagant expectations as to how far and how fast the gospel is to spread itself through the world. Some seem to imagine that so soon as a missionary sets his foot in a heathen country he will proceed at once to expel idolatry and superstition, and all forms of sin from the land, just as St. Patrick expelled the snakes from Ireland.

If you allow people to form extravagant expectations, and then make these the measure of success, there is nothing in this world that is not a failure, except the telegraph, which brings us knowledge of events in Europe several hours before they occur. But to some even the telegraph will be regarded as a failure, because they expected it

to carry passengers, and cause them to arrive several hours before they started.

To estimate the legitimate effects of the gospel, we must put away all exaggerated expectations, and then look upon the state of the heathen world—upon its ignorance of God, upon its many idolatries, upon its entrenched superstitions, upon its debasing lusts, and upon the inveterate opposition of their hearts to the gospel. As opposed to all this we have but one single instrument for its overthrow, and that is the word of truth. This truth must be patiently taught, and then it is only by the accompaniment of God's Spirit that it is made effectual; and the blessed influence of the Spirit is only given in proportion to our faith and prayer. When we look upon all this it is plain that a legitimate expectation of results must extend through long years of patient labor. The gospel does not work like a charm, or reach its results like an edict or a decree of a king. Sin cannot be abolished, like slavery, by an act of Congress or of Parliament. The gospel is an educating influence, and depends for its results upon long continued processes, and its application by the blessing of God to individuals. It is leaven which works slowly and continuously until it assimilates the whole lump. It is a seed cast into the ground, and though it be a living germ it may take a long time to perforate the encrusted soil, and spring up and produce its fruit. Bleak autumn may come with its rough winds, and winter with its icy fetters, and men may look on and cry "failure." But the *spring* also comes with its fruitful influences, and the summer follows with its waving harvests, and then he who cried "failure" looks on with shame, whilst they who waited in believing expectation see first the blade, then the ear, then the full corn in the ear, and can join the song of the gladsome reaper.

To this effect, Froude says, "Since Christianity was planted, many a winter and many a summer have rolled over it. More than once has it shed its leaves, and seemed to be dying, when the buds burst again and the color of the foliage was changed."

To the same effect Dr. Newman, in his "Grammar of Assent," speaks of the "cogent evidence which Christianity gives in her persistent vitality." "She is as vigorous," he affirms, "now in her age as in her youth, and has upon her *prima facie* signs of divinity."

To reach an estimate of what the results of missions should be in the heathen world, we may compare this work with our direct efforts for the conversion of souls at home with all the advantages of our Christian civilization around us.

By an estimate made of the results of missionary work in some of our own Boards, it is found that in a period of three years the gains in communicants added to the Church has been a little over sixty-four per cent., whilst the gains in the home churches of the same period is only about eight per cent. In one of our missions in Canton, in China, the gain in a period of ten years has been over six hundred per cent. The estimates of the American Board show a corresponding increase. For example, the gain during a period of ten years in the

Ceylon mission was forty-six per cent.; in the Zulu mission, one hundred per cent.; in Western and Central Turkey, one hundred per cent.; in Eastern Turkey, three hundred and forty per cent.; and in some of the China missions it has reached four hundred and seventy per cent.

Such results as these certainly enable us to say that the work of Christian missions is a great and wonderful success. Sir Bartle Frere, the distinguished English statesman, so well known as the Governor of Bombay, whose character and advantages of knowledge give his testimony great weight, says: "Whatever you may hear to the contrary, the teaching of Christianity among the millions of Hindoos and Mohammedans is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

And now, Mr. President, I have submitted these facts, growing directly out of our work as a Committee, because it seems to me that this is precisely the point to which the mind of this Council should be directed. The manifest success of our work covers with shame the men who have cried "failure," and answers all the objections which our enemies have been so ready to make.

Let us take our stand upon these facts as furnishing us with the greatest encouragement for the future. The success of the past is but the token and promise of what we may expect in time to come. If, by our divided efforts, we have accomplished thus much, how much more may we expect if we can join hands and work together upon some method of effective co-operation. It seems to me that this is the central subject which should occupy the thought of this Council. The cause of missions rises above every other interest, and before we adjourn the whole power of this Council should be focalized to stimulate and propel this work.

Again, these facts indicate that a new keynote should be struck upon the whole subject of missions. It has seemed to me that much that is written and spoken upon this subject is set to the minor key. From my childhood missionary addresses have sounded to me very much like the Lamentations of Jeremiah. Our success warrants a different kind of utterance. Let us now rise to the major key. Let us utter the language of hope and encouragement, and missions will awaken a new interest, and start upon a new career of prosperity.

But all this is upon the human side. The facts which we have presented hold up to us no less powerfully the divine side. The work is the Lord's. Our success in the past has not been "by might or by power, but by God's Spirit." If there is any one fact which the history of missions demonstrates, it is the utter powerlessness of education or civilization to change the hearts of men. Without the special presence of God's Spirit with the missionary at every step of his work, his labor is in vain. This is the fact which needs to be impressed now to keep us from vain confidences. At no time in the history of the

Church has our external equipment for work been so complete as now. We have Societies, and Boards, and organizations for every purpose. But what are these without the Spirit? William Arthur's beautiful figure represents that the Church, in its present preparation for work, is like a cannon shotted with ball and powder and ready for action; but the ball is powerless, the powder is powerless, the cannon is powerless, until the spark of fire enters, and then the ball goes crashing like a thunderbolt. Just so the preparation of the Church is powerless. Oh, for the baptism of fire!

CO-OPERATION IN THE FOREIGN MISSIONARY WORK.

The Rev. J. Leighton Wilson, D. D., presented a report on this subject, introducing it as follows:

In presenting my paper to the Council I must confess that I labor under some degree of embarrassment. I find that the ground over which I pass has been already traversed this morning by Dr. Murray Mitchell; but still I have been reassured by the closing sentiments of the brother who has just spoken. During the past few days repeated allusion has been made to the desirability of co-operation in the foreign mission work. My object this morning is to submit a plan which is not only desirable but practicable. I wish to say that all of the branches of the Presbyterian Church can unite and co-operate in this great work without a violation of any ecclesiastical principles or usages; and, if I shall succeed in convincing the Council of the practicability of the ideas I advance in this paper, then I have no doubt that it will prove one of the strongest bonds to hold the Alliance together, and give to it a permanent character in the future.

The paper was as follows:

The time has arrived in the prosecution of the foreign missionary work, when co-operation among the various branches of the Presbyterian Church laboring in the same field becomes a matter of great and momentous importance. It is not the design of this paper to discuss the subject of a closer organic union between the different branches of the Church itself, this being regarded as an entirely separate and independent question; nor is it proposed to advocate the incorporation into one ecclesiastical body all the converts of the various evangelical bodies laboring in the same field, for however

ready these converts themselves might be for such a union, the churches at home are scarcely prepared for it. What we propose—and all that we propose—is, that all the mission churches gathered in the same field by the representatives of the different branches of the Presbyterian Church be encouraged to form one ecclesiastical body; and that we carefully guard, especially in the earlier periods of the work, against the mistake of trying to introduce into India, China, Africa, Japan, and other portions of the world, all those peculiarities which characterize the different branches of the Presbyterian Church in the home field. Most of these peculiarities have had their origin in our local, social, or civil surroundings, and however strongly we may feel constrained to hold on to them in existing circumstances, they cannot, nevertheless, be regarded as essential to true Presbyterianism, which, in its simplest, purest, and perhaps most vigorous form, has existed without them, and may do so again. To engraft these peculiarities, therefore, upon our foreign churches simply because we have been accustomed to them ourselves, or because they were forced upon us by our outward surroundings, is to impose a yoke upon the churches which they will find to be very irksome. It should be our aim, therefore, while we endeavor to give these new converts all the essential elements of true Presbyterianism, both as to doctrine and polity, it should be done in the briefest and simplest formulas possible. Our Confessions of Faith, as well as our elaborate systems of discipline and government, are the growth of centuries, and are entirely too cumbersome to be laid upon men just emerging from the depths of heathenism. It is certain that no such burthen was laid upon the primitive Church. The Apostles' Creed, or something equivalent, it is probable, was the only confession of faith that was known to the early churches, and their systems of government and discipline were no doubt equally brief and simple. Our more elaborate symbols of doctrine and polity, it is true, are the natural and legitimate outgrowth of the teachings of the New Testament, but it required a long time, as well as a vast amount of varied experience, to bring them to their present state of development; and they are, perhaps, needed by us just as they are, with such modifications, of course, as may seem necessary from time to time.

Our foreign converts, while they will derive many important lessons from our experience and instructions, will, nevertheless, have to work out an experience of their own, in their own peculiar circumstances. They will be called, by the providence of God, to encounter forms of opposition and persecution, and to contend with errors that were entirely unknown to our spiritual forefathers, and their forms of faith and polity must necessarily be tinged by the peculiar nature of these trials. We ought to be careful, therefore, not to lay upon them any unnecessary burthens, but let them, with the Bible in their hands and under guidance of the Holy Ghost, work out their own experience in their own peculiar circumstances.

In the further discussion of the subject in hand, we propose:

1st. To show some of the advantages that will result from the proposed co-operation.

2d. That it will be exceedingly difficult, if not impossible, to maintain a strictly Presbyterian union between churches in the foreign and home fields.

3d. That with right views of the office and functions of the evangelist (the foreign missionary), there are no serious or insurmountable obstacles in the way of establishing one strong Presbyterian church in each of the great sections of the heathen world by the joint labors of all the different branches of the Presbyterian Church in Europe and in America.

In the first place, we are to point out some of the advantages of co-operation, and this we propose to do in the briefest manner possible. In the first place, and in a general way, there will be secured, on the one hand, all the advantages which usually result from concerted action, and, on the other, will be avoided all the evils which necessarily flow from distracted counsels, even when the different parties aim to accomplish the same object. An invading army, no matter how strong or well equipped, is not likely to achieve any great conquests, without concert among its different sections. So there must be concert among the different portions of that great spiritual army that is to bring all the nations of the earth in subjection to the Lord Jesus Christ.

But there are specific objects, in the prosecution of this great enterprise, in connection with which concert of action is a matter of great importance. Among these may be mentioned the establishment and maintenance of institutions of learning of a higher grade, especially such as are necessary to train young men for the work of the ministry. These will be found necessary, even in the earlier periods of the missionary work, in all of our missions; but as the number of candidates will probably not be large in any of them for some considerable time, it would be better and more economical for neighboring missions to unite in sustaining one institution of the kind.

Another object of not less importance, is to provide a religious literature for the people, which can be done more effectually and satisfactorily by concerted action. We include in this the translation of the sacred Scriptures, as well as other religious books, whether translations or original productions. This is an important matter, and instead of being left to the discretion of individuals, there ought to be in every mission field a committee to have the supervision of this important department of labor. Concert of action here would not only save expense, but the work would be done in a more satisfactory way, and there would be heartier co-operation in giving a wider circulation to all such publications.

Other things call for united action, which we can do little more than mention, viz., the course of study that should be prescribed for young men preparing for the work of the ministry; the terms of admission to church membership; how certain vices are to be treated

in connection with church discipline; what salaries should be allowed to native helpers, and various other questions of a similar character. The want of understanding among missionaries in relation to such matters has often led to the most serious consequences.

Now all of these questions, as well as others equally important, might easily be settled by an occasional conference among brethren laboring in the same field, such as were held a few years ago at Alahabad, in India, and in Shanghai, in China. They might be held once in three or four years. It is not proposed that such conferences should possess or exercise any ecclesiastical functions, or interfere in any way with the ecclesiastical relations existing between the missionaries and their Presbyteries, or between the missionary and the churches he may have established in the foreign field—the powers of the conferences being purely advisory and prudential.

Our second proposition is, that it will be difficult, if not impossible, to maintain, on strictly Presbyterian principles, and for an indefinite length of time, a thorough ecclesiastical connection between foreign and home churches. A temporary arrangement of this kind might be effected, but it could not be continued indefinitely without serious embarrassment. Moreover, if the arrangement could be made practicable, it would still be doubtful whether it would be advantageous to either party. Of course, there will always be the kindliest feeling between the two—much of the paternal on the one hand, and of filial on the other, and much of the unity of the Spirit pervading both—but no possible organic union, as we think, between churches occupying the opposite sides of the globe.

The difficulties lying in the way of a close organic union, even where one church is the offspring of the other, are varied and obvious. First, there is the difficulty of bringing the delegates of bodies so remote from each other into one ecclesiastical convocation, which must be done if we would maintain our ideas of Presbyterian polity. If the Presbyteries in India, China, and Africa—the number of which are rapidly multiplying—are constituent parts of the home church, then they will have to send their commissioners to our General Assemblies in Europe and America. And here comes to view, at once, the great difficulties connected with these long journeys, the very great consequent loss of time, and the heavy expense attending them. More than this. These foreign delegates, in most cases at least, would have to bring interpreters along with them, or run the risk of not understanding or being understood when they appeared in these Assemblies. Then, again, these delegates would have the right to expect the Assemblies to meet occasionally, at least, in foreign lands, and we would thus have the spectacle of five hundred or six hundred ministers and elders sailing more than half around the globe to hold a General Assembly in Peking, when it would be almost certain, beforehand, that very few persons, except the voyagers themselves, would be able to comprehend their proceedings.

But there would be other difficulties. In every promiscuous assem-

bly of the kind, there would, even at this early stage of the missionary work, be fifteen or twenty spoken languages, and without the apostolic gift of tongues, how would it be possible to transact the ordinary business without confusion? Furthermore, these foreign delegates having just emerged from all the darkness of heathenism, and having little or no knowledge of our modes of conducting business, would be greatly perplexed, even if there were no difficulties on the score of language, to understand our modes of procedure, or the results to which our discussions would lead. We are so much in the advance of them in all our church matters that we would seldom have occasion to consider those questions in which they are most deeply interested. Nor could these foreign delegates be treated simply as wards or pupils. For while they would not be able to comprehend those higher themes which we would feel called upon to discuss, they will, nevertheless, have questions to propound that we might find it very difficult to handle.

There are many things, for example, connected with *caste* in India, and *foot-binding* in China, about which the missionaries on the ground are greatly divided in opinion, as to whether they should be made the subjects of church discipline or not. Now if intelligent missionaries on the ground, who are acquainted with the practical working of these things, are at a loss how to decide, how would it be with a convocation of men who knew comparatively little about such matters? In China there has been an earnest contest among missionaries for nearly fifty years as to the proper word that should be used for Deity. Able and learned arguments, such as thorough Chinese scholars alone can write, have been brought forward on both sides of the controversy, but without bringing the parties any nearer to each other. Now suppose this question were thrust into one of our assemblies for solution, how could they undertake to discuss it in a satisfactory or intelligible manner? Necessity would be laid upon us to remand all such questions back to the native churches and the missionaries, who, in the course of time and under the guidance of the Holy Ghost, will no doubt arrive at the true solution.

But apart from all these difficulties is it really best for these foreign churches to be kept, for any considerable length of time, under the tutelage of the home church? Would it not be far more conducive to their spiritual growth to be thrown, at as early a period as possible, upon their own responsibilities? Strength and self-reliance can be effectually developed only by the exercise of their own gifts and endowments. They may make mistakes and they may fall into serious errors, but these under the overruling providence of God would be made subservient to their ultimate good.

In the third place, we wish to show that there are no insuperable obstacles in the way of bringing all the native churches of the Presbyterian order in the same field into one church organization; and that this would be far more promotive of their usefulness and spirituality, than for them to be ecclesiastically connected with the home church

either in Europe or America. At the same time the plan we propose, when rightly and fully understood, can scarcely fail to be satisfactory to every branch of the Church engaged in carrying on the work. The object aimed at, as has already been shown, is not for each branch of the Church to plant a vine of its own in each one of the great sections of the heathen world, to be permanently connected with itself; but for all the branches of the Presbyterian Church to unite in planting one great vineyard in these different fields that shall overspread and be a blessing to the whole land. Over this general vineyard no one branch of the Church shall have any special control, except through the missionaries on the ground, who will give advice as long as it shall be necessary. If this idea, dear brethren, could be fully realized, it would not only bring about a new and important era in the progress of the missionary work, but would constitute a memorable epoch in the future history of the great Presbyterian Church itself.

Right views in relation to the office and the functions of the evangelist will, we think, go far, not only to clear away the difficulties that have gathered around the subject, but to establish harmony of views among all those who love this great cause. We assume then, on what we regard as scriptural authority, that the term evangelist does not indicate a separate office in the Church, but a special function of the ministerial office. An evangelist is simply a minister of the gospel set apart by his Presbytery to labor in destitute and foreign parts. Because he is to labor in destitute places, and in foreign lands he is clothed with a larger amount of ecclesiastical power than the minister in the settled church. His powers are extraordinary, but temporary; and they vary according to circumstances. If he labors in destitute parts, within the acknowledged bounds of his own Presbytery, he may organize churches, administer discipline, ordain elders and deacons, but he can go no further. When he enters the foreign field he is clothed with all the powers necessary to plant the Church of Christ in that field. He may not only organize churches and ordain elders and deacons, but he may ordain pastors and evangelists and assist in forming Presbyteries, when the native churches are prepared for such. In fact the evangelist, when he goes to foreign lands, carries with him the powers of the Presbytery, so that he may do whatever a Presbytery might do in establishing the Church where it has not before existed. But as soon as the Presbytery is formed—or as some suppose as soon as a particular church is established—the ecclesiastical powers of the evangelist, so far as those churches and that Presbytery are concerned, are brought to an end. He may give advice and counsel afterwards, and in this way may be very serviceable to these newly formed churches, but he can exercise no further ecclesiastical jurisdiction over them. The newly formed Presbytery takes the reins of government into its hands, and the evangelist, unless he is engaged in teaching or translating, must go "into the regions beyond," and commence the evangelistic work anew.

The evangelist may become the pastor of one or more of the churches that he has been instrumental in founding, but in that case he ceases to be an evangelist, and must become a member of the Presbytery which has been established over those churches. He may also continue to receive his support from the home church, but he cannot consistently with Presbyterian principles and usages be a member of two Presbyteries at the same time. This idea we know is entertained by many excellent brethren, and in some of our Presbyterian missions it has been carried into practical effect. But, as it appears to us, it must ere long result in great confusion, for it undermines and would ere long overthrow the great Presbyterian doctrine of *ministerial parity*. If a missionary can be a member of a Presbytery in China and of another in America at the same time, then he may be tried and be condemned in one, and be acquitted in the other, a right which the native minister cannot claim, unless he is also a member of both. Will this inequality and irregularity, in the course of time, not be felt to be a most serious grievance? Nor will the condition of the church or churches over which this pastor presides be less anomalous. Will it be amenable to, or have the right of appeal to either Presbytery that it may elect?

The true idea in carrying on this great work is for the evangelist to remain steadfast in the calling in which he originally went out; and if, for special and extraordinary reasons, he becomes the pastor of a native church, then let him cast his lot fully with the church. It is contended by many, and no doubt with considerable force, that the missionary may be of great service to the newly formed Presbytery by being a regular member of it; but we do not see why he may not be equally serviceable in sitting as a corresponding member, and giving such advice as may seem necessary. The great danger of his being a full member is, that the native members will feel too much disposed to follow his advice, instead of exercising their own judgment.

The *Mission*, as it is technically called, must be considered, in order to give completeness to our views. It is composed, as a general thing, of the ordained ministers and lay assistant missionaries sent out by any one branch of the Church to any particular section of the heathen world. It is organized as all similar bodies are, and stands equally related to the general missionary work and the home board. It has no ecclesiastical powers over the members of its own body, or over the churches that may be gathered around it, except those powers which the individual evangelist exercises. It is, in fact, a sub-committee of the home board. It is through its agency that the home board carries on its work. But neither the one nor the other can exercise any judicial powers, but simply directs the general work. It is at the recommendation of the mission that schools are established, salaries are fixed, native laborers are employed, new stations are formed, and the work of each member of the mission itself is determined. The evangelist is responsible to the General Assembly so far as his general work is concerned, but to the Presbytery which sent him out in the first instance for his ministerial conduct.

It is through the *Mission*, therefore, that the Church maintains complete control over the general missionary work. Through her own board she determines who shall be sent out as missionaries; to what fields they shall go; in what departments of labor they shall engage; what native laborers shall be employed; what salaries shall be given, and all other matters of a similar character.

It is not proposed to merge the work of any particular branch of the Church into that of another. Each one is to carry on its own work separately and independently. All that any one church concedes, according to this plan, is that the fruits of all their varied labors, when they have crystalized into churches and presbyteries, may be allowed to unite with those of neighboring missions in forming one strong, homogeneous, compact Presbyterian Church, that shall be a blessing to that whole land. The different churches, while working in their own peculiar way and through their own chosen organizations, will find themselves very much in the same condition with the tribes of Israel in rebuilding the walls of Jerusalem, each having its own section to restore, but all working to accomplish the same great object.

There is, fathers and brethren, something grand and sublime in the idea that all the varied branches of our venerable Presbyterian Church should be found earnestly working, not to extend and perpetuate their own peculiarities of worship and government, but to rear one simple, pure, scriptural Presbyterian Church for each one of the great sections of the unevangelized world. In what other way could be more surely realized that *spiritual unity*, so earnestly enjoined by the Redeemer, and so heartily desired by all those who love his holy name? Such a consummation would inaugurate a new era in the history of modern missions. No portion of the Church could remain idle or indifferent in view of such a spectacle. We would expect to see all the tribes of Israel, even the smallest of them, buckling on the armor for the conflict. The full strength of the whole Church would be called into active exercise, and with the blessing of Almighty God attending it, how could the powers of darkness withstand its combined and mighty assaults? We confidently believe that the day is not far distant when the plan of co-operation which we have so feebly advocated will be fully realized, and when that is the case the time will also be near when every human being on the face of the earth will have heard of the salvation of Jesus Christ.

The Rev. John C. Lowrie, D. D., of New York, delivered the following address:

We should bless God for the degree of co-operation that now exists. It has great breadth and is deep in the hearts of thousands and tens of thousands of God's people. We are agreed as to a great many things, and, in fact, I may say as to most things. But yet the question of co-operation implies diversity. There are some diversities at home in the selection and appointment of missionaries; for instance,

whether by formal action of churches, as in some cases among us, or whether by accepting volunteers, as in other cases, or whether on some middle ground, by which all ends may be secured. There is, moreover, another point of moment, the one which relates to the collection and supervision of funds. I need not dwell upon that point. Then there is a third point of great interest which relates to the work which is to be performed by our Christian women. We are all advocates of their work, but there are questions as to the manner of it, and as to the closeness of the relations between their organization and the missionary boards of the Church at large. Having a general idea of the work of different churches, I am disposed to think that in the branch of the Church with which I am connected, the relation between the ladies' work and the general work is one in which there has been a satisfactory gain. The women's boards are the auxiliaries of the general board. Certain matters are reserved to that board, and their operations are inside of the estimates which come from the missions, and yet I admit that there are questions concerning their work, of great interest, about which we cannot altogether as yet agree. But all these home questions may be left to the churches at home.

When we go abroad on various missionary fields we find diversities of opinion, which are sometimes serious. For instance, in regard to the subject of Christian education, we find a diversity of opinion existing, and especially as that subject relates to the training of native ministers. As has been stated by Dr. Murray Mitchell, there is a project pending in China which has been advocated by one of the leading Scottish missionaries, as well as by one of the American missionaries, for a general Presbyterian college in that country, and the same idea has been suggested by some of our brethren in India. It is believed that the Government system, in its influence and practical workings, tends to discourage the Christian religion and hinder the spread of the gospel, and some of our brethren are so impressed with this evil that they are in favor of a general Presbyterian college in India. I confess that I feel afraid of these great institutions. Great colleges and theological seminaries seem to me an outgrowth of advanced Christian civilization, with certain drawbacks it may be, but not well adapted to the early work of Christian missions, not any more now in most heathen countries than in the days of the early Church. I think the true theory for our whole work abroad is the theory of the grain of mustard seed, or the leaven in the meal, or "the kingdom of God cometh not with observation."

Now, as further showing the diversity of views, it may be well to consider the subject of the training of native ministers. Our brethren in Japan have erected an American theological seminary, and perhaps it was wise, although I must say that I cannot speak with regard to its wisdom. In some countries they have a theological class, and in other countries the training of ministers is in the hands of the native pastor; but lately it has been proposed to bring these native converts from their own country to America, Scotland, or Ireland to

be there educated, and then be sent back again. It seems to me that by this course a great risk would be run in training up and raising ministers who will not be, when they return to their native country, the same as when they left it, and who will not really be homogeneous with their own people. Their minds will then be probably full of American, or Irish or Scottish ideas. They will go back with different ideas of living, and as to what is necessary to their comfort in life, which will make it impossible for the native churches to support them as their pastors. I will not, however, go further into the merits of this question.

In regard to the subject of the support of native ministers, shall it be by the foreign missionary board, or shall it be by the native churches in their poverty? I think our brethren of the Ningpo Presbytery have hit exactly the middle ground. They will not ordain a native until he is called by a church, and then they require the church to do all it can for his support, and then what it lacks the board supplies, and he is an itinerant missionary for the time paid for by the mission. This combines the two plans of self-support and of itinerant labor. In connection with this reference to the native churches, we cannot well forbear to allude to the able paper which we have just heard with so much pleasure. It is a signal example of diversity of views. Our respected brother has given us one side of a great subject—the relations of the mission churches to the home Church. And he has emphasized the office, or, at any rate, the work of an evangelist. Many of our friends hold the same views. They would have the native churches to be purely independent of the mother Church. They look upon the missionaries, so far as church order and polity are concerned, as counsellors who should stand outside and give advice. This is all they can do, and that not very legitimately, on the theory of independency. Our friends seek to supply the radical defects of this theory, by making the missionaries evangelists, and so they try to make the theory accord with our church system. But it gives the evangelist power that cannot well be harmonized with our system; indeed, power virtually irresponsible.

If I held that theory I should be tempted to go into the Episcopal Church, where the prelatic phase of the matter is regulated by canons and rules of the Church at large rather than by an individual interpretation of the foreign missionary. A single minister of the gospel apart from his Presbytery should not with us have the power of ordaining missionary ministers. I heard of a case of a single missionary ordaining one of his countrymen as a minister of the gospel, although there were two other Presbyterian ministers at the same station, and two others connected with his own board within two or three days' travel of the locality. I do not believe that the office of the evangelist is a permanent office in the Church. I class it with the apostles and the prophets; and if so, the office of the evangelist is temporary or special. All that is valuable in the idea of the evangelist is centred, as our brother has told us, in the functions of the ministry, but not in those

functions separated from the action of the Presbytery. In our system the Presbytery controls all. It is the prelatic power among us—a legitimate power, but amenable to the Church in its regular course—and I think we have in our common Presbyterian system all the safeguards we need for the protection and government of the native churches.

We are told of the embarrassment which would arise from connecting distant Presbyteries with a General Assembly in this country or in Europe. Of course, the difficulties are considerable, but they need not be insuperable. Presbyterianism is so catholic and so flexible that it can provide for all those cases. Let all ministers within certain geographical bounds and a ruling elder of each church be the members of the Presbytery, and thereby bring together the foreign and the native element in the best conceivable manner. We all well know the difficulty about appeals and about representation in a distant General Assembly such as might be held in China or India. Of course our General Assemblies cannot be held in such countries; the idea is absurd. But many of us maintain that this matter of representation can be provided for incurring this result, and also without making the ministers members of two Presbyteries, one abroad and the other at home. We maintain that it can be provided for by certain modifications of our administrative system, not involving any change of our principles.

There are other matters in which diversity exists, but I will refer in a few words to only one of them—the recent practice of some of the Bible societies in undertaking the work of translating the sacred Scriptures. I should like to see this work relegated to the missionary boards. It is work to be done by the missionaries, and they had better remain on the same footing with their brethren in connection with their own boards. At any rate, whether this be so or not, I should not like to see any Bible society claiming proprietary rights in any translation of the sacred Scriptures abroad. I think that they ought to be the common property of the Christian Church and of all its institutions.

But while diversities of opinion and of practice do prevail to some extent, yet by friendly conference, by respecting each other's conscientious convictions, by agreeing to walk together in so far as we have attained, much good will be achieved. This Council will hardly deem it wise to utter any formal judgment at present as to some of these things. I would respectfully suggest that the programme for the next meeting might well include some of these leading missionary subjects for separate consideration, instead of grouping them in a single topic. The fraternal discussion of such questions can result only to the advantage of the cause of missions. We need not be discouraged by any want of agreement now; in the end we shall think alike, feel alike, and act alike. In the face of the vast unevangelized multitudes of our fellow-men, we must unite our forces, and not lose power by needless diversities. I conclude these remarks by referring

in a few words to the grounds of hope and encouragement. First of all, we all stand on the last commandment; there we find our basis of action and our warrant for proceeding; secondly, we all recognize as the great motive the constraining love and grace of the Lord Jesus Christ, and that will carry us and our sons and daughters to the ends of the earth; thirdly, we recognize the power of the Holy Spirit as a teacher, who will enable us to understand and to see clearly all the things which pertain to the perplexing matters which have occupied our attention this morning; and then, fourthly, we shall pray and hope to be under the guidance of Divine Providence, opening the way before us, and our brethren, supporting them and removing all difficulties, and then we may go forward without misgivings, and be assured that our blessed Lord is with us. We may then feel assured that we shall be kept faithful even unto death, and blessed is the reward that shall await us in heaven. There is nothing on earth I glory in more than this union of the broad Presbyterian family in the work of foreign missions. I am old enough to remember when no Presbyterian organization was on foot, and when hardly anything was done by some of the denominations which are now among the foremost. I see this wonderful change, but greater progress is yet to be made. The world is before us to be redeemed for our blessed Lord and Saviour by means of our feeble efforts.

The Rev. George Robson, of Inverness, Scotland, addressed the Council as follows:

I wish to say in regard to the communication that is on the Programme from the United Presbyterian Church of Scotland, that it had its origin in the fact that the committee of the Synod has for several years past been engaged in a somewhat difficult work —the work of framing a formula for the ordination of ministers, and also the work of determining the relation in which mission Presbyteries should stand to the church at home. It seemed to the committee that any paper which entered into the question would require great circumspection and prudence in dealing with it. It, perhaps, may be as well to say on this point that the subject which the communication will present has been touched upon, and perhaps very fully brought out, in the various papers which have been read this morning before the Council; and therefore it seems unnecessary to say more regarding it than just this one thing: that in speaking of the relation of mission Presbyteries to the church at home, more stress has been laid upon the manner in which their work might be harmonized with the administration of the home church, than upon the important

point of the manner in which mission Presbyteries may be so organized as to establish and develop as speedily as possible native churches in those mission fields in which mission Presbyteries exist.

The Rev. Henry Stout, from Japan, then addressed the Council on the subject of co-operation, as follows:

I believe I am one of the two connected with this Council who are able to speak from personal observation concerning co-operation on mission grounds. About eight years ago, when the old laws against Christianity began to relax in Japan, and missionaries from different societies in this country and in Europe began to come in large numbers to that country, some of us who had been there for years already began to consider whether it would not be desirable to take such measures as to consolidate the efforts of the representatives of mission boards; and therefore a general call was made for missionaries who were on the ground to assemble in convention in September in that year in Yokohama. A large number of the representatives of the different boards came together, and sat in council for several days. Perhaps we attempted to do too much, for an endeavor was made to organize such work as should look to the establishment of but one great Christian Church in Japan. We overreached the mark, and failed as far as that was concerned. But another end which was aimed at was accomplished, and that was the establishment of a committee for Bible translation, which has done noble work. This convention was the first practical outlook towards co-operation.

The failure which we experienced caused us to wait until three years ago, when another attempt was made of a practical turn, whereby the missionaries representing the Presbyterian Church of this country, as well as of the Reformed Dutch Church, together with the Free Church of Scotland, met together again in Yokohama, and the native Church of Japan was established. We did not attempt in any way to interfere with the ecclesiastical relations of the missionaries of the different churches. We all stand in relation to our various Presbyteries in the position of being amenable to them, and to them alone. We have a

voice in the Assembly of the native church, and so far we have always had a voice; but the native church will correct that which we did not properly establish in the beginning.

The practical and desirable things which we have reached by means of this organization I cannot enter into in detail; but I should like to point you to certain features of our work which I believe have been a grand success.

We have been able to establish one common Presbyterian Church in Japan instead of three, and there is a native constitution of that church—an English translation of which has been made. It will not be necessary, and certainly not desirable, for me to attempt to read any portion of it to you. It is sound, and the church is thoroughly and heartily as orthodox as are its triple representative foster parents in this country and in Scotland.

By means of this organization, we have been able to establish a common theological school. To illustrate the power and influence of this school, allow me to refer you to an experience which dates back to the time when it was not yet established. It was my privilege to train a young man for the ministry, and so one-sided was that training, that he made his gestures and cleared his throat in preaching just like his teacher. But that has been corrected, and we do not see that one-sided training now which was the characteristic of the pupils before.

Then by means of this common church we are enabled to present a formidable front to heathenism, and they respect us. I do not claim that the grand results of our church have grown out of the small matter of union; but it is a fact, that while the representatives of these three churches do not number more than one-fourth of the missionaries on the ground, the results of our work are more than half of all that has been accomplished.

The Rev. M. H. Houston, of Kentucky.—I had the honor of being for about seven years a missionary of the Southern Presbyterian Church in the mighty empire of China. It was my pleasure in that district of which our worthy brother, Dr. Lowrie, has just spoken, to labor side by side with the honored missionaries of his church. I have travelled with those missionaries on

the same native boats; I have gone with them into the streets and alleys of the crowded cities of that empire; I have joined with them in preaching the glories of our blessed Lord; and at night I have bowed with them and invoked the blessing of our common Master upon our common work. And after all our labors, we found the Southern Presbyterian Church, through its General Assembly, sending out instructions to its missionaries in that field to organize a Presbytery composed of foreign missionaries and of native churches. Suppose that we had complied with that instruction from our honored General Assembly, what would have been the result? When I had gone out with my Northern brethren, and we had worked together, then the converts who, through the grace of God, were made by my work, would have been put in the Southern Presbyterian Presbytery; and the converts made by their work on the same ground would have been put into the Northern Presbyterian Presbytery. So what did we do? We overtured the General Assembly to rescind its action, and allow us to dissolve that Presbytery which we were enjoined to organize; and our Assembly was impressed with the views which were thus advanced, and gave us the authority to dissolve. So I thank God that never in the empire of China will the unhappy division which has existed between the Northern and Southern Presbyterian churches in this land be propagated.

Are the natives in China fit to conduct a Presbytery for themselves?—is a question that has often been asked. I tell you the natives of China are natural born Presbyterians. They have their elders all through the empire; and when they are organized into a Presbytery, they as naturally take to Presbyterian action as fish take to water. I have had the privilege of sitting in a Presbytery out there composed of those native Chinese, and have seen one of them act as moderator; and the members conduct themselves on the floor with as much grace and dignity as any moderator I have seen occupy the chair in this Council, and with as much ease and fluency as have characterized the utterances of any member whom I have heard speak upon this floor. I have seen them conduct their native Presbytery; and you

might as well tell me that the Presbytery to which I have the honor to belong, in the State of Kentucky, is not fit to conduct its business, as to tell me that these native Chinese Presbyterians are not fit to conduct their own affairs.

Just put them in their own boat, and they will be self-propagating, self-governing and self-sustaining Presbyterian churches.

As to the function of the evangelist which seems to be the fundamental point of this matter: Richard Baxter has told us that he learned much from the hints to be gathered from the Bible. What are the hints to be gathered from the Bible on this point? Titus was sent by the apostle Paul to preach, and Titus, a single man, was to ordain elders, so that if Titus could ordain elders without any supernatural gift or supernatural power, I do not see why the missionaries of China or the missionaries to the wilds of Africa may not ordain ministers there, even though they may be but as a single man in those vast regions of darkness. If that power has not come down to the missionary now, I do not see how a native church ever can be organized where there is only one missionary.

The Rev. Henry Calderwood, LL. D., read the following:

The United Presbyterian Church,
At Edinburgh and within the Synod Hall,
Castle Terrace, *May 4th*, 1880.

The Synod of the United Presbyterian Church met and was constituted with prayer by the moderator. *Inter alia*, the Synod agreed to instruct the deputies whom the Synod is sending this year to the Pan-Presbyterian Council in America, to seek an opportunity of conferring with the representatives of other Presbyterian churches with the view of devising measures by which the demand for qualified probationers in other lands, and especially in our own colonies, may be more systematically provided for; and to open direct communications with the Presbyterian Church of England, and with the Presbyterian Churches in the colonies on the same subject. Concluded with prayer.

Same Place, *May 7th*, 1880.

The Synod met and was constituted with prayer by the moderator. *Inter alia*, the Synod unanimously agreed to instruct the delegates to the General Presbyterian Council that they bring before that Council, in connection with the consideration of missionary questions, the question as to the mode in which the missionaries of different churches,

laboring in the same or contiguous fields, may be associated with each other so as most efficiently to secure, in harmonious co-operation, the ends contemplated in missionary work. Concluded with prayer.

Extracted from the records of Synod, and certified by

THOMAS KENNEDY, D. D., *Synod Clerk.*

DR. CALDERWOOD.—The first object the Synod has in view in asking this General Council to look at this whole matter, is to secure, as far as possible, united effort in the missionary field, so that the work may not be distracted by the consideration of our separate denominational existence in the Presbyterian churches, and that we may all be grouped under one Presbyterian standard. The further object is to secure, by the aid of this Council, greater exertion in the missionary field.

The action proposed to be taken is the adoption of a plan whereby all missionaries, whether from America or from Scotland, who are teaching the same principles, can be drawn together on the same fields, if they are at all contiguous, and form a united Presbytery. The result of such a plan, it is believed, will be manifested not only in a more active co-operation among the missionaries, but it will be a means of encouragement for the native churches. I am simply expressing what I believe is the common conviction throughout Scotland, that, if instead of separate action, we could thus far have joint action by the formation of Presbyteries which shall include equally American and Scotch Presbyterians, we should see a much more rapid advancement in missionary work, and, at the same time, a decided and wiser co-operation.

My friend, Dr. Hutton, has prepared a motion which he will submit to the Council, and I am glad to give way to him for this purpose, believing that if there be one direction in which this Council can afford to take practical action, it is the direction now pointed out, and that, if there be any matter upon which we should claim a final and definite resolution, this is the subject upon which we should be prepared to expect such action.

The REV. GEORGE C. HUTTON, D. D., of Scotland.—I am not solely responsible for the motion I have prepared to submit to the Council; but I find that it meets the concurrence of many

of the brethren who have taken a deep interest in this matter of a closer union on the missionary field of the Presbyterian laborers. The great aim the motion seeks to attain is that this Council shall give a clear and strong expression to its desire in this matter; and that this expression should go down to the several churches, and there bear the fruit we expect from its adoption.

The resolution is preceded by the preamble:

I. That the Council is deeply impressed with the importance of closer union in the practical work of the mission field among Presbyterians, and would regard it as most desirable and timely were the churches represented in the Council to adopt such measures, as in their wisdom might seem meet, for maturely considering the question of the best means of further organizing and unifying Presbyterian efforts in the several mission fields in which a plurality of Presbyterian missions are contiguously established, in harmony with the interests and claims of the parent churches.

II. That the Council, assuming no right to offer suggestions or initiate movements in the Churches represented in it, respectfully approaches the several churches by the communication of these resolutions, with the expression of its fraternal, Christian regards, and its prayer that the great ends of the common Presbyterianism may be increasingly advanced by the work of the several churches both at home and in the mission field.

From the reading of the petition it will be seen that the object to be gained is a closer union in the practical workings of the mission field. There is no desire or intention to compromise any of the churches to plans of organic union or incorporation at home and in the mission field; but, apart from any consideration like that, there is a wide margin in which it would be most just to the interests of our common Christianity that Presbyterian laborers should come closer together in conference, for instance, in the manner referred to, and in Presbyterial organization if it be practicable. What the friends of the resolution most desire is that this matter should go to the churches with the weight of the opinion of this Council. The churches themselves consider it an important matter, and a decisive action on the part of this Council will most assuredly stimulate and encourage them to consider this im-

portant and practical question, particularly if the voice of this Council shall go down in such a manner as shall show that the Council is impressed with the practical value of the suggestion.

The resolution itself, I think, is important, because we must not awaken the just jealousies of the churches; and in approaching the churches by communicating the resolution to them I think it is proper and necessary that we should distinctly say, at this time, that we assume no right whatever, because we are a Council, to offer these suggestions or initiate movements, but that while we do not claim any right to do this, we can offer this resolution in a spirit of Christian fraternity and in the hope that the important ends of Presbyterianism may be advanced by it.

I will just add that I was very glad to hear at last that the key-note had been struck on the subject of missions. While I enjoyed as much as any one could all that I heard upon apologetics, I was a little wearied with that. I think it is a healthy thing now for us to give forth something more clear from this conference, than that which arises from an apologetic strain. We are here in a spirit of Christian aggression; we are here in a spirit of confidence and courage, assured of the great issue. We are not trembling here for the ark of God. We know the words of Him in whom we trust, and his words are full of conscious power: "I, if I be lifted up from the earth, will draw all men unto me." Why should we be troubled about the future of Christianity? Let us thank God for the past; let us take courage. Let us set up our standard here as a united Council, so that all the churches may say, "Hitherto God has helped us." This was the key-note struck by Dr. Paxton; and so let us, keeping it up in the same strain, go forward in this work with all our churches, with an increasing confidence in the issue; and with an assurance that our labor shall not be in vain in the Lord.

I will now read the resolution, which I think will commend itself to the approbation of the Council:

The Council, cherishing devout gratitude to God for the success which, by his blessing, has attended the foreign mission work of the

Church, and thankfully recognizing an increasing desire on the part of the churches composing this Alliance to co-operate in the work as far as practicable, reappoints the committee with instructions to collect such further information and frame such suggestions upon matters connected with the conduct of foreign mission work as may seem to them advisable, and more particularly the relation of mission Presbyteries to the home churches, with a view especially to the establishment and development of native churches, and the best methods of promoting co-operation both at home and abroad in the prosecution of the missionary enterprise.

The resolution was referred to the Business Committee.

The Council then adjourned with the usual devotional exercises.

THURSDAY, *September 30th*, 1880. 2.30 P. M.

The Council was called to order in the Academy of Music at 2.30 P. M., by JOHN HANSON, ESQ., of Antrim, Ireland, President.

After devotional services, the REV. DR. BOGGS, of Atlanta, Georgia, said: Will you receive the following resolution for reference to the Business Committee:

Resolved, That this Council respectfully recommend to the committee having charge of the programme for the next Council, that they carefully consider the expediency of giving a still larger share of the time of that Council to a fuller handling of the great cause of foreign missions.

I move that this be referred to the Business Committee, and the reason for it is this: It seems as if the lines of God's providence were directing us to the great problem of Foreign Missions as probably the first practical cause that this Council will be able to handle to any direct issue. I feel in behalf of the Presbyterian family, that after this Council shall have met several times, and many hundreds of men have travelled thousands of miles, and spent a great deal of money to attend it, the question will arise, What practical ends are you subserving? I trust a great many practical ends will be subserved in the providence of God; but it seems to me very desirable for the future success of the scheme that is before us, that we should find, as soon as possible, a thread of divine direction that leads toward some-

thing that can be done, and that people can see. For that reason I beg to send that resolution to the committee.

The resolution was so referred.

The Rev. Professor Herrick Johnson, D. D., of Chicago, Ill., read the following paper on

THE PROPER CARE, SUPPORT AND TRAINING OF CANDIDATES FOR THE MINISTRY.

We have hardly realized the proper care, support and training yet. For proof, see the ministry itself. Some are in the ministry that ought to be out. Some are in with inadequate mental equipment and discipline. We have ministers who are able to work but not willing, and ministers who are willing to work but not fit. Let us be entirely candid. There is a flaw somewhere in our education machinery.

Beyond a doubt, this evil has been grossly exaggerated. The common, flippant and shameful talk about "ordained dunces" and ministerial "dead-weights" has had only the most meagre occasion, and not the least justification. On the other hand, while men are men, infallibility will not be reached in this care and training of candidates. Occasionally, unfitness will slip through. The best plan possible will not give us absolute perfection in results.

Nevertheless, something possible of remedy is the matter with our machinery. We may find, moreover, that the trouble is deeper than this—that something is wrong in our inner spirit and posture.

In the judgment of many of the best minds of the Church on both continents, there is a decline in the attraction of the ministry for young men of promise and power; and a deficiency in the number of such who are entering the ministerial ranks. Steadily on this continent the roll of candidates has been lessening for the last decade. Some branches of the Church are scarcely filling the vacancies made by death. While a distinguished clergyman in public place has recently declared that "there are to-day hundreds of ministers in our country who ought to be at tent-making earning their bread; but who are wandering, up and down the church, beseeching support; thus degrading themselves in their own eyes, and degrading the ministry in the eyes of all."

Abate the force of these statements what we will, on the score of pessimism or rhetorical extravagance, they leave us face to face with unmistakable signs and tokens of evil. They should compel us to weigh well the recent warning words of England's chief Christian statesman. "No Church can stand," says Gladstone, "whose priests or ministers do not possess the highest respect of the people. I would be glad to see the best men in England taking orders. If there is any sign of dissolution in the Church of Rome, it is, perhaps, the inferiority of her priesthood. Usually they are men of very moderate ability. *Better men than these are needed to build in our time.*"

Confronted with these things, the need of better workmen than builders of the mediocre sort, the lessened attraction of the ministry to men of promise and power, and the steadily diminishing number of candidates, what is the Church of God going to do about it? In considering what the Church ought to do about it, we are sure to be only at the surface of the subject by merely determining rules of oversight, amount of support, and a curriculum of study. If we will but go deep enough we shall find some things related to, and comprehended in, any proper care and training far more vital and fundamental than machinery, and, if ignored, making the best care and training impossible.

I. First of all, *the Church must be more pervasively and profoundly spiritual.*

In another than the scriptural sense, "as with the people so with the priest." This may express not only relation of likeness, but of cause and effect. And while a godly ministry will make a godly Church, it is equally true that a godly Church will produce a godly ministry. The trouble with our candidates is a half-consecrated Church. A worldly Church, practically preferring the enjoyments of this world, withholding her best activities from spiritual service, and giving to the Lord only the merest inconsiderable fragments of her time and talent and substance, will never give the choicest of her sons to the ministry. The brilliant and gifted offspring will have other plans and investments made for them by ambitious parents—plans and investments promising better returns of worldly wealth and honor and social distinction. When the Church shall walk close with God, and be filled with the divine fulness, so as to count nothing her own, and so as to hold service for Christ the peerless honor, then she will be willing to take the brightest and best jewels from her household caskets, and yield them in joyful and absolute dedication, saying, "Anywhere, Lord; even in the ends of the earth."

With the best sons of the Church thus given to the ministry in proud and grateful joy, we may be sure those sons, as they should grow toward manhood, would come to count it an undying honor to go and preach Christ's gospel. Although their senses might be swept by vast material gains and proud political preferments, and the subtle attractions of science and art and journalism, these would be nothing in their esteem to the glories of Christian ambassadorship; and the lessened attraction of the ministry to men of promise and power would be a thing of the past.

II. Next to a deeper spirituality we place *the need of a prevalent and profound conviction that the call to the ministry is directly and distinctively of God; i. e.*, that it is the inward moving of the Holy Ghost, immediate, personal and effectual, having in it a kind of imperious and compelling violence, and widely differencing the call to the ministry from calls to occupations solely of man and pertaining to time. God by his Spirit calls to a spiritual office; God by his providence calls to an ordinary occupation. Paul was not called to tent-making as he

was called to preach. It was not his fitness, or taste, or circumstances, or any considerations of greater usefulness that based his "Woe is unto me;" it was *God's call:* "I must preach."

Surrounding and favoring circumstances, sense of adaptation, considerations of usefulness, any and all providential indications—these may be incidents and attendants instrumental, as used by the Spirit. But these are not *the call,* nor are they the direct and efficient cause of *the conviction* in any true case that one ought to preach. That is born of Him to whom we are commanded to pray that he will thrust or hurl forth (ἐκβάλῃ) laborers into his harvest.

That this has been the view of the Church in all her best ages and branches, history shows. History as clearly shows that just as this idea has been lost sight of, have worldliness and corruption crept in, carrying either to the extreme of sacerdotalism, ministers made to order and regardless of character, by a certain sacred something dripped through infallible human fingers; or to the opposite extreme of license and the purest naturalism, ministers at will, by self-constitution, like shoemakers and carpenters. Hence the charge of Chrysostom, that men "were selected to the priestly dignity for causes which ought to have prevented them from passing over the pavements of the church." And hence, farther on in the centuries, the lament of Leigh Richmond, "the national Church groans and bleeds from the crown of its head to the sole of its feet from the daily intrusion of unworthy men into the ministry."

Let the Church, therefore, re-state and emphasize and stamp upon her consciousness and compel all her sons to the conviction, that it is Christ's exclusive prerogative to call and send by the Holy Ghost; that no one is to enter the sacred office who can stay out of it, since whom God calls to preach will be gotten to preach, though he be first landed in some belly of hell, like Jonah, until he repent and give the call heed; that any candidate stepping toward the ministry to declare himself an ambassador of the Most High, so that it shall be as if God spake by him and he were in his King's stead, must hold a commission consciously from his divine sovereign, or be guilty of blasphemous assumption. Luther's words are not one whit too strong, as the voice of the Church to all her sons: "Await God's call. Meantime be satisfied. Yea, though thou wert wiser than Solomon and Daniel, yet, unless thou art called, avoid preaching as thou wouldst hell itself."

The bearing of all this on the quality and quantity of candidates is apparent. What patience, courage, constancy, and mighty effectiveness must be born of the conviction of being called of God! And what fitness, adaptation, and superb possibilities of ministerial character must be in the men *so called!* God makes no mistakes.

III. But there is still a third necessity lying back of any question of mere machinery—the necessity on the part of the Church of a deep and wide-spread persuasion that if she would have candidates of the right sort, she must *pray for them, a God-called ministry being a gift of God to the Church solely in answer to prayer.*

It must be confessed that supply for the ministry has been left too much to ecclesiastical machinery and market law. But by all Scripture it is decidedly not a matter of ecclesiastical machinery. It is not to be regulated by a market law.

The prevalent talk about our having too many ministers is preposterous and suicidal. It has its base in a mischievous error. If allowed to continue without arrest or rebuke, it will play havoc with our evangelistic effectiveness. The mischievous error is that the number of *churches* should be regulative of the number of *ministers*, on the theory that the churches make the *demand*, and should, therefore, determine the *supply*. Now, as there are sometimes many ministers seeking a vacant church, and as there are some ministers without employment, it is held that the supply is greater than the demand. Hence the cry, "too many ministers!" Hence labored and elaborate articles in the effort to break the force of this cry by marshaling statistics and arraying figures and footing up columns to show that we have a few more churches than we have ministers! As if this were a matter of arithmetic instead of conscience! As if our action were to be determined by a commercial law rather than by Christ's commandment!

First and last and midst and always while any great harvest stands in this world, the Church is faced with this explicit order from Christ, made doubly emphatic by its repetition: "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." What business have vacant churches with us here? With hundreds of millions still without the gospel, with every continent crowded with the unsaved, instead of talking about too many ministers, the Church of God should be on her knees praying for more. She cannot stop that prayer and obey her Lord.

Demand? Yes. If we put the demand where Christ put it. Did he say, "Behold, the number of vacant churches is great, and the laborers to supply them are few?" Did that cry from Macedonia, to which the Holy Spirit gave a voice, come from companies of organized believers with unoccupied cushioned pulpits and salaries and parsonages? Or was it from a church-less, pulpit-less, shepherd-less field, dumb as to its woful need, because unconscious of it? Is there no such dumb, unconscious cry to be heard to-day, that we stand figuring up our columns of ministers and churches, and striking the balance between them, to see whether we shall not call a temporary halt to this business of ministerial supply? If we already have ministers who are not at work—who would rather be idle than preach self-denyingly, or who would better be idle than preach at all—the fact is sad enough and bad enough. But it is no argument for less ministers. It should send us to God for another kind. We may be sure these were not the gift of God in answer to prayer. May they not have been born of just this low theory of supply and demand, having entered the ministry with the undisturbed conviction that vacancies in well-appointed pulpits were the only demand they were expected to meet?

We have thus far spoken of what seems to us as deeper and more vital than any mere improvement of ministerial education machinery. Nevertheless, we believe most heartily in perfecting our machinery. We therefore pass on to say,

IV. Fourthly, *the Church must make far more of her direct watch and care.*

It must be confessed she has made almost nothing of it with respect to many of her candidates. And even when they have been formally taken under the care of a Presbytery, the act has often been such a mere meaningless form, so like a solemn farce, as to make it doubtful whether it were not more honored in the breach than in the observance. The candidate is perhaps received by Presbytery while in his academic course, and he may never hear of the Presbytery again, and the Presbytery never hear of him, until application is made years afterwards for licensure. Through all his progress up to that very gateway into the ministry, he has been to the Presbytery little else than "as a heathen man and a publican."

We believe the following provisions would greatly serve the purposes of oversight and discipline, and tend to arrest incompetency and stimulate fidelity:

1. Let it be a law of the Church that every one of her sons, without exception, just as soon as he is known to have the ministry in view, and whether needing aid or not, shall be placed under the care of Presbytery as a ministerial candidate.

2. Let each Presbytery's committee on education be charged with the direct and special oversight of all candidates under that Presbytery's care.

3. Let it be the imperative duty of that committee to secure each year, directly from the proper officer or teacher in academy, college, or seminary, a report of the scholarship and general standing and character of the candidates, and submit the same to the Presbytery.

4. If the candidate be a beneficiary of the board of education, let the committee secure from that board also annual report of general scholarship for submission to Presbytery.

5. Let each candidate be required to appear before Presbytery, either in person or by letter, once a year, and himself give account of his progress and experience.

With care thus exercised three things would be secured:

First, on the part of the Presbytery, a pretty accurate knowledge of the candidate's fidelity and efficiency. And the best of opportunity for any needed admonition or encouragement, or for entire arrest of study in view of manifest unfitness.

Secondly, on the part of the Presbytery, a personal interest in and sympathy with the candidates, as they should step toward the ministry.

Thirdly, on the part of the candidates, a sense of responsibility, and a constant reminder that they were already in special trust and relation, as called of God to special service.

V. The next and fifth point that suggests itself for consideration is

the support of our ministerial candidates. What shall it be? To this there are four possible answers:

1. *Let the candidates have no support at all.* The struggle it costs to work one's way through is a good test and sifter; will toughen fibre, give us better candidates, lead to self-reliance, and ability to endure hardness.

The sufficient answer to this is that no father, however stoutly he might avow such view, would ever apply the logic *to his own son.* If he had means to help him into the ministry, he would fling his theory to the winds, and risk all damage to his boy.

2. *Let the candidates all have support, whether needed or not.*

The only argument for this position is, that "it is most desirable to get rid of the discrimination of candidates—between those who are on the board of education and those who are not. . . . The danger is great of the high-toned among our young men being chilled and driven off."

To this there are two fatal objections. First, it would furnish the strange anomaly of taking from the scanty incomes and hard earnings of the godly poor of our churches, contributed to this cause in pinching self-denial, and giving to a candidate for the ministry, who confessedly has no need whatever, and doing this on the sole plea that "he had better receive an appropriation, and use it himself for the Lord."

Secondly, it would be fostering a spirit in our candidates that ought the rather to be utterly cast out. The sort of "high-toned" men that would abandon all thought of the ministry sooner than suffer the discrimination coming from an honorable poverty, by taking aid which the Church is only glad to furnish, are the sort of "high-toned" men that are not wanted in the ministry. The sooner they are "chilled and driven off," the better.

It is true the brow of the Church has had occasion once or twice to redden with the memory of unfulfilled obligations to her candidates; but it is also true that she has been mainly considerate of her trust to them, and that she holds them in loving and loyal esteem, as among her choicest sons, to help whom she counts an honor and an obligation. This being so, the pride that kicks at the discrimination involved in the beneficiary system is a weakness to be condemned, not a feeling to be indulged and nursed.

3. *Let the support be according to scholarship, ascertained by competitive examinations, only candidates attaining to a certain standard receiving aid.*

The great, and, in our view, fatal objection to this is, that it is lifting scholarly attainment to supreme place, as the test of fitness for the ministry. It leaves out of view qualities of character, natural and spiritual, which are often more determinative of fitness than any mere intellectual gifts. Brain is not all that God honors in Christian ambassadorship. The kingdom of heaven is not built chiefly by it, any more than it is built chiefly in it. Heart, as well as brain, God wants —will-power, tact, gifts of administration, and a glowing and grow-

ing spirituality. And the test of these is not a competitive examination.

4. *Let the support be according to the need of the candidate, the maximum appropriation being far within the limits that would encourage anything like luxury or loose expenditure.*

Such a support commends itself to common sense, is indicated by experience, has given to some branches of our Church the half of their effective ministerial force, and is open to objections only as they lie not against the basis of appropriation, but against the method of it. Free the method from everything needlessly trying to the most delicate sensitiveness not born of pride and the devil, and then appropriation according to need clearly stands as "the proper" support of our candidates for the ministry.

VI. *We reach now* THE PROPER TRAINING *of candidates*—the last point demanding our consideration.

In this matter our unquestionable and conspicuous aim should be to work with the best possible material, and to secure the best possible results. Whatever God may do in his sovereignty with weak things, *we* have no right to chose them or to count on them, but out of their weakness either to prove their unfitness or to bring forth strength.

There are five things we believe the Church should do:

1. *See to it that the colleges, with which we have controlling connection, are the able and harmonious adjuncts of our faith and the embodiment of our best thought on this matter of higher education.* They should be supplied with the widest facilities for scientific, philosophic, and literary research, and with that varied and profound scholarship in their chairs of instruction which alone can make Christian colleges greatly serviceable either to Christianity or culture. And then all our candidates should be put at these institutions.

2. *Stop short cuts to the ministry.* Short cuts lead to short stops; *i. e.*, to "stated supplies." And commonly because supplies are short. It is surprising the number of young men without a college education, somewhat advanced in years, up well into the twenties and sometimes even thirties, often married and with child or children, who get possessed with the idea that they ought to study for the ministry. Two things we think should be done with these applicants for short cuts.

First, dissuade them, if possible. In ninety, if not ninety-nine, cases out of a hundred they would better keep to trade or plow or handicraft. If they are stirred with unwonted zeal for God, they can show it there. The probabilities are that if God had wanted to make preachers of them, he would have started them *en route* before their minds were measurably formed, and their habits fixed, and their households established, and their thorough intellectual training and equipment made almost impossible. Their failure to get on in secular affairs, often taken as God's way of hedging up their path, and a reason why they should enter the ministry, is more often a reason why they should stay out of it.

Secondly, in any event, let a committee be constituted by the General Assembly, or the highest body known to each branch of the Church, that committee to consist of one professor from each seminary and an equal number of ministers; and let it be the duty of that committee to prepare an annual examination paper to be submitted to every candidate making application for admission to any seminary, who cannot show a college diploma; success in passing a written examination on that paper to be the condition of entrance, the committee to be the judges determining the standard of success.

3. *When incompetency sits in any chair in our theological training schools, compel a vacancy.*

4. *Change the present standard,* three years seminary course, to four years of seven months study each. Then let the three intervening vacations of five months each be devoted to practical work under Presbyterial and pastoral supervision, this being made a law of the Church, and just as much a part of the training for every candidate without exception, as the curriculum of study. Let it be understood that the candidate in this whole matter shall be subject to the direction of his Presbytery, which shall put him into active service of visitation, exhortation, and general evangelism every vacation, unless there be imperative reason to the contrary.

This practical training is either wholly wanting now, or it is had in such loose, independent and irresponsible way as to be little worth. It would be of inestimable value in fitting our young men for the first and trying responsibilities of the pastorate, and would take away every possible justification for the statement recently made in high place, that "the ordinary minister comes out of the seminary an imbecile —utterly dazed by the great realities about him."

5. *Provide higher education for those who show special aptitude for scholarly work.* The Church wants men of special training and special gifts over and above her great preachers, to occupy her chairs of instruction in college and seminary—men who shall have leisure and learning to make profound and protracted investigations in their respective departments, and who shall prove the able and scholarly defenders of the faith, challenging the respect and confidence of the world of scholars for their splendid endowments and acquisitions.

To this end let there be four fellowships established in each seminary, each yielding sufficient income for two years of additional study on either continent, two fellowships to be given each year to the two best scholars of each class.

In closing this paper we would express our persuasion of the vast importance of the topic under discussion. It has to do with the inmost life of the Church of God. What she does with her candidates for the ministry, they will do with her future. We reaffirm our conviction that the root of any difficulty or defect in their care, support and training is in the spirit and posture of the Church. We believe that the way to the choicest candidates and to their best care and training is through a consecrated church, believing in a God-called

ministry, willing that her choicest sons should be called, and praying daily, while the great harvest stands waiting for laborers, that the Lord would call, heedless utterly of the proportion or disproportion between her vacant pulpits and her commissioned ministers.

And yet we are confident the hour has fully come when we must have a plan of training, through and through which shall be convincing sign and proof that *we mean to glorify consecrated scholarship and disgrace goodish illiteracy.*

The Rev. J. Marshall Lang, D. D., of Glasgow, Scotland, read the following paper on

CHURCH ORDER AND CHURCH LIFE.

The famous sentence of Irenæus, "*Ubi Ecclesia, ibi et spiritus Dei,*"* cannot unreservedly be accepted. It must not be taken as a definition. Before we attach to it the force even of a maxim, we must be careful as to the meaning attached to the *Ecclesia.* If we regard that simply as the communion of believers who acknowledge the supreme authority of Jesus Christ and keep his sacraments, the saying is only the condensed testimony of the Lord himself. But its author meant more than this. He is the first exponent of the hierarchical system; and, although he adds "*Ubi spiritus Dei illic Ecclesia,*" he maintains that relation to this hierarchical system is necessary to participation in the gifts of the Holy Ghost. "It is only at the breast of the Church," he argues, "that man can be nursed to life. *He* cannot partake of the Holy Spirit who takes not refuge in the Church. He who separates himself from the Church renounces the fellowship of the Holy Spirit."

The dictum of the Latin father, however, contains a truth which is valuable as a protest against what may be called the *hyper-spiritual* conception of the Church. Wisely have the Reformed Confessions distinguished between the ideal or invisible and the actual or visible Church. But in all periods, and certainly not least in our own, there has been manifest a tendency to separate between order and life—to view the one as in some measure the repression of the other, as a hindrance to the spontaneous development of the Christian consciousness. Sometimes, as in countries in which the Papacy has been paramount, this tendency marks the reaction against an oppressive authority. But it is found, more or less, in all Protestant communities: one of its most striking expressions being that Plymouthism, with which, on both sides of the ocean, we are familiar. Now, the contention to which the maxim I have quoted invites us is, that an external organization, "fitly joined together and compacted," is essential to the manifold diversity and the full power of the spiritual life in the souls of men. "Order is truth." Life cannot live apart from truth.

---

* "Irenæus," adv. Hær. L. iii. cap. xxiv.

This we are taught by the analogy of nature. Life must have its form. It produces forms. Difficult to define, we can only explain life to be *force organized.* More than this, every species of existence has its fore-ordained type or constitution. Every seed has its own body. Tree and herb, plant and flower, have each their definite form. The human frame is provided for the *growth* of the human being. It is the law of creation that fruit is brought forth *after its kind.* God is one in all his works. If the Church of the Lord Jesus is a new creation, we may expect that a polity or order has been provided within which, or according to which, the life received through the Holy Ghost makes increase to the edifying of the Church in love.

Let us maintain—I desire, indeed, at the outset to emphasize—that spiritual life is not to be regarded as dependent on, or wholly subordinate to, ecclesiastical order. The symbol is not necessary to the grace. In the work of the blessed Spirit, there is that which always reminds us of the sovereignty of God. "The wind bloweth where it listeth, and thou hearest the sound thereof: but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." During the ministry of our Lord, the disciples interdicted one who was casting out devils, but was not a follower of Christ. "Forbid him not," said the Master. For, indeed, the kingdom of heaven was before the Church; and Christ is wider than the Church. "That was the true light which lighteth every man that cometh into the world." But, although the outward ordinance is not the life—is not even indispensable to the life—it is necessary to its full and sustained action. The soul is more than the body, but the body, with its organs, is required for the operations of the soul in this earthly state: a body, with some organs, is required for its operations in any state. And such is the relation of the Church, as an ecclesiastical constitution, to the life of God in man. The spiritual is not subordinate to the ecclesiastical: the ecclesiastical is subservient to the spiritual; and, as has well been shown, "*that* is the best and soundest condition of a church on earth when an external organization, healthy and complete in all its parts, most freely and fully displays the working of a divine life within—neither, by an excess of laws and ceremonies, causing the true spirit to be lost sight of in adherence to the form; nor, by an opposite defect and want of forms, preventing the spirit, from its very spirituality, from being apprehended by ordinary men; nor, by unauthorized, unsound, or questionable observances and rules, giving erroneous views of Christian doctrine, hindering the healthy action of Christian feeling, unduly fettering Christian liberty, or distorting the fair proportions of Christian truth, which it is the office of the Church to cherish and make known." *

The stand-point assumed in this paper having thus been given, our first topic naturally is, the order or polity which the Lord has provided for his Church. And with reference to this matter, our authority—

---

* Dr. Jacob's "Ecclesiastical Polity of the New Testament," p. 19.

and our sole authority—is the New Testament. I repeat, our *sole* authority. The advocates of the hierarchical principle, for one look to the New Testament, give three looks to the *Nicene* period—to the third and fourth centuries of the Christian era. Nor is this to be wondered at; for it is there that the hierarchy meets our view with something of the consistency of a system. *We* must cast our eye back to the time of the apostles, and limit our inquiry to the rule imposed by them, or to the practises which grew under their supervision, if they did not formally receive their sanction. They were the founders of the Church. They were, to use a phrase of Dr. Stoughton, "*super-ecclesiastical*, directors *ab extra*, rather than ministers *ab intra*." * Their office was unique: their illumination was sufficient for their office. They had received the word and the sacraments; the commission, the power, and the purposes of the society had been declared. From the lips of their Lord, in his solemn conference with his Father before he suffered, had been heard the *ideal* of the society, and the oneness of the faith, the unity of its life. For all that belonged to the ordering of the house, the promise was, "the Spirit whom I will send will guide you into all truth." Hence the authority which in them Christians are summoned to recognize. They sit on thrones, judging the tribes of God's Israel.

Yet it is right that we should observe the limits of their authority. It may be overstated. It has sometimes been overstated by Protestants. When the Puritans (*e. g.*) contended that "the word of God containeth the direction of all things pertaining to the Church," † they assumed a ground which cannot be maintained. Many things are not directed. As to many things, we may surely conclude that the Lord's will is, that we follow the teaching of his Spirit enlightening our reason as to what is wise and right in the circumstances special to each period, country, or church. More judicious is the saying of Hooker, that "the principles Scripture setteth down are not few and the *examples* many which it proposeth for all church government, even in particularities, to follow." ‡ Examples do not enjoin—they suggest applications of principles; and in this way the New Testament is a light to our path in all things. But we must not make the apostles' rule more strict and exact than they themselves invite us to do. We must distinguish between what is obligatory and what is discretionary; we must recognize the latitude which their example recommends; and allow for what Archbishop Whately has distinguished as "the omissions in the New Testament."

Well, then, what strikes the candid student of the apostolic polity, as sketched in the books of the Acts and the Epistles, is the simple and general character of both the ritual and the government indicated. We are not introduced to a system or determinate form; we are introduced to an outline merely, the details of which are left to the judg-

---

* "Ecclesia," p. 11. † Cartwright's "Reply," p. 14.
‡ "Ecclesiastical Polity," Book III., cap. 4. Keble's ed.

ment of Christians. Enough, and only enough, we might say, to fulfil the ends of the Christian society. The synagogue, it is often urged, is the model of the Church of the first century; and, undoubtedly, the correspondence between the Christian order and the officers and regulations of the synagogue amply warrants the assertion;* but, if it is so, this is because the constitution of the synagogue was the natural expression of the aims and idea of such a communion as the Christian.† A moment's attention to the position of the Church, immediately after Pentecost, will show that the order subsequently established was the necessary fruit and effect of the life. "They continued steadfastly," it is stated, "in the apostles' doctrine and fellowship and in breaking of bread and in prayers."‡ "Doctrine" or teaching implies teachers; "fellowship" implies rule and discipline; "breaking of bread and prayers" imply the conduct of worship and administration of ordinances. Thus, the offices required for each assembly of Christians were mainly two: *teachers* who should communicate the doctrine of the apostles, interpret in worship the consciousness of believers, overseeing and admonishing that they "might present every man perfect in Christ Jesus;" and *administrators* who should take charge of the common-wealth and the charities, along with the more secular affairs, of the community. Behold the two great spheres of the stated Christian ministry. It is admitted by the most competent scholars, whatever their ecclesiastical views, that in the New Testament there is no distinction of grade between the Episcopus and the Presbyter, the one term marking the *office* and the other the *status* of the same person, "Idem est ergo Presbyter qui Episcopus," says Jerome.§ It is not necessary that I should trace the growth of prelacy; sufficient for my purpose to insist that, in the first century when the impress of the apostles' mind was directly felt, the two categories or orders of church government were the presbyter and the deacon. I prefer to speak of these as *categories*, because there was often a college of presbyters at the head of a local society, and of this college there were some who labored more especially in word and doctrine and some who ruled rather than taught; whilst, under the one term deacon, were included both deacons and deacon-

---

* Vitringa "On the Synagogue." See also a most interesting statement of Lightfoot: Heb. and Talmud, heirest. in Matt. iv. 23.

† Bishop Lightfoot, in his Commentary on the Epistle to the Philippians, p. 190, says, "Christian congregations in Palestine long continued to be designated by this name of synagogue. With the synagogue itself they would naturally, if not necessarily, adopt the normal government of a synagogue; and a body of elders or presbyters would be chosen to direct the religious worship, and partly also to watch over the temporal well-being of the society."

‡ Acts ii. 42.

§ Comm. in Titus. Very interesting the words which follow: "Antequam diaboli instinctu studia in religione fierent, et diceretur in populis, ego sum Pauli, ego Apollo, ego autem Cephæ, communi presbyterorum ancilio ecclesiæ gubernabantur. Postquam vero unus quisque eos, quos baptizaverat, suos putabat esse non Christi, in toto orbe decretum est ut unus de presbyteris electus superponeretus ceteris ad quem omnis ecclesiæ cura pertinuit."

esses. It does not appear that there was an absolute uniformity in churches; in those which looked to Jerusalem, so long presided over by James, the Lord's brother, there may have been one practice; in those organized by St. Paul, another; probably, in the Eastern churches under the direction of St. John there was, first, the recognition of one of the presbyters as the *Angel* of the *congregation*. But in all there was a unity of type, and in all, the main arteries of ministry were those already indicated.

That no hard and inelastic rule was imposed on the assemblies of Christians in the period under review is evident from the description in the epistles of St. Paul of that *ministry* of *gifts* which developed, not in opposition to but in harmony with the ministry *of* order. There were, it would appear, *extraordinary functions*, represented only in a few persons who, like the apostles, occupied a special position. Such were the *prophets* and *evangelists* mentioned in the Epistle to the Ephesians. But in the western churches, the manifestations of the Spirit were marked by a fulness and diversity of charism sketched in the memorable words: "To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles by the same Spirit; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; all working that one and the self-same Spirit, dividing to every man severally as he will."* These delegations of spiritual power were, in many cases, associated with the imposition of the apostles' hands. But this imposition was not invariably the symbol of the conveyance. What we are led to infer is that, in the bright morning-time of Christianity, the expression of the spiritual consciousness was more various and striking than in any subsequent era. It may be that we see not the same signs, because the temperature of the church in faith and love is colder. Be that as it may, the position with which I am concerned is, that, far from any interdict being laid on this expression, far from its being regarded as incompatible with the order of Christ's house, every Christian was reminded that whatever gift he possessed was to be used for the edifying of the body of Christ; and the care of the apostles was only that there might be no worship of mere display, no coveting of endowments which were remarkable rather than useful, and that all faculties of speech or work should be exercised in a seemly manner, in subordination to the recognized authority—this, the general principle, "Let all things be done decently and in order."

In the course of years, this *ministry of gifts* gradually fades from sight. Probably, it was abused; and the action of the regular church ministries became the source of real spiritual instruction. It is the dream of some—no more than a dream—that such a ministry might

---

* 1 Corinthians xii. 8–11.

be, should be, the only Christian ministry. Those in whom this fond imagination is powerful reject the teaching of history subsequent to the New Testament epoch: wiser and soberer minds will lay that teaching to heart, will remember that what is spontaneous in one epoch will not always bear to be a rule for future years, and realize that a duly ordered ministry is needful to the regulation of spiritual force and to the tempering of the spiritual body together.

Time will not admit of more than a passing reference to the consequences to the Christian Church of the downfall of Jerusalem, and, with that, the destruction of the temple and the temple system. On the one hand, this event tended to the establishment of that catholicity which St. Paul, as against those, headed perhaps by St. Peter, to whom the temple was still the house of God, claimed for the Christian faith and discipline. On the other hand, however, it increased the risk from which Christianity had never been free, of introducing the æstheticism, the sacerdotalism, the elaborate government of the temple into the assembly of believers. The temptation to revert to the "pattern shown in the mount" had, from the first day of the church, been recognized as part of the fight of faith for Jewish Christians; and the Epistle to the Hebrews, in addition to those of St. Paul, is a monument of the earnest contention on this subject of the more liberal Christian mind. When the temple disappeared, an additional impetus was given to the effort to reproduce in Christianity its venerable and imposing associations. Another influence—that of the paganism with which the church was brought into conflict—also contributed to a change in the character of the church's ministration. It is difficult to decide which of these two influences was the stronger.* But the leaven of Judaism was rendered all the more insidious when it ceased to be an organized system. And so it was that, by the third century, the Christian ministry had come to be represented as a priesthood, an order standing between God and the faithful, offering sacrifices and pronouncing absolutions. The hierarchy, with all which gathers around it, is manifest as having root and spreading its branches in the generations whose prominent persons are Tertullian and Cyprian.

The change had been gradually neared; St. Paul foresaw it. It became more rapid as the impress of the apostolic mind was weakened by counteracting forces. What I am concerned at present to maintain is, that a rigidly fixed sacerdotalism was an element wholly foreign to the first days of the Church; that it was not a legitimate development of the polity of these days, but marked what the apostle of the Gentiles described as "an entanglement with the yoke of bondage"—a corruption of "the simplicity of Christ."

For, to sum up the argument which I have imperfectly because hastily expressed, the positions which a candid survey of the first

* Bishop Lightfoot, in his "Commentary on the Epistle to the Philippians," asserts that the origin of the priestly idea in the Christian Church is to be traced exclusively to the influence of paganism at the end of the second century; but he admits that the form which the idea assumed was borrowed from the Levitical law.

century of the Church—*that* in which its foundation as an ecclesiastical edifice was laid by the apostles—would seem to establish are:

1. That the apostolic polity is one rather of broad outlines than of fixed determinate forms.

2. That these outlines, whilst in general correspondent to the government of the Jewish synagogue, were appropriate to the nature and necessities of a society whose objects are worship, fellowship, instruction in the truth as it is in Jesus, and the discipling of all nations, according to Christ's commandment.

3. That the Church visible is recognized, in the phraseology of Hooker, as "the true original subject of all power."*

4. That, within the outlines indicated in the apostolic era, and authoritative, not so much because they received the sanction of the apostles as because they are adapted to the Christian society of all times, and, therefore, received the sanction of the apostles, it is competent to appoint such orders of ministry, or assign to particular persons such functions as may be judged most conducive to the furtherance of the ends of the Christian society.

5. That, therefore, it may be assumed that there is in a Church a discretionary power—this power forming part of its responsibility—to authorize such divisions and supplements of ministry as may be called for, by the peculiar needs and conditions of its time or work, with a view to "the perfecting of saints," or the extension of the cause of Christ on the earth.

6. In brief, that whilst certain principles of order are fixed, the machinery of government is left free to be altered by existing circumstances, so that order may "control with growing sway the growing life of men."

These positions laid down; keeping in view that there is no "Chinese exactness" in the apostolic polity which Presbyterian Churches recognize as authoritative, and that it is the duty of these churches, in loyalty to the Spirit who inspired the apostles and is with the Church always, so to regulate and adapt their organization as to meet, in the fullest possible manner, the wants and needs of their time; I propose, in the sequel of this paper, to consider what divisions and supplements of the ministry of the Church would seem to be recommended as expedient in this nineteenth century of our Lord.

The subject is so vast that I must limit myself to only one portion of it—*the functions connected with word and doctrine.*

---

* Eccles. Polity, 7–14. The passage in which this phrase occurs is significant, as proceeding from the great advocate of prelacy: "Whereas, some do infer that no ordination can stand but only such as is made by bishops, which have had their ordination likewise by other bishops before them, till we come to the very apostles of Christ themselves; to this we answer, that there may be sometimes very just and sufficient reason to allow ordination made without a bishop. The whole *Church* visible *being the true original subject of all power*, it hath not allowed ordinarily any other than bishops alone to ordain; howbeit, as the ordinary course is ordinarily in all things to be showed, so it may be in some cases not unnecessary that we decline from the ordinary ways."

Practically, in our churches, the offices of pastor and teacher are combined, the exception being the case of those appointed to teach the future pastors of the Church; and the conjunction is a necessary one. The pastor shepherds the flock by teaching, by not only the public instruction in the truth of God, but the application of that truth to the individual members of his flock. Again, for the ordinary and regular exposition of the word, the most helpful teacher is the faithful pastor. Next to the word of God, the best book which the pastor can read is the book of human nature. The man who is not a constant reader of that book may possess many qualifications, but he will be, more or less, a mere *doctrinaire*. His preaching will want in grip, application, point; it will be seldom "quick and powerful, and sharper than a two-edged sword." My brethren in the pastorate will confirm what I say: that the sermons most blessed, which they give with most freedom and which tell most on the hearts of their congregations, are very often those suggested by some visit, some circumstance or incident, some personal dealing with the souls of men. To separate the offices of pastor and teacher would be a loss to both—would be impossible.

But it may well be asked whether, with reference to the functions under review, there might not be a beneficial application of the principle of the division of labor? For one thing, our pastors are frequently so burdened with multifarious service, so distracted by "an aggregate of little things," so bound to be here, there and everywhere, that they have no leisure so much as to eat; to feed their own minds, intellects, hearts, so that they may bring forth things new and old. They are expected to be always eloquent, always interesting, always ready with what are called *popular* discourses on Sunday, and visits on week-days; whilst at the same time they are asked to lecture, speechify, attend committees, take their place at all sorts of boards, etc. They are complained of if they do not visit, then they are said to be *mere* preachers; they are complained of if they do, then they are *not* preachers, *mere* pastors. If in an important parish or charge, they must write as many letters as a lawyer, make as many calls as a physician, have their forenoons and evenings constantly interrupted, so that they cannot give attendance to reading, exhortation and doctrine; they cannot realize those spaces for quiet, earnest thought, for that mental and spiritual preparation which is requisite for both pastors' and teachers' work. What wonder that there are changes so many in the spheres of duty! that people, asking what they have no right in reason to ask, should not seldom wish such changes; and that ministers, conscious of the decline of originality of mind, of intellectual as well as spiritual force, and wearied and fretted in many ways, should welcome the relief which is brought by a change of sphere! But a state of matters such as this acts hurtfully on the life and strength of the ministry, and the life and temperament of the Church at large. Some lightening of the load which now rests on one pair of shoulders, by taking much of it and distributing it over

the shoulders of others: by dividing further than at present the "service of tables" from the ministry of the word and prayer, is imperatively called for, if the pastorate of the Church is to be realized as it ought to be.

Extending our view: let us consider the position of the Christian Church as the custodian of "the victory which overcomes the world," even our faith, as called both to conserve and strengthen the life which is in her membership, and go forth, as an aggressive power, to the help of the Lord against the mighty. In these respects, her attitude and work may be traced, first, with *reference to the culture so fully and largely developed in our day;* and secondly, with reference to her more special province—the *awakenment and education of the conscience.* As thus contemplated, there appears to me room for important adaptations or divisions of the ministry of word and doctrine.

1. The diffusion and heightening of the standard of education in Protestant countries render a cultured ministry more than ever necessary. The first of requisites, undoubtedly, for the pastor is a sincere and ardent piety; but the second is such learning, such literary and scientific knowledge and taste, as shall enable him to present the truth in forms which shall win both the intellect and the heart—of his people. All our churches are, more or less, alive to the evil, the danger to the cause of religion, of being infested by ignorant, partially educated, vulgar men who have received the imprimatur of their governing bodies, as teachers. In a great house there are, indeed, vessels of gold and silver, and vessels also of wood and stone; but the pity is when the wood is unsound and the stone is full of flaws. But on the general question of the training of the ministry, I am not called to dwell. What I wish to ask is, is there not an urgent need for some special provision in the ministry for the higher culture, or rather the cultured mind, with which we have to deal?

One feature to be taken into account, *e. g.*, is the ever-shifting, I will not say ever-new, form which anti-Christian, anti-theistic error assumes. And the inculcation of such error, let it be remembered, is not limited to the few. It is circulated in review and journal; it is popularized in treatises which are read by multitudes who have not cast off the Christian profession. By how many thousands, *e. g.*, has such a book as "The Supernatural" been read in Great Britain? The Agnosticism exposed by my learned friend, Dr. Flint, how insidiously is it filtrated through all classes of our communities? It is impossible for the ordinary teacher to be ever combating the Proteus-like scepticism which is playing on so many intellects, and in so many instances undermining the foundation of faith. It is very seldom desirable to introduce the apologetic into the regular Sunday services. Here, then, is presented a field for the Christian specialist. It is, so far, reached by our professors of theology; and the Church has a right to look to them as set "for the defence and confirmation of the gospel." The Church of England has, for many years, enjoyed a great opportunity in this direction, of which she has made use for the good of the

whole Church. Her Boyle, Hulsean, and Bampton lectures have, from year to year, furnished a sort of index to the predominant hues of rationalistic thought, and indicated the attitude towards them of scholarly orthodoxy. And, in recent years, the Presbyterian Churches have been following suit. In Scotland we have our Baird and Cunningham and Croall lectureships, and good fruit has already been borne by them. In America, I believe that the lectureships are numerous. These are steps in the right direction. Possibly, some provision still more definite might be made for the study and promulgation of a sound Christian apologetic, which should comprehend the great field of Biblical criticism. The setting apart of some men specially adapted to this work, giving them the leisure required for the systematic and continuous prosecution of their specialty, might be a great gain to the Church—an adaptation of order to the wants of life.*

Let me be excused for still farther prosecuting this part of my subject. In considering the great question of home missions, I often feel that one element is not sufficiently taken into account. We are apt to be engrossed by the spectacle of the thousands of poor and ignorant who have lapsed from the standing, and have cast aside alike the privileges and responsibilities, of the baptized. A sad spectacle indeed, and one which calls for the fullest energies of our churches. By and by, I shall refer to it. But is there no mission to the wealthier and the educated? Reflect, what a mass of our cultured professional men, lawyers, physicians, etc.—what a proportion of our shrewd men of business—what a number of clever, keen-witted young men—are outside our church communion, not to be found in our church attendances! Reflect, again, how many who do formally, at least now and again, attend our ministrations are—not hostile, perhaps, but certainly apathetic, saying nothing about their doubts, but doubting; needing, at all events, to have their attention awakened and their souls stirred. These will not be reached by evangelistic meetings and addresses; they are repelled by that style of mission. True, the repulsion may be on account of high thoughts needing to be cast down; but there are more ways of casting down such high thoughts than one; and the number of persons is not inconsiderable the most effectual mode of reaching whom is through intellectual conviction—through the presentation of the Christian appeal in a form commanding the reason,

* I am glad to be able to quote the weighty words of Professor Flint, in a speech at the Edinburgh meeting of the Council: "The churches ought to take into their serious consideration whether they are doing enough to train up a band of Christian scholars capable of repelling, on equal terms, the attack of unbelieving scholars of the Holy Scriptures. . . . It is a wrong state of things, that when theories which which would overturn the very foundation of the Christian faith are imported into a country, there should be among the natural defenders of the faith in that country a marked lack of the kind of scholarship required. This wrong state of things exists, I believe, in most, if not all, of our Presbyterian Churches, and they cannot too seriously consider how it is to be righted."—"Proceedings of First General Presbyterian Council," pp. 210, 211.

inciting the imagination, and so preparing for the work of the Spirit on the conscience. Add to all this, that the power of custom, the recognition of authority, is now greatly weakened. Men are more and more coming to our places of worship as they please—not seeing it to be a duty apart from all likings of their own. We may regret this; but so it is. Does not this indicate that our churches should bestir themselves so as to seek, even by a holy guile, to win this influential and increasing class of minds? In the thirteenth century the Church of Rome instituted the great preaching order of St. Dominic and Francis of Assisi, to counteract the spread of erroneous opinions and to secure a higher and fuller preaching power. Would it not be well, if, avoiding the monastic exaggeration, we laid ourselves out to encourage a more fully sustained and loftier oratory? Oratory, Cicero reminds us, requires a constant diligence; the most effective pulpit oratory of the character to which I have alluded demands an application, a study, a perfecting in art, no less than a replenishment with knowledge, which it is impossible for our pastors to realize. All pastors are not qualified to be great preachers. Some who are are so distracted by other calls, their time is so frittered, their faculties of mental concentration so impaired, that they cannot give the fulness of their ability to the service of the pulpit. My conviction is that such endowments as would enable men, with the peculiar gifts requisite to the orator whom intellectual or keen-witted persons will hear with respect and deference, to cultivate their talents to the fullest, would be a great advantage in our time. The Church of England, in her cathedral prizes, deaneries, canonries, and prebendaries, has, in connection with this, a faculty of influence which she might utilize far more than she does. Is there any reason why our Presbyterian Churches, keeping to their own lines, should not have their order of *special preachers?* Let any one think of the crowds which hang on the lips of Canon Liddon in England, and listen to his eloquent, closely reasoned expositions of the orthodox doctrine of his Church; let any one think of the conferences which used to be held in Notre Dame, by Lacordaire and others; the conferences of Hyacinthe, Bersier, Reveillaud among non-Romanist orators; let any one think of the attraction of a great preacher in our churches; he will be satisfied that the result of the establishment of the special order for which I have pleaded is not doubtful—that by God's blessing it will widen the area and increase the volume of the action of our churches in the life of our people.

2. In considering the work of the ministry on the *consciences* of men, I do not enlarge on the duties of the regular pastorate. What I have particularly before me is the need, which the most earnest pastors are the foremost in acknowledging, of times of awakenment, of intenser action, of refreshing from the Lord's presence. A great risk in connection with our congregational life is, the sliding into a merely comfortable routine. Men speak of *sober piety*—certainly, true piety is always sober; but what is called *soberness* may sometimes be peril-

ously allied to spiritual torpor. The ways of the *soberly* pious minister and congregation may be *ruts* so deeply worn that real progress is hindered. Surely the cry of all who have a real passion for souls will be, "Lord, wilt thou not revive us again?" The idea of a revival will not be one foreign to such; rather will it represent an earnest and continuous longing. Epochs of quickened enthusiasm are epochs of growth. I believe that of late there has been, in many quarters, an attention previously lacking to what I may call the phenomena of revivals. Revivals have been much more frequent—much more features on which persons could reckon—in America than in the more conservative countries of Europe; but in Scotland, at least, some to whom all that savors of the camp-meeting, of rant and violence, is repulsive, have been led to inquire whether, discounting what is extraneous, there is not much in the *revival* to be noted and desired; whether it is not suggestive of methods adapted to the quickening of conscience and the enlivenment of faith, which are sorely wanted in our congregations. From my study of past revivals, two things seem to me to be established: the one, that the *accompaniments* which have sometimes presented themselves and which cannot, I think, be regarded as healthy symptoms, such as hysterical prostrations, induced by protracted meetings, unduly heated appeals to the emotions, shatterings of the nervous system, and the infection of excited crowds, are reduced in the measure in which wise as well as earnest men head and guide the movement. There was a marked absence of all such symptoms in the work of Mr. Moody, in Scotland, three years ago. And the other, that the results are most exhibitive of a genuine Christian life, and have most permanence and stability, when the revival is comprehended by the *order* of the Church—when the Christian ministry oversees and seeks to consolidate the impressions produced. The conviction, therefore, which I have been led to cherish is, that the Church, speaking of it as an ecclesiastical body, should endeavor, by sympathetic and deliberate action, to realize the benefits, whilst minimizing the evils or dangers, of a period of spiritual movement. *In*citement rather than *ex*citement should be the aim.

There are men in our pastorates whose gifts and aptitudes are rather in the direction of mission-preachers or evangelists than in that of pastors. By setting them free to the cultivation of their special aptitude, an increased power of service would be secured. And there are others, not in our pastorates, who might well be associated with them. In the English Church—but connected with the High Church party—there is an order of missioners under rule and discipline. Apart from this order, however, there are men such as Mr. Haslam, Mr. Hay Aitken, and others, who have resigned their pastorates, and, with great gain to the Church in general, have devoted themselves entirely to special evangelistic work. They are at the service of clergy and parishes, conducting missions under the supervision of the incumbents of the parish, and seeking, by various agencies and modes, to reach all sorts and conditions of men in the parish. And it is not too much

to say that their plan of operation and the nature of their work mark a great improvement on the kind of evangelistic meetings with which, in the British Isles, we are familiar. Among the advantages secured are, continuity of spiritual instruction; variety, with harmony, of effort; the absence of the sort of dissipation often caused by a multitude of speakers and addresses; with the help to souls realized through closer and closer intimacy with one mind full of God's love and seeking, in the pastor's fellowship, the good of individuals. I have heard from many clergymen of the happy reaping-times realized in mission work. And, to what has been said, I may add a subsidiary gain—that the place of the missioners or evangelists being more fully recognized would insure a relief to the ministers of congregations. They are called to much evangelistic work, a kind of labor for which they are not always eminently fitted; and supposing an eminent fitness, extensive engagement in which rather hinders than promotes their usefulness as pastors. The pastor's duty is to shepherd the sheep, to confirm and consolidate the society; the evangelist's part is to bring in, to prepare for the pastor's function. True, there can be no clearly cut division between the pastor and the evangelist: the one must be, in so far, the other also; but such an apportionment of spheres as I have indicated would, I believe, be for the spiritual enlivenment and enrichment of the Church.

The Free Church of Scotland has already, in at least one instance of which I know, called a man whose influence had been greatly blessed to the office of evangelist. He was so nominated, if I mistake not, by a vote of the General Assembly. Would it not be well for our Presbyterian churches to consider whether such a function, under proper conditions, might not be included in their ecclesiastical organization?

In this connection it may be expedient to refer to *supplementary* ministries already, in some measure, existing, but without the imprimatur of constituted church authority. On a Sunday evening, this summer, I spent two hours in quiet observation of the scene in the great East End Park of Glasgow. A superintendent of police whom I consulted estimated the number of persons forming the rings around the *green* preachers as nearly 20,000. In the evangelistic tent in the immediate neighborhood, not fewer than 2,000 persons were present. Many of these had the aspect of well-to-do artisans; many of them I recognized as church-going people; but a great proportion were men and women unconnected with churches, some who were in the habit of attending these rings or the tent as regularly as those who occupy pews in places of worship; others attracted by curiosity; and the aspects of not a few spoke of extreme poverty and want. Of this mass of people, it may be said that the ordinary church service is unattractive to them; they crave addresses more free, plain, story-telling, sharp and pointed than sermons from the pulpit; a style of things, in short, more adapted to the level of their life and more directly reaching their hearts. Few of our clergy have the *knack* of

getting *to* them; even the best of clerical evangelists are so separated from their surroundings that they cannot hit the nail with the directness and force with which the best of lay evangelists hit it. I am very far from approving of much that is said and done by green and street preachers; but there are men whose force it is impossible to deny, and it has often occurred to me that a lay evangelist's license would tend to supply a link between the regular ministry of the Church and the multitudes that, at present, are outside the sphere of Church order. Whatever, without interfering with the liberty and spontaneity of the agency referred to, will bring the Christian Church in its corporate capacity nearer the people, is a gain to the Church, whilst it contributes a gentle check on extravagances which are apt to develop. I am acquainted with earnest and useful missionaries who long for such a license as that which I have indicated—not so much because of any authority which it might confer, as because of the place which it gives in the Church body, and the sympathy which it pledges on the part of those set to rule in the house of God.

There is another element of our artisan class, whose attitude towards not the Christian Church only, but the Christian life also, claims most serious attention. How many of the skilled artisans in our larger cities are indifferent, if not antagonistic, to Christianity! It is to be feared that the action of some of the unions and clubs, which enlist the energies of more active spirits, and the tone of not a few of the most prominent of the often self-constituted leaders of the working-class, are distinctly hostile to the Church. Nor can the ministers of the Church be wholly exonerated. They are not always just towards the demands of labor; not always generous in the part which they take as between the conflicting interests of capital and labor. Their voice is sometimes wanting both in the right kind of firmness and the rightly appreciative spirit of brotherhood. Into causes, however, of prevalent tempers and attitudes, it is not my province to inquire. It is enough to say that the modes of bridging the chasm, becoming perilously wide, between a great fraction of our working people and the life and worship of Protestant communities, represent a problem which our churches cannot too soon and too earnestly face. What a field for the exertion of wise and gifted men is thus opened up!

There are other adaptations and supplements of the ministry of word and doctrine on which I cannot enlarge. A hint concerning one of the adaptations not yet noticed is suggested to me by the case of a venerable man whom I had hoped to welcome as a delegate from the Free Church of Scotland. He was for very many years minister of one of the largest congregations belonging to that body in the city of Glasgow. At an age when most men contemplate retirement from toil, and few can set themselves to new effort, Dr. Somerville accepted the invitation of the United Evangelistic Committee to be the exponent of the more catholic aspect of their work. He was released from the duties of the pastorate, and within the last six years he has visited India, Australia, and America, cheering the hearts of his brethren in

the ministry, originating activities, preaching the word, confirming the churches. Lately he has visited France and Italy, countries whose language he scarcely understood, but to thousands of whose people he has spoken through interpreters—thousands on thousands, the greater number Roman Catholics, assembling to see and hear the "old man eloquent." Such a man, engaged in such labor, realizes the idea—in another form, produces the truth—of *the apostle*, the one sent forth not to lord it over, but to be a *voice in* the midst of churches both to Christian and non-Christian people. The best kind of correspondence between different communions of the Reformation is, a man in his spirit and fulfilling his part. He himself has often expressed the hope that he might be a *pioneer* of future apostles—of a new type of Christian enterprise—that what he has been enabled to do might be accepted as a breaking of ground for others, an indication that there is a blessing prepared for those whom churches might send forth as their messengers to Christendom. And when one thinks of the missionaries scattered through heathendom, needing tokens of sympathy too often withheld, the anointings of Christian love supplied through Barnabas—like brethren, needing to have their courage strengthened and their hands held up amid manifold discouragement and trial; when one thinks of the number of small Christian colonies in the midst of heathendom requiring all the help and confirmation which the more consolidated churches can give; one feels that there is a call for the separation from local trammels of those in whose genius, temperament, and power may be read the evidence that the God of peace has given them to his dear Son as apostles of the Church which is his body.

A supplement of ministry, whose importance it is scarcely possible to overrate, is found in our Sabbath-schools. The questions bearing on their condition and efficiency it is not for me to discuss. Only one point I instance. The voluntary character of the agency is both its strength and its weakness. May we not learn a lesson from the great volunteer force?—the reserve army which, year after year, is increasing in usefulness in my native land. The regiments, both officers and privates, are composed of volunteers, with one or two exceptions. These exceptions tend to maintain the spontaneity of the movement, because they secure a thoroughness of drill and appointment. Every regiment has its adjutant and quarter-master, trained soldiers, belonging to the regular army, acquainted with the theory and art of military service. When our Sunday-school system is becoming, every year, more important, would it not be possible to have, attached to our unions or our church-staffs, men of competent knowledge and experience, who had studied the art of teaching in schools and normal colleges, whose function would be to oversee the organizations of schools, the grading of pupils, the methods of instruction, and aid superintendents in all that is necessary to a fully equipped and successful agency? Such men might have the authority of a license from church courts; and might be of eminent use, not merely to teachers,

but to pastors in the revival of a department of pastoral duty which used to be one of the features of Scottish parochial life, but has now almost wholly disappeared, the catechizing of those of tender years. They might fill the place, but in a way suited to a new time, of the old order of catechist.

But it is time to draw this paper to a close. It will be manifest, I hope, that no change in respect of any essential feature of our common Presbyterianism has been proposed. We accept the system according to which the Churches in this Alliance are organized as "founded on the word of God and agreeable thereto." Nothing can be more remote from my purpose than any attempt to take from the sacred character, or to diminish what, for want of a better term, I may call the *prestige* of the ministry of the Lord established among us. I magnify the office to which, with honored fathers and brethren, I have been set apart by the hands of the Presbytery. My contention amounts only to this: I have proceeded on the principle that, within the lines which we believe to be harmonious with those of the apostolic polity, there is an elasticity in our system which allows the sway of "beauteous order" to grow correspondently with the growth of life in successive ages; and I have advocated such extensions or adaptations of the licensing power which our courts possess as seem to be called for by the wants of our time, or the variety of that "manifestation of the Spirit which is given to every man to profit withal."

It is from the stand-point of a true conservatism that I offer my suggestions. It were an evil day for Christianity if the more vigorous and earnest thought and feeling should be found outside, if not alienated from, constituted ecclesiastical authority. There can be no greater disaster to the Church than a conflict, or even an apparent conflict, between life and order. Such a conflict has not been unknown in the history of churches. We trace it in the Scottish Church in the time of the Haldanes and Whitefield, when the fervor of the evangelical revival in England was communicated to the northern kingdom. We trace it in the history of the American Church, in the agitation of the New Brunswick Presbytery and the split from the Synod of Philadelphia, and the schism of the Cumberland Presbytery which for a time rent the Church in Kentucky.* Doubly disastrous a conflict of this sort is: disastrous to the life of the Church, tempting to excesses and irregularities which, in the end, nullify the blessing of the earlier time of spiritual work;† and disastrous to the order of the Church, inducing a hardness of temper, sometimes a harshness of action, which cannot but grieve the Holy Spirit of God.

---

* See Willet's "History of the Presbyterian Church in the United States of America," vol. 2, cap. 29.

† Willet, 2, p. 196: "The deadness and lethargy of religion were broken up; but Honeites, Shakers and the Cumberland schism sprang up out of the chaos. The bewildered were drifted on with the current that swept them into fanatical excess; while the sanguine were plunged by excitement into error and folly," etc.

A stiff, unsympathetic attitude on the part of ecclesiastical government plays into the hands of fanaticism, and is the surest way of increasing and intensifying the power of sect. It appears to me, therefure, that a wise statesmanship bids our church courts consider how, scrupulously observant of the stated and regular government of the Church, they may best make room for the diversity of operations, so realize the flexibility of order as that it shall comprehend and bless the manifestations of life. "A flourishing church," it has been said, "requires a vast and complicated organization which should afford a place for every one who is ready to work in the service of humanity. The enthusiasm should not be allowed to die out in any one for want of the occupation best calculated to keep it alive."* Wise and well-considered words! The more fully we evoke, in an orderly manner, the capacities, the aptitudes, the gifts of Christ's people, the more we insure the casting of all crowns, be they those of intellect or of action, before the throne of Him who liveth forever and ever.

The spirit of our age is critical. It is impatient of all that seems to be but is not. It tears aside the padding and demands to see what is beneath. There is a conservatism in it, because there is wisdom in it; and wisdom is always conservative of whatever is good, or meet for use. But it will prove all things. It is—perhaps excessively so—*utilitarian;* and yet, sometimes almost excessively so, it is generous. Let fitness be shown or felt, and the support will be abundant and ungrudging. Our churches should recognize this. They need not fear; if only, in the first place, they are true to the Lord, and, in the next place, earnestly seek to realize the utmost possible use of ministry and ordinance. Many are they who tremble for the ark of God. The alarm is not so much lest the ark be carried into some Dagon temple of Philistia; it is that it remain in God's Israel, without the covenant and the law, a creed-form, but without a creed which holds the living faith of living men. Many are they whose forebodings as to things coming in the earth are gloomy; and it may be that the powers of heaven, Churches, ecclesiastical organizations, shall be shaken. Our duty is in the present; doing our duty, the future we may trust to our Lord, and our duty is, observant of the day and the hour, to realize to the fullest, the efficiency of the weapons of spiritual warfare, to consider what refurbishings and recastings may, by the blessing of God, make them more mighty towards the casting down of all that is opposed to Christ. "They may as well tell me," says Lord Bacon, "that churches and chapels need no reparations, though castles and houses do, whereas, commonly, to speak truth, dilapidations of the inward and spiritual edifications of the Church of God are, in all times, as great as the outward and material. . . . A good husband is ever pruning in his vineyard, or his field, not unseasonably and unskilfully, but lightly, he findeth ever somewhat to do."

With such "seasonable and skilful pruning," let us rest assured

---

* "Ecce Homo," p. 212.

that a great future extends before our common Presbyterianism. Conservative, yet liberal; orderly, yet free; tending ever towards logical consistency in doctrine whilst yet allowing scope for the religion of the heart; unfettered by any theory which unchurches others, although protected by principles which preserve the continuity of the Church; honoring the word of God as the supreme standard whilst yet it exalts the living Word, the personal Christ, as over all and in all; simple in worship, yet at liberty to aim at what is comely and devout and beautiful; resting on a definite constitution, yet, for all strength, looking only to the Spirit of God and seeking wholly that Christ be magnified; surely, we may cherish the hope that, in the fire of judgment, it shall be purified but not destroyed; that the generations to come, even more than those who have gone, shall, in its ordinances and ministries, discern the signs of a city of God whose "foundation is in the holy mountains."

DEMAND FOR MINISTERS.

The PRESIDENT.—Next in order is a communication from the United Presbyterian Church of Scotland, on the world's demand for ministers.

PROF. CALDERWOOD was called upon.

PROF. CALDERWOOD.—You will recognize, in turning to this programme, that there was set down at the beginning of our arrangement, a communication from the United Presbyterian Church of Scotland, on the world's demand for ministers. That communication did not take shape actually as a communication to the Council, but rather as an instruction to the delegates from the Church. Accordingly the Business Committee determined that this was not a communication to be formally submitted to the Council. In that decision the delegates perfectly acquiesced. I suppose, therefore, I am called upon just now simply that there may be an opportunity given to those delegates for saying anything that may be needful on the subject. As the moderator of the Synod, I have on this occasion responded to the call simply that I may communicate to the Council very briefly what the circumstances are.

You will at once recognize what is implied if you emphasize the "world's demand for ministers." The question before our Church has been this: How are we to secure that the supply appearing in our several theological schools shall prove to be a

supply adequate, not simply for the wants of the denominations to which these students belong, but ultimately a joint supply from all churches adequate to the world's demand? You have heard, from the statement already made this afternoon, that there are not a few of the churches who find difficulty in bringing the supply up to their own demand. I am here to-day to say that the United Presbyterian Church of Scotland is in the opposite position—finding the supply of its students far beyond its own demand. The question which came before our supreme court was this, How to secure that the spirit of consecration to the work of Christ, which was becoming apparent amongst our young men, should not be checked, but should be encouraged—how that should be stimulated, and thereby opportunity given for direct work to men who were willing to consecrate themselves to the great cause of Jesus Christ in preaching the gospel.

Now I must, not speaking as representing our supreme court, but for myself on the present occasion, urge fathers and brethren that the law of supply and demand does regulate the supply of students. Say and do what you please, the law of supply and demand does regulate it; and say what you please, or do what you please, we all recognize it. Let me ask you to look at it for a moment only in this light: Do you not see, in the history of every denomination, a period when the supply for the ministry exceeds the demand, and that three years thereafter you will see the beginning of a diminution, and six years afterwards you will see that diminution down to a very low point? Why? Simply because if you have three times the number of students and preachers that you have spheres for them, the men must go elsewhere, whether they be fitted for the work or no. Accordingly the question which has occurred to our Church, and which it has hesitated to submit to the Council for very obvious reasons, is this: whether the Council may not, from time to time, consider what is the great work of the Presbyterian Church in the world—whether it may not be possible to put before the minds of our students in our several theological seminaries, the demand of the world upon their efforts—whether we may not, by means of this Council, stimulate the missionary spirit and

effort of all the churches. You recognize that, if you discuss the question how to support students, and how to guide them up to a completed course of training for the ministry, you are doing a needless work unless you have spheres in which to place them; for if it be a hard thing for a student to study, when sustained and helped in that study, it is a far harder thing for a man to hold on through his course, and know that only one-third of the men at present studying can, according to all present demands for the home field and for the foreign together, find occupation.

Now I think it does devolve upon us, as a great Presbyterian Church, to look at this general and far-reaching question. Our Church hesitated to send a communication directly, simply because it might seem as if the Church were asking the Council to look at their special difficulty, and with the modesty which is becoming to Scotchmen, they did not like to do that. With that peculiar modesty which belongs to our cause, and our reserve, and which does not make us all so hopeful, we hesitated to submit to you a question which seems to require that you might attend to our particular difficulties. But, on the other hand, let me urge that where we are as brethren met together, we encounter one of the most interesting phases possible for us, when we find such a supply as this rising up in Scotland, and rising somewhat on account of the religious revival we have had there, and the aid we have had from America, making us feel that all nations of the earth are becoming one in the pulsations of Christian life, and feeling the energy which comes from Christian zeal in whatsoever sphere it works.

In Scotland we have no such thing as supporting our candidates for the ministry—we have no such thing as taking a certain number of them and providing for them quarters, and board, and support; and yet we have many students forthcoming, and we think more than we can supply with spheres of labor whether at home or abroad. Further, we believe very much in the man who says he is anxious to be a minister of the gospel, and is willing to encounter hard work to prepare himself for it. More than that, we have men whose fathers have been able enough

to help them to prepare for the ministry, and who have said to their fathers that they did not ask their help, but they would set about the work that would keep them going until they reached the goal which they had set before them. Those are men who have done hard work, and whom we have learned to honor and value in the ministry.

But having this consideration in view, what we ask is that we shall have men who may have their views extended in reference to the great work. If you ask concerning the supply, I think we must answer there is one key to the supply of students to the ministry, and that is the ministry itself. If the ministers of the gospel are consecrated to the preaching of the gospel, if they rejoice in their work, if they show day by day that they account it the noblest task to which a man can consecrate his activities and his energies, there is young life all around which will catch the infection of that spirit; there are those growing up under that pulpit teaching, who will lift their eyes to the pulpit and feel their hearts moved, and say that, if God help me, this is the work I should like to take part in; and wheresoever you have such preaching you will have an ample supply, if only the Church of Christ will show that it is keen enough in perception, resolute enough in purpose, and prayerful enough in spirit, to look out upon the vast world and say, By the Master's help, we shall preach the gospel to every creature.

Dr. Matthews.—I am sure we are all very gratified in having heard Dr. Calderwood; but on the Programme we read, "A communication from the United Presbyterian Church of Scotland." Any cursory remarks would be quite out of order, interrupting our usual proceedings. It was under a misapprehension that the interruption which has taken place was allowed to go on. Our Programme is fixed and we are required to go through with it.

Dr. Ormiston.—It was a blessed blunder.

Dr. Calderwood.—Whether it was a blessed blunder, as my friend, Dr. Ormiston, thinks, or not, if it was a blunder, I am here to acknowledge it. I hold it to be the first obligation resting upon me in every council or court, to submit to its order;

but what I understood—I must have been mistaken—was this, that that communication had been withdrawn from the programme, and any call upon me now was a call to speak and not to read. I have a communication here. I could read it, but by the decision of the Business Committee, we are not to read the communication, and I have dropped into the blunder.

The Rev. Hiram C. Haydn, D. D., of Cleveland, Ohio, then read the following paper on

SYSTEMATIC BENEFICENCE.

It is a statement of Max Müller's, worth repetition and thought, that "only missionary churches hold their ground in the march of progress." It is safe to go on and say, that only by such churches will a topic like this be welcomed. The Presbyterian Church throughout the world, in common with many another, is a missionary Church, and, therefore, the financial aspect of her enterprises can be remanded to no secondary place. This is so, not only because money is a factor in the work, but because the workers themselves—the whole militant Church—are not in the right moral attitude to work for the Master till they have learned what stewardship means—that they themselves are not their own; that they handle the Lord's money.

This is a matter of such consequence that it occupies a large space in the books of the Old Testament, the discourses of Christ, and the letters of St. Paul. It having been ordained that the gospel shall be preached to every creature, and that they who preach the gospel shall live of the gospel, the financial basis of evangelization, never wholly overlooked, has come to the front more and more, as the Church has awaked to her great commission, and widened her endeavors to reach the world's perishing millions. These two things go together everywhere—a widened field of operations and better work; more money.

In this missionary period of the Church, therefore, it is not surprising that the beneficence of the Church and the methods of it should receive a quickened attention and a searching scrutiny. The law of demand and supply is here in full sway; the demand constant, urgent, ever-increasing—the supply needing to be commensurate in every particular of mental, moral and material resources; that is, constant, ample, and in the Spirit of Christ.

The demand for the gospel in this our time is overpowering in its dimensions and pressure. A vast continent stretches out its hands unto God; a continent, till just now little known, suddenly throwing open all its gates and welcoming the commerce and civilization of the world by the channels of its great rivers and inland lakes; Asia, as well as Africa, with her multitudinous millions, with open doors welcome the heralds of the cross; Europe and America are full of clamorous needs, in city and country, in newer and older regions. We can only hint at it. We cannot comprehend it.

Great as is the demand, the supply is equal to it. God makes no mistakes. The Christian population of the globe holding in its hand the steam and the lightning, the press, and the Bible in 200 tongues; being at home on all seas and in all lands, with wealth uncounted, and sons and daughters numbered by tens of thousands, is equal to it. We can only hint at this. We cannot comprehend it.

The question is: How to get the supply to meet the demand, and drown this deafening clamor with a bounty all divine? How to loosen the grip of parental love till fathers and mothers say: Go, my son, my daughter; the Lord calleth thee? How to loosen the grip of sons and daughters upon home and country till they say, in a grand uprising: Here are we; send us to the regions beyond? How to loosen the grip, often a little harder, tighter set than the other, upon the money of the Church, till Christ's redeemed people say: Go, money, go; make you friends for Christ and us, through printed Bibles and living speech of men whom the Holy Ghost has made alive, and Christian schools and printed books; go, get you out of rusting coffers and barred and bolted hoards, and great channels, wide and deep, coursing towards luxury and display, and make the desert bloom, make the wilderness glad, break the thrall of ignorance and superstition, give the bread of life to the famishing; lift up Christ?

How to get the Church of God to say, and mean it: "For me to live is Christ;" and not to hear any man call aught that he has his own, but himself and all things Christ's?

We are not about to overlook the agency of the Holy Ghost, nor to put any human device before or above it; but rather to ask: Has the Holy Ghost made any intimation in regard to the method of meeting this demand of a perishing world? That he has put his seal upon preaching, nobody will deny. Has he, in like manner, upon the giving of money and the methods of giving? We hold that he has; and that it will be found that a vicious method will have a bad influence upon the givers, and contract the gifts. A divine method will never miss the mark. It will uniformly sweeten and enrich the givers, and swell the gifts.

If this be true, then method in beneficence is an important factor in the work of the world's evangelization, and worthy of our most serious heed; and to this one aspect I desire to hold the attention of this Council for a few moments. We are not now to discuss the duty of giving, the proper motives to giving, the spiritual profit in general, or the holy examples of giving. Something must be taken for granted in a half-hour's talk; *e. g.*, that Christians read their Bibles and *know* that, if one ethical aspect of life is touched more than another therein, it is the use and abuse of money; that the commands and warnings touching this matter are sharp and clear, the promises to fidelity grand and glorious; that every purely Christian impulse and actual step towards giving the gospel to every creature, every demand of a perishing world, every hope of a consummated kingdom of God upon earth is linked with the proper use of money. "That it is more

blessed to give than to receive," they well know to be scriptural truth, however they may have found it in experience; and that the "well done" of the Master is for him that is faithful to such trusts as he has. They know all this, and more, who read their Bibles as the rule of life.

But somehow these great matters do not have the constraint that they ought to have, else the supply would hasten to meet the demand and turn it into a hymn of thanksgiving.

Method in beneficence will not do everything, but it will do vastly more than hap-hazard, or mere impulse in giving, or a great sermon once or twice a year, or Presbyterial enjoinders. It will cultivate the spirit of beneficence; it will restrain from waste and extravagance and luxurious living, at the expense of the Lord's money; it will help to quicken and keep alive the conscience, and so withstand the spirit of covetousness; and it will swell the streams that flow towards missionary treasuries till they laugh out of their fulness.

The way the Church has endeavored to meet this urgent demand is instructive. In this country, for many years, our great causes of beneficence depended largely upon the collecting agent. Pastors and officers of the churches could do something, but they could not be trusted to train and inform the Church as to her great work abroad, in this and in other lands. We outgrew this to the great advantage of churches and missionary boards. Collecting agents are now, for the most part, sent about other matters. There are yet some who are famed for drawing money out of tight purses. Doubtful methods often make it a sorry business, with none of the savor of the widow's mite, or of Mary's ointment, upon it. But yet we depend largely upon the annual collection, and in the greater churches and places we try to see to it that where the carcass is, there the eagles of the great societies gather.

In this country our faith in the annual collection is here and there especially encouraged when the secretaries of missionary societies can be heard with maps and eloquent statistics, idols, relics, and holy water from far-off lands. What this cannot do we now and then supplement with a centenary, a jubilee, or some other fund, and get in one year subscriptions that it often takes five or ten years to pay off, and which, not seldom, obstruct the regular and constant flow into missionary treasuries. Then we have a way of supplementing all this with fairs, bazaars, theatricals, grab-bags, ring-cakes, baby-shows, and charity-balls—an endless string of worldly and offensive devices which tend to confuse and confound worldly and sacred things, and to eliminate from Christian charity every element of self-denial and self-sacrifice. It has been truly said, "these methods are suicidal. They lessen the volume of that stream of genuine and spontaneous Christian benevolence which carries the machinery of true Christianity, because they dry up its fountains in the millions of Christian hearts." That the outcome of annual collections, and these other varied devices is a sum total of great figures and great usefulness in the ag-

gregate, is of course conceded. How can it be otherwise? But not so great as to prevent the almost omnipresent debt of missionary societies—the slow march of the conquest of the world—the withholding of men and women for lack of funds—the disastrous retreat here and there—the deep-cutting retrenchment; not so great but that only the opportune translation of some of the dear saints of God leaving large legacies behind them, has over and again been relied upon to lift our foremost and best loved societies out of critical straits.

The only true way to get the glamour out of these great aggregates is to apply to them the simple methods of arithmetic, and average them among the givers. Looked at from this point of view, the showing is less exhilarating, by far. I shall be pardoned, I am sure, if I confine my statistics to churches on this side the sea.

TABULAR STATEMENT OF BENEFICENCE OF THE CHURCHES.

1. The Presbyterian Church of the U. S. A. (North), 1879–80:—members, 578,681; benevolence, $2,262,878; average, $3.91; average per week, .075; benevolence and church support, $8,361,028; average, $14.49; average per week, .278; average per day, .04.

2. The Presbyterian Church of U. S. (South), 1879–80:—members, 120,028; benevolence, $192,777; average, $1.61; average per week, .03; benevolence and church support, $1,062,338; average, $8.85; average per week, .17; average per day, .02½.

3. The Reformed Church (Dutch), 1878–79:—members, 80,228; benevolence, $175,424; average, $2.19; average per week, .042; benevolence and church support, $920,926; average, $11.48; average per week, .22; average per day, .03.

4. The Presbyterian Church in Canada, 1879–80:—members, 107,715; benevolence, $115,155; average, $1.06; average per week, .02; benevolence and church support, $1,030,386; average, $9.585; average per week, $1.84; average per day, .026.

5. The Congregationalists, 1879:—members, 382,920; benevolence, $1,098,691; average, $2.90; average per week, .054; benevolence and church support, $3,692,-919; average, $9.64; average per week, $1.85; average per day, .026.

6. The Episcopal Church, 1879:—members, 322,713; in 1877 benevolence averaged $2.17: average per week, .041; benevolence and church support, $6,068,372; average, $18.80; average per week, $3.61; average per day, .051.

7. The Baptist Church, 1879–80:—members, 2,133,044; benevolence, $4,439,740; average, $2.08; average per week, $1.04; not clear that this is for benevolence alone.

8. The M. E. Church, 1879–80:—members, 1,544,118; benevolence, $899,896; average, .58; average per week, .01; how much for all purposes cannot be ascertained.

9. The United Presbyterian Church, 1879–80:—members, 82,119; benevolence, $200,875; average, $2.45; average per week, .05; benevolence and church support, $826,794: average, $10.43; average per week, .20; average per day, .03.

Suppose we turn to the Presbyterian Church (North) of the U. S. A., whose statistics are as reliable as any, and whose benevolence is, perhaps, surpassed by none of the bodies constituting this Alliance, for a fair average of what is being done by the churches at large.

We find that a Church of 578,671 members gives for all purposes—

charity, church-building, pew-rents, missions, etc., including legacies —the sum of $8,361,028, an average of $14.49. Twenty-three of these churches, in nine cities and one large town, of 17,688 members, gave of this sum an average of 39.64\frac{1}{10}$ per member, almost three times the average of the whole Church. One of these twenty-three, numerically one-half as large as the average membership of them all, gives $286.66½ per member, about one dollar in seventy-three of all the moneys raised by the whole Presbyterian Church (North) in the United States. Leaving out these twenty-three churches, the giving of this branch of the Presbyterian Church—the largest, strongest, richest in America—for the boards of the Church, is found to be $177, or 2½ cents per week; include miscellaneous charities, and it is 6⅓ cents per week—less than a cent a day! And for all the Lord's work it is 26 cents per week, or less than 4 cents a day. But to make it thus much, we have embraced the giving of congregations for the support of the ministry, missions and local charities, and the giving of more than a half million Sunday-school scholars, many of whom are splendid givers, in all a large sum, which cannot be eliminated so as to get at the giving of church-members only. If we restrict our examination to what is given for the schemes of the Church alone, we shall have as good a test as we can command of the benevolence of the Church exclusively. The sum total is $1,265,891—a great sum of money—but it averages only $2.19 per member—.042 per week, three-fifths of a cent a day. To evangelize this great land and keep pace with emigration, we gave last year .74 a member; and to publish the gospel in the regions beyond .72 a member. One cent a day from the 1,200,000 in Church and Sunday-schools would more than treble the amount received by all the boards of the Church!

In calling attention to these averages, which distribute these great sums among the host of givers and all the days of the year, we are not disparaging the glorious self-denial of multitudes who can give but little, nor forgetting the splendid munificence of many men of wealth. We are not trying to belittle the work accomplished. We are not croaking. We are not, in spirit, in the minor key, but are full of exultant hopefulness. We are only looking at the situation as it is. And if, with all this self-denial on the one hand and this generosity on the other, we only reach the average of three-fifths of a cent a day, what must be the essential meanness and selfishness of a great multitude whom we are obliged in courtesy to count when numbering the visible Church of God? Surely it becomes us to confess that there is something wrong with our hearts, or our methods, or both. I say that this showing does justice neither to our piety nor our ability. The Church is both able and willing to do more; but our methods are in fault.

In this country, and in the Presbyterian Church (North) of the United States especially, what is known as "systematic beneficence" has been somewhat actively pressed upon the attention of the people during the last ten years. It began with a Committee of Benevolence and

Finance, composed of some of the foremost business men and ministers of our Church, whose grand aim was thus set forth: "*First*, to use all proper means to promote throughout the Church the regular and systematic consecration of property to the Lord; and *second*, to superintend the collection of funds for the whole benevolent work of the Church." This second clause provoked a prevailing antagonism; but the committee, in its brief day, set a-going an agitation which has continued to spread, till the weekly Sabbath offering as an act of worship is talked of in Presbyteries, Synods, and Missionary Conventions, and knocks annually at the door of the General Assembly for courteous admission. Meanwhile the literature of the subject grows apace.

We are behind our British brethren in the agitation of this subject, and with noticeable variations. They, justly, have emphasized *proportionate* as well as systematic giving. We have laid our stress upon the weekly offering as an act and a part of public worship. In the mother country, support of home churches, and missions, domestic and foreign, are treated as in the same sense beneficence; that is, a man tithing his income, makes a fund out of which he aids ministerial support, the poor fund, and missions. With us it has commonly been held that to pay the minister's salary and to support church ordinances at home is no more benevolence than to pay for other necessaries of life; while benevolence has been largely restricted to work done where no immediate benefit accrues to the giver, except such as always follows upon well-doing. Practically, the weekly offering has been adopted by very many of the churches; but here, again, let it be said, as often to meet current expenses as to give the gospel to the destitute or educate young men for the ministry. The people are not yet generally willing once a week to let their money and their prayers go off on errands of good-will outside their own parish. Then, again, failure to emphasize *proportionate* giving has often made the weekly offering a w-e-a-kly thing—a mere sedative to the conscience. So that, as yet, by any and every method, except in here and there an individual case, and in isolated occasions and localities, the consecrated funds of the Christian Church have fallen far below the tithing of the Jewish Church, to say nothing of the fifth or the third to which it is conceded that all their gifts amounted.

It is a sad, reproachful fact that as yet the giving of the Christian Church is largely a matter of impulse, of circumstance, of mood; often out of depleted resources which have first satisfied the individual whim, taste, or ambition, often leaving little or nothing for charitable uses. Multitudes of so-called Christians spend on a single season of opera, on a single entertainment of their friends, for the luxury of tobacco, far more than can be got out of them annually for home and foreign missions. Many have no system in their giving. They give as it happens and they happen to feel, out of no definite proportion of their income. They often imagine themselves benevolent, and think they give much more than they do. They make no figures, they hold themselves to no fixed amount. The disparity between items of

self-indulgence and items of benevolence, in the light of New Testament truth, is appalling.

Are we then under law in the use of money as truly as in regard to lying, stealing, and idolatry? Does the New Testament hold the Church to any fixed principle in a matter so vital to the spread of the gospel, and to individual piety no less? It were surprising that a duty so drilled into the conscience of a Jew under divine direction, should be left to hap-hazard under the gospel where the purposes of grace outrun all national boundaries, and the great commission reads "disciple all nations," and the motives to it are drawn from the cross where Christ gave himself for the life of the world, and not specific statute, but the love of Christ, constrains.

Upon the binding force of the tithe in our day we will not enter, more than to say that the argument for its continuance is very much like that by which we insist that one seventh part of time exempt from secular care and toil from the beginning is not a Jewish institution, but for substance continues the heritage of the world, without a formal announcement in the New Testament. The failure to bring in the tithes is the burden of the last of the prophets. He calls it by a strong word with a bad look—robbery; which had brought spiritual desolation upon the people. Between Abraham and Malachi God's property-right to the world and to man stands out in all the history. First-fruits of all increase, and tithes and offerings, are the recognition of that right. Many are they who hold that the tithe is still in force, and that gifts and free-will offerings come after the tithe is paid. Their names command respect both as to scholarship and piety. Were it otherwise, who can think the grace of giving, the consecration of property to the Lord's use, were to be less under the new dispensation than under the old? That the temptation to covetousness, extravagance, and worldliness need less restraint under the wonderful expansion of modern civilization, discovery, and commerce? That the holy impulse to love and good works can spare any stimulus in this day when the world is to be won to Christ? Who will for a moment intimate that a Christian has upon him obligations to the consecration of wealth less than those which rested upon the Jew? Surely the minimum of giving named in the Old Testament cannot be objected to as too high a *starting-point* for a New Testament saint; while the occasions of making it a larger, sweeter, more winsome thing are omnipresent in the love of Christ.

But we are manifestly far behind this first Jewish requisition in this matter. All our artificial and annual collection contrivances, with the varied stimulus we bring to them, are not a match for the wisdom of a single general direction of St. Paul to the churches of Galatia and Corinth, viz.: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Paul does not propose to distinguish himself by drawing out an unheard-of collection by a remarkable sermon. Let them make it a matter of love and conscience at their homes on

the first day of the week. I speak advisedly when I say that the apostolic method of finance, universally carried out for a single year, with the distinct understanding that, at the very least, the tithe belongs to God, would pour such treasures at the feet of Christ as to remind the beholder of the Jewish offerings for the building of tabernacle and temple, or of the early days of the Church when, in the fervor of their love, the disciples had all things common. I challenge for this statement the attention of those who feel the constant pressure of carrying on the Lord's work upon an uncertain financial basis; and that means the official management of every missionary society in Christendom. And I would fain thrust it home upon the conscience of every disciple of Christ who knows that his giving falls short of one-tenth his net income.

Here is a call to the individual—*every one of you;* the *poor* widow with her mites as well as the rich one with her thousands, the child and the man, the wife as well as the husband—*every one of you.*

Here is a time when; "Lay by in store on the first day of the week," a consecrated hoard. *Then* the gift is to be made; the distribution of it may come at any time. The gift is associated with the day of the resurrection and worship, with the immortal hopes of the believer, and his most sacred things; as opportunity offers, to be sent off to poor saints at Jerusalem, or to the ends of the earth to make saints of heathen. Then let the opportunity come with every Sabbath's worship, and the greatest number of givers will be reached the greatest number of available times.

Here is the measure of obligation; "As God hath prospered him." In this sentence lies the success of any method of beneficence. Each one's several ability is the reach of obligation, and that to be faced before a shilling of income is touched for other uses. The tithe is made at the outset, and beyond this, whatever free-will offering the loving and grateful soul will lay at the feet of Christ the Lord. There it is, a sacred hoard; the glad, hearty recognition of him as the Great Proprietor, and of the man himself as the steward of God. More money, more for the Lord's work; if less, less possibly—that depends upon which he prefers to cut into: money for his own use, or money for the Lord's work.

If the Lord's people weaken at this point, to give out of the residue of expenses, we may have method in giving; we may have willing givers of little sums, but there will be more mites than widows all told; great, strong, bulky-pursed men giving their mites, as they say: "I hate robbery for burnt-offering," saith the Lord.

To start with the tithe for the day-laborer and the poor man may startle some, but not now for the first time. We have no need to argue the matter. The Lord has settled that in his commendation of the offerings of the poor, even to all the living. Does any man suppose that, if we had the history of the poor widow of the gospels, it would not be found that, as in the older Scriptures, the woman giving the last of her meal and oil to the prophet of the Lord found the

cruse and the barrel fail not; so was it with her? Who can doubt it? We need faith in God at this point. Let the poor man and woman; yea, all others, walk out by faith on the hand of the Lord of harvests and the wealth of flock and herd. And do not forget that many of the poor tax themselves far beyond this to gratify hurtful tastes and appetites. Of course, if this is right, then a tenth is not the measure of men of large resource, if giving is to be proportionate. Of two men, their families numbering the same—the income of one being $500, that of the other $5,000—we can hardly think that the Lord asking of the first $50, leaving him $450 to live upon, will ask of the other but $500, leaving him $4,500 to live upon. Proportionate giving would require of this last perhaps a fifth or a third. It would not reduce all incomes to a level, for it is ordained that a man shall eat of the fruit of his own labor; and the Lord is not like a Turkish official, who takes everything but a bare subsistence. He encourages men to reach out after the skilled industries and the best paying service in their several callings, assuring them, in principle, that while they have more for him, they will also have more for themselves.

With a fund of this sort set apart to the Lord by the ministry and the laity of the Church, we might well enough say: Pay out of it for the Jerusalem work of the Lord, and then for the regions beyond; only let there be conscience about it, and the same economy in the home expenditure that we are so willing to insist upon in the work abroad: not spend at home to feed a worldly pride, and by so much foolishly and wickedly shrink the other; but honestly and prayerfully administer the trust, as pleasing the Lord—not self, nor fellow-men. When that day comes, most likely the Presbyterian Church of the United States of America will not spend $6,098,150 for congregational uses, and only $2,262,878 for missions at home and abroad, and all other objects put together. How to get this conscience, this heart void of covetousness and loyal to Christ, is, we grant, the great matter. Selfishness hindered of old, and it hinders now. It brought leanness then, and it does it now. In this regard, there needs to be an education different from that which has generally been insisted upon. Let it begin with the expounders of the word; let not the ministry weary of these practical matters in their zeal in other directions; and then be taken up in the household circle.

Were there in every home in Christendom a little box, plain or ornamental, in charge of parents for safe-keeping, but ever within sight and reach, known as the Lord's treasury, into which, in the presence of the family on every Sabbath morning, out of the income of the week, should go what each one has to offer, consecrated at the household altar; this alone, as an education, would do wonders in a little time. The very rich as well as the poor could well afford, for Christ's sake, for the children's sake, for everybody's sake indeed, what some are ready ungraciously to call "the bother of the thing," to adopt a method which has apostolic sanction, and could not do

less than sweeten the whole business of giving, putting a principle into it which would grow into the very life of childhood and youth never to be eradicated. Of all men in the world, business men, who owe everything to method, should be the last to discourage the endeavor to put method into the Lord's work. And of all business men, let not Presbyterians, boasting of orderly methods "handed down from the days of Moses," object. Then, as a further matter of education, let it be frowned upon, always and everywhere, that in the Christian dispensation, we are no longer under law. If love and the liberty of love are insisted upon, let us also insist that love and liberty in Christ find or put themselves in most willing bonds, lest selfishness get the better of them. Love delights to tie itself up in strongest bonds of defense against any invasion of the Lord's right from self or the world. It is an unscriptural, antinomian abomination which is often insisted upon as to the liberty we have in Christ, in this matter of giving as well as duty elsewhere. Love puts a man in bonds to Christ, willing, indeed, but strong as steel. It need never be once thought that the giving of the Church, the use of wealth, the domain where men are weakest and most likely to fall into the snare of the devil, is left to every man's impulse, or to the whim of the moment, with no test or guide in holy writ in a matter so momentous. It is not so. Push the obligation to the front—the Lord first, first-fruits for him—a fixed proportion of income, advancing with the increase of riches; associate the distribution of this consecrated wealth with the Sabbath worship as the most convenient, unostentatious way of gathering the funds of the Church for the work of the Church; sweeten it with every help of prayer and praise, and make it intelligent with every appliance of speech, and pen, and press, and we shall see the dawn of a new era of Christian giving.

There are people who do not like to see the contribution-box passed every Sunday. That is because they have not learned to see the face of Christ in it. They have not got rid of the idea of begging and dunning in connection with the Lord's work. Those are ugly words, which ought to be abolished. We can all get to welcome the weekly offering as the near approach of Christ saying to us out of the contribution-box: "Lovest thou me? then feed my perishing ones. Do it to them, ye do it to me."

There would follow, doubt it not, a steady and adequate stream of supply into missionary treasuries, the ministry would be decently and promptly paid, the churches would rid themselves of the incubus of debt, the spirit of giving would be elevated and sustained, the motive would be more truly Christian, the number of givers would be greatly increased, and the blessing promised upon the bringing in of all the tithes into God's storehouse would descend upon the churches of Christendom, and distant lands would be lighted up by the flaming torches of gospel truth borne everywhere in the zeal of a consecrated host.

There is no reasonable ground of hope that the world will be

speedily evangelized on the present plan of operations, and no great enlargement of the plan is to be looked for until the resources of the Church are more entirely consecrated to Christ. It is not enough that here and there the rich men and women and the strong churches are doing great things. We need the power that comes from consecrated littles, thick as autumn leaves, from the prayerful hearts of the greater many who have but little, but who need to give out of that little, the aggregate of which will be like the coming together of a thousand rills from the mountain side.

We need the education that encourages such while it lays upon the better-conditioned the obligation to give largely of their abundance lest their riches become their snare and their ruin; and to have this done willingly, alone with God, as a matter of conscience and privilege, and not under pressure from without, nor left at the peril of an unfortunate mood or occasion. The Church of Christ cannot afford to hinge its great benevolent work on annual collections, which the elements may make sport of, or one unfortunate week in fifty-two close the hand against a cause for a year.

We need to see that getting out of people the greatest possible amount of money is an odious business; but to educate a people in Bible principles of giving so as to make it a willing, hearty service to the full measure of ability, is worthy the attention of the best minds in the Church, the hearty co-operation of every minister of the gospel in Christian and in heathen lands, of every secretary and board of missions, of every man who prays, "Thy kingdom come."

There rises before the mind the magnificent spectacle of thirty millions of people calling themselves Presbyterians, baptized of the Holy Ghost, consecrating the first-fruits of all their increase unto the Lord, accepting in very truth the great commission—Preach my gospel to every creature; and moving out from all parts of the habitable globe upon what is left of unevangelized heathendom or perverted faith, speedily to wipe out the reproach of centuries and fill the world with the knowledge of Christ: a spectacle of the imagination, it may be; but who of us, coming up to this august assembly from the four quarters of the earth, will not say, it ought to be actualized? Who of us will not say that by the grace of God, what ought to be, shall be? As much as lieth in me, I am willing. Here am I.

The Rev. W. W. Barr, D. D., of Philadelphia, read the following on

CHRISTIAN BENEFICENCE.

Definition—Beneficence is *doing good.* It is benevolence in action. The motive which prompts it is, in its lowest or primary conception, human sympathy, or love of fellow-men. The beneficence that springs from this motive is exercised, in greater or less measure, by the race of men. It is seen in the good that is done by unrenewed men, and by mere worldly associations. In this sense beneficence

cares only for the body and the temporal. Its highest manifestation ceases when temporal and bodily ills have been relieved. But where the religion of Jesus is influential, beneficence has a much deeper and holier motive, and aims at much higher ends. Love for Christ, awakened and constrained by a sense of his love for us, and desire for the glory of God, now become the animating principle, and under its influence not only are the bodies of men cared for, but good is specially done for their immortal souls. Beneficence is now a Christian *grace*. It is manifested in devotion to Christ. It sees Christ himself in every needy soul, and its exercise, prompted by gratitude for divine mercies, becomes an act of holy worship. This is *Christian* beneficence, and it is this beneficence that we now consider.

The definition of the subject that we have thus given would require us to discuss beneficence in its widest sense—in its *doing good* in every way to the bodies and souls of men. Custom, however, limits the application of the terms Christian beneficence, and confines their use almost exclusively to doing good by contributions of property for benevolent purposes. It is in this limited sense of doing good with property, or in plainer terms, with money, that we now discuss this subject.

What was Beneficence to accomplish? Taking the Scriptures for our guide, we must reply that the grand aim of beneficence, of giving of our substance, was to be the glory of God. Connected with this man's dependence on God was to be shown, his pride humbled, and the natural covetousness of his heart counteracted. The wants of the poor were to be supplied; food and raiment given to the widow and orphan, and even the enemy, when hungry, was to be fed. The gospel was to be preached in all the world for a witness, and all ends of the earth were to see the salvation of God. Those commissioned to preach the gospel, and to make disciples of all nations, were to have their temporal wants supplied, and everything necessary to make the glad tidings of salvation known to every soul on the globe was to be contributed. The marching orders of the Captain of our salvation, given to the church—to the more than five hundred brethren—on the mountain in Galilee was, "Go, make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." By beneficence effect was to be given to those marching orders. For this great end, giving of their property was to be the manifestation of a grace on the part of Christians. This grace they were to cultivate by active exercise, as they cultivated knowledge, faith, love, or patience. They were to "abound" in this, as they abounded in the others. This grace exercised was to drive out covetousness from the hearts of God's people. It was to lay in the treasury of the Lord, Sabbath by Sabbath, whatever his cause from time to time demanded. Money was not to be drawn out of the pockets of Christians by stirring appeals, affecting or witty anecdotes, by fairs and festivals, by fun and frolic. It was to be voluntarily laid in the treasury, and "no gatherings" were to be made when the time came that it was to be paid out

for the Lord's work. In a word, beneficence was to be exercised whenever and to whatever extent its great ends required, and until God's own children would feel that it was more blessed to give than to receive—until they became conformed as givers to Him who is the Great Giver of the universe, who fills heaven and earth with his gifts, and who has crowned all by the gift of his Son to be the Saviour of the world lost in sin.

What has Beneficence done? Not all, or nearly all that it was designed to accomplish, and yet we can thank God that it has done much. From the beginning of the present century, specially, there has been a wonderful awakening. At this time there is a measure of obedience to the Saviour's command to preach the gospel to all nations that has not been approached since the days of the apostles. We can thank God, in this Council, that Presbyterians have participated in this awakening, and have been among the foremost to preach Christ to the nations. We can join with our Christian brethren throughout the world in rejoicing that the heralds of the cross are to-day in almost every land under heaven. Before these the systems of heathenism, Mohammedanism, and corrupt Christianity are weakening, and in many places are tottering to their fall. The pope can see from his window in the Vatican the Bible sold freely in the streets of Rome. Christian institutions for relieving the needy, and spreading the truth, are dotting the map of the world. Millions of dollars are laid in the Lord's treasury annually for the extension of Christ's kingdom. The claims of the Lord upon the property of Christians are acknowledged as they never have been before. Covetousness is, in many cases, giving place to a noble generosity; and instances of self-sacrificing giving for the cause of Christ are multiplying on every hand. When we think of what the Christian world was at the beginning of our century, and of what it is to-day, we cannot but exclaim, What hath Christian beneficence wrought!

What has Beneficence failed to accomplish? There is another side to the pleasant picture which has just been drawn. It seems a pity to turn it to our view on this platform; but fidelity requires us to look upon it. We must ask what has Christian beneficence done compared with what it should have accomplished?—compared with what was given it to do? It must be confessed that but a small revenue of glory has come to God from this source. Few, comparatively, even among professing Christians, have recognized the sovereign right of God to all property, and have acted in full view of this solemn truth. Covetousness still largely controls the hearts, and is manifest in the lives of many professors of religion. The line between them and the world, in this respect, is scarcely visible. So close are some professing Christians, that it is scarcely an exaggeration to say that they would "occupy the pews farthest from the pulpit, to save the interest on their money while the deacons are passing the plates for the contributions." It is told of a well-known member of the Established Kirk, in a small Scotch village (and the story may be true), that he lately

put a shilling into the plate, and coolly helped himself to eleven pence half-penny, remarking to the attending elder, "I forgot to get change ye'streen, Maister Broon; sae I'll just put in a shillin, and tak' oot the eleven pence ha' penny. Ye'll be gayen glod to get rid o' the coppers, nae doot!" Some others give more liberally, but they give to be seen of men. So evident is the ostentation that some observant one has said with fine sarcasm, "There is no use in chucking a copper cent into the contribution box loud enough to make the folks on the back seat think the communion service has fallen off the table!"

More seriously, notwithstanding all that beneficence has done, it is still true that the poor are crying for bread in the very midst of Christian communities, and the widow and orphan are without the necessaries of life. Soon after the days of the apostles, the Master's command to preach the gospel to all the world was not heard, or, if heard, was not heeded. For ten or more weary centuries it appears to have been almost forgotten by the Christian world. The Reformation of the sixteenth century brought the Church out of darkness; but it gave the true light only to the nations that already had the gospel in grossly corrupted form. It was almost three centuries from the Reformation before the Church remembered that the outlying nations were in heathen darkness. When one of her young members, here and there, began to remember these, and to feel the power of the Saviour's ascending command, her voice was, "Young man, sit down: when God pleases to convert the heathen, he will do it without your aid or mine."

When, sixteen years less than a century ago, the proposition was made in the General Assembly of the venerable Church of Scotland, to establish a foreign mission, it "was treated," we are told, "not only as an unnatural, but a revolutionary design." That era, we are happy to know, is past, and during this century the gospel has been preached to a great part of the world. Yet it must be candidly confessed that but little has been done compared with the wants of the heathen, the obligation, opportunities and ability of the Church. What truth, and rebuke, were in those words of the great apostle to India, the lamented Dr. Duff, who passed to his reward since the last Council of the Alliance, "*We are playing with missions!*" He meant, I presume, that with all that had been done, the great mass of the members of the Church were not seriously in earnest in giving the gospel to the heathen. And when we contemplate the wealth that God has given to the Christian world; when we know that Christians spend more for luxury, for things not needed, or even absolutely hurtful; when we see, in wealthy congregations, men giving ten dollars for mere self-indulgence and show, where they give one directly for the cause of Christ, and women "wearing diamonds whose cost would support a school, or a missionary for a year;" when we see multitudes of Christian men and women giving what they do without feeling that it is any sacrifice, while the cause of Christ "stands out

in the cold, hat in hand," receiving the miserable pittance that is left, the meaning of the strong, almost bitter utterance of the venerable missionary becomes manifest—*We are playing with missions!*

We are almost ready to boast of this as an age of missions and great benevolence. We forget that never in the history of the world had the Church such ability to give, such opportunity of doing good, and such claims made upon her beneficence. Having a large measure of complacency in her present liberality she forgets that she is giving, probably not one-half the amount per member for Christ's cause now, that was given by God's ancient people, the Jews, centuries before Christ came. The Church's rising pride should be repressed when she listens to such sentences as these from the pen of one who is no pessimist, and who was himself long a missionary among the depraved millions of China. Dr. William Speer writes: "When we take a comprehensive survey of the 1,300,000,000 of mankind in the habitable parts of the globe, and allow the utmost probable estimate of the very small number, amidst all its races and nations, who possess, spiritually understand and obey the word of God, we must confess that now, eighteen centuries after the agony of Gethsemane, and the blood of Calvary, sin still reigns, moral death reigns, the powers of hell reign in all the earth."—"God's Rule for Christian Giving," pp. 78, 79.

Again Dr. Speer, referring to the conduct of Christian nations towards the heathen, says: "They have contributed a few pennies to give the gospel, millions of pounds to carry on war. They have scattered individuals, preaching, teaching the youth, and healing the sick; but grand fleets, armaments and armies to spread rapine and death, or to compel the admission of opium, rum, or corruption in even worse forms, and to make the name of Christ abhorred by the Gentiles." In view of these things we, as Presbyterians, must take our share of the responsibility and the blame. With the soundest doctrine, the best form of government, the greatest adaptation to the world and the spirit of the age, and with a fair proportion of earth's wealth, we have done but little, if anything, more than other branches of the Church of Christ to spread abroad the knowledge of the truth. With all our advantages, and in full view of the world's wants and the Saviour's claims, we are giving less than one dollar per member, annually, to send the gospel to the heathen!

It should be remembered, too, that Christian beneficence has, in large measure, failed to accomplish its object in an age when the wants of the world are understood as they never were before. The cry that comes up from the nations lying in sin is louder than even in the apostles' days. Moreover, facilities for exercising beneficence were never so good as now. The *world* is open to the gospel. The missionary can fly with almost the speed of the wind over oceans and continents. Messages of salvation may be flashed around the globe with the rapidity of lightning. The Bible, and the religious tract, may be scattered among the nations like leaves from the forest. That

beneficence, in an age like this, when the wealth of the world is in the hands of Protestant Christian nations, has not accomplished more of its heaven-designed mission, argues something wrong. It is evident to every reflecting mind that more money is the great want. The money is in the possession of Christians, but it is not given. "The angel having the everlasting gospel to preach is bound with fetters of gold within the Church."

Why has Christian beneficence failed to accomplish its object?

1. There has been a failure on the part of Christians generally *to recognize the fact that all property belongs to God.* "The silver is mine, and the gold is mine," saith the Lord of Hosts. "Every beast of the field is mine, and the cattle upon a thousand hills." "All the earth is mine." "All souls are mine." When Jesus called men to leave their property and follow him, he did not ask this as a favor; he claimed it as a right. The Bible teaches that no man can say, as to original, or absolute right, that aught of the things which he possesses is his own. In theory, Christians admit all this; in practice they deny it. Correlated with this is

2. The failure of Christians generally *to recognize themselves as God's stewards.* The declaration that "property is a crime," is a heresy of the modern socialist. Yet, as the author of "Gold and the Gospel" truly remarks, "False and ruinous as such a maxim is in the mouths of those who proclaim war against property for the sake of plunder, and seek to overturn the powers that be in order to erect themselves into a tyranny, there is yet a point of view in which it is indisputable by the believer. Man has a right of property towards his fellow-man; he has none towards his God. Viewed in this latter light, no man can say that what he possesses is his own. For here comes in the prior, the inalienable claim of the great Maker and Owner of all things; and in regard of him the wealthiest and the most powerful descend at once from the rank of proprietors to that of stewards of another's rights." All property belongs to Christ. He commits a greater or less portion of it to each of his servants during his absence in the heavens, and charges each to use it aright until he shall return. No servant may let it lie idle, or use it for his own ends merely. Each servant is to use it with reference to his Master's will, and the account which he must render in relation to it when the Master comes. "Ye are stewards of my manifold gifts, and among these, of my property," is the word of the Master to every Christian. The mass of Christians have not obeyed that word. Practically they have acted as though everything they possessed were their own, and they could use it at their pleasure.

3. There has been *a want of personal consecration on the part of Christians, under the influence of Christ's love.* "For the love of Christ constraineth us," said the apostle. Not our love for Christ, but the knowledge and conviction of his love for us. This was the animating principle of Paul's life of devotion and sacrifice. "Ye are not your own, ye are bought with a price." The price was the blood

of Christ. How influential is the conclusion drawn from these premises—*therefore* glorify God in your body and your spirit which are his. Ye are not under the law, but under grace—animated by a new principle or motive of obedience. The motive is not fear, but love. Paul says of the Macedonian Christians that they "first gave their ownselves to the Lord," and then their wealth to be used as he should direct. They laid their hearts on the altar of God, and kept them continually burning there. The contributions of their property followed necessarily by a holy constraint. The consecration of the Christian, with Christ's love in view, carries with it the consecration of all that he is and has. Property goes along with the rest, and Christ has, therefore, from it whatever his cause demands. "You know," said the Rev. John Milne, of Scotland, "that I do not beg you to give. I only ask you to let Christ have the purse-strings." If property is consecrated to him, the purse-strings are his. "Ye *know* the *grace* of our Lord Jesus Christ," was Paul's appeal to the Corinthian Christians. The Christian consecrated recognizes the force of this argument, and no offering is sufficient to express the gratitude which his heart feels. The want of this consecration by Christians generally is a potent reason of the failure of the Church to fill the Lord's treasury.

4. Failure on the part of Christians *to know and believe that their own soul's good requires liberal giving.* "See that ye abound in *this grace also*," said Paul to the Corinthians. How few Christians abound in it! In the most its exercise is so spasmodic as to render it doubtful whether the grace indeed exists. The mass of professors do not seem to be concerned about the matter. It rarely occurs to them to think that they might discover whether they are Christians at all or not by putting their hand in their pocket. They forget that in the great day of judgment the evidence that any man was a Christian will be that he exercised benevolence when here on earth. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." A man who is not beneficent is not a Christian. He who does not *abound in this grace* is not a Christian in good health. He lacks one of the elements of greatest usefulness, and one of the sweetest sources of joy. "It is," says another, "a law of our being as fixed as the ordinances of heaven, that we drink the richest draughts when holding the cup of enjoyment to another's lips." Nothing more dwarfs the soul than covetousness and greed of gain. Nothing more expands it than large-hearted beneficence. It may well be doubted whether the highest spiritual attainments in any respect are possible without the free exercise of *this grace.* Christians generally do not know and believe this. They think they can be healthy without being beneficent. Hence they are strangers to many of the sweetest joys of religion. They realize but little of the promises—"He that watereth shall be watered also himself." "The liberal soul shall be made fat." Our Lord Jesus said out of the deepest experience, "It is more blessed to give than to receive."

How few of his followers are like their Lord in this blessed experience!

5. Failure on the part of Christians generally *to recognize God's law as to the amount of their gifts.* It is not undertaken in this brief essay to prove that the law requires the one-tenth of the Christian's income. It is only suggested: (1.) That as God has legislated in relation to time, it is reasonable to anticipate that he would legislate in relation to property. To teach man that all time is his, he has given him six days of the week, and reserved one for himself. Has he not in like manner legislated with respect to property? (2.) There is conclusive evidence that in all dispensations prior to this, God accepted or required the one-tenth of his people's property as his own. (3.) The reasons for the law of the tithe remain in at least as great force in this as in any former dispensation. Is it not a maxim, *Ratio legis est lex?* If the reasons for the law remain, the law continues. (4.) The law of the tithe, once established, has not been repealed. Paul's argument addressed to the Corinthians for the support of the ministry is not valid if this law was not in force when he made it. (5.) The objection that Paul's direction to the Corinthians, to lay by them in store on the first day of the week as the Lord had prospered them, is against the law of the tithe, and is another law, is not well taken. He was not then considering the law of the tithe, but was pleading for Christian liberality, and was indicating the appropriate time for giving. It is not liberality in me to give the one-tenth of my increase. That never belonged to me. It is liberality to give out of the nine-tenths which God has allowed me for my own use. (6.) The objection that the law of the tithe is unequal, that it oppresses the poor, while the rich do not feel its weight, cuts too deep. It was a law in Israel, and if it be said it was unjust the objector must go to the fountain head. We never heard the objection made when the lawgiver was duly considered. God is pleased to do many things which may not *seem* to men to be equal. (7.) Those, in general, who give at least one-tenth of their income to the Lord, have had no difficulty in finding the law of the tithe to be still existing and binding. This fact is suggestive. (8.) Finally, the no-law plan of this dispensation, the every-body-do-as-you-please-law, has been a failure. At the time when God is displaying to men most fully his love; when the motive for giving is much stronger than in any former dispensation, and the demands upon beneficence are unspeakably greater, not one-twentieth of their increase has been given by Christians generally. Two or three tenths were given by the Jews: not one-twentieth is given by Christians. Christ had not actually come to them. He has come to us. Theirs was not a missionary Church. Ours is to preach the gospel to all nations. This is the result without law as to giving. Is it not time that the Church should re-examine this matter? She will make the discovery that in no dispensation has God regained less than the one-tenth. She will find that he requires this of all now, and beyond this as the Lord has prospered every man.

6. Finally, there has been a failure in beneficence *because Christians have not generally regarded giving as a part of divine worship.* It has been regarded as a *duty* simply, whereas it is properly one of the class of duties which we call worship. It has all the essential elements of worship. There is the inward principle, or grace, exercised, and there is the appropriate outward act. It is plain from the word that all the costly offerings under the old dispensation were gifts of property presented to God in worship. The command is given—"Honor (worship) the Lord with thy substance, and with the first-fruits of all thine increase." Prayers and alms are linked in the bonds of worship—"thy prayers and thine alms are come up for a memorial before me." The Sabbath is consecrated to the worship of God; but every Christian is commanded to place a portion of his substance in the treasury of the Lord on that day. If doing this be not worship, it is breaking the law of the Sabbath. We are exhorted "to do good and communicate," and are assured that "with such sacrifices God is well pleased" —such worship pleases him. The Saviour gives instructions in relation to *doing alms* identical with those relating to prayer and fasting. Did he not mean to teach that the one is worship as well as the others?

Yet, in view of these and many such instructions, few Christians have recognized the fact that in giving their property for the Lord's cause, they were performing a solemn act of worship. They have made their contributions in much the same spirit as that in which they have paid their house-rent or their tax.

Beneficence is worship. Let it be so regarded, and now let us see how many questions relating to it are at once settled: (1.) The *duty* of giving is placed on a firm foundation. There can be no question as to the obligation to worship God. (2.) The *spirit* is indicated—it is to be that of devotion. This would at once remove all objectionable methods of raising money for religious purposes; fairs, festivals, raffles, etc., would no more appear. (3.) The *persons* who are to give. All, of every age and condition, are to take part in worship. (4.) The *time* for giving. The first day of the week is specially devoted to acts of worship. (5.) The *amount* to be given. True worship will be according to the law of God. The amount of time to be given is one day in seven. The rightly-exercised Christian will give as much time beyond that as gratitude prompts, as the cause demands, and as he can afford. The amount of money to be given is the one-tenth. The devoted Christian will give that, and as much more as gratitude prompts, the cause demands, and he can afford. (6.) The *direction* which gifts of property are to take. Worship is in the Church, and its blessings go to the Church, and through this channel to the world. (7.) The *period* through which contributions are to be made. Life is the time for worship. Men do not abstain from praying and singing praise and leave a large amount of prayers and praises to their executors to be used after death. They pray and sing praise through life, and they pray that good may be done by their prayers which they have

left with the Church. So are men to give through life, and if, at its end, they have still something left, they may bequeath it to do good when they are gone. It is hard to conceive of a Christian regarding beneficence as worship, and yet dying a millionaire. (8.) The *frequency* of giving. Christians pray when they need to pray, and when the cause of Christ demands prayer. Specially do they devote each returning Sabbath to this end. So should it be with giving. (9.) It settles the matter of *system* in giving. It is to be the same as in the other parts of worship. This is well understood and arranged. No formal service of worship is complete with prayer or praise omitted. No formal service of worship, especially on the Sabbath, should be closed until the worshippers have, with their other acts of devotion, presented their offerings of property. Let all Christians from this time forth believe that giving of their substance is worship, and act accordingly, and there will be at least no longer any necessity for essays on *systematic* beneficence.

May the Lord, the great Giver, add his blessing, and may his people speedily become like him in beneficence!

The Rev. Benjamin L. Agnew, D. D., of Philadelphia, read the following paper on

MINISTERIAL SUPPORT.

In order to have a comprehensive view of the subject of Ministerial Support, let us enter upon an examination of what we find recorded in the word of God and upon the annals of history, as far as our limited time permits, and arrive at such conclusions as the records warrant upon this most interesting and vital subject. It may prove profitable to us to examine the subject chronologically, as it is presented to our minds in the various historic periods of the Church of God. Let us look at the theme before us,

I. During the Patriarchal Age.

This age covers the history of the Church for a period of 2,500 years. During this age we have some clearly defined theologic strata cropping out, which indicate the character of this ecclesiastical period, giving foundation-stones of truth upon which we can rest our judgment.

1. They had their stated times for public worship. Gen. ii. 3, "God blessed the seventh day and sanctified it." We read of the "seventh day" and the "week" in the times of Noah, Job, Laban, and Joseph. Cain and Abel met for worship, and in the days of Job, when the "sons of God came to present themselves before the Lord," Satan came too (just as he does now). In the sixteenth chapter of Exodus, before the giving of the law on Mount Sinai, when God gave his people manna, the Israelites were reminded that the seventh day was "the rest of the holy Sabbath unto the Lord" (verses 22–26).

2. They had the ordinances of the Church and the means of grace.

Noah, Abraham, Isaac, and Jacob are found erecting altars to the living God, and offering thereon their burnt-offerings. The friends of Job are commanded to offer seven bullocks and seven rams in sacrifice to God: and doubtless all these offerings were intended to teach the vicarious death of the woman's promised seed.

3. They had their ministers of religion, their officiating priests. The father of a family, or his first-born son, was priest of the household (Num. iii. 12, 13). Noah was a preacher of righteousness and offered sacrifices (Gen. viii. 20); Shem, Abraham, Isaac, and Jacob are seen officiating at the altar of God (Gen. xii. 7, 8; xiii. 18; xxii. 13).

4. These things point to a regular service of religion, and it is plain that they contributed most generously to the support of their public worship in divinely stipulated tithes.

When Abraham returned from the slaughter of the men who had captured Lot, Melchizedek, king of Salem, and priest of the most high God (Gen. xiv. 18, Psalms lxxvi. 2), met and saluted him; and Abraham, who was the head of the family from which, in after years, sprang God's clergymen, the Levites, gave tithes of the spoils to Melchizedek; and for what purpose, if it were not to support their religious ordinances, rites, and observances? And, mark you, this was four hundred years before the Mosaic ritual and Levitical service.

This tithing must have been a divine institution, for we read in Hebrews vii. 6, that Melchizedek "received tithes of Abraham." The Greek has it, δεδεκάτωκε τον Ἀβρααμ, (dedekatoke ton Abraam). He *decimated*, or *tithed* Abraham.

The ninth verse reads, "Levi also, who receiveth tithes, paid tithes in Abraham," but the Greek presents it more forcibly, διὰ Ἀβρααμ καὶ Λευὶ ὁ δεχατας λαμβανων δεδεκατωται, and Levi, also, the receiver of tithes, *was tithed* in Abraham.

Here, then, we have the authority of Melchizedek as High Priest of God exercised over Abraham, and his superiority to the priesthood of Levi clearly shown in tithing Levi in Abraham, and we conclude that Abraham was obeying a divine law in paying tithes to Melchizedek. Thus, we have the administrator of a law, a distinguished subject of the law, and God's approbation upon the authority exercised, and the subjection rendered; and, therefore, we conclude that tithing must have been a divine institution in the earliest age of the Church of God. As the years roll on we see Jacob conforming to the established law and custom, and vowing to consecrate during his life one-tenth of his income to the Lord, for he solemnly declares that "of all that thou shalt give me I will surely give the tenth unto thee."

So far as we know they had no ornate and costly tabernacles or temples during the Patriarchal Age, and no costly choirs, or ceremonial observances, such as we see in later periods of ecclesiastical history, and yet they gave a tenth of their income to the Lord in those early times for religious purposes.

Here, then, we see the most ample and generous provision made

for the support of Church ordinances, and the officiating ministers who labored for the advancement of the revealed truth of God, as imparted to his chosen servants of the Patriarchal Age.

There is very strong presumptive proof that this law of tithes was given to man before the dispersion of the nations at Babel, in the fact of the universality of the custom among the nations of the earth of giving one-tenth of their income to their various gods, as witnessed in the centre of civilization among the Greeks and Romans, in the west among the Gauls, on the north among the Scandinavians, in the south among the Carthagenians and Egyptians, and in the east among the Asiatics of the early centuries.

II. Let us examine this subject in the Levitical Age.

A new nation is born at the Exodus, unlike any predecessor or successor—a Theocracy, and the worship of the Great King is to assume a new form in and around a gorgeous tabernacle with an ostentatious ritual. Are the expenses of supporting the worship of the Great Governor of the universe, and of setting the spiritual table for the nourishment of his children, to be diminished in their new national relations?

Who are now to be the ministers of religion? The Lord will make his own selection, and instead of the "first-born," he now selects the tribe of Levi to be his servants, and the sons of Aaron to be his priests, and besides all these, a multitude of Nethenim, or Stationary Men, who were divided into twenty-four classes to serve at the daily sacrifice. 80,000 were hewers of wood, and 70,000 bearers of burdens. (Josh. ix. 21–27; Ezra viii. 20; 2 Chron. ii. 17, 18; 1 Kings v. 16.)

The Levites were very numerous, as compared with the number of people whom they served. When the census was taken the second year after the exodus, they numbered 23,000 males, of whom 12,000 were grown up. (Num. iii. 20, etc.) The people numbered 600,000; that is, 12,000 men, or one to every fifty people, to be supported as ministers of religion, besides the vast army of hewers of wood and drawers of water—and all these for little Palestine!

In David's time they numbered 38,000 for service in that small territory! 24,000 to assist the priests at the sanctuary, 6,000 to act as scribes and lawyers, 4,000 to furnish music for the house of God, and 4,000 gate-keepers, who were required to be vigilant on duty, for if found asleep their clothes were set on fire. It was intended that all should be actively employed during the time of actual service.

The Levites usually entered upon their public duties at thirty years of age, and continued in service until they arrived at the age of fifty (Num. iv. 2–47), although they sometimes appear to have entered upon the discharge of some official duties as early as twenty-five (Num. viii. 24, 25), and even as early as twenty (1 Chron. xxiii. 37; 2 Chron. xxxi. 17: Ezra iii. 8). They were not allowed to enter upon the full work of their ministerial office in the verdancy of their youth, nor to continue in their labors in the decline of their old days.

Now, the question most affecting our subject arises, How was this vast army of clergymen supported by so small a constituency, or so few parishioners? Not by pew-rents, nor by yearly subscriptions. Nor were they supported meagrely, miserly, meanly, on slim, stinted, starving salaries.

1. They had good *parsonages* or *manses* provided for them, for forty-eight cities were set apart to the use of the priests and Levites. (Josh. xxi. 19.)

2. Besides these parsonages they had also beautiful and fertile suburban *glebes*, sufficient for pasture-fields for their cattle, which extended 1,000 cubits from the wall of each city round about.

3. In addition to home and glebe, they had also a most generous yearly income from all the other tribes, in the shape of *tithes*.

The one-tenth of all the incomes of the people was to be given to the Lord (notice the language: to be given to the *Lord*), for the use of the Levites, and it was regarded as deliberate robbery of God not to pay the tithes he commanded!

This one-tenth was for the exclusive use of the ministry; and in addition they gave another tenth for sacrifices; and in addition to all this, large offerings to the poor, and innumerable free-will offerings besides!

They had, too, their schools of the prophets for the education of pious young men for special ministerial services; and all their church buildings, whether tabernacle, temple, or synagogue, were erected by the voluntary contributions of God's chosen people; making their yearly offerings to religious beneficence nearly one-third of their entire income!

The Lord himself ordained the Levitical law, and under this law all ministers were educated for their work at the expense of the Church; and while engaged in active work from thirty to fifty years of age, they were kept free from all worldly cares and avocations, and their families lived as well as the best of their parishioners; when they retired from active service they and their families were magnificently cared for in their retiracy, and in the glory of their old days; and their families, after their decease, were never thrown upon the cold charities of a heartless world.

Thus God taught the people that his chosen priests were not to be regarded as respectable paupers, as many regard ministers nowadays, to whom it is a very kind piece of philanthropy to pay a paltry pittance of pew-rent, or the smallest conceivable salary for which their spiritual ministrations can be secured; and he has laid upon his Church members an irrepealable obligation to provide for his servants in these solemn words: "*Forsake not the Levite as long as thou livest*" (Deut. xii. 19).

Some people seem to have an idea that when a man enters the ministry he, somehow or other, lives in paradisiacal places where he pays no rent; that his clothes, like those of Israel in the wilderness, never wax old; that Providence provides his family with a barrel of inex-

haustible meal and a cruse of perpetually flowing oil, to supply their wants; or feeds them, Elijah-like, through the ministry of ravens; or else on angels' food, and the elixir of life, and heavenly ambrosia; or suspends the animation of the digestive apparatus; or makes them live on promises! never once supposing that a minister and his family should need such vulgar things as mutton-chops, or cuts of beef, or loaves of bread, and they are rather proud of the parson's long, lean face, which they regard as a distinguishing mark of personal piety, when it is only the result of the poverty of provisions!

But, fellow-men, aside from all pleasantry or sarcasm, in the Levitic age there were no students pinched with poverty—groaning under grievous, galling, grinding debt, incurred at the gateway to the gospel ministry; no ministers with aching hearts and burning brains, or spirits crushed with a burden of anxiety about their bread, were ever driven, like galley-slaves, to their daily toil; no desponding hours on the dying bed of priest about provision for the loved ones he must leave behind; no widows and orphans of God's servants were left without a living; no aged and infirm prophets of the Lord left houseless and homeless as they were nearing their eternal rest, to be starved into the gates of glory!

III. *Let us now examine this subject of Ministerial Support under the Apostolic Age.*

Sometimes we hear the cry that ministers are "mercenary hirelings," because they ask to be supported by the people for whom they labor! In the name of an honorable and hard-working body of men, I repel the charge in sovereign disdain! And I ask all who have such ideas to examine the fundamental principles of ministerial support as laid down in 1 Cor., chapter 9, by as honorable and large-hearted a man as ever walked God's green earth—the venerated Apostle Paul.

1. Paul argues that it is the duty of the Church to support her ministry on the general principle that the *laborer is worthy of his hire* (7 v). "Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

Paul insists that it is according to the *general law* of God, nature, and humanity, that it should be so, and not a mere clever piece of human device of church officers to extort money from an unwilling people (v. 8–10). "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." (Deut. xxv. 24; 1 Tim. v. 18).

2. Paul argues further that the demand for a comfortable support is not *unreasonable*, because those who are ministered unto in spiritual realities are more than repaid for all the temporal tithes they bring to

God for the supply of his servants (11 v.) "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" See Gal. vi. 6. "Let him that is taught in the word communicate unto him that teacheth in all good things."

3. Paul reminds the Corinthians of the *recognized principle* under the *Levitical* law, which he asserts is of perpetual application; namely: "That they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" and we have seen how magnificently they did live under the ceremonial dispensation!

4. To place the matter beyond all question, and to crown his argument with the highest authority, Paul asserts that it was the solemn *ordination of the Lord Jesus Christ* himself that the Church should support her ministry (v. 14). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Christ himself said: "The laborer is worthy of his hire" (Luke x. 7), and "The workman is worthy of his meat" (Matt. x. 10).

But, says the objector, "Did not Paul earn his living by making tents of goats' hair?" Yes, Paul was, in a good sense, a shrewd politician, and when he went into a new missionary field he went without charge to the people among whom he labored in the gospel, and he said (1 Cor. ix. 12) of his fellow-apostles, that they suffered all things lest they "should hinder the gospel of Christ." The people of a new field had no sentiment, no sympathy, educated in favor of Christianity, and consequently would not pay to listen to a travelling preacher discourse on subjects against which the human soul has a most bitter and diabolical prejudice.

But, mark you, when that same Paul addressed himself to churches already established, he fearlessly and emphatically lays down to them the law of the great King and Head of the Church, and presses upon them their solemn duty to God, their fellow-men, and their own immortal souls, as men who already knew something of the incomparable value of the gospel of Christ.

You see, too, how the early Christians understood this matter, and how they appreciated their exalted privileges, for when an emergency arose they sold their possessions and brought the money and laid it at the apostles' feet, "and distribution was made unto every man according as he had need" (Acts ii. 44, 45; iv. 33–35).

5. And Paul argued that they should *give generously* to the great work of spreading the gospel, because in giving they were but *exercising a gift of God*—the *charism of liberality*, the exercise of which would be an unspeakable blessing to their own souls, as well as to others. I firmly believe that this grace of giving is what Paul denominates the "unspeakable gift," and it is but honoring the third person of the adorable Trinity to make this declaration. I know this expression is generally supposed to refer to the adorable Saviour; but when you read the eighth and ninth chapters of the Second Epistle to the Corinthians, the most natural construction of Paul's thanksgiving is

to make it refer to the grace of liberality, produced in the soul by the direct agency of the Holy Ghost." He calls it "*the grace of God* bestowed on the churches of Macedonia" (2 Cor. viii. 1)—a great favor conferred by God in imparting the Holy Ghost, through the mediation of Christ, to create and develop the spirit of liberality; and, therefore, a profoundly proper subject for thanksgiving. Look closely at his argument. He exhorts the Corinthians to "*abound* in *this grace*," which God had bestowed (viii. 6, 7), because it would demonstrate the sincerity of their love (8 v.); because it is Christ-like in its nature (9 v.); because he would be greatly disappointed if they did not call it into active exercise; because it was only a matter of equality for them to bear their just proportion of the burden of Christian work (vs. 13, 14); because their gifts would be administered to the glory of God (v. 19; because it would be a proof that Paul's boasting of their liberality to provoke others to good works was not in vain (ix. 1–5); because their reward would be proportionate to their liberality (vs. 6–10); and because it would greatly commend the Christian religion for them as Gentile Christians to contribute to the relief of Jewish Christians, between whom there was at that time great alienation of feeling produced by Judaizing teachers (v. 13).

And then, in view of all these most weighty and significant considerations, Paul calls this grace of liberality "*the exceeding grace* of God *in you*"—ὑπερβάλλουσαν, the outstripping, surpassing "grace of God in you," "which *causeth* through us *thanksgiving to God*," and "the *administration* of this service," he says, "not only supplieth the want of the saints, but is *abundant also by many thanksgivings unto God;*" and he concludes with that burst of praise for this soul-expanding grace of the Holy Ghost: "Thanks be unto God for his *unspeakable gift!*" "Unspeakable," ανεκδιηγητῳ, extraordinary, incalculable, indescribable "gift!" and the word is not too strong. See how the apostle Peter speaks of other gifts of the Holy Spirit. The joy of the believer, for example, he characterizes as "joy unspeakable and full of glory;" and this charism of liberality is most assuredly an "unspeakable gift." "Unspeakable," because it is the mysterious unction of the infinite Spirit of God; "unspeakable," because of its marvellous triumph over the idolatrous covetousness of our selfish natures; "unspeakable," because of the immeasurable blessings it confers upon our revolted race; and "unspeakable," because of the revenue of glory it brings to the grace of God, as under this heaven-born power the apostles were enabled to go everywhere, preaching the word, making the conquests of the Church like the triumphal march of invincible legions flushed with ever new and increasing victories! Well might the enraptured apostle say: "Thanks be unto God for his unspeakable gift"—the gift of the Holy Ghost in this priceless charism of liberality! Therefore, *for their own souls' sake*, as well as for other reasons, Paul would have them generously exercise this "unspeakable" grace.

If an exact exegesis can make this burst of thanksgiving refer

directly to the second person of the adorable Trinity, then I would say, in view of this unspeakable gift, and all the unspeakable blessings flowing from and through this gift, all Christians should give generously, sufficiently, magnanimously, warm-heartedly to the relief of the poor, the support of the ministry, and the universal extension of the Redeemer's kingdom.

IV. *Glance for a moment at what we shall denominate, for the sake of distinction, the Involuntary or Compulsory Age.*

Succeeding the days of the apostles on down to the opening of the fourth century, all Christian contributions were purely voluntary; but upon the accession to the imperial throne of Constantine, property-holders were compelled to pay a tax for the support of the Church, and here began what we have denominated the Involuntary or Compulsory Age.

In the eighth century, when Charlemagne was crowned with imperial honors by Pope Leo III., he conceived the idea of establishing a universal Christian monarchy, and he bestowed upon the pope large temporal possessions; and also ordered one-tenth of all incomes to be paid to the Church under severe penalties for failure, or refusal to pay, and the hierarchical system was for centuries afterwards impregnably intrenched behind these monied munitions, and through personal, political, and prelatical corruptions unutterable evils crept into the Church of God.

In the thirteenth century there were two classes of the clergy: the secular order, the cloistered and corrupt Benedictines, which had office and salary; and the mendicant order, which had neither settlement nor salary, and which were Prædatores instead of Prædicatores, depending upon mendicity and mendacity for a miserable living, as they travelled up and down the earth, seeking whom they might devour.

V. *Let us briefly consider the Age of the Reformation.*

At the time of the reformation Professor Pond says: "In Germany it was computed that the ecclesiastics held more than half of the national property."

Luther, Calvin, Zuingle, Melancthon, and other Reformers opposed all union of Church and State, and as a consequence nearly everywhere that the Reformation prevailed the churches were disestablished; but many good men, however, in different lands favored the union; and the Episcopal Church became established in England, under Henry VIII., in 1534; and under the influence of Knox the Presbyterian Church was established in Scotland in 1578; the Lutheran Church prevailed in Germany and became established there; the Reformed Church was supported by Napoleon in France; after the French revolution of 1780, some States recognized the Catholic, Lutheran and Reformed Churches; and thus, in these and other countries, we have presented to us almost every variety of national ministerial support.

Soon, however, perplexing troubles arise. Non-Conformists, Dis-

senters, and those who were dissatisfied with the difficulties of manipulating the best-ordered schemes through imperfect political, self-interested executors of law, increase in numbers, and organize their churches on the voluntary plan; and then we see again churches disestablished starting on a new career; and churches established side by side; each earnest in its own way trying to accomplish the work of the Master.

This brings us down to consider—

VI. *The present Complex, Experimental Age.*

On this broad Presbyterian platform we have delegates from other lands representing establishments, able and godly men who, perhaps, believe them to be ordained of God, and wise, politic, practicable, expedient; whilst this General Council is being held in a land where the constitution of the government declares "Congress shall make no law respecting an established religion, or prohibiting the free exercise thereof." We, in America, are shut up to the voluntary plan of ministerial support, and we are trying to demonstrate to the world the all-sufficiency of this plan, where the people are made generous by the Holy Ghost, and we have been largely successful in our great experiment, as certain results demonstrate.

A century ago we had in the United States only one in every fifteen of the population connected with our Protestant Churches, and now we have one in every five; and whilst our population is increasing with amazing rapidity, our church communicants are increasing much more rapidly; and it has been estimated that "the increase of the church-membership has been two and a half times greater than that of the population."

Take, if you please, some specimens of our work, *e. g.*, we commenced our general Sabbath-school work just sixty-six years ago, and we have to-day 886,328 Sabbath-school teachers in the United States, and 6,623,124 scholars. These are more than there are in all the world besides!

MISSIONS.

And we have not been confining our labors to our own land. In 1810, when the A. B. of C. for Foreign Missions was organized, all the churches in the United States only contributed $1,600 a year to foreign missions, whilst now these churches give annually about $6,000,000.

Of course this is nothing comparatively to what we should contribute for the evangelization of the world. Dr. Godwin shows that Presbyterians, Methodists, Baptists, and Congregationalists only give annually to home missions $965,000, and significantly adds, "Since it costs, according to Wendell Phillips, $1,000,000 to kill an Indian, all the evangelical churches of our land contribute as much to evangelize five or six millions of people as the government pays to shoot a single savage!" Notwithstanding all this, the churches are making progress in the development of the grace of giving.

AID TO CANDIDATES FOR THE MINISTRY.

We realize more and more, as the years roll on, the urgent necessity of an educated ministry, and under our voluntary system all our churches are doing something in the way of aiding worthy young men to enter the holy office, and by so doing we add to their time of active work in the pastorate between four and five years, at an average cost to the churches of a little over $100 a year for this added time. Reports from the Baptist, Methodist, United Presbyterian, Reformed (Dutch) Church, Reformed Presbyterian (Synod), Reformed Presbyterian (General Synod), Lutheran, Congregational, Episcopalian, and Presbyterian Churches, show that aid is furnished students in amounts varying from $75 to $350 per year. Whilst most of these denominations report no falling off in the number of candidates for the ministry, there has been a large diminution in the Presbyterian Church, owing mainly to the false cry of "too many ministers" which we have recently heard so frequently; and partly to the diminished aid granted to our students of late years. Many of our students need more aid than they are receiving. The average age at which our students in America are ordained is twenty-seven, showing a protracted struggle with many of them to reach the sacred office.

MINISTERS AT WORK.

When a minister enters upon his public work he consecrates to the Church his talents, educated at a cost to himself of from $3,000 to $5,000; he consecrates to the Church his labors and his time; and he shuts himself out of fields of pecuniary profit. Now, does the Church accept him and his? And if so, are not the people of God under the most sacred obligations to see that he is supported, when he obeys Paul's injunction to Timothy, and gives himself wholly to their service—to the promotion of their present and eternal happiness? Churches oblige themselves to keep their pastors free from worldly cares and avocations, and many of them keep inviolate their sacred obligations, and even do far more than they promise, but how clearly, sharply, definitely, conscientiously, generously, do many others of them keep *their* solemn, binding moral and civil contracts in this particular! Alas! the facts are painful reading.

The average salaries of settled pastors in the United States are far too low. In the Methodist, Baptist and Lutheran Churches, about $500; in the Presbyterian, about $600, but under our sustentation scheme, we try to make the minimum $1,000; in the Congregational, about $700; in the United Presbyterian, $896; in the Reformed Presbyterian (Synod), $920; in the Reformed Presbyterian (General Synod), nearly $1,000; whilst over the sea in the Irish Presbyterian Church, the minimum is $500; in the Free Church of Scotland, the minimum is $1,000; in the English Presbyterian Church, the minimum is $1,000.

In our various denominations in the United States, our Home Mis-

sionaries are aided in amounts varying from $300 to $1,200, and our Foreign Missionaries sent out from the United States, in amounts varying from $500 to $2,000.

The salaries of pastors in the United States are raised by pew-rents, subscriptions, or weekly offerings in envelopes, and the various plans have their advocates and opponents. Those which have lately been trying the plan of "weekly offerings" are meeting with great success, and it begins to look as if Paul's plan of raising money "upon the first day of the week" for Christian work was the inspired and most effectual way of developing the benevolence and beneficence of God's people.

DISABLED MINISTERS.

When our ministers become disabled our churches nearly all make some scanty provision for them, so that, at least, they are not speedily starved!

About one-half of our disabled or superannuated ministers live comfortably on their own private resources. One-tenth of the ministers or their families in the Presbyterian Church in the United States, receive aid from the Board of Relief, and it has given aid, since its organization in 1849, to upwards of 4,000 families, in sums of from $50 to $500, amounting in all to more than $1,000,000.

The Reformed (Dutch) Church has an Endowment Fund for the relief of the disabled, which is supplemented by collections. The Lutheran and Moravian Churches have endowment funds, and other denominations, without any general systematic plans, still, through local organizations, manage to afford some relief to the needy; but there is, nevertheless, wide-spread and heart-crushing distress among our venerable and venerated servants of God and their dependent families.

PRACTICAL WORK.

What are the practical things to be aimed at by our Churches in the matter of ministerial support?

1. Every congregation should endeavor to supply a suitable *manse* or home for its pastor. About one-third of the Congregational Churches in New England, and one-half of the Moravian, and three-fourths of the Reformed (Dutch) Churches of the United States are supplied with manses.

During the first hundred years of the history of Christian Churches in America, a manse, with a glebe of from twenty to one hundred and fifty acres of ground, was almost invariably provided by each congregation, so that, in 1800, the churches and manses were nearly equal. Now, however, the churches twelve times outnumber the manses in the Presbyterian and United Presbyterian Churches of the United States, as shown by valuable statistics gathered within a few years by Mr. Joseph M. Wilson, of Washington City.

One-half of the money paid by the Board of Home Missions in the

Presbyterian Church in the United States to its army of missionaries goes to pay house-rent; and ministers in the United States pay more money for house-rent than all their churches contribute to Home Missions, Foreign Missions, and Education combined!

When congregations had their parsonages in early times, pastors were more comfortable, more free from care, labored to better advantage, and continued in their pastoral charges much longer than they do at present. A parsonage is a permanent investment, which brings a rental revenue or saves a rental outlay to pastor and people for all time, and both are permanently benefited.

2. A plan of *Life and Health Insurance*, which would in no way interfere with present operations, is an entirely feasible project. The Episcopal Church has taken a step forward, and has organized a Clergyman's Insurance League, through which congregations can aid their ministers, but other churches have not followed their example. Various popular benevolent institutions, and numerous societies for mutual aid have already solved the problem of relieving the sick and disabled; and life insurance companies are doing their work and growing rich with their success, demonstrating once again that "the children of this world are in their generation wiser than the children of light."

In this connection consider that the average rental paid by Presbyterian ministers of the different denominations in the United States for parsonages is $130 per annum. If each church had a parsonage, this amount paid for insurance would make a very comfortable provision for many ministers and their families; for, remember, our ministers are ordained on the average at twenty-seven, and die at fifty-four, thereby averaging twenty-seven years from ordination until the period of death. Then, as the agents of a reliable company inform me, $130 a year for twenty-seven years would secure $8,000 for the family at the decease of the minister; or it could be invested so as to secure him weekly dues while sick or disabled, and have something handsome left for his family at his decease; or it could be paid on an endowment plan, and secure the payment at the end of thirty years of $5,000 to the insured minister, or the same amount to his family in case of his decease prior to that time.

3. *Salaries* should be *increased*. Henry says, "A scandalous maintenance makes a scandalous ministry." A Sustentation Scheme, efficiently operated, seems to be the golden key to open the door to brighter days. A Parish Endowment Fund in the Established Church of Scotland of $15,000, yielding an annual income of $600, has proven successful in raising the salaries of poorly paid ministers under the Establishment, where they have about as many poorly paid preachers as the churches operating under the Voluntary System. This idea of an Endowment Fund can easily be engrafted on Sustentation. Whilst the Sustentation Scheme has not proven a success in the Protestant Episcopal Church of Ireland, because the people had not been trained to give to church support prior to disestablishment,

it has been a very decided success in the Presbyterian Church of Ireland, where, in addition to the *Regium Donum* received from the Government, the people had been accustomed to pay pew-rents. At the disestablishment of the Irish Presbyterian Church, in 1869, the ministers commuted their annuities and created a permanent endowment. In addition to this, a Sustentation Fund has been raised by a system of monthly collections through envelopes, which adds £90 a year to each minister's support, so that the minimum salary there of a minister is $500, and generally the salary approaches or exceeds $1,000.

Dr. Chalmers successfully worked up the Sustentation Scheme in the Free Church of Scotland, until the minimum salary there is $1,000.

The Sustentation Scheme of the Presbyterian Church of the United States was bright with promise for a time, but our large new territory operated by the Board of Home Missions presents great and peculiar difficulties where churches are weak and scattered, and it will require time and experience to bring it into successful operation in this country. But it so greatly stimulated our new organizations to contribute to the general benevolent operations of the Church, as well as to self-support, that we cherish the hope that its most excellent features may be soon so improved as to be made applicable to new as well as old mission fields, and successfully operated under our Board of Home Missions, which now has charge of both departments of Home Mission work in the Presbyterian Church in the United States.

4. Our churches all need a *Supply Fund.*

We do not possess the appointing power in our Presbyterian churches which our Methodist and Protestant Episcopal and Moravian brethren possess, or, rather, we do not generally exercise such power, so as to keep our ministers continually employed, simply because we have no adequate provision for the payment of appointees; and we should, by all means, raise a fund in all our Presbyteries which they could devote to the payment of temporary supplies, and thereby bring unemployed ministers in contact with vacant churches; and our strong congregations should contribute generously to this Supply Fund to enable the weaker Presbyteries to accomplish their God-given work.

Few of our churches have any provision made for the regular payment of supplies where ministers without charge preach for vacant congregations. A few of our denominations, however, have a Supply Fund regularly provided. The Reformed Presbyterian Church (Synod) and the Home Mission Board of the Reformed Presbyterian Church (General Synod) send supplies to vacant churches, and see to it that each supply is paid at the rate of $15 for each week's service.

The Moravian Church have what they call the Provincial Elders' Conference, consisting of five ministers, elected at each Synod, and this board makes ministerial changes; has been in the habit of paying the expenses of the removal of ministers from one charge to another; and pays supplies sent to fill the pulpits of vacant churches; and here we have some practical hints for our other denominations, which may

solve, to some degree, the problem of how to secure employment for our W. C.'s who are able and willing to work.

With some such provisions our Presbyterian Churches, whose communicants outnumber any other Protestant denomination in the world, would all be more efficient in disseminating the gospel; and when all the Presbyterian Churches throughout the world are more bountifully baptized with the grace of liberality, and are able to see eye to eye, and combine their forces in some harmonious plan of consecrated effort as one mighty sacramental host, as the United, Re-formed, Presbyterian Christian Church, what a tremendous power she will be in the hands of the God of Sabbaoth!

In the light of the substantial agreement of the Churches forming this Alliance in the "Consensus of the Reformed Confessions," it does not seem to be a Eutopian dream to expect a combination of our ecclesiastical forces on a general basis of union, such as we see illustrated in the union of the Commonwealths of the United States, each sovereign in its sphere, regulating its own affairs, and yet all united under one general constitution, binding upon all, forming a sovereign, free, and independent government. With such a union for the evangelization of the world; our rivalries on new territory discontinued; with an adequately supported ministry in the home and foreign fields, free from all worldly cares and avocations, and their numbers vastly increased; and with the mighty energizing power of the Holy Ghost moving each ambassador of Christ to grand endeavors on behalf of our lost humanity, we shall present to the world one of the sublimest spectacles, and one of the most irresistible, on-sweeping powers the nations of the earth have ever beheld.

But how are our congregations to be influenced to exercise the grace of liberality and make a generous provision for the support of their toiling ministers? Intelligent elders and laymen, whom God has made generous, and we have many of them throughout our churches, must exert their influence, and our Church courts must take more efficient action concerning systematic beneficence, whilst ministers must themselves lay aside their modesty and preach the whole truth of God just as Paul preached it to the Corinthians. Many of our congregations do not sufficiently realize the actual and urgent necessities of settled pastors of churches, and, therefore, do not support them as well as they are able. Pastors ought to have suitable homes —homes on a par with those of their cultivated parishioners; they should have sufficient provision for household expenses and the education of their children, many of whom enter the ministry, for, as it is, one minister comes from each minister's family on a general average. They should have enough to eat, for a good physical basis is an important factor in the problem of success in solid mental labor, and poor preaching is often the result of poor provender! They need money for books, in order that they may keep abreast of the times, and not become intellectual fossils of their early school days, when infidels are flooding the world with heresies and false statements in many

otherwise captivating works on biology, physiology, ethnology, chronology, historiology, psychology, and every department of science.

Ministers should be kept free from worldly care. Oh! if many of our men of means only realized how the inadequate support of most of our ministers is producing all over the land burning brains, and aching hearts, and broken spirits, and crushed energies, and prostrated powers, and physical wrecks, and disqualifying men for the taxing, burden-bearing life of their pastors, they would more cheerfully lay their money on the altar of the Lord for the use of his Levites! How few look upon pew-rents as a eucharistical offering unto the Lord! as a service of thanksgiving rendered to God with great joy, as the Israelites of old looked upon the payment of their tithes to the Lord for the Levites!

Far be it from me to take a gloomy view of the ministerial office, for the servants of the Son of God are engaged in a joyous, blessed, grand, and glorious work, and they have for their reward the sweetest stores of bliss a man can possibly enjoy on earth—the luxury of doing good, the pleasure of an approving conscience, the joy of the Holy Ghost, and the hope of unending glory; at the same time, it is lamentably true that their toilsome service is not fully appreciated, and they are not generally made as comfortable in their great life-work as the people of God, for whom they toil, can well afford to make them.

Let the world but more earnestly consider *the worth* of ministers *for their work's sake*, with all their failings and shortcomings. Let the people be shown more clearly the inestimable value of our churches and Christianity, so that nothing shall be regarded as too much done for God and immortal souls. Let men consider more closely the comprehensive work of ministers, and then estimate their worth. They are educators of the intellectual man, for they present before the minds of men the most stupendous themes of Revelation—eternity, infinity, immensity! They implant the great principles of substantial success in life in the minds and hearts of young men; they are benefactors of the nation where they labor, by the moral restraints of their preaching upon society, and the consequent reduction of taxation rendered necessary by the lawlessness of the disorderly; they inculcate the principles of the best hygienic laws and regulations of physical life; they are cementers of the social compact of government; they are promoters of every form of benevolent institutions; they are filling the world with a good class of literature; they are advocates of the best ways of living; and they teach the immortal man the only way that leads him back to God and glory!

Ah! the ministers of Christ Jesus are engaged in a grand and ennobling work, and are worthy of a generous support; but whether they are paid for their services or not, the truth as it is in Jesus will be preached, and the work of God will be accomplished, and every faithful minister of the word shall receive as his reward a diadem unspeakably more dear than Isthmean crown, and as incorruptible and imperishable as the glory of the Lord Almighty.

The Council adjourned, with devotional services, until the evening.

September 30th, 1880. 7.30 P. M.

The Council was called to order, at the Academy of Music, by the REV. WILLIAM WOOD, of Campsie, Scotland, President.

The usual devotional services were held.

The PRESIDENT.—This evening is to be a missionary evening, and the Council and the audience are to be addressed by a large number of missionaries from foreign lands.

Address of REV. HENRY STOUT, of Japan.

Twenty-six years ago the empire of Japan was opened to intercourse with the outside world. Not very long after that time an American man-of-war was in the harbor of Nagasaki, and on board of that vessel was a chaplain. Two Christian gentlemen from China, one who had already been many years a missionary in that country, and the other a chaplain to the foreign residents in Shanghai, met at the same time in that city. These gentlemen were invited by the officers of the man-of-war to accompany them upon a visit to the governor of the city. In the course of conversation with the governor, which was, of course, carried on by means of an interpreter, they heard the governor say, that now Japan was open to intercourse with the outside world, and the Japanese would be pleased to receive anything that the foreigners had to bring them, save two things, viz., opium and Christianity. Of these they wanted neither. They had long seen the evil effects of opium upon the Chinese race; and, therefore, they did not wish to have opium introduced into their country. They had also had a very bitter experience with the Christianity which had been introduced by the Jesuits and other representatives of the Church of Rome; and, therefore, the governor said he did not wish to have Christianity introduced into the empire. But when these three Christian men returned to the man-of-war they talked over the matter fully, and said to each other something like this: "These Japanese do not understand what this Christianity is which they profess to dislike so much; they only know of the corrupt form of it. Let us see if we cannot give them true Christianity."

They then and there agreed to write three letters to different boards of foreign missions in this country, urging the sending of missionaries to Japan. Those letters were written and answers were sent. In the course of a brief time five missionaries from this country found their way into that empire. Not very long ago I received a communication from one of those gentlemen which contained something to this effect: "When we first came into the empire we had great difficulty in having intercourse with the Japanese, chiefly on account of the secret spy system we found prevailing there to such an extent; and, for several

years after our arrival, when the subject of religion was mooted in the presence of a native, his hand would almost involuntarily be applied edge-wise to his throat to indicate the extreme perilousness of such a discussion."

Those missionaries, however, went to work, and gradually they have been enabled to exercise such an influence that if, to-day, one of our brethren were to go to Japan, and could take a bird's view of the condition of things, he would find in that empire something far different from the condition in which it was only twenty-one years ago. Instead of a few men trying in secret to propagate the gospel of our Lord Jesus Christ, he would find more than fifty churches organized and in which are gathered the elect of God. He would find that, instead of a little handful of representatives of foreign churches, there are one hundred and fifty or one hundred and sixty missionaries, a large number of whom have acquired a knowledge of the language, and are thereby enabled to do with great ease and facility the work which they have been sent to accomplish. He would find that three of these men, the most educated, cultivated and best trained in the language of that country, have been engaged for years upon a translation of the New Testament Scriptures; and that the New Testament has been translated and published complete in the language of that country; and that a jubilee has been held in the capital of the old Tycoon of Japan over the successful completion of this translation. He would find still further that already thousands of copies of the Gospels the Acts of the Apostles and the Epistles, have been scattered far and wide; that a Christian library has already been established; and, what is more marvellous than all, a Christian newspaper is being published there week by week, which is carried by the mails of that government, which so long held out in strenuous and determined opposition to Christian truths, and that being thus carried by the government mails is being scattered far and wide among the people. He would find that hundreds of thousands of the Japanese, by means of the influence that has been brought to bear upon them, have lost their faith in the old religion in which they so long trusted.

After Paul had been preaching for about two years in Ephesus, it was said that all the people in Asia had heard the word of the Lord, both Jews and Greeks. This cannot be said of all the Japanese by any means. No; there are thirty-five millions of that people; but some hundreds of thousands have heard the word of God from these missionaries and are now rejoicing in Christ as their Saviour.

From the statistics and reports which have come to this country, you may learn that fifty or sixty churches have been organized, and that there are two thousand seven hundred members who have a right to sit down at the table of the Lord. When this is considered in connection with the fact that only ten years ago the heathen government of Japan stretched out its hand to crush the little remnant of Christianity in the neighborhood of Nagasaki, certainly we must consider that we live in a day of marvellous things.

Beyond this marvellous fact, and in connection with it, I wish to refer for only a moment, because I know my time is short, to one fact more before I leave this country. Some eleven and a half years ago I frequently attended Christian meetings. One of the earliest recollections I have of attending the prayer-meeting is of a petition that God would throw down the barriers; that he would open wide the doors for the introduction of the gospel among the heathen. And now I have been back in America for more than a year, and I have been in many places where prayer has been heard, in the sanctuary, in the prayer-meeting, and at the family altar; and yet it is a fact that I have never heard that petition once. God has heard and answered that prayer more quickly, and in a larger measure perhaps, than the petitioners ever dreamed that it would be answered.

Do you realize that in all the East there is but one small country, Corea, where the western Church cannot send her missionaries? and yet the Church of Christ in Japan has organized a Board of Foreign Missions for the purpose of sending the gospel into Corea. What a spectacle! A native Japanese Church of the Lord Jesus Christ, when it was only six years old, organizing a Board of Foreign Missions for the purpose of sending the gospel into the very last stronghold of Satan in all Asia!

Address of Rev. H. L. MacKenzie, of China.

I would ask you to go with me a little way beyond Japan, to the vast empire of China. You there find the most ancient nation and the most populous land now to be found on the face of the earth. While in Japan there are some thirty or forty millions of people, in China there are between 360 and 400 millions of people, the vast proportion of whom to this day are still heathen, still sunk in the darkness of idolatry. We who daily pray, "Our Father which art in heaven, hallowed be thy name," ought to pause and think that one-third part of the whole human race is to this day ignorant of the name of our Father in heaven, and of Jesus Christ, who came to make the Father known to the children of men.

Scarcely a generation has passed since Protestant missionaries from this country and Europe entered China. What results have been attained? Thirty years ago there were not more than twenty or thirty converts in China, and those were scattered in the five open ports along the coast of that land. What is the state of Christianity in that empire now? You find between fifteen and sixteen thousand members of the Church of Christ, men and women, who but a few years ago were utterly ignorant of the name of Jesus. These men and women are now members of the Church of Christ, meeting day by day, celebrating his love at the table of the Lord, and praising the glorious name of Him whose gospel has come to them and given them peace.

Not only is this so, but where some thirty years ago there were only five places of worship in China occupied by missionaries from the

Protestant churches of Christendom, there are now between ninety and one hundred centres occupied with missionaries from foreign lands, scattered throughout the eighteen provinces of that empire; and in connection with those ninety or one hundred centres there are 600 out-stations, and from those ninety or one hundred centres the missionaries go out, and do the work around about them, and the regions beyond them. So that now, taking into account both the centres of operation and the out-stations, there are somewhere in the neighborhood of 700 places in which the gospel is preached week after week, and where men and women meet to worship God; whereas, a few years ago those places were sunk in utter darkness, now light has dawned upon them, and from those little centres, the light is spreading through that land.

In connection with the converts gathered in at the various stations, there are no less than 318 organized churches; between 600 and 700 boys' boarding schools; about forty girls' boarding schools; between 200 and 300 day schools; and twenty-one theological seminaries, in which between 200 and 300 students are preparing for the work of the ministry among their own countrymen.

I think that all these facts, in connection with the missionary work in China, show that during the last twenty or thirty years God has been blessing the work of those whom you have sent forth to aid in spreading the gospel; therefore, there is no cause for lamentation. We do not come to you to-day in that spirit which was referred to by a member of the Council when he said that years ago the reports of the work of the missionaries had been so discouraging, that whenever they came up for discussion he was reminded of the Lamentations of Jeremiah. There is no reason why we should come to you with lamentations. We would rather come thanking God for what he has accomplished in the past, and with renewed courage for the future. If we have anything to lament over, it is that the churches which have sent us forth cannot send greater numbers of missionaries to China. In the language of Dr. Murray Mitchell, it will require almost an inundation of missionaries to occupy that vast heathen land, and to carry on successfully this great battle of Christianity.

I think that God in his providence has more especially called America to perform an important work in the missionary field of China. If there is any one thing at which I rejoice more than another, it is that during the past twenty years I have met many American missionaries travelling up and down the coast of China, in whose company I have spent many pleasant days. Though a large number of missionaries have been sent from this country to China, the number is sadly in need of reinforcement. The cry comes continually from China, "Send us more men!" As you have heard from Mr. Stout, who has spoken of the missionary work in Japan, the whole East is open now to intercourse with foreign nations. It will not do for the Christian people to cease their missionary efforts in China until its eighteen provinces are covered by these missionaries, and by a people who bless the name of the Lord and receive him as their Saviour.

Had there been time I should like to have referred more especially to the field in which I have been engaged during the last thirty years —the field occupied by the Presbyterian Church of England in southern China. I may here say that the Presbyterian Church of England, the Reformed Dutch Church, and the London Missionary Society, have been engaged for thirty years in this great work. Two of their missions have done practically a great deal of good by means of that which has been referred to in this Council as co-operation. The missionaries of the Reformed Dutch Church and the Presbyterian Church of England have united to form one native Church. What they have aimed to accomplish has been a self-propagating, self-protecting, and self-sustaining Church; and now, in Amoy, there is a native Presbytery, having no ecclesiastical connection whatever with the Churches which have sent out those missionaries. In my visits to that Presbytery, I have had the pleasure of witnessing the native pastors and the native elders taking part with the foreign missionaries in the work of the Presbytery; and those native ministers and elders have shown a live and intelligent interest in the welfare of their congregation, and in the spread of the gospel among their countrymen. The great aim of the foreign missionaries has not been to build up one church connected with the Presbyterian Church of England, another connected with the Reformed Church of America, and others connected with various other churches, but to be the means, under the blessing of God, of planting a native Church which shall have its own office-bearers and its own rulers, and provide for the expenses of its own work. This is the plan which the missionaries have adopted in Amoy for the last sixteen years; and if it were adopted by the other Presbyterian Churches in China, I have no doubt but that it would be found to work as equally a great blessing.

If time permitted, I should like to give you further details of our work in Amoy; but before I conclude I will briefly refer to what has been done in Swatow and Formosa. There are three great centres of missionary work in China, Amoy, Swatow, and Formosa, from which radiate in all directions between seventy and eighty out-stations, containing a like number of native preachers. Many of the churches at the out-stations have their own elders and deacons, and from the earnestness they manifest in the success of their churches and the spread of the gospel, we cannot doubt that this good work will be so blessed that it will ere long penetrate the whole land with the light of the truth as it is in Christ Jesus; so that, in course of time, the entire people of that mighty empire may be spoken of as a part of Christendom, rather than as a part of heathenism. Would that I could bring before your eyes some idea of the vast difference between heathenism and Christendom! Heathenism could be compared to a pestilential jungle, while Christendom is spoken of as a fruitful, well-watered garden. All things foul and hateful are to be found in heathenism; whereas, in this blessed land we now visit, there is everything which cheers and comforts the hearts of those of us who have lived so

long amidst the haunts of idolatry. It is a perfect delight for us to travel from city to city and from village to village, for here we meet Christian men and women, and everywhere we meet with beloved brethren in the Lord. Oh! may the time soon come when we may see such scenes and experience such Christian fellowship throughout all the cities and villages of the vast and ancient land of China!

Address of Rev. Thomas Neilson, of New Hebrides.

It will be fresh in the recollection of those who attended the first meeting of the Presbyterian Council in Edinburgh, that upon that occasion Dr. Duff, from his death-bed, addressed a letter requesting the members to signalize their first meeting as a Pan-Presbyterian Council by engaging in a co-operative mission in the New Hebrides. That dying desire of Dr. Duff was not complied with.

A native of the Old Hebrides, it is now almost fifteen years since I was ordained and went out as a missionary to the New Hebrides, the most degraded spot in the Pacific. Our mission is a co-operative mission; and I wish, during the few minutes I have to speak, to direct my remarks mainly to the fact of its being a co-operative mission. It received its initiation in the city of Glasgow, in the year in which I was born, 1838, when the celebrated John Williams, then visiting Scotland, addressed some congregations there of what was then the Secession Church. They gave him large subscriptions in money, and he, at their instigation, resolved that he would go out and found a Presbyterian mission in Western Polynesia. He went there in the year 1839, and upon his first landing he and the men who accompanied him were killed and eaten. He was followed by Turner and Nesbitt, who made a lodgment upon the island in which I have lived for many years. After living and working there for eight months, they were obliged to flee for their lives, and go to a place where the mission had long been established.

More than thirty years ago, a Presbyterian minister settled over a congregation in Prince Edward's Island, Nova Scotia, had the idea strongly impressed upon his mind that he ought to go out as a missionary to Western Polynesia, and endeavor to establish Christianity there. He sailed from Newburyport, in America, and had to go around by way of Cape Horn. He joined himself to the missionaries of your Society in the Sandwich Islands, and by them received a pass on a whaling ship, and then by the London Missionary Society he was passed on in another missionary ship to the New Hebrides, where he founded a Presbyterian mission.

That was co-operation. The missionaries of the London Missionary Society put their vessel at the service of a Presbyterian minister, for the purpose of founding a Presbyterian mission!

The next co-operation was when the second Presbyterian missionary joined our mission. He was brought down from New Zealand free of charge, and was landed in the New Hebrides. There was an in-

stance of co-operation in founding a Presbyterian mission in Western Polynesia.

In a few words I would now like to give you my own experience. When I went out there fourteen years ago there were four mission stations opened; and the missionaries were united in what they called an annual meeting. When I left the New Hebrides last year we had eleven mission stations opened, and this year we have twelve. Until five years ago we called ourselves an annual meeting, and then we commenced to call ourselves an annual Synod. I had the honor of proposing the change; I was the only one who remarked to them that the word Synod is the Greek for meeting. When I returned home the first thing I was told was, "You are not a Synod; you cannot call yourselves a Synod." I said that the word Synod was simply the Greek for meeting, and that we might as well call ourselves a Synod as to call ourselves an annual meeting.

There has been considerable discussion in the Council upon the subject of co-operation in missions, and that has been the main point of discussion to-day. We are a co-operative mission in the New Hebrides. We have found no difficulty in co-operating. The way to begin a co-operative mission, and the way to go on with a co-operative mission, is not by asking how you will co-operate, but simply by commencing to co-operate.

We meet every year. When a new missionary comes out, the first thing he does is to present his credentials of the church from which he received them. We extend to him the right hand of fellowship; and then we take him around in a mission vessel, or ask him whether there is any special field upon which he desires to settle; and usually we settle him upon the field of his own choice. If, however, we think there is another field more needful of the services of a missionary, we place its necessities before him and overrule his own choice; so that in fact we use the power of a Presbytery in settling missionaries.

At our annual meeting every missionary brings a report with him, and, after he has presented it, he is questioned upon it; and in that way we again use all the powers of a Presbytery.

The main reason of our success as a mission certainly lies in the fact that we have a mission vessel at our command. This mission vessel is supported by the funds raised by Sabbath-school children. No church in the world is bound to give it any support, so far as my knowledge extends. We draw the most of our support for the mission vessel from the Presbyterian Church in Australia and New Zealand.

Our co-operative mission in the New Hebrides was originally begun by the two smallest branches of the Presbyterian Church in the world. The first Presbyterian missionary connected with it belonged to the original branch of the Secession Church. The second missionary who joined it belonged to the Reformed Presbyterian Church of Scotland. The next missionaries who joined it were brought up in con-

nection with the Free Church of Scotland. And the last missionaries were brought up in connection with the Established Church of Scotland; while a year before I came away a young missionary, who had been brought up in connection with the Presbyterian Church of Norway, joined the mission and receives his support from the Presbyterian Church of New Zealand. All our machinery works harmoniously together.

I have been laboring, as I have said, among the most degraded savages in the world—men who run naked, who are cannibals, who are lost to all sense of decency and to a very large extent, in some cases, to all sense of humanity. Of the twelve missionaries, six of them, laboring upon four different fields, have Christian congregations, with elders and deacons. The members of their congregations have become an intelligent people, who can read and write, who know a good deal about geography, who can do sums in arithmetic, and many of whom can preach very excellent sermons. We have one hundred native preachers, all of whom receive a salary of £6 a year; and many of them can preach a far better sermon to their native brethren than I can. A large number have become printers, because we have three printing presses in the group of islands; while there are a great many who are able to assist the missionaries in their work. But we have succeeded in extending our work over only one-third of the group; and there is yet time to fulfil the wish of Dr. Duff sent from his dying bedside to the Edinburgh Council.

REV. ALLEN WRIGHT, from the Choctaw Nation.

We meet here to-night for the purpose of telling the people of the great things the gospel of Jesus Christ has done for the world. I do not propose to speak of what others have done and may do, but I am here simply to say that "I am what I am by the grace of God." I was born in the time of darkness when there was scarcely a gleam of light throughout the whole Choctaw country. I knew nothing of the gospel in my childhood, and heard of no belief except the belief which was prevailing among the Choctaws—of the existence of men who could be transformed into witches, who could fly in the air and shoot at people through thick walls as well as in the open air. It was believed that these witches tempted the Choctaws to all kinds of vice, sin and iniquity, which are common among the heathen people. But thanks be to God, in my early days the gospel was sent to our nation through the faithful missionaries of the Lord Jesus Christ. I went to a mission school. It was there I was taught, in the Choctaw language, the truths as I found them in the Bible; for I did not know at that time any other language than the Choctaw. In the course of time however I learned a great deal at the mission school, and after a while I, fortunately, was sent to a mission boarding school. From that time I was gradually prepared for college, and in that college the same faithful missionaries exerted their influence. It was in that college I first experienced the love of Christ in my heart, and, finally,

I gave my heart to Jesus, and united with the Church, when I was only twenty years of age.

Were it not for the gospel of Jesus Christ where would I be to-night? Do you suppose I would be able to meet you here to-night, and speak of the great things which the Lord has done for me and the world? No; probably, long ago, I might have been killed or scalped; but fortunately war time has ceased, for the gospel is the messenger of peace.

Under the influences to which I have referred I gave my heart to Jesus, and I rejoice for the blessings he has conferred upon me. It was my intention to study law, but I found that that did not exactly suit my tastes. After completing a course of study in the mission boarding school, I concluded that I would study medicine; but I became uneasy and found in the end that my only course was to preach the gospel of Jesus Christ, who so loved me and gave himself for me.

The first missionaries who came to the Choctaw nation were Presbyterians. I may here say that the Choctaw Indians are natural Presbyterians; they are great believers in predestination. They believe that whatever a man was to do he will do, and that if he is to be killed he will be killed. I can remember many a time when Indians have gone to war, that they have said, "if I am to be hung, I will not be killed in the war."

We received the gospel of Jesus Christ, as it is contained in the Bible. In the days of my childhood our people were hunters. They had mostly given up warfare and had engaged in hunting. All the people, with the exception of the children, who were left at home, together with the women, who attended to the cultivation of their patches of ground, went off in hunting expeditions, and in that way we were permitted to live happily, though we were deprived of all means of education.

Our nation formerly lived in the State of Mississippi, but many years ago we crossed the Mississippi river to our present location. We have been told that we shall remain there so long as the sun shines and the water runs and the grass grows. But I know not whether we shall be permitted to remain in that country so long. I do hope, though, that Christianity will continue to progress among us.

The removal of our people in one respect, at least, was a great benefit to them. It was the means of breaking up many former pernicious habits and customs, and they were brought into a new state of things. There were many among our nation who, having peculiar customs of their own, would not mingle with the rest; but when we reached the new country we all mixed up together and formed new acquaintances, and those having old habits forsook them and adopted better ones. So that now, to-day, the people are in a better condition in regard to worldly affairs than ever they were before.

In our nation there are over eleven hundred communicants in the Presbyterian Church; and our twenty-six churches have started a new

mission among the wild tribes who are settled upon our western borders. At first they did not care about hearing the gospel, for they spoke of it as the white man's religion, and said that they had a religion of their own which was good enough for them. They said that the religion which we preach might be suitable for their children, who were being educated in the Government schools, if they chose to accept it; but as for them they were too old to learn the new, and preferred to be the adherents of their false religion.

The Rev. A. Mabille, of Basuto Land, South Africa.

As a delegate of the Basuto Land mission, I rejoice to have this opportunity of laying before fathers and brethren of the Presbyterian Church, a short *résumé* of the work our mission has done in that part of South Africa.

This mission was begun in 1833, by the advice and entreaty of the father of Protestant missions in South Africa, the late revered Dr. Philip.

It began its work when the Basuto tribe was a very small one, and has developed and extended, keeping pace with the development of the tribe itself. As remnant after remnant of scattered and half-destroyed tribes from the interior came to claim the protection of the far-famed chief Moshesh, so also was station added to station, until seventeen stations were made as many centres of light and life. About 1862, when the first band of missionaries had, as it were, completed their work of clearing and planting, having been the only workers, it seemed to be time for Christian natives to share in the work. From that time until the present moment, the native catechists or evangelists have been found more able and fit to break new ground among their heathen countrymen, whilst European missionaries have continued to occupy the old stations, and become the instructors and superintendents of their native helpers. There are now in Basuto Land sixty-nine outstations, worked by one hundred and twenty-six catechists and school-teachers. A great advantage for the gradual development of the work has been that the French mission was, until very recently, the only body at work in Basuto Land, and has thus been able to follow a systematic plan of working, which, on the whole, has proved to be successful.

The excellency of the natives as pioneers has been further shown by two of them having been able, with God's blessing, to begin a new mission hundreds of miles farther north, near the northern limit of the Transvaal, among Maquamba and Batsuethla, where there are now two flourishing stations and several outstations, worked by the Free Church of the Canton de Vaud, in Switzerland. But the churches of Basuto Land, in this further development of the work, soon felt that it was not sufficient to have their sixty-nine outstations, for the maintenance of which they themselves provide all the needful expenses, amounting to about £1,500 a year. But wishing to have a share with other churches and missionary bodies in the evangelization of the in-

terior of Africa, they decided, with the concurrence of the Home Paris Committee, to send first two natives as explorers to tribes residing north of the Limpopo. When these returned, bringing a favorable report, the churches sent first a missionary and some native catechists, who, after having been incarcerated by the government of the Transvaal, were peremptorily ordered to return to Basuto Land. At last a third party made its way as far as the Zambezi, where it found a large tribe speaking the Jesuto language, and having nearly the same customs as the subjects of Moshesh. We hope to have this new mission planted on the northern bank of the Zambezi in the course of next year; if so, the Lord, the Head of all missions, will grant us this exceedingly great privilege, for the realization of which four of our native catechists have already laid down their lives at his feet. My fellow-laborer, the Rev. F. Corillard, who is to lead this new venture, is now holding conferences in England and Scotland, and will shortly go the round of the Protestant churches in France, to ask their authorization and help in favor of this new undertaking. The difficulties are many; the climate is not very good, but, as we believe that the Lord has himself opened the door before us, and there are men, both in France and in Basuto Land, offering themselves for the work, we dare not stand back and be afraid. I ought to add that one of the motives which has brought me to America, is the hope to find means to enable my friend to start for the Zambezi early next year. For the laying out of the new missions, as we wish to occupy the Barotse Land in force from the outset, I ought to be able to collect from friends of mission work in this country about $10,000, to complete a similar sum which we hope to receive from the churches in France and Basuto Land. There is a numerous Roman Catholic mission trying to push its way on to the Zambezi, by fair or unfair means, and unless we get the supplies I mention, we shall have to delay our start till 1882, and may then find the place already occupied by our adversaries.

Another stage of development in our mission dates from 1869. We had, for many years, wished to have a normal school, to prepare teachers for our day schools, and also to give our catechists some instruction. For, when we began our outstations, we were obliged to take our most experienced Christians, such as had given sufficient proof of their faith by their perseverance and Christian life. They did well for a few years; but as the tribe was then making a strong advance under the fostering care of the English government which had saved it from entire destruction in 1868, we opened our normal school, where about 110 young men are being instructed and educated. In this school we have a preparatory or lower department, the training school, properly speaking, and also a Bible class, where young men belonging to several distant tribes receive Bible teaching, which may enable them to evangelize their countrymen. To this Bible class, we are now anxious to add a theological class, in order to prepare native pastors. Of all missionary bodies laboring in South Africa, we are probably the last who have taken up the question of a native ministry.

But we believe that we have followed the regular development of our work by not being too hasty in giving ordination to natives, as our intention is to make them, if possible, equal to us in knowledge, while not taking them too much away from their own simple way of living. This, too, will make a mission in the interior of Africa less costly than it would be, were they reared in the same way as we have been. We have also a training school for girls and an industrial school.

Another outcome of our gradual progress has been to give our churches a full Presbyterian organization. Before 1882, missionaries were, as it were, absolute in everything. Since then, we have had elders at first; after a few years, we felt the need of having regular Presbyteries, and consistories, and a Synod. This one meets once every two years, and we have cause to believe that this organization has been of great advantage to the consolidation and growth of the Churches.

As all missionary churches ought to have, we have established in ours a very strict discipline, which missionaries exercise not only in the churches, but also in their own homes. It has served many purposes. Although the Basutos are addicted, as a tribe, to much drunkenness, to polygamy, circumcision, and to many unnatural sins, we have been able to maintain a rather pure life among Christian professors. Cases of discipline, among members and candidates to baptism, amounting to above 6,000 adults, only reaching, for all cases, the number of ninety-eight. Among other good purposes which this strict discipline has served, is that, although a Roman Catholic mission has now been in existence for more than seventeen years, and an Anglican one of a high ritualist type for about six years, neither of them has done us much harm, the heathen themselves saying that they could believe in a Christianity which requires a holy life from its adherents and punishes the guilty ones; but not in a Christianity which, as it is, is not much higher in many of its customs than their own heathenism.

The present situation of our mission in Basuto Land is very serious and painful. Politically speaking, even before Moshesh sought for protection in England against his foes, he and his people had been the faithful allies of the English government. Since their annexation to the British empire, they have fought for it several times against other native tribes. Last year, the Cape government, which is more or less independent from the Home government, have resolved upon disarming the Basutos, giving no reason whatever for this unnecessary and aggrieving policy. After having tried all legitimate means to get redress, a part of the tribe has rebelled against the Colonial government, blood has been shed, and I am much afraid that the rebellion may become general. Our work is now at a standstill, and we much require the prayers of all friends of missions, to ask the Lord to interfere and not to allow his work to be destroyed or even stopped. I trust that this passing allusion to a very painful subject will not pass

unnoticed, and that, even during this conference, fervent supplication may be made to our Lord who is both able and willing to hear his children in all their distresses.

The general influence of our mission upon the tribe has been good. The tribe generally observes the Lord's day. Circumcision, cattle marriages, even polygamy have been much assaulted, and their hold upon the tribe has been weakened, though not as much as we could wish. At the time of the annexation of Basuto Land to the British empire, circumcision might have been abolished; the chiefs and the whole tribe asked for its abolition, but the English governor was afraid to take that step. The education of the tribe is advancing, there being above 3,000 children in the day schools, for which the government, out of the revenue of the country, makes us grants amounting to above £4,000. Nearly one-third of these 3,000 children belong to heathen parents. Civilization is also progressing, and the Basutos, in most respects, can favorably compare with other native tribes of South Africa.

A means of extending our influence, even much beyond our border, has been the books we have printed at our mission press, several of which have been reprinted in Europe. Our fourth edition of the New Testament of 15,000 copies is nearly exhausted. A pocket edition of the same, with references, is now in the press. The second edition of the whole Bible is also in the press (of 10,000 copies). We are now selling the second edition of the "Pilgrim's Progress." We have lately put in the hands of the Basutos a book on Church history, one on Bible history. We have also historical and doctrinal catechisms, school-books, tracts, etc. Our hymn-book, the fifth edition, is now being printed in London, with the second edition of the tunes in the "Tonic Sol fa Notation." I may also mention a monthly paper which has 800 paying subscribers. We have also two colporteurs at work, who are mainly maintained by the Sunday-school of the Dutch Church of Bloemfrutein, the capital of the Orange Free State.

Thus the Lord has blessed the work of his servants and has given us abundant cause to bless his name, as he has made manifest to the Basutos his great love and his great mercy by giving them the gospel. Many already are those that have gone to their everlasting rest, after having fought the good fight and kept the faith. Many are those that still love a consistent Christian life. We have raised many Eben-Hezer in our mission, and we trust to raise many more still in times to come. To Him be all the praise and glory.

This is a plain and unvarnished description of the Basuto Land Protestant mission, and I beg from all the brethren who may be interested in it, to remember it before the Lord; for to me it is plain that advance and success in the mission work can only be got by the fervent and persevering intercession of the united evangelical churches. Nothing else, with faith in that work, will cause able and enthusiastic men to rush into the mission field in sufficient numbers and procure the necessary means; for until now, through want of this united action,

we have still to say, with sad hearts, The laborers are few, O Lord, and the means are insufficient. May the Lord teach his Church what she has to do, and to do it quickly. For he is coming.

I cannot sit down without expressing how happy our mission is to have some relations of Christian fellowship and interchange of opinion with the mission of the Presbyterian board of America in Natal. In the year 1866, and again in 1870, whilst our work was undergoing a severe trial, they helped us not only with words of sympathy, but also with deeds of kindness. We have heard, with much pleasure, of its proposed advance in the country of Mozila. May our common Lord and Master guide them and us also, so that we may always work side by side with brotherly feelings and mutual help.

REV. DR. BLAIKIE.—I desire to say to the audience, that the new mission referred to by the Rev. Mr. Mabille as about to be established under the auspices of the native missionaries in Basuto Land, is in one of the districts through which Dr. Livingstone passed in his great journey through South Africa; and few things would have cheered the heart of that great missionary more than the intelligence that such a mission is about to be established in the heart of that country.

REV. S. C. EWING, of Alexandria, Egypt.

I suppose I need not say anything about Egypt as a country. It is known to all readers of the Scriptures, and to all who have studied geography, and those who read the newspaper, for the neighboring city of New York has lately begged an ornament from Egypt. This looks to me like the basest act of vandalism that has been perpetrated in modern times. I can look at it in no other light than that New York city has actually robbed Egypt of Cleopatra's Needle. We have still Pompey's Pillar there; we have still the great Pyramids; and we have still there the temples which were built three thousand years ago. They are built on firm foundations, and rest on strong pedestals, and you will never bring them here. Thanks be to God, he has also built pillars in Egypt that neither the rapacity of London nor of New York can ever remove. They are the pillars of Presbyterianism, pure and unadulterated!

In referring to the missionary work in Egypt, I may preface my remarks by saying that the United Presbyterian Church of North America has a mission there, and has had it there for a quarter of a century; and all over Egypt the natives receive their instruction from the Presbyterian Church of the true blue stamp. We have organized congregations, with native pastors and native elders; and before God and this great assemblage, I can testify to God's goodness manifested, and to the power of his grace, not only through the efforts of the

missionaries, but more specially through the efforts of native pastors and native elders, by means of whom he has raised up our people to the position wherein they can receive all the benefits of the Christian faith. These native pastors preside over congregations, and everything in those congregations is conducted on Presbyterian principles; and they work well.

God seems to have blessed the church that I have the honor to represent, even before there were native pastors; but I think, perhaps, that it is better to speak of the Presbyterian view of the case. Before I went there, twenty years ago, a Presbytery, by an order of Assembly, was organized, and the first act performed of any consequence was to ordain a missionary. A missionary was brought up and educated, partly by the United Presbyterian Church of Scotland; and he has made a very good missionary.

I may say here, by way of parenthesis, that there have lately occurred two cases of the best union in Presbyterian circles I have ever heard. That good brother united with us and joined our church, and there has been beautiful harmony ever since, and there is no danger of anything else. Our good brethren from the South—the Associated Reformed Church of the South—wished to be represented in our good work, and they sent out a very estimable young lady. We happened to have a very estimable young man there at the time, and there was a most beautiful Presbyterian union formed between them; and it has worked beautifully ever since.

I may mention that the Presbytery was formed when I went out there, and that it was in operation. I took my certificate from the Presbytery of Allegheny, one of the most orthodox Presbyterian churches in the country. I presented it to that Presbytery, and I have rejoiced and boasted, I believe, in being a member of the Presbytery of Egypt.

Some time later in the history of our work, young men commenced to be prepared for the ministry, and they were ordained as soon as we could ordain them. Our custom is, that as soon as we ordain them we enter their names upon the roll, and call upon them to pronounce the benediction; and from that time there is not a particle of difference between a brother so ordained and myself or any other member of the mission. The rule has worked perfectly. There is no more harmonious Presbytery in the Presbyterian Church, I will say, than ours.

We have our theological seminary and we have our college; and, although few in numbers, the Lord is working among us. We have there a very respectable people to work with and to work among. They are people just as devotedly attached to their religion as Dr. Cairns or myself are to our religion. They come to the services, and do not talk about a Church two or three hundred years old. No; they say, "St. Mark preached the gospel to us, and perhaps Peter did; and are you come here now to upset all our faith and belief?" It takes some time for men of that description to become persuaded

that their church is in error, and even after they are persuaded it takes a good deal of time to convince them that they ought to leave the old Church and join the new. Thanks be to God, we have a Presbytery there, and nearly half of the members are natives, while the number is increasing rapidly every year.

I do not know whether I have time to extend my remarks in this direction as far as I would like, but there is one thing I would like to say before I conclude, and I hope I shall be permitted to do so. I have heard the remark made in this Council that what was most needed in the missionary fields was an inundation of missionaries. I say, may the Lord save us from that inundation in Egypt! We need more missionaries than we have, and I suppose every mission in the world needs an increase of the number of its missionaries, but we do not require an inundation of them; no, not by any means. Christ had only twelve apostles, and by means of twelve apostles he established his Church. His Church was established not by a great number of missionaries, but by a sufficient number of them. If the missionary fields were filled with missionaries, there would be very little encouragement and very little inducement to raise up native ministers. What is necessary in every missionary field is to raise up, as speedily as possible, native pastors; and the fewer missionaries there are the sooner will the object of missions be accomplished. There are not enough missionaries in Egypt, to be sure, and the same remark may apply to other mission fields; but the mission field does not exist that requires an inundation of missionaries. We need a sufficient number of missionaries, but no more; and that mission work will be done the best when the congregations which have been established by missionary efforts are presided over by native pastors. Mission work is accomplished when the Church undertakes to perform the work which is necessary to be done within a certain boundary.

While a little good has been accomplished in Egypt, we regard what has been done merely as the opening of the door to the great territories in Central Africa lying between Alexandria and the equator. In that region there is no mission yet established, but attention is being turned now to it. The late Viceroy of Egypt was a very good man in some ways, and a very bad man in others. He extended the territory of Egypt almost to the equator, and wherever this extension of territory went, there telegraphic communication was established, and the gospel was circulated in the Arabic language, in which the Scriptures have been beautifully translated. The work would have progressed towards the centre of Africa, if the Egyptian government had only held on to their territory there. I find, however, that my time is exhausted, and I must hastily close these remarks without referring to this feature of the missionary work in Egypt.

The Rev. Dr. Blyden was to have spoken on the next subject; but, in his unavoidable absence, a graduate of Lincoln University, Pennsylvania,

The Rev. Solomon P. Hood, of Liberia, spoke on "Presbyterianism for Africa," as follows:

It will not be expected that I should do justice to a subject assigned to the Rev. Dr. Blyden, President of the College of Liberia; but that the sons of Africa, numbering one hundred and fifty millions of souls, might not go unrepresented, I have been asked to present something in their behalf. If you hear but a feeble cry from these millions, it is because there is wanting a proper medium between them and this assembly.

Africa alone of the continents has remained a dark spot in the geography of the world. Has she been overshadowed by the frown of God? Have her people loved darkness more than others? Or has Africa not yet heard, through the Church, the call of Christ to repentance and faith and salvation?

For twelve centuries a broad and impassable barrier of Mohammedanism, reaching from Arabia to Gibraltar, separated the native peoples of Africa from the Christian Church. Her sons were sought out, not to be instructed in the gospel, but as her ivory and gold, to gratify the avarice of other nations. Africa was long left in midnight gloom, scarcely yet broken into dawn, to feel after the unknown God. The wrongs of the African race should be written in tears instead of ink, and on sackcloth instead of parchment. Africa, long secluded from the observation of the world, is now beginning to come into view. And God is asking the Christian nations to fulfil his commission, and carry the gospel to that continent.

The Republic of Liberia, small when compared with other nations, is yet destined to do much good, though it shines with a feeble light in the midst of so great darkness. It is said to have a population of one million five hundred thousand souls, including the newly annexed kingdom of Medina. The territory of Liberia comprises the most beautiful, fertile and salubrious of the West African country; and contains some important tribes, among which are the Veys, who have invented an alphabet and reduced their language to writing. The Republic has resisted the influence of heathenism. She has stood firm against the encroachments of superstition. She has completely annihilated the slave trade from seven hundred miles of her coast. She is known and respected far in the interior; and she is in pleasant relations with the leading powers of the world. Liberia is the door to the whole valley of the Niger, dense with a population everywhere friendly and hospitable. The coffee cultivation is extensively pursued. The college of Liberia, over which the Rev. Dr. E. W. Blyden is president, is in efficient operation, and the trustees have lately resolved to remove it into the interior, where many of the chiefs are seeking education for their sons. We know not yet what the destiny of Liberia will be, but she may be the wedge by which the power of God will force open the continent.

More than all other countries America is indebted to Africa. The

two continents have been linked together by the providence of God in an inseparable union. As has been said, Livingstone and Stanley did not uncommissioned make their perilous journey through the jungles of Africa. Emancipation and enfranchisement in this country have not yet unfolded half their meaning. Who shall say what connection is yet to be developed between the explorers on the old world and the armies of the new? This bringing into prominence of the mother country just at the time of the uplifting of her exiled children is a coincidence in the unfolding purposes of God. He who, according to the counsel of his will for his own glory, hath foreordained whatsoever comes to pass, did not permit five millions of human beings to be for two centuries enslaved in a land of Christian civilization without a special design. The American slave has given a signal example of a Christian spirit in bondage; and the freedmen have given unmistakable evidence of improvement since their liberation. If this bruised branch rudely torn from the mother vine has flourished thus in a foreign soil under the most adverse circumstances, what may we not hope that Christianity will do for the crude unimpaired African on his native soil? Mighty capabilities lie hidden beneath the heathenism of that unexplored land. The diamond in its crude state, or imperfectly polished, is distinguished by its action in the light which falls upon it. Throw the reflection of your Christian light upon Africa, if you would know what she is. Some think that Africa is to be evangelized by the colonization of the Anglo-African. Others have thought that colored men completely educated, and thoroughly imbued with the spirit of the gospel, should go back to their mother land as missionaries of the cross. Others have proposed to bring the native African to Christian lands and educate and Christianize him, and send him back to Christianize his countrymen.

Where so many ways are possible there can be no excuse for failure. The general indications of providence are unmistakable. Here is a people who have lost the traditions and institutions of their own fathers, while they have kept their physiological and mental characteristics, and who have come into possession of the Anglo-Saxon language, of Anglo-Saxon institutions, and of the Anglo-Saxon Bible. These possessions mark them as the men to carry the truths which are embodied in this language, to transport these Bible institutions to the land of their forefathers. And if the Presbyterian Church has an interest in this result, let her bear a part in giving to chosen colored men unstinted educational qualifications to act as her representatives wherever Africans are found.

But the duty lies not alone with the American people. All nations have united in despoiling Africa; let all nations unite in upbuilding her. She does not ask back her gold, nor her human flesh, but that which is richer than gold and sweeter than life—the immortal principles of Christian truth. The cry comes to-day from one hundred and fifty millions, groping their way downward in the gloom of heathenism, with the camp-fires of civilization blazing in a circle of light all

around them. We know that something has been done; but what compared with the vastness of the work? Why might there not be a mighty uprising of the Christians of the world in a crusade to wrest the continent of Africa from the hands of Satan; a crusade not carrying the sign of the cross, but the power of the cross—not to recover the land of the cross, but to plant the cross in a land that knows not the crucified One. To-day the propagandists of Islam travel from village to village, without commission, without salary, or any kind of compensation, reading the Koran, and giving instruction to wondering natives who never before knew anything better than a fetish made of serpents' fangs, or leopards' claws, or of the skulls of slain enemies. If Mohammedanism has power to win the African, shall not Christianity win him more effectually? The Presbyterian Church is peculiarly fitted to conduct the work in Africa. She exalts the essentials of Christianity, and keeps the non-essentials in subordination, and, therefore, lifts up those whom she trains to the high places of religion. She does not train in the small, the little, the ritual, the formal; and, therefore, does not make fanatics nor foster superstition. The peoples who are Presbyterians have not made Presbyterianism what it is; but Presbyterianism has made the peoples that embraced it what they are. What it has done for Scotland and for Holland it will do for Africa. It is no weaker now than when Knox prayed, or when the Puritans landed on Plymouth rock.

We plead for Africa, because she has been longest neglected and suffered most. And we present her to this Alliance of the Presbyterians of the world—a continent which God hath lifted up in suffering, that all men might be drawn to her in sympathy.

The Rev. Joseph D. Beattie, D. D., of Syria.

I feel that it is good to be here. We have had testimony from different missionary fields, from the east and from the west. I feel it to be a privilege to hear the sound of my feeble voice in this great assemblage upon this important subject. No doubt all missionary operations carried on in different countries possess the same features. But in Turkey missionary operations are carried on under circumstances different from all other countries. It is the empire of nationalities, speaking different languages, made up of a multitude of peoples; and these different peoples and nationalities have become the subject of different missionary operations. In Syria we find one of the missions of the class to which reference was made here to-day, carrying on co-operative work as successfully as it has been carried on in other parts of the world.

These different peoples and nationalities speak different languages, and it is impossible in most cases for missions in one part of the field to co-operate directly with the others. It is true, however, that the missionaries themselves can have intercourse with each other, by means of representatives from one mission to another, and there can

be a sympathy and fraternal feeling extended to all. But direct co-operation among the natives, I suppose, is in many cases absolutely impossible. This fact is very apparent in Syria and the different provinces of Turkey. We have there Jews and different Christian sects, besides the various tribes in Northern Syria. These different people have been made the subject of missionary effort by different missions sent out from this country and from Europe. In the Holy Land, or Palestine so called, the church mission has carried on its work with great success, making Jerusalem its base of operations, for the purpose of operating among the Jews and the different sects throughout the so called Holy Land. To the northward is the Presbyterian mission. It originated and started under the auspices of the American Board; but on the union of the two great bodies of the Presbyterian Church in this country, it fell under the sway of the Presbyterian Church in accordance with the provision that was arranged between the American Board and the Presbyterian Church, that all missions manned by Presbyterian missionaries should come under the sway of the Presbyterian Board. It was found that with the exception of one or two men in that field, all the missionaries were taken from the Presbyterian ranks; and hence from that time to the present that field has been operated by the Presbyterian Church. Farther to the eastward, and beyond Lebanon, is a union mission established in Damascus, which was originally under the auspices of the United Presbyterian Church, and the Presbyterian Church of Ireland. This mission was carried on successfully, and when it was found that the work of Egypt was growing so important as to require all the force of the United Presbyterian Church to be operated in that field, that church abandoned her work in Syria, and it was taken up by the Presbyterian Church of Ireland. That work is now being conducted under the auspices of the Irish Presbyterian Church alone. In addition to these missions, there are other small missions in operation in the vicinity of Mount Lebanon.

In 1856 the Reformed Presbyterian, or Covenanter, Church sent out a mission to be located in Syria. The instructions given to the missionaries were that they should locate in Syria, and seek counsel from missionaries on the ground, so as not to occupy territory which had hitherto been occupied by those who had preceded them. That field was examined, and it was found that the only part of Syria that could be successfully occupied by a new mission, without interfering geographically with the missions which had been already established, was Northern Syria—a territory inhabited by tribes that were probably the most debased of all the different nationalities and peoples that go to make up the multitudinous population of the great Mohammedan empire.

I may here say that there was as degraded a people in Syria as there was at any time in the New Hebrides, or in the dark continent of Africa. They were a people who were socially, morally and politically debased. They were worshippers of the heavenly bodies. They

have their high places, which are their altars and their gods. Their places of worship are located in connection with groves, or on large trees, or high mountain-tops. The tribes are not only very superstitious, but their religion is a mystery. Some of the mystery attending their religion has been spoken of by a writer who operated among them for a time. I refer to the Rev. Samuel Leidy, who wrote a work in reference to their religion called "The Asian Mystery." He made some discoveries in regard to the mysteries of their faith, but failed to reach the real mystery of their religion. It has, however, been partially divulged, and from what has been learned, we find that it is a secret order. Those who are introduced into that religion become members by a regular process of initiation. It is a religion open only to the males, the females taking no part in their unholy rites. Their mode of introducing a member is accomplished by taking a boy in early youth, of about eight or ten years of age, to one of the religious chiefs, who schools him for a while in some of the mysteries of the faith. He is then sent back to his friends for a period of probation, and if he shows fidelity and ability to retain the mysteries so far committed to him, after a time he is again returned to the religious chief, and advanced a little further into a knowledge of the mysteries which surround their religion. He is then again sent back to his friends, and by gradual process his knowledge becomes more extended, until at last he has gained sufficient information to make him eligible to become a member of their religion, but only after he has shown himself capable of retaining all the secrets committed to him; and then, upon a day appointed, in the presence of the assembled chiefs, he is duly initiated into this unholy brotherhood. From that time he is bound by an oath that he will never divulge the secrets intrusted to his care. From that moment the individual who enters as a member into this dark brotherhood, never comes back again to the light. He is sealed up forever, and if he ever attempts to come forth to the light, or to disclose the mysteries which he has learned, he does it at the peril of his life. This is no myth. An instance is known in which one of the brotherhood once disclosed some of the mysteries of this dark religion, and his life paid the penalty.

It was amid such surroundings that the missionaries of Syria entered upon their work of converting these heathen; and it was a dark period in the history of our work. I have alluded in the course of these remarks to the Rev. Samuel Leidy, who first began this work in Syria. I may here say that I regard him as one of the most noble and heroic men that has ever occupied the missionary field. Single-handed and alone, at his own expense, he entered the mountains of those benighted tribes, purchased land, erected buildings, employed teachers, and entered upon the work of evangelization. But the power of those heathen was so herculean that he was unable to withstand the strain to which his mind was subjected. His brain was turned by the severe labor he performed, and he returned to England an insane man.

You may perhaps wonder at this mishap which befell this honored man, but upon reflection I think that you will find that there is no occasion to wonder. I can imagine no place in the missionary field where the mind of the missionary could be subjected to such constant strain as in the field in which Dr. Leidy once operated, and in which others have succeeded him. Cut off from home and friends, and from all sympathy with those around him, the missionary leads the life of Robinson Crusoe; for, although he lives, and moves, and has his being among those who are men, yet it is only one with the strongest frame that can bear up and withstand the troubles and difficulties which crowd upon him.

The Rev. George C. Constantine, of Athens, Greece.

While listening to the different reports, I almost forgot that I had been requested to make an address to-night. My heart is so full of the riches of the love of God that I almost imagined I was permitted to see a Pentecostal blessing repeated. We have had addresses testifying to the good work done in the missionary field in various parts of the world. We have heard of men so degraded that they had lost almost all that was human in their nature, but the soul and the grace of God had made them Christian men, civilized men, and men with hearts to accept the teachings of the gospel. I, therefore, say that I had almost forgotten that I was to speak; and if I had nothing more to say, I feel that I could stand before you to illustrate the great work which has been done by our missionary brethren, and the wonderful power that is in the gospel. It has been said that stories are always best impressed upon the mind of the reader when they are illustrated with cuts, and I may stand before you here to-night as a cut to illustrate all that has been said.

I am not only a missionary in Greece, but I am a Greek; and I am what I am by the grace of God and the gospel sent to Greece by our missionary friends. Greece cannot bring as flattering reports as you have heard from others. Oh! I would have hung my head and preferred to call upon you to have a prayer-meeting during the ten minutes given to me; but I was afraid to ask the privilege, for I have learned during the few days that I have been with you that there are rules of this Council which cannot be changed.

Greece does not contain as many millions as some of the nations spoken of to-night; it has only a population of from five to six millions. There are not many churches there, and not many members; but I do feel that Greece holds a very tender spot in every Christian heart. We have felt that we had your hearts in the progress of Christianity in our midst, and every word I address you shall be in behalf of poor Greece, which so much needs the help of your missionary workers.

After four hundred years of slavery, Greece became an independent nation in 1827. It had its first king in 1833, when eight hundred

thousand people were liberated. When the people of Greece became a free nation, they had no schools and no learning. They had no papers; and, I would almost say, they had no means for any improvement save a true heart. But, from 1833 up to the present time, there has existed in Greece such a system of education that it can now be said, that the ratio of men and women who cannot read and write is less than in the United States. Up to 1862 we had a Constitution which would not permit a gathering of the people without the permission of the police, and which would not give freedom to the press; but in 1862, with the advent of the new king, new principles were introduced, and to-day Greece has a Constitution which has but two limits to freedom, viz.: no man has a right to speak against the person of the king, and no man has a right to speak against the Christian religion.

Up to 1862 the opposition to the missionary work had been not only from a portion of the people, but from almost the entire population; but to-day such has been the change which has been wrought in Greece, that we can have all the freedom we desire. We can now gather in any place we please; and it was but lately that I had the pleasure of standing on Mars Hill in the presence of three hundred people, under the beautiful sky of Athens, in the very presence of the objects which Paul saw when he preached the gospel to the people in olden times. We can now publish anything we please, and write anything we please, under the provisions of the two restrictions which I have named. In Athens there is a Presbyterian Church. Three papers are published. From five thousand to six thousand copies of the Scriptures have been distributed in Greece; so that, with all the opposition and with all the difficulty which has surrounded us, we are able to bring even this little report of the condition of our missionary work, and lay it before this great Council. There is an influence yet to be exerted and felt in Greece, and there is a preparation for still further missionary work, which is yet to come from the united efforts of the Christian men and women of the world.

It affords me pleasure to speak of a missionary work which was begun by women. What men could not do for sixty years, three women have accomplished in Smyrna. They have been the means of bringing the people together and of convincing them of the power of the gospel. One of these women, an American, belonged to the Congregational denomination; another, a young lady, to the English Church; and the third was a Scottish Presbyterian, perhaps the best of them all. I think the work which has been performed by these three women affords good evidence of the results of co-operation in missionary work. Their work was commenced in an humble way, and one of the first steps which they took in the inception of their efforts was the opening of a coffee-shop. It was the establishment of this coffee-shop which occasioned one of my visits to Smyrna. I went there and found these women in the midst of the coffee-shop. It was a beautiful room, painted perfectly white, with tasteful decorations, and above all, upon

the different tables was the Bible printed in eighteen different languages. The manager of the coffee-shop is a Christian man, and during the day, when the shop is filled with its various crowds of people, the English and the Scotch ladies are present, watching all the movements of those who come to patronize the establishment. People are constantly entering, drinking a cup of coffee, reading something which may interest them, and then quietly taking their departure.

The work which this Scottish woman, to whom I have referred, has individually accomplished has been so wonderful that I almost feel that the Lord understands the Scottish language better than any other.

I find that my time is exhausted, but before I leave this platform I wish you would remember that there are 120,000 Greek-speaking people in Smyrna. There are 250,000 souls in that city begging for the bread of life; and hundreds and hundreds who never could have been reached, except by the efforts of the missionaries, are to-day under the influence of the preaching of the word of God. Such is the pressing demand for missionary work in Smyrna that I have decided to go away from the beautiful field I have occupied for the last eighteen years, and commence my work in that city. I would ask you, in conclusion, to let us have your prayers and your sympathy; and may the Lord bless you for all I have enjoyed in company with you during my visit to your pleasant city.

REV. NARAYAN SHESHADRI, of India.

I wish you would look upon me as a cosmopolite delegate to the Council; and I hope that I will be regarded as such throughout the States where I mean to go. Thirty-seven years ago I belonged to the class of Brahmins; I was a Brahmin of the Brahmins. My features will doubtless remind you of the great orients who lived more than 3,000 years ago. They were your first-cousins. Thirty-seven years ago, when I was a Brahmin of the Brahmins, in my pharisaical pride, I did not wish to listen to the gospel of Jesus Christ because I thought it would make me very uncomfortable; for we considered that a Brahmin was a god upon earth; a living, acting god. There is at least one friend I have in this world who remembers me in all my heathenism, and when I was filled with all the bigotry and superstition that ignorance could produce. But God emptied me of Hindooism. He emptied me of all the fallacy which pertains to Hindooism, as well as of all the philosophy which pertains to that religion; for you must remember that there is considerable philosophy in Hindooism.

It would be impossible for me to tell you the means which God adopted to convert my soul, or the manner in which I was emptied of all those Hindoo doctrines. It will suffice for all purposes to say, in one word, that I was a changed man among the people in India, and that from that time forth I devoted my heart to God. I may say,

however, that, even in the midst of all my ignorance, when I lived believing in a false religion, my heart experienced a craving for another religion. My heart warmed after a religion which could satisfy the cravings of my soul; and I am happy to say that that religion I found in the Lord Jesus Christ. It was the truths of the gospel that made a deep impression upon my mind, and the principal of these truths which so impressed me was the atonement of the Lord Jesus Christ on Calvary. In reading the Scriptural truths I became convinced that God could be just to the sinner, and would be the justifier of him who believed in the Lord Jesus Christ. I became convinced that while the religion of Jesus was calculated to fill people with awe, the overflowing mercy of God would remove that awe, and beget in all people confidence in the belief that we are God's children for whom he freely gave up his Son.

After studying for the ministry for about eight years, I was ordained a missionary to my countrymen. I labored long in the city of Bombay, which has a population of 800,000; and is just about the size of Philadelphia. Some years afterwards an opportunity was given me to go into the interior of the country, and my dear friend, Dr. Murray Mitchell, assisted me in my efforts. He had previously spoken to me of a couple of Christians in Bombay; and he asked me if I would not go there and visit them. I was glad to go; and I made a report to him upon the subject of the state of Christianity in the hearts of these two Christians. I found them sound in the faith; and not only sound in the faith, but they had imparted the knowledge that they had received to their relatives and friends.

In the year 1864, when I paid my first visit to Jalna, I found there two Christians, neither of whom could read, and two catechists. In 1880 those two Christians have multiplied into 600 Christians, and the two catechists have multiplied into twenty catechists, and sixteen Bible-women and six or seven school-masters. In the year 1864 there were only two communicants, and now we have more than 300 communicants in the Christian Church in Jalna. In 1864 none of the converts could read or write; and now there are more than 400 young men who read the word of God in their own tongue. In the year 1864 there was not a single Bible-woman, but since that time a normal class has been formed; and although we cannot call it a theological seminary, yet it has grown to be a school of quite extensive proportion, and the young women who are being taught in that normal school aspire to become our Bible-women.

Through the kindness of the Free Church of Scotland, I have been allowed to carry on my mission work unrestricted. That Church has given me ample scope to carry on my mission work. Recognizing the fact that our native converts might be subject to trouble and annoyance from persecutions, I conceived the idea to have a place of our own in which we might be located, so as to be removed from the difficulties which were likely to arise about us. I therefore applied to the Nizam's government. You probably know that the Nizam is a

governor, and has been knighted for the great assistance he gave to the English government in 1857. He looked upon my application with a favorable eye, and granted me about 800 acres of waste land; and upon 300 acres of this land our new settlement has been located. The name of this new settlement is Bethel. In the starting of the settlement 500 acres were put aside to be placed under cultivation, and I am happy to say that they have been cultivated to a profitable extent. The remaining 300 acres granted to us have been utilized in various ways. Bethel stands upon a rising slope of ground, and the highest spot upon that ground has been selected for the worship of God. We have built there a substantial church, of brick and mortar, and it has a capacity to hold about 500 persons. A nice platform has been erected in the church upon which stands the preacher of the gospel. We have services in that church every morning, and the people come there with their Bibles and hymn-books, and there we read the songs of David once a month, and every day we read five psalms, so that we get through the whole book of Psalms in a month. We have good psalmody there, too.

In forming this settlement, it was our object to bring together every man, woman, and child that it was possible for us to obtain; but the number has been too large for us to accommodate them. In our immediate vicinity there are thirteen or fourteen villages where many Christians reside. The catechists are sent from one village to another. They leave home early in the morning, entering a certain village, preaching there the gospel of the Lord Jesus Christ, and then return home. In this way Bethel has developed itself by means of her catechists. The country around this settlement of Bethel is a fruitful one; more than two hundred and fifty mango-trees line the little streets. The mango is a fruit from which quite a source of revenue is obtained.

Several missionaries have spoken of China, and of the desire to have a grand college for the Chinese, who are anxious to acquire a knowledge of the English language. I can only say, in concluding this brief address, that I can indorse all the information which has been given to you as coming from that great empire; and hope that those 360,000,000 of people will soon be brought to the Lord Jesus Christ, by a grand effort upon the part of those who are most deeply interested in their welfare.

The Rev. C. Chiniquy, of Kankakee, Illinois.

With breathless attention and unspeakable joy I have heard the great things which the Lord has done among the heathen. During all the time I have been listening to the thrilling addresses, the thought has been forcibly impressed upon my mind that one great work has been forgotten. It is a grand idea to send missionaries to distant lands, to destroy idolatry, and to give light to the poor idolaters; but, Protestant brethren, you forget that you have at your

doors that which you consider a branch of Christianity, when it is nothing but old paganism coming back under a Christian name. Protestants, you are greatly deceived! When you speak of the Church of Rome, you believe that it is a Christian Church; but in the presence of my God, with seventy-two years of my life passed away, with the grave before my eyes into which I must go in a few short days, I tell you that Romanism is nothing else but baptized paganism!

What are you doing to give light to those poor idolaters who have embraced that religion? In the Church of Rome it is true that they worship a Christ; they worship a God whom they call their Saviour, and whom they call Jesus Christ. I know that this is so; but the Jesus Christ they worship, and the God they adore, is not the same God and Jesus Christ whom we worship. They believe that they can make that Christ with a wafer, and make that God with their own hands; and they have no other God but that one. Hear the voices coming from Knox, Calvin, and Luther! Hear the voices of all the reformers of the past; and they tell you unanimously that Romanism is idolatry! The day has come when you must wage the same fight against that system of idolatry that you have done in the missionary fields of China, Japan, and Africa!

It will be said that it is impossible for the missionary to reach the Roman Catholics; but in the presence of God I am happy to say that there is a simple way to reach the ears and the hearts of the people of the Catholic Church. If you go to them they will laugh at you, and they will not pay any attention to what you say; but send into the midst of them a priest who is well known to be a good man, and immediately you will see that the large halls in which he will speak will be too small for the Roman Catholics who shall come to hear him. By means of a converted Catholic priest, the Roman Catholics can be saved. Save their priests, and you can save the people.

It will doubtless be asked how can the priest be converted? Most of the priests are not absolutely infidels, but they well know that their religion cannot be the religion of Christ, for nine-tenths of them know that they cannot make God with a wafer. They know that Purgatory is a fable, and that auricular confession is an abomination; and while they tremble, they do not know what is the truth. They know that they do not belong to the true religion, and that they are just like Paul when he went to Damascus. They know that they are the enemies of the gospel to which the Protestants cling so firmly. They are the enemies of your religion; they preach against it, and they would like to destroy your churches, your government, your republic, and your God. They are just like Saul of Tarsus, full of rage against you.

It will be remembered that when Saul was on his way to Damascus, he heard the voice of Christ saying to him, "Why persecutest thou me?" Saul heard the voice of Christ, but did not know him, and he said, "Who art thou?" Christ answered, "I am Jesus Christ." And then Saul was blind spiritually and corporeally, and he said,

"What wilt thou have me to do?" The priests of Rome hear that voice. Christ speaks to them and says to them, "Why do you persecute me?" The priests answer Christ by saying, "What can we do? Where is the religion? Where is the truth?" Christ had prepared in advance the answer which he gave to Saul. He had prepared a home or a refuge for Saul; and Christ said to him to go to such a place, and then he would hear what he would have to do. Saul, blind spiritually and corporeally, was taken by the hand, and he went to that place, wherein he wept and cried. God then sent Ananias to him, and when Ananias spoke to him, the scales fell from his eyes and he saw the light, and he became the great apostle of the Gentiles. The priests of the Catholic Church are asking Christ to-day what they must do. It is the duty of the Protestants to prepare for those priests a home and a refuge. They cannot flee from their Church without some home and refuge, for if they desert their Church they will be followed by the cursing and maledictions of 200,000,000 of men; but if a home and a refuge is prepared where these priests will be welcome, Protestantism will be blessed, and the truths of our religion will be spread among a people who are to-day seeking for the truth as we have found it.

Before I close these remarks, I would like to ask you who were the men of the great Reformation? Were they not converted priests of the Roman Catholic faith? Luther was a priest, and we all know that after he had passed a year in the monastery, he began to feel the presence of God, and read the Scriptures with a deeper interest than he had ever done before; and then, after he had been there a year praying alone, he went out as a giant and attacked the walls of Rome, and the walls of that great, proud Babylon fell down in Europe. From whence came the great power of Knox? Was it not after he had been in Switzerland, and passed two or three years in solitude, and in a refuge prepared for him? I have seen the house where he lived during those lonely hours, and have examined it with interest. Is it not the fact, that from his solitude he went back to Scotland and fought such a gigantic fight that the walls of Rome fell to the ground before him?

I have endeavored to convince you that if a home and a refuge is prepared for the priests of the Catholic Church, who are now anxiously awaiting the hour when they shall sever their connection with it, hundreds and thousands will join the ranks of Protestantism; and now in conclusion I have one favor to ask of this great Council, and that is, that you shall allow me to go to your congregations and beseech their interest in the establishment of this home and refuge for priests of the Catholic Church who are anxious to become converted to Protestantism. Then before long you will be able to do a great missionary work in the conversion of the Roman Catholics of the world.

The Council then adjourned, after the customary devotional exercises, until to-morrow morning.

EIGHTH DAY'S SESSION.

FRIDAY, *October 1st*, 1880.

The Council was called to order in Horticultural Hall at 9.30 o'clock, DR. PRIME in the chair, in the absence of the REV. ABRAHAM R. VAN GIESON, who had been appointed President.

After devotional exercise the minutes of yesterday were read and approved.

PROF. CALDERWOOD, from the Business Committee, reported the following arrangements for the day:

That twenty minutes time be allowed for making reports of committees; twenty minutes to the paper on our relations to the Churches of the European Continents; to the several reports fifteen minutes each; and fifteen minutes to Rev. Antonio Arrighi, from the Free Church of Italy. It is further recommended that the discussion thereafter shall be, first, upon home missions and evangelization work; and, second, upon the training of candidates for the ministry. As to the evening it is suggested that, as we have fewer representatives to hear than last night, the time to each be extended to fifteen minutes. It is further announced that the Rev. Mr. Reveillaud has arrived from France, and it is recommended that twenty minutes be allowed him to address the Council through his interpreter, the Rev. G. Theophilus Dodds. It is further recommended that there be no discussion, and that the whole evening be given up to the addresses arranged for.

The report was agreed to.

PROF. CALDERWOOD.—The Business Committee have received a paper from Prof. Halsey, of the Northwestern Theological Seminary, of Chicago, who is kept from the Council by sickness; and they recommend that it be printed in the volume of reports.

The recommendation was agreed to, and the paper will be found in the Appendix, p. 921.

PROF. CALDERWOOD.—The committee have further to express regret that the length of the programme makes it impossible to arrange for the reading of several papers which have been volunteered, but had not been previously arranged for.

HELPING THE EUROPEAN CHURCHES.

The report of the committee on the modes of helping the Churches of the European continent was called for:

Rev. Dr. Blaikie.—I regret that neither of the two gentlemen, who were appointed conveners of this committee, has been able to be present at this meeting of the Council. The report of the committee has therefore been intrusted to me. It is very short, and I can briefly state the substance of it.

It begins by adverting to the two purposes for which the committee was appointed: in the first place, to give any such guidance or help as might be in their power to any churches who desire to be so helped; and, in the second place, to aid in making provision for the religious wants of English-speaking people on the continent, whether travellers or residents. The report goes on to say that the committee has met several times, but has been greatly hampered in its proceedings by there being no convener of the American committee. The first recommendation which it makes is that the Council shall appoint an American committee, a committee on this side of the water, with a convener and secretary of its own, that should co-operate with the corresponding committee on the European side. Then the report goes on to mention that considerable progress has been made in carrying out a scheme for aiding the Waldensian pastors.

The expectation was that the Rev. Dr. Robertson, of Edinburgh, who originated that scheme, would be here for the purpose of explaining it. But I am sorry to say that he has not been able to come. Dr. Marshall Lang has a letter from him which he will submit to the Council after I have concluded. I may state, however, in connection with the Waldensian scheme, the nature of the communication received from them.

It is not identical with the Waldensian mission scheme. It is very important that the Council should keep that distinction clearly in view. The "Waldensian mission fund" is a fund for aiding the Waldensian Church in their mission work in the peninsula of Italy; but this Waldensian pastors' aid fund is a fund for helping to enlarge the very inadequate salaries of the pastors and professors in the valley church-the pastors of the old original parishes connected with the Waldensian Church. We have heard a great deal about a Waldensian mission fund,

at least many of the Churches have; and when Prof. Comba, or any other Waldensian, comes to any of our countries to ask help, it is most creditable to them that they ask it not for their pastors, but for the purpose of promoting mission work in Italy.

Now it occurred to Dr. Robertson and other friends that the time had come when something ought to be done to improve the condition of the pastors of the ancient parishes. It has been ascertained that the incomes of those pastors are very inadequate. The sum that is allowed them would be barely sufficient for a priest, and the salaries are generally graded in Italy on the idea that the pastor is a single person. They are utterly inadequate for the maintenance of a family. It is ascertained that sixty pounds a year, or three hundred dollars, is the sum which these Waldensian pastors have for the maintenance of themselves and their families. A scheme was organized to increase their salaries to one hundred pounds, or five hundred dollars. Part of this should be done in the valleys themselves by the people, and another part of it should be undertaken by the Presbyterian Churches connected with this Alliance. This proposition was submitted to the committee, whose report is on your table. It was very favorably entertained, and the committee thought that the best way to accomplish this would be to raise at once a capital sum, the interest of which would be sufficient to give the proposed addition to the salary of each pastor. The total sum required for this purpose is ten or twelve thousand pounds, or fifty thousand, or perhaps, at the outside, sixty thousand dollars.

The committee proceeded to consider how they would endeavor to raise such a sum. We thought that in Scotland, small though that country is, we could manage without difficulty to raise the half of it. We thought that England, Ireland and the British colonies might raise about two thousand pounds, or ten thousand dollars; and we hoped that, if the proposition were favorably entertained in the United States, the balance of the whole sum might easily be obtained here. Then we determined we would not go beyond our own country until we heard something from it. Our anxiety was that, before the Council

came to Philadelphia, Scotland should have done its part. I am happy to inform the Council that the contributions which have been made to this fund in Scotland amount now to not much less than five thousand pounds; and when the proceeds of a bazaar of ladies' work, which is to be held very soon, are received, we fully believe that the Scottish contribution will be six thousand pounds, or half the sum needed.

I am happy to add that something has been done in England, in Ireland and in Canada. I spent the month of August in visiting various parts of Canada. I did not receive there much in the shape of money, as you might expect at that season of the year; but I am happy to say that wherever the matter has been broached, it has met with a very cordial response. I am glad to think that it only requires to be stated in order to bring about the response that is desired.

Now, that is the scheme which the committee desire to explain to the Presbyterian Council; and, if you shall accept their desire that a committee for this side be appointed, it would fall to that committee to consider whether they can take up the subject and make any further contributions to the fund which has been so agreeably and so successfully initiated. I do not presume to say anything more on the subject. I am only sorry that neither of the conveners nor Dr. Robertson is here, because they could have stated the case in a way very different from that which I am able to do.

I do not think that it is the design of this Alliance to lay itself out, under ordinary circumstances, for the raising of money on behalf of the churches; but there are peculiar circumstances which may occasionally justify a deviation from that rule. I think the best thing is, that every church should be led to consider what is its duty in reference to these churches that are struggling with want and with poverty; and I hope that we shall feel that we do not discharge all our duty to them when we merely say to them, "Be ye warmed and filled."

Before I sit down I would respectfully submit to the Council, for the consideration of its committee, whether it might not be the right thing next year to do something in the way of showing

sympathy and interest on behalf of the Bohemian Church. Next year is the centenary of the Edict of Toleration which suffers the Bohemian Protestant Church to exist, although we know that Edict of Toleration has been a most imperfect one; and no longer ago than the time when the Evangelical Alliance met, the restrictions on the liberty of the Bohemian Church were so scandalous that the Evangelical Alliance sent a deputation to the Emperor of Austria to remonstrate with him on the subject. I do not presume to say in what form we ought to show our sympathy with the Bohemian Church in connection with that interesting centenary; but I feel sure the Council will likely be of the opinion that in some way it is desirable that we should do so. I do not wish, in speaking of these churches, to overlook the claims of other continental churches that we desire to cherish and greatly love; but I cannot but feel when I look around this wall, and when I see in one compartment the story of the Waldensian Church, and in the opposite compartment the story of the Bohemian Church, it is not unsuitable that on an occasion like this special reference should be made to both of these.

The Rev. Dr. Lang, Glasgow.—The regret which I feel on account of the absence of my dear friend, Dr. Robertson, is very much modified by the assurance that in Dr. Blaikie's appeal a chord has been touched in your hearts that cannot fail to vibrate. But reference having been made to Dr. Robertson, it is only right that, with the leave of the Council, I should read, at least, a part of the letter which he has sent, and which he desired me to read. Some of my American brethren may ask, Who is Dr. Robertson? Well, I think almost all Americans know a place called Edinburgh. You call it "Edin*burg*," and we in Scotland call it "Edin*boro*." Those who have been in Edinburgh, of our American friends, certainly have found their way to the Greyfriars' churchyard. The most sacred spot to you in all Scotland, perhaps, is the tomb of the old Scottish martyrs. I have seen a great deal of weeping in our Assembly about that tomb.

I recollect when my friend Dr. Shaw (of Rochester), whose eye I catch, did us the honor of coming to us, there was quite

a little weeping scene at the General Assembly of the Church of Scotland. First of all the old Moderator who was in the chair: I saw his face working and nose twitching, and his eyes beginning to get dim; and when the allusion was made to the old martyrs' tomb, he fairly gave way. Then Dr. Shaw, in his turn, gave way when he was addressed by the Moderator in reference to the same tomb.

Well now, Dr. Robertson's church is in the Grayfriars' churchyard. But the chief claim that he has upon your attention to-day is, that he is the survivor of two or three men to whom the Waldensian Church was very dear—Thomas Guthrie and Dr. Gillies, of Durham, and others. The mantle of the others has fallen upon Dr. Blaikie. But my friend can speak to you with something like authority, from the fact that he is the oldest friend in Scotland of the Church of the Valleys; and, if it will not be a trespass upon your time, I shall read a part of the letter he has sent. He begins by expressing his regret at not being with us. I had taken his berth in Glasgow, and fully expected he would be here, but the infirmities of age have prevented him; and so he sends you this greeting. He says:

To the General Presbyterian Council at Philadelphia:

Brethren beloved in the Lord:—It is with very deep regret that at the eleventh hour, and having made all necessary arrangements for my voyage to America, I find myself obliged to decline the honorable appointment of the General Assembly of the Church of Scotland as one of her delegates to the General Presbyterian Council, summoned to meet in Philadelphia. At the first memorable meeting of the Council in Edinburgh, owing to temporary illness, I was rarely able to attend, and then only as a deeply interested spectator of your proceedings. And now after having so long indulged the sanguine hope of being permitted to engage in loving conference with so many honored brethren from all parts of the world, I find myself again debarred from this privilege by no temporary ailment, but by infirmities which must go on increasing with increasing years. I regret this not from any hopes that my presence could have added anything to the wisdom of your councils (though I might argue with an ancient sage, "Sane non solum ver, sed autumnus solet bona adferre"), but perhaps chiefly because I shall thus be prevented from pleading in your Assembly a cause which for half my lifetime has been very precious to my own heart—the cause of the beloved pastors of the ancient Waldensian Church, from which I trust you will have certain delegates

with you. I know that my valued friend, Professor Blaikie, will bring before you their claims on the sympathy and assistance of their Presbyterian brethren with an eloquence which will need no words of mine to enforce. But claiming as I do to be the oldest friend of "this ancient stock of religion" (to use the words of the great Milton) now living in our Scottish churches, and who for nearly forty years has taken a lively personal interest in their preservation and prosperity, I cannot but feel it specially incumbent on me to ask to be permitted, with much anxiety and earnestness, to solicit the attention of the Council to the "appeal to the Presbyterian churches of Great Britain, Ireland and America on behalf of the pastors of the Waldensian Church of Italy," which has been issued by your Continental Committee. It was after a visit which I paid to the valleys for the express purpose of ascertaining the circumstances of the pastors that I submitted the matter to the consideration of the Scottish branch of your Continental Committee. They took it up with a warmth and zeal which charmed me, and it was under their direction that I prepared "the Appeal," embodying the result of my inquiries. The American members were at once consulted, and it was by the authority of the whole Continental Committee that the "Appeal" has been circulated. Our object as there stated is to augment the miserable salaries of the pastors, so as to place them and their families on the right side of the starvation line. £60 per annum is the amount of each of their salaries at the present moment, and this I fear subject to serious deduction, owing to the heavy taxation under which Italy at present groans. I need not observe how inadequate this sum is to afford even the necessaries of life to a family, and far more to afford a suitable training to the sons of the Vaudois Manse, in order to fit them for filling their fathers' place in the ministry of the word. All we ask of the Presbyterian churches in Great Britain, Ireland and America is to raise the small sum of £12,000, which will add £20 to the salary of each of the pastors and professors. This, I doubt not, would have been effected long ago but for the depressed financial condition of both countries; and now with happier prospects before us, I cannot believe that the slightest difficulty will be experienced. A large proportion of the required amount has been already subscribed in Scotland, which every effort is being made to increase. It is most gratifying also to know that our efforts on behalf of their pastors has stimulated the Vaudois themselves to make no inconsiderable sacrifices for the same purpose. The last time I had the honor of addressing their annual Synod at La Tour, while explaining what we proposed for their benefit, I earnestly urged on the people the obvious obligation of themselves doing their utmost to place their pastors in a more comfortable position. This appeal has been heartly responded to. The Vaudois, with few exceptions, are perfectly unable to contribute much, even for a purpose so essential not only to the honor, but even to the existence of their church; but they are proving themselves willing "to their power; yea, and beyond their power," while the few who have

the means have manifested a spirit of liberality worthy of all praise. We have also good reason to hope that the evangelical section of the Church of England will not be behind their Presbyterian brethren in concern for what regards so intimately the honor of our Protestant Christianity; and I have received assurances that before the close of the present year there will be inaugurated in London a movement in aid of the Vaudois pastors from an entirely English and Episcopal *point de depart.* All this entitles us to cherish the hope that by our united efforts the honored and beloved pastors of the brave old church of the Waldenses will soon be in circumstances, however humble, yet of comparative comfort and independence.

Had Providence granted me the privilege of addressing the Council personally on this subject, I am conscious I should have done so with much warmth, for it is a cause in which I feel a deep personal interest; for, as I have already stated, I have been long and intimately acquainted with them. I visited them years previous to the era of their civil and religious emancipation (1848), and while they were yet under the iron heel of Rome, suffering an amount of cruel oppression and bitterly painful and humiliating disqualifications, and exposed to insults and injuries, the very possibility of which in the nineteenth century was absolutely astonishing. Since that period I have been frequently among them, and assisted at their annual Synods; and it is with pride and thankfulness that I have watched the noble use they have made of their lately acquired liberties. They have already overspread Italy with a network of active and successful missions, and have planted the standard of the gospel on the islands of Sicily and Elba.

All this is well known to the members of the Council, and not a few are persuaded that on the success of these missions the temporal and spiritual prosperity of the kingdom of Italy depends. And who among us, dear brethren, will venture to set limits to the importance of their successful result to one common Christianity? It is with great thankfulness that I am able to say that our Scottish churches have nobly supported this evangelizing work; and not less so that with equal zeal, though it may be with diminished power, owing to the commercial depression under which this country still labors, they have frankly adopted the cause of the pastors of the native Church, the fountain-head of these important missions. Of the general Christian worth and devotedness of these men of God, I have no need to write unto you. Many of the brethren are personally acquainted with them, and all who have visited their romantic valleys will bear honorable testimony in their favor. As an example of this, and in concluding this—I hope, not obtrusive—letter, I may be permitted to quote the letter of a lady who has lived among them, and has even had her children educated in their schools: "I do not think," she says, "I ever saw so many good people congregated on one small spot of earth, so noble-minded and unselfish, so brave and cheerful, and so willing to serve God for nothing. It was, or ought to have been, an

education, to make acquaintance with the professors and their families."

Brethren, to you, under God, I humbly commend this holy cause. Your Continental Committee has generously adopted it, and, I doubt not, the Council will approve what they have done, and then complete success may be considered as already achieved.

Brethren, beloved in the Lord, may the Lord himself, the great Head of the Church, preside in your convocation, direct your deliberations, and overrule for his own glory your councils!

May the noble city in which you assemble acquire from the character of your proceedings a new title to its illustrious name, "the city of Brotherly Love;" and I pray you to forgive the egoism of my closing syllables, humbly echoing the language of the great apostle: "Though absent from you in the flesh, yet shall I be with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ." Amen.

Yours, in the Lord Jesus,

WM. ROBERTSON, D. D.,

EDINBURGH, August 28, 1880. Minister of New Greyfriars.

That is the letter, and I earnestly trust that you will enable me to gladden the old man's heart by saying that that little pile of $30,000 has been in part, at least, subscribed already by America. You will never miss it. $30,000 distributed over your five thousand congregations, is only $6 a congregation; and, considering the good you will do, it will come back in positive blessings to your churches.

Both as an Englishman and as a Scotchman, I have some interest in speaking on this matter. In the time of Oliver Cromwell, there was a great deal done for this old church. He thundered at the gates of the house of Savoy; he wrote letters; he declared that the whole power of England would be brought to bear unless these persecutions which they were subjected to at the time ceased. He offered—and I do not know but it would have been a great blessing if his offer had been accepted—to take the Vaudois from their valleys and place them in Ireland; but what was more still, he raised the sum of, I think, £34,000 (I am not exactly sure as to the amount), for the benefit of the Waldensian Church. I am obliged to testify that only a portion of that money reached the Vaudois; the rest of the money was —well, I suppose I had better just say it—pocketed by King Charles II. He was a sweet and amiable youth, Charles II., and

that was one of the delightful works that crowned his career. Not that you may think that only kings do these things. I suspect there are jobs in the political world, even in America, that may stand over against that; but that was his little job. All we ask you to do now, is to help us to send an equal sum of money to that which would have been sent if this sum had not been pocketed.

I am sure, brethren of America, that there will be only one feeling in your hearts, and that feeling will be to rise up at once to send this sum to our poor, yet loving-hearted and glorious, brethren in the ancient Church of the Vaudois. Do it quickly! He does twice who does quickly! And it will be something that will mark the proceedings of this Council if, at the end of it, the ancient Church is gratified by the assurance that you have borne them in your hearts and sympathies, and remembered them in your kindly benefactions.

The following is the Report, referred to by Dr. Blaikie, at length. It was referred to the Business Committee:

EDINBURGH, July, 1880.

The first General Council, at its meeting here in 1877, appointed a committee on "the continent of Europe" in the following terms: "The Council rejoices that its membership includes so many representatives of Presbyterian churches of the continent of Europe; and considering that the difficulties which several, if not all, of these churches encounter from the aggressions of Ultramontanism and infidelity, as well as from other causes, entitle them to the special interest and sympathy of the Council; and considering, also, that it will be impossible for the Council, at its ordinary meetings, to receive from the delegates and associates that detailed information regarding their respective churches which the delegates may wish to give, the Council instructs the Business Committee to nominate a special committee of the Council, for the purpose of conferring, on behalf of the Council, with the Continental delegates and associates, receiving such information as they may have to offer; and for the further purpose of considering the interest of Continental churches, and also the provision made over the Continent, for the English-speaking residents, American and British." The primary idea in naming such a committee was the affording of our brethren from the Continent an opportunity of submitting, and a channel through which to submit, any questions affecting their progress and well-being, in regard to which they might desire to confer.

The committee, however, was also, as the resolution above quoted explains, to consider the interests of Continental churches and the provision made on the Continent for English-speaking residents, American and British.

It is to be regretted that the committee has not been in circumstances to give more full effect to the purposes for which it was appointed. This has, to a large extent, arisen from there being no American convener or secretary, with whom communications could be kept up and joint action secured.

The British members of the committee have occasionally met, and it is, in some degree, satisfactory that steps taken to secure larger incomes for the ministers in the valleys of the Waldensian Church have already achieved a certain measure of success. In view of the fact that although neither of the conveners is to be at Philadelphia, Dr. Robertson and Dr. Blaikie, who have taken a specially active part in this movement, are to be present at the second General Council of our Alliance, it is not necessary to write fully as to this Waldensian matter, in regard to which they will convey the most recent and complete intelligence.

With regard to the wider question of carrying out in the future, with larger effect, the matters referred to this committee, it would seem to us very desirable that separate American and British committees should be formed, with conveners and secretaries of each, through whom communications may pass as to the practical working out of schemes likely to benefit the continent of Europe, in relation to the interests of the Evangelical Churches there.

The different branches of the Presbyterian Church in Britain have Continental committees, and, in a larger or lesser degree respectively, assist the native churches, and seek to make provision for English-speaking residents abroad. It seems to us very clear, however, that a very much larger amount of work in these directions might be accomplished, if the American and British Churches were in communication with each other as to a division of the field, and other matters of detail.

The joint conveners of the committee beg to assure the Council of their readiness to afford any help in this country which may be in their power; and of their hearty desire to co-operate with the conveners of an American committee, if the suggestion as to the appointment of separate committees, acting in concert with each other, shall be found to commend itself to the Council.

In name and by appointment of the committee.

JAS. ALEX. CAMPBELL,
D. MACLAGAN,
Joint Conveners.

DR. PRIME.—The suggestion of Dr. Lang, that each of the five thousand churches shall give six dollars a piece, will be referred to the churches for their consideration.

DR. PRIME subsequently said: I will inform the Council that to carry out Dr. Lang's suggestion, that the American Churches should give six dollars a piece to the Waldensian Fund, I have received one hundred dollars from the city of New York, as the beginning of this subscription. I have only received the subscription, but as I turn over the card, I find the name of our friend, the Hon. William E. Dodge, on the back of it, and therefore it is good.

DR. CALDERWOOD.—It has been agreed that a sub-committee should be appointed to bring in minutes expressing the views of this Council on the question of co-operation of the various churches on the respective mission-fields; and the committee is as follows: Dr. Paxton, of New York; Dr. Brown, of Virginia; Dr. McLeod, of Birkenhead; Dr. Knox, of Belfast; and Henry Day, Esq., of New York.

The REV. J. S. MACINTOSH, of Belfast, read a paper, as follows on

OUR RELATIONS TO THE CHURCHES OF THE EUROPEAN CONTINENT.

A hopeful spot, this Council of Philadelphia, to lift up and urge afresh the old command, Bear ye one another's burdens. To the Presbyterian brotherhood met in this Friend-founded city of Brotherly Love, the cry of the hard-pressed brethren of the Continent will not come in vain for help. If there be any Church that is the Church of brotherhood, it is our Presbyterian *ecclesia*, wherein only one is Master and all are brethren. Not difficult then to plead here for those dear for their fathers' sakes and their own. Nor difficult either in this land of the free which has sheltered the homeless thousands, and like Britain has gained rich reward through the Huguenots of France and the many Presbyterian fugitives from bitter Continental persecutions, to plead for the children of the freemen who taught and fought for holiest liberty in the dark despot home of the past.

Remembering what America owes to the north of Ireland and Scotland, what Ireland and Scotland owe to Geneva and Germany, and they to the Hussites of Prague, and the Vaudois of the Alps, I pray for due recognition of these blessed offices, and fitting embodiment of our gratitude, in seasonable helpfulness, to the faithful Presbyterian Churches of the continent.

I may be permitted to say that the fitness of things is to-day slightly illustrated in myself. I deal with the Internationalism of Presbyterianism, and I do it as a true Internationalist—partly American, partly Scotch, partly Irish, and largely continental. As an International Presbyterian, then, I speak before the representation of

the two most international people of the world—the composite men of insular Britain and continental America, regarding our friends in Europe, our relations toward them and modes of helping them.

And for this great Council, that gives at once visibility to the universality of Presbyterianism, and voice to our common brotherhood, what question more proper and pressing than the relation of the happier, stronger, richer, more unembarrassed churches of America, of Britain and her colonies, to the old churches of Hussite and Waldenses, of Huguenot and Bohemian, and to the many brethren who, from Sweden to Sicily, from the vineyards of France to the wheat-fields of Hungary, are really one with us in doctrine, organization, and aims.

I. We should stand to them in a steadfast relation of thoughtful sympathy.

Sympathy, true, hearty, unmeasured sympathy; sympathy, I repeat and emphasize, not patronage: for patronage, yes, its merest semblance, would sorely wound the delicate sensibilities of keenly-feeling friends, and injuriously hamper them. But sympathy soft as light and genial as sunshine, will open their hearts to us, prove impulsive to them in best directions, and refreshing to ourselves. With it will come the truer unity of the faith. What claims to our sympathy they have! Claims all the needy have. But there are varieties in claims. The benighted heathen have the claim of brotherhood, but before me the Jew and the Continental Presbyterian stand with the claim of Parenthood. Who does not sympathize with a noble ancestry? I know how the best hearts of this young nation thrill towards the homelands. Are these children of the witnesses not dear for their fathers' sakes, who were likewise ours?

Now sympathy may either be general and vague, or special, definite, and thoughtful. Much of the general and the vague exists; we must lift this into the higher and the better—the special, definite, thoughtful. I know the readiness to respond to the witching old words, Waldo and Huss, Wittenburg and Geneva, the gentle Coligny, and the Silent William; I know the wistful looks and the fast-flowing stream of complimentary words as deputies appear before us from Belgium and Spain, and from Elberfeld and Lisbon; but we want concentrated sympathy. That will prove the expulsive and impulsive force of a true affection. Such sympathy alone will move ourselves, and prove to our friends a pearl of price.

That sympathy cannot exist without knowledge; it must be born of and nurtured by knowledge; comprehensive yet exact, fresh and ever-deepening. To know these old, long-persecuted, still preserved, hard-working seniors of Bohemia and Piedmont and France, these hopeful and sturdy juniors of Spain and Russia, is to have fellow-feeling; to deepen that knowledge is to glow with sympathy. Those knowing them best and longest are their kindest friends.

There is pressing need of this love-breeding knowledge. To me it has been often a cause of great surprise that the present conflicts and present conditions of Continental Presbyterianism are so little under-

stood. Men read the history of the Reformation, and with moved hearts peruse the tearful tales of the victims of Montfort, Guise, and Alva, and Philip the Bigot; but they forget to follow the chequered pathways by which the martyr's children have come to reach this Council chamber. How few have studied the unbroken succession of the faith in Bohemia and Hungary—the revival of life and missionary zeal in the peak-girdled valleys—the changeful experiences of Holland, and France and Spain.

What shall be done to bring in the broader day of clearer light, for this were most valuable help to our continental brethren?—Let us utilize the pulpit, the platform, the press, the Congregational library, the Church Assemblies and Synods, to spread information. Curiosity is the guide to the student's haunts; and frequent though passing pulpit references will awaken curiosity which will betake itself for satisfaction to the missionary reports, the Presbyterian papers, and the Congregational library. The formal declaration of our essential oneness in confession and experience, so admirably wrought out by Dr. Schaff and others, will reveal our common brotherhood, deepen the churches' sense of it, and quicken our expression of it. What a field is here for the popular lecturer! what names to conjure by—the Vaudois and the Vatican, Hussite and Huguenot! what scenes to paint, Antwerp, St. Bartholomew, and the Spanish Inquisition! what men to portray, Waldo and Huss, Luther and Calvin, Coligny, and William the Silent! To our church meetings delegates from the varied continental folds should be invited; to their Synods we should go in turn. In these days of constant travel, the American and British Presbyterian tourist could find at once health, pleasure, and profit by visiting our co-religionists in their historic and attractive homes. If the botanist finds essential the study of his plants in their native spots, shall it be thought strange that I counsel examination of our friends' labors in their work-fields? for only when we see their unfriendly environments, can we realize the truth and toughness of their growing life. Frequent tourist-groups toil across the Mer de Glace to visit the Jardin, and wonder at the fresh vegetation and defiant efflorescence amid that death waste of shingle and ice. Is no charm to be found in the little fresh gardens blooming amid the glacial fields of scepticism and the dreary wastes of superstition?

The knowledge gained in these varied ways would prove the substantial oneness of the widespread Presbyterian communion in creeds and confessions, a vitally important fact—evidence of a grand Church unity and most weighty admonition, not to be startled by, nor exaggerate, the peculiarities and varieties found in our brethren's modes of expansion and forms of worship.

Thus we should come to understand the varying problems, to warmly sympathize with and prudently lead and help in the varied struggles of the varied lands,—the battle of the orthodox for purity of faith and fuller Presbyterianism in the Prussian and Bohemian Churches, the scholastic struggles of Hungary and Belgium, the perplexing difficulties

of our Swiss and Dutch friends, contending against a blighting scepticism, and the injurious influences of rationalizing professors, in the Italian missionary work, in the present embarrassments of our French friends, troubled within by false brethren, and oppressed without by the multiplying demands made upon them, in the efforts of the young Norse Churchmen to overtake the spiritual destitution of their country, to encourage and develop their colportage system, and to stir up their Church to a new life, at once healthy and cultivated, scriptural, and aggressive.

This knowledge and sympathy will make us keen-eyed to each passing struggle, and sharp-eared to each sudden cry for help. It will qualify for speaking the seasonable word to the weary; it will justify and strengthen for speaking, the warning truth, in love; it will repress all foolish flattery, and free from all sentimentalism and weakness; it permits and sustains the bold frankness of brotherly faithfulness, so that if we have to advise, admonish, and remonstrate, we shall do it with that grace of sympathy that shall be our best apology, and with that gentleness of sympathy so resistless and persuasive.

II. There should be, secondly, the relation of trust and confidence.

Such knowledge and sympathy will lead to a well-grounded trust and hearty confidence in our continental brethren, at once restful to ourselves and helpful to them. Occasionally persons are met who ask, Is any real good being done upon the Continent? Are these continental churches really alive? Have they not many strange usages in worship? Are they fit to grapple with the difficulties of the situation? Is the gospel really preached in Germany, Holland, and Switzerland?

These questions betray wide-spread doubt as to the competency of the continental Presbyterians to understand and manage their own affairs, and a half-formed notion that we ourselves should step in and take the work into our own hands. I plead this day for fullest trust and deepening confidence. Within the bounds of nearly all these churches I have sojourned longer or shorter time; and whether worshipping in the old cathedral at Trontheim or the Dom at Berlin, with the Swiss at Basle or the Italian in Naples, with the Paris bankers or the Madrid cigar-makers, in the new temple at Rome or the old church at Prague, I have heard the gospel, seen the essentials of truth, and looked honest brethren in the face. This Council, by its greeting and its esteem, says, We believe these continental brethren; we are satisfied that you largely understand your individual work and special problem; we leave you free, and encourage you to work out your own task in your own way, not foolishly imitating us, but moving in independent pathways congenial to your separate national spirit and character. Individuality belongs to separate masses, as to single men. Individuality exists in families, in cities, in masses, and churches. Now over against that individuality, summoning it forth to distinct and appropriate activity, and so educating it, is placed by the

Master a specialty of work. On individuality and work, as heaven-lent talents, alike are seen the image and the superscription of the King, who gives to each his own work.

Now, in my opinion, we do largely help these friends—help them among our own people at home, help them in their own communities and in the very doing of their work—by making it plainly felt that we fully trust them to understand and work out, and under God accomplish their own distinct problem.

Fair and wise and brotherly enough is it, to satisfy ourselves that in each case the unique task is seen and understood and able to be undertaken. At times the outsider, calm, critical, unflurried because dispassionate and irresponsible, makes keener, more exhaustive observations than the hard-pressed and overtaxed insider; and the watcher can often help materially the toiler. Such aid I would give, and such aid I know they would welcome most gladly. We may help our Italian brethren to the out working of their problem, by pointing out the urgent necessity of union and co-operation; of the presentation to the countrymen accustomed to church order, regular clergy, stately service, and solemn sacraments, a church as orderly, a clergy as learned and duly ordained, chaste service, and attractive churches, together with what Italy has only lately known, a full gospel and free people. We may ask our French friends, how they propose to meet their internal difficulties and treat with their keen, analytic, patriotic countrymen now in revolt against Rome, so as to prove that the Reformed faith can best answer the questions of the thinker, satisfy the consciences of the earnest, make inviolate the purity of the home, and bestow a safely-guarded liberty on the land. We may say frankly to our Belgian friends, rare opportunities are just now yours. You can show your brethren a church that leaves the state free on its own domain, and yet does not neglect the souls of the children nor the wants of the poor: and to our Dutch and German co-religionists, give good heed to the safe guarding of the orthodox faith and the perfecting of your Presbyterian freedom and order.

These things and many more we may say, comparing our keen, quick views with, and correcting them by, their deeper and more patient searches, and largely help them. But then, lest we hinder and injure, let us in trust and confidence stand aside, that they may in their own way do their work. The alteration of their national spirit and character would be a serious loss to us all, and a more serious obstacle to them. Let there be the sternest abstinence on our part from all attempts to run them into our moulds—yes, watchfulness against it, for unconsciously we may tend that way. Let them, remembering the attraction of the greater bodies and their own fondness for us, avoid unwise imitations, let them appropriate all that is wholesome in America, Britain, Australia, but let them fully assimilate it, and let it appear only in their own shape and hue. Encouragements to this independency are, from my own observation, needful, and they are really helpful to the wisest workers in the Continental churches. We

want unity of life with variety of form, which is the manifestation of individuality and the charm of society. Churches should be like the gospels—the same in their divineness, distinct in their humanness. Surely, there must be variety of outgrowth in Norway and in Naples, in the German and the Spaniard. Let us guard this variety; it makes the real unity more striking, and it is charming over against the dead uniformity of Rome. As in garden roseries all are roses, yet shade and petal, shape and size and sweetness, are distinct, so in the Lord's rosery of Presbyterianism we want the deep rose of Italy and the fair rose of England, the old rose of Bohemia with the new growth of Spain, the healthy perpetual of France with the sweet and hardy briars of Scotland.

Trusting and confiding in our brethren, I would most strongly deprecate competition or rivalry. I would not transplant our churches to their shores, or begin institutions rivalling in any way the native communions. Where native churches are doing God's work in their own best way, seeking to solve honestly, though slowly and often perplexingly, their own questions, I would bid them God-speed and help them by leaving them in full trust amplest room, and fullest freedom of action.

Co-related with this trust, but important enough to be made stand out distinct is the recognition of their past services to our common cause, therefore I say,

III. There must be the relation of honest brotherly esteem. To own and honor for their work is to help. On our part, it is only honesty; for them it is strengthening consolation, sweetest encouragement, and mighty impulse. Who has talked with these continental brethren by their own firesides, or heard them in their billowy Italian or breezy French narrate their receptions in our Synods and Assemblies, and does not know what happy thrill of heart and gladsome flush of face are theirs beneath our brotherly "well done!"

Nobly they deserve the recognition. Their hard, oft-desperate work has been well done, with a perseverance in which patience has had her perfect work, and a prayerfulness that would not be refused. How nobly they have struggled amid circumstances almost destructive; been reduced by persecution from over 2,000 churches to less than 500, robbed by prosecution, and tyrannously denied their synodical rights; and there defrauded of churches, schools and colleges, and forbidden to meet in open communication; here hampered in their growth by state jealousies and mean factions; and there burdened with poverty and almost exhausted through emigration! Yet all has been conquered for Christ.

What splendid results they show for the toil of the years just passed! The thought stirs one's blood. In France and Switzerland they have won the respect of the best and noblest men; have largely told upon society and the political world; have furnished potent men like Vinet, D'Aubigné and Pressensé to the literary ranks of Presbyterianism; reorganized scores of fallen churches, restarted a winning fight for ortho-

doxy, spread by means of the Central, Evangelical and Genevan Societies a network of mission churches, stations and agents over the land from Cherbourg to Maggiore. In Italy they have poured, out of Alpine valleys and hidden city-conventicles, little but dauntless bands that have stretched the chain of Presbyterian fortresses from the snows of Mt. Blanc to the gardens of Sicily. In Holland they have fought a good fight, in congregation and college, against a withering rationalism, and have formed a national Sunday-school union, with temperance, Christian and missionary associations. In Norway a young party has risen in the Church that toils bravely for a purified faith, a revived life, an aggressive colportage work, and national sobriety. In Hungary earnest congregations and devoted ministers are striving against heavy odds to maintain the fine old confessional schools, that the children of the land may be still taught the faith of their martyred sires. In the Bohemian borders the breath of spring is at last stirring to the joy of many hearts, and Spain is opening a hundred doors from Santander to Cadiz for the wise preacher and prudent colporteur. Not forgetting what the Spirit's might has wrought among the heathen by means of our American and English, our Scotch, Irish and German missionaries, I ask does the romance of missions contain one chapter more thrilling than the past two decades of Continental Presbyterianism? Whether you take your stand on gray Gibraltar's rock, looking up over Spain, or run up the long Norwegian Fiörds hearkening to an earnest young Norseman, or through the charming Rhine valleys, talking to some pious peasant, or wait with Rochedieu or Anet, to understand the Belgian struggle, or hurry from point to point of marvellous France with Fisch or Lomaux, or climb with the Swiss colporteur up to the mountain chalet, or drop into a prayer-meeting in Prague, or listen to the gospel hymn floating past you to the Vatican, you are startled by the prophetic changes, and these are the men honored of God to introduce them.

While it is joyous and honorable for us to own their good works, for them it is largely helpful: helpful indirectly among their countrymen, helpful directly to themselves; for the appreciative narration of their aims and their success in our periodicals and papers is a continuous stimulus. The circle of living witnesses cheers them forward in their up-hill path, and teaches them that aid shall be theirs when they need it. This recognition is incitement to ourselves, a summons to new and more liberal modes of help; the reasons for, and provocative unto, enlarged generosity on the part of our congregations.

IV. Generous giving there should be; for there must be the relation of ready and generous helpfulness.

This hour is the time for quick and generous aid. Sympathy and esteem must crystalize into solid gifts; brotherliness prove itself in giving those things that are needful. Remembering the general poverty of these Continental churches—their own marked liberality—remembering that all ordinary home work is maintained out of their own resources, and that aid is asked only for their aggressive mission

work, I say that we should be to them the sons of consolation, giving generously to them.

For Christ's sake we would not, for our own sakes we dare not, neglect the evangelization of the Continent. The interests at stake are too serious. The Reformed faith must be preserved; the pestilent infidelity of Europe must be attacked; insolent and aggressive Ultramontanism assailed. This triple task can be done—best, easiest, cheapest—through these churches. As Christlieb, Naville, Pressensé, Reveillaud, Comba and Gavazzi prove, they understand the fight for the faith. Through them we can best assail Rome. She attacks us in our strong places of German unity, English society, American schools, and we must imitate her tactics, pressing her hardest within her entrenchments; and this can be done without weakening one point of our lines by these trained bands of Continental Presbyterians—men of war, all of them, from their youth up. Let us see they be not crippled, through scanty supplies.

Two kinds of gifts there must be: gifts of regularity and gifts of emergency. There must be gifts bestowed regularly, counting on which our brethren may plan and measure regular work; periodic donations for mission, colportage, Bible wagon, and press work. These regular grants should be multiplied and increased in amount. Our past offerings have been sadly inadequate to the necessities, and the number of contributing churches too small. Each progressive society, and all Presbyterian communions, have been, and still continue to be, indebted to the Continent. Why should not each aid the churches toiling to send pious Frenchmen to Canada, pious Germans, Dutch and Norsemen to the west, Italians and Spaniards to the sunny south?

In this department of regular help, there might well be division of labor—special churches taking up special fields, or special churches and activities in certain wide fields. We should thus secure the working of each continental district, and by concentrating intensify our sympathy and expand our liberality.

In the great popish strongholds, as Belgium, Italy, and Spain, regular aid should be given to schools, orphanages, hospitals, and theological halls. The last is urgently and supremely needed in Spain. Help to schools and colleges produces, perhaps, quickest and broadest returns. Build and equip them, and you recruit and multiply rapidly the ranks of the efficient teachers and missionaries.

Very important results flow from the education of continental students at our theological halls. The presence at Glasgow, Edinburgh, Belfast, and other seats of learning of French, Italian, Spanish, Hungarian, and Norwegian youth, has yielded a manifold return.

But there should be also gifts of emergency. Startling emergencies, sudden and unexpected possibilities for good, come upon our continental friends, demanding instantaneous effort. A change of ministry, an electoral revolution, the removal of some active enemy, the passing whim of a district, offer sudden opportunity to evangelistic

adventures. But these quick efforts need money. We should be ready to aid our friends in seizing the flying moment.

In many of the chief cities and towns of Europe, Presbyterianism needs greater visibility in appropriate churches. Could a wealthy congregation or some generous Christian find a worthier monument than a fitting church built from love to Jesus, and in grateful memory of martyrs and confessors?

And giving, pray, and praying give—yes, more abundant than gifts, more kindly than esteem, more intense than sympathy, give them prayer—prayer for wisdom, for tact, for glowing zeal, deathless perseverance, the sacred passion for souls, the growing realization of Christ's constraining love. Continue instant in prayer for them, for they are worthy. As I look at them and think of what they have borne and dared since the days of the Kuttenberg silver-mines, of the corpse-strewn Alpine snows, the blood-dyed streets of Paris, the dragonnades of Alva, and the inquisition of Seville, onward to these present hours, I seem afresh to hear apocalyptic voices: These are they who have come out of great tribulations; and they have overcome by the blood of the Lamb and the word of their testimony. Let us pray for them abidingly, believingly, lovingly.

Sooner then, perchance, than we yet dare dream may come the reward of the martyr's work—the fulfilment of Buchanan's dying desire, the continent for Christ. What gain for the world were that, the profound German, the resolute Hungarian, the subtle Italian, the ingenious Frenchman, the hardy Norseman, the industrious Belgian, the shrewd Hollander, the clever Swiss, the stately and devout Spaniard, all mastered by Christ, all busy for him!

Happy hour: yet shall it be! To me this Council is its augury. Centuries ago was the Unitas Fratrum: here, at the feet of the Elder Brother, have we re-made the unity of the Presbyterian brotherhood. To-day we strengthen it; and shall we not go forth cleaving closer than the holy band of Thebes; and like the old Roman guard, making common cause, wielding common weapons, facing common foes, hailing and serving—living for and dying to—one common Lord?

The Rev. Adolph Monod, of Carcassonne, Aude, read the following report on

THE STATE OF RELIGION IN FRANCE.

I. A superficial observer might be induced to consider as almost hopeless the religious state of France at the present time. To explain the causes of this, we must trace the late history of Church and state, which in France, as in all Roman Catholic countries, are unfortunately mingled together.

Thirty years ago, under the second republic, French democracy, far from waging war, offered peace to the Roman Catholic Church, which, being dissatisfied with the late government of Louis Philippe, seemed

at first to accept what she could not prevent. These were the times when the priests used to bless everywhere the "liberty trees." But under the banner of liberty they soon took the lead of the reaction that prepared and followed the election of Prince Bonaparte as President of the Republic. The prince acknowledged their co-operation by giving back Rome to the Pope in 1849. Through the law of 1850, the clerical party obtained the illimited liberty of secondary instruction, and the enormous privilege, granted to the members of religious congregations, to be exempted from the examinations required of lay school-masters. Lastly, Roman Catholic bishops ratified by their proclamations and their *te Deums*, the *coup d'etat* of 1851, which put an end to the too unsuspicious Republic. They hailed in the president who had just perjured himself, "the new Cyrus sent by the Almighty, and the restorer of religion" . . . which no one threatened. Such high services were duly recognized by the emperor, but finally dearly paid for by the country. In 1870 a declaration of war, in which religious fanaticism and dynastic interests were combined, cost Napoleon his throne, and brought France to the verge of ruin.

Therefore, when the Republic was restored and welcomed by the French nation, no one could possibly entertain any further illusions about the good-will and tender mercies of the Roman Catholic Church towards democracy. Unfortunately for our people, the great mass of Frenchmen, both the religious and irreligious, identify Romanism with Christianity and religion itself. So on the part of democracy, there was a deep and but too well justified distrust, which its most popular orator has uttered in these henceforth historical words, "*le clericalisme voila l'ennemi.*" On the part of the church, there was a sullen and constant hostility which proved blind enough to overthrow one after the other, under the united flags of the monarchic parties, *Thiers* and *Jules Simon*, the two men in France who, by their consummate skill and superior moderation, were able to make the best of bad circumstances for the Catholics, and to establish, as they said, a conservative Republic.

Such was of late, such is still the state of things. Rome has her *non possumus* and her *syllabus*. Democratic and secular France answers, "We will not have this to reign over us, and we will know this time how to defend ourselves." In the meanwhile, irreligion and infidelity seem to gain ground among all classes in France. This is a general fact in Europe, and it is also a fact peculiar to our country, which, as has been said, labors under that evil that most Frenchmen, from the masters of public opinion down to the common people, make no difference between authentical Christianity and Romanism. Only one million of Protestants at the utmost, which belong for the greater part to the Presbyterian Reformed Church, are free from this fatal prejudice, and contribute more or less to prove it false; but who are they for such a heavy task and such a large people?

II. The glorious past of the French Reformed Church is well known. She had for her educator, in every sense of the word, Calvin;

for her persecutors—a single prince excepted; I mean Henry the Fourth—the kings of France, elder sons of the Romish Church; for her restorers she had Antoine Count and the equitable laws of the first Republic; for her spiritual renovators, the men of the revival at the beginning of this century. The first Napoleon, faithful in that respect to the spirit of the revolution, recognized in 1802 the legal existence of the French Reformed Church, and gave to this acknowledgment a formal consecration by inscribing the Protestant pastors, together with the Romish priests, on the budget of the state. After centuries of atrocious persecutions, the sons of the *Huguenots* asked then for no other rights than the right of existence. Napoleon was not friend enough of any liberty to grant to the Reformed Church its self-government. The decree of 1802 kept silent about the General Synod; it only acknowledged the consistories and the provincial Synods, the latter of which, however, were never assembled. The Bourbon kings of both lines did not show themselves more generous than the emperor, though *Louis Philippe*, especially in the first years of its reign, sincerely endeavored to maintain liberty of conscience and worship. The short-lived Republic of 1848 alone suffered the General Synod to meet once without an official convocation. But in that assembly there prevailed still the party opposed to the confession of faith, which was not yet the anti-synodal party, so that the standard of the Reformed Church was not unfurled.

Twenty-three years later, in 1871, the government of the third republic called officially together the XXXth General Synod of the Reformed Church of France, which met in Paris in the following year. Since 1848, the confessional, evangelical or synodal party, as one may call it, had, notwithstanding the constitution of a free Church, gained a strong majority (62 against 46) which carried against the anti-confessional, unitarian or "liberal" party: 1st. That the Synod had a competency about matters of faith; 2d. That the Reformed Church had a positive Christian faith which the Synod embodied in a short declaration; 3d. That pastors, in their ordination, and laymen, to become electors of the Church councils, should henceforward, though to a different extent, adhere to the common creed. The following year, the dissenting minority having proved powerless, either to make the law in the Synod, or to divest it of its essential and constant rights, made their secession and refused to resume their seats in the assembly. The government acknowledged the entire legality of the General Synod, registered its declaration of faith, and published the religious regulations for electorship (which latter concession has been recently, in fact if not in right, recalled by the new council of state), but refused to call again together the official Synod until both parties in the Church had come to a preliminary agreement.

Six years were spent in vain exertions either to obtain a change of policy on the part of government, or to reconcile the minority backed by government. At last the synodal majority, which now embraces about two-thirds of the Reformed Church, realized this: "We must

give up, at least for the present, the hope of getting together the official Synod where the majority makes the law for the minority, which would be strictly lawful.

"On the other hand, if there is no Synod whatever, which has been the case for the last six years, we have the minority oppressing the majority, which is utterly unjust. There still remains a third policy, which consists in assembling, without asking the consent of the state, a *free* or *non-official* Synod where the delegates of all synodal churches will freely meet together. In that way the majority shall, in fact, give up their claim to govern the minority, but, at least, they will avail themselves of their undeniable right to self-government. The state would not, of course, officially acknowledge such free meetings (defenceless, as such, against the encroachments of civil power), but the Church, so long bereft of order and unity, both for its internal discipline and outward work, would spontaneously and gladly accept their moral authority. In that way, too, a great and single objection to the official Synod would fall to the ground: nobody could any longer say that it appeals to the state to enforce its decisions."

This view of the matter forced itself upon the synodal party, and the former leaders of the majority in the official Synod became those of the free movement. The provincial Synods were held in nearly all the circumscriptions, and appointed delegates to the general free Synod which assembled in Paris in November, 1879. The most important resolution of this assembly was a solemn declaration that they renounced to claim from the state, if not the convocation of the official Synod, at least the legal enforcement of those of its resolutions that had not yet been published by the government. So was the door opened to conciliation: the majority made use of their liberty, but left untouched that of the minority. Those proposals were not answered to by the dissenting party. The provincial Synods have met again this year (1880); a new free Synod is to meet in 1881 at Marseilles, and the free synodal system will work henceforth regularly, if God permits, under the protection of public liberties.

This was, at all events, a great fact in the history of the French Reformed Church which, after she had been so long deprived by persecution and despotism of its traditional government, took for the first time possession of itself and of its rights. While the Synodal Reformed Church is emerging, as has been said, out of that confused mass which is called the official church, the anti-confessional minority appears isolated and powerless. Without any spiritual common ties, it seems bound to decay more and more through the difficulty of recruiting new pastors, and through the exodus of several of the elder ones who exchange the ministry for secular callings. Have you not witnessed in the United States the decline of the Unitarian and Universalist congregations in spite of all the genius of a Channing and a Parker?

It is the permanent committee of the general free Synod which has sent us, as the delegate of the Reformed Church of France, to this Œcumenical Council of the Presbyterian and synodal churches.

III. After having summed up as briefly as possible* the external and ecclesiastical situation of the Reformed Church in France, we shall speak of its religious activity.

None of those present will ever forget the pastoral convention that met at Nimes in 1871, when France was still bleeding from all the wounds made by war. We were, so to speak, standing by the lifeless body of our country, and we deeply felt that the gospel alone could revive her. Then and there was founded the "Home Evangelical Mission," which has been represented in this country by a special delegate at the meetings of the Evangelical Alliance in 1873. The object of its founders was both to awake the churches and to stir them up to evangelize France, by forming, in the middle of every congregation, a special "group" of Christians, something like a little church in the large one. The home mission was soon led to appoint special agents to visit the congregations in various districts. Lastly, taking advantage of the progress of religious liberty, and of our people's eagerness to hear what is quite new to them, it has, under the special care of a branch committee formed in Paris, lectures given for Roman Catholic people. Through the several circles of its activity, the home mission has remained, under the same direction, faithful to the same spirit, both Christian and patriotic. The pecuniary means are but too scanty, but the help and sympathy of French Christians steadily kept it up.

An Englishman, Rev. Mr. MacAll, and his wife, have opened in Paris several meetings, where the gospel is preached in its strength and purity without any direct controversy against Romanism, or allusion to daily political topics. Success was thought impossible; it far exceeded the most sanguine hopes of our English brethren. Mr. MacAll has, up to this day (1st October, 1880) twenty-four places of meeting in Paris. From Paris the movement has spread with the same success in Marseilles, Lyons, Bordeaux, La Rochelle, Nimes and other cities. In Marseilles especially, which I know well, there are six stations with 1,969 seats and about 3,000 attendants every week during the winter season. Marseilles is a most important strategic place for evangelization at home and abroad.

These are the new works. For about fifty years, the *Central* and *Evangelical* societies have been at work in France, the one more peculiarly among scattered Protestant, and the other among Catholic people. The former one had, since its foundation, forty-three new reformed congregations recognized, and their pastors supported by government.

It is not only with popular classes that Protestantism finds favor. Among the most eminent French thinkers, Renouvier, a moral philosopher, has shown in his review, "The Philosophical Criticism," the

* This must be our apology for the many deficiencies of the above and of the following. We direct the reader to the extensive and valuable paper that has been read last year (1879), on this same subject, by pastor Babut, at the meetings of the Evangelical Alliance in Basle.

necessity for good citizens to get free from Romanism, and to have themselves and their families inscribed as Protestants. He holds that this "change of religious inscription and education is the only efficacious means for France and the Republic to avoid the dangers that surround them. The mere negations of so-called free thinkers are powerless against superstition, because they have nothing to put in the place of what they vainly try to pull down. France wants a true and better religion instead of worn-out Romanism. Romanism teaches, after all, a merely conventional faith; but the human soul, if it has nothing else, will still retain those stones for want of bread." Those truths have been very forcibly explained by Mr. Renouvier in several most suggestive dialogues. But they ought to step out from the narrow circle of learned or enlightened men, and make their way into the masses of the people. Two men which are both, like Renouvier, come out of Romanism, have especially undertaken this task: Mr. Bouchard, by writing short, pungent and popular tracts; Mr. Reveillaud, by lectures, which have been held with success in several places, and by issuing a weekly paper, *The Signal.*

Never, perhaps, were the circumstances more favorable. France, in spite of a religion that is fallen far below the average culture of the people, seems to take more and more possession of itself. It has, in the last ten years, founded and perseveringly fostered a lay and liberal government which would not consider any more Romanism as *the* state religion, but rather as *one* religion among others, all having equal rights. The high Catholic clergy vainly exert themselves against the manifest tendencies of the nation.

On the contrary, there is a kind of pre-established harmony between the actual institutions of France and the Synodical Presbyterian institutions of the Reformed Church, so that never before were Protestants so prominent in all the high situations of the state, and that it might be said of them: "*Non numerantur sed ponderantur.*" They are chosen, of course, not as Protestants, but as most devoted to republican institutions, and as most capable of understanding and fostering them. This goes so far that, when the Presidency of the French Senate recently became vacant, there were three candidates brought forward by the Republican majority of that assembly, and all of them Protestant. Facilities unknown as long as clericalism has ruled over the country are offered for spreading everywhere truth as well as error, and, to use the words of the Lord, the fields are white already for harvest. Let us pray, therefore, the Lord of the harvest that he will send forth laborers into his harvest; let us pray him above all that, after they will have faithfully planted and watered, he will graciously give the increase!

The Rev. A. F. Buscarlet, of Lausanne, read the following:

REPORT ON THE RELIGIOUS CONDITION OF SWITZERLAND, ESPECIALLY OF FREE CHURCHES.

It may be thought an easy task to give an account of the religious condition of a country that numbers only twice the inhabitants of New York, 2,800,000, and of which the Protestant population is only 1,866,000. You have rightly, however, allotted as much time to Switzerland and its Protestant churches as to far larger countries; for the great question of the day—the relation of Church and State—is being worked out in Switzerland most thoroughly; and few countries offer such marvellous variety and such extraordinary contrasts. These arise from the history and the general character of the people, and of their government.

Switzerland is, as you know, divided into twenty-two cantons, each of which has its own government. Seven are Roman Catholic, twelve Roman Catholic and Protestant, and three are Protestant. The so-called national churches should really be called cantonal churches; for each canton has its own separate church organization, its own synod, its own theological school; and where there are regularly organized Free churches, as in Neuchatel, Vaud and Geneva, the same cantonal divisions exist, so that you find there at least six distinct churches and six theological halls—two at Neuchatel, two at Lausanne, and two at Geneva.

Dean Güder, of Berne, whose admirable paper read at the meeting of the Evangelical Alliance at Berne takes up the very subject allotted to me, and forces me to seek simply, if possible, to complete and illustrate it by facts, declares that it would require fifteen short reports on the different cantons in which evangelical work is going on, to give any idea of the religious condition of Switzerland, and that even then it would probably be a very imperfect one. These differences, no doubt, astonish those who are accustomed to more centralization in the government both of Church and State, but are the natural effects, not only of the different circumstances in which the several cantons were formed, and the manner in which the reform was established amongst them, but also of the love of independence, and of the very marked difference of character which distinguish the populations of these different cantons. Their laws were lately printed in five different languages—in German, French, Italian, and the two dialects of Romansch. Three-quarters of the population speak German, only one canton, Ticino, and a few towns of the Grisons, Italian, and three French—Geneva, Vaud and Neuchatel.

The commune is a reality in Switzerland, and if the communes are often jealous of each other, and zealous not to be outstripped in works of public utility, such as good roads, education, etc., *à fortiori*, does this rivalry exist between the cantons. This cantonal feeling has something to do with the separation of churches one from another.

At the same time there are everywhere two deep undercurrents, one ever flowing outward to the unknown depths of darkness, unbelief and materialism; another current carrying upward all those who believe in our Lord and Saviour, in his atonement, in his resurrection, in his sovereignty. Where Christ as the head of his church is firmly acknowledged, there the different members can harmoniously work together, and soon sympathize most truly with each other.

Every year the deputies of the several free churches interchange fraternal greetings, through their delegates, at their different synods, which are held alternately in the principal towns of the cantons; and there is a growing interest felt by these Free Churches in those "national evangelical unions," which are springing up in most of the cantons. These evangelical unions, whilst striving to keep evangelical Christians in the national churches, and to prevent their joining churches independent of the state, are practically free churches within the national or cantonal church; a gathering together of those who are determined to use the measure of freedom still left them within these most democratic, and yet most Erastian, establishments, so as to counteract their rationalizing tendencies by preaching the gospel, and by offering religious teaching to the catechumens who do not wish to receive their "instruction religieuse" from men who deny Christ's divinity, his atonement, his miracles, his resurrection, the supernatural.

I must seek to lay before you a short account of the religious condition of the several Protestant churches of Switzerland. The subject might be divided into three branches. We have the German, the Romansch, and the French-speaking churches. Amongst the latter, in the three cantons of Geneva, Vaud and Neuchatel, we have both national and fully organized Free churches. All the so-called national churches are under the "surveillance" of their cantonal governments. The churches of German Switzerland are as a rule rationalistic or Reformist, with the exception of Basle, and Schaffouse. Berne is only partly evangelical; Eastern Switzerland, German and Romansch; Zurich and St. Gall, etc., is rationalistic, under the influence of the Zurich school of theology. A few of the older men amongst their pastors are orthodox; the younger men are not. The seed already sown by these men is bearing its bitter fruits, and they are themselves beginning to tremble at the sight of the harvest of total unbelief in the supernatural, which is ripening fast amongst the schoolmasters and amongst some of the people, thanks to their influence. Trained in the government normal schools, these masters are very often atheists. They oppose the pastor. He is no longer allowed to inspect their school. They give so-called religious instruction to the children. A manual published at Berne by a pastor, the director of the normal school there, eliminates the miracles from the life of Christ. One of these men actually bade the children stand up to pray. "Now," he said, "repeat two and two make four. That will do; sit down." Another, vexed by some disturbance, implored them in the name of *their* God to be still.

The evil is so great that some hope it has attained its fullest development, and that a reaction will set in. At Zurich, however, public lectures, especially intended for artisans, are delivered during the hours of divine service; and they are expected to attend them. The "Grand Conseil" declared that no ecclesiastical Council or Synod has a right to decide as to the conditions of church membership, and that the Church has no officially recognized body of doctrine. Thurgovie is so thoroughly the prey of rationalistic teachers, that when a wish was expressed that the use of the Apostles' creed, which forms a part of the Protestant liturgical services on the continent, should be discontinued, a compromise was made, and the pastor is no longer obliged to use it, unless the congregation particularly desires it. The Churches of the Cantons of Argovie, Glaris, St. Gall, and the Grissons are in much the same condition. Their pastors are trained at Zurich, at the Synod of the Church of the Canton of Apenzell. In 1879 it was proposed that the pastors should be obliged to take their text from the Bible, and not from Goethe or elsewhere, and that they should baptize in the name of the Father, and of the Son, and of the Holy Ghost. The proposal was rejected by a large majority, on the plea that there was no longer any law which required these usages. You may be a member of the National Church, and a Nihilist, an Atheist, a Deist, or disciple of Strauss or Renan; and every pastor is free to preach whatever he chooses, so long as his hearers are satisfied. He is a functionary of the State, and has to please the citizens who pay the taxes.

The Radical party have now the upper hand in politics, and it is seeking to fashion the State Churches in its own image. It is so democratic that there is no other requisite for voting in ecclesiastical questions than that of being a Protestant citizen. The pastor may be named by a majority in reality godless, that sets its foot in church only to vote or attend service, and the communion on Christmas, Good Friday, or Easter Sunday. One poor young rationalistic pastor was so discouraged by the smallness of his congregation, that he asked from the pulpit where the majority had gone that had named him.

In all the Cantons, with but one exception, pastors are re-elected every three, five, six, or eight years. In the Grissons, pastor and people can separate at six months' notice. Pastors and school-masters are named by the communes; professors of theology by the Council of State. The Reformist or Rationalistic party is thoroughly organized.

In German Switzerland, in 1859, an association of pastors was formed. They declared their wish to hold aloft the banner of free thought in religious questions. The association was organized on the model of our evangelical societies. They publish periodicals of doctrine, distribute tracts, and give public lectures. One of these Reformists stated that the difference between themselves and the orthodox is, that the orthodox believe in the "Mansarde" (the Garret)

meaning a better world. Their strength lies in their popularity. The political papers support them. They know their strength, and, occasionally, when the secession of any is rumored, they give way a little, and name an evangelical pastor.

The Radical party has learned to dread disruptions. They do not wish an Evangelical to leave the establishment to form powerful free churches, but tolerate them because they still lead them. Their presence at their Synods gives them very valuable support. As a well-known writer in Switzerland says: "Without a certain number of orthodox pastors, the State Churches could no longer pretend to be the National Reformed Churches of the country. They would be seen by all in their nakedness and ugliness, and every one would behold in them recent creations of an anti-Christian spirit. The people would then forsake them, and those in power would feel their thrones shaking beneath them. By forcing a complacent, timid, and docile faith to live alongside of powerful unbelief, faith will be weakened and recognize a loss, leaving over an anti-Christian building a flag which will float over contraband goods.

There is no doubt, too, that wherever free churches have been formed, they have been obliged to be more careful in the nomination of pastors. Against such a current of unbelief the Christians of Zurich and all that part of Switzerland, using the liberty still granted them, have formed private and free associations unconnected with the State. They still hope to reform their cantonal Churches from within, without separating from them.

Thus, there are several sections of the "National Evangelical Union" in German Switzerland. Very interesting annual meetings, in connection with these, are held at Baden, in Argovie. Two free evangelical seminaries have been founded at Zurich and Berne, and with excellent results. The school-masters thus formed are much appreciated by the country people, and are often preferred to those educated in the State Normal School. There are also one or two large private schools founded on evangelical principles, such as the institute Lerber, at Berne, from which a lad can pass straight up to the university. I need not say that evangelical students do not abound. Rationalism, and such a position as that presented by these State Churches, offer few inducements. Zurich counts some eight or ten theological students.

As a rule the press unanimously admit that public morals are at a low ebb. Respect for law and the authorities has diminished. Murders are so numerous and accompanied with such cruel circumstances, that the people have often asked for the re-establishment of capital punishment. Thanks to the law facilitating divorce, cases have fearfully increased. Generally, nearly half the marriages dispense with any religious service, and in the towns not half the children are baptized. Besides the noble efforts made by national evangelical Christians to stem such a tide, a small number of Wesleyans, belonging to the Albrechts Brüder branch, and a still smaller number of Baptists are

seeking to uphold the banner of the cross in the Cantons of Zurich, Thurgovie, and Berne.

Though sadly, and not without hope for the future, we pass from Eastern Switzerland and Zurich to Shaffouse, Basle, and Berne. The small Canton of Shaffouse is still evangelical, and can rejoice in not having a single rationalistic pastor. They seek their pastors from Basle. The Church of Basle, on the other hand, so long famous for being thoroughly evangelical, is, to the dismay of Christians there who abhor all ideas of dissent, being undermined and invaded by rationalism, thanks to the introduction of universal suffrage into the Church. Five rationalistic pastors have already been named by the votes of men who came from other Cantons and settled in Basle, and who have joined their forces with those of the careless and godless already there. Only one-fifth, however, of the children are placed under their teaching.

Evangelical professors still fill the chairs of theology at the university, and to it therefore resort all those who will not accept the negative teaching of Zurich or Berne, where not one of the professors named by the State is evangelical. Professor Vetli, of Berne, who is thoroughly so, is supported by a free evangelical society. The Balois neologists are much irritated with the evangelical pastors, because they will not join them in administering the Lord's Supper. They publish a paper of their own in which they state that, as it is above all a feast of love, it would be an excellent thing if the evangelical pastors would lay aside all questions of dogma, and would share with their colleagues in its administration. But here, too, we may well hope that the noble work of one of the oldest, most successful, and most practical of missionary societies, will continue to act as it has hitherto done in the midst of our evangelical brethren at Basle.

All have heard of the Basle missions, which Dr. Christlieb, in his most admirable work on the foreign missions of Christianity, has somewhat too closely annexed to those of Germany, for it is neither Lutheran nor Calvinistic. Founded sixty-four years ago, in 1816, it has trained one thousand and seventy-five young men, either Swiss or Southern Germans, as missionaries in its *maison des missons*. Of these, eighty have been employed at a remarkably small expense in its own mission on the gold coast, in India, the Deccan, Abyssinia, Malabar and China. One hundred and fifty have entered the service of other missionary societies. Two hundred and fifty have become pastors of German congregations in Russia, Turkey, North America, Brazil, Australia, etc. They spend nine hundred thousand francs a year for their school of evangelists at Crischona, which prepares and sends out artisans as missionaries. Their famous half-penny collecting cards have produced a third of their income, from 1855 to 1879, 5,780,728 francs. Their annual missionary meeting is a high festival for Christians, and is a centre of reunion for all that love Christ and his cross, not only in German Switzerland and Southern Germany, but for

Geneva, Neuchatel and Vaud, whence funds are liberally sent to them. The evangelical primary normal school, founded on Pestalozzi's system fifty years ago, has educated five hundred and ninety-three Christians. I need not speak of the Christian hospitality displayed at Basle on the occasion of the last great meeting of the Evangelical Alliance, and which proved the practical zeal and love of Balois Christians.

We must now pass on to Berne. There in the midst of much immorality and drunkenness, the vice of Switzerland, notwithstanding a national church with no confession of faith, its pulpit thrown open by the state to every wind of doctrine, we find a few most earnest and faithful pastors, who manfully avail themselves of the liberty they have to preach Christ and his gospel, an evangelical society virtually independent, holding its one hundred and sixty separate evangelistic meetings throughout the Canton,[and thousands gather at its annual fete,]and a branch of a very useful society that works amongst the Protestants scattered in Romish parts of Switzerland, and has also a very important post at Vienna in Austria.

The great International Congress, for the better observance of the Lord's day, was held at Berne, after the meetings of the Evangelical Alliance at Basle, and great hospitality was shown to its members. There is also a most living free church at Berne. A member of this little church, a man of high position, and of one of the oldest families as well, and his wife, have been compelled by the love of Christ and of souls, to devote themselves to evangelistic work at Lyons in France. Practical Christianity is showing itself at Berne by the opening of a large temperance coffee house and workman's home. Berne itself has no rationalistic pastors, but it is far otherwise in the country districts.

Working our way south we now get to Neuchatel, the home and scene of the many labors of that most remarkable of modern theologians, the simple, unassuming, and yet most learned, cordial and courteous Professor Godet. His influence extends wherever his commentaries are read, and the very valuable edition of the annotated Bible of which he is the editor and to which he is one of the principal contributors. Undoubtedly this part of Switzerland, Neuchatel and Vaud is more evangelical in its national churches. Calvin's, Farel's and Vinet's influence is still felt. There is less readiness to submit to the pretensions of the state to rule over the Church, than in those cantons where Zwingli's influence was greatest.

We may say that all the pastors of the Canton of Neuchatel are evangelical, thanks greatly to the disruption of 1873, which was forced upon the consistent defenders of Christ's prerogatives, as head of his Church, by a state determined to nationalize and rationalize the Church if possible. For this, anti-Biblical lectures were given by men brought from Holland and France. These have been discontinued since the formation of the Church independent of the state. For this new ecclesiastical laws were made. Universal suffrage was introduced into the Church. Pastors were to be re-elected for six years; and recently

a legacy willed to the Independent Church (so called to distinguish it from the Little Living and Free Church, which was the first founded in Switzerland, and is more congregational perhaps in its government and discipline) was annulled by the government. In the name of the people the authorities demand to have their representative put upon the governing bodies of philanthropic institutions founded by Christians. The condition of the Canton of Neuchatel is, however, very encouraging. The two churches support a mission work in common on the gold coast and in Ashantee. Thanks to the radical movement intended to rationalize the Church, and which declared the churches to be public property, the members of the Independent Church often use their right as citizens to hold their services in the national temples. The services of the two bodies succeed each other, and the opening sermon of the Synod at Locle was preached in the national church, after which the Synod met to transact its own business in their own building.

Undoubtedly faithful resistance to state pretensions in the Canton of Neuchatel has done incalculable good to the cantonal Church. The authorities had been misled as to the number of those who sympathized with this opposing movement. They have had to name evangelical pastors so as to maintain their popularity. This is what our brethren of the Independent Church declared at the time of their disruption: "The law of May 21st destroys the Presbyterian constitution of our Church, and precludes its having a confession of faith. This Church which the state would destroy, we maintain. We oppose the ancient liberties of the Church of Neuchatel, and eternal truth, to a state that would give to the negations of so-called liberal Christianity authority over divine revelation, and would fashion the Church of Christ as it pleases. We are the representatives of the old Reformation Church of Neuchatel, of the Church of our fathers, which had the honor of being nearly the only Church that was free from all state control. We uphold and maintain its Presbyterian constitution; its confession of faith; its liturgy; its theological hall which the law suppressed and seized upon. To the accusation of schism we answer: we do not go out; but we refuse to go into the new and death-dealing building which the state has chosen to erect. A brave soldier fears not to face his foes; but dreads to have them standing by his side. We fear not free thinkers, but we dread them as colleagues, because the conscience of our people is thus warped and the way is prepared for the reception of error. It is high time to tear the Church of Christ out of the brutal hands of a political majority. An old Huguenot says, "Our Reformed Church of France suffered martyrdom; yours, if it accepted this new law, would be dishonored."

Though not increasing fast in numbers, the vitality of this Free Church is most striking. Very large sums have been contributed for the erection of new churches, manses, etc. Like all Free Churches, it attracts many to its theological hall, and develops self-denial and love for the extension of Christ's kingdom abroad. They have an

admirable normal school, and a very large proportion of their students, as well as of those of the Free Church of Lausanne, wish to become missionaries. No funds are raised in any other way than by church-door collections, and from only twenty-two parishes, with 4,000 members, in 1879, they collected 108,600 francs (£4,350) for their twenty-seven pastors, eight professors, and other expenses connected with their churches and theological hall, and £180 for evangelistic work. Let me here remind you that all the members of the Free Churches of Switzerland pay their share of those taxes out of which the cantonal established churches are supported.

The proposal of union between the missionary societies of Neuchatel, Vaud and Geneva is on foot. The question as to the mode of admitting to the Lord's table and to the membership of the church are the questions that most deeply interest them just now. This surely shows their true religious life and their intelligence of the questions that are most important in view of its development.

We must now hasten on to Lausanne, the capital of the Canton de Vaud, beautifully situated on Lake Leman, and with which the names of that most loving spirit, Viret, the reformer, and of the Chalmers of Switzerland, Vinet, are connected, a centre still of education and literary pursuits. What a contrast Lausanne and Vaud offer in their mental, moral and religious activity, to Evian and Savoy! The race is the same, but a huge Jesuit college is the most important building seen across the water. No doubt there is much to deplore in the Canton de Vaud. There is, as in all Switzerland and the continent, a perfect rage for pleasure-seeking, which shows itself especially in the growing desecration of the Lord's day by endless fetes, federal, cantonal, local fetes of gymnastics, boat-races, rifle-shooting, singing societies—lasting sometimes eight days, beginning on the Lord's day morning, and ending with the following Sunday night. At these gatherings and banquetings, "Fatherland!" is the cry; but at a so-called divine service held on the Lord's day for about an hour, in the brief recess and intermission of gymnastic exercises, the Olympic games were the pastor's theme. Patrie is more and more the god that is worshipped, and its prosperity and defence, alas, seem quite possible to the minds of the speakers, without reference to God and to his will.

As an agricultural Canton, the people are very conservative, and do not care as yet for those changes which their radical rulers seem anxious of late to make in the government of their national church. Its Synod is not named directly by the people or by universal suffrage, as is the case in the Canton of Neuchatel; but by the conseil d'arrondissement, which is composed of the pastors and lay delegates from the Conseil de Parbisse. The Synod's decision, however, depends on the will of the Grand Conseil. At Neuchatel, the Synod has more authority whilst it is more directly named by the people. A part of the National Church organization in the Canton de Vaud, peculiar to itself, is the commission of ordination named by the Synod, and composed of laymen and pastors. The candidate for the ministry

makes a public profession of his faith, preaches a discourse, and catechises a class before he is received. But it is very much of a form, and allows some far from orthodox to step through, whilst it still declares that it rejects full liberty of doctrinal teaching. When the state can name delegates to the Synod and this commission, and when the Grand Council has the legal right to alter the ecclesiastic laws, what guarantees has a church in such a position?

Of all the National churches in Switzerland, that of Vaud has still most rights, and depends on the will of the masses less directly than those of other cantons; but the political rulers see this and have already proposed modifications which show their animus. They propose to abolish the Conseil d'Arrondissement—that the Synod be named by universal suffrage—that the commission de consecradion be abolished. They talk of freeing the people from clerical influences, and of freeing the pastors from all spiritual bondage, so as to reduce the church more than ever to the position of a servant of the state and of a tool in their own hands, to admit indiscriminately every kind of anti-Christian teaching into their pulpits, as is done in Germany, Switzerland and Geneva, and might some day be done at Neuchatel.

It is because there is more life at present in this National Church that she is being attacked in her very foundations by the radical and unbelieving party. Let this life go on increasing, and the enemy will not rest until he has taken from her the last remnants of the liberty Christ gives to his Church, which is his creation, his spouse, not that of the state. I do not believe that the separation of Church and state will ever be satisfactorily brought about by democrats. It is too valuable a power for them to throw it aside. The Church of the Canton De Vaud has but very few non-evangelical pastors, but they do and can exist. One of them thanked God in my hearing that the Confession of Faith had been abolished, and rejoiced in not being a worshipper of three Gods, as he called me.

On the whole, I believe there is progress in religious life, in intensity, if not in extent. Very interesting meetings for evangelization or treating special subjects are held unitedly with members of the Free Church. Several of the arrondissements have published admirable appeals for the better observance of the Lord's day. The religious organ of the Church is boldly and unhesitatingly evangelical. The amount of good Christian literature, published chiefly at Lausanne, and by a distinguished member of the Free Church, is very remarkable. This is not peculiar, as far as religious periodicals are concerned, to Vaud, for thirty-nine religious papers are now published in Protestant Switzerland, and besides these Lausanne sends forth numbers of books of a religious character, an excellent and able periodical, *The Bibliotheque Universelle*, a well-known monthly, *The Chretien Evangelique*, and *The Feuille Religieuse da Canton de Vaud*. It is largely read with the *famille* in France. There is an admirable tract society in Lausanne, which vies with that of Toulouse and of Paris, two Bible societies, a Spanish committee (which has an evangelist at

Barcelona, and he is doing admirable work with little means), a branch society for the better observance of the Lord's day, and a very large number of philanthropic institutions, besides committees in aid of the fallen, and of domestic servants, temperance coffee-house, etc. We have also at St. Loup an admirable deaconess' institution, one of the four in Switzerland, the others being those of Reichen, Berne, and Zurich. There is also a class for training nurses at Lausanne, itself founded by Madame D'Gasparin.

I need hardly say that Dr. Christlieb's statement that the great National churches are considerably outstripped by the smaller Free churches, is proved by the fact that the members of the Free Church of the Canton De Vaud stand foremost, although, or rather because, they are self-supporting. Christians have to be taught to give, and here, as at Neuchatel and Geneva, they are learning the lesson nobly.

The Free Church of the Canton De Vaud is a remarkable church in many respects. Its pastors are most intelligent and devoted men, passing rich on eighty pounds a year. With only thirty-nine churches, their annual budget amounts to 214,000 francs, out of which the pastors, and five professors of theology, and five professors in the preparatory class, and evangelists who labor at Fribourg, Evian, Thouron, and Rommany, in France, are supported. It is also a missionary church, and has sent two most devoted men to work amongst the Maqewambas, north of Transvaal. One of their evangelists there is supported by the Roman Catholic Spanish converts at Barcelona. Whilst they have a Confession of Faith, a striking characteristic of this Free Church is the freedom enjoyed in it. They leave open, as do the Free Churches of France, such a question as that of infant baptism, and thus divisions caused by this controversy are avoided. There is full freedom left as to the use of the liturgies drawn up with the sanction of their General Assembly.

The Churches may be said to have two classes of members: those who do not wish to attach themselves ecclesiastically to the Church, but are willing to do so as to a living branch of the one Church of Christ, and those who feel the duty, beside this, of sharing the responsibilities as well as the privileges offered them in it. It is in this Canton that a branch of the English Wesleyans are in the field of labor, with a church, and an institution for the training of theological students. The Plymouth brethren are more numerous than elsewhere in Switzerland, a proof of spiritual life in the Canton, for they love most certainly to fish in fish-ponds that have already been stocked.

I now come to Geneva, that city, the very name of which recalls the conflicts of the past for truth and liberty, and is associated with the memories of men never to be forgotten in the domain of science, art, and theology. Had you entered St. Pierre last July whilst one of the National Church pastors was preaching, and had heard him exclaim in the midst of a most excited popular harangue, "Geneva is

saved! Geneva is saved!" you might have asked what fearful calamity had been averted, and you would have smiled to hear that all this ado was *apropos* of the rejection by popular vote of a proposal brought forward by the government to abolish pecuniary grants to any religious denomination, to guarantee religious liberty—a step, no doubt, toward the separation of Church and state. More than two years ago, another rationalistic pastor of the Church of Geneva declared that democracy alone could save the Church. And what is this Church? "The National Church of Geneva continues to exist," says a Swiss writer, "with this title because she offers to free thinkers, rationalists, etc., an institution supported by public funds in which anything may be preached—the gospel, Rousseau's deism, or the denial of the supernatural."

Oh! for an hour of Calvin's presence, or that of our exiled forefathers, or of our sturdy, uncompromising Genevese believers, that they might repudiate this shameless use of their names, and declare that they never sunk the idea of Christ's Church so low as to identify it with those who deny Christ, Christ's divinity, his atonement, his resurrection! Let all our Presbyterian churches study the history of this controversy at Geneva, and they will see what fatal fruits are produced by this alliance with unbelief that a civil marriage has consecrated, under the plea of giving and protecting liberty of conscience.

"Cæsarism is laying its hands on the Church, under cover of preserving the unity of the Church," says a National pastor of the Canton De Vaud. They would give her ministers freedom to preach anything. This liberty, when given, soon proves that it is impossible to have unity of action where there is no unity of principle, and brings to light contradictions in teaching which cannot be reconciled. In that same pulpit of St. Pierre a pastor, at the distribution of prizes for religious instruction, openly repudiated all belief in the supernatural, and the following Sunday Christ and his resurrection were, no doubt, proclaimed. What can the people think? What are they to believe? May this not lead to agnosticism?

The condition of the National Church of Geneva is deplorable, and second, perhaps, only to that of Zurich. Naturally, there is an evangelical union at Geneva, composed of those faithful pastors who do wish the gospel to be preached in the State Church. Alongside of this cantonal Church, we find a small Church numbering some hundred and eighty decided and uncompromising men, ready, indeed, to work for Christ with the Christian men of the establishment, but determined unitedly to confess Christ before men; and in connection with it, though, as far as the majority of its members goes, not as part of it, we find the evangelical society of Geneva. In this society we have some excellent men of the National Church, one of whom is professor in the theological hall supported by it. This hall, which is connected with the honored names of Gaussen, Merle D'Aubigné, De la Harpe, has done, and is still doing, untold good. A striking

and characteristic fact is, that it has at present thirty-two students, of whom six are Genevese, whereas not a single Genevese, I believe, figures on the roll of the so-called National School of Theology. This theological hall has already furnished more than three hundred pastors or missionaries to Holland, Spain, and Italy, and especially to France and Switzerland; in fact, many of the most earnest men in the National Church of Vaud, Geneva, and Neuchatel studied at the Free Church colleges. The society employs sixty-eight colporteurs, eleven pastors and evangelists, four teachers and aids, and ten pastors who supply six summer stations in the mountains of Switzerland.

The little band of Geneva Christians is doing noble work for Christ. They often originate new and most important movements, *e. g.*, the International Society, for the better observance of the Lord's day, of which its indefatigable founder, Mons. Alexandre Lombard, is the soul; the Refuge or Home for the fallen, to which pastor Borel has given all his manly and tender care; and temperance society meetings on the model of Mr. McAll's.

To conclude, the mere handful of evangelical Christians in Switzerland can easily show by their works that their faith is the true faith, a faith which proclaims that we are created anew in Christ unto good works, prepared of God that we should walk in them; and, as the lovely, sweet-scented narcissus of our Alps centres in a golden crown, so Christ and his sovereignty is seen to be a central truth around which the most living churches of Switzerland rally, as the white petals of that beautiful flower.

A paper by the REV. FERDINAND CIZAR, pastor at Klobouk, near Brünn, Moravia, was, in his absence, read by JAMES MACDONALD, ESQ., of Edinburgh, on

THE STATE OF REFORMED RELIGION IN MORAVIA.

The paper is introduced by the statement that it is signed and approved by John Benes, Superintendent of the Reformed Church in Moravia, his seal being attached to the certificate. It is as follows:

L. B. S.

Cum pro tristi conditione familiæ suæ noster delegatus pastor F. Cisar secundi concilii presbyteriani non ipse particeps esse possit, proposuimus ei in novissima pastorali consultatione Kloboukii habita, ut omnia, quæ concilio referre a comité ei propositum est, per litteras secretario concilii transmittat et in sua nuntiatione inprimis pro nostræ diœcesis fundatione intercedat. Perlecta nuntiatione in lingua Bohemica concepta probamus subsequens angelice compositum exemplar simul omnibus precibus et a Deo et a venerandis patribus fratribusque petentes, ut fraterna communicatio in articulum pertractantem

internum statum nostræ caræ ecclesiæ reformatæ et nostræ diœcesis fundationem adtentionem conversura et curam nostri similiter actura sit, ac nostræ ex longo tempore doloris sociæ, ecclesiæ Valdensis.

Cum nunc pro inopia alium delegatum ad vos mittere non possumus, per has litteras efferimus preces intimas, ut Dominus omni benedictione sua in medio concilii et extra concilium vobiscum sit atque omnia vestra opera et deliberationes prosperet, universque mundo christiano saluti faciat.

Gratia Domini nostri Jesu Christi et charitas, Dei et communicatio spiritus sancti sit cum omnibus vobis.

Nomine verbi divini ministrorum ecclesiæ reformatæ in Moravia.

VANOVICE, *L.* D. XIX. Cal., September, 1880.

T. BENES, *Superintendens.*

INTRODUCTORY REMARKS.

"And I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season." . . . —Rev. vi. 9–11.

The Reformed Church of Moravia is not to be mistaken for the Moravian Church, to be found in Germany, Great Britain and America. The origin of both churches, of course, is the same, namely, the old Church of Bohemian and Moravian Brethren; the "*Unitas fratrum*," which in the days of yore was emphatically called "*Cœlestis hierarchia interris*"—the heavenly kingdom on the earth. Some of the numerous emigrants that left Moravia during the times of Popish persecution settled in Saxony, where Count Zinzendorf helped them in forming a new Protestant association, of which the British and American Moravians are now the representatives. In Moravia, however, this denomination has no adherents, and the only Protestants that can be spoken of are those belonging either to the Lutheran or to our Church—the Reformed Church of Moravia.

Again, though it were rather a mistake to identify us with the Moravians, it were a greater mistake still to make any essential distinction between the Reformed Churches of Moravia and Bohemia. Both countries do not differ even as much as Scotland and England, and form, together with Silesia, the "United Kingdom of Bohemia," included in the Empire of Austria. Our two Reformed Churches are mentally closely allied. Our present laws, however, not very friendly to any real national and ecclesiastical unity of Bohemian and Moravian Protestants, divided us in spite of our common history, common language, and common confession of faith. We, however, feel ourselves as one body, one both nationally and denominationally; and we thank God that we have the opportunity to declare this unity to our fellow-believers abroad, especially to the members of the Presbyterian Council, expressing at the same time the hope that the Presbyterian Alliance may, in some way, help us in the times to come, to

form anew the old "*Unitas fratrum*," which was a perfect imitation of the early apostolic Church and an ideal of Presbyterianism.

We hope all our sister churches are acquainted with our history; but not so, perhaps, with our present condition. So very, very few in the Presbyterian Alliance take interest in Bohemia, and nearly none in Moravia. And still, do not we speak the language of *John Huss?* Are we not living in the "*lands of the Cup and of the Book?*" The emblem of the Cup and of the Book, is it not to be seen over the entrances of our places of worship, over the pulpit, upon the Lord's table, upon our hymn-books, coffins and tombstones? Well, what does this emblem of the Cup tell us? It tells not only the old, old story of Christ and of his love, but also the sad, sad story of our fathers and their sufferings. In our eyes the Cup appears as filled not only with that precious blood which Jesus shed because he loved our fathers, but the Cup appears also to us as filled with the blood our fathers shed because they could not help loving Jesus!

"*The lands of the Cup and of the Book!*" If one hears of Bohemia and Moravia, and if he loves the word of God, he should not forget the fate of the Bible in our lands. He should think of many a thousand of Bibles burnt in our country by the Jesuits; of many a hundred Bibles hidden and secretly read at the risk of life for so long a time as from 1620 to 1781; of many Bibles saved from the claws of the Popish ravens only by emigrating and leaving behind all, excepting the Book! The Book, where the register of the names of the possessors is not only nearly wiped away by tears, but often stained with the blood of those who losing their lives for Christ found the true life in Him!

"The land of the Cup and of the Book!" You know it all, reverend fathers and brethren! Merle D'Aubigné and others—what famous things they have narrated to the civilized world of the "*Cradle of the Reformation!*" Alas! this cradle has become nearly the coffin of the Reformation. When three years ago at the first Council one of the American deputies asserted, that he could not pluck a flower from the Scottish soil without seeing it sprinkled by the bloody dew, reminding him of martyrs—well, did he then remember also the blood of the Bohemian missionary, *Paul Craw*, brought to the stake at St. Andrews? Do the brethren from Germany remember that their Reformation has been saved at the cost of Protestantism in the kingdom of Bohemia? Are the brethren from Holland aware that the ashes of our great *Amos Comenius* are buried at Naarden? Do the brethren from England understand that it was their Wycliffe's doctrine *John Huss and Jerome of Prague* sealed with their lives at Constance?

Verily, every true branch of the Church of Christ has its martyrs. The Covenanters suffered much; the Huguenots not less; the Valdensians more; the "*cradle of the Reformation*," however, overflowed with blood shed for the Cup and the Book! With us not a church merely, the whole *nation* has become a martyr, and has been turned into a cloud of

witnesses. "*Rather a desert, than a kingdom peopled by heretics,*" was the favorite maxim of Ferdinand II.; and so he reduced by fire and sword four millions of heretics to 800,000 wretched but Roman Catholic souls.

Everywhere the children are loved for the sake of their excellent and worthy parents. The Waldensian Church is, and deserves to be, the darling daughter in the Pan-Presbyterian family. Well, God knows it, and men dare not deny it. Just such a loved daughter should the Reformed Church of Moravia and Bohemia also be. *She is the feeble child in the "cradle of the Reformation!"*

STATISTICS OF 1879.

The Reformed Church of Moravia counts twenty-two parochial and four under-parochial congregations or parishes, with 40,869 adherents (against 39,000 in 1876), who are widely scattered over an area of 598 English square miles in 488 different towns, hamlets and villages. The whole territory of the church is divided in two seniorate districts. The eastern district, with 14,695; the western, with 26,174 adherents. The spiritual charge of the congregations is intrusted to twenty-three pastors, the most of whom have been engaged in the work of the Lord for many years.

There are only seven purely denominational schools in our church. Before the new school laws we had thirty-four.

The Reformed Church of Moravia has no foreign missions. The reason is obvious. The church is very poor, the adherents being generally small landholders, or working people without any property. And as the latter are scattered mostly in villages, in quarters without any industry, they are restricted to farming work, earning wages of twenty-five to forty kreutzers—about six to ten pence English money—daily. After providing for their own church, the Reformed people in Moravia have hardly anything left for other ways of spreading the gospel. Beside that, the work calling upon us more loudly than a *foreign* mission does, is undeniably the evangelization of Moravia, viz.: a mission to the population, which is almost entirely Roman Catholic. The first step is taken already. The gospel will be brought nearer to the Catholics in the diaspora of the Reformed parish of Klobouk. The only, and yet not sufficient, help has come to us for this undertaking from the Student Missionary Society of the United Presbyterian Theological Hall at Edinburgh. Something will be done by the congregation at Klobouk also; how much, however, can be judged from the following illustration of our poverty:

The members of the Klobouk congregation, if they should sell their cottage, their only property, would raise £30 to £50. As to the land-holders, who are but few, the largest farm represents hardly £800. And now how many are beside that who do not possess anything at all, and require help from others? To expect from this class of our members anything for our congregational purposes, would be unreasonable or even hard. And as it is at Klobouk, so it is everywhere in Moravia—in many places worse.

In consequence of this, naturally the stipends of our pastors are very small, and in not due proportion to their education, wants and the cost of living in this country. The salary of a pastor is upon an average £60 a year. Many a congregation, being a wide diaspora, must collect yearly a sum amounting to the same as the pastor's salary, for travelling expenses *within the bounds of the parish*—so scattered are the single members.

In spite of the great poverty of the members, and in spite of the heavy burden of self-sustentation, the Reformed Church of Moravia collects yearly about £150 for several benevolent objects, which is a large sum in this country. The greatest part of these benevolent collections is destined to the Gustav-Udolf Society, and to the minister and school-master widow funds.

THE RELATION OF THE REFORMED CHURCH TO THE STATE.

The Reformed Church of Moravia is a self-supporting, but, alas, not a self-governing church. All the yearly pecuniary regular help given from the state to the church is £160 for the superintendent (moderator); £50 for his assistant, and £40 for each of the two seniors. Here and there, where the salary of the pastor is under £60, and his congregation unable to better the stipend by its own exertions, the state grants (but not always) a small sum to make up the usual £60 for the pastor. In short, what the state is giving to our church cannot be looked upon except as alms, without which our church would do better perhaps than with it.

The question now is, Why is the scanty help of the state not refused, and the freedom, the right of self-government reclaimed?

Because the political government of Austria is not willing in the least to give us our freedom, and holds us in its grasp without any regard to our own desires. Before 1861 the Protestant churches in Austria got nothing from the state, and had at the same time less autonomy than even now. Now we do have an autonomy, according to the letter of the laws at least; "of course our hands and limbs are bound in many a respect." Still it cannot be denied that regarding our self-government, we are gaining ground more and more. Our sessions, conventions and synods, generally protest against the intrusion of the state in our church matters, and the day, God willing, will come when our pseudo-establishment, which is keeping us down under the pretext of protecting without sustaining us, will cease. Of course the scanty sums granted by the state must be refused in the first instance, and there are already among our leading men here and in Bohemia, who show plainly what the protection of the state and its "ins circa sacra" really means; and that the last word in deciding the vital matters of the church belongs to Christ, and not to a king of this world.

"Timeo Danaos et dona ferentes!" This saying is surely not out of place, if used by our church against the state. The state pays our superintendent and seniors, and what does it claim for that?

The last, the deciding word in every important matter. The congregations, for instance, have the right of electing their pastors; the elected candidate, however, must be acknowledged by the government. It is the same with the seniors, and the superintendent must be approved directly by the emperor himself. "The gospel may be preached without any restriction;" every pastor, however, must preach only in "the bounds of his parish, and the hearers must at least partly be Protestants. The preaching of the gospel to a purely Roman Catholic audience would be termed making proselytes," which is prohibited very sternly, and would be punished accordingly.

The state gives us, according to our constitution, the unrestricted right of establishing our own denominational schools, as many as we may and can. On the other part, however, the state crushed our whole school system, so that we can only keep seven schools out of the thirty-four we had not many years ago. Establishing denominational schools was the chief design and best hope of our as well as of the Bohemian Reformed Church. In that we are thrown back now, and must look for the new (for us) and very difficult (in our scattered condition) institution of Sunday-schools. How unjustly the government has been proceeding in depriving us of regular means for training our children early in the knowledge of the truth! Denominational schools are an institution which can be perhaps dispensed with in Britain or in America, where the Scriptures are held forth, not by a small fraction of the population, but where the Bible has become a household book throughout the whole nation. It is not so with us. In our country, generally speaking, the Bible is a book sealed with seven seals. In our case even the Sunday-schools will be hardly a sufficient compensation for our lost denominational schools.

The Austrian school-laws of 1868 are decidedly against Protestants; not theoretically, but practically; and if their influence and consequences be not paralyzed in some way, they will prove themselves, though not a death-blow to our Church as such, yet a formidable obstacle to our further spreading the gospel.

The school-laws, we said, are not *literally* against us. They declare the public schools to be interconfessional and accessible to all the denominations. It is only a scoffing irony, however, a stroke in our face; for the fact is, that the public schools, with perhaps *ten* exceptions in all Moravia, are Popish through and through. They teach our children to say prayers to the Virgin Mary, and keep them away from the gospel by ignoring or scorning the pure word of God. It is really an irony to call such schools interconfessional, where pictures of saints and crucifixes are displayed, and where the "heretics" are cursed or pitied every day. And still the Protestants must pay taxes for sustaining those public schools, though just to save themselves they are compelled to look for travelling catechizers and other expensive methods to counteract the bad influence of the so-called interconfessional schools. It is, therefore, an embarrassing question for us, how to ward off the blow the Romish party is aiming at us by these school-laws.

Well, we rely upon our Lord and upon the aid of our sister churches in the West. That such aid can do much for us has been proved anew this year by the intervention of the Evangelical Alliance in the case of the prosecuted Protestants in Bohemia.

THE RELATION OF THE REFORMED CHURCH OF MORAVIA TO OTHER CHURCHES.

There are only three denominations known in Moravia—the Roman Catholics, the Jews and the Protestants. The Protestants are represented by the Reformed and the Lutheran. The friendly intercourse between the two Protestant churches has been impaired of late by several controversies. It is to be complained, that the orthodox Lutheran ministers are generally too rigidly confessionalists and very intolerant to the Reformed. One might say, that they seem to think, that loving Luther means hating Calvin. A great part of the other Lutheran pastors again cannot be welcome to us, for the reason that they are servile shield-bearers of the government, yearning for a thorough establishment of the Protestant churches, and being, therefore, a great impediment in our exertions for regaining the freedom and the right of unimpaired self-government for our Church. These differences, however, did not lead as yet to an irreparable division, and, in some cases, as for instance in the Gustav-Udolf-Society, both Protestant churches are co-operating.

To the Jews we stand in no relation at all, and as to the Romish Church, she is the same to us as she was and ever shall be. Our past, present and future chief enemy is Rome! Rome brought to the stake our great reformer; Rome has deprived us of our religious and political liberties, and has kept us down and trodden us unmercifully into dust for nearly two centuries. Our heart is sad and full of bitterness against Popery even now, for before a hundred years have passed, before we could forget the outrages of the seventeenth and eighteenth centuries, Rome strives again to suppress every effort we make for promoting the gospel. Now, under the prime-minister of the state (Taaffe), the old Hydra is holding all the hundred heads up again. The bishops of Tyrol are protesting against the very existence of Protestant congregations, and the government promised to the clericals to grant them still more influence upon the schools. In the very time, when France stands up against the Jesuits and Belgium against the Pope! Austria remains what she was, "the most faithful daughter of the Holy See!" Every movement of ours is watched, and first of all the school-laws of 1868 are turned against us. Yet

> "Our hope is sure in Jesus' might;
> Against themselves the godless fight,
> Themselves, not us, distressing;
> Shame and contempt their lot shall be;
> God is with us, with him are we;
> To us belongs his blessing!"

THE INWARD CONDITION OF THE CHURCH.

As to the inward condition of our Church, both light and shadow are to be seen everywhere. Our ranks are not so closed and not kept in order so minutely as it seems to be done in the great Protestant bodies in the West. No wonder! Our congregations are scattered, and in our special case from the chief army nearly abandoned outposts of Presbyterian Christianity, standing like lonely rocks, afar from the continent, in the wide, wide Popish sea. The commanders of the chief army should, from time to time, inspect those outposts and recommend to them more watchfulness, more discipline and courage by strengthening their reliance upon the great army behind, and the Commander-in-chief above!

Verily, we are left to ourselves thoroughly, God knows it; and our stronger sister churches may judge by themselves, if it is right, and if just this, our forlornness, has not been the origin of many a shadow to be seen around the candlestick of the gospel, planted in the midst of us by the Lord.

Let us speak of our bright aspect. The tabernacles of the Lord are amiable to our people. Our pews are too few, our places of worship too small for our congregations and audiences. To our services on Sundays, a third of all the adherents (*i. e.*, of all the souls, the children included) turn out, the greatest part of the hearers having to walk from one to five hours to the house of God. The afternoon services of course are less crowded, because only the nearest can take part. In many villages, however, where the minister is not residing, our people have afternoon services by themselves, conducted by the district elder. Beside the Sabbath services, the gospel is preached regularly on the occasion of burials in the village or town of the deceased. Such funeral services are conducted in a like way as the worship in the church, for on such occasions the Roman Catholics are in the habit of coming, and give opportunity to the pastor to proclaim to them the unknown God. In some congregations are prayer-meetings with expositions of the Bible, as, for instance, at Klobouk, Nosislava, Herspic, etc., from the 1st of December till the seed-time in the spring *every day* early in the morning. Such meetings are elsewhere usually held in Lent once or twice a week. Travelling catechizations (excurrendo catechizationes) are attended by gray-headed people as well as by the young.

To be sure our pastors are overwhelmed with work, and in spite of that they do not meet the wants of our people. From the statements made already, it is evident that the members of single congregations are over numerous, and at the same time very thinly scattered over a great many places. So it is in Bohemia as well as in Moravia. As an example, the congregation of Senior Szalatnay (the delegate to this second Council) may be mentioned. Mr. Szalatnay is to take care of 2,800 souls living in about thirty-eight scattered villages. The present writer has over 3,000 souls in twenty places under his care. Such is the condition of nearly all the Reformed congregations, and

the consequence is, that the Reformed pastors have to spend the half of all the days in the year either in driving or walking about among our people in order to provide them with the one thing needful. Yet, in spite of our being constantly on our feet, our people suffer spiritual hunger in a lamentable degree. Any minister present in the Council may fancy easily, that it would become impossible even for the most active pastor to take sufficient spiritual care of 2,000 or 3,000 souls, even if they all were living in *one* place. Well, then, if anywhere, here may be used the words: "The harvest truly is plenteous, but the laborers are few."

Alas! spiritual hunger in our Church in spite of the regular and funeral services, all kinds of religious instruction, prayer-meetings, confirmations, etc.! No wonder, however. The present writer, for instance, holds morning prayer-meetings every day for a quarter of a year. But what is it? The people from Klobouk only can come—the others in the remaining nineteen villages must stay at home. To the Sabbath services 1,000 hearers come to Klobouk quite regularly; in case of a storm or rain, however, about 300 only.

Cannot this critical condition be helped? Surely it can, and the help is obvious, but it is not in our own power.

The obvious help is: Our numerous congregations or parishes should be divided. Out of the twenty-six Reformed congregations in Moravia there should be made fifty; that would still give upon an average 817 souls to every congregation. Instead of our twenty-three Reformed pastors, we should have sixty at least; every one of them would be nevertheless overbusy. Sixty pastors for our Church, that would change the matters considerably. The gospel would not only be brought nearer to our distant members, but the gospel would be brought into districts where the Popish darkness is so thick, that the Roman Catholic crosses himself if only hearing to name a "Protestant" or "heretic." If our Church be left in the present forlorn condition, if the numbers of congregations and pastors be not augmented, the outposts not moved forward, then our own Church, of course, with God's help, will continue to exist with difficulty, and increase very, very slowly; but then also there will come a time where, for instance, the name of our dear Pastor Fliedner will be more *widely* known in Spain, than the name of Christ our Lord in Moravia.

Yet, is it not the duty of our own Church to care for the multiplying of our congregations? Certainly, it is; and it is not neglected. In the last ten years we have formed three new congregations and have another two "in petto." But what is it? Where are the fifty, the hundred? There, reverend fathers and brethren, whereto our power, or rather our material poverty, does not reach! We cannot raise the means for sustaining so many pastors, though the average salary is indeed so scanty. Our "Superi tendential Conventus" of 1876 has founded the "DIOCESE SUSTENTATION FUND," out of which new congregations, in the diaspora, should be established, and their pastors partly sustained. We have collected among ourselves something

already, but after four years of collecting and exerting our own strength, we see it plainly now—*we shall never reach our end by ourselves, being too poor for that!*

Reverend fathers and brethren, the Waldensian Church has done very much for the promotion of the gospel in Italy; the Reformed Church of France works blissfully at home; the youngest Church in our family does much in Spain; but then, again, Great Britain and America do very much for the Churches that are diffusing the light of the truth in Italy and France and Spain.

We, on the contrary, have struggled till now for our own existence, and that not in vain. For diffusing the mental light out of the pale of our own Church, we have done very, very little; but the great Presbyterian family in the West—the rich fountain of strength for the missions in Spain, France, and Italy—has done for the multiplying our forces in Moravia—nothing at all.

Even Bohemia, our sister and fellow-sufferer, has been happier than Moravia. Bohemia has been visited by many leading ministers from England and Scotland (lately, also, by Dr. Philip Schaff, from America), and her condition excited sympathies. Many of those visitors have been travelling further to Hungary, through *the very centre of Moravia*, but they had no time to spare for us, did not stop to see one minister, one congregation of ours! Who would not think of Luke x. 30–37?

Bohemia has got some help already, though insufficient, too. Many Bohemian divinity-students have been trained by the Free Church at Edinburgh, and several grants have been made for the evangelization of Bohemia by all the three Presbyterian Churches of Scotland; also an "Association for the promotion of the gospel in Bohemia" exists at Edinburgh, for several years already.

Our Reformed Church in Moravia, however, has stretched her hand out in vain. Only the United Presbyterian Student Missionary Society, at Edinburgh, has heard her voice; and Mr. David Paton, of the United Presbyterian Church, has provided for the training of two of our divinity-students; a third is expected to be provided for by the Free Church.

No doubt we are thankful for these deeds of brotherly love, which fall upon us like drops upon a glowing stone—like drops upon a glowing stone!

Moravia, not our Church as such, but Moravia as a country, is lost for the gospel, if our Church does not find such a helper as the Rev. Dr. W. Robertson has proved himself in proposing the scheme for the Waldensian Pastors' Fund.

The Waldensian Church, as a martyr-Church, is in the heart of hearts of the Presbyterian Churches in the west. Is there no heart of hearts left for us in America? No Robertson for us in the second Council, as was in the first, for the Waldensians? Where have the confessors of Christ's pure gospel been slain, not by hundreds or thousands, but by thousands of thousands? We know it was done *in*

the lands of the Cup and of the Book. Ours is a martyr-Church, hallowed by the blood of more confessors than any other in the world!

Next year the Reformed Church in Moravia is going to solemnize *her centenary.* One hundred years ago Joseph II. gave us his Toleration Edict. For an hundred years then our Church has been left to herself, struggling for her life and helped by the Holy Spirit only, not by men.

Well, *send out from you, reverend fathers and brethren, such as would feel for the* "CRADLE OF THE REFORMATION" *as others did for the* VAUDOIS; *send them to our Centenary, that they may, in our own midst, see better what we cannot sufficiently express here in a foreign tongue; and we are sure that our Robertson champion will be found.*

In the meantime our prayer has been always, and must be even now, in accordance with the words:

"In deepest need, in anguish sighing,
I cry to thee, to thee alone.
Were I to other help applying,
Vain were each prayer, each suppliant groan.
My plaints, O Lord, ascend to thee!
Oh, graciously, give ear to me!"

CONCLUDING REMARKS.

There should be far more written, far more details given regarding our Church, than has been done here. The present writer, however, is restricted to twenty minutes allowed for reading a paper in the Council, and, beside that, it is a severe task to him to write on such important matters in a tongue so little in his power as the English is.

The chief question is, will that which has been put down here be read to the Council, at all? We must hope so. We are sure, with God's grace, there will beat several hearts for our Church, in the Council. There will be present, we presume, the noble friend of the Waldensians, and of ours, and will act according to what he wrote in the public press some years ago, saying:

"What a sense of the mercies of British Christians does Bohemia, with its sad history, inspire! And what mighty claims on our sympathy and aid does that cruelly persecuted Church possess! One feels it a real privilege to show kindness to those who represent the old Protestants of Bohemia. If only one could cheer them after such protracted and heart-breaking trials, or if one could but help them *to gather their scattered forces and break forth on the right hand and on the left,* one feels strongly that it would be a service to the Master, as well as the servants, and, assuredly, it would not lose its rewards!"

Yes, help us to gather our scattered forces, and we will break forth on the right hand and on the left, and triumph over our enemies, shouting with joy, Αἰ ἑνος πάντα!

KLOBOUK, near Brünn, Moravia, *August,* 1880. F. CISAR.

The CHAIRMAN.—The Rev. Mr. Buscarlet, whom we heard a few moments ago, extends the following invitation: "The Jubilee or the Fiftieth Anniversary of the Societé Evangelique de Genevé, the oldest on the continent in Europe, is to be held at Geneva on the 24th of June next; and the society extends to the Christians of America a cordial invitation to be present."

Please make a note of that, and, if any of you go abroad next summer, be sure to go to Geneva on the 24th of June.

The REV. ANTONIO ARRIGHI spoke as follows:

THE FREE CHURCH OF ITALY.

I rejoice in the fact that the Free Church of Italy is to be heard. I would love dearly to show you how, in the providence of God, the door was thrown open twenty years ago in that beautiful land for the truth as it is in Christ Jesus to be proclaimed to that people. But this fact is well known. You are aware also that as long as the Pope as a temporal ruler held sway in that country, there was not a single chance for the gospel of Jesus to be introduced. Therefore, in the providence of God, it was necessary that this great evil should be removed. The Bible says there is no remission of sins without shedding of blood; and this evil which has so degraded and demoralized that people, was removed on the battle-plains of Magenta and Solferino. Then the door was thrown open to the preaching of the truth as it is in Christ Jesus. At the moment when Victor Emmanuel was declared king by his victorious soldiers on the battle-plains of Italy, while the blood of the dead was still warm, amid the groans and cries of the wounded, the Pope ceased to be ruler of the land, and the temporal part of the papacy was destroyed—buried, never to be resurrected. I do not believe in the resurrection of the temporal power of the Pope.

During these twenty years Jesus and he crucified, has been proclaimed by noble and faithful men, to the Italian people; and to-day I stand on this platform in the name of 10,000 Christians converted by the labors of these devoted missionaries; and I repeat to you the words of the apostle Paul: "They of Italy salute you;" they of Italy greet you. We of Italy bring to you Christian salutations, in the name of our common Father, in the name of the blessed Jesus, in the name of true Christianity, and in the name of true Presbyterian catholicity.

The Free Church in Italy was organized ten years ago. It is the child of Divine Providence. It was rocked in the cradle of Divine Providence; and, therefore, I believe this is the time to do much through it in the evangelization of Italy, and the destruction of Popery and superstition. Of course, I love the Free Church of Italy, on the same principle that every man should love his own wife much better

than the wife of his neighbor. I belong to that Church. I am married to it; and, therefore, I love it with all the powers of my soul. At the same time, I am ready to take any Christian Church by the hand, and say to it, God bless you, God speed you, God be with you in your labors of doing good.

We of Italy have the true Presbyterian spirit. We reason in this wise: is the apostolic, the historical, Waldensian Church doing the work of the Master? Who would dare to say no? Is the Free Christian Church of Italy, or are the thousands of souls who have been converted through the instrumentality of that Church, doing the work of the Master? Who would dare to say no? The Wesleyan Church, the Baptist Church—are all those churches doing good, and doing the work of the Master? Who would dare say no? Then I say that we, as Christian ministers and believers in the Son of God, being fully persuaded that those churches are doing the work of the Master, are compelled by all that is pure, by all that is holy, to take them by the hands, and to say to them, God speed you, God bless you. The man who is not ready and willing to take any of those churches by the hand, and to call the blessing of God upon them, although he may occupy a position of distinction, although he may have all the degrees that a university can give him, is, in my humble opinion, very small, very narrow, right here: [Laying his hand upon his heart.]

I stand here and plead in behalf of these Free Christian Churches in Italy, and ask your sympathy and your prayers and your active co-operation. The blessed Book says, "The poor have ye always with you." The brother who preceded me spoke of the necessity and wants of the Moravian Church. Another brother spoke of the wants and necessities of the Waldensian Church. But the poorest church in Italy is the one that I represent. If you give to the Moravian Church thirty thousand dollars, you ought to be able to give to the Free Church of Italy fifty thousand dollars. It is the poorest Church in Europe, and is doing as much good as any Church ever planted in that land.

I desire to extend, in conclusion, a cordial invitation to you to go to the city of Rome, to hold your fourth Assembly in the eternal city. The Free Christian Church in Italy is ready to invite you to come. The objection will be made that there are no evangelical churches large enough there to contain these brethren. Will you let me go on a supposition? By the time that this Council assembles, for the fourth time, we hope to have possession of St. Peter's; and no church will be more commodious than that. We could almost admit the whole Presbyterian city of Philadelphia in it, without going to the expense and trouble of issuing tickets of admission. Fifty thousand people can be easily admitted into St. Peter's. And as to the hospitality that the Italians will offer, every one of you can be accommodated in the Vatican, for it has over eleven thousand rooms. So I hope you will come to Rome.

MISCELLANEOUS DISCUSSION ON PAPERS.

The Rev. Robert Howie, M. A., of Glasgow.—I feel it difficult to say in five minutes all I would like to say on the subject of city evangelization. However I rise to dissent from some views that were expressed in two of the papers read to this Council, the paper on evangelization (Dr. Wilson's), and that on church life and church order (Dr. Lang's). If I understood those views aright they seem to imply that the work of evangelization should belong to a certain order of men set apart especially for the purpose; and that it did not belong to the ordinary ministry and ordinary members of the Church. While I agree with the speakers that there are men who ought to be set apart in the way indicated, still I believe grievous injury would be done to all the churches, if the idea should go abroad that this is not the work of the ordinary ministry and ordinary membership of the Church. Indeed, I hold that we cannot execute our commission right as ministers unless we are not only doing evangelistic work, but going to the open air as we get opportunities to do it.

I speak on this matter from a little experience. I have been for twenty years at this work on the Glasgow Green to which Dr. Lang refers. I have no hesitation in saying that if I were to give up this department of my work I would be doing away with that which has been the most productive in spiritual results. The command is to go out to the highways and hedges and compel them to come in, and if ministers are to lead their congregations in the right way they will set them the example; if we are to bridge over the chasm that often separates our ministers and the people, we will do this kind of work. If we go to the open air and make our people feel that we can expend our strength in the service of the Master, and have no collection and no pay for it, they will begin to feel that we have a genuine interest in them, and in that way we will get at those who will not come to our churches.

Dr. Knox referred to the Catholics in Ireland, and said that we could not get at them. I can tell him that this is the way we get at Roman Catholics in the city of Glasgow; they gather

around by crowds; they are ready to listen, and many of them are brought under the power of the truth.

It is said our ministers are not well qualified for this kind of work. If not, I think we ought to get them qualified; we ought to make this a part of ministerial training. Perhaps a good deal of the want of qualification arises from the fact that it is not attempted. Down in the Mammoth cave there are fishes that have no eyes. I believe all religious capacities become blunted through disuse. I was thrust into that kind of work in my third year as a student of theology. I went over to Ireland in 1859 with some prejudice against the evangelistic work; anxious to find fault with it; but somehow I got a baptism of fire that made me feel I must speak, and so I went to a village in the neighborhood and began. In a week after that the Spirit of God came down in such measure that we conducted our meetings night after night for three months, and until I went to my last session at the theological hall in Edinburgh. I have always felt that the preparation I got in dealing with anxious souls during those three months was the best preparation I had for the work of the ministry.

I feel that pastors have another advantage; they will be much more sober-minded than some of our evangelists in dealing with inquirers. It is very easy for an evangelist to get a number of people of all sorts of temperaments gathered into the inquiry rooms, and then tabulate the results; but he does not know how many cases turn out well. We on the spot have to be more cautious, and do not make any rash statements as to the number converted.

A pastor has another advantage: he has a congregation at his back. My congregation rejoice in being associated in this work. I remember down in Cornwall being interested in a peculiar form of fishing that was carried on. There is what is called a large seine-net that takes in a great compass of the sea. They go out, after the fish are gathered into that, with small boats and gather up the fish collected in this way. That is what my office-bearers and members of the church are doing. They go out to the open air to large crowds of three or four thousand. They are on the lookout for people that seem to be inter-

ested, for strangers, and they put their hands lovingly on their shoulders, and give them an invitation to come in. We do not get the benefit of open-air meetings unless we have an after meeting indoors; and in that way we have succeeded in gathering many thousands into the fellowship of the Christian Church.

I have met since I have come to this country, since I have been in this city, not a few who have told me of those meetings on Glasgow Green, and what a blessing they received from them. Some of them are elders in churches in this country to-day. If we do that kind of work I am sure we will stir up our people to work in other ways, not merely in the open air but by territorial district work, so that we will be able to get at the population of our large cities. We must have our cities mapped out; we must have every district visited weekly; we should have district meetings from week to week conducted by the people in our churches; and if there are those in the congregation who cannot do this, we ought to encourage them at least to bring out the careless and the Christless to the meeting. I remember a man telling me he used to get a shilling a day for raising the game, and, says he, since I have been brought to Christ I feel that that is my work—I should raise the game. I believe our general preaching will be helped if we go to the open air.

Henry Day, Esq., of New York.—I believe, as I judge from what I have seen in the north, that the first great difficulty in reaching our people is to get them into the churches. We can get churches enough, and schools enough, if the people would only come. I believe, after consultation with some of the best workers, that the means by which we shall accomplish this is through the women of the church. Send out the women as Bible readers during the week, and they will bring the people in. I protest against the idea of converting the worst class of people in our community by the most inefficient means. It has got to be a practice, if you want to work among the poor and degraded, to send out a man who has no experience, a man who has just come out of a theological seminary, or a man who has no training; he is good enough for that work it is thought—evidently the most difficult work in the church

to do. What I say the church is bound to do is this: set apart your best men for this work; continue those men in that work as their life-work, and do not, when they show capacity for preaching, and for influencing large multitudes, take them away and give them to a rich audience. Let these men consecrate themselves to the work for their life, when they show the capacity for it, and depend upon it you will accomplish a work in the large cities of the country that never has been done.

Our friend, Dr. Knox, that venerable father in the Church, stood up here the other day, and read a paper on Ireland; and he seemed to me like Jeremiah weeping over the desolation of Jerusalem. We almost wept with him. There is that island, not so very small, the gem of the sea, bound to us by ties the most tender of all in the world, and oppressed as no nation under heaven is. It appeals to us. It is sunken in, I was going to say, barbarism. I beg pardon for the word, but I have been from north to south in Ireland, and in the south of Ireland I have seen absolute barbarism. The people are oppressed probably by the land laws, those cast-iron laws that came down from the feudal ages, which cannot be or have not been changed as yet. But the great oppressor of Ireland is the spiritual oppressor. It is Rome whose stalking ghost you have seen brought up before you from every country in Europe as being the oppressor of the people. This country is indebted to Ireland. We could not get on, we could not carry on the works of America, we could not print our newspapers one week, if it were not for the Irish. We cannot build a railroad in this country, we cannot build a church, we cannot build a canal, we cannot get our dinner here, without the Irish. That is no joke, it is the truth. Some of the best blood of this country, some of the brightest ornaments of the Church, have come from the north of Ireland. By every tie we are bound to it. It is a shame to the Protestant world that a country so near to England, and under the shadow of its flag, under the government of the Queen of Great Britain, is oppressed, degraded, ignorant and starving. How can they help it? Let me add one practical word. Talking and not acting in anything is of no account. I asked

brother Knox what he wanted to have done. Said he, we have a large institution that sends colporteurs all over Ireland; if you could help us to support these colporteurs, to distribute books and send men among these people, you would do a vast deal of good for Ireland. Ask these brethren from Ireland how you can help them, and then render them material aid.

GEORGE SMITH, ESQ., LL. D., of Edinburgh.—This seems a proper time to allude to a question which does not find its place nominally on the programme of business at this stage, but which nevertheless has underlain many of the papers to a large extent, and especially the subject of evangelization, which we are now discussing. The work of the Church, whether at home or abroad, can be done only through two agencies: one of these agencies, the great agent, which is preaching the word of God through the pulpit, has been somewhat fully discussed, and will be still more so in this Council. The other agency is unhappily, to a large extent, abandoned altogether by the Church, so that I may say there has been, in the history of Presbyterianism and of the Church at large, a divorce between it and evangelical religion: I refer to the newspaper press.

Presbyterianism can point to its triumphs in some departments of literature, and hold its own with any other system of ecclesiasticism. But to the press, and especially to the daily press, I wish for a moment to direct attention in order that this Council may if possible, at its next meeting, consider whether this divorce exists, and how it is to be removed, and the press become the handmaid of evangelism, instead of being, as it is too often, its foe and its opponent.

The Church of Christ, and the Presbyterian Church, have certainly their church organs. I do not refer to these. It is necessary, for business purposes and ecclesiastical purposes, that all missionary societies and churches should have organs to some extent—newspapers for the purpose of communicating to the members, and to the subscribers, the work that is being done. In passing I would merely say, first, that it is a proper subject for inquiry, whether the various official publications of the churches which form the Alliance are read; and, secondly, if

they are not read, or not read as they ought to be, the suspicion that I think many of us entertain is, to put it very frankly, that they are not readable. And the question should be whether they might not be made much more readable.

There is a class of literature, in which you in this country are very happy—what may be called, in vague language, church newspapers. My experience, as a literary man, of church newspapers for the last twenty years has been most painful. As a rule a church newspaper in our country is an abomination. It is an exponent of sectarianism; it is deficient in charity; it is too often marked by an absence of culture. What we call church newspapers, so far as you have them in this country, seem to me admirable. From the Atlantic to San Francisco and back again, I have read every possible American newspaper, church or secular, that I could lay my hands upon. I have been struck with the superiority of the newspaper with which you yourself, I believe, are connected, and the other newspapers of the same class that bring into your homes and families, not only religious instruction, but secular instruction in a religious spirit.

How is the modern daily newspaper to be conducted in a Christian spirit so as to be the handmaid I do not say of the Church but of Christianity, or, at least, to be its ally and its friend? I believe that the problem is not insoluble. It has been solved in one or two remarkable instances. Hugh Miller solved it in Scotland in the "Witness" newspaper. They solved it in India in the newspaper known for thirty or forty years as the "Friend of India." And I know of one newspaper in Europe which, though not altogether evangelistic, stands alone in its support of Christianity; in its support of intuitional philosophy; in its support of spiritual truth against political corruption, against conservative reaction, against the materialistic and agnostic tendencies of the present day. Our lawyers, our journalists, and our professional classes know the service that that newspaper has rendered to Christianity, though not always, I am sorry to say, to its evangelical side. It was the one cultured newspaper in the whole of Europe that understood the North, and that expressed the views of the North during

that great civil war in which you established liberty for the slaves.

Now, how is this problem to be solved, you ask? That would lead one too far into details, and into questions that refer to professional matters connected with newspapers. They are not for discussion in a Council like this. But I will say plainly that it is not to be solved by rich men establishing committees and boards of directors, and by such men managing newspapers. Next to the church newspaper, in our sectarian sense, I know nothing worse than newspapers managed by committees, whether ecclesiastical or secular, whether managed in the interest of political or ecclesiastical parties. Newspapers must grow. They must be individual property. They must be directed by individual minds, and not be interfered with, as I am sorry to say Hugh Miller was in his management of the great "Witness" newspaper.

I think of two ways in which this divorce between evangelism and the press can be removed. First, where Christian men are conducting a daily newspaper—for I speak here of the daily newspapers—it would be well that something of the assistance, the wealth, if you choose to call it, of our churches, or of our wealthy men should go to the support and encouragement of such enterprises. As between five thousand dollars given to any one of the schemes of the churches, and five thousand dollars spent in the encouragement, in the extension, in the improvement, of a good secular newspaper, commend me to the latter. I would draw the attention of men of wealth in this country, as well as at home, and in our great cities, to the power of the press. I would ask them to study it for themselves, according to its local condition, and to ask themselves how they can, without for a moment breathing even upon its independence, direct a daily newspaper to the one idea of conducting its enterprise in a Christian spirit, and to the subsidiary point of giving just as fair play to ecclesiastical events as it gives to political parties and to secular occurrences. The second way in which I think this divorce between ecclesiasticism and the press can be removed, is by the leaders of our churches, by the men

who fill our pulpits with most power, becoming acquainted with, and making friends of, and moving in intimate connection with, the leaders of the press. After all, churches and newspapers are conducted by men; and the wisest ecclesiastics I have known are men who have felt the power of the press, and formed intimate friendship with Christian men in the press; who have encouraged journalists; who have taken every opportunity to influence them; who have drawn them to the pulpits on Sunday, and who, in a perfectly legitimate and independent manner, have preached through them to a far larger mass of readers than we ever got into our churches.

The Rev. W. E. Boggs, D. D., of Atlanta, Georgia.—I rise by the request of my friend and co-delegate from the Southern Church, Rev. Dr. Witherspoon, to speak in regard to his paper which was read the other day. Remarks were made of a very kind and pleasing nature, so far as their tone and temper were concerned, by brethren of the Council; but after the meeting was over they seemed to express some disagreement with regard to the scope of the paper. I desire to call attention to the fact that brother Witherspoon, in the beginning of what he said, informed you that, of course, a subject so vast in its extent as the great doctrine of future retribution, could not be entirely handled in thirty minutes; and, therefore, that, without for one moment throwing any shadow of doubt upon other lines of argument, he would chiefly confine himself to one point—an exposition of the scriptural words upon which the Christian Church bases her views of that solemn and awful subject. Of course, in thirty minutes he had his choice either to have run very superficially and hastily over a great number of lines, and said no more than we all could have said upon the spur of the moment, shedding no light upon the criticism of the doctrine; or he had, in the limits assigned him, to choose one word and that the key-word in the New Testament, and expend all his force in the exposition of that.

A leading newspaper of this country, as I understand, remarked that it felt itself perfectly safe to predict that the paper which was called for by the programme on that subject, would

be duly delivered to the Council, and then, with most commendable prudence, that the members of this body would not dare to open their mouths on the subject. Now, we do not propose to accept challenges. We do not wish to bandy words with anybody; but the respected gentlemen who thus took the sentiments, as they thought, of this Council, I am sure are entirely misinformed. There is none of us that wish to rush hastily upon that solemn and awful theme. I am sure that all preachers of the gospel feel something of the spirit of Payson, when he said that when a man preaches upon this doctrine he should do it most tenderly, because it may be that he foretells his own future fate. Yet it is right that, in this brief way, we should say to the world that the Presbyterian Church has never, in regard to this, changed from the position in which she has stood for all the years of her history. We hold that the faithful exposition of the word of God brings out that truth. We hold that the gentle Jesus, who wept tears of deep and holy pity on the thought of the ruin that men were bringing upon themselves, was himself the greatest expositor of this solemn and awful doctrine. We hold that a careful exposition of the relation between the redeeming work of Jesus Christ and the future world, results in an utter dissipation of that mist and dust which hold up the hope that the blood of Jesus Christ is offered to men in the future world, and that if a man dies in his sin, God has made an arrangement to purge that sin afterwards. Sorrow cannot do it; pain cannot do it; except the sorrow and the pain that were borne by the Lamb of God upon the cross of Calvary. Therefore, as honest men and faithful preachers of the gospel of Jesus Christ, trembling ourselves before the awful judgment bar of God, we hold to that standard of ancient truth, and tell men to beware of that fire that burns forever and ever.

The Rev. John Jameson, of Madrid, Spain.—I am sorry to interrupt what might perhaps have been an animated discussion. But with reference to the missionary co-operation which has been referred to several times, I would like to lay before the Council the fact in regard to our Church in Spain. I stand here eminently a representative, not only of co-operation, but of in-

corporation. In Spain we have not only incorporated, so to speak, the churches, but the nationalities. In our little Spanish Church, which comprises only about sixteen pastors and four or five evangelists, we have representatives of Scotch, Irish, Swiss, French, German, and American Presbyterians, and of the United Presbyterian and Free Churches of Scotland, all working in most intimate and harmonious union. We have our confession of faith made by natives and foreigners. I ought to have added that the foreigners are only perhaps one-third, certainly not more than one-half, of the element in the Church. We have as many and perhaps more native pastors than we have foreign missionaries.

The question has never come up, in any great degree, of the difference between native pastors and foreign missionaries. We all have the same status, and those depending upon the Churches in Scotland, Ireland and Germany, have no difficulty in associating ourselves in working with the native missionaries and pastors in Spain.

So much is the spirit abroad in Spain that in the city of Barcelona we have an illustration of a still more intimate union. The pastors there, the Swiss Presbyterian pastors, the representatives of the Methodist Church, and the representatives of the Plymouth Brethren organization, hold what might be called a Presbytery in the city of Barcelona. In Madrid also we are able to point to a union, not only in our own Christian Church, but in the Baptist and Episcopalian Church. Our congregations there, whether they be Episcopalian, or Baptist, or Presbyterian, know no difference in the outward appearance of the Church of Christ. In May, of this year, there was brought up for the consideration of our Assembly a motion to promote union, which I most respectfully submit to the Council as perhaps contributing something towards the solution of the question of co-operation among missionaries. It is to be found in the August number of the "Catholic Presbyterian," and is as follows:

"The General Assembly of the Church, while adhering to and upholding, as in their eyes pure and scriptural, their accepted standards, and desirous of maintaining them in practice as heretofore, do recognize the duty of providing for practical union with the brethren in

the Lord, who are vigorously and effectively fighting the same battle as they in other parts of Spain, but who, while desirous of co-operating and taking counsel with this church, cannot in conscience unite in her organization and discipline.

"And they decree, that henceforward the Spanish Christian Church, continuing in all things unchanged in her relation to those who accept her standards, do receive as brethren and fellow-counsellors, on their regular application and admission, all those recognized laborers in the Lord's vineyard in Spain, who are at one with her in faith and doctrine; taking counsel with them in all matters pertaining to the advancement of the cause of Christ in Spain, and in their own individual spheres of labor, inviting them as members, with all the privileges excepting that of voting on matters on which they do not submit to be governed, to all ordinary and extraordinary meetings of the Presbyteries within their districts, and to the General Assemblies.

"And the United Council reserves to itself the power of suspending or excluding from membership any one who may be proved unworthy of fellowship with the body."

All other missionaries in Spain have signified their desire and willingness to co-operate with us in this way; so that I believe ere long we shall be able to present not only to the Presbyterian world, but to the whole Christian world, the spectacle of a body of missionaries uniting under the same banner and on the same basis.

The spirit of Presbyterianism has so entered into the evangelical work of Spain that the new Episcopal Church, which has been organized within the last year or two, is entirely Presbyterian in its organization, with the exception of what we would call permanent moderator, the pastors and the elders representing their churches in the Synod, and the Synod electing their board of bishops: the only difference being that the moderator is a permanent officer.

The Rev. James M. Rogers, of Londonderry, Ireland.—I am not the principal of a great educational establishment; I am not a professor of theology; I am not even a doctor of divinity; I am only a wild Irishman caught the other day; and, in connection with the question of Ireland, I have a few ideas to express. I have been filled everywhere I have gone with an unspeakable astonishment. Everybody seems to think that he understands the Irish question, and that the Irish people, of all others in the whole world, are the people that know nothing about it. The

Council was at a very serious loss, because I could not pluck up my courage to address it when the question of the working classes and Christianity was under discussion; for that touches the Irish question very closely. Equally at a loss was the Council because I did not say anything about Christianity and politics; for that touches the Irish question closely.

I would be glad if you would give me half an hour to expatiate upon this question in a way that would electrify the assembly, and communicate a fund of information to certain blind understandings who know nothing whatever on the subject, though they are perfectly complacent as if they understood all about it.

The first thing that ought to be said in connection with this Irish question is, that with the Irish Presbyterians the Council is perfectly satisfied. Secondly, I am inclined to think that, with the various branches of the Protestant Church, the Council might be moderately well satisfied. It must be acknowledged, although I am a pretty staid Presbyterian, that there is a wonderful amount of good in the Irish Episcopal Church, and a great amount of evangelism in it. But there are some who go about the country, wherever they can find a footing, and cover the walls with posters, offering a thousand pounds for a text of Scripture for instance that will prove the immaculate conception, or that there is a purgatory; and most offensively hurling anathemas in the face of everybody that differs from them. Although Luther and John Knox spoke in terms of considerable strength, terms such as these are not the ones to use if you want to get close to a man's heart. Irish Roman Catholics have never got into terms of familiarity with anybody who begins first by knocking them down and then kicking them. We have an organization called the Orange Institution, and the best word it has for the whole Roman Catholic Church is "to hell with the pope;" and that is supposed in certain circles to be a display of great piety, and singularly illustrative of the spirit that was in Christ!

The Irish Roman Catholic community is, in a certain sense, the most religious community in Ireland. There is not a soli-

tary community in Ireland whose members attend upon the ordinances of its own Church as does the community we call Roman Catholic. Want of shoes, want of stockings, does not keep any Roman Catholic woman from her place of worship on the Sabbath. When the clouds stream all about with rain, and our Protestant sensibilities are so solemnly affected that we retire to the secrecy of our own fireside, and, with our feet comfortably on the fender, spend all the morning talking about the ordinary gossip of the times, or perhaps reading the newspapers, the Roman Catholic community, in spite of wind and water, are found on their knees in the sacred precincts where they expect the mercy of God to be attained by them. It is utterly preposterous, and worse than preposterous, for it entails upon us a vast amount of contempt where it would be well that we should receive respectful consideration, for people to go on expatiating about the irreligiousness of Roman Catholics. As they understand religion, they are more religious than we are, man for man.

Further, your newspapers, in a very sensational manner, communicate to the general public the fact that some landlord has been killed, with six or eight fatal wounds in his body. Well, I dare not make merry over a transaction of that kind which does sometimes occur. But I maintain this, in the face of this Council, and in virtue of the most abundant evidence, that there is not a country, which sends representatives to this Council, as free from crime as Ireland. Let me bear this testimony. You talk of female virtue. The opposite is unknown in Roman Catholic Ireland; and it is unknown in spite of difficulties to the contrary, which I dare not here dwell upon, partly because I do not want to waste the time, and partly because it would involve statements too painful to be made; but that virtue stands immaculate, unimpeached, and unimpeachable.

EDMUND ARCHIBALD STUART-GRAY, Esq., of Perthshire, Scotland.—In the absence of Dr. Adams, of Glasgow, the active and indefatigable convener of our Home Mission, who at the very last moment, after having made every arrangement, was prevented from undertaking the voyage across the Atlantic, and in

the silence of my co-representative, I as a member of the Home Mission Committee, and also engaged in the Colporteur's Society in Scotland, would venture to say a word or two on the subjects touched upon in the papers read regarding evangelization and home mission work in the populous cities and the rural districts of our country.

Mr. Howie, of Glasgow, has alluded to the work in the larger cities. I would venture to suggest two questions which touch the matter in a practical point of view. As this is a meeting for comparing notes one with another, in regard to the agencies carried on by representatives of the Church in different countries, I think it will come within the limits of our discussion. As regards the Americans, I would ask them, How do they carry on mission work and evangelistic work among those who are engaged in the coal and oil regions? I would then ask our Canadian brethren, how they are able to reach the dwellers in the thinly peopled districts and counties, the farm servants, and others engaged in agricultural operations? These are very fitting subjects to hear one or two words upon before this meeting closes.

They will, perhaps, ask us the question, What are you doing in Scotland? In reply, I would refer to the work carried on by Home Missions: giving grants to territorial missions, carrying on the operations in the mining and rural districts, and that done by the Mining Committee intrusted with the work among the miners. Then we have in the large towns grants to congregational work, territorial missions, to which a certain sum is allowed. I then refer to the Highlands, which I think have not been mentioned, where the people are as devoted to Presbyterianism as anywhere on the face of the earth. Catechists and students are employed to carry on the work, and mission services and addresses are made in the Gaelic language. The work among our fishermen is carried on by evangelists sent especially to them. I would refer also to the work in the form of colportage in the rural districts. These are the agencies we are employing. We are not satisfied with what we have done, but at the same time we are receiving very encouraging

reports; and these are the means of bringing in many to the Church.

Nearly all the inhabitants of the rural districts in Scotland are Presbyterians; but we find many of the upper classes are leaving the Presbyterian Church, and going over to the Episcopal Church. Methodism does not thrive with us in our northern districts of Great Britain, although it has great weight and influence in the southern and mining districts of Wales and Cornwall.

The Rev. D. J. Macdonnell, B. D., of Toronto.—Every man seems to take up the subject nearest his own heart or thought this morning. I should like to say a few things about the excellent address given by Mr. Dodge on a very important practical question—that of temperance, or rather, that of total abstinence.

1st. He ought to distinguish between those two things—temperance and total abstinence. They are not synonymous. Some of us think that it is a better thing that a man should be trained to self-control—that is, temperance—than that he should be kept from drunkenness by compulsory abstinence, which is the meaning of prohibition.

2d. We ought to distinguish between two kinds of self-denial: self-denial as a law of the daily life on the one hand, and self-denial for the gaining of a specific object, in a particular case, on the other. I honor the men who think they are under obligation to cut off the right hand and do without it all their life long, for fear that somebody should use that right hand wrongly; but I think for myself that a man is not called on by the Lord to cut off his right hand, excepting under very exceptional circumstances. In other words, I think that what the Lord means us to do is to be ready to deny ourselves utterly for the gaining or saving of a brother, but not to be called on to deny ourselves and maim ourselves, either physically or intellectually or socially, as a law of our daily and continuous life. Paul said: "If meat make my brother to offend, I will eat no meat." Don't you suppose Paul kept on eating meat? Of course he did. You don't imagine he became a vegetarian from the time he

wrote that sentence? It was only when it was going to tempt some brother in some particular case that Paul felt it necessary to do without meat; and some of us think that that is the right principle on which we ought to do without our wine.

3d. It is wise to distinguish between good liquor and bad; I think it is good to distinguish, for example, between fermented liquors on one hand, and spirituous liquors on the other. I think it is wise to distinguish, according to the testimony of medical men competent to testify, between fermented liquors which have one sort of effect, and spirituous liquors which have another sort of effect on the human system. And moreover I think it wise to distinguish between good wine on the one hand, and poison on the other; and if your friend offers you poison at his table you are not under obligations to take it.

4th. I think we ought to consider whether positive institutions for the promotion of temperance are not better than mere prohibition. By positive institutions, I mean such things as coffee-houses and things associated with coffee-houses, where you give men good things to eat and drink. I don't object if you give them lager beer—I personally do not object to that; but I maintain, in the long run, more good will be done by these positive counteracting agents than merely by the cry of prohibition. In other words, I believe that with Paul we are to overcome evil with good; not simply by denouncing the evil. It is surely desirable to put temperance work on such a broad basis that temperance men can cheerfully work along with total abstainers. Dr. Howard Crosby can tell you all about that.

The Rev. W. U. Murkland, D. D., of Baltimore.—It was the remark of Goethe, that the great benefit of history is to incite enthusiasm. I speak these few words in regard to the great subject which has been so ably treated—the Church in relation to the evangelizing of the masses at home. We have in this great assembly traced the Church back in an unbroken line to the Father of the faithful, and have proved our pedigree for 4,000 years to be unsullied. But in this work of home evangelization we do not need to go further than eighteen Christian centuries, and there stands he whom we worship, and who said,

"As the Father has sent me, even so send I you." When he was on earth he looked at the masses and he wept; and then when he came near to a poor, pitiful one, he touched him. In these two great principles, of personal sympathy and personal contact we have the secret of the grandest success in our home mission work: touch the masses; speak to them in the love and sympathy of Christ, and the spirit and the power of Christ shall accompany us.

We all remember, in the story of "Sister Dora," published so recently, the English laborer who came into the hospital with his arm crushed. The surgeon said it must be amputated, but the poor, appealing look of the man said, "save it, it is my life." And the sister said, "I will save it, if the surgeon gives me leave." And for three weeks, day and night, she watched that man's arm, until it grew strong again. Then, when after two or three years, that sister herself was stricken with a loathsome disease, this same man walked twenty-two miles every Sunday morning to knock at the door, and ask how Sister Dora was; and to say, "Tell her her arm called to inquire." "As my Father has loved me, even so have I loved you," and, "As my Father sent me, even so send I you."

You will pardon me if I relate a personal story. I remember one day coming home and hearing that a little child of my congregation had been burned to death. I went into a narrow court where he had lived. A little boy said, "You want to see mother, come this way." I went up three or four flights of stairs into a rickety garret, and there I saw the mother, of foreign birth, and she told me this story: she had to work very hard; on Sunday morning she had lain in bed a little longer than usual; the little boy got up to dress himself; he was only five years old, and the Sunday before he had been out at our Sunday-school anniversary where the services were opened with that song which you know, "Open the doors for the children." As he got up, dressing himself, stumbling about in his night clothes to find a match, he caught fire. As he lay for twenty-four hours dying, out of the flannel and cotton which were all about him, came forth the tremulous voice, "Open the doors for the chil-

dren." Ah, the doors, the everlasting doors that the pierced hand rolled back for you and for me have been opened wide! And they were opened for those little waifs whose history we have not traced, but whom God's Spirit has met in the simple stories and sweet songs of our childhood. We will not place them under the blackness and darkness of the song of Tennyson:

> "Theirs not to make reply;
> Theirs not to reason why;
> Theirs but to do and die."

The Rev. W. J. R. Taylor, D. D., of Newark.—I listened yesterday morning with the most intense interest and profit to the statements that were made by the representatives of our great missionary institutions. I would be the last to take exception to anything said by men of such large experience; but there was a single statement made by the representative of the largest of these boards, which I cannot allow to pass unchallenged. I read from the report the remarks made by the Rev. Dr. Lowrie: "I should like to see this work [of translating and publishing the Scriptures abroad] relegated to the missionary boards. It is work that has to be done by the missionaries; and they had better remain on the same footing with their brethren in connection with their own boards. At any rate, whether this be so or not, I would not like to see any Bible Society claiming any proprietary rights in any translation of the sacred Scriptures abroad. I think they ought to be the common property of the Christian Church and of all its institutions."

The very best and strongest thing about any man or institution is that which is providential, and if there is anything providential in the history of the written and printed word within the last century, it is the rise, and usefulness, and world-wide power of these Bible Societies. So I should not like to see this Council, nor any other body of Christian men, standing up against that which bears upon its face so completely the stamp of a guiding and of an overruling Providence.

These Bible Societies—and I speak not only of those in our

own country, but of those abroad, and chiefly of the British and Foreign, and American Bible Societies—represent, as no other institution in this world represents, the principle of the unity of the Christian Church. They represent every denomination in this Alliance. They have done their work for every part of the world represented upon this floor, and they have done that work in the spirit of a common love for the common word. There is not a denomination upon the face of this globe that loves the word of God, which desiring to go, by its representatives, with a new translation into the language of the smallest tribe upon the face of the earth, can knock at the doors of either of these societies, and not have admission and a welcome.

Moreover these societies have done a work which no Christian denomination on the face of the globe could have done as they have done it. In 1804, when the British and Foreign Bible Society began its great career, the Bible was printed only in fifty versions; and those particularly of the continent of Europe and the regions adjacent to the Mediterranean sea, with one or two in mid-Asia. Now, through the agency of these institutions, they print 278 versions.

The Council adjourned, after devotional services, until the afternoon.

PHILADELPHIA, *October 1st*, 2.30 o'clock P. M.

In the absence of the HON. SAMUEL SLOAN, who was to have presided, the REV. JAMES NISH, of Sandhurst, Australia, occupied the chair.

DESIDERATA OF PRESBYTERIAN HISTORY.

The first thing in order, after the devotional exercises, was the presentation of the report of the Committee on the "Desiderata of Presbyterian History," by the chairman, the REV. ALEXANDER F. MITCHELL, D. D., of St. Andrews, Scotland, who said:

I regret that the duty of making the report has fallen on me, and not on the great and good man to whom the organization of this committee and the starting of it on its career should, to a large extent, be attributed. A fitting tribute to the memory and great services of Dr. Lorimer was given on the opening day of the Council. It would not become me to attempt to add to what was then said.

There was another name, however, on our committee, which I cannot pass over, and, as a Scotchman, I should be sorry to return to my own country without testifying here to the deep regret which we all feel on account of the removal by death of the late Mr. David Laing, of Edinburgh. He has contributed largely to the literature of our Church history. Much as I knew of his labors in this direction, and often as I had had occasion to draw on his productions, I confess that even I knew but little of the extent to which he had studied the history of all the Reformed Churches in the sixteenth and seventeenth centuries, and the mass of materials he had collected to illustrate his works. I believe it would have supplied the greatest desiderata of Presbyterian history had some patriotic, wealthy gentleman in Scotland or America purchased his library, and kept it together where it could have been consulted by Presbyterian scholars. There were a number of rare books in it illustrating the history of the Reformed Churches. The number of volumes was perfectly amazing. It had books that cannot be found even in the British Museum, nor in any of the libraries of Great Britain. Though some have been purchased and retained in Scotland, I fear a great many have been dispersed where Presbyterian scholars will have difficulty in getting at them.

The committee beg leave to report that they have received returns to the inquiries issued to the following Churches:

First. The United States: (1.) From the General Synod of the Reformed Presbyterian Church of North America. (2.) From the Associate Reformed Synod of the South. (3.) From the Reformed Dutch Church.

Second. In Great Britain, Ireland, and the Colonies: (1.) The Presbyterian Church of England. (2.) The Church of Scotland; the Free Church of Scotland; the United Presbyterian Church of Scotland; the Reformed Presbyterian Church of Scotland. (3.) The Irish Presbyterian Church. (4.) The Presbyterian Church of Canada; the Presbyterian Church of Victoria; and the Reformed Dutch Church of South Africa.

Third. On the continent of Europe: (1.) The Reformed Church of Holland. (2.) The Christian Reformed Church of the Netherlands. (3.) The Reformed Church of France. (4.) The Free Church of France. (5.) The Missionary Church of Belgium. (6.) The National Church of the Canton De Vaud. (7.) The Free Italian Church. (8.) The Reformed Church of Bohemia. (9.) The Reformed Church of Hungary.

The returns are still incomplete, and some who have made returns desire further time to make them more accurate. The committee recommend that the Council reappoint them, with instructions to complete the work intrusted to them, and that the report be laid on the table until the next meeting of the Council, and also that the returns be accompanied by some digest or abstract.

I am sorry that the returns have not been completed. It was a mistake that they were put in my hands. Occupied as I was with the

preparation of the report in regard to creeds, I had not much time at command. If sufficient time is given, I have no doubt that the work will be attended to, and that before the meeting of the next Council it will be completed.

The Presbyterian Church has been careful in the past not only to make a history, but to preserve a record of the great things that have been done by our leaders; and now that the churches are more closely brought together, I am sure they will endeavor to do more in this way than they have done in the past. The interest that is being taken in the writings of our leaders, even by those who profess to have but partial sympathy with the views they held, is remarkable. There is no better evidence of that than the great edition of the works of Calvin which is being brought out by the theologians of Strasburg. It is one of the greatest tributes to his memory, that scholars who differ from him in opinion should have taken so great labor to bring out his works. There is another proof of this same thing—it is the splendid edition of the Huguenot Psalter that has been brought out at Paris at the expense of the French government. There is a great deal in that book with which Presbyterians and Calvinists cannot sympathize, and a great deal that they must deeply regret; but still, the interesting information that has been given in regard to the formation of that psalter, and the other psalters that were derived from it, is remarkable. The discovery of the first edition of the psalter of Calvin, which had been lost sight of for three hundred years, and a catechism differing in plan from that which, during these three hundred years, has been known as Calvin's catechism, shows the interest taken in the subject.

These specimens will convince you that this is work worthy of the attention of the Council. In countries such as Scotland, we may hope to do a great deal ourselves without assistance from those in other countries. There are various places on the continent where the Reformed Church is awaking to an interest in this matter; and where there are historical memorials still in print, it would surely be worthy of this Council to consider whether it might not do the work of collecting these materials.

There are preserved in the libraries of Vienna and many other places manuscripts of that great man, the forerunner of the reformation of England, who was very Presbyterian in his views, and who, on that very account, England in these latter times has not sympapathized with so much as she should do, John Wickliffe. The indications of his zeal remain in manuscript. Would it not be worthy of this Council to present them in some accessible form to the Christian public?

I presume the Council will reply to the request of the committee, that you should reappoint them, with instructions to get the work completed and have the digest prepared.

REV. DR. BLAIKIE.—All resolutions should be referred to the

Business Committee. This one should be so referred, especially as a new convener will have to be appointed.

The Rev. Principal William Caven, D. D., of Toronto, Canada.—We are very much indebted to Professor Mitchell, for having taken up this subject on such short notice. I hope that the Council will not pass on this formally, but entertain the matter with zeal. The importance of it has not been overstated by Professor Mitchell. I am afraid that the Presbyterian Church in many sections has manifested a disposition to be indifferent on this subject. We should use every means to prevent ignorance in regard to our records. I can conceive of nothing which will be of greater value to scholars and others, not only as material for enlarging our church knowledge, but also in the way of keeping up and nourishing an interest among our sons and daughters in the great and glorious history of the Presbyterian Church, than the prosecution of this enterprise.

The Rev. John Cairns, D. D., of Edinburgh, Scotland.—I am a member of the committee, and perhaps I ought not to speak. But when you consider the circumstances which surround us, I hope you will permit me to say a word. Standing as we do, under the shadow of the death of Dr. Lorimer, we cannot but feel how much we have lost in his removal. We are also under very great obligations to Dr. Mitchell, for having so readily taken his place, and done what could be done under the circumstances, to carry on the work and to furnish his report. I earnestly agree with the motion which has been made. Let me say, as a proof of the interest which this subject awakens, that a dear friend of mine, Dr. James Mitchell, of Glasgow, who made special inquiries in connection with the matter, bestowed upon it the greatest labor, and brought all the energy of his mind to bear on it. I also desire to mention my late lamented friend, the principal of the theological institution with which I have the honor of being connected—Dr. Harper. Among the very last labors of his life, when he was nearly eighty-four years old, he engaged with Dr. Mitchell, of Glasgow, in making these inquiries. I mention these things to show how important these questions are. I do trust our churches will go into them,

and that all who can will supply the materials to aid in making up the desiderata.

The Rev. E. D. Morris, D. D.—Although I am only an associate member of the Council, I deem it a great privilege to say that I not only feel profoundly thankful to Dr. Mitchell for the work he has done, but that the whole Presbyterian Church of America is conscious of its indebtedness to him. The service he has rendered, by adding to the records of the history of our Church throughout the world, cannot be overestimated. And I express my own desire, and the desire, I am sure, of many others, when I say that it would be grateful to us if Professor Mitchell would consent to serve us still as the convener of the committee.

Dr. Blaikie.—I desire to say, for the information of the Council, that among the invitations we have received, was one from the Presbyterian Historical Society, of this city, to visit its building. I am sorry I have been so bound by my duties in the Council, that I have not been able to accept the invitation. I therefore simply rise to make the suggestion to the committee, that it might be very desirable that they should put themselves in communication with that society, in the further prosecution of the work committed to them.

The report was then referred to the Business Committee.

Hon. I. D. Jones, of Baltimore.—I am sure that not only the people of this city, but also the representatives of the people of the old world, from whom our Protestantism was derived, will be interested in knowing that I hold in my hand a copy of records which incidentally show, beyond any possibility of doubt, that Francis Makemie established a church at Rehoboth, Somerset county, Md., anterior to 1691. All the circumstances point to the establishment of that church from 1684 to 1686. About that time Mr. Makemie made some voyages to England and brought out other ministers with him. The statement about a church having been established at Rehoboth, and of his being the minister of that church, appears incidentally in an affidavit witnessed by Dr. John Vigerous, who was a French Huguenot. It occurs in an affidavit made in the case of the prosecution of

a man named William Morris, for blasphemy, under the act of the General Assembly of the Colonial government of Maryland, passed in 1649, which made blasphemy, or the denial of the divinity of Christ, or of the Trinity, a capital offence, punishable by death. Under that act the man was prosecuted for the most outrageous blasphemy, which is stated in the deposition, by the witnesses who heard the declarations, to have occurred upon the 2nd of April, 1691, on the day that the Rev. Francis Makemie preached a funeral sermon in his church in Rehoboth. The record of the trial, which took place before the Provincial County Court, contains the conviction of the man, and also the fact that, when the court discovered the penalty to be death, they decided that they had no jurisdiction to pass sentence, and he was remitted to the capital, on the western shore of Maryland.

The other instance, which is also incidentally mentioned, occurred in the same year, and the evidence is perfectly conclusive. It is contained in the will of John Galbraith, whom I take to have been an Irishman, and a merchant of large means, without any family to whom he could leave his property. In this will, dated in August, 1691, and probated in September, he gave to Francis Makemie, "the minister of the gospel at Rehoboth," five thousand pounds of pork. Tobacco was the colonial currency at that time, but pork was regarded as being more valuable. He made a similar bequest to Samuel Davies, "the minister of the church at Snow Hill," which is claimed to have been the original church; but it was one of those founded by Makemie, after he had established the church at Rehoboth. The will also contains a gift of five thousand pounds of pork to Thomas Wilson, a minister in Princess Ann. These three legacies were given to the ministers of the gospel at those three points, some fifteen or eighteen miles from each other, evidently showing that churches were established at those points previous to the making of the will, in 1691. I will state that these are matters which have been recently discovered, and are of record, incidentally showing the establishment of the Church in Maryland to have been the first planting of the Presbyterian Church upon this continent.

The Rev. W. P. Breed, D. D., of Philadelphia, read the following paper on

THE DIFFUSION OF A PRESBYTERIAN LITERATURE.

Literature is thought made visible, tangible, portable. It is a chief medium of contact between mind and mind. As such it ranks among the most potent of moral forces. For mind is a sensitive plant that feels and often thrills under and is sometimes permanently modified by the touch of a single thought. Into the mind of one tottering on the brink of moral ruin, the thought of what he is losing, of what may yet be possible for him to achieve, has come like the touch of an angel's finger to save him and revolutionize his life. And one thought is often as potent to slay as another is to save.

And when a thought has done, or at least begun its work in the mind that gave it birth, it may go forth and repeat that work in other minds, and set up a new series of mind-moulding thinkings that shall never end. That thought may modify opinion, may change the creed, may introduce a new and powerful element into the dominant aim, motive and purpose, and thus determine the conduct, and thus the destiny.

The power of written or printed thought marks almost the whole pathway of religious progress. The moulding influence on the world's history of those ten mighty words—the decalogue—overpasses the reach of the imagination. Under the reading of a few sentences of the book recovered from the rubbish in the temple-cloisters at Jerusalem, the king rent his clothes in anguish of heart. And the reading of that Book in the ears of the people issued in a religious awakening that shook the land from Dan to Beersheba. To this power the Reformation owed its rapid progress and sweeping success. Tracts from Wyclif's pen stole from hand to hand into countless homes, and the theses of Luther swept Europe like an American prairie fire.

And never before has the power of printed thought been so great, nor so extensive as it is in our day. The avidity for the printed page is almost universal, and it is insatiable. Book-hunger is one of the predominant traits of the time. Owing to the facilities for education, almost everybody can read, and the all-pervading excitements of the day secure the actual perusal of pages that no man can number.

And of printing pages to feed this book-hunger there is no end. Like tree-leaves are book-leaves for multitude. They are thrust in at the door; they are thrown in at the window; they are piled into the lap in the railway car; they reach us in every form—in the bound volume, in the review, in the magazine; in the newspapers, the daily, the semi-weekly, the weekly; hundreds of them, thousands of them, millions of them.

The number of books in the libraries of the world reaches to even hundreds of millions, and the clang of the press, as it adds to the

number, ceases not day nor night. The annual issue of newspapers in the United States alone numbers some six hundred millions.

The moulding effect of this book power on the public mind and heart, conscience, character and conduct is immeasurable if even it be not inconceivable.

The general character of this omnipresent page forms, therefore, a very important element in the question as to the need of a Presbyterian literature.

Unquestionably the newspaper press of our day is the medium of a vast amount of excellent writing, of valuable information, and the instrument of powerful, intellectual quickening. And the number of newspapers is not small which not only abstain from what might offend devout feeling, but which expend large effort to procure and publish religious intelligence.

On the other hand, the number of them whose moral influence is as deadly as extensive, is by no means insignificant. In fact newspaper and magazine literature ranges in moral character through all gradations, from the sublime heights of a pure Christian morality and lofty integrity of principle, down through non-religion, irreligion, scepticism, infidelity, atheism, coarse vulgarity and obscenity. Of many a newspaper the following, from the pen of another, will be recognized as anything but an untruthful portrait:

"It has vastly more power to occupy than to guide, to distract and agitate than to settle and inform the public mind. It is only made to sell, without the responsibility of books and treatises, which are exposed if they do not add something solid to our information or our edification. It collects, with preternatural industry, news—good, bad, indifferent—from all the winds of heaven, and pours it as from a myriad-mouthed watering-pot upon the ever-thirsty attention of the American people. It has become the only reading of millions—their pulpit, library and gallery of art. It helps to make restless, smart, curious, superficial people; to keep up a perpetual buzz and fuss about politics; to drag crime, suicide and robbery before the minds of the whole nation. It sometimes devotes itself for months to the detailed following of hateful cases of vice and filthiness, corrupting a whole generation of youth by their lascivious confessions."

Not less varied in character are the more permanent issues of the book-press. It sends forth volumes of priceless value; and, as we are assured, within two years, it has put into circulation, in New England alone, some 20,000 copies of "Paine's Age of Reason."

In the presence of facts like these we are ready for the question, "What are the marked features of a Presbyterian literature?" To this we reply, a Presbyterian literature is the embodiment and expression of the thoughts that make up the Presbyterian system. It is, therefore,

1. First of all, pre-eminently a *theistic literature.* As the sun is the centre of the solar system, so God is the centre of the Presbyterian system. As the planets receive their hues from irradiated sunshine,

so all the parts of the Presbyterian system receive their hues from irradiated God-shine. God is the beginning, the continuance, the end of all; God infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth. Of him, through him, to him are all things, to whom be glory evermore. The glory of God is a reason infinitely sufficient for any decree, any act of his. The highest service to which the creature is competent is to show forth the glory of God. The inscription on the banner of Presbyterianism reads: "It is enough for one universe if God be glorified." Man made in the image of God, man made a little lower than the angels, man in all his greatness, and on earth — there is nothing great but man—man's chief end is to glorify God and to enjoy him forever.

It is also the will and active power of God that makes the world go round. It is God's eternal decree that we see embodying itself in the events of time. Historic phenomena are merely the dust of God's chariot wheels, as he drives on to his predestinated goal. Napoleon the First fancied himself the child of destiny, and that thought in his heart quadrupled his power. The Presbyterian does not fancy, but knows that he is a child of destiny, and that when he is working upon a heaven-assigned task he is simply weaving his free thought and action in with the eternal decree of God; and this knowledge puts the shout of victory on his lips when he fires his first gun.

With this ennobling idea of God, his greatness, his goodness, his unlimited power, his unrestricted presence, and his universal providences—a God "of purer eyes than to behold evil, and that cannot look upon iniquity"—Presbyterian literature palpitates from title-page to finis.

2. Presbyterian literature is also emphatically *Christological.*

It is full of Christ—Christ, the eternal and co-equal Son of God, very God of very God; in execution of the eternal decree for the salvation of countless millions, becoming man, rendering a perfect obedience to the law, setting before men an example of absolute perfection, bearing the sin of his people in his own body on the tree, rising again from the dead and ascending to heaven, and there ever living to intercede for those whose sins he bore.

3. Presbyterian literature asserts a clean-cut, distinctive *anthropology.*

It holds before the face of man the mirror of God's word, and shows man to himself as he is portrayed by the Spirit of God, as fallen in Adam, as crippled in the fall; and not merely crippled, but smitten with disease—"the whole head sick, the whole heart faint;" and not only diseased, but slain—dead in trespass and sins, and hopelessly and forever dead, but for the operation upon his nature of the new-creating, life-giving power of the Holy Ghost.

4. Presbyterian literature presents a bold biblical *eschatology.*

Man must die and be raised again from the dead; appear before God in a final judgment, there to give an account of all the deeds

done in the body, and thence to pass either into life eternal or into punishment everlasting.

5. And Presbyterian literature has its well-outlined, clearly defined system of polity.

This polity involves those great principles of representation, of transfer of obligation, of vicarious action and endurance which pervade the whole kingdom of God, as that kingdom touches the race of man. These principles bind the Father of the race and all his posterity into an organized unity. They pervade the individual family. They are resistlessly forcing themselves into recognition in the state. They are working with the power of destiny to mould political organizations the world over into representative and constitutional forms.

These are among the vital, controlling ideas that interlace, pervade and throb in a truly Presbyterian literature.

Further, these ideas have realized themselves in biography and history. They have shown, in the sphere of practical life, their competency to build up character, to inspire man with aims as lofty, to equip him for achievements as daring, to nerve him for endurance as protracted and crucial as the imagination can well conceive.

To go no further back in time, they have left foot-prints of superlative glory in the valleys of Piedmont, in the cities and on the plains of France, among the dunes and canals of the Netherlands, and all over Britain. These principles spake on the tongue of the aged Palissey the potter. When King Henry said to him as he lay chained to the floor of the Bastile, "If you do not recant, I shall be compelled to give you over to the flames," he replied, "Sire, listen to me, and I will teach thee to talk like a king; I cannot be compelled to do wrong." They spake by the lips of Knox that day when issuing from the presence of that wicked beauty, the Queen of Scots, he overheard the courtiers whisper, "He is not afraid;" he replied, "I have looked many an angry man in the face, and have not been overmuch afraid; why should the tears of a pretty gentlewoman afray me?"

And thousands of times they spake also in the words and acts of woman. France was trembling with the agitation produced by an oppression no longer tolerable. All eyes looked for a leader. Coligny hesitated, for never did he draw sword on a Frenchman, but with a shudder. In the meantime, the cause was in imminent peril. Charlotte de Laval, his wife, upbraided him with his hesitation. "To be prudent in men's esteem," said she, "is not to be wise in that of God, who has given you the science of a general that you might use it for the good of his children." "But," he asked, "could you hear of the defeat of the army under the lead of your husband, and not murmur against him and against God?" "I could," she answered. "But," he continued, "think of the anxieties, the privations, the bereavements, the woes that may come, not only on others, but on you and yours. Meditate on these things for three weeks, and then I will abide by your decision." Fixing her tear-moistened eye upon him, she answered, "Husband, the three weeks are up; do your duty,

and leave the rest to God. I summon you in God's name not to defraud us any more, or I will witness against you at his judgment."

They spake also in the eyes, the heart, and by the lips of Jeanne d' Albret. When word reached her that her husband had apostatized and given orders that her boy Henry should be committed to the tuition of Rome, and that she should follow his base example, she caught up her boy Henry in her arms and exclaimed, "Had I my child in one hand, and my kingdom in the other, sooner than go to mass, I would throw them both to the bottom of the sea, so that they might be no hindrance to me in the way of duty."

These now are some of the elements of a Presbyterian literature—these ideas, these principles, and these embodiments of them in character and in historic acts.

Can now the question be even raised, *cui bono?* What good is to be expected from confronting the general mind with these ideas and these examples? from pouring such a literature into the great deluge of printed thought that fills all the valleys, and rises more than fifteen cubits above the tops of the highest mountains?

The question as to the actual practical effect on men of these thoughts, ideas, principles, has found repeated and effective response in the verdict of keen-eyed observers of many whose affinities are other than Presbyterian.

Of the system which forms the embodiment of these ideas, Prof. Dorner, of Berlin, has said:

"In its manly, resolute temper; its energy of action, which also expresses itself in strength and energy of thinking; its zealous breathing of soul for the increase of God's kingdom; its willing self-surrender, and its fortitude of pursuit in great and bold designs for the furtherance of Christ's reign; it is these qualities that I admire in Presbyterianism."

Of this system Mr. Gladstone writes:

"It has given Presbyterian communions the advantage, which in civil order belong to local self-government and representative institutions—orderly habits of mind, respect for adversaries, and some of the elements of judicial temper; the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendency; the sense of a common life and the disposition energetically to defend it; the love of law combined with the love of freedom; last, not least, the habit of using the faculty of speech with the direct and immediate view to persuasion."

The *Edinburgh Review* not long since gave the following verdict upon this system:

"The high intelligence which has long distinguished and still distinguishes the lower classes of Scotland," it says, "may largely be attributed to the Presbyterian form of church government, especially taken in connection with the Calvinistic creed. The apprehension of that creed cannot fail to stimulate the mind; the working of that form of government has accustomed Scotsmen of every rank to look

upon it as a duty and a right to exercise their judgments on questions involving directly or indirectly the most important subjects of human thought. The Presbyterian polity has also tended to foster that liberality of opinion in secular politics which prevails among the middle and lower classes in Scotland. Such must of necessity be the influence of a church strictly democratic in its constitution, recognizing within itself no distinctions of persons, no grades or rank of office."

The Rev. Dr. Curry, an able and fair-minded leader in the great Methodist Church in America, has written of the Westminster Confession that it "is the clearest and most comprehensive system of doctrine ever framed. It is not only a wonderful monument of the intellectual greatness of its framers, but also a comprehensive embodiment of nearly all the precious truths of the gospel. We concede," he says, "to the Calvinistic churches the honor of having all along directed the best thinking of the country. Some of the best fruits of Christian life," he adds, "have been exhibited among those who have been at least in theory Calvinists."

Ralph Waldo Emerson heaves a piteous sigh over the lack of Calvinism in the brain and heart of our day:

"Our later generation appears ungirt, frivolous, compared with the religions of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through letters, diaries and conversation, yes, and into wills and legal instruments, compared with which our liberality looks a little foppish and dapper. The religion seventy years ago was an iron belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought on the eternal world. Now men fall abroad, want polarity, suffer in character and intellect."

And how familiar have become the ringing sentences of the historian Froude:

"When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded, as Gibbon says, with a smile or a sigh, content to philosophize in the closet, and abroad worship with the vulgar; when emotion and sentiment and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and truth, the slavish form of belief called Calvinism in one or other of its many forms has borne ever an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint, rather than bend before violence, or melt under enervating temptation."

Now the question before us is as to the desirableness, importance, duty and necessity of making a way into the general deluge of printed thought for the ideas that have made such assertion of themselves among men.

We are by no means to forget that the general evangelical press is doing a vast and excellent work. If, however, in the Presbyterian system there are not distinguishing and powerful elements of thought

and doctrine, then the existence of that system is an impertinence. But if its constituent ideas, thoughts and doctrines impart to it a special and distinctive character, and if this system bearing this character has stamped itself on the best life of the world, this very fact makes it imperative on the thirty or forty millions of those who hold this system to keep the mind of the world ever confronted with these thoughts and principles.

Not that we are to lose sight of the fact that there is a constant, large, and effective outlay of talent in the publication of Presbyterian newspapers and magazines. One of these magazines, which, if not a formal organ of this Council, is at least a child of this Council—I mean "The Catholic Presbyterian"—month by month brings the reader face to face, as no other within the reach of our knowledge does, with the condition and prospects of the Presbyterian Churches of the world—the struggles of smaller Presbyterian bodies here and there, in the great awakening sympathies, evoking prayers, and in many ways excites and fosters a religious, healthful Presbyterian enthusiasm. It embodies a kind of Presbyterian literature we should like to see diffused a hundred times more widely.

But aside from all that is or can be done by Presbyterian newspapers and magazines, we assert the duty of organizing and operating agencies for the thrusting in earnestly, constantly, profusely, among the thinkings of men the great ideas that pervade a true Presbyterian literature.

The legitimate aim of such a literature, be it remembered, is, omitting no doctrine of the word of God; embracing all those ideas which Christians hold in common; to present these common ideas in their logical and necessary connection with those other great truths which distinguish Presbyterian from other systems of polity and doctrine. One of the necessary results of this Council is a weighty contribution to such a literature. We do not hesitate to affirm that the volume of Proceedings of the Edinburgh Council contains a body of Presbyterian thought of which no Church need to be ashamed. It is superfluous to affirm that the Presbyterian element in the theological and ecclesiastical literature of the world holds no second place, whether for biblical soundness or for intellectual power.

And the aim of this paper is to make clear the duty of the thirty millions of Presbyterians in the world to organize agencies in their several local centres for the placing of her literature within reach of every reading person. This involves the idea of aggression, of propagandism. There must be no waiting for men to apply for these books, any more than there must be a waiting for men to come in quest of the gospel. The command is, go—go into all the world; and the duty of Presbyterians is to go, in the persons of commissioned agents from door to door, and from town to town, and from province to province, and present these volumes, induce their reception and perusal, pray with the recipient, and thus get the thoughts enclosed in them deep into the minds and hearts of men.

It would be both interesting and instructive to recite the story of such efforts in the Protestant Church since God gave the printing-press to the world. It would be both instructive and interesting to report the statistics of such work done by the various Churches represented in this body. But statistics of vast movements outreach the apprehension, and fail to produce definite practical impression. Let it suffice to call attention to the doings of one only of these various branches:

The branch of which we speak possesses an organized agency for the publication and diffusion of a literature imbued with Presbyterian ideas. Before the organization of this board, the leading publishers of Philadelphia were importuned to republish two British volumes of a Presbyterian character, and not one of them could be found who was willing to take the pecuniary risk. These very volumes have now been published by this board, and tens of thousands of them have been sold. It puts into the hands of the public more than 500,000 volumes every year. It has sent out more than 100,000 copies of the Westminster Confession of Faith; some 2,000,000 copies of the Shorter Catechism; nearly 2,000,000 copies of the Child's Catechism; nearly 20,000 copies of Boston's "Four-fold State;" more than 30,000 copies of Alexander's "Religious Experience;" nearly 10,000 copies of Dickenson's "Five Points of Calvinism;" nearly 20,000 copies of Fisher's "Catechism;" more than 50,000 copies of Fairchild's "Great Supper;" nearly 10,000 copies of "The Christian's Great Interest;" between 15,000 and 20,000 copies of Matthews' "Divine Purpose;" from 12,000 to 15,000 copies of Shaw's "Exposition of the Confession of Faith." And as these volumes are permanent and last for years, there must be now in the various families of this land some 5,000,000 copies of the publications of this one agency alone; and it adds to that number, as I have stated, more than 500,000 volumes a year. It keeps from seventy to one hundred agents in the field, going from door to door to sell or give away these volumes. If, now, the whole thirty millions of Presbyterians in the world are doing a work like that of this one branch, which numbers a little over one-half million of communicants, then there go into the hands of the reading world from year to year considerably more than 35,000,000 volumes of brain-stimulating, heart-stirring truths; then, in the course of ten years, there would be in the hands of the reading world a good deal more than 300,000,000 of these volumes.

We hail the existence of this Alliance and the meeting of this Council as another great agent for the creation and diffusion of a genuine Presbyterian literature.

At this point, the REV. MR. NISH, who was in the chair, left it, calling DR. BREED to it, in order that he might present the

CHURCH WORK IN AUSTRALIA.

REV. JAMES NISH, of Victoria, Australia, addressed the Council, as follows:

I am afraid that there prevails an incorrect impression among very many members of this Council in reference to Australia. That country seems to be regarded by some as a comparatively small island, and as identical with New South Wales. New South Wales was, doubtless, the original settlement established there, and was at that time identical with New Holland. It was also, unhappily, a penal settlement. Those times, however, have now changed.

Since the year 1850, a portion of New South Wales—and, I may say, a comparatively small section—was cut off and formed into an independent colony—the colony of Victoria. Very shortly after Victoria acquired its independence, the great gold discoveries were made. These discoveries led to a large rush of population to our shores; and hence this colony of Victoria, although small in extent and a very young colony, now includes a population greater than that of New South Wales, containing some 900,000 inhabitants. The capital of Victoria, Melbourne, is a city that will compare—though not in population with Philadelphia—certainly with many of the large cities in other parts of the world. Its streets are wide and spacious; its buildings are thoroughly substantial; and it is a busy, thriving city, containing a population of 200,000 souls. This has all been accomplished in a growth of only thirty years.

In addition, however, to this colony of Victoria, a new section of New South Wales was cut off in the north, which is known as Queensland, and which is more than twice as large.

We have not only these three colonies—Queensland in the north, New South Wales in the centre, and Victoria in the south—but we have two-thirds of the vast continent apportioned in two other colonies—a colony in South Australia and one in West Australia, which lies side by side with the colony of South Australia.

Australia is not by any means an island; and it may, perhaps, give you some idea of its vast extent, when I tell you that it is 2,500 miles in length and 1,950 miles in breadth. You can also form some idea of its extent, if you locate the capital of Queensland on the northeast, and wish to take a journey across the country to Perth, the capital of West Australia; you would then find that you had a journey to undertake quite as long as the journey from New York to San Francisco, and that you would have to travel about three thousand miles. You will thus perceive that our continent is no insignificant portion of the world's surface, and that even our American friends cannot afford to despise us in this respect.

We have listened in this Council to addresses which seem to imply that Presbyterianism has its abode only in Europe and America, and that Asia and Africa are our mission fields. I desire, however, to remind

you that there is a young Presbyterian Church in Australia; and, considering its youth, I think that it may be regarded as having made very considerable progress. We have upwards of four hundred and thirty congregations planted in that continent. But for the distance Australia is from Philadelphia, you would have had not only three of our representatives in this Council, but some fourteen or fifteen. I anticipate that we will continue to progress, though, perhaps, not quite so rapidly as we have during the last quarter of a century; and that, if not before the end of the present century, at all events in the early beginning of the next century, the members of this Council may deem it advisable to hold their General Council in Melbourne. I am quite sure, if you should ever resolve to do this, that you would find in Melbourne a hospitable welcome.

We have been prosecuting our work amid many difficulties, but, at the same time, amid much encouragement. We are a thoroughly united Presbyterian Church. In the year 1854, when negotiations for union were begun, we had churches representing the Established Church of Scotland, churches representing the Free Church, and no less than three churches claiming to be the true and proper representatives of the United Presbyterian Church. All these different sections of the Church were united as long ago as 1859. I, therefore, claim to stand upon the floor of this Assembly as the representative of the oldest union Church in these modern days. We have now attained our majority as a union Church. That union, so happily consummated, did something toward helping on the union in Canada, and, I presume, the union in the United States. I also trust that it will do something toward helping on that union which we are all looking forward to so anxiously and so expectantly in Scotland.

As a Church we aim at a high standard of attainment for our ministers. We have a theological hall in Victoria. Four of our ministers are set apart for a certain period of the year to train our students in all the various branches of apologetics, systematic theology, Hebrew, and exegetical theology. The training which they receive is very thorough. We are aiming now to place our theological hall on a still better basis; we have nearly raised the sum of £30,000, and I hope that we will not be satisfied until we increase it to £40,000, for the endowment of our theological professorships. We propose to start the hall equipped with two professors and a tutor. We have also erected a college for our under-graduates. The principal cause which led to the building of this college arose from the fact that one of our elders, whom I am happy to see on the floor of this Council, realized the importance of that work, and came forward and subscribed £10,000 towards its erection, provided that the other laymen of the Church raised an additional £10,000. The sum has been raised, and the building is nearly completed. In addition to this amount, the elder of whom I have spoken has given £2,500 towards the erection of a suitable spire for the college, and £2,500 towards the endowment of the principalship.

We are not only training our students for the ministry, but we are also actively engaged in mission work. We are carrying forward the mission work in the New Hebrides, and we have missionaries among the Chinese and among the aborigines.

I trust this brief statement of the work in Australia will serve to impress upon the members of this Council that you have not only sister churches in other lands, but that you have a little sister in Australia of whom, I hope, you will have an affectionate remembrance, and that she will have an abiding place alike in your sympathies and in your prayers. We are ready to extend the hand of fellowship to you, and I trust you in turn will extend it very cordially to us.

The Rev. Edwin F. Hatfield, D. D., of New York, read the following paper on

REVIVALS OF RELIGION.

Christianity is of God. Its history stamps it divine. Beginning at Jerusalem, in the majesty of its conscious might, it "went forth conquering and to conquer," and rested not till it had subdued the world. It has survived the conflicts of the ages, and the wrecks of empires. Its vitality is the world's wonder. "Cast down," it cannot be "destroyed." It is to-day the mightiest power on the earth. Its principles and spirit are the controlling forces in modern civilization. It dominates the world.

It has a future infinitely more glorious than its past. It was made for man—designed for the race—for the whole world. It is adapted, as no other religion is, for the universal brotherhood of humanity. It meets the need of every class, every condition, every age. It is suited alike to the bond and the free; the savage and the civilized; the learned and the unlearned; the rich and the poor. It reclaims, renews, refines, expands, exalts and purifies the soul. It sustains, consoles and heals the stricken; pacifies the troubled and distressed; and, with hopes enrapturing and immortal, inspires the dying. It is sure to triumph over all rivalry, all enmity. "The gates of hell shall not prevail against it." It must become the religion of the world.

With all this accords the voice of inspiration. The stone, "cut out without hands," becomes "a great mountain, and 'fills' the whole earth." To Him, who hung on the tree and burst the bars of death, is given "dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away; and his kingdom that which shall not be destroyed." "The God of the whole earth shall he be called." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." For "the earth shall

be full of the knowledge of the Lord, as the waters cover the sea." So we believe and teach.

How, now, shall this grand consummation be brought to pass? By what agencies, by what instrumentalities? Is the past to be the model and the measure of the future? Are we to be content with past attainments, with present achievements? Is there not to be, and that in the near future, a vivid quickening of the Spirit; an intense vitalizing of the forces of the Church of Christ, in its assaults on the kingdom of darkness, and in its conquering march through the world? Is not the day at hand, when she is to look for vastly mightier manifestations of converting and sanctifying grace, than at any former period; for special, and copious, and widespread effusions of the Holy Spirit, stimulating, beyond all precedent, the hopes, the faith and the purposes of the people of God, and sweeping away all opposition to the onward and triumphant march of the great Captain of salvation? "I will pour water," saith the Lord God Almighty, "on him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses." "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh."

The promises and the prophecies of God's word give abundant warrant for the expectation of far greater, more frequent, and more extensive effusions of the Spirit of God, henceforth, increasingly, to the end of time. In other words it is to be expected, that, as in times past, so in the time to come, and much more abundantly and mightily, the kingdom of Christ on earth is to be built up, mainly, by revivals of religion; by copious showers of divine grace; by the quickening of the spirit of life, simultaneously, in particular localities, districts and regions, among large bodies of people, in connection with, and in attestation of, the preaching of the truth as it is in Jesus; rousing the dormant energies of the Church to new and unwonted activity; greatly elevating the tone and the standard of piety; and bringing sinners, in large and increasing numbers, to bow at the feet of Jesus. Revivals of religion, therefore, it is maintained, are to be regarded as appointed means of grace; as the most precious and desirable of all God's gifts to his Church on the earth; and are to be sought most fervently, to be expected most confidently, to be promoted by all the wisdom, energy and piety of God's people, and to be guarded against everything that can mar their purity, or diminish their power for good.

The phrase—*Revival of Religion*—is ordinarily applied to the case of a community, in which a special interest, more or less general, is felt in spiritual and eternal matters; accompanied with a marked manifestation of divine power and grace, in the quickening of believers, in the reclaiming of backsliders, and in the awakening, conviction and conversion of unbelievers—of sinners. It matters not by what agencies or measures these results may have been reached;

with what degree of excitement the work may have been carried forward; nor whether exception may not properly be taken to some of the methods and teachings of preacher or people, in their zealous efforts for its advancement. The adventitious is not to be confounded with the essential. The adjuncts may, in some respects, be of questionable propriety; may be proper subjects of condemnation. Nevertheless, it may be a blessed work of grace, giving abundant evidence of its genuineness, and constraining even the bold blasphemer to say, "Surely, this is the finger of God."

Are revivals of religion, thus understood, to be regarded as falling in with the divine plan for the best and most rapid diffusion of the gospel over all the earth; and so to be made the object of intense desire, of fervent prayer, and strenuous effort on the part of all who look and long for the speedy coming of the kingdom of Christ in power and divine glory? Or are we to depend exclusively on what are known as the ordinary means of grace for the spread of the gospel among men?

Not a few have serious doubts as to the desirableness of these movements; have had little or no experience of these special seasons; or have seen or heard of disorders and irregularities growing out of or accompanying these visitations, so baleful or dangerous as to make it questionable whether they are not, on the whole, productive of more evil than good. They maintain, therefore, that it is best to rely on the regular course of things, and move on in a quiet way, with gradual and regular accessions, believing that in the end quite as much will have been accomplished, and more satisfactorily.

Greatly, however, as steadiness and regularity and freedom from declensions and excitements may be desirable, and beautiful as is the theory of constancy in the progress of the gospel among men and in its gracious operations in the human heart, no such state of things is to be looked for. It consists not with human experience in any of the relations of life. The very nature of the human soul, and its relations to the outer world, forbid it. As well may we expect unclouded serenity in the heavens above and around us, unvarying heat in summer or cold in winter, or an equable temperature for the whole year and all the years, or the steady growth of plants, irrespective of the accidents of frost, or flood, or drought. Man cannot come into conflict with the laws of nature, and expect to have his own way. Universal law controls him; not he it. Theory must give place to stubborn fact.

The principle of the divine life in the soul is, at the outset, but the merest germ. Its first pulsations can rarely, if ever, be detected and determined. The subject himself becomes conscious of it only after some interval. It is like leaven; it is like seed cast into the ground, that springeth up and groweth, no one knows how, "first the blade, then the ear, after that the full corn in the ear." It attains its full development only after a long process of careful and diligent cultivation, by the use of appliances, smaller or greater, in conformity with

the natural laws of mental, moral, and spiritual action. In the young believer, it is a sapling, easily swayed hither and thither by aerial currents; in the mature disciple, it is a giant of the forest, towering aloft, deep and wide-rooted in the earth, the victor in a thousand conflicts with storm and tempest,

"Unhurt amidst the war of elements."

It is found in every possible stage of development short of absolute perfection, to which it attains only when all occasion for conflict has passed.

Sure as is the growth of grace in the soul of the believer, the measure of this growth is exceedingly variable. It is subject, like all things human, to fluctuations more or less frequent and considerable. The voyager on the sea of time, with favoring currents and propitious gales, makes rapid progress; the winds die, and he floats with the tide; or storms arise, and beat him back on his course. Now he is all life, and buoyant with hope; anon he is cast down and disquieted. Now every Christian grace is in lively exercise, and he makes steady growth in the knowledge and love of God; again, he is borne along by the billows of political excitement, or of some all-absorbing commercial speculation. He has his moods of peace and trouble, joy and sorrow, light and darkness, heat and cold. The night follows the day; the winter's cold the summer's heat; and all this at intervals quite uncertain and irregular.

Spiritual development, moreover, is subject to invariable law. It may be hastened or retarded by the use or neglect of appropriate means. Thought and feeling, mind and heart, are continually acting and reacting upon each other for good or ill. Thought is indispensable to feeling. Before an object can act upon the heart, it must be more or less distinctly perceived by the mind. Deeply to feel and be moved to action in spiritual concerns, you must "think on these things," life and death, sin and guilt, heaven and hell, time and eternity, Christ and his cross, the Spirit and his work, obligation and responsibility. If such concerns never occupy your thoughts, your heart will be as hard as a stone, as cold as an iceberg. On the other hand, so constantly, closely, and intensely may you think on these and similar themes, as to stir up your whole spiritual and moral nature; to fill your heart with glowing emotion; and to be deemed an enthusiast, a fanatic, a madcap.

Thought, also, in like manner, is subject to law. Means of thought there are, as well as means of grace. Thought is just as susceptible of cultivation as bone and muscle. The object determines the thought. The child is taught to think, by setting before him proper objects of thought and fixing his attention upon them. Thought may be compelled, or suppressed, by a fixed purpose, and corresponding effort to exclude from the mind all but a particular class of objects. The mourner arrays himself in sable; gathers about him the relics of the loved and lost; shuns all cheerful and joyous associations and occupa-

tions; muses on death and the grave; shuts out the warm light and glow of heaven; lives "in the region and shadow of death." His home is a sepulchre.

"The wicked, through the pride of his countenance, will not seek after God." "God is not in all his thoughts." To think of God is painful to the sinner. He shuts God out of his mind—gives him no place there whatever; shuns everything fitted to bring him to mind; brings in the world and fills every nook and cranny of his mind with things of time and sense. "God is not in all his thoughts." His heart becomes a stone.

The believer may, at times, be drawn away from the steady pursuit of holiness. So closely may he suffer himself to be occupied with the cares and pursuits and pleasures of the world, as to lose much of the genial warmth of God's presence and love. His heart is benumbed; he wanders from the right ways of his God; he becomes more or less a backslider in heart, if not in practice. Spiritual declension is infectious. Backsliders sin not alone. A whole community of believers, by the same or a similar process, may for a time be turned aside, to some extent, from the steady pursuit of holiness. Worldly matters of deep and absorbing interest excite and engross attention, thought, emotion, effort. Spiritual and eternal concerns are, in a degree, subordinated to the carnal and the temporal. The declension becomes general, and possibly long protracted.

The renewed heart is sanctified but in part. The natural is ever in conflict with the spiritual; "for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." It requires constant vigilance, untiring diligence, and ceaseless strife with the flesh, on the part of the believer, to hold on his way, and make daily advances in the life divine. An earnest, faithful and godly ministry, with gospel ordinances in their purity, is indispensable to the preservation of a church from error, worldliness, lukewarmness, and spiritual torpor. Even with these helps and incitements, how frequently, in the absence of the special outpouring of the Spirit of God, are our very best churches brought under the dreadful blight of spiritual declension!

"My people," says the God of Israel, "are bent to backsliding from me. Why," he asks, "is this people of Jerusalem slidden back by a perpetual backsliding?" The same statement and the same inquiry might have been made in every period of the wonderful history of the people of Israel in the days of Moses, of the judges, of the kings, and of all the prophets. The fire was kept burning on the altar only by a succession of divine interpositions. Judges and rulers, priests and prophets, Deborah and Barak, Samuel and David, Elijah and Elisha, Ezra and Nehemiah, were raised up from time to time to beat back the waves of corruption, to arrest the tide of degeneracy, and to restore the people of Israel and Judah from their perpetual backslidings.

Similar has been the history of the church in all subsequent periods.

In the absence of the special effusions of the Spirit of God, how uniformly have ministers and churches lost the fervor of their "first love," as at Ephesus; become "lukewarm" in the service of the Master, as at Laodicea; "defiled their garments," as at Sardis; or given ear to the voice of error, as at Pergamos and Thyatira. What a mournful picture of declension is presented in the case of the seven churches of Asia not only, but of Jerusalem and Antioch, Philippi and Corinth, and, most of all, of the Church of Rome! How deplorable has been the defection of not a few of the churches of the Reformation! Even among the most orthodox and circumspect communions, the ear is pained and the heart is grieved with the story of leanness and coldness, of worldliness and deadness! How often, in their annual narratives of the state of religion, do Presbyteries and Synods and General Assemblies lament the prevalence of sinful conformity to the world, the decay of piety, and the lukewarmness of many among their people! Truly, the Christian Church, as well as the Jewish, are bent to backsliding. The natural tendencies of human hearts are all backward and downward, so grievous is the corruption of our poor, sinful nature.

Now, what is the true and only appropriate remedy for spiritual declensions? Most assuredly, spiritual revivals. By all the authorized means at their disposal, the people,who are constrained to acknowledge and lament their backslidings, should seek with their whole heart and soul a speedy revival of the work of the Lord among them.

But how is this greatest of blessings to be secured? What has been the history of revivals? How have they begun, and how has their continuance been promoted? Happily, we are not left in doubt on these points. Whatever may be the case in other parts of the world, the American churches and (may we not say, though possibly not to the same extent?) the churches of Great Britain and Ireland have had large experience of these gracious visitations, and not a few of them have made grateful record of their rise and progress.

What is the promise? "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." Various are the ways in which the desired result is brought about. Naturally, and without violence to the laws of mind, the blessed Spirit, by whom the principle of divine grace is implanted in the heart, and the dormant energies of the soul are aroused to newness of life, arrests the steps of the wanderer, stirs up the conscience of the backslider, and disturbs the dreams of the worldly professor. A sudden and severe illness; a sad and sore bereavement; a prevalent and infectious disorder; a disastrous reverse of fortune; the treachery of a friend; the faithlessness of a lover; deliverance from the very jaws of death; or the tidings of some great catastrophe involving great loss of property and life; nay, "a still small voice," heard only in the deep recesses of the soul, may rouse the slumberer, and reveal to him his perilous condition and prospects.

The mind thus turned towards itself, becomes conscious of its unrest, its want of entire conformity to the divine will, its want of heart in God's service, its disregard of the wants of its own moral nature and its wretchedness. A sense of guiltiness, more or less acute, succeeds; a sense deep enough at times to produce remorse, penitence, renewal of covenant obligations, abhorrence of past neglect and wanderings from God; ardent desires after holiness of heart and life, earnest efforts to be reinstated in the divine favor; and, in a word, a whole-hearted consecration to God. The believer is now brought into free and full fellowship with the divine nature. He walks in the light, and rejoices in the love of God "with joy unspeakable and full of glory." He reflects the radiance divine—the home, the shop, the storehouse, the walks of trade, the circle of domestic love, the round of social intercourse, the community of fellow-believers, and even the outlying world, all feel, to some extent, the heavenly influence of the renewed life. The blessed infection spreads; other sleepers are aroused; the community are stirred; the pulpit glows with new light and life; "the house of God" becomes "the gate of heaven;" the gatherings for social prayer are enlarged; the formal listless utterance gives place to fervency and importunity; the attention of the ungodly and the careless is arrested; sinners are brought under conviction; and converts of "such as should be saved" are multiplied. A great, a peculiar, a wonderful change comes over the community, and the world are constrained to say that "God is in the midst of" them in deed and in truth. This is a revival of religion.

In bringing about these blessed results, the Holy Spirit uses every variety of agency and instrumentality, within the domain of the right and the true. The work may begin in the heart of a single believer, and that one illiterate, it may be, and obscure; or several hearts may be moved separately and simultaneously. It invariably begins "at the house of God." Very often the pastor of the flock becomes so deeply sensible of the need of more grace, for himself and his people, as to be roused to greater fervor in prayer, to deep heart-searchings, and to unwonted importunity in preaching the word. He can no longer be content with barren ordinances. He longs to reap as well as to sow. "Give me the souls of my people, or I die," is the purport of his every prayer. He now deals with themes of infinite moment—the worth of the soul; its undone condition, its exceeding guiltiness, and its perishing need of the salvation offered in the gospel; the danger of delay; the exclusive efficacy of the Saviour's blood; the shortness and uncertainty of life; the tremendous realities of the future state; the necessity of regeneration; and the utter dependence of the sinner on the sovereign influences of the Holy Spirit; these are the themes that the awakened preacher presents. They arrest the attention of the careless; arouse the slumbering; wake up the stupid; take hold of the heart; and become the all-absorbing subjects of thought, of anxious inquiry, and personal concern. They are accompanied with an unction from the Holy One; are preached "in demonstration

of the Spirit and of power." House after house becomes a Bochim. Songs of gratitude follow hard on tears of penitence. Converts are multiplied; saints are quickened; wanderers are brought back; Christ is honored; God is glorified. Blessed people, that are thus refreshed with the divine presence!

In all this, wonderful and glorious as are the results, there is nothing miraculous or abnormal, more than in the case of every convert to Christ. The work is of God, but conformed, in all its parts and stages, to the well-known laws of our mental and moral nature. True—"the wind bloweth where it listeth," has a way of its own, "past finding out." Every aerial current, however, in its inception, course, velocity and continuance, is subject to laws as fixed and definite as those which govern the solar system. "So is it" with "every one that is born of the Spirit." He who created the universe, and controls, by laws of infinite wisdom and might, the starry systems, is the author of the new creation, and of every gracious operation in the human soul, working by law, as fixed and definite in the one case as in the other.

Revivals of religion, then, are to be regarded, sought and looked for, as the legitimate result of principles that shape and govern the spiritual nature of man; as in entire conformity to the plans, purposes and procedure of the Almighty, in the building up of the kingdom of grace on the earth, as set forth in promise and prophecy, and confirmed by the history of the Church in all ages. From the beginning, God has carried forward his great work of redemption among men, by successive outpourings of his Spirit, age after age, until now. The "History of Redemption" is a continuous record of spiritual declensions, succeeded and overcome by great and wonderful spiritual revivals.

The Christian dispensation, as distinguished from the Jewish, was born in the greatest revival of religion ever known until then. "From the days of John the Baptist, until now," said the great prophet of Nazareth, "the kingdom of heaven suffereth violence, and the violent take it by force." What a deep and all-pervading commotion was created in Judea and in Galilee, by the preaching of John and of Jesus; of James and of his brother John; of Peter and of Paul; of Silas and of Barnabas! How wonderful were the effusions of the Spirit on the day of Pentecost, and immediately subsequently! and on through the apostolic age, what mighty revolutions were effected by the consequent upheaval of society, and the introduction of the new dispensation of grace among men! The history of the Christian Church during the first three centuries of our era, among both Jews and Gentiles, is simply a history of revivals. When the Papal apostacy had resulted in an almost universal declension of true godliness, and the dark ages had shrouded the Church, how was the light restored, and the Church redeemed, but by those wonderful revivals of religion that followed the faithful preaching of Huss the Bohemian, of Jerome of Prague, of Wickliff the Briton, of Luther and Calvin,

of Knox and Farel, of the great host of British and continental reformers and martyrs? And, when the reformation itself had degenerated, how were the power and prevalence of godliness restored, but by the remarkable revivals of religion, that resulted from the earnest and godly preaching of Bunyan and Baxter, and the noble band of Puritans that adorned the seventeenth century in the British Isles, and from that of Wesley, Whitefield and their compeers in the eighteenth century?

The Presbyterian Church, in both the old and the new world, owes everything to the gracious and powerful revivals of religion that from the beginning have characterized its history. It was by an extraordinary outpouring of the Spirit, that Scotland was redeemed, in the days of Knox, from the blight of the Papacy. "The whole nation," says Kirkton, "was converted by lump. Lo! here a nation born in one day; yea, moulded into one congregation, and sealed as a fountain with a solemn oath and covenant." "What swift course," says Fleming, "the preaching of the kingdom of Christ had, and how professors of the truth thronged in, amidst the greatest threatenings of those on whose side authority and power then were! Oh! how astonishing and extraordinary was this appearance of the Lord there on all ranks, so that they offered themselves willingly for the truth! The Church of Scotland was born anew in this great revival."

Wonders of divine grace were witnessed in those days among her congregations, under the preaching of George Wishart, William Cooper, John Welsh, and other such servants of Christ. It was a mighty effusion of the Spirit that wrought upon the General Assembly of 1596; more than four hundred men of God to humble themselves with sighs and groans, and shedding of penitential tears, and with one mind and heart, to renew the league and covenant of their fathers. With what power in those memorable days did Bruce, at Edinburgh, bear witness to the truth, making, as one says, "always an earthquake upon his hearers, and rarely preaching but to a weeping auditory!" Memorable, in the annals of the old Kirk, was that sacramental day, June, 1630, in the parish of Shotts, when, under the preaching of the aged Bruce, and the youthful Livingston, the Spirit of God was poured out with such power that "near five hundred had, at that time, a most discernible change wrought on them, of whom most proved lively Christians afterwards—so much so that many of the most eminent Christians of that country (Clydesdale) could date either their conversion, or some remarkable confirmation of their case, from that day."

Miracles of grace were also wrought in 1625, at Stewarton, in an outpouring of the Spirit, under the preaching of Dickson of Irvine, exciting the wonder of the whole land. Multitudes, too, were converted in his own parish, and few Sabbaths passed, for a considerable time, without such tokens of the presence and power of the Spirit. At the signing of the covenant, in 1638, the whole country was stirred

as by the mighty hand of God, so that Livingston said, "In all my lifetime, excepting at the Kirk of Shotts, I never saw such motions from the Spirit of God." "I have seen," he adds, "more than a thousand persons all at once lifting up their hands, and the tears falling down their eyes."

Similar manifestations of divine grace occurred in 1650, under the preaching of William Guthrie, of Fenwick, multitudes from all the region round thronging to the kirk, Christians developing extraordinary zeal in their Master's cause, and a great number of souls being truly converted to Christ.

These baptisms of the Holy Ghost, so abundantly dispensed during the first hundred years after the Reformation from popery, gave to the Kirk of Scotland a signal position among the Churches of Protestantism; so that, ever since, she has been regarded as a mighty bulwark of the faith, and her people as among the most orthodox and godly on the face of the earth. She owes everything to revivals.

In later days, also, her people have been favored with similar attestations of the Spirit's power. At Camburslang and Kilsyth, at Campsie and Calder, at Gargannock, and in all the region round about, in 1742, as signal revivals prevailed as were experienced, at the same date, in New England, under the preaching of Edwards and Buell, and their coevals. Time would fail to enumerate the blessed effusions of the Spirit, with which the Church of Scotland, in her various branches, Established, Free, Covenanting, Relief and United, has been favored in the present century.

What God has done, in this regard, for the churches of the same faith and order in America, is known to all the world. From the beginning, the Presbyterian ministry and people of this land have believed in revivals as the richest of blessings; have sought in earnest prayer the bestowment of these divine gifts, and labored strenuously to obtain and secure them. In the darkest times, their cry has been "O Lord, revive thy work!"—and not in vain. The American Presbyterian Church, in all its several parts, is a standing monument to the necessity and blessedness of revivals of religion. But for these visitations of mercy she would never have filled the land, as she has, with the savor of her orthodoxy, and the fruits of her piety. The Presbyterian Church, in 1740–1742, shared largely, under the preaching of the Tennents, Dickinson, and their associates, in the wonderful work of grace with which New England was then visited, and was everywhere built up in the faith. During the period of battle, in the Revolution and immediately afterwards, infidelity, irreligion, and immorality came "in like a flood," but the Lord God lifted "up a standard against them," and, for a considerable period, from and after 1784, poured out his Spirit upon numerous congregations, and gave a wonderful impulse to the cause of his Son. "So mightily grew the word of God and prevailed."

In the year 1799, Dr. Griffin said, "I could stand at my door in New Hartford, Litchfield county, Conn., and number fifty or sixty

congregations laid down in one field of divine wonders, and as many more in different parts of New England. By 1802 revivals had spread themselves through most of the Western and Southern States, and since that time they have been familiar to the whole American people." This was said in 1831, at a time when, for several years, a mighty wave of the Spirit had been pouring over the land. Repeatedly since, in 1858, and in 1876, particularly, similar pentecostal showers have been poured upon the churches of America, to the praise of divine grace, and the great enlargement and edification of the kingdom of the Redeemer. Scarcely a year has passed, for more than half a century, when some considerable portions of the country, or numerous particular congregations, have not been thus visited and blessed. Differ as we may about the means and methods of conducting and promoting revivals, we believe in revivals themselves almost to a man.

It is a matter of record, that by far the larger number, not less probably than seven-eighths of the hundreds of thousands of Presbyterian communicants in America, are the fruits of these blessed means of grace. The periods of largest growth and greatest efficiency have been revival periods. The Annual Narratives of the several General Assemblies, for ninety years past, bear uniform testimony to the desirableness of these visitations, with lamentations over their absence, or grateful attestation to the goodness of God in bestowing them, while the churches are continually urged to pray and labor for their widespread diffusion.

Nearly all the great institutions of Christian benevolence—the home and foreign missionary and education boards and societies, the Bible, tract, and temperance societies, and kindred organizations—have mainly sprung up within the period of the Modern Revival Era, and have been best sustained, and proved most efficient, in those sections of the Church where these divine influences have been most abundantly enjoyed. A very large proportion of the energetic and effective ministry of the land have themselves been converted in revivals. Very many others, by reason of the occurrence of such works of grace among their people, have put new life and efficiency into the whole of their subsequent ministry. The remark has been made very truthfully, that "it is amidst the effusions of the Spirit of God, that men are trained to engage actively and efficiently in the great enterprise of Christian benevolence; have their hearts and their hands opened in behalf of those who are sitting" in the region and shadow of death; "catch that spirit of zeal and self-denial, and holy resolution, which will lead them to attempt great things, and, by God's blessing, to accomplish great things, towards the moral renovation of the world."

More, therefore, than for aught or all else in the wide world, should the Christian Church plead the promise of the Father, and seek the gift, in large and copious effusions, of the Spirit of God. More abundantly, than in aught else, does the Father delight in these blessed dispensations of grace. Called to serve God under the dispensation

of the Spirit, most implicitly should we believe, and act upon, the inspired testimony, that if we, "being evil," know how to give good gifts to our "children," "much more shall" our "Heavenly Father give the Holy Spirit to them that ask him." The one great need of the Church is the outpouring of the Spirit upon all people. The one great need of this Presbyterian Council, and the most blessed consummation possible of its deliberations, is such a baptism of the Holy Ghost as came upon the first Christian Council, at Jerusalem, on the first Pentecost after the blood of Jesus, our divine Lord, was shed for the remission of sins. Most memorable in the annals of the Church would this Council be, if, thus baptized anew with the Holy Ghost, its members should return to their respective homes, so burdened with the heavenly gift, as to kindle, everywhere, among the particular churches of their several communions, a burning desire and an intense zeal for the revival of God's work among them. Even now we may hear a voice from the inner temple, crying, in the fullness of Almighty love, to all these servants of Christ, and the churches that they represent: "Awake! awake! put on thy strength, O Zion! put on thy beautiful garments." "Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee."

The great and glorious day of the Lord is at hand—the day of the Redeemer's triumph, and coronation as "King of kings," and "Lord of lords." Prophecies and wonderful providences have ushered it in. The age of revivals is upon us. God is giving us the mightiest means of grace ever instituted and given to the Church of Christ. Our great cities are to be saved thereby. The world can be saved only thus. More and more these divine manifestations are to be sought in prayer—to be the burden of every prayer for the Church. The ministry are to be taught, in their theological training, how to preach, how to labor, and how to pray for them. The whole Church are to look and long for them, with unwavering faith, and intense expectation.

A voice from the throne—a voice of infinite love—is continually saying to ministers and people, "Bring ye all the tithes into the storehouse," "and prove me now herewith," "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

The Rev. Prof. David Steele, D. D., of Philadelphia, read the following on

PERSONAL RELIGION.

The age in which we live is one of great activity. Willing hands and enterprising minds are at work, striving after something higher, better, nobler, and more worthy of our race, than anything that has yet been reached. In art, in science, in philosophy, in literature, and in discovery, this is true. This activity gives existence and form to plans, systems and operations, distinguished by principles conservative of

individual and social comfort and amelioration. Surprising and startling as may be the motions of our earth in its orbit and upon its axis, the world moves in a higher and grander sense. In its aggressive power and influences, the civilization of to-day is extraordinary. The sleep of ages has been thrown off, and thought, winged with lightning and daring as the elements, which have given it scope, traverses sea and land, linking together oceans, continents, races and nationalities. The incrustations of habit, prejudice, tradition, predominant character and of false systems of religion are being broken up; and the signs of a reconstruction, adequate to the wants of humanity, are daily multiplying. "Behold," says God, "I make all things new." A new era is expected. The halcyon days of a world's sublimation steadily draw near. And if there is one thing more than another, that shall mark the period of the world's highest civilization, it shall be the prevalence of personal religion, individual consecration to God, and voluntary subjection to the Lord and his Christ. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel."

With these introductory remarks, we are brought to consider the subject before us—PERSONAL RELIGION.

I. WHAT IS IT?—In its derivation from *re* and *ligo*, *religion* means the reattachment or rebinding to God of the being who had departed from him. By the radical import of this term, we are reminded of our apostasy from God, and of that amazing provision in the divine economy, by which guilt is pardoned, reconciliation to an offended majesty is effected, prodigals brought back to their father's house—and the entire nature of men—understanding, will, affections and conscience—renovated and readjusted.

In its most comprehensive sense, religion is both objective and subjective. Contemplated *objectively*, it includes a belief in the being and perfections of God, in the revelation of his will to man, in man's obligation to obey the divine commands, and in his accountability to his Maker. Viewed *subjectively*, religion comprehends the recognition and practice of that experimental and scriptural godliness, which is the life of the soul. The religion of Jesus Christ has both its *credenda*, or things to be believed, and its *agenda*, or things to be done.

In its more restricted sense religion differs from theology, inasmuch as religion is practical, while theology is scientific. A religious person is a theologian just in so far as his knowledge is scriptural and comprehensive; a theologian is religious in so far as his knowledge is experimental and practical. Personal religion is the personal possession of those qualities and acquisitions of mind and heart, which demonstrate that the individual has been reinstated in the divine favor, and that he has been brought into a saving relation to that sovereign from whom he had deeply revolted. From all this it is obvious that personal religion is not a myth. In its origin, relations, influences, and destiny it is real. It is not an imaginary something after

which individuals may long, but of which they can never lay hold. It has its seat in the soul.

And if it is then as water, there that water is not stagnant, but springing up into everlasting life. If it is in the soul as fire, then it is as coals which have a most vehement flame. Many waters cannot quench this flame, neither can the floods drown it.

Nor does personal religion consist in an ardent attachment to ceremony and forms. True, the form is not without its appropriate place in religion. "Hold fast the form of sound words," is an apostolic injunction. And significant symbols occupy an important, though a subordinate place in the Christian system. If we might illustrate—what the shell is to the contents within, in the case of an egg, or what the external covering is to the kernel, in the case of the nut, in many respects the form in religion is to the inward power. In either case, let the outside be broken, and the contents will suffer. And so, fling to the winds creeds, confessions, signs, and significant ceremonies—discard all forms in religion, and the new creature, the spiritual life in the soul, will be more or less unfavorably affected.

In the present day, the pendulum of human thought seems to vibrate between two extremes—the extreme of radicalism, in subverting all forms; and the extreme of ritualism, in largely substituting imposing shows and ceremonies for that personal religion and practical godliness, which are the normal outcome of the "new heart." In regard to this latter tendency, the past should be admonitory. It was the formalism of the Pharisees, and their punctilious adherence to rites and ceremonies, which called forth from our Lord those withering rebukes administered by him to these hypocrites in the days of his flesh. The decoration of churches, and the introduction of a showy and sensuous worship, together with all the adventitious and fascinating performances of the priesthood in the fourth and fifth centuries, paved the way for the full development of "the Antichrist." This was succeeded by the "dark ages." Israel forgot his Maker, even when building temples. Men may admire the æsthetic in religion, and may revel in the pleasure of contemplating the splendid ritual, and yet be destitute of the power of godliness. A man may possess the most illustrious and brilliant talents that ever excited the admiration or dazzled the eye of mortals; he may, were it possible, descant with the intelligence and power of an angel upon the sublime character, eventful life, and triumphant death of Jesus of Nazareth, and yet be a stranger to personal religion. He might climb in thought and in discovery the temple of the created universe, and having planted his feet upon the loftiest point, and in one comprehensive survey having taken in the myriads of systems which people the vastness of space, claim all as the product of him by whom all things were created, and yet be destitute of personal religion. How shall it be described? It is to experience the invincible and omnipotent might of the Divine Spirit, quickening the individual soul into spiritual life; it is to apprehend the transcendent disclosures of that love which

passeth knowledge in the pardoning of sin, and in the raising up of the individual to sit with Christ in heavenly places; it is to discover by their effects the marks of the blood of sprinkling upon the conscience; it is to feel the soul held in the everlasting embrace of those arms which bear up the pillars of the moral and the material universe, and nestling in the cleft of that rock, which shall stand unshaken amid the desolations of time and the ravages of blighting and destructive change; it is to swim in that ocean of love, the waters of which at once lave the shores of eternity and pour their cascades on earth, the dwelling-place of mortals. It is more. It is for the individual to be a living epistle of Christ, known and read of all men; it is to have the soul transformed into a temple of the Holy Ghost, yea, a holy of holies, where shall dwell the incomprehensible Shechinah; it is to have the immortal nature converted into a perennial fountain of joy, from which shall well up to eternal life those gracious affections, holy desires, and God-ward aspirations which make to the person himself a little heaven on earth, and change the world into the vestibule of the upper sanctuary.

II. Sources.—The origin of personal religion is divine. It is the outcome or resultant of a principle of spiritual life implanted in the soul, as mysterious as it is real, and as instantaneous in its beginning as it is spiritual in its nature and revolutionary in its tendencies. Regenerated "men are not born of blood, nor of the will of the flesh, nor of the will of man, but of God." The beginning of personal religion is variously designated in Scripture. By the prophet Jeremiah, it is called a "new heart;" by the evangelist John, it is spoken of as a new birth; by the apostle Paul, it is characterized as a new creation, and as a resurrection from the dead.

The truth is alarming, but it is not the less certain, that the condition of all men by nature is a condition of spiritual death. As the offspring of fallen Adam, the representative of the human race in the covenant of works, men in their natural state are under a sentence of condemnation; justly exposed to the wrath of God, disabled and made opposite to all that is spiritually good, and wholly inclined to evil. The change that takes place in the soul of man when the Spirit of God takes possession of it, is a change from darkness to light, from death to life, from sin to holiness, from nature to grace. Understanding, will, conscience, and sensibilities are affected. The mind is illuminated, the heart is renewed, the will is conquered; or, in the language of Scripture, the individual is made willing in the day of Jehovah's power. The brand of sin is wiped from the brow; the poison of sin is extracted from the heart; the title-deeds to a heavenly inheritance are placed in the person's hands, and the soul begins its march to glory. The tree being made good, the fruit is also good. Henceforth the affections are set on things that are above; the life is hid with Christ in God; the conversation is in heaven; the world is under the feet; and to the individual thus changed, and in process of a spiritual renewal, heaven and earth stand in new relations. This

thought has been beautifully expressed as follows: "As the sun gleams over the palace and into the cottage, flushing alike with its splendor the council chamber of the monarch and the kitchen of the peasant; as the all-pervasive light fills the vast dome of the sky and the tiny cup of the flower, so religion at once illumines the heaven of our hopes and the earth of our cares. Secularities become hallowed; toil brightens with the smile of God; business becomes crystalline—light from God comes through it to us, glances from us go through it to God."

An important fontal element in personal religion is *union to Christ.* "I am come," says Christ, "that ye might have life, and that ye might have it more abundantly." "In him was life." In his own emphatic as well as paradoxical style, the apostle Paul presents this thought: "I am crucified with Christ; nevertheless I live, ... and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Here the apostle traces his whole life of pardon, peace, holiness, and hope of glory to union with Christ. From eternity a federal or representative relationship of Christ to his people yet unborn was established. More than this, however, was required, in order that sinners might come into the possession of that inheritance of spiritual life here and glory hereafter, procured by the death of the Mediator. In this federal relationship, a foundation was laid for that subsequent vital union or reciprocal inbeing of Christ and his people, which is the result of a regenerated soul's taking hold of the Saviour by faith, and resting upon him alone for salvation, as he is offered in the gospel. This faith which unites to Christ, strengthens by exercise, works by love, purifies the heart, overcomes the world, and in its stupendous outgoings and embraces, takes into the soul the fulness of God. All its supplies for life and for godliness it finds in Christ; and in its actings and manifestations in connection with practical piety, its possessor lives and labors, obeys and sacrifices for the Redeemer. Personal religion has had some of its finest exemplifications in the discovery and actings of faith. Under the influence of this principle, Enoch walked with God. The efficacy of this same grace appears in Noah's being prompted to build an ark for the saving of himself and his household. The faith of this patriarch was sublime. He was a preacher of righteousness. But he was more. He was a personal and active embodiment of that piety which is the outgrowth of spiritual life nourished by union to Christ, and having its most impressive development in prompt, sincere, and universal obedience.

Perhaps the most remarkable example of active faith and consequent practical religion, is Abraham. The command of God to this patriarch is, "Take now thy son, thine only *son* . . . . and offer him . . . . for a burnt-offering." The very thought seems revolting. What! shall I take my only son, the child in whom centre all the promises, the son of my old age, and offer him as a sacrifice? Shall I quench the light of coming ages, and strike down the Church with

one blow? These and many other questions might have risen in the mind of this man of God. But his faith was equal to the occasion, and as he raised his hand to inflict the fatal stroke, "the angel of the Lord called unto him out of heaven. . . . Lay not thine hand upon the lad . . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Elsewhere, of this same person, God declares, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." These and other like examples of personal religion, recorded in the eleventh chapter of Hebrews, show that the faith which unites to Christ is a practical as well as a saving principle, which surmounts obstacles, ranges on its side the God of battles—and in its exercise and growth brings into play a stalwart piety, a heroic devotion to God, and a personal up-taking and appropriation of Christ and the promises, which triumph over all opposition and bind to duty and to God.

III. ACCESSORIES.—Personal religion has its beginning in spiritual life, its growth in progressive holiness, and its perfection in a completed sanctification. A special, if not the chief characteristic of personal holiness, is growth. Had it pleased God, the order of grace might have been, that so soon as an individual should be quickened into spiritual life, he would be immediately introduced into glory. The divine arrangement is ordinarily otherwise. As in nature there is growth, so also there is progress in the religious life. In the natural world there is "first the blade, then the ear, after that the full corn in the ear." Or, as it is in the lighting up of our earth; there is in the beginning, the aurora or dawn, then the sun rising in glory above the horizon, and ultimately the king of day standing in the zenith, and pouring down his life-giving rays upon the world. Thus it is with the Christian. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The word of God, read and expounded, is an effective means of promoting personal religion. History, experience, and the Bible itself, unite in exhibiting the truth of God, as the grand agency in advancing practical godliness. You might as well expect light and heat, verdure and fruit, when the sun is absent, as expect individual piety where the Scriptures are unknown. Christianity flourishes in proportion to the degree in which the "book of books" is understood, and its blessed truths are diffused among the people. During the first ages of Christianity, when the apostles went everywhere preaching the word, religion triumphed in the hearts and lives, sacrifices and deaths of noble men and women. Subsequently, when truth became corrupted by false interpretations, and the Bible was consigned to the cloister, darkness covered the earth, and practical piety proportionately waned. When, again, the Bible was exhumed from the cell of the monk, and was given to the people, personal religion took root anew, and under the sun, and smile, and influence of truth, it bloomed and bore the fruit; which is seen to-day in the civilizations of the old and new

worlds, and in those widespread and Christ-like missionary labors, peculiar to the period of the world's history in which we live.

Nor should we thoughtlessly ascribe that power to the word, which belongs to the Spirit. If the word is a sword, quick and powerful, capable of inflicting fearful wounds in the conscience and in the heart, it is the Spirit of God that wields this weapon. If the word is a hammer that breaks in pieces the flinty heart, it is the same Spirit that employs it. If the word is a fire, it is the Spirit that gives life to its coals and vehemence to its flame.

Another aid to personal religion is prayer, public, private and social. "What the key is to the watch," says Swinnock, "that prayer is to religion; it winds it up, and sets it going." In prayer the soul takes its flight to the bosom of God, and claiming nativity beyond the stars, it seeks to escape to a broader and purer sphere.

The strength which has nerved individuals for great spiritual conflicts has been received in answer to prayer. The communion with God which is enjoyed at a throne of grace imparts consistency to character, fits for holy living, and throws a halo of glory around the suppliant himself. The face of Moses shone, when he came down from the mount, where he had been with God. And the individual who practises holy wrestling with the hearer of prayer, will shine in all the beauties of personal holiness, in the closet, in the family, in the church, and in the world. How was it with Daniel? Providence ordered it so, that for a time, his place was at a heathen court. In a brief period the atmosphere of prayer in which he had lived and moved gave him a force of character, which even heathen courtiers were compelled to acknowledge. Neither could the wrath of a king, nor the prospect of being thrown into the lion's den compel him to renounce his intercourse with God. "Three times a day he kneeled upon his knees, and prayed and gave thanks before his God." Never, perhaps, did the apostle Paul's piety rise to a more sublime pitch, than when he bowed his knees before God, and prayed that of the riches of his grace, he would grant that the Ephesian brethren might be able to comprehend with all saints, "what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Upon the background of a fortitude and faith as invincible as the rock, Luther's personal piety projected itself in marvellous outline, when he declares in substance, the Protestant interest is so low, and my work is so vast, that I cannot get along, without three hours a day in prayer.

If ever there was an hour in the world's history when a mere man appeared like the God-man himself, when celestial glory seemed to beam upon the brow of a mortal, and personal piety was wrought up into a self-abnegation, a devotion to the cause of Christ, and conscious dependence on God, which have challenged the admiration of generations, it was when John Knox, with the faith of a prince having power with God, and a fervor rivalling the seraph, prayed: "Give me Scotland, or I die." And if ever the personal piety of united and com-

prehensive Presbyterianism throughout the world shall rise to the climax of development and perfection, outlined and commended in the word of God and in the lives of men of whom the world was not worthy ; it will be when, under a Pentecostal outpouring of the Spirit of God, all the churches organized on Presbyterian principles, including ministers, ruling elders, deacons and people, shall be brought to their knees; and, taking hold of the everlasting covenant and of the angel of that covenant, they shall refuse to let the God of Bethel go, except he bless them.

A valuable help to personal religion is the Christian Sabbath, or the Lord's day. The Sabbath is a primitive institution, and the rest which it affords was designed for the entire race of men. "The Sabbath was made for man." If it was needed when our first parents were innocent, much more is its rest required now. Every Christian knows how difficult it is to shake from his feet the dust of earth, as well as to free himself from that secularization which in these days of sharp competition is everywhere incident to business. The Sabbath, with its solemn pause, its hallowed rest, its sacred memories and its foretastes of heaven, comes periodically to the Christian's aid, and supplies him with a leverage by which he can poise his soul above the world, and give scope and energy to his spiritual nature in holding converse with God.

"Hail to the day!
The Lord's own day—to man's Creator owed,
And man's Redeemer; for the soul's increase
In sanctity, and sweet repose bestowed:
Type of the rest, when sin and care shall cease,
The rest remaining for the loved of God!"

The United States owe much to the continent of Europe. But it is to Scotland particularly that they are indebted for their ideas of Sabbath observance. And if the Puritans of England and the Covenanters of Scotland had left no other legacy to their descendants in America than those ideas which they cherished respecting the Sabbath, they would have furnished a grand emporium for the replenishment of personal piety, and they would have deserved a high place in that roll of honor, to which the names of prophets and apostles have been transferred.

Wherever to-day throughout the world you find an individual distinguished for personal piety, there you will find a person scrupulously careful in observing the Sabbath. And if, as the dying Guthrie declared, "The covenants, the covenants shall be the reviving of Scotland," surely the universal love and observance of the Christian Sabbath will be the revival of true religion throughout the earth.

An intense and intelligent longing after conformity to Christ is promotive of personal religion. The model of the Christian believer is his Saviour. The aspiration of a religious life and the acme of a believer's hope are to know Christ, and "the power of his resurrection and the fel-

lowship of his sufferings being made conformable unto his death." The Saviour is to be contemplated in a two-fold light, both as an atonement and as an example. In the one character he has effected peace between us and our sovereign. In the other, he has disclosed to us what our Maker is in respect of his moral attributes, and what he requires men to be. That Christ is the model after which men are to be patterned, is evident from his own command, "Follow me;" from the purpose of God that all the members of his family are to be conformed to the image of his Son; and from the effect of the gospel upon believers who, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. What a sublime idea of personal religion—likeness to the Son of God in our nature, to him who is the sum of all excellence, the living, personal and divine embodiment of all that is estimable in man and glorious in God! "When he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

Other aids to personal religion might be adduced, as those noted above are by no means exhaustive—such as the sacraments, meditation, and active benevolence, etc.

IV. RESULTS.—These are glorious. They respect the individual himself. Godliness is profitable unto all things. The whole plan of God respecting duty and salvation is to individualize men. Religion is the one thing needful, and it is a personal matter. Among the faithless, men must learn to stand faithful. Every one of us must give account of himself to God. Men are not saved in troops. One is taken and another is left. The author of the good work which is begun in the believer's heart is God, and he will perform it until the day of Jesus Christ. What is it alone that can inspire a man with a hope blooming with immortality? What is it alone that can give a man peace in a dying hour? What is it alone that can prepare an individual for companionship with the inhabitants of the world of life, and for the exercises of the land of glory? We answer, personal religion—a personal interest in Christ, with all its subordinate, collateral and God-glorifying attendants.

In its effects personal religion is diffusive. It does not terminate upon the individual who is its possessor. The theatre of its influence is the world. It is a centre, the circumference of which is ever widening, until the outmost circle of its grand achievements shall reach the closing epochs of time, and shall even touch the shores of eternity. Revelation has pictured its destiny. In its light, power, fulness, and growth, and wrought up into those marvellous associations of men and means that shall mark the millennial day, it shall control the world for Christ.

The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. "A little one shall become a thousand." "Thy people also *shall be* all righteous." HOLINESS UNTO THE LORD shall be upon the bells of the horses, and the pots in the Lord's house shall be like the bowls before the altar.

Associated with a morality which has its basis in revealed truth, and its obligations and accountability growing out of the recognition of a personal and covenant God, round and round our globe personal religion shall take its circuit, until the masses and majorities of our race shall find the highest point of their elevation, their centre, and their fount of personal and spiritual supply in God. And Jehovah—Father, Son, and Holy Ghost—shall have all the glory.

And now, when creation is groaning, when the powers of darkness are active, when the hosts of Armageddon are marshalling for the conflict, when we are surrounded with a crowd of witnesses, and almost sixty centuries look down upon us, let us raise aloft the standard of Protestant Presbyterianism, and emblazoning upon it the time-honored motto, "For Christ's Crown and Covenant," with every letter undimmed; and in the name of the struggles and victories, the testimonies, contendings, and covenants of our fathers, let us signal to the ends of the earth that the lineal and ecclesiastical descendants of the children of the Alps, of the reformers of the continent of Europe, and of John Knox, in council assembled, expect every man bearing the Presbyterian name to do his duty.

And in these days, when the question of nativity is frequently mooted, and the cry is often heard, England for the Angle, Germany for the Teuton, Russia for the Slav, Asia for the Asiatic, Africa for the negro, and America for the American; for all such utterances, with the voice of the ages sounding in our ears, and the anticipations of the future beckoning on to an enlarged philanthropy, let us substitute the watchword, Europe, Asia, Africa, America, Australia, and the islands of the sea for the Church of God, and the world and the fulness thereof for Jesus Christ.

The Council was adjourned, after the singing of the Doxology, and the pronouncing of the benediction by the chairman.

October 1*st*, 7.30 P. M.

The Council was called to order in the Academy of Music by JACOB RADER, ESQ., of Easton, Pa., President.

After devotional services, the REV. JUSTUS E. SZALATNAY, of Velim, Bohemia, read the following paper on

THE CHURCH IN BOHEMIA.

"When the tempest of the wrath of God shall have passed away, the management of thine own affairs will return to thee again, people of Bohemia." With these words the last senior of the dying "Unitas Fratrum Bohemorum," John Amos Comenius, had prophesied in sad times of cruel destruction, not only of the glorious Church of the "Book and Cup," but also of the kingdom and nation of Bohemia.

The tempest of the wrath of God lasted for a long time, during which the desolate ruins of Zion in Bohemia presented a melancholy aspect to the eye of every friend of God's truth; it seemed to indicate that in Bohemia, the city of God will never be raised again, nor the light of the gospel once more be put on the candlestick.

It is not my task at present to picture the sufferings of the hidden remnant of the lovers of God's truth in Bohemia, or to describe the diabolic zeal of the Jesuits for the extirpation even of the last inclination of the Bohemians to the faith of their forefathers, by confiscating and destroying the Bibles and all books of devotion which they were able to snatch from them, and by perverting the history in such a shameful manner, so that the generations to come might abhor the time of Reformation in Bohemia as a time of damnable delusion and of the heaviest calamity which fell upon Bohemia; yea, that the posterity of the Protestants might be ashamed to be called Bohemians. The history of that time, once fully revealed and brought to light, will astonish the world.

But at last the whirlwind of God's wrath began to cease, and the morning of a better time commenced to dawn. The name of the Emperor Joseph II., of Austria, will ever be prominent on the brazen tables of history, for publishing the edict of toleration, the centenary of which will be celebrated next year.

Although the Jesuits have done their utmost during a hundred and sixty years lest any trace of the old church of the "Book and Cup" should be left, yet the evangelical Church of Bohemia rose again within a few months after the promulgation of the edict of toleration.

She consisted, indeed, only of a small number of congregations; but "who will despise the day of small things?" (Zech. iv. 10.) She was gathered of "an afflicted and poor people," but "that people trusted in the name of the Lord." (Zeph. iii. 12.)

The choice between the Helvetic and the Augustana Confessions the government left to the people themselves, and by far the largest part of them chose the Helvetica posterior and the Heidelberg catechism.

Being without preachers of the word of God, the field was supplied with ministers from the happier Hungary. And, although these humble servants of the Lord had first to learn Bohemian, a foreign language to them, yet there was, as one of them—my grandfather—in his memoirs says, a great joy among the people, when—assembled in a barn—they for the first time again could hear the preaching of the gospel of peace and glad tidings of good things. (Rom. x. 15.)

However, the time of toleration was still a hard time. The popish clergy never ceased to harass the Protestants, and to picture them to their own people as perilous heretics—worse than the heathen. The civil courts, too, could not—or most of them rather would not—comprehend the magnanimous intentions of their enlightened monarch.

Subsequently, therefore, the many restrictions of the edict of toleration were multiplied by numerous additional orders, decrees,

instructions, prohibitions, etc., etc., so that our church had just room enough to breathe, but all possibility of growth and of enlargement was taken from her.

The congregations had their ruling elders and kirk sessions, but their power was very limited. The supreme court of the Church, the imperial and royal consistory in Vienna, whose president was a Roman Catholic civil officer, had rather to watch over the Church, than to provide for her. Presbyteries, Synods, General Assemblies, and other Presbyterian institutions were forbidden. Without any intercourse with other churches holding the reformed faith, and organized on Presbyterian principles, always in struggles for existence; in peril by her own countrymen; scarcely able to procure the means of sustenance for her congregations—our church lived a poor and retired life, till the year 1848.

That stormy year and the following period were eventful also for Protestantism in Bohemia.

Claiming political rights for themselves, the nations of Austria could not withhold the same any longer from Protestants. They durst not make them to bear onward the old slavery, which they themselves wished to abolish. Old absolutistic Austria, coerced to consider the time and to yield to the urgent voices for a constitutional government, could no longer follow blindly the hostile wishes of the Romish hierarchy. In this way fell by and by many a fetter which had been thrown round Protestantism during the time of toleration. Out of the "tolerated" church grew up the evangelical, recognized state-church of Austria. Liberty of conscience was proclaimed and recognized, at least in principle. Henceforward, on account of faith, neither civil rights could be withheld from citizens of the state, nor access to state offices made impossible for them. To turn Protestant, which formerly was connected with many difficulties and hardships, was now made easier and simpler, and the formation of congregations was essentially facilitated.

The change of political affairs in Austria had also a favorable influence upon the situation of the evangelical churches. Soon, however, the necessity was felt of securing for the evangelical church a new and lasting foundation, in place of that secured by the edict of toleration. The commencement—to speak frankly—was made by the government itself.

By the proposal made in the council of churchmen, who were appointed to it by the state, an imperial edict was published on the 8th of January, 1861, which to-day forms the foundation of those rights and privileges enjoyed by the Reformed Church in Bohemia as well as in Austria.

For the realization of this edict, the Austrian government published, in the year 1861, a provisory church constitution, according to which a kind of General Synod was called together in the year 1869. This not only acknowledged the larger part of that church constitution, but also changed some of its claims for the worse—a thing very

natural since the Synod consisted chiefly of church dignitaries, a batch from the Episcopal and Consistorial systems. In this way a roof was put over the Reformed Church in Austria, and the right of privileges was granted to her. This roof, leaky in one place and weak in another, was, indeed, widened in some parts, after the unhappy war in the year 1866, by the state legislature, but in other parts again, especially as regards the schools, it was narrowed down; and that right of privileges, too, is still connected with many difficulties, still it is a roof which affords protection. And we can imagine that those people, who formerly—if I may say so—sat on another's bench and were exposed to various discomforts, were now thankful to possess their own shelter, although it was limited enough and insignificant; and although it neither protected them entirely from their quarrelsome and envious neighbors nor from violence. Although this church organization, which was given to our evangelical congregations, could not, or rather would not, as yet compensate and repair the deficiencies and faults; yet the organization, which is now in force, and the new fundamental and interconfessional Austrian laws, afford not only a safer existence to the Reformed Church, but also a possibility of their being mended and perfected.

If, therefore, the Protestants of Austria have cause gratefully to remember the Emperor Joseph II., who had broken the fetters of the liberty of conscience, they have surely no less cause to respect very highly their present emperor, Francis Joseph I., who, in many various ways, has endeavored to heal the wounds of the same. This dutiful thankfulness does not, however, exclude the right of examination of the wants of our Church constitution; neither can it hinder us in the perception of its many and fundamental wants; nor can it render needless its efforts.

The organization of the Protestant Church in Bohemia, and in Austria in general, is a peculiar mixture of Presbyterial and Consistorial principles, with a slight tinge of Episcopalism.

Although the imperial edict mentioned above, as well as our church organization—both of which are included in the collection of the Austrian state-laws—warrant to our Church the right of regulating, ruling, and directing independently her own affairs, yet both these laws place over her as the highest organ of the church administration the imperial and royal evangelical church court, a state authority, appointed by the state, and to which it is subordinate and responsible.

The Church has her congregations, Kirk-sessions, and Presbyteries—the moderator of which is called Senior—one Synod and General Assembly. In these church courts all church matters can be discussed. Their resolutions, however, have no decisive legality, as long as they have not been approved of by the state ministry; even resolutions touching church matters only, which are in no way connected with the functions of the state, are subject to the sanction of the imperial and royal evangelical upper court; that is, they are subject to a state office, neither appointed by the Church, nor responsi-

ble to her. Preachers and office-bearers of the Church, indeed, cannot accept and conduct their offices, laid upon them by election, without the sanction of the state. For the education of ministers there is the imperial and royal evangelical theological faculty in Vienna, established and supported by the state, whose professors also are appointed by the state alone. To preach and to teach in the church is allowed only to one who is appointed by the state.

The church organization confers upon the minister full power of preventing any one, who, outside of the church organization, would wish to carry on evangelistic work within his parish. On the other hand again, according to the same church law, the civil authorities have power to prevent such work even there, where the minister permits it. Similar cases occurred lately several times. From this it is evident that the Evangelical churches in Austria are indeed state churches, or at least quite dependent on the power of the state, without enjoying those privileges which are granted to state churches elsewhere.

This relation of dependence is the stronger, because since the ascendency of that most ultramontane minister, Count Leo Thun, the state gives to the Evangelical congregations a considerable yearly help out of the state funds. Out of this the state administration pays the special allowances made to the superintendent and the seniors, and the yearly donation to every individual minister who asks for it, and is found worthy of it; the rest is distributed among poor congregations under the same conditions. Although this help from the state is very welcome, on the one hand, to our very poor congregations, yet on the other hand, the Church gets no advantage from it. She rather became by means of it only the more restricted in her activity and independence.

It is, therefore, evident that the present Church organization, its bureaucratic arrangements, and the relation of the Church to the state founded upon it, affords indeed to the Church, at least in some measure, a surer existence; yet, at the same time, that it is in many respects a fence, hindering her extension and development, as if there had been the intention of keeping our Church within her own boundaries, so that she might remain there where she is, and not be in anybody's way. It is not necessary to add that in such circumstances our Church could not grow as it was desirable.

Being restricted in many ways during the time of toleration; forming only a very inconsiderable fraction in the Bohemian nation, which was ruled by the Romish priests; standing in no connection with foreign sister churches, and having no representative and legislative bodies, but being administered in quite a bureaucratic way; being widely dispersed over the country; continually contending with material wants, and having but a remnant of the educational literature of her ancestors, which was left to her after cruel confiscations and destructions by the Jesuits—the Bohemian Church could hardly penetrate to a clear consciousness of those holy and faithful privileges

given to her by her holy Head—Christ; far less, therefore, could she seek for them or demand them.

Nevertheless, in spite of all these very unfavorable circumstances, the Church grew. The number of congregations has increased twenty-five per cent. since 1848. To this have been added lately several preaching stations, which, however, are supported by friends from Great Britain. A large number of congregations have undertaken the building of new churches, and this the more willingly because, before the year 1848, they were not allowed to build them, so as to appear externally like churches, while in addition they had to be built only in out-of-the-way and hidden places.

Likewise a number of schools have been established in which all education is founded upon the word of God. The latest Austrian school legislature, resting upon the principle of a confessionless public school (which principle, however, was not, and will never be, carried out), has again ruined some of them; yet our people feel and recognize very deeply the necessity of their own school, in which religion takes the first place. In these undertakings a considerable number of our congregations have received support, more especially from the Gustavus Adolphus Society, and from friends in Geneva; but the larger part of the expenses they have defrayed themselves.

To-day the Bohemian Church collects for the support of her ministers, $14,000; for the support of schoolmasters, 7,000 florins; besides, there are various other collections for building and other purposes. According to this statement, the salary of ministers amounts on the average to $275; the salary of schoolmasters to $150. In order to secure for our schools teachers educated in the spirit of the gospel, a teachers' seminary was established, twelve years ago, at Caslav—a town where there is the grave of the far-famed Hussite General, John Zizka, of Trocnov, which, to be sure, was desecrated during the time of anti-reformation. This seminary, established and supported by the aid of friends abroad as well as by the public exchequer, involves a yearly expense of about 7,000 florins. But, alas! this sum exceeds the contributions of the Church as well as of the support which, until now, we have been receiving from abroad, so that (just now) we are threatened with the great danger of being obliged to close this institution; and this just at the time of our centenary celebration of (the) "Toleration," which would cause a great sorrow and disaster to our Church.

If we consider, that by far the largest part of the Reformed congregations are *country* congregations, consisting of small farmers and trades-people—and not at all of wealthy people—we must admit that what the Church does for her own support is not inconsiderable.

Beside this just mentioned teachers' seminary, there exists in our Church only one other educational institution, and that is for the education of girls. It is a private undertaking of pastor Subat, of Krubsic, whose name is perhaps known to some of the members of this Council. This institution, which is continually increasing, and

whose operations have been richly blessed, is also supported by charitable friends abroad. Since the year 1868, the Bohemian Church possesses also her own Tract Society, under the name "Comenius Society," in Prague, whose sole and active convener, pastor Kaspar, fourteen years ago visited some of the sister congregations in the United States of North America. The sphere of labor of this society, which also enjoys foreign support, is increasing year by year in spite of the various difficulties which the colportage has to overcome, and in spite of the insufficiency of material means. (It would be very desirable if this society could take steps for publishing and spreading some of the old treasures of Evangelical literature left to us by our pious fathers, and which even to-day are of great value.) To extend the activity of this society as much as possible, is of great importance, because various Popish societies, with feverish efforts, flood the Bohemian nation with pamphlets saturated throughout with ultramontanism. But, alas, the great poverty of our Church hinders the operations of this society also.

Still another of our societies, from which much good is to be expected in the future, as regards the revival of the Bohemian Church, is the "Evangelical Society for Christian Charity."

This new society can, of course, not do much as yet; but, having for its aim the spreading of the kingdom of God; receiving as its members only such as decidedly stand and wish to remain upon the only foundation, "*for other foundation can no man lay than that is laid, which is Jesus Christ;*" occupying in the church a position dependent only upon the law of association, it will, by God's help, be one day an efficient help and refuge to every true and free Christian work, which cannot now prosper under the shadow of the ossified, bureaucratic church-organization.

If I add further, that there exists with us, although in connection with the Lutheran Church, a branch of the Gustavus-Adolphus Society, and that in our Church the Sunday-school begins to make its way, is understood and liked, I have told almost all that can be said abroad as a witness of the life and activity of our Church.

It is, of course, not much; yet, in view of all these difficulties through which our Church has had to pass, we have cause to give thanks to the Lord even for these feeble beginnings of progress.

With regard to her church constitution—which indeed affords her a kind of security from without, yet inwardly obstructs her unfolding and work—the Reformed Church advances continually to a clearer idea of that freedom which is necessary for her.

If we take into account, that, in the present circumstances, ministers and schoolmasters cannot sustain themselves upon the small salary which the congregations afford to them, and that, therefore, the support from the public exchequer—depending upon the recommendation of the imperial and royal upper church court, and upon a good conduct as regards politics—must be very welcome to them, and that to such the discussion of the question about the relation of Church and

state is very distasteful; and if we consider further, that we have almost no literature on this question, and that what our fathers thought and wrote concerning it, is very little known; further, also, that on the continent of Europe in general, until these modern days, no great importance was attached to this question (I myself have found, to my great astonishment, eminent theologians to be quite indifferent as regards it), so that our theologians had hardly any opportunity of getting to know and to understand, how deeply this organization of the Church and her position towards the state power, encroaches upon the life and activity of the former, and even undermines them: this is evidently the most prominent feature of the Bohemian and Moravian Church now—that it begins to strive after pure Presbyterian principles.

The last General Assembly, held in the year 1877, has firmly declared its wish, to construct our church constitution, in strict accordance with the principles of Presbyterianism; to endeavor that the relation of the Ohurch to the state may be constituted according to the authority of the word of God; and to strive after all such holy and undeniable privileges as are given to the Ohurch by her Divine King and Lord, Jesus Ohrist.

There is no doubt that this resolution will call forth a series of struggles on many sides. The first will be within the Church herself, against the various elements who are opposed to every strict and exceptionless subjection to the word of God; then, also, with those satisfied and tiresome people, who rather shun a fight altogether for fear of losing their state support; next, also, with our imperial and royal evangelical upper church court, whose existence will be endangered, and for which it will certainly fight unto the last; while at last, a contest is to be expected with the state administration itself. Byzantinism, which is so deeply rooted with us, will be the more difficult to eradicate, because in our next neighborhood—in Protestant Germany—the evangelical Church is so entirely dependent upon the state.

However, I do not give up the hope that this battle, although it may last longer than it did anywhere else where it has been gained already, will at last be won. This, my firm hope, I build first of all upon the firm assurance that all that our almighty Lord has spoken and commanded must be accomplished. "Heaven and earth shall pass away, but my words shall not pass away." Further, also, I trust to the feeling which Austria, and more especially her magnanimous emperor, have for justice. Although even of late some cases occurred on the part of subordinate state organs which do not agree with the protection of the liberty of conscience, neither with the proclaimed equality of religious rights—which, after all, is conceivable in a state the larger majority of which is Roman Catholic, and in which the Roman hierarchy has still a very great influence—yet a protest to the imperial government, and especially to the person of the emperor himself, does not, as a rule, remain without effect. I call to remembrance only the encouraging result of the deputation which was sent to Vienna by the

Evangelical Alliance. Besides, we are persuaded that the Austrian government, being acquainted with the ideas of the papacy as regards the privileges and liberties of the Church, will at last look more favorably upon those claims of ours which are founded upon the word of God. This expectation is confirmed by the recent recognition by our government of the Moravian Brethren Church, which, indeed, has her supreme court, not in Austria, but in Saxony. It is, therefore, to be expected that Austria will shortly recognize as a state church those of our brethren in faith for whom the deputation of the Evangelical Alliance has been interceding. Then, surely, self-government and liberty cannot be denied any longer to our already recognized Reformed Church, which indeed is guaranteed to her by the above-named imperial edict, and is already conferred upon other denominations.

I am well aware that the road to this desired end is still long and rough, and that in the meantime our Church will have the more need of the prayers, the sympathy, and support of sister churches, to ask for which fervently and humbly I have come into this very reverend Assembly.

In Bohemia and in the whole of Austria not only is the Reformed Church recognized by the state, but also the Lutheran. Although in the whole of Austria there are Reformed and Lutheran congregations, yet in Bohemia and Moravia the number of the former preponderates.

The experience of both these churches has been very much alike. The present church constitution is common to both, and the imperial and royal upper church court, though divided for the administration of both these churches, forms one body; the church constitution decrees that the two General Synods can join into one. Thus we have with us quite a peculiar and commanded union; but the Reformed Church has never got any advantage from it. As in Germany, the Reformed element is fast disappearing in the union, so is it also with those Reformed—especially the German—members of our Church, who are obliged to attend Lutheran churches; they also become estranged from our Reformed Church. The people, in fact, do not know of this union, the bond of which forms chiefly "the Imperial and Royal evangelical upper church court;" and because they wish for the abolition of this court, they are quite indifferent to this only superficial union.

The Bohemian Lutheran congregations arose in this way: After the publication of the edict of toleration, some Lutheran preachers, of Slavonic origin, came from Hungary to Bohemia. Originally they did not differ much externally from the Reformed Church, but recently some of their ministers, although very much disliked by the people, introduced gradually altars, crucifixes, and pictures into the church, wafers in the Lord's Supper, and various ceremonies which formerly did not exist.

In this they differed more and more from the Reformed Church.

The consistorial idea so deeply rooted in the Lutheran Church, as well as the German spirit of "Protestantenvereinlers" which predominated at the last Lutheran General Synod, led the Reformed General Synod of 1877 to the conclusion that those external signs of a union, which was only in appearance, should be removed. Knowing that, as she has a church constitution in common with the Lutherans, she could never accomplish a reorganization of it according to the principles of Presbyterianism, the Reformed Church resolved, therefore, to insist upon becoming an independent body. To this resolution she remains faithful, even in view of a proposed common fund for pensions, now being collected for the evangelical churches in Austria by the Gustavus Adolphus Society, as a centenary celebration of toleration to be held next year, by which the not very happy union of both these Churches is intended to be made firm under the ægis of the imperial and royal evangelical upper church court.

The Bohemian Church has no pension funds for her ministers and schoolmasters, and her servants are very poorly rewarded for their not very easy work; but in her efforts for self-government, and in her striving to arrange her church constitution strictly according to Presbyterian principles founded upon the word of God, she will remain firm, even if her petition, that a proportionable amount of this thanksgiving fund which is about to be raised, and to which she herself also contributes, should not be adjudged to her.

Although the Reformed Church wishes to have as well as to rule her own household, yet, thereby, she does not deny her brotherhood and fellowship to the Lutheran Church, with whom she suffered mutually. The Evangelical Alliance combines many denominations in united and hearty work for God's cause, without any of the denominations being obliged to change or lay aside their peculiarities. The same is valid here, too. It is a golden proverb: Schiedlich friedlich (*parted* and amiable).

In order to give as far as possible a complete picture of the position of Protestantism in Bohemia, I must mention also the relation of our Church towards the political parties in our nation.

After a long and hard sleep of servitude, into which they were lulled by the anti-reformation of the seventeenth century, the Bohemian people awoke again to their national consciousness. It is almost a wonder that they did not perish altogether, in spite of all the efforts of the disciples of Loyola, who taught the nation to be ashamed of their language, and to look with awe upon its past history. But noticing that the ancient enemies, however, took great care, notwithstanding this the nation regained its national self-consciousness, that it may be proud of its renowned fathers only as of great Bohemians, not remembering their firmness in faith and their martyrdom for the truth of God, which they loved more than their dear country. The popish clergy also pretended to be patriotic.

The Ultramontanes continually develop a feverish activity, their principal leaders being, of course, the Jesuits, who are increasing

daily; for wherever they have been turned out, a considerable contingent of them always seeks and finds refuge in Bohemia. The French Jesuits have already bought a splendid house in Prague.

Although the Bohemian nation as a whole does not wish to be identified with the Ultramontanes, and although the good friend of the Jesuits, Cardinal Schwarzenberg, was right in saying in the Vatican Council that in Bohemia the spirit of Hussites is smouldering still under its ashes, yet the influence of the Ultramontanes is great. The missions of the Jesuits are always on the programme of the day, and the attendance on their meetings is very considerable.

Now there are in the Bohemian nation three great political parties; the first is the national conservative, the second the national liberal, and the third is the Ultramontane party, to which, in the first place, belongs the nobility. The Ultramontanes are, of course, open and natural enemies of our Church.

But even among the Bohemian patriots all are not friends of our Church.

There are plenty short-sighted politicians with us who think that, with the help of the Ultramontane nobility and clergy, they will be able to secure their national rights and privileges; as if by the help of those who aided to ruin the Bohemian nation they could raise it again, and as if the clergy who had our nation for more than two centuries in their hands, until it almost ceased to live, and which accuses of heresy its most famed period of history, could now sincerely wish that the true patriotic feeling of our fathers who lived during the times of Huss, or immediately after Huss, might revive again.

The liberal party, which occupies a friendly position towards our Church, is again too fond of religious liberalism to extremes, and its leaders are full of modern ideas about the superiority of state above the Church.

Thus the Reformed Church is obliged to occupy a position of her own, and she hopes that the more the patriotism of the Bohemian people will get ripened, purified and ennobled, the more she will return to the government of her own affairs; and the more the Bohemian nation will get to know its own history of the time of the Reformation, the nearer it will approach to our Church.

It would be very desirable at the present time of purification, when the contrasts are sharpened and evidently a great crisis is preparing, that we should possess our own newspapers, which would make their way into the circles of our Roman Catholic countrymen; but as the number of Protestants in Bohemia is so small, and their wants are so many, it is impossible at present to reach this desired end.

The tempest of God's wrath has passed away; the Reformed Church of Bohemia looks forward to a new and more pleasant future; the government of her own affairs has indeed not quite returned to her again, as Comenius foretells. She has not recovered as yet from her great tribulation and deep swoon, and is about to meet sorrowfully her centenary jubilee, as if it were after a very hard battle. In her

nation she does not yet occupy that honored and important place which properly belongs to her, as to the full-aged heir of our martyrs; but no one can set aside our hope that the walls of the city of God will once more be built in our country, and that the Lord God will raise up again his Bohemian Zion as in those old times; and that the gospel of Christ, for which our fathers suffered death, and for which we still have to bear contempt and scorn, will resound again in its purity over all the ends of beautiful Cěchia.

"*Veritas omnia vincet*" is the motto of our fathers, and ours after them. Now, this motto predicts to us that our hope will not be put to shame. Being conscious of her own weakness and of the greatness of her task, our Church looks the more fervently to you, the representatives of better-favored sister churches, asking for your affectionate prayers and interest. Help us to preserve and to extend that which we have, and to carry out what the Lord has imposed upon us. Help us to multiply our widespread congregations, so that the gospel may be preached more abundantly in our country. Help us to bring up our young people that they may not, in Roman Catholic schools, be estranged from our Church, but that they may one day earnestly work for her. Help us, further, to provide for the Bohemian people such works of literature as are full of the spirit of the gospel, more especially that precious treasure of our fathers which is now almost forgotten. Come over and help us in the work of God, to carry for the gospel the old battle-field which was once the cradle of the Reformation, and from which, first of all, resounded again the powerful voice into the world, darkened by the cloud of the papacy: "To the law and to the testimony!"

The Rev. Fritz Fliedner, of Madrid, Spain, read the following on

THE GOSPEL IN SPAIN.

It is no easy task to give, in the short space of half an hour, a survey of a field of labor so extensive and, at the same time, so new as that of the evangelical mission in Spain; moreover, to do it in a foreign tongue, which seems, for a German ear, expressly made in order to confound all sound rules of pronunciation. So I must count upon indulgence when I endeavor to speak about the gospel in Spain—its progress, its enemies, its wants, and its future.

The gospel in Spain! Does not this single word say enough? In this year it is 400 years since, in 1480, was established in Spain that terrible instrument of destruction in defence of the Church of Rome—the Spanish Inquisition. From the same country sprang up, sixty years later, in 1540 the monstrous order of the Jesuits, who alone have done more to kill the Christian conscience in the Roman Catholic Church than all her ceremonies and superstitions. Owing to these two institutions, the power of Ultramontanism is still quite enormous; it has created a habit which, in an incredible measure,

governs the whole life of the people, and even the circle of ideas of its very enemies. It has destroyed all worship in spirit and in truth; even where Christ's name is still used they have turned our Saviour into an idol, and do not adore the Redeemer of the world, but the "born Jesus" in Braga, near Operto; the "Cristo de la Victoria" in Vigo; the famous crucifix of Cangas in Asturias, which is said to have swam over the sea from Ireland in the time of Cromwell, to find shelter in Spain; or the "blood-sweating" Christ in Burgos—all different Christs, who are sometimes in fierce competition against each other about their relative efficacy. But the Mariolatry is a thousand times worse. The virgin of the sacred pillar in Zaragoza, the black virgin of Jerez, of Guadalupe, and half of all the Spanish names, prove that this modern Diana of the Ephesians has become the centre of religion here. Yes, she has even usurped the place of our Lord in the Trinity, in the prayer which all the Spanish children in religious families repeat: "Con Dios me acuesto, con Dios me levanto, con la Vírgen María, y el Espíritu Santo—With God I lie down, with God I arise, with the Virgin Mary and with the Holy Spirit." Such superstition destroys all religion. Nowhere in Christendom are to be heard such fearfully blasphemous curses, nowhere are the most holy things so degraded and dragged down into the very filth of the street, as in that country of the "old Christians," as they proudly call themselves. Besides, there are still glowing embers of hatred against the Roman Church amongst the lower classes of the people, which, fanned by the tyranny of the priests, will break out in fearful flames at the next revolution. Moreover, the struggle against the infidelity of the educated demands the very best forces, the highest intellectual culture of the combatants. In no country would the most bitter enemy of Christ dare to mock so shamelessly the general Christian doctrines of the Trinity, the birth of our Saviour, etc., as is done publicly and with applause in the Athenæum of Madrid, the first scientific society of Spain. And the struggle against error mixed with truth is often far more difficult than with error alone.

Now, into this country the gospel has entered. That the task of evangelization there is difficult, perhaps at the present time more so than in any other Roman Catholic country, is clear. But *we* do not the work; the power of the glorious gospel of our Lord Jesus Christ does it. One day enters a Bible colporteur the little village Montalborejo, in the province of Toledo. He sells a big Bible in the market-place; but the priest, just coming up to them from the church, tares the Bible out of the hand of the buyer, throws it to the ground with the words: "These heretical books shall never enter our village," and then arouses the multitude against the bookseller, so that he, while stones are following him, must make a hasty escape. Four weeks later his way leads him through the same village, which he cannot avoid, if he would not take a round of ten miles; and, as it is evening, he hopes nobody will recognize him. But the first man he meets under the gateway asks him: "Are you not the man who sold

the Bible?" He would fain have said no, but he could not lie; and so he said, rather hesitatingly, "Yes, I am the man!" "Then come into our village, we all want your Bibles!" "What! is this not the same place where you nearly stoned me?" "True; but everything has changed now: we want now your Bibles." And then he told him how a speculative grocer had taken up the big book, and used his leaves to fold his groceries in them. So the Bible leaves went with a bit of sugar, or of soap, or of salt, all over the village. Spaniards like to read; and there they read the beautiful stories of Hannah and Samuel; the song of the angels at the first Christmas, which was ever celebrated, though the world did not celebrate it; the story of the prodigal son, to whom a father's heart is opened; and more than all, the record of the sufferings and death of our Lord which they never have heard, though their churches are fall of crucifixes. Then they came rushing back to the grocer, asking him for more leaves. These were soon at an end; so they prayed to God to send them back the man, and, when he came, he sold all his Bibles; and he had to stay with them some days, to teach them the way of God more perfectly.

The hunger and thirst for the word of God is not abated. The eagerness with which they love to hear it, puts many a time us old evangelical Christians to shame. Sometimes one has to preach under difficulties indeed, as on one occasion in one of our mission stations at Escornaz, where I feared my auditors might fall on my head. There the little hall was soon filled, and more came crowding in; when it occurred to one young fellow to climb up into the beams which braced the roof. One after another followed his example; and soon they sat in rows like sparrows on a house-top. It is true that I sometimes looked up, when a movement was made, thinking: "Are they coming down, or not?" But there was no Eutychus amongst them. Truly it is a great joy to preach the Saviour to such congregations.

Last summer I visited Morgadanes in Galicia, where a few days before two evangelists had been wounded by the fanatical people, and only made their escape from being stoned to death by a precipitate flight. With some trepidation I pushed my way into the mountains up the same rocky path; but I only wish all my hearers could have seen the delight with which, like their forefathers, the ancient Galatians, these simple villagers received me, as if I had been an angel of God; and then gave me of the best they had, like the fishermen of the Sea of Galilee, coarse maize bread and a few little fishes. At another place an old man of seventy came twenty-four miles on foot to buy a Bible. I could mention many such cases if time did not fail me.

The door is opened before us for access to the higher educated classes, where there is more desire for new spiritual life and light than is generally supposed. A new intellectual life is springing up. This spring the greatest living poet of Spain, Jaspar Nuñez de Arce, in the Athenæum of Madrid, in the presence of the best known repre-

sentatives of the arts and sciences, of the men of education and of the rostrum, presented his last poem: "The Vision of Brother Martin." This brother Martin is none less than Dr. Martin Luther, who, in his monastery-cell, is struggling with doubts as to the authority of the Church of Rome. In a trance he sees the great sea of nations struggling onward to heaven; the way is led by priestly Rome under the banner of the cross; but, lo, he sees it transformed into the great monster of the Apocalypse, the cross everywhere broken and trampled under the feet, the pardon of sin sold in the market-place; he sees the spectre of horrible Alexandre Borgia, of cruel Julius II., who is blessing with one hand and killing with the sword in the other, and he exclaims: "O Rome, Rome, what have you made of my God." Above all he sees the eternal word, strong enough to break the fetters of Rome and to overthrow the old Babylon. When he awakes the monks surround him, and congratulate him about his return to life. "Yes," he exclaims, "a new life begins for me. I am ashamed of my monk's dress!" "What are you about?" asked the old Prior. "Conquer Rome, that I shall!" he answers. And though then the poet adroitly closed with the curse of the Prior over him, thus shielding himself against the Romish hatred, the impression was immense and lasting. For the first time a Spaniard had dared to present the hero of the Reformation in his true light, fighting the battle of Christianity against depraved, immoral Rome, and had found an echo all over that country, where up to this very day the public normal school of the capital in one of their standard books puts the following question: "How can you speak of many religions, as there is only one true one, that of the holy Roman Church?" and answers it thus: "There is only that one true religion, but in a wider sense the word is improperly used for all the different religious errors, and so we speak of a religion of the Chinese, Mahometan, English, etc.," and where the archbishop of Santiago says in his catechism, that Protestantism is the same evil in morals as the pest in nature.

Now in this country three Bible societies are actively at work, selling with the help of thirty colporteurs and a Bible carriage thousands of Testaments and Gospels. The tract society does not only distribute hundreds of thousands of tracts, but, what is far more important, *sells* thousands of pamphlets and books, and sells every year more. There are now about sixty larger or smaller mission stations in the peninsula; perhaps the same number of schools with from 5,000 to 6,000 children; about 10,000 adherents and perhaps 20,000 who hear constantly the preaching of the gospel; fifty Sunday-schools with more than 3,000 children; fourteen properties bought for churches and schools; an orphanage with thirty children; a small hospital which has been of service to all congregations in Madrid; and four Protestant weekly and fortnightly newspapers issued from our own Protestant bookshop, where are printed, besides, a great many tracts and books, also a yearly Christian almanac. Fifteen of these churches are united in the so-called Christian Church of Spain, represented here, having three

missionary outposts besides; and we hope that more will join. We thank God that we can say, that on the whole all the laborers in Spain, with perhaps the exception of one or two black sheep, whom the Lord will remove in his time, work in the spirit of peace and union for the one Lord. Only to the congregation of Philadelphia, of brotherly love, is given the promise: "Behold, I have set before thee an open door and no man can close it." On my way here, when I passed so many tunnels and so many gigantic bridges, I thought: Who has done all this? No emperor would have been powerful enough, and no Rothschild rich enough to do it. But union has completed it. People of widely different stations in life have united with the one powerful object to make money; and so they have subdued the earth. Shall we not learn from the children of this world? What is more necessary in the struggle with Rome's superstition and unbelief than union amongst the combatants? Let us go forward then, children of the light, united for the one great object, not to make money but to win souls for the Saviour; and the kingdom is ours.

Truly we have a large field before us. We do not look merely at the peninsula, but we unite also with our American brethren in the work in the countries of South and Central America; and I think no Monroe doctrine shall hinder us. These countries, though independent of the mother country for years, have still numberless relations with her; and in many branches of literature are entirely dependent on her language and science. And now, as formerly, thousands of the flower of our youth go out to Mexico and South America to seek their fortune, who, if converted to the gospel, would bring the true fortune to their former colonies. Through the help of the American Foreign Sunday-School Union many hundreds of our Sunday-school papers are going already there.

Outward oppression, it is true, has reduced our numbers, and made the work more difficult and its growth slower; but has proved only a blessing for the inward development of our work. Our teachers are gradually becoming better trained, the evangelists better educated. Christian literature is on the increase, Christian children are growing up, and our quiet influence increases unseen but surely. It will be long ere we can think of our congregations becoming self-supporting; yet we can show a slow increase of the contributions of the members of the Spanish Churches. Self-support is at least the desired aim towards which we are consciously advancing, however far it may yet appear.

Divine service has become more quiet and decorous. With what delight do our young Christians sing: "Safe in the arms of Jesus." "Salvo in los tiernos brazos de mi Jesus seré," or, "How sweet the name of Jesus sounds!" "Cuán dulce el nombre de Jesus." And how does a Protestant heart rejoice when we can sing in the sonorous language of the Hidalgos, and challenge the old enemy of our Reformation in his own bloody fortress, with Luther's song of triumph: "Ein feste Burg ist imrer Gott." A safe stronghold is God our Lord:

"Castillo fuerte es nuestro Dios!" It is like a prophetic shout in the land of scaffolds and torture chambers, the grave of thousands of noble martyrs: "Awake and sing ye that dwell in the dust, for thy dew is like the dew of herbs, and the earth shall cast out the dead." The Protestant hymn has become a power in Spain; we have heard it amongst the rocks of Montserrat, even within the cloistered walls, where Ignatius of Loyola devoted himself as knight to the virgin Mary, in order to begin his dark struggle against the bright gospel of God. Jesus remains stronger than the Jesuits.

But has the present commercial depressure throughout the world, and the great claims made on all Protestant countries, not injured the work of the mission in Spain in a financial point of view? It is true that wherever we begin to speak of the work our friends hasten to assure us, that the times are very bad. But though we have never been rolling in wealth, yet we never have wanted. Our cruse of oil has not been full to the brim; we had sometimes little food in the house. Notwithstanding we confess with praise that the meal in the barrel did not waste, neither did the cruse of oil fail in our work. Where perhaps formerly too much was extravagantly expended, the work has only been improved and furthered by the fact that the outward means were limited. Neither are we afraid for the future. Is the work not of our Lord? And are not silver and gold also his? He that clothes the lilies of the field with more glory than that of Solomon, has all that we want, and abundantly, not only silver and gold, but jewels, too, for the building of his temple. Do not sparkle more than the most precious stones the farthings of that poor shoemaker's wife in Alsatia, who laid apart five centimes of each pair of boots sold, for the Lord's work in Spain; or the plain watch of yon man on the Rhine, which he, enthusiastic for his Saviour's cause, tore from its iron chain and laid upon the plate; the cents of children in America, who gather and sell old iron for the benefit of the Spanish orphans; the two little crosses and a silver cup, remembrances of three dear children, who died in one year, sent by their father for God's work; the rings of the octogenarian pastor in Wurtemberg, who, in the certainty of soon meeting his wife, who had preceded him before the throne of the Lamb, requires not outward remembrance of her, and therefore brings his own and her marriage ring to the Lord; or the little garnet cross, which was sent with the words: "There is no restraint to the Lord, to help by many or by few." Here we can glance into the secret treasure chambers of our glorious God; here we receive refreshment and joyfulness for our work, because we see what fellow-laborers God has placed on our side. Our work increases; we require each year more money; but it does not make us anxious. We thank God for daily growth, and do not fear for our daily wants. When my wife comes to me and says: "Fritz, it is terrible: we need again a new pair of trousers for our Theodore; the boy grows most awfully." I laugh with the whole face, and answer: "Thank God for his growth, he will give the trousers, too." For our God has not exhausted his treasures, and the experience and joyful confidence of

his children remains: "All that the Lord created hath, his faithfulness sustaineth."

Now we turn to our enemies. We may truly say, that amongst all the Roman Catholic countries, which God's power has opened so wonderfully in the last ten years to the gospel, Italy, Austria, Belgium, France, there is not one where the work suffers so much from outward oppression as that in Spain. With the return of the Bourbons a reaction began which increases daily; our former religious liberty has been reduced to the minimum of religious toleration, all public manifestations being forbidden us. Old monasteries which were closed for years are reopened; imposing new Jesuit schools seem to spring out of the earth; persecutions, set on foot by the priests, occur over and over again, because they are left unreproved by the law. Have we then not reason to fear the return of absolute intolerance within a short time? We praise and thank God, that we can answer: No. Absolute intolerance even in the birth-place of the inquisition, is impossible. Our situation is best characterized by the apostolic words: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." The church of the crucified has always flourished under the cross. True, many a branch of our work has been cut off, but only that the tree may become more deeply rooted. The true husbandman prunes and cleanses the branches, that they may bring forth more fruit. The Lord our God shows us daily, that he is at the helm and governs with might. Ministers and governors are in his hand. Often when it seemed as if we had no means to defend ourselves against persecution and unjust oppression, our enemies themselves put at the right time the weapons into our hand. Our books, even those of a polemic character, passed the censure; our banished pastors and teachers returned to their posts, royal decrees disapproved the exercise of religious constraint, and when the danger was greatest, at midnight ministers telegraphed that the police should be sent for the protection of the threatened Protestants. "He everywhere has way, and all things serve his might!"

It may be, that a revolution is plotted; evangelical Christians do not long for it. We do not meddle with politics, but we are not afraid of any change. We do not trust in man, not even in princes, although the young king is liberally inclined. But the King of kings is with us, and therefore we shall remain steadfast. "Behold, he fighteth on our side with his all-powerful Spirit."

But our wants are great; and I wished to have in my possession the horn of the famous knight Roland, to shout into the heart of every Presbyterian church: "Come over and help us." Do not lose the glorious opportunity which God has given now to conquer the old enemy of the gospel. As a good Prussian soldier I say to you: Do not wait till Roman Catholicism is attacking you in your own countries. Learn from your enemies. The war is always easiest in the very country of the enemy himself.

It is true we want more means; but that is not the principal want. I am never afraid for the means, if we have only the men. But men are wanting. We could double our stations if we had only the men. And Christ never told us to ask for more money, but he said: "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest!" How yearns our heart for more truly devoted missionaries! The last time I was over in America, I had the privilege of interpreting for our noble co-worker, Carrasco. He sleeps in the bottom of the sea; since then has died Pablo Sanchet; in this year Astray, and the place of the latter is not yet filled. We must train our own evangelists and preachers in Spain; but this is very slow work. Our ideal is to train young people of our congregations in a seminary, but at the same time to allow them to visit the best Spanish educational institutions, and to let them pass their examinations there, in order that they may grow up as Spaniards in the midst of the intellectual culture of Spain, and be enabled to work with success amongst their countrymen. The most talented of them might go later for some years to Protestant countries for study; it would widen their views and sympathies without tearing them away from the intellectual life of their country. We do not know whether the seminary which is to be founded in Cordoba will fulfil this ideal. We wish it success with all our heart. The preparatory school which we have begun in Madrid, is still far too small to be reported upon. But one thing is certain; seminaries for teachers and evangelists in Spain itself are a crying necessity, and we long with all our heart that flourishing preparatory schools for laborers may come from these small beginnings.

Now, dear brethren, for the sake of the work, pardon me, when I speak with all humility, but very plainly. We Presbyterian churches have a great danger within ourselves, if we are lacking in missionary efforts. Eight years ago the American Presbyterian Church offered its help; up to this day it has never come across the ocean. Another Church has blessed native missionary stations in Spain; but in vain I entreated them for more than five years to send out a missionary agent of their own; they have none. Leading members of another church, with one missionary, in Spain, tell me they may look all over their church, they can find not another one. Whence arises this want? If our churches have not within themselves enough truly devoted men for missionary work, if those men are coming forth every year more slowly and scarce, is this not a bad sign for our entire self-consecration to the Lord? God has blessed our Presbyterian churches with great means. But the danger is that of which Christ says: "How hardly is it for them, that trust in riches, to enter into the kingdom of God!" This danger threatens also the rich Presbyterians, and aye, the rich ministers, too! When we ourselves are truly Christ's, consecrated to him in body and soul, then all things are ours; and all gold and silver, too; but if this is not the case, we may have great congregations, great eloquence, great salaries, and still Christ's work is not prospered by us. With what joy did I preach last Sunday in one Presbyterian

congregation of this city, when, on entering it, I read: "All seats are free!" And there was no need to say to the poor: "Stand thou there, or sit here under my foot-stool." If a missionary does not go by the rule given by the greatest missionary whom the world ever saw: "Having food and raiment, let us therewith be content," he is not fit to be a missionary. And when our churches at home do not give this living example, how can we expect from them true missionaries to come forth? May God also bless this Council, that in all our congregations and ministers a new life of entire self-consecration may spring forth, and the missionaries will not be longer wanting.

One word more as to the future of our work and I have done. Our field is great, the workers few. The question arises: "Do you really believe that your small congregations, consisting of a few thousands of poor, and for the most part, uneducated Christians, which are like a drop in a bucket, compared to the many millions of Spanish-speaking people in the old and new world, will make a lasting impression? Are they not too weak even to act as leaven for these great superstitious and incredulous masses?" We find the answer in Spain itself. There stands amongst the splendid rows of columns in the ancient mosque of Cordoba, hidden away behind many hundred pillars, one of particular importance. A cross with the image of our Saviour is engraved upon it with rough, but recognizable lines. Whilst the false prophet, Mahomed, made the West tremble with the fanatic hordes of his warriors, whilst the dominion of the Arabs extended throughout Spain, and the splendor of their mosques surrounded the religion of Islam with fairy-like glory, there stood a poor Christian slave chained to that column, destined by his presence to add to the noisy glory of the festivities of Islam, but who could not forget the despised and crucified One whose love filled his heart. With persevering, toilsome labor, he scratched with a nail Christ's cross and image on the marble pillar. And now? Mahomed's glory has passed away; the sceptre of Islam is broken—but the simple image of our Saviour has lasted longer than the power and the glory of a civilization which once filled the world. Let then superstition keep its noisy, popular feasts; let the falsely-praised wisdom and philosophy boast in her vain self-conceit of the proud pillars of her splendid temple as eternal; we will engrave with quiet, unseen and despised labor the image of our crucified Saviour in the Latin races, with the joyful confidence that this image carries with it the seal of eternity. Christians can never be too enthusiastic. For Christ's *is* the kingdom.

The Rev. Professor Emilio Comba, of Florence, Italy, read the following paper on

THE CHURCH IN ITALY.

The Waldensian Church was represented at the First General Presbyterian Council by our beloved moderator. He charged me to pre-

sent to you the salutations of the old church of the Waldensian valleys —which claims also to be young—and in a special manner to return thanks to the generous promoters of the subsidy for the improvement of the economic condition of its pastors.

Some of you may remember that in that Council, something was said concerning the origin of our Waldensian Church. The lamented Dr. Lorimer, Professor of Ecclesiastic History in the Presbyterian Theological College of London, insisted that some conclusion should be reached touching this question, interesting not only to the Presbyterian Church, but to the whole Protestant Christendom. Moreover, he continued, before arriving at a conclusion, we will do well to wait for the result of the researches begun by one of the professors in the Waldensian Theological College of Florence. Now—and I am pleased to be able to say it here—these researches have already been made public, not only in my native language, but also in English. I have them compendiously arranged in a little volume which I will do myself the honor of presenting to our President. It is entitled: "Waldo and the Waldensians before the Reformation." I hope that the question of the origin of the Waldensians will be found here summed up with some precision, perhaps definitely solved, thanks to the light from many sources, herein indicated in the most exact and complete method possible to me. Now, if my conclusions are in nowise in accordance with the writers of the Léger school, therefore less than ever with our English, Scotch and American apologists, there must be a reason. This he who will give himself the trouble to read will find. It is time, in my opinion, that we should declare in the most solemn manner, that our history is, in some proportion, to be made over; and when made over and purified of all legends, it will be more true, hence more beautiful. Let the admirers of our antiquity be consoled. If we have not lived through all the past centuries, from the time of the apostles, please God we shall live many ages to come. He did not give us life by means of fables and legends, but only through his word of truth and of light, destined to shine forever and ever.

It is true that the Waldensians were and are in Italy the heirs and continuators of the protest, which from the earliest period arose against the dark Papal dominion, and which thus far has not obtained the attention it deserves, especially from Protestants. Indeed, how many are there who think of this fact, that God hardly ever left Italy without prophets? Yet it is very evident; our Lord Jesus Christ could repeat against the one that pretends to be the Jerusalem of the West, the words addressed to the other where he died: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." In fact, the Church at Jeru-

salem had hardly sprung up, when it sent a ray of its splendor to Rome; as the sun, which, as it comes up on the horizon, irradiates the highest mountain tops. It is well known that the faith of the Romans had already manifested itself before they heard the preaching of any of the apostles; it was revived by the means of the golden epistle of that *civis romanus* who became the great apostle of the Gentiles, then sealed by his preaching and martyrdom. St. Paul is our first Protestant, and at his side I see Aquila and Priscilla. Their protest was silenced for a while, and it still lies under the renewed traditions of these scribes and Pharisees who "make the commandment of God of none effect," and "shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Thus there are two Romes: one more visible, "has a name that she liveth, but is dead" (Apoc. iii. 1. cf.; 1 Tim. v. 6); the other lies in the Catacombs, but it is the Rome of the future.

If your great Dr. Adams were here, whom I hoped to see again, he would confirm the truth of my assertions, for he visited the two Romes; and as there is a subterranean Rome full of the splendor of Christ, there is also a subterranean Italy, where are found whole generations of martyrs—from Gioviniano of Rome to Claudius of Turin, Arnaldo da Brescia, the great patriarch of heretics—that in the middle ages multiplied and filled with their clamor the churches, the schools, the squares, the prisons, and though distinct, are united as "serpents by the tail." Said the Popes, "species quidem habentes diversas, sed caudas ad invicem colligatas." They were united in proclaiming the decadence of the Church from the times of Constantine and the need of many reforms. This is the common principle of the most discordant reactions, whether of the Cathari, or the Patareni, the Ghibellini, or the Fraticelli, not excluding the Waldensians, be it well understood. Finally, from the midst of the renascency which elsewhere was to lead to the Reformation, but in our country led us back under the yoke of human tradition, there arises a pile more majestic in its lugubrious appearance than the throne of the persecuting Popes. Upon that pile ascends the prophet of Italian Reformation, Savonarola. You know that he called Christ the King of Florence, and left to Italy a great saying I wish to recall: "O my Italy, I warn thee that nothing can save thee but Christ. The time for the Holy Spirit to be sent has not yet arrived, *but it will come.*" Upon his ashes fell at once tears and imprecations. Michael Angelo, almost dumb with grief, comforted himself with the love of a woman who symbolized the renewed illusions of Reformation which he received no more; Guicciardini said openly that if it were not for fear of injuring his own individual interests, he would have hesitated no longer to break away from the "infamous horde of priests" to follow Martin Luther; finally Machiavelli came out with a grave confession: "We Italians," he said, "owe to the Church and to the priests this first obligation, to have become without religion and wicked." The second was, to have

remained with the divided country and servile to the oppressors. Alas! every hope of a new birth disappeared entirely. The Catholic Reformation, that counted among its numbers magnanimous promoters, failed. Such was also the fate of the Evangelical Reformation, but it was crowned with the halo of martyrdom, and mourned by its exiles. Were I a painter, I would represent upon a canvas Bernardino Ochino, General of the Franciscans, when, already meditating to pass into Switzerland to flee from persecution, he visited at Bologna the dying Cardinal Contarini. These two were among the first promoters —the former of Catholic Reformation, that died in its own bed of natural as well as inevitable death; the latter of Evangelical Reformation, that breathed its last in the agony of exile. Thus Italy fell into the power of the Jesuits, who were the cause of its being called "the land of the dead."

But behold in our own day the arising of the Prince liberator ever invoked by the greatest intellects from Dante to Guiseppe Giusti! Everybody is acquainted with the deeds of Victor Emanuel, assisted in the great work of our national restoration by Cavour, Garibaldi, and many others whose names I will not stop to mention, not excluding Pius IX., however involuntary his co-operation may have been. It is true that while these men stirred about, God was he who guided them, to use a popular adage. And the king "Galantuomo" was conscious of this until the day when, from the city of the seven hills, chosen for the capital of the country now united and independent, he said: "We are at Rome, and we shall remain here."

But that ended the first phase only of our independence. Now a second one, grave and full of perils, opens before a new king, a new Pope and a new generation. As said one of our most illustrious statesmen, both a lover of literature and an artist: "Italy is made; we must make the Italians." In other words, we need a principle, a base of moral, political, social education, or a religion of life, of liberty, with the aid of which our country may not only be kept on its feet, but protected against the power that was ever its enemy—papacy. This is the opinion of not a few of our politicians and thinkers, who declare it now in open parliamentary discussions, now in the schools, now in their writings. Had I the time I would show you the progressive development of the religious question during the last few years. Where it becomes more inevitable, and even full of apprehension for us, it is in education. One day Cardinal Antonelli, speaking with one of our statesmen, said: "The Church is sure of those it educates." And, to tell the truth, without his saying it, our free-thinkers were well aware of that. And so they were animated by a desire which can be understood, that of providing laws which might give rise to a beginning of religion while preventing clerical action. Imagine the many combinations, the many ridges one may be reduced to cling to, who has not a definite faith, yet hopes nothing from his own scepticism, neither would trust in the care of the clergy "the hope of the country;" and then will you hear how, at the end of a

long and varied but inconclusive discussion that took place in the National Parliament, a deputy arose to say, "One ounce of the good sense of Luther is worth here more than all the volumes that have been published to conciliate Catholicism with civil sovereignty;" and of this I am most firmly convinced, notwithstanding the opinion of the orator, De Masino, and I accept willingly the opprobrium that I may have to bear, since I shall divide it with millions of learned and virtuous non-Catholics I am constrained to envy, whatever may be his opinion. And, therefore, I who have so much admired the logic and philosophic discourse of the honorable friend Bosio, in this alone I cannot agree with him: that incredulity may, in the efficacy of a moral recomposition of the nation, supply the want of the method of Luther. Every one of us knows that whatever man, even the greatest saint in doctrine and conduct, has had the desire in the most benevolent manner to offer some idea of reformation to the papacy, has met the fate of Arnaldo da Brescia, Savonarola, Aonio Paleario. A moderate Catholicism, after the ideal of Manzoni, of Cavour, and even that sought after by the great moderate journals, is repudiated and detested as much as a heretic doctrine, and it is destined, alas! to perpetuate the ambiguity and the moral inferiority of the people who maintain it. Of this inferiority of Catholic nations you have heard the proofs day before yesterday in the very learned discourse of the Hon. Petruccelli.

In fact, the day before only, Hon. P. della Gattina had made the apology of the Protestant nations as compared with the Catholic in a speech remarkable for the clearness and force of his arguments, and concluded with the sentence which reassumed all he had previously said: "In the Catholic countries, then, everything is inferior to the Protestant: moral, science, conscience, individual activity." But does that mean that the Hon. Majocchi, Hon. P. della Gattina, and others like them, who are anxious to rid themselves of the Papal surroundings, and would put the nations upon the way of independence and civilization, will become Protestants? We may be at least permitted to doubt this. Hence, this ironic comment published in a political newspaper of Rome: "Look at these new Luthers and Zwingles in miniature! They preach the reformation of a faith they do not feel they need for themselves. The religious renovation of Italy cannot be the work of *esprits forts*." It may be worth while to add here as a characteristic, that the critic is one of those Jews who in Italy, as elsewhere, do harm to public opinion. Moreover, this phenomenon seen in Italy is not a mere caprice, but it has a deep reason for its existence: the phenomenon of free-thinking, which opens the way to a faith to come, perhaps to Christianism of Protestant form, so long as it can throw off the scent the ferocious wolf which, after the long repast, "Ha pici fame di pria" (is more hungry than before).—*Dante.* I will choose to make this more forcible by two examples in Naples, the birth-place of philosophers that are not lazzaroni.

Firstly. I will speak of Bonghi, one of our most learned and intelligent professors, and of late years better known as a publisher, and among the leaders of our moderate politicians. If you ask me concerning his faith, I must answer that he is a sceptic. And yet under the incubus of political and social life, this scepticism does not exclude a surprising intuition of our necessities. Listen to a few words spoken by Bonghi, in the Deputy Chamber, some few years ago: "Our speeches are in vain; the Catholic Church is a moral power, I believe, following a bad road; but this Church thus under way will not be defeated by our addresses and our laws. You need to inculcate in your hearts a faith of some kind, a faith in nothing, if no more, but you want even this. You must have a positive establishment and a firm belief, otherwise you will be powerless before this ancient establishment, this ancient belief. Such a great moral power so rooted, is not put to flight, is not eradicated until it is surrounded by a flame burning about it, until a word shall be heard that will take its place; but there must be a flame, there must be a word, and here the flame is wanting, the word is not heard."

Now this intuition is transformed in high and ardent aspiration, as shown by the following words written not long ago, by Bonghi: "To-day the breath of life reaches us from no direction, though there certainly is a certain inquietude of mind, and a sometimes anxious expectation. With what love, what obstinate faith, what piety, what tears would not again be received a man whose every word, as once that of Christ—evangelist, Saviour, grace, peace, refreshing water, bread of life—is full of promise and joy. I come, said he, that ye might have life, and ye have it in a greater measure; come unto me and ye shall find rest unto your souls; I speak that my joy may be accomplished in my disciples. For the second time, a 'Son of Peace' should come and say with efficacious accents, that his mission consists in leading back his faithful in 'the paths of peace,' and to indicate the way. And in that, in this life-giving word would be the true consummation and crowning of the liberal doctrines, and the purifying of all they have of vague, of varied, of contradictory and of flat. But an innovation of that kind is not in our hands, but in the hands of God, or what amounts to the same thing, it behooves us to mark the time for it at the opportune moment of the progressive development of the divine nature in the human conscience."

One more example. Here is R. Mariano, one of the most worthy of our young thinkers. According to him it is important that the religious problem be solved if we desire to progress. But how does he wish to solve it? Lately he published a very profound, critical and positive work, entitled: "Christianity, Catholicism and Civilization." It is already translated into German, and we consider it as a sign of the times. I will select from that work only these few words, which are worth many: "That a religious regeneration should burst forth from the very bosom of the Catholic clergy, as some think, or from the reawakening and the needs of the laity and the civil society, this,

to a certain extent, is of secondary importance. The essential is that it burst; and sooner or later it must burst. This Italy cannot live and maintain itself any length of time without religion. But its Catholicism is not a religion—Catholicism creates ignorance, extinguishes morality, destroys the conscience. Hence, the dilemma is terrible, fatal; to die, or to abandon Catholicism. If I condemn Papacy and Catholicism, it is because reason and history compel me. They represent a degraded and deteriorated ideal. But condemning them, I do not condemn religion. I speak instead in the name of religion, of a piety strictly Christian. And, *if I thrust back the papal clergy, it is because I wish for a national clergy, and I long for the Church of the gospel.*"

These voices still preach in the desert, but they are already heard by many, and, as in the days of the first appearance of Christ, many souls are "waiting for the consolation," and many of our aged people would willingly leave this life, if they could exclaim with Simeon: "Mine eyes have seen thy salvation, a light to lighten the Gentiles." One of those who entered Rome by the breach of Porta Pia, and was first Minister-President of the United Kingdom of Italy, was writing but a little while since: "I hold firmly that the gospel contains the germs of an almost infinite civil and humanitarian progress. This divine book, that proclaimed the abolition of slavery, universal brotherhood, peace on earth, the obligation of giving to the poor of the superabundance, etc., must have the virtue to satisfy all the claims of the most perfect civilization, and to be the credo of all humanity. We only want the apostle who knows how to bring back to life those holy doctrines of Christian faith, and predispose the religious feeling of our people to receive them. I am confident that when the time shall have come, he will appear. Meanwhile, we are crossing the period of preparation, and they do a meritorious work, who, gifted with talent and wholesome doctrine, strive to instruct and educate the people, to revive religious sentiment, without which nothing great will be accomplished."

You see that slowly but progressively the minds are working, and it may be asked: Shall we have a Catholic or an Evangelical reformation? Catholic reformation thus far, has no well-founded hope. You know how the neo-Catholic movement ended at Naples; it spent itself apparently in the laborious election of its Bishop who did not succeed in getting together his electors. Here and there curates have been nominated by the people; even a parish withdrew from the papal jurisdiction to place itself upon a free footing, under the direct protection of civil law. But these efforts remain isolated, without consequence. Why? Because the sap is wanting in the old tree of the hierarchy, and the soil of the Church is exhausted. I prove this with the very words of our most independent minds. "Ours is a wearied soil," says Bonghi, and the philosopher Namiani adds: "I have not the slightest hope to see any new branch shoot out of the old Catholic trunk." Here is, moreover, a very significant fact, that will prove

to you these assertions are not exaggerated. You know the evolution of P. Curci, who formerly defended to the utmost the temporal power of the Pope, and to-day the voluntary herald of Spiritual Papacy. Since the fall of his idol, *i. e.*, since 1870, he has given himself up to the meditation of the sacred books of the New Testament, which he translates and comments upon. What happened? Expelled from the order of the Jesuits, he owes it to the personal clemency of Leo XIII. not to be excommunicated from the Church. He retired to Naples, his native city, and I believe he says in his heart: "to see Naples and then die"—*veder Napoli poi morire.* Let us gather the words which resume the first phase of his life. "The holy gospel is not read, perhaps not even known by many Christians; now it is sufficient that many should make use of this means (perhaps the most capable to reawaken the souls and to infuse into them Christian feeling), and many should consent to it, to induce others to use it. Nearly ten years ago, seeing that the religious interests were growing worse and worse among us, not because of the revolution only, and hoping nothing better for the future, I was strongly impressed, I understood, and said that in the condition in which we were, either there was no salvation for the present generation, or it could be found only by returning to Christ and his gospel, the leaving of which has led us to this pass."

Now, what of this Curci, and how was his zeal for the dissemination of the Sacred Scriptures received in the bosom of the Romish Church? Curci lives more secluded than he ever did in convent. He is abandoned of all. Hear these sad words of the solitaire of Naples: "It was for me the worst possible sign not to have found a soul that showed approbation of the thought in itself, and let us say it at the beginning; not even in a dream! It was surprising that I was not molested; but open spites were not wanting, nor dark grumblings against the innovation that is to have the gospel read and explained from the pulpit! even to see in that a tendency to Protestantism! But I rejoice to think that the reading of the gospel, done in secret by simple people, who, knowing little and suspecting nothing of distinctions between Catholics, heretics and schismatics, seek faithfully for the truth, may, by the help of grace, implant in their souls a true faith in Jesus Christ; which faith, binding them in spirit, if not bodily, to the Church, will enable them to obtain eternal life, rather than many Catholics of baptism only, who never thought of informing themselves, were it only for simple historical curiosity, as to who was, after all, this Jesus Christ in whom they profess, and perhaps even think to believe."

Bitter words, clearly showing the disenchantment of one who thought possible a Catholic reformation. No; such a reformation, born to-day, would soon be denied by its very promoters because irreconcilable with Papacy. Remember that Cardinal Caraffa wanted it in the sixteenth century; hardly had he ascended the pontifical throne than he betrayed it; as did Pius IX. with Italy, first blessed by him, then

excommunicated to all eternity. Therefore, welcome to the evangelical mission; it is opportune, neither will you refuse to put faith in my words if I tell you that in the midst of the indifference that is but too truly the atmosphere in which it moves, yet it takes root and spreads gradually.

You may have heard about Italian mission the grossest and strangest news; now to exalt it in the person of certain individuals who pass themselves for its representatives, more or less exclusively, while it is clear that they emulate *la mouche du coche* of La Fontaine; now to lower it and make themselves noticeable with a criticism not only ungenerous but ridiculous. If I mistake not. to the too easy illusions has succeeded a certain diffidence, and we see from the optimism of certain reports arise pessimism in the mind of him who has not absolutely stopped reading them. Avoiding as much as I can extremes which succeed each other and perpetuate themselves to the harm of the mission in question, I dare to state that the truth is comforting. I will take one or two examples, and then I will give place to more authentic statistics.

Do you know how many Italian Evangelical churches there were the first year of our liberty, that is, in 1848? There were fifteen; all enclosed in the three little valleys of Piedmont. Now the Waldensian Church alone numbers more than fifty, without counting the little stations and other places visited; if you add to these the other congregations belonging to six other denominations, we will have considerably more than a hundred. If you count the French, Swiss, German, English and American Protestant communities, you will have, I believe, about one hundred and fifty.

Another significant feature is that of the schools, especially of the Sabbath-schools. The Rev. Dr. Cushing, who saw Italy through the windows of our railroad cars, dared to write last year, in date of January 22d, to the *Western Christian Advocate* of Cincinnati, these very words: "There are not more than half a dozen regular missionaries in all Italy," and he speaks of us as of a people who "know very little about Sunday-school work." Now then, the first time it will please Dr. Cushing to return to Florence, I will show him in that city alone, at least 1,000 children divided off into half a dozen Sabbath-schools, in which the pastors have little or nothing to look after. It is well known that nine-tenths of them are Catholics and sons of Catholics. As for the other cities and provinces, I will only say that there is no church without one or more Sabbath-schools, directed in such a manner that an American would feel perfectly *at home*, as I thought to be *at home* some weeks ago in a Sunday-school in Massachusetts. These churches and schools grow notwithstanding the malediction of the Pope, whom our people do not fear or care for, to tell the truth.

But, as I said, I will now let the last published official statistics speak for themselves:

	Churches.	Stations and Visited Localities.	Communicants.	Sunday-school Pupils.	Occasional Attendants at Meetings.	Contributions.
I. Waldensian Church.						
(*a*) In the Valleys of Piedmont and Turin	16	no report.	12,000	2,800	no report.	30,000 fr.
(*b*) Field of Evangelization.	40	134	2,911	1,645	33,186	49,469 fr.
Total	56	134	14,911	3,445	33,186	79,469 fr.
II. Free Italian Church.	36	35	1,800	724	no report.	12,223 fr.
III. Free Christian Church, Also called of the Brethren	10	30	no report.	no report.	no report.	no report.
IV. Methodist Wesleyan Church	30	no report.	1,350	662	no report.	3,500 fr.
V. Baptist Church	10	no report.	155	no report.	no report.	635 fr.
VI. Christian Baptist Church, Called in Rome Apostolical.	no report.	no report.	200	110	no report.	no report.
VII. Methodist Episcopal Church.	15		709	150–200	no report.	no report.

Besides, 33 foreign Protestant Churches, some Independent Schools and Asylums, 2 foreign Societies of Colportage, 10 Newspapers.

Such are the results as per official reports. But who can determine the secret influence of the gospel in the hearts and in public opinion? Every evangelist preaches to hundreds of souls; some to thousands who surround and sometimes almost hide the little nucleus of communicants. I believe for instance that I may say that, for ten persons who unite with our churches, there are a thousand who content themselves with listening at intervals more or less distant. And why is this thus? The greatest reason is found in the parable of the sower. But there remains, I think, a confession to be made, and it is this: Italy deserved, that before beginning to evangelize, the various churches should have concerted together to do, if not a work in common, at least not a sectarian one, so varied and even inharmonious as not to respond exactly to the conception of unity, or of beauty, a thing that partakes of the nature of Italians. Whoever goes out of the Catholic Church, rather than to enter in a little church, will stay in the open air, as the most cultured and intelligent are inclined to do, in whose mind the national disposition is more clearly reflected. Let us admit fully the principle of liberty, from which originate the various ecclesiastical forms; but, if certain forms are natural, historical elsewhere, is that a reason why they should be adapted to the nature of Italians? For instance, what do you think of the Sabbatarians that have come to Naples to teach us that we should rest on Saturday? If all ambitions, individual and denominational, were joined in this one, "to wish to know nothing but Christ," and, further, "to preach the gospel, not where Christ was named, and not to build on another man's foundation" (Rom. xv. 20), it is beyond the question of a doubt that we would respond in that manner to the more or less unconscious aspirations of the Italian nation—that is neither one of pagans nor of barbarians, and we would soon have the spectacle of a nation, "Rinovellata di novella fronda" (Renewed with new branches).—*Dante.* Meanwhile, since experience is necessary to us, let us hope that it will teach us, and that the first fruits already gathered in this our mission may be the signs of abundant harvests.

One word more:

God it is who most manifestly works in Italy, not men. His providence is palpable not only in the works of his wondrous creation, which sin and error have in vain attempted to ruin, but in a special way in the merciful preservation of the Waldensian people, and in the miraculous restoration of our present liberties. And where God works so evidently, there is an aim, there is a future, and there is for us a duty. If God is for us, who will be against us? We will see that the mountains shall be brought low, and the crooked shall be made straight and his name will reign. Besides, God is master of time—*patiens quia æternus.* Every good seed will give fruit, but in its season. There are no machines to plow, nor to sow, nor to reap in the field of truth. Therefore, *oremus et laboremus.* See, to-day, who is it that triumphs at Rome? Arnaldo da Brescia, but after seven centuries of expectation. Indeed, the army of the pope is

greater in comparison, while the evangelicals are a little company. But look on high to the standards; that of the pope now reigning has one star, but I know another that has seven, and says: *Lux lucet in tenebris;* higher still, and who do I see? Christ, who says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

The REV. LEONARD ANET, of Brussels, then addressed the Council on

THE CHURCH IN BELGIUM.

At the request of the Programme Committee I prepared a paper upon the question of Romanism and the school question in Belgium; and I am very happy to say, and you will doubtless be as happy to hear, that the paper has gone into the hands of the printer and I cannot read it. The Business Committee was kind enough to save you the trouble of listening to my paper. But I ask your permission to say a few words about our Church in Belgium.

The Church I have the honor to represent here is very young, almost the youngest of our Alliance; though I think sometimes she is the oldest. This is seemingly a contradiction, but I am sure, after two minutes of patience, you will agree with me. In the sixteenth century the gospel was preached in Belgium, in all our cities and towns, and not only was it preached there, but it was accepted by all the people. Congregations were assembled. In 1561 the ministers and elders of those congregations met together at Antwerp and created a Presbyterian organization and a Confession of Faith. That confession of faith, if it is not one of the best, at least is one of the most earnest, confessions of faith of the sixteenth century. It was adopted by the Synod. It is the confession of faith of the Reformed Dutch Church, and I beg you to remember that it originated in Belgium. It was sent to Philip the Second of Spain with an application to obtain freedom of worship. He answered in such a way that the Church was put to death by tortures, by fire and by sword, and not a single member, not a single child, of that Church remained on the soil of Belgium.

A dear old friend of mine said to me a few days ago that our old creed grew up through fire and blood. The confession of faith of our fathers was the first that passed through blood and fire. The blood of our fathers in that century has been the baptism of that confession of faith, and if there is any creed that has passed through fire and blood it is our confession, the first before all. And from that time the Church was immured in the tomb for ages. Then at the end of the third century, or at the end of the third day, just as you may call it, she heard the voice of her Redeemer and rose from the dead. In 1848, after ten years of labor among the Romanists, we got a Presbyterian organization, and we adopted the very confession of faith of

our fathers with the motto, "Be faithful unto death." We have the same confession of faith, and we do not forget that its standard was baptized by the blood of our fathers. All the members of our Church have been brought out from the Church of Rome by the united power of the gospel and the Holy Ghost, just as was the case with our fathers in the sixteenth century.

It will thus be seen that our Church is the same Church as the Church of the sixteenth century. She appears younger, and in her new garments she seems to be something different, but she has the same faith, the same organization, the same spirit, the same Saviour, the same God, and I may say the same life. She trusts in the Lord that the time will come in which all the children of Benjamin will be gathered into her tent. We work for that great end, and I am sure that you will earnestly pray for us and for that young girl, our Church, who is growing with every year. I hope that she will become by the blessing of God more vigorous and stronger than her mother.

The prepared paper of M. ANET will be found in the Appendix, p. 929.

A MESSAGE FROM FRANCE.

DR. PRIME.—I desire, in a few words, to state to the audience the circumstances under which we are favored to-night in receiving a deputation from the Protestants of France. A few years ago, in the midst of the great conflict between popery and Protestantism in that country, a distinguished lawyer, author and journalist, came to the front, and by his eloquence and his power as a reasoner and speaker awakened extensive attention throughout that country, and held vast audiences thrilled by his utterances. By and by, in the midst of this war, it pleased God to touch his heart with divine grace, and he became not only a political opponent of the papal power, but also a child of God, a follower of Christ, and an earnest advocate of the cause of true religion. The Protestants of France have desired this distinguished gentleman to come to America for the purpose of informing us in regard to the progress of the truth in that country to which we are so ardently attached by national ties, and in which we are so much interested. We regret, and he also does, that he cannot speak our language. Oh! for the gift of tongues; but we have it not. A young servant of God connected with the MacAll Mission in Paris, the Rev. George Theophilus Dodds,

a son-in-law of a well-known friend, the Rev. Dr. Bonar, of Edinburgh, comes with him as a delegate to this Council from the Free Church of France. These gentlemen will both address us, the one in French and the other in English. The first gentleman will speak now for the first time to an American audience; and it is one of the most interesting providences connected with this great Council that just at the close of our sessions these beloved brothers should arrive on our shores, and come to this city, and have their first appearance in this country greeted by such a Council and such an assemblage as this. I now have the pleasure of introducing to you Mons. Eugène Réveillaud and the Rev. George Theophilus Dodds of Paris.

Mons. Réveillaud spoke as follows in French, and was interpreted sentence by sentence in English by Mr. Dodds:

If I cannot speak to you in your own language I should like you to understand that it is not through any lack of respect, but through a lack of custom. The time no longer exists when even in France it is possible to despise language. Every one in France is required to have at least a knowledge of one foreign language, and we cannot afford to despise the language of Shakspeare and of Longfellow. At this day the smallest boy in our colleges must be able to speak a foreign tongue, and in referring to myself I must say that I have profited at least a little from the lessons I received from my English professor. Of the lessons which I received I remember, at least, two words which are perhaps more American than English, and they are words with which one can travel from the east to the west of your great continent. Those words are "all right" and "go ahead." Therefore understand, dear friends, that it is not the language of your country which I despise, but it is a want of habit which prevents me from speaking your tongue. Yes, I respect your great tongue too much to have a desire to spoil it by an attempt to address these remarks to you in it.

You have already been told of the special object we have in coming to America. I come to plead before you the cause of the holy war of religious independence waging in our country; and it is a joy for me to speak here in the city of Philadelphia from whence Franklin set sail for France, and where for the first time was rung the bell that proclaimed the independence of the United States. There are two bells that are celebrated in history. The one is the bell which was rung in a church in Paris, St. Germain l'Auxerrois, and which tolled the beginning of the massacre of the Huguenots. The other is the Protestant bell that proclaimed the independence of the

United States of America. For a hundred years these two bells have rung together. A little time since the Protestant bell begun to gain the upper hand over the Roman Catholic bell; and when the time shall come that that bell shall have gained a final victory antichrist will be destroyed.

It has been to me a great joy to be present here at the sittings of this great Council, and to see before me the realization of the idea which once struck Calvin, and which he attempted to realize in his thoughts—the idea of a great Council of the Presbyterian and Protestant bodies of the world meeting together. For three hundred years one waited in vain for the realization of that great idea. The providence of God reserved for this century that realization of it which took place at the very time when the Vatican Council was promulgating its decrees. One can now see that just at that time when the Vatican Council met together, there really had come about a downfall of the Roman rule and an awakening of the realization of the Protestant idea; and you are realizing to-day in this great Council the œcumenicity of the faith of Jesus Christ.

I have the honor to represent before you this evening some of the old Churches of what we call the desert of France. They are the Churches which have given to the Lord the martyrs of St. Bartholomew, and the dragonnades of Louis the Fourteenth, and which have sent their exiles to every shore of the habitable globe. Louis the Fourteenth commanded the destruction of the temples wherein they worshipped God, and when he had sent them to the ends of the earth, he caused a medal to be struck with the device, "Destruction to the Heretics;" but this edict of Louis the Fourteenth was not carried out. They were not destroyed. One hundred years after, the National Assembly opened their doors in France. Whom did they name for their pastor? It was none other than the son of one of those very pastors, and that man as he went up the steps to the throne of the president said, "We are the sons of a great people." Louis the Fourteenth thought that he had exterminated this great people; and yet at this very day, and in that very palace, even at the very doors that Louis the Fourteenth endeavored permanently to close, can be heard the Psalms of the old Huguenots sung to the praise of God.

You may well believe that the terrible persecutions to which the Christians in France were subjected have left their effect upon our country. The Church has come back to life, but in what position has it found itself? It is in the position of that poor man, wounded, bruised and lying on the road from Jerusalem to Jericho, who was rescued by the rich Samaritan. The Scriptures teach us that the poor man came back to life. He needed the saving oil to be poured into his wounds, and the care of the good Samaritan. What I ask of you this night is that you should be a good Samaritan to our poor France.

Reproaches have been made against the French Church because it has not been able to meet the wants of the people in regard to evan-

gelization; but those reproaches will fall by the wayside if you will only listen to my speaking to you in relation to two facts. The first is the present position of France after the persecutions of two centuries; and the second is the present position of French Protestantism. The French Church has suffered from something far worse than the persecutions of Louis XIV. She has suffered from the pestilential wind of infidelity that blew fierce upon it. The worst of all the wounds inflicted upon her is presented in the fact that, at the beginning of this century, there should be found in the Reformed Church a French pastor who knew nothing whatever of the gospel of Jesus Christ. But a revival, thank God, has taken place, and infidelity has been conquered; and on the very day that the faith came back to the Church religious activity became stimulated. Since the year 1820 three societies of evangelists have been founded in France, two Bible societies, and the French missionary society of which you have a worthy representative in the person of Mons. Mabille, from Basuto Land, who addressed you the other evening. That noble man has founded thirty missionary stations in that district, and throughout the whole of that country he has opened up gates for the entrance of the gospel which is destined to stretch across that great continent.

I do not include in this work which has been done in France, the benevolent societies which exist there for the orphans, nor other charitable institutions and asylums. I desire to lay before you one fact which will give you a good idea of the living power of the Protestantism of the Church of France. A society has been founded for the purpose of extending assistance to those who receive very small salaries. It is devoted to the collection of what you would call pennies. When there was to be a partition of the income of that society, there were found no less than thirty societies who came to ask for their proportion. Thus you can readily see that this activity of the Church of France is a real fact, and that the power which it has manifested is something of great importance.

I desire to say, however, that we find ourselves to-day in a new position, and under circumstances which are quite peculiar. We do not hide our eyes to the fact that we need generous efforts. We ask you here, in this country, to put your shoulders together and help to discharge a portion of what I may say is your duty and privilege. We are now just exactly in the position of Simon Peter and the other apostles, at the time when the miraculous draught of fishes occurred. The Lord has allowed us for many centuries to cast our net into the sea, but we have caught nothing, and he has now said to us, "Cast in the net." We have cast in the net and are drawing it to the shore, but we have found in its meshes such a quantity of fishes that the net is beginning to break, and to our lips there come the words which came from the lips of the disciples, "Come and help us." The account in the gospel says that at this request of the disciples, the others

came. Shall it be said that we have shown to you our great needs, have shown to you also that the net is about to break, and that America did not come to our assistance?

I will now bring before you some facts which are more eloquent than any words I can address you. I have been for about three years one of the Rev. Mr. MacAll's chief assistants. You know very well the story of the work of faith which he performed, and how, after having been spoken to by a workman in one of the streets of France, he came to Paris at the request and entreaty of this workman to speak of the gospel of Jesus Christ. He came not alone; his brave wife came along with him. When he reached Paris he had no knowledge of the French language at all, and when he did speak it, it was with the same imperfection that characterizes my attempts with the English language. He entered those quarters of Paris which are full of misery and degradation, and wherein one can hardly believe there exists a soul. He went to those people and showed them there was an immortal soul by opening up his own soul to them. And now throughout that whole city, even extending to its very centre, there are no less than twenty-three meeting places. The gospel of truth is preached once or twice, and sometimes even seven times, during the day in those meeting places in Paris. The halls are always full, and the workmen and the industrious classes are the very first to bear witness to the good they have received in those meetings. In every quarter of Paris, even though it is well known that his is a Protestant work, the name of Mr. MacAll is venerated and blessed. There is a great society in France called the Society for the Encouragement of Good Deeds. When, two years ago, it was anxious to add another to the list of those who possessed its medal of honor, the name of Mr. MacAll was selected, and to his button-hole they affixed the medal.

It is well known that evil is not alone in its power of spreading contagion, but that good can also exert a powerful influence. So we find that the result of the efforts of Mr. MacAll in the heart of Paris has extended beyond the scene of his personal exertions, and that now the outlying districts and towns of France are being covered by similar prayer meetings. Five halls have been opened at Lyons; others at La Rochelle and Bordeaux; besides in many other places which I have forgotten. Even in Marseilles five prayer-meetings were held in mid winter, which is a time of year when the citizens are very unwilling to come out of doors; and yet those meeting places have been filled with worshippers.

I can say that I am the lowest of these evangelists. In fact, I can repeat the words of the apostle, and say that I am not worthy to be called an evangelist, and that I have been born out of due time; and yet what do I see! In forty towns of France, as well as in many outlying districts, the grace of God has given me an opportunity to go and proclaim the gospel of Jesus Christ. I have preached the gospel in theatres, and in halls as beautiful as this, though not so great. I

have preached the gospel in taverns; I have preached it in ball-rooms; I have preached it in Catholic schools, for you must remember that in France we are still under the power of the Church in regard to education. I have, however, been less fortunate than one of my friends in the work, who had the great good fortune to preach the gospel in a Roman Catholic church—a church long established for the purpose of religious worship according to the Roman Catholic rites.

You can form some idea of the state of religious fervor in which France is to-day, and of the multitudes in the country and the towns who are being detached from Romanism, when I tell you that not long ago I read a petition from a number of inhabitants residing in one of the departments asking that a Roman Catholic church might be turned into a place of worship according to the Protestant faith. This may seem a little curious, but the immense proportion of the municipal bodies in France would do the same thing if the opportunity was afforded them. There is, however, a piece of information I have to give you which is even more curious, and that is that the municipal council charged with the building of the church I have referred to, voted to give up the building as a Protestant place of worship.

Without exaggeration, I can say of France what has already been said in this Council of other nations—not only that the Holy Spirit will come, but that the Holy Spirit is upon France. I do not want any other proof of this glorious fact than the applause, encouragement and enthusiasm which everywhere meet our evangelists and missionaries as they go about preaching the gospel of peace. Eight months ago a Catholic priest wrote to me requesting that I should visit his manse for the purpose of preaching there. It was in a little village. When I went there, I found gathered about thirty fathers and mothers with their families. At the end of the service they came forward and said to the priest, "Go on, and we will follow you." The priest, after having gone a certain length, returned like the dog to his vomit; but these thirty fathers and mothers remained faithful to their promise. Not long ago I received an invitation to preach; and at the end of the meeting, out of the 2,000 or 3,000 people present, no less than 200 heads of families came and signed the declaration that they wished to belong to the Christian Church—the Church of Jesus Christ founded upon him. Upon another occasion, in another place not far from Paris, the Rev. Dr. Hitchcock and the Rev. Mr. Newell went with me to confirm the impression I had received from preaching there, that the gospel was making its way among the people in that locality. Mr. Newell could tell you of the enthusiastic manner in which the few words he spoke to them of the gospel of Christ were received.

I wish to thank you for listening to my remarks, and, as I do not wish to prolong them, I can only add that France is ready to receive the gospel in all her villages, in all her towns, and even in her most bigoted Catholic districts. The three great societies of France, which

were founded some years ago, have done and are doing all they possibly can to meet the pressing needs of the people of France, but they have not done all that the Lord has called them to do, and that is why we come and call out to you, "Come to our help." That is why we say to you we have need of your prayers, need of your sympathy, need of your missionaries; and also we need your money. In one of the proverbs of Italy we read of the spread of information by means of a runner who, taking a torch in one hand, sped on with the news, and, when exhausted, passed it to another who carried it still further on. This is the way in which Christianity has spread the gospel. It has passed the flaming torch from the East to the West. From Jerusalem it has been passed to Greece; from Greece to Italy; from Italy to France; and from France to other countries. It was only the darkness which fights with the light that assisted for a long time in obscuring that torch; and, therefore, you must bring back the torch to us in France, and then we shall pass it on to Italy; Italy shall pass it on to Greece; Greece shall pass it on to Jerusalem, and the power of Christianity shall be felt in all the high places of darkness and superstition. Then glorious shall be the day when the gospel of Jesus Christ shall be proclaimed, and he shall reign throughout the whole earth.

In concluding this address, M. Réveillaud added, in English: "Brethren, God bless this Council; and advance his kingdom through the alliance of France and America."

The Rev. John Marshall Lang, D. D.—An opportunity is afforded us this evening, in the presence of this vast assemblage, of testifying in some special way our gratitude to the distinguished brethren from foreign lands who have addressed the Council. I am sure it was worth while to come three thousand miles across the Atlantic to listen to the addresses we have heard this evening; and I think, without seeming invidious, I may say that the interest of this vast audience concentrated mainly upon the wonderfully stirring address just delivered by Mons. Réveillaud. I am sure I am interpreting the thought of every person present, when I say that we ought not to part without specially asking our beloved and honored friends to accept our warmest wishes, our hearty God-speed in their good work, and our pledge and assurance that we will remember them in our prayers, and help them with our means.

The Rev. Principal John Cairns, D. D.—The thought has occurred to my mind that, inasmuch as so many of us who have

had the pleasure and delight of being in this meeting are going away, and there cannot possibly be such a meeting to-morrow as we have here to-night, it might be well—though, perhaps, anticipating the action of the Council to-morrow—by a rising vote to tender our thanks to the people of Philadelphia—Christian people, Presbyterians and others—who have so nobly received and entertained and encouraged the Council. I think we shall not do justice to the greatness of this occasion, if, at this hour, when undoubtedly the largest meeting of the Council is being held, or can be held in connection with it, we do not by a rising vote return our inexpressible thanks to our dear friends, the brethren and sisters in Philadelphia.

The suggestion was agreed to, and then the Council adjourned, with devotional exercises, until to-morrow morning.

NINTH DAY'S SESSION.

SATURDAY, *October 2d*, 1880.

The Council was called to order at 10 o'clock, by the REV. PROF. D. R. KERR, D. D., President.

After devotional services, the minutes of yesterday were read and approved.

The PRESIDENT.—This session is to be devoted to what is termed miscellaneous business, in which the Council is to declare its conclusions, and to adopt measures for the furtherance of the objects of the Alliance. I hope each part of this business as it comes up will receive close attention, that there will be no unnecessary delay, and that we will go along in good order.

BIBLE REVISION.

The REV. PROF. CALDERWOOD.—I have now to submit from the Business Committee certain resolutions which were prepared yesterday. The Business Committee is still in session, under the chairmanship of Dr. Prime, who will submit the remaining resolutions as they are prepared this morning. The first of the

resolutions is that bearing upon the revision of the Bible. After very careful consideration and discussion, the committee resolved to recommend that no action be taken until the work be published. The desire of the committee is, to secure that there should not be called for from the Council any expression of opinion as long as we have not the revision itself published.

The recommendation was agreed to.

RULES OF ORDER.

DR. CALDERWOOD.—The second resolution has reference to the rules of procedure, or parliamentary rules for the guidance of future Councils. After consideration, your committee resolved to recommend that there should be appointed a committee to prepare such rules, and that the committee consist of the following: Drs. Prime, Jenkins, Rainey, Rev. R. N. Edgar, Justice Strong and William J. Menzies, Esq., of Edinburgh, with the clerks.

The recommendation was agreed to, and the nominations of the committee confirmed.

PROGRAMME.

DR. CALDERWOOD.—The third subject brought under the consideration of the committee, was concerning the programme for the next Council. The committee recommend that this be referred to the Committee on Arrangements appointed in view of the next Council.

The recommendation was agreed to.

ADMISSIONS TO THE ALLIANCE.

DR. CALDERWOOD.—The next point brought under consideration was that referring to the application for admissions to the Council. The committee resolved to recommend that a committee on this subject be appointed, to consist of Principal McVicar, Drs. Cairns, Flint, Brown, Watts, Rainey, and Kerr, with Judge Strong and Francis Brown Douglas, Esq., as elders.

The recommendation was agreed to.

HELPING CONTINENTAL CHURCHES.

The Rev. Dr. Blaikie.—The Business Committee recommend the following on the modes of helping continental Churches: The Council approve of the report of the committee, and record their thanks to them for what they have done in the Waldensian pastors' aid fund, and express their hope that that movement will be prosecuted to a close. They authorize the committee to take such steps as they may deem best to show sympathy with the Bohemian and Moravian Churches on the occasion of the centenary of the Edict of Toleration next year. The Council resolved that the committee shall consist of a European and an American section, to work in concert, as follows: The European committee—J. A. Campbell, Esq., LL. D., M. P., and David Maclagan, Esq., C. A., joint conveners; Rev. Dr. John Marshall Lang, Rev. Dr. Blaikie, Rev. Dr. Robertson, Rev. Dr. Dykes, Rev. William Welsh, Rev. Dr. A. Thomson, Rev. John S. MacIntosh, Rev. Dr. W. Gillies, James MacDonald, Esq. The American committee—Henry Day, Esq., chairman; Rev. Dr. Breed, Rev. Dr. Murkland, Rev. Dr. Hall, of New York, Rev. Dr. VanNest, Hon. W. E. Dodge, Rev. Dr. Prime, William Neely, Esq., Rev. Dr. W. J. R. Taylor, Hon. Stanley Matthews.

The report was agreed to.

DESIDERATA OF PRESBYTERIAN HISTORY.

Dr. Blaikie.—In reference to the "Desiderata of Presbyterian History," it is recommended that the Council approve of the report of the committee, and record their sense of the great loss sustained by the death of the late honored convener, Principal Lorimer, and the late Mr. David Laing, of Edinburgh. The Council remit the documents, to be completed and arranged, to the following committee: Prof. Mitchell, Principal Caven, Principal McVicar, Principal Cairns, Principal Rainey, Profs. Monod, Montauban, Balogh, Debreezen, Rev. Dr. Breed, Rev. Dr. McCook, Prof. Green, Dr. Boggs, Dr. Matthews, Dr. Struthers, Dr. Wm. Graham, Dr. Apple, Dr. Boyce, Dr. Milligan, Dr. D. R. Kerr, T. W. Taylor, Esq., Toronto, Dr. George Smith, of Edinburgh. Professor Mitchell expressed his desire

to be relieved from the convenership, but the Business Committee thought his services were of so great value that they could not accede to his request, and reappointed him to that office.

The recommendation was agreed to.

THE STATISTICS.

DR. BLAIKIE.—The Committee on Statistics recommend that the Council discharge this committee, and remit to the clerks to complete the statistics now collected, that they may be published in the proceedings, and to make arrangements for more statistical information against the meeting of the next Council. They authorize them to suggest to churches that have no statistical committee the desirableness of such appointment, with view to more authentic and uniform statistical returns. It was thought best that the clerks should be intrusted with this branch of the work. On the first day of the Council, I brought up from them a report which was not complete. I hoped that during the proceedings we would be able to complete that report. There were some important returns which we had not received. We have not yet, however, received returns from some important churches in this country, though I had the hope that we should get them during the Council, so as to have completed the report.

The recommendation of the committee was agreed to.

COMMUNICATION WITH THE CHURCHES.

DR. CALDERWOOD.—The Business Committee have had under consideration a plan to be suggested to the Council for uniform communication by the clerks with the several churches holding a place in the Alliance; and they submit to you the following resolution:

> That the Council respectfully suggest to the several Churches in the Alliance the appointment of a small standing committee with whom the clerks of this Council may correspond; and further, that the Council request the delegates present at this Council to bring this suggestion to the attention of the Churches they severally represent.

If this be carried, it will fall to the convener of each delega-

tion to submit to the Supreme Court of the Church this suggestion.

The recommendation was agreed to.

PERTH CONFERENCE.

DR. CALDERWOOD.—The committee had referred to it a letter of congratulation and good wishes from the Perth Conference. In reference to that we suggest that this letter be acknowledged, with thanks from the Council, and that the acknowledgment be sent in the name of the Council by its clerks. The Council will remember that a communication came at an early period in the sitting from the conference which met at Perth, desiring that the divine blessing might descend upon us as a Council. The Business Committee think it well that we should take an account of such a communication, although not coming from a Church, but from a General Conference.

The recommendation was agreed to.

FREE CHURCH OF BRESLAU.

DR. CALDERWOOD.—The committee next had laid upon its table a letter from the Free Church of Breslau. The letter bears upon the history of its Church, upon its wants, and very specially upon its conflict in Germany as to proper Sabbath observance. After consideration, the committee resolved to recommend that the friendly greeting of the Council be presented to this Church, and *quo ad ultra* that this letter be sent to the Committee on Continental Churches.

The recommendation was agreed to.

METHODIST CONFERENCE.

DR. CALDERWOOD.—There was next laid before the committee a communication bearing upon the Methodist Conference to be held in London in 1881. The committee recommend that a letter conveying friendly greeting and good wishes be sent from this Council by the clerks, indicating our desire for the success of that meeting.

The recommendation was agreed to.

FINANCES.

DR. CALDERWOOD.—The next step brings us to the question of finances, which will require some consideration from the Council. The committee, after a very careful consideration, came to the conclusion that we had now reached a period in the history of the Council when it had become necessary to make some definite arrangement for the discharge of the business by our clerks, or by those who are to be employed under those clerks for carrying through the work. They have resolved to submit to the Council the following proposal bearing upon financial arrangements: That $1,000 be appropriated annually for the services of the clerks, in addition to their necessary expenses, until the meeting of the next Council, the sum to be appropriated under the direction of a committee. If this be approved, it is recommended that the committee consist of Henry Day, Esq., and Rev. Dr. Prime, of New York; Rev. Dr. Knox, of Belfast; with Messrs. A. P. Niven, Esq., and James MacDonald, Esq., of Edinburgh—the object being to represent the Churches on both sides of the Atlantic.

DR. WALLACE.—Where is the money to come from?

DR. CALDERWOOD.—The committee have a scheme to submit to you as to the quarter from which the money is to come. The question submitted at present is, whether, being organized as we are, and having undertaken certain responsibilities with a large amount of work to do, we shall not at once decide that our clerks are to be paid for the work so done, and then arrange for the raising of money—which should be a very small matter, indeed, for this Council.

DR. WALLACE.—I respectfully suggest that the whole scheme of finance be read, before we vote upon any part of it.

DR. CALDERWOOD.—The latter part has only now come into my hands. That was the part the committee was still considering. It recommends, in addition, that this sum be raised, one-half in Europe and one-half in America, under the direction of said committee.

T. C. HENRY, ESQ., of Philadelphia.—I hope there will be no hesitation about adopting that report of the Business Committee.

In the first place, as Dr. Calderwood has properly said, there will be a good deal of business to be done by these clerks; we cannot expect them to give their time and attention to it without some compensation. In the second place, this great Council cannot hesitate one moment about appropriating the small sum of $1,000. I think there can be no possible doubt, that if the amount was very much larger than that, it would be forthcoming without any debate or difficulty from those who are interested in the Council.

HENRY DAY, ESQ., of New York.—There seems to be a misunderstanding among some around me regarding the amount appropriated, whether it is $1,000 for each of the clerks, or $1,000 for both of them. There is no doubt as to what the meaning of the committee is—that it is $1,000 for the services of both. They will have a vast deal of writing to do, correspondence with all other bodies and Christian people and missionary fields.

The REV. DR. ROBSON, of Inverness.—I would suggest a verbal alteration in the resolution. It says "that this sum be raised." That might seem to imply simply the $1,000. But reference has been made to other expenses; therefore that should be altered to be "that the requisite funds be raised."

DR. CALDERWOOD.—That is quite clearly a necessary alteration, as it is proposed to raise not merely the $1,000, but any additional expense—postage or travelling expenses, etc.—that may be necessary.

DR. BREED.—A resolution of the Council provides that a copy of the report of the proceedings be sent, at the expense of the Council, to every theological seminary in our Churches, and to every one of the programme writers. To provide for the expense of that, money must be raised.

DR. CALDERWOOD.—Will not all that is required be involved in this, "that the sum necessary for all expenses be raised?"

DR. PRIME.—Is it proposed to remit to this committee the raising of the money necessary for carrying on the business of this great Council?

DR. CALDERWOOD.—It is so recommended, and Dr. Prime will have the obligation on his shoulders.

DR. PRIME.—Then I may be pardoned for one remark. It is said in our country, that the first qualification of a good elder is to take his minister to the Presbytery and pay all expenses. I hope the eldership will bear that in mind.

The recommendation of the committee was agreed to.

THE OFFICIAL VOLUME.

DR. CALDERWOOD.—The point which next came under the consideration of our committee, was the arrangement which the Council would make bearing upon the papers submitted to it. The committee recommend:

That the following be the understanding as to the papers submitted to this Council: 1. That the papers prepared for the Council be regarded as the property of their authors. 2. That the original manuscript be handed to the editors of the volume, and be retained as a memorial of the Council. 3. That the Council authorize the separate publication of any paper for wider circulation in the interests of the Church, on condition that the friends arranging for such publication undertake the entire charge, and that every such reprint bear on it that it is extracted from the authorized report of the proceedings by arrangement with its publishers.

PRINCIPAL CAVEN, of Toronto.—If I rightly understand this recommendation, I am afraid that I cannot assent to it. I understand it to give permission to any parties who have read papers to have them published as authorized by the Council.

DR. CALDERWOOD.—I think it will be better to submit the resolutions *seriatim*, so as to allow criticism upon the points involved; probably that would be a better plan to secure a right understanding. There is no special sanction or authority proposed to be given, but if Principal Caven will observe, as we pass on, his criticism may fall upon the third point. The committee felt it to be exceedingly desirable that there should be some distinct and definite understanding amongst us concerning the use and custody of the papers; and they thought that now the time had come that we should put upon record what that understanding was, as not only regulating this Council, but regulating our arrangements in times to come. Hence, it is recommended, "first, that the papers prepared for the Council be regarded as the property

of their authors." That is to say, this Council distinctly acknowledges that the author of every paper is entitled to make what use he pleases of his paper, over and above the place it occupies in our proceedings.

The recommendation of the committee was agreed to.

DR. CALDERWOOD.—The next is concerning the custody of the original manuscript: "That the original manuscript be handed to the editors of the volume, and be retained as a memorial of the Council."

The recommendation was agreed to.

DR. CALDERWOOD.—The next is the point to which I would ask Principal Caven to give some attention, lest it contain his difficulty, which I think it probably does. The committee felt that it might very easily occur, after the Council had been dismissed, that a considerable number of friends might wish to select some one paper for circulation through the churches, either here or on the other side. We carefully communicated with our editors, to ascertain whether such liberty as this might prove an infraction upon the arrangements made with the publishers. We then, after receiving their reply, and in harmony with them, came to the conclusion that any circulation of distinct papers such as these, if it were allowed, would not hinder the circulation of the volume, but rather help it. Further, the committee came to the conclusion that there were some of the papers bearing upon the practical or doctrinal interests of the Church, which might be regarded as papers suitable for a wider circulation than the volume may have. Accordingly, their recommendation takes the following shape: "That the Council authorize the separate publication of any paper for wider circulation in the interests of the Church, on condition that the friends arranging for such publication undertake the entire charge, and that every such reprint bear on it that it is extracted from the authorized report of the proceedings, by arrangement with its publishers." The object of the first part—which is the one requiring consideration—that the Council authorize the separate publication, is this: That in the event of such publication taking place, it should not be a possible question to be raised whether, by such circulation,

any one had been guilty of an infraction of the understanding had at this Council. We wanted simply to have it distinctly laid before the Council, and assented to, that if there could be found in America or Scotland or elsewhere any desire to circulate any one of these papers singly and by itself in the form of a tract, that should be allowable, and should be distinctly recognized by us as a Council.

The Rev. Principal Caven.—Professor Calderwood is quite correct in saying that my criticism would fall, with very great respect to the committee, upon this third resolution. The objection to it the Council will see at once. I am sure the Council is not afraid to be responsible for the whole volume, taking the essays and the criticisms upon them together. I need not say that almost every essay that has been read highly commended itself, both in its theology and in its spirit. I regret to say, however, that there have been one or two exceptions. It is quite a possible thing that those papers, which I may not now specify, might, under this authorization, be published. The point I respectfully submit to the Council is this: Are you willing to have any paper which unfolds views that the Council does not assent to (and I venture to say that two or three papers do that) published under the authorization of this Council without the accompanying criticisms? If the Council is prepared to do that, I must very earnestly decline any responsibility of that kind. If parties wish to publish the papers they are at liberty to do it, because the Council has very properly voted that they are the property of the writers; but I would allow them to publish them without any authorization of this Council.

Dr. Calderwood.—Probably Principal Caven's objection would be obviated if we were to strike out the word "authorize," and insert "offer no objection to."

A Delegate.—How would the word "allow" do?

The Rev. Dr. De Witt.—How can we "allow" other persons to publish papers that already belong to them?

Mr. Croil.—So far as I understood it, it was the distinct understanding in the Business Committee, that not only should the volume, but also every paper that might be printed in the

way now spoken of, be distinctly guarded against anything in the direction of Principal Caven's objection. We agreed, if I am not wrong, that every paper that went from this Council should bear upon the face of it the declaration that the Council do not hold themselves responsible for the statements in it.

DR. CALDERWOOD.—That is not the understanding that I had of the decision we reached; and that is the next point to be submitted.

DR. DE WITT.—The first resolution submitted by the committee, and already passed by the Council, is that the papers read by the several authors are the property of the authors themselves. Now, it is proposed by the Council, if this resolution passes, to allow these authors to publish the papers that they have read, with the proviso that they state upon the title-page that it is done with the permission of the publishers. How can a publisher permit an author, or make any condition of his permission to an author, to publish his own paper? I will stretch my imagination so far as to suppose an inconceivable case, that the paper I had the honor to read to this Council should be printed as a separate pamphlet: must I, according to this resolution, place upon that paper that it is printed by permission of the official publishers of the Council? So it would seem from the resolution. But I do not conceive that I must put that on, according to the first resolution, for the paper is mine. I therefore trust that the last part, "by permission of the official publishers of the Council," be stricken out. There ought to be no proviso whatever.

PROFESSOR CALDERWOOD.—This is not the understanding. Dr. De Witt misunderstands what the object of this third point is. Of course it is obvious, from passing the first that the author may do what he likes with his paper. But you observe these papers are not papers that belong only to the author; they are not, after they are published, papers over which the author can keep control as if he had a copyright. It is intended to provide for such a contingency as this: that any committee, interested in the action of this Council, may extract and circulate any single paper, if only the paper bear upon its face that it is an extract

from our official report by arrangement with its publishers. This would be a little infraction on the rights of the authors, if they were copyrighted; and what we want simply is that there shall be a full understanding, among all the Churches in this Alliance, that they might make for general interest such a use of these papers as is indicated here in the third resolution.

REV. JAMES RODGERS, of Derry, Ireland.—All the desired ends would be met by using a word less emphatic than "authorize."

DR. CALDERWOOD.—I suggest that we substitute the word "permit" for "authorize."

DR. STARK.—If Dr. Calderwood could put the explanation he has given into the words that would express it, it would get over all objections. The resolution does not carry out what Dr. Calderwood so clearly expresses. I think we should modify it so that the Council permit any committee, or any party that may think it will do good by publishing these papers, to do it—but only by permission and without authorization.

DR. CALDERWOOD.—Shall I again read the form in which it is at present? "That the Council permit the separate publication of any paper for wider circulation in the interest of the churches on condition that the friends arranging for such publication undertake the entire charge; and that every such reprint bear on it that it is extracted from the authorized report of the proceedings by arrangement with its publisher." Now the understanding of the committee was, that by this allusion to the friends arranging for it, we were pointing to those who might be a committee of a church, or at least who might be generally interested in works of benevolence or evangelization; and that thus we had left it very wide.

HON. THOMAS A. HAMILTON, of Mobile.—It seems to me that the understanding in the Business Committee, as stated by elder Croil, will meet every objection. It was my understanding in that committee that each one of these papers, which might be sent forth as an extract from the proceedings of this Council, should bear upon its face the statement that it was not necessarily the expressions of the opinions or views of the Council.

As it stands now, if a paper should go forth, separately, as an extract from the proceedings of the Council, it might be inferred that the Council indorsed it. But if it should bear upon its face the statement that it is simply an extract from the papers read, and that it is not indorsed by the Council, it seems to me that would obviate all objection.

We have no objection, I suppose, to these proceedings being scattered, provided they are sent forth as the statement of the views of particular individuals. Therefore it seems to me that to place upon it the same statement which is required to be placed upon the proceedings themselves would answer every purpose.

DR. BREED.—The object of this motion is to promote the diffusion of Presbyterian literature. It is quite possible, and almost certain, that our Philadelphia Board of Publication will select some of these articles and publish them as tracts, and send them broadcast over all the land. We want them to go just as far as possible. The object of this motion is to promote such a diffusion and distribution.

DR. SCHAFF.—The objection just raised is all provided for and met by an additional action. If Prof. Calderwood will be kind enough to read that, it will cover the whole ground.

PROF. CALDERWOOD.—That comes as the next step. If it will relieve the mind of the Council I will read it as the thing that follows next; only the question is quite a different one, whether we shall have such an imprint on every separate paper, which I do not submit I am agreeing to in reading this:

> That the editors of the volume of the Proceedings of Council be instructed formally to state in its preface that the Council does not make itself responsible for the opinions expressed in the papers submitted for consideration.

That is to be submitted to you as another resolution. The question really before the Council is whether, knowing that it is to be suggested as an essential part of the preface of the volume, you are also to insist that, in case of the extract from that volume of any paper, such paper shall bear this statement. With all submission I do not think it should be done.

The recommendation of the committee was then agreed to, the word "permit" being substituted for "authorize."

PROFESSOR CALDERWOOD.—I submit further from the committee that which I have just read, which becomes the next resolution.

That the editors of the volume of the Proceedings of Council be instructed formally to state in its preface that the Council does not make itself responsible for the opinions expressed in the papers submitted for consideration.

The recommendation was agreed to.

DR. BREED.—As supplementary to what has already been done, I offer the following:

Resolved, 1. That the standing committee on the expenses of the Council, of which Dr. Prime is the chairman, be authorized to fill any vacancies that may occur in their number. 2. That in case of the disability or removal of either of the clerks of this Council, this committee be authorized to fill the vacancies thus occasioned until the next meeting of Council.

The resolution was agreed to.

CO-OPERATION IN FOREIGN MISSIONS.

The REV. DR. MATHEWS read the following report in reference to co-operation in foreign missions:

Inasmuch as one of the great objects embraced in the constitution of this Alliance is to entertain all subjects directly connected with the work of evangelization, such as the relations of the Christian Church to the evangelization of the world, the distribution of mission work, and the combination of church energies, especially in reference to great cities and destitute districts; and this Council having manifest evidence from various quarters of the strong and increasing desire among the Churches in connection with it that some suitable measures should be taken to secure as far as practicable co-operation in the work of foreign missions; therefore be it resolved:

First, That the success which has attended the work of foreign missions claims devout gratitude to God from the whole Christian Church; and the desire expressed for such co-operation as may be found suitable should be recognized as one of the most hopeful signs of the future.

Second, That the Council is deeply impressed with the importance of close union in the practical work of the mission field among the Reformed Churches; and approving generally of the recommendations

accompanying the report of the committee on co-operation in foreign mission work, and remitting the same to the various churches of the Alliance for their consideration, regards it as most desirable and timely were the Churches represented in this Council to adopt such measures as in their wisdom might seem meet for maturely considering the question of the best means of further organizing and unifying evangelization in the several fields in which a plurality of Presbyterian missions are contiguously established, and this in such a manner as to be in harmony with the interests and claims of the parent Churches.

Third, That the Council, assuming no right to offer suggestions or initiate measures for the Churches represented in it, does respectfully approach them by the communication of the paper hereby adopted with the expression of its fraternal and dutiful regards as an assemblage of committees appointed by them to confer upon matters of common interest in promoting our common Christianity, and with the prayer that these great and holy ends may be advanced by a careful consideration of the matters herein set forth.

Fourth, To carry into effect the reference of this matter to the several Churches concerned in it, the Council does hereby appoint two committees, namely, for the United States and Canada: Rev. William M. Paxton, D. D., of New York, Convener; Rev. J. Leighton Wilson, D. D., of Baltimore; Rev. J. B. Dales, D. D., of Philadelphia; Rev. Philip Peltz, D. D.; Dr. Jas. Boyce; Dr. John O. Ferris; Jas. Croil, Esq.; Rev. I. M. King; Dr. S. M. Wylie; Dr. Fisher; for Europe and other places not otherwise provided for: Dr. Murray Mitchell, Convener; David MacLagan, Esq., Edinburgh; Rev. Dr. Graham, of London; Rev. George Robson, of Inverness; Rev. Dr. John Marshall Lang, of Glasgow; Rev. J. S. MacIntosh, of Belfast; Geo. Smith, Esq., LL. D.; Rev. H. Wallace Smith, of Kirknewton; Rev. Dr. Main; Rev. Geo. Thomas Smith.

It shall be the duty of these committees to communicate in such manner as they may deem best with the Churches assigned to them and report the result to the next Council.

Fifth. Should it become manifest in the meantime that plans of co-operation to some extent can be agreed upon amongst some of the Churches interested, the said committees are authorized and requested to give such aid in carrying them into effect as may be found practicable.

The various resolutions were agreed to, and the whole paper was adopted.

COMMITTEE OF ARRANGEMENTS.

The Business Committee recommended, and the Council with amendments agreed to their recommendation, to appoint the following, with power to add to their number, as the Committee of

Arrangements for the next meeting: Rev. R. Knox, D. D., Chairman; Prof. R. Watts, D. D.; J. S. MacIntosh; J. S. Hamilton; Jas. M. Rodgers; R. M'Edgar; Jas. C. Ferris; S. J. Hanson; Jonathan Simpson; Edward F. Simpson; J. Marshall Lang, D. D.; Principal Rainy, D. D.; Prof. Calderwood, LL. D.; Alex. McLeod, D. D.; S. I. Prime, D. D.; Wm. Brown, D. D.; W. J. R. Taylor, D. D.; Thos. C. Porter, D. D., LL. D.; J. I. Bonner, D. D.; John Jenkins, D. D., LL. D.; J. B. Dales, D. D.; David Steele, D. D.; A. M. Milligan, D. D.; Theodore W. J. Wylie, D. D.; John Hanson, Esq.; A. T. Niven, Esq.; Edmund Archibald Stuart-Gray, Esq.; David Corsar, Esq.; Geo. Junkin, Esq., with the clerks.

INTERNATIONAL PEACE.

Rev. W. J. R. Taylor, D. D.—I desire to offer a resolution upon a topic which has not been touched in the discussions of the Council. I have no speech to make in regard to it, and do not suppose that it will awaken any discussion:

Resolved, That this Council, representing the common Christian faith and the civil and religious liberties of many lands, respectfully and earnestly lifts up its voice for the preservation of the peace of the world by the application of those principles of Christianity which underlie the system of modern international law, which have already prevented war between the most powerful of Christian nations by successful arbitration, and which are the heritage of the world through the gospel and kingdom of the Prince of Peace.

Dr. Prime.—I second this resolution most heartily.

Dr. Blaikie.—I entirely approve of the resolution, but I think it would have been better if it had been submitted to us at an earlier time, so as to pass through the usual process to which resolutions are submitted. I merely state this for guidance in the future.

The resolution was adopted.

LETTER TO THE CHURCHES.

Dr. Prime.—The Business Committee heard, before it adjourned, the letter which Dr. Lang and Dr. Paxton were appointed by the Council to prepare. They adopted it, and directed that it should be read by Dr. Lang to the Council.

The Rev. Dr. Lang, therefore, read the following letter:

To Ministers, Elders, Office-bearers, and Members of Presbyterian Churches: Grace be unto you, and Peace from God our Father and from the Lord Jesus Christ.

Dearly Beloved Brethren: At the close of our sessions it seems good to us to send a letter of cordial greeting to the Churches which are represented in our Alliance.

We ask you to rejoice with us in the tokens of divine favor which the Council has so largely received during this, its second meeting. The kindness of our honored friends in Philadelphia in the preparations made for our reception, in every arrangement for the transaction of our business, in the hospitalities so generously conceded, has left an ineffaceable impression on our hearts. You will join us in the expression of our warmest thanks to all who, at so much cost of time and means, have provided both for our work and our comfort far beyond our utmost expectation. The marked interest taken in our proceedings, as evidenced by the crowds which have listened with earnest attention to the papers and discussions, was most gratifying and encouraging. We have pleasure in certifying that our deliberations have been characterized by a harmony never broken; that, whilst on many points, differences of opinion have been manifested, charity and courtesy have never failed. Subjects of lasting importance to all our Churches have been freely and fully considered, and the interchanges of thought on these subjects have been both welcome and profitable. Let us say, farther, that the concourse of brethren from many lands, declaring in many languages the wonderful works of God, has proved the essential unity of Reformed Christendom, and foreshadowed the blessedness of that day of the Lord, when a multitude which no man can number, of all nations and peoples and kindreds and tongues, shall stand before the throne and before the Lamb.

Truly the good hand of our God has been good upon us. Let us extol his name together.

But we cannot part from the scene of our fellowship without offering some words of friendly counsel, and endeavoring to strengthen you in the love and service of our Lord and Master.

During our proceedings we have been often reminded of the conflicts and incertitudes of the time in which we live. Never more called for than now is the exhortation of St. John to Christians: "Beloved, believe not every spirit, but try the spirits whether they are of God." You need no unction from the Holy One to sift the true from the false, to discriminate and rightly judge as to the voices which appeal to you claiming the homage that is due to truth. All truth is welcome to the Christian. Reverently he listens to all that science teaches or philosophy interprets. He knows that there can be no contradiction between the works and the word of God, that, when

there seems to be such a contradiction, either the observation of the works or the understanding of the word is imperfect. And he is content to wait until the Lord himself shall reveal things now beyond his reach. His assurance is that in Christ are hid all the treasures of wisdom and knowledge; and, amid the feverish and harsh cries of men, in quietness and confidence he finds his strength. May that quietness and that confidence be yours.

We desire, beloved in Christ, to emphasize our acceptance of the Scriptures of the Old and New Testaments as the only rule to direct us how we may glorify and enjoy God. The Scriptures not only *were* inspired; they *are* inspired; for all of us—for all men, they are breathed through and through by the living Holy Spirit of God—God's word to us in the special circumstances of our life and history. He does indeed speak in divers manners; there are manifold whispers and unveilings of himself; where there is the eye to see, he is always present; where there is the ear to hear, he is always audible. But the one authoritative declaration of his will for our salvation is made in the Bible. For that purpose Holy Scripture is fully inspired. Let us intreat you to stand fast to the immemorial doctrine of the Church of God as to the sufficiency, perfect and sole, of the inspired word. Let us remind you that the right honor to give to the word is, to use it, to teach it, to make it your meditation, "to lay it up in your hearts and practise it in your lives." The literature that is offered to you is various and abundant. We are heartily thankful that knowledge is running to and fro; but we ask that no literature ever supersede the Bible; that no compilations of texts or passages ever be put in its place; that earnestly, humbly, prayerfully, you study the Book itself, comparing spiritual things with spiritual, and seeking to see the light in the light of God.

Affectionally, we urge on you the maintenance of worship in the family circle. Wherever the Christian's home is, there should be the Christian's altar. We fear that often, owing to the strain on time and strength, so prevalent among us, the blessed exercises of family religion are hurried over, if not wholly neglected. But the family is the germ of the state and of the Church. What the temperature of the home is, that the temperature of the Church will be. Nay, more; the tone given to your homes affects powerfully all the relations and arrangements of the household. Suffer us to express the hope that ministers will press the duty of all in this matter with kindness and urgency, and that the faithful people of Christ will conscientiously, and as those to whom it is not a mere form, but a reality, observe the stated time of worship, in which parents, children, servants—all forming the home circle—unite in thanksgiving, prayer, and the reading of the word of life.

It may seem unnecessary to recall to you the obligation and privilege of a faithful observance of the Lord's day and a habitual attendance on the means of grace. But is there not too much occasion for anxiety lest the sacredness of the Christian Sabbath be violated? We feel our-

selves bound to remind you that the "one day in seven" has been marked off as holy to the Lord; not, indeed, the only day that is holy, but that which, "enthroned in its sovereign sphere," witnesses for and is an aid to the holiness of every day. Let us warn you against the laxities which are increasing amongst us. Let us suggest to you that whatever takes from the religious character of the day, brings it so much more within the sphere of influences which, secularizing it, imperil the continuance of its blessings for the weary sons of toil. Should we not beware of contributing by our example to such secularization? Should we not make it manifest that to us it is "a delight, holy and honorable?" Not a time draped in black, sad and dreary, but a time brimful of joy in the Lord, consecrated by the worship whose note was struck in the message of the Resurrection Morning, "The Lord is not in the grave; he has risen?" And earnestly, in this connection, would we remind our brethren that they are responsible to Christ and his Church for a regular and hearty participation in the services of the sanctuary. This is no mere matter of personal liking; it is a matter of personal duty. The Christian member is as much bound to be in his pew, as the Christian minister is to be in his pulpit. The worship of God is their common business, and the sign of their common priesthood. Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, let us not forsake the assembling of ourselves together, as the manner of some is.

To your warmest regards we commend the missionary agencies and efforts of our Churches. Our hearts' desire and prayer is, that Christ's people may realize, with new vividness and force, the truth of his peremptory commandment, to go into all the world and make disciples of all nations. It has cheered us to listen to the accounts of beloved missionaries who have been present at our meeting, and to be assured that whilst it is still the day of small things, the signs of the Holy Spirit's power in the missions of the Church are not withheld. Indeed, the results in most parts of heathendom already realized are exceedingly abundantly above what, considering the faithlessness of the Church, we might have expected to receive.

Would that all our Churches were blessed with a new baptism of the Holy Ghost and of fire! Then would the word of God have free course and be magnified! Then would the gospel of Christ break forth on the right hand and on the left. Beloved, we need more clear apprehension of the will of God as to the salvation of men. We need more sympathy with the heart of God, in his longing for the answering love of the heart of man. Think of God so loving the world as to give his only begotten Son! Do we not feel the throb of that love in our hearts? Will we not seek to have a part in sending the good news of the kingdom to every creature?

The members of the several churches—all who have the privileges of a gospel ministry—will not be slow to prove their gratitude for such privileges by the liberal support of those who are called to minis-

ter in holy things, and by their gifts to the treasury of the Lord, for the sake of his cause, and for purposes connected with Christian philanthropy. Systematic benevolence is greatly needed among us. This does not interfere with the spontaneity which should mark all Christian offering: it is only the mode of giving effect to the will quickened into activity by the sense of the love of Christ. May we remind you of the apostolic order as to sacrifice? First. Your ownselves consecrated to the Lord, and then yours. What you *have* is the expression of what you *are*. What a gain to the work of God would be realized, if those who know the grace of Christ, more fully acted up to the precept of St. Paul—"to lay by them in store as God had prospered them." How solemnly the word of the prophet sounds in our ears, "Ye have robbed God. Wherein have we robbed? In tithes and offerings. Bring ye all the tithes into the store-house, that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Beloved fathers and brethren in the ministry of the Christian Church, we offer you the expression of our most affectionate and loyal regard. Pastors and overseers in the Church of God, yours is indeed a most solemn and glorious calling. The highest interests of man are your immediate care. You work for eternity. The eternal in the life of man, as distinguished from the merely temporary, is ever with you. The domain of your action is the conscience. You see that conscience in its ruin through sin. You bring to it redemption in Jesus Christ. You are interpreters of the mysteries of the human being; you are stewards of the mysteries of the Divine. Deem it not intrusive if we plead with you. Be faithful. Speak plainly as to sin. Be faithful in the declaration of the whole counsel of God. Do not shun that because of the likings or dislikings of men. Aim at the apostle's mark —to know nothing among your people save Jesus Christ and him crucified. A full Christ—a free salvation—be this the end of all your preaching and labor. Rightly divide the word of truth. Remember the immature, the young in years or in wisdom; "Feed the lambs." Remember the mature, the old in years or in wisdom; "Feed the sheep." Our Master is very kind and gracious. He takes our poor service, and thinks kindly of us when our hearts are set to do his will. Toil on, dear brethren. The sound of his footsteps is ever behind you. Whatever your interests in those amongst whom your labor may be, it is as nothing to his. You are to be ministers to the people. His joy will be your strength, if, trusting him, you realize the position that you are ambassadors for Christ as though God did beseech them by you.

Beloved brethren in the eldership, we offer you the testimony of our appreciation of your work and labor of love. Those of your number who have deliberated in this Council have helped largely by their wisdom and earnestness to make it successful. And our experience is only a mirror of the benefits to a congregation of a zealous and

efficient eldership. In Presbyterian Churches your position is one of honor, and opening into many ways of usefulness. Let us entreat you to reflect on the duties of your office. Do not rest content with a merely perfunctory discharge of them. The service of God's Church should obtain more than mere scraps of time or fragments of energy. Your shrewdness, your capabilities of administration, your spiritual and mental gifts, should be freely offered to the purposes of your calling. We ask you especially to regard the Sabbath-schools connected with your churches as your charge. When the elder, as teacher or overseer, proves his interest in the school, both teachers and taught are encouraged, and the right relation of the school to the church is maintained. Brethren, be circumspect in your daily walk. Hold up the example of a life—in the world, yet unworldly. Be in your several places Christ's witnesses—yourselves ruled by him, and so prepared to rule in his name and spirit in the congregations with which you are associated.

Brethren who call on the name of Jesus Christ our Lord, we have realized with most gracious power the oneness of all believers. We have felt how large is the section of the family of Christ holding the Presbyterian system. And we ask you and others to adhere loyally to this section of the family. Its history, its constitution, the simplicities of its worship, and the purity of its doctrine constitute its claim on your regard. But Presbyterianism has been to us during our conference less than the consciousness of Christendom. Christendom is one. The sea is one, although there are many seas. The flock is one, although there are many folds. And so with the Church. The same current of thought, the same forces, drifts and tendencies, appear, sooner or later, in all Churches. None can shut itself off from the other. "If one member suffer, all the members suffer with it; if one member be honored, all the members rejoice with it." May we not assure the weaker Churches on the European continent or on more distant continents, of the loving regard and sympathy both of the old and the new world? May we not pledge that those to whom much has been given will pray for and help, with purse and with prayer, those who are called to pass through a great fight of affliction?

It is one of the principles of our Alliance that no interference in the creed or constitution of the Churches forming it is allowed. We do not touch on aught in which one denomination stands apart from the others. We bid you all God speed in your several fields. We desire that every Church may receive, in ever increasing measure, the power of the Holy Ghost, and that all standing in their lot may manifest that charity which "suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things."

That God in his own time may heal division all will pray; but

meanwhile the surest way of union is for each Church and each Christian, to live at the great centre of blessing—Christ himself. In him we are one. Through him we shall be one in a resolute and holy war against the devil, the world and the flesh; one in the longing to labor for the perfected kingdom of God; one in the response of the redeemed: "Even so, come, Lord Jesus."

Commending you to God and the word of his grace, we bid you farewell. "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

REV. CHARLES READ, D. D., of Richmond, Va.—I desire the honor of moving the adoption of this paper. I rejoice, before God and the presence of this brotherhood in Christ, for the privilege of having listened to many papers, and most of all of having listened to this one.

You find in Ps. l. 5, these words, which contain the doctrinal law of Christian union: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." This is addressed, as you will perceive, to persons who are infirm, and whose infirmities and sins are rebuked. They are expectant saints. The word "saint," if I understand it, stands always connected with the fall and depravity of our race. But for the fall, the word "saint" would never have been placed in the nomenclature of the world. But take the second characteristic, "those that have made a covenant with me by sacrifice." What a field of thought is opened here! Two modes of clothing, sin early introduced into the world: the one the clothing of fig leaves, and the other clothing at the cost of God. When these garments were received by our first parents in Paradise, if I understand it, there was the making of a covenant with God by sacrifice. That was the beginning of the system of vicarious sacrifice, and of justification by faith.

Among the very first acts of worship are those which took place when Abel came with his sacrifice of blood, and Cain, a free thinker, and perhaps a man of very æsthetic tastes, may have brought his flowers; but the sacrifice by blood was accepted, and the sacrifice without blood was not accepted. Thenceforth human history is diverted into two streams, the one the Cainite stream and the other the Abel stream. The one, de-

veloped all through the sacrificial system, conveys and sustains that grand idea of covenant by sacrifice. To the man who repudiates all reliance upon personal righteousness, and who trusts solely in the righteousness of the Lord Jesus Christ, and enters into covenant with God by sacrifice, here is my hand, and my heart is in it. I care little for architecture, little for dress, if this one great feature is realized, covenant with God by sacrifice. Here is the foundation of union among Christians. Things that are like the same thing are alike to one another; and the nearer Christians get to the Lord Jesus Christ, the more they are imbued by Christian spirit, the nearer should they come to each other. Names are little; life power is everything. Very little is the shape of the loaf, but the quickening power of the leaven is everything.

Then there is another aspect of the case. It is not good for a man to be alone. Man was not made to be alone; sociability was stamped upon his very constitution. I find it in the nerves of my hands. Those nerves will never thrill as they were meant to thrill until I grasp the hand of a fellow-being—not simply a human being, but a Christian fellow-being; never will the nerves of my ear thrill as they are made to thrill until I hear the voice of praise to God, the highest use of the ear, and the highest enjoyment of the soul; and never will the nerves of my eye thrill as they were made to thrill until it sees down in another human eye wells of joy or wells of grief springing up responsive to my own. If I meet a brother, whether from India or Africa, and find him entering into the covenant of God by sacrifice, trying to get nearer to Christ, here I find the perfection of our nature, and the whole soul vibrates under this principle of united fellowship.

We stand upon the old doctrines. These have been evolved and asserted over and over again. Adherence to them runs through this letter, which is now, I trust, to be sent to the Churches.

Dear brethren, this is my first utterance. Do you enter into the covenant of God by sacrifice? We of the South meet you on that ground. Are you striving to draw nearer and nearer to

the Lord Jesus Christ under the power of faith and sanctification? We greet you upon that ground. Do you find your feelings thrill under these influences of union with God and union with one another in the covenant of Christ? Then we of the South, in the providence of God, greet you upon this ground. I rejoice to move, as I have moved, the adoption of this Letter to the Churches.

HENRY DAY, ESQ., of New York.—I second the motion.

PROF. STEPHEN ALEXANDER, of Princeton.—In the remarks which have just been made, as well as in the Letter itself, there is implied the apostolic rule of Christian fellowship and recognition. It is found in 1 Corinthians i. 2. It has been properly quoted several times in this Council. It tells whom we are to recognize as a Christian brother. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." It is very simple and beautiful—all that in every place call upon the name of Jesus Christ our Lord. Whoever does that according to the apostolic rule is my Christian brother.

The Letter was then adopted by the Council.

REV. DR. PRIME.—I move the publication of the Letter. Of course, that will be done in the volume of Proceedings; but I move also that the Council request the pastors of all the churches represented in this Council to read it publicly to their congregations.

REV. DR. BROWN, of Fredericksburg, Va.—I second the motion. It has been my privilege, as it has been of others, to hear many good letters of a pastoral or friendly character; but I never heard one that more completely came up to my idea of what a communication of that kind should be than this has done. While I rejoice to hear the doctrine of the inspiration of the Scriptures so clearly—though briefly, as it must necessarily be—presented in that letter, I cannot but remember that there is another, though a lower, kind of inspiration, and I felt that the brethren who drew up that letter had it, and wrote under the guidance of the Spirit of God. It cannot fail to accomplish a blessed

work among all who read it. I rejoice in a resolution that will encourage the circulation of it, not only in the newspapers, but from the pulpits to congregations.

DR. PRIME.—I am requested to add a clause to this resolution, to the effect that a particular Sabbath be appointed for the reading of the Letter. I would suggest the first Sabbath of January next.

REV. DR. PIERSON, of Detroit.—The sooner that Letter follows the adjournment of this great Council, the more effect it will have.

DR. PRIME.—Name an earlier Sabbath.

DR. PIERSON.—If we could present it to our congregations about the middle of November, it would be far better than to wait until the first of January. There is no reason why it cannot go before all our congregations by that time. I would suggest the third Sabbath of November.

DR. SCHAFF.—That is impossible. The document has to go to South Africa, to Australia, to India, and the ends of the earth. It cannot be received by that time. I doubt if it can be read by the first Sabbath in January.

DR. PRIME.—I have no doubt that the first Sabbath in January is the earliest possible time in which we can accomplish it. We want it read at the antipodes as well as here, and we cannot have that done before the first Sabbath in January.

Dr. Prime's motion was agreed to.

RESOLUTIONS OF THANKS.

The REV. DR. KNOX then introduced the following resolutions, calling on various members of the Council to move and second them severally, which they did, with brief addresses:

This General Council cannot adjourn without recording its deep sense of obligation to the local committees. All the arrangements have been made with consummate skill and taste, and with the most delicate regard for the comfort of the Council and the efficiency of its proceedings.

The Council desire very specially to thank the gentlemen connected with the press for the fulness and the accuracy with which the proceed-

ings have been reported, since thereby the influence of this Council has been extended from day to day, not only to every part of this continent, but to other lands.

One of the arrangements that has contributed greatly to the convenience of the Council, has been the free and unrestricted use of the splendid rooms of the Board of Publication, 1334 Chestnut street, and the thanks of the Council are eminently due and are hereby tendered to the Board who have charge of that institution, and have placed its conveniences at our disposal, as well as to the different officers in charge.

The cordial thanks of the Council are expressed to Mr. D. M. McKee, the leader, and to the members of the choir severally, for the efficient and acceptable assistance they have rendered in this portion of our devotional exercises.

The Council is under great obligations to the societies and public institutions of this city, which have sent kind and courteous invitations to its members, and desires to express regret that owing to pressure of business, many were unable to avail themselves of them as fully as they could have wished.

The especial and cordial thanks of the Council are hereby tendered to those brethren who prepared the Programme; to the writers of the many able and eloquent papers; above all, to the three brethren, Dr. Blaikie, Dr. Mathews, and Mr. Newkirk, who have acted as honorary clerks; and also to the gentlemen who have been in charge of the post-office arrangements.

This Council is deeply indebted to Thomas Cook, Esq., of London, for his generous action in regard to the travelling of the delegates to and from the Council; and directs a copy of the minutes of our proceedings to be forwarded to him, and also to his agent in New York.

The Council has also pleasure in thus acknowledging the kindness shown the delegates by the Pennsylvania, and Reading, and Baltimore and Ohio railroads.

No words can adequately express the high appreciation felt by this Council for the princely hospitality of the Christian people of Philadelphia, who have taken us not only to their homes, but to their hearts; and of the kindness with which the delegates have been received every one will cherish a lively remembrance as long as he lives.

The resolutions were all unanimously adopted.

DR. PRIME.—The Business Committee recommended for the order this morning, that after the adoption of these resolutions,

we shall hear from the Rev. Dr. Dickey in behalf of the members and others in Philadelphia, when a response will be made from a member of the Council. Then we propose to conclude with devotional services.

Dr. Blaikie.—At the Edinburgh meeting, instead of wearying the audience at the close by reading the minutes of the closing session, which were large in consequence of the number of small pieces of business, they were remitted to the Committee of Arrangements and the chairman. Would it be agreeable to the Council that the minutes of this morning's meeting be remitted to the clerks and the chairman of this session for revision?

Dr. Prime.—It may safely be done; and I move it.

The motion was agreed to.

Rev. C. A. Dickey, D. D.—

FAREWELL.

Mr. Chairman, Fathers, and Brethren: I cannot hope to bring words worthy of this solemn, sacred hour that is to close this memorable Council. Speech seems an intrusion when reverent silence would be so appropriate. Standing on the summit of this mountain, which we have reached by the successive steps of these splendid days, in whose sweet communion we have been so well satisfied, our hearts, entranced by the visions of such a transfiguration, can only find expression in such a wish as the bewildered Peter pressed upon his Lord, "It is good for us to be here. . . . let us make here three tabernacles, one for the blessed Lord," whose glorious person has had the pledge of so much love and loyalty; and "one for Moses," the representative of the holy law, whose binding force and honor we are better ready to sustain; and "one for Elias," the representative of prophecy, in the splendid fulfilments of which we stand and praise the power that has shown us such wonders, and in hope wait confidently for the accomplishment of all the "glorious things that are spoken of the city of God."

Taking up the refrain of the symphony of the sweet instrument that has so charmed us, I remember the key-note so skilfully touched at the beginning. The strains have been exquisite; the harmony has been delightful; the whole song has been a *Te Deum Laudamus*. Presbyterianism has been clearly defined and nobly defended; but the Person of Christ has been more exalted. The cloud of witnesses gathered out of the conflicts of centuries, out of the smoke of many martyrdoms, might not be ashamed of the steadfastness of these successors, who have contended so earnestly for the faith they gave their lives to

keep. The great doctrines, defended by the faith and endurance of darker days, have been asserted with a distinctness and advocated with a determination that intimate neither decline nor departure.

The treasures intrusted by the Reformation have not been tarnished. The blessings which cost so much have been carefully preserved. Religious liberty has had a splendid demonstration in the Council, and civil liberty has received impulses that both imply and promise advance.

When I saw our honored chairman, whose ministry has linked both continents, grasp the hand of the endeared representative of Good Hope, and in the name of this Council, that has gathered its representatives from the ends of the earth, express fraternity and good cheer, I felt that we witnessed the glorious symbol of triumphs already assured, and of blessed hopes that are being already realized. We might safely adopt Good Hope as the watchword of this Council. We have witnessed a unity that gives the hope of increasing strength. We have witnessed presentations of power that give the hope of prevailing. We have witnessed a procession of triumphs that gives a good hope of final and complete victory. We have witnessed the spring and flow of a spirit which, sanctified and consecrated, encourages the hope that the day is not far distant in which the Psalmist's prophecy shall find fulfilment: "All nations shall call him blessed."

When I remember that this Alliance was formed for the distinct purpose of emphasizing the principles of the Reformed Churches, and of more firmly establishing the Presbyterian system, which together constitute our bond of union, I feel disposed to ask, first, the question, "What has the Council accomplished for ourselves, for the churches we represent, for the principles to which we have pledged our adherence, and the system which we believe to be scriptural in all its essentials, and most likely to accomplish the mission of the Church?" The success of this Council in all directions will be determined by the degree to which we have assured our own unity and strength. The chain of the Church of Christ can be no stronger than its single links; and unless we are most deeply concerned about the strength of our own link, we may discover that the catholicity, by which we would assure the closer unity of Christendom, is but a sentiment that reveals weakness, and more likely to break than to weld.

Our own consistency will be the expression of the truest catholicity. Our own strength and unity will be the best contribution we can make to the success of Christianity and to the unity of the body of Christ. By keeping our own octave to the key-note, we will most likely help the harmony whose sweet strains are to fill the finished temple. If I have rightly observed and interpreted the doings and influences of this Council, I think they bear testimony to the determination of the Reformed Churches to adhere to the principles of the Reformation and to the Presbyterian system; to study a closer unity among ourselves that, with the sign of the cross to distinguish us, and characterized by this atonement, we may bring a power into Christendom that

will sooner insure that larger alliance of Christian Churches for which we long and wait, which can only be formed by following on in the path that is lighted by the truth as it is in Jesus. It is not separation that we seek by fidelity to truth as it is revealed to us—we would only be separated from sin and error—but we plead for consistency and unity within our own lines, that we may the more quickly realize the brighter hope, the broader fraternity, of the friends and followers of Christ. Egypt's pyramids must stand where her princes planted them, under the crust of centuries, and in the remoteness that answers us with silence; but her obelisks may throw the shadows of their strange inscriptions on the waters of the Seine, the Hudson, and the Thames. So there are great cardinal truths in our Confessions that only hold our faith because they cannot be moved—that must stand where the word of God has set them. We may submit to the transfer of our obelisks, but must continue to contend for the permanency of our pyramids.

Let us not hasten in our judgment of results. Let us not mistake discussion for division; let us not count free thought friendliness to error or betrayal of truth. Let us be careful lest we overestimate the enthusiasm of these memorable days. I rejoice when I think of the possible results we may fi d in this community that has been blessed with the direct impressions and influences of this great gathering of Christ's servants. But what a speck in the field over which these sowers of the seed are soon to scatter! Who shall estimate the possible harvest? Who can tell the fruit-gathering that shall gladden wounded France whose crimson fields are white; and splendid Switzerland, that listens for the hushed voices of her old Reformers; and Belgium, breaking from her chains; and Holland, whose memories should be showers; and Spain, so full of promise; and Italy, whose rising chapels are grander than her galleries; and England, Ireland, and Scotland, where the soil was never richer and the sowers never more resolved to reap for Christ; and our neighbors of the North, whose frankness will be the pledge of their fidelity; and Bohemia and the desert of the Dark Continent; and our own beloved land, that has not withheld its welcome, and shall blossom and bloom and bear rich and abundant fruit, unless we waste these opportunities with a neglect that should turn our heritage to others?

But I have too long trespassed on your time. There is one thing needful, brethren, to insure these blessed expectations. Four years ago Philadelphia invited the world to our Centennial Feast. The nations brought their works of art and spread before us the symbols of their prosperity. In one great hall was displayed the machinery of all nations. Each set up its own, polished and prepared for action. America placed in the centre a powerful engine, beautiful to behold, a giant of strength; the belting was carefully adjusted; everything was ready for action—but still nothing moved. The fuel was gathered and put in its place, but still there was no motion; then the fire was applied, the force generated, and at a given signal the great

hall was alive with action. So I think we have all things ready. Our ecclesiastical machinery makes a promising display—it shows careful adjustment; but we must have fire from heaven to insure the motive-power that shall give success. This pentecostal picture will be a Pentecost indeed, if the Holy Spirit will come and make our Council the power of God.

REV. PROF. CALDERWOOD.—I respond to the obligation laid upon me by the Business Committee, and venture to say a few words in acknowledgment of the great kindness we have received in Philadelphia; and of the sense we have of the presence of the Divine Master and the outpouring of the Divine Spirit upon us as we have been gathered together. Many of us came to Philadelphia well acquainted with and deeply attached to each other, but entire strangers to many of those with whom we were to meet. I think I am only expressing what is the unanimous feeling of the Council, when I say that those who came here as friends return to our familiar spheres still more closely bound together in the ties of Christian affection than we were when we started; and that those of us who have met with fathers and brethren as strangers are returning now no longer strangers, but with strong attachments to our newly made friends. We carry with us new interests and new bonds. We have found in the centres of Christian sympathy a love which, in the secret of our closet and in the midst of our public worship, will rise from our hearts in most earnest supplications.

We look back upon our procedings with gratitude to God for the evidence that we have had that as a Council we are most earnestly and thoroughly united in our adhesion to the faith. We bow with all reverence before our God to make acknowledgment of his divine sovereignty and grace; and with all gratitude we acknowledge the wealth of the Spirit's power. If there be any one thing upon which we would specially dwell, I think it is this: that we have been favored to see the evidences from all parts of the world of how the blessed and glorious gospel of Jesus Christ is winning its way. We have heard from far-distant lands; from the islands of the sea; from the continent of Europe. And we have heard, with intense interest, of that stirring throughout the whole extent of France, which we together unite in hoping

and praying will become a great national movement in the acknowledgment of Jesus Christ our blessed Saviour.

Acknowledging as we do all these tokens of divine goodness and love, I think that we rightly close if, uniting in heart and soul, we desire that God would grant unto us, as united Churches in this Alliance, an increase of the power of Christian faith; that he would grant to us yet more of the ardor and the power of brotherly love; and, above all, would give to us more of the spirit of complete consecration to the grand purpose of our Master, when, coming forth from the tomb victorious, he said, "Go, go, even to the ends of the earth, and preach the gospel to every creature."

After the singing of a Psalm, the REV. JONATHAN EDWARDS, D. D., LL. D., led the Council in prayer; and then

The PRESIDENT declared: This Council is now dissolved, and the next General Council is appointed to meet, by leave of Providence, in the town of Belfast, in Ireland, in the year 1884, on such a day as may be agreed upon by the Committee of Arrangements.

After which he pronounced the Benediction, and the Council dissolved.

THE APPENDIX.

The Appendix consists of the following Divisions:

I.—The Papers that were prepared for the Council and transmitted to it, but not read.

II.—The German Meeting.

III.—The Statistical Reports.

IV.—The Creeds.

V.—Foreign Mission Papers.

VI.—Miscellaneous: Letters.

I.

The following is a translation of the paper (see page 250) of ED. DE PRESSENSÉ, D. D., of Paris, France, on

THE ACTUAL CONDITIONS OF CHRISTIAN APOLOGETICS.

Apologetics is not the apology itself of Christianity; it confines itself to a question of method. It gives the outline, but does not fill it; it arranges the plan of attack, but does not join battle. It is true that this plan depends on a general conception of Christianity, which implies and expresses a determined theological tendency. In order to be complete, apologetics ought to assume a scientific form, and display an appearance of reasoning which borrows its principles from the different branches of theology. Side by side with this systematic apologetics there is a fragmentary apologetics, equally scientific, which defends some particular point of Christianity. Finally, there is a familiar daily apologetics, which forces itself into the pulpit and the journals, as well as into public and private discussions. The former is a groundwork for the latter. It serves as an arsenal for them. Above all, it directs their course.

My design is to treat of the general principles which should inspire Christian apologetics in every form, seeking the best means of convincing our contemporaries, in this troubled and agitated age, of the truth of Christianity. These principles may vary in their form of exposition and their applications, according as the question bears upon the scientific or popular apology, but their substance is the same. Christianity ignores esoterism; it desires a demonstration satisfactory to the people. The proof which can be presented to the poor and ignorant, and not to the learned, would surely be injurious; it would be still more so in the contrary case; for an argument which would only reach the expert, and the erudite, and which would fail before the artless, could not be intended for human nature. Science, doubtless, creates special difficulties which must be met on their own ground; but this is the secondary part of the apology. The decisive proof must be universal and truly human, answering to the general laws of certitude, for we do not require any privilege or exemption for our faith.

I hope to establish the fact that theological progress accomplished in our time, according to the general acceptation, at least as I understand it, has really had the effect of giving power to this universal and truly human proof. The scholasticism of the various churches had enveloped the victorious sword with a thick sheath, which could not be drawn even in the hour of conflict. It is, however, necessary to draw this sheath, that the sharp point of the blade may be exposed.

Apologetics is not the less needed to-day, within the somewhat undefined precincts of the historical churches, than without it, for it is well known that a religious radicalism is springing up among them which rejects the supernatural.

Antichristianity has some points which I am far from disregarding. Nevertheless, in my opinion, the central idea of the gospel is diverted, and the idea of redemption, in its broadest sense, is replaced by that of evolution. However, nothing is more dangerous than to confound the apologetic question with the ecclesiastical question in the body of the Church and state, which has neither the right nor power to impose unity of doctrine. It is impossible to liken the tolerance of people to that of ideas; and the pardon of offences does not imply the abandonment of the rights of truth. Whatever may be the honorable reasons which similar ecclesiastical institutions maintain, the vigorous defence of the essential truths of the gospel is incumbent upon all those who admit them. Antichristianity being in force, the arm of defence must be turned against it. Latitudinarianism, which pretends to settle the profound divisions of thought by sentimental homilies, would end not only in the weakening of the evangelical faith, but what is still more serious, in the lamentable enervation of Christian thought. It is then an established fact, that Apologetics has a place above even the Historic Church.

Moreover, I think it is necessary for the believing portion of the Church, that their faith should be constantly confirmed by Apolegetics; for every breath of wind that blows to-day brings a doubt.

The attack on Christianity is everywhere active, energetic, and quick to assume a clear and brief form. The work of consolidating is as indispensable as that of propagation. Those who are in frequent contact with our young, know that this is an important task. Hence, the great importance of the question on which I have been commissioned to speak, and concerning which I shall be able to present conclusions only, without enlarging.

I will review, succinctly, the moral and theological conditions of a good apology for Christianity, under existing circumstances, trying especially to bring forward the new requirements which the present state of antichristianity imposes upon us.

I pass by the historical part of the subject.

I. I will speak briefly of the moral condition of Christian Apologetics. It should be careful to avoid confounding a firm confidence in the cause with a tone of premature victory. Nothing is more weakening than to take a triumphant position before beginning the combat, whether the objection to be refuted is carefully lessened, or summarily dismissed. You are not forced to enter on a philosophical or scientific combat. Being content with sharp affirmations, you fortify what you pretend to crush. This victorious air has done great harm to the Catholic Apologetics, which always seems to have one foot on heresy, and the other on philosophical rationalism. It is like a tableau of St. Michael destroying the dragon. To mount to the capitol before giving battle, armed with ignorance and self-sufficiency, is only to put yourself in a bad position, and provoke remarks which are not flattering. Let us be on guard not to be too good Catholics in this respect.

Let us handle only the points of discussion which are familiar to us, approach them when we are able to discuss them thoroughly, and never mistake declamation for an argument. Especially let us avoid replacing the latter by denunciation. To attack an argument is not to reply to it. To threaten is vulgar, a proceeding which affects only the ignorant; the surest means of attracting generous spirits is not thus found. I speak here only of such denunciation as is possible with us, and not that which has flourished so much in the Ultramontane camp, and which attaches itself to the social or political danger of the doctrines. When behind the Creed the gendarme's tricorne is seen, the intellectual combat is suddenly finished for want of a combatant.

The Christian apologist ought, further, to keep from any snare into which he might be drawn by the exaggeration of a point true in itself. It is certain that in the persistent denial of the gospel, there is for us a moral consideration, and in a general way, the words of Christ,— *You would not come unto me, because your deeds are evil*—find their justification in the facts.

We have no more right to attribute all opposition to Christianity to moral depravity, than we have to conclude that all her adherents are godly. Opposition, as well as adherence, must be analyzed with care; the second perhaps can be only intellectual, and consequently imaginative, and the evil becomes more serious under this cold light. On the other hand, opposition to Christianity can be connected with ignorance and misunderstanding, united to a great generosity of spirit. We must then be very careful not to criminate unbelievers. When they are treated thus, they seem impressed, without remembering the old idea that Christendom belongs by right to the Church, and that unbelief is a revolt.

The word unbelief cannot be applied indiscriminately to all opponents; many of them believe in conscience, in duty, and in a holy and good God. Doubtless they have illusions which we should try to dissipate, in awakening in them a sense of sin. But it is not by violent attacks that they will be led to an impartial examination of religious truths. If you begin with violent reproaches you will be left to harangue to yourself alone. Let us avoid all this old rhetoric of authoritative apology which takes refuge in mandates only. Protestantism is too often adorned with what the latter casts off. To our adversaries let us show ourselves respectful and scrupulous; discussion will be more manly, for nothing is more senile than loquacious anger.

II. I come to the heart of the question and ask, What is the best method of argument to establish the truth of the gospel? I repeat it, we wish only to lay claim to

the general and normal laws of certitude. But it, I state, has two conditions: first, it is to rely upon a sufficient experience, and second, to appropriate the modes or instruments of experience to its different objects. This is the root of the experimental method—so far as it is applicable to our subject. I apply this method to Christianity, which has found its Descartes in Claude Bernard. It forms a vast organism. It has had its realization in history; this history has its documents; the latter belong to the science of documents; that is, criticism.

Christianity has an æsthetic side, born of the imagination. Its parts are closely united; it is the part of logic to break the chain, and search for order in the rich synthesis of life. But that is not its essential, characteristic feature. It professes to be a power of redemption and restoration, and claims to have been revealed through a person both human and divine—Jesus Christ.

This moral, religious, living side evidently addresses itself to our corresponding faculties, that is to say, to the conscience and heart. It is the experimental science itself which gives us the power to show it in clear light. Please to remark, that it is not a question to be hastily decided. No, the experiment should be made seriously. It is from the contact of the soul with Christ, that the light will spring, which will produce belief, if there is harmony between them.

This contact was immediately possible for those who met him, either on the shore of the Lake of Gennesaret, in the plains of Samaria, or under the porch of the Temple. This is a self-evident fact. There never has been an apologetic superior to that. Christian science has no other aim than to make it possible to establish, after such a lapse of time, this contact which drew the first disciples to the feet of Christ. Also, its great effort should be to put the true Christ in the presence of true humanity, which seems to sleep in the depths of our souls. The latter too often allows only the worldly side of human nature to appear, which delights in sin.

The Christian apology has then a double task. It should first of all reveal the soul to itself by an experimental psychology which analyzes the truth of conscience, throws a light upon the duality, the sorrowful contradiction in which our moral nature struggles, and reveals to it both its divine aspirations and its frightful miseries.

In the second place, this apology ought to present Christ to mankind by showing his claim to their confidence. This will establish from the beginning the historical authenticity of the testimony contained in our sacred books.

But its principal task will be to revive Christ himself, rather than his image, and to show those points which appeal to mankind. It is thus that apology reproduces, as much as possible, the simple way in which Christian conviction showed itself when Christ was on earth. Then a broken-hearted penitent looked through his tears upon the loving, majestic face of the Redeemer—all was understood between them. To-day, from the heart of the sinner revealed to himself, the same aspiration must be called forth, and the holy image of Christ presented in the gospel must be reproduced and placed before him. But faith can result only from their contact. The belief thus formed answers perfectly to the laws of certitude, for it is an experience. According to the remarkable words of Clement of Alexandria, who has laid the foundation for the apologetic doctrines of all the great defenders of Christianity, from the time of Justin Martyr to that of Pascal and Vinet, it has proved like by like.

To believe, for us, is not to renounce sight; it is to open the eye which perceives what is divine, that by its proper use the will may have its legitimate and decisive part, since the Redeemer is our living law—godliness realized in human conditions.

We will now bring to a close, as best we can, the famous proceedings so long in discussion between external and internal proof. The question is, what is to be understood by the former? If it is compared to the historical proof which establishes the credibility of the documents by a reasonable and careful criticism, and brings forward the originality of Christianity, by a comparative study of the doctrines which have preceded it to show the impossibility of explaining it by antecedent writers, the historical proof is indispensable; the internal proof which endeavors to bring forward the relation between the conscience and the gospel cannot be separated from it.

Moreover, the external proof needs the internal proof; for without an intuition of the divine, it cannot distinguish the true character of biblical testimony. The critic who finds it human and ordinary does not recognize its originality and worth. In this sense the external and internal proofs mutually affect and strengthen each other. Nevertheless, we cannot forget that the external proof has been presented for a long time in a very different manner. It was likened a few years ago to the proof of miracles and prophecy. It was stated that the prophets had predicted the future, and the apostles had worked miracles; therefore the book written by them was the word of God; further, that it should be accepted as an infallible oracle. According to this conception the belief in Jesus Christ rests upon a belief in the authenticity of the Scriptures established by miracle and prophecy.

In this way it is made necessary to go from the Scriptures to Christ, and not from Christ to the Scriptures. Yet upon this point an amphilology rules. We also think that Christ can be found only in the Scriptures, in the sense that they alone make him known, by right of original evidence of his Spirit. What we resent is the theory which rests faith in Christ, not on contact with him, but on the authority of the Bible, established by external facts, however conclusive they may appear. I regard this apologetic method as altogether erroneous. The evangelical theology of our time, in its line of regular progress, has rendered us a great service by giving the death-blow to this apologetic external method, and attacking its foundation, which was a false idea of revelation.

Most theologians of the seventeenth century described revelation as the supernatural communication of the doctrines of God and man. It was for them essentially an orthodoxy. A similar theory makes the book containing the divine formula almost identical with the revelation itself. It became the direct object of faith, and signified that it was divinely proved by prophecy and miracles. There has been one point gained to-day—that is the distinction between the revelation itself and its document. Revelation is a history and a person; the book which guards it for us is the Bible. It has no other mission than to make us know him who has said, "*I am the truth.*" In reality, the book loses nothing by this. On the contrary, it has gained what it seemed to lose.

When it was considered as a code or catechism fallen from heaven, it became cold and dry. Since it has been considered especially a testimony to the effective manifestations of God in history, and above all to the highest—the incarnation—it is living like the Christ whose image is stamped upon it. The scholasticism, which finds in the Bible nothing but forms that chill the aspirations, seems to have put a bandage upon the eyes of the disciples. In reading the Bible they find Christ unreal, the Æon of a gnosis altogether metaphysical. Since a biblical testimony is especially needed to fill the commission of the much-loved disciple—"*This is what we have seen, this is what we have heard, concerning the word of life: which our hands have touched, that we announce to you*"—the Bible seems to have received a new life; it is no longer a mere book, it is the vibrating voice of the apostles and prophets.

If it does not lead us nearer the truth by way of an outward authority, which moves us by the marvellous, as by a heavy blow, it is none the less clothed with the highest authority for those who believe in it, and is the only means of reaching Christ, and knowing his words, his works, and his thoughts. I say his thoughts—of which the apostleship is, in reality, the faithful expression in its fundamental belief.

It is from the Bible that we learn more and more of the true and living Christ, beyond the subtleties of Councils, even of those which our fathers accepted without persuasion because they could not accomplish everything in a day. After having read the gospel again, we cry from our hearts: O Christ, not of Nicea, nor of Chalcedon, nor of Byzantium, still less of Arius, of Eutychus, or of Nestorius; but the Christ of Mary of Bethany, of St. Peter, and St. John, who art also the Christ of St. Paul, it is thee to whom we would go directly, and whom we would present to the men of our generation, saying, Look and see. This is better than to say, *Tolle et lege.* Our apology has no better proof to present, either scientific or popular, in the chair of the professor or pastor, before the literary men of our day, or

in the public streets. It is summed up in this sublime motto which Tholuck has borrowed from Melancthon:

Fuc ut possim demonstrare,
Quantum sit dulce te amare,
Tecum pati, tecum fiere,
Et semper tecum congandere.

III. I do not conceal from myself that the manner in which I have presented the question of authority, without departing, however, from the apologetic point of view, is open to objections. There is no question that we belong to a time which no longer believes in authority, partly on account of the excess to which it has been pushed in the Ultramontane camp. Whether this pleases or not, it is true. There have been times when a whole generation would instinctively give its aid to authority; when the Church could control without difficulty the young Christians, and fashion, more or less, the public opinion. Often, doubtless, its teachings were neglected; but when they returned to them, they accepted at once certain grounds of belief which were identical with Christianity. They could cease to be Christians, but to return to the Church they must admit certain principles and facts which it does not question. These steps were thus made very easy. It is no longer so at this day. Hence, the necessity of giving prominence to the proofs which bear upon truth itself, rather than upon its guarantees.

This total ruin of all that resembles an accepted authority arrives at its last consequences in radical philosophy. The great current of antichristian thought entirely denies the moral world; the idea of obligation which is the substance of conscience, and which has had, at least in former times, the authority of an axiom, is met at the outset with all the theistic principles of which it is the root. It is in view of this situation that we must take an unmistakable stand; it is a very grave position. We can attribute it, for the most part, to the grand development of natural science in our time, or rather to the confusion into which it has thrown contemporaneous thought. Natural science has wished to dissipate everything; we have thus arrived at what is called Monism, that is to say, to a new kind of Unitarianism, which sees only the action of mechanical forces in the universe. Thus, we find ourselves very far from positivism, which, according to the beautiful image of Littré, stops before this great ocean of the unknown, whose dark waves beat our shores. In the opinion of the contemporaneous materialist, there is no longer an unknown. No; by the principle of the transformation and permanence of forces, as well as through their changes, they pretend to explain everything, notwithstanding they destroy, by the same explanation, the moral life—inseparable from liberty and duty. Not only is the idea of God destroyed, but that of personality disappears with the same blow. These theories, more subtle in English psychology, modified by the bold inconsistencies of Stuart Mill, coarser and more glaring in the transformations of Heckel, penetrate everywhere, through the writings of the learned as well as the penny journal. They are the glory of the municipal councillors of our great cities, who dream of making them the object of lay teaching. They are frightfully perilous to the democracy, and, above all, the most mortal poison to our population. They grant full indulgence to all immoralities, and, above all, cause the loss of immortal souls.

We cannot ignore them. The first duty of apologetics is to know them well—to possess such knowledge that the blows may not be vain and hazardous. I cannot approve too highly of the establishment of scientific courses in our theological universities, at least where they are not already introduced. I am convinced that the more information is spread, the more easy will be the victory over contemporaneous materialism.

The more I consider its gigantic efforts to ruin the belief in the spiritual world, the more I am persuaded of the force of our position towards each other, as Christian spiritualists, and that we should not ignore the opening of the combat which is inevitable.

I will, in a few words, show what our plan of defense should be.

At first I will suggest without urging, because I think that I am breaking through a door already opened, that it is necessary to understand that natural science is independent of revelation as long as the former does not depart from the principle that God reveals to us only what we cannot discover. The Bible does not teach astronomy nor philosophy nor cosmology. We must therefore be careful not to pronounce such and such scientific theories to be incompatible with Christianity—even Darwinism, with the proviso that it confines itself to the domain of natural facts.

In the second place, we must keep closely to the experimental method. The natural sciences constantly rush into pure hypothesis, to end in hazardous conclusions. All the theories of transformation, of the origin of life, and the formation of the spirit, rest on suppositions and not on facts. The explanations which they give are more difficult to understand than theism. Among the admirable works which have been written to establish this fact, I will mention the fine book of M. Janet, on "Final Causes," that on "The Unity of Mankind," by M. de Quatrefages. For all this preliminary part of the apologetic, spiritual philosophy is our natural ally. But we will not, on that account, surrender to it. We may suggest that its folly is equal to ours—the creation is not less absurd than the cross in a pure natural sense. Divine liberty has always two different degrees. Let us set forth the insignificance of the spiritualism which is in the way, and which wishes to conceal the divine liberty which it acknowledges, in the fatal circle of natural organism, but at the same time let us guard against disregarding its support. Above all let us be careful not to sacrifice our common truths to any particular theological theory. To compare men to animals in order to arrive at a conditional immortality, seems to me a very dangerous undertaking, and I do not like to see Hobbes, Herbert Spencer, and Bain invoked as fathers of the Church, in the effort to sustain the theory of the annihilation of hardened sinners, without trying to solve a problem so grave.

The lay discourses of M. Charles Secrétan, the remarkable work of M. Ernest Naville, published this year in the "Philosophical Review," on the physical and moral, where the possibility of preserving liberty, with the permanence of force, is established, are model apologetics; vigorous and well informed in the face of objections taken from the natural sciences. The apologetic of Ebrard is of great value on this account.

It is more than ever necessary to fortify philosophical studies in our theological universities, especially in what concerns anthropology. The history of philosophy has a great apologetic importance in showing, by the rapid succession of systems, how far we can trust the human mind, by itself, to destroy the error. In reality, each system perishes in proportion to its falseness, it reveals this dialectic spontaneity of the reason which forces each doctrine to produce all its consequences, and thus to end in an irresistible *reductio ad absurdum*.

The study of the history of philosophy prevents our return to useless modes of reasoning, which have entirely passed away. Since Kant we are no longer satisfied with the philosophy of Des Cartes. We ought to observe and follow closely the decisions of the critic of the great philosophy of Koenigsburg. It leads us elsewhere on this ground of true morality, where we can more easily overcome contemporaneous naturalism, because in denying obligation and substituting Utilitarianism, it comes in contact with experiences which no artifice can destroy.

The history of Materialism by Lange can be useful to us in establishing what is least certain; it is precisely matter that we know only through the medium of sensation. I cannot recommend too highly the profound study of Maine de Biran, and the works which have more or less adopted his line of thought in our French philosophy under the influence of M. Ravaisson.

The history of religions also claims the most serious study of the apologist. The linguist shows us in the most elementary language the power of generalization which implies reason, to which an animal can never reach. Even in the grossest superstitions of savages, the divine instinct is found. The history of primitive civilization, written in the sense of transformation by a Taylor or a Lubbock, makes it appear in the depths of an African desert. The works of Max Muller have

forever taken from fetichism the character of the primitive religion. The most reliable documents on the Aryans and ancient Egypt establish the fact that Monotheism is at the depths of the human soul, since it appears spontaneously in every clime without being able for a long time, it is true, to disengage itself from its natural symbol. The history of the religions of the old world makes us take the same evolution towards the religion of the future, as we discover in Judaism under a form purer, because divinely superintended. It is thus that this grand science is a magnificent commentary on the discourse of Paul at Athens. It ought, therefore, to occupy an honorable place in our universities of theology. In opposition to the theories of syncretism especially developed among us by M. Havet's book on "The Origins of Christianity," which makes the latter merely a mingling of Greek and Oriental elements, it will establish peremptorily its own character, and prove that if it has been prepared by all human history, it is not its simple product, but has besides a still higher source.

This, then, is the task in which the apologist must resolutely engage.

We shall now touch upon the question of the supernatural. It remains the vital question. Let us not allow it to be put scornfully aside, for this is only a convenient way of refusing to examine it. Let us show the falsity of the deductions which are drawn against it from the progress of the natural sciences. Let us make it clear that the more science discovers the order of nature, the more she shows us the intelligence, the wisdom, the spirit, that which in every way surpasses it, and consequently that which has fashioned it, and is capable of interposing and directing to its ends.

Still more do I admire κοσμος—that is to say, a world wisely ordered. Still more has the supernatural been rendered possible in showing the powerful ordaining ruler of the world; above all, if we admit, even in the name of natural sciences, new interferences of this power each time that a new step is taken in the ladder of life. In my opinion, the question of the supernatural should be boldly and categorically stated. We must not reduce it to the simple possibility for the Creator to combine laws unknown to us. Why hesitate to say with Rothe that the first law is the dependence of nature over against conscience? * The right of confounding the supernatural with the arbitrary is lost, when once the interference of God, in nature and the world, serves as a motive for the disorder introduced into the world by evil. The evil below, and the sovereign power above, are the two grand explanations of the supernatural, which is frequently confounded with the same question of liberty—that is, with the essential principle of the moral world. It is to this height that the Christian apologetist should carry this great problem.

Allow me, in conclusion, after having tried to indicate what should be the conditions of contemporaneous apologetics in a moral, theological and scientific point of view, to report that nothing can take the place of a Christian life, unless we admit the famous reasoning of the Jew of the sixteenth century, who entered the Roman Catholic Church because he thought that a Church which has so many unworthy representatives can only exist with a divine protection. I think that we could not have much faith in such an argument. Let us show Christ in the *Church*, or we will try in vain to show him. We have already said, more than once, that the enemies of Christianity have but one excuse, but it is a strong one—the indifferent Christianity which they see around them. Let us endeavor to make it more decided. Our consolation is, that above all weaknesses of argument and inconsistencies of life, there is a direct apology of God to the soul. It is his prevenient and efficacious grace which we believe to be the highest manifestation of his liberty and his love.

---

* See the fine thesis of Mr. Boutroux on the "Contingencies of the Laws of Nature."

The following is the paper (see page 447) of GEORGE FISCH, D. D., of Paris, on

RECENT EVANGELISTIC WORK IN PARIS.

The conquest of Paris for the gospel is one of the most important topics which may be brought before a conference like this. God used for the preparation of this work the most extraordinary means. Paris exerts an immense influence over the world. It is the capital of gayety, of pleasure, of taste, of fashion. It is one of the greatest centres of fine arts, of literature, and of science. The ideas prevalent in the French metropolis radiate with wonderful power. This great Babylon entices all nations by its attractions. Vice is there, so elegant, so graceful, that people of all tongues come to drink some drops from this enchanted cup. More than 12,000 English-speaking Protestants live there, and the majority of them lose soon the religious habits inherited from a pious mother. Therefore, to evangelize Paris is a work which concerns the whole evangelical Christendom.

A brief sketch of its religious history is necessary, in order to make better understood the nature of the soil upon which we labor.

In the Middle Ages Paris was, more than Rome, the religious centre of the west of Europe. The youth of all nations was attracted by its university. Innumerable convents covered the city, and ruled in it. When the Reformation appeared it was repulsed from Paris with incredible cruelty. Every one suspected of heresy was burnt alive with slow fire. Henry IV. did not think possible to live in this boiling kettle of fanaticism without joining the Church of Rome. The Protestants of his court and suite were obliged to worship at Charenton, at the distance of six miles. After the revocation, the Reformed Church was utterly eradicated from the city, and the few Protestant foreigners who came there on business met in the Swedish Embassy.

Then came the eighteenth century. The popish faith disappeared, and Paris became the great focus of infidelity. The terror raged there from 1793 to 1795, more than in any French town. Every one suspected of Roman Catholic feelings was sent to the *guillotine*.

After that fearful tempest popery tried every means to recover its former influence over the Parisian population. It never succeeded to it. Of course, there are parts of the city where the Church of Rome is largely represented, viz., several quarters of the left bank, and of the west end. In the centre, the women alone believe, whilst their husbands are totally indifferent, and in the remaining parts of Paris, more than one million of people have no religion at all, and hate, from all their hearts, the teaching imparted to them in their childhood. The priests are laughed at, and exert no influence whatever over these masses.

The Parisian working classes form a most interesting subject of observation. They are quick, intelligent, witty; they are impulsive, generous, always in the opposition, considering it their task to protect the weak, and to resist injustice. They like every theory which is grand and lofty, but as they are very ignorant, they are easily taken by declamatory sentences, and by great words. They uphold each other with self-denying love. Sometimes, if one of them is expelled from his home for inability of paying his rent, they collect between themselves the money which is wanted to restore that family to its abode. If parents die, leaving orphans, the neighbors divide them between themselves.

Such a class of men is peculiarly apt to be seduced by socialistic schemes, which promise to create a sort of paradise on earth. These plans of renovation for mankind are all founded upon atheism. It is heartrending to see the progress made among our Parisians, by the most outrageous impiety. At this time atheism is making an immense effort to get hold of our population. Every morning innumerable newspapers, full of this venom, appear and are eagerly read by hundreds of thousands. They tear to pieces everything that is sacred—God, the family, civil society. God is called a ferocious invention of the human mind. He is the arch enemy—the source of all evil. To free our race from such a monster, is to redeem and to save it. No effort is too great, no sacrifice is too costly for achieving this glorious work.

The Atheists have formed lately a kind of church, under the name of Society of Free Thought. It covers the whole city, and has branches in every one of our twenty *arrondissements*. They meet for hearing irreligious speeches made by gentlemen and ladies. There is one Miss Auclerc, who is very prominent by her eloquent attacks of the Supreme Being. On Friday, when the sincere Roman Catholics abstain from meat, the Freethinkers have banquets where the most abundant dish is fresh flesh. This shows how much the Parisian atheism was engendered by popery. The only God of whom they heard was the God depicted to them by their religion as him who keeps in the flames of purgatory those whose relatives are too poor to pay masses for them, and who condemns to hell the child whose parents did not baptize him in good time. Such a God is, indeed, hateful.

This prevalent impiety is now incarnate in the municipal council, elected by the eighty wards of Paris. There are not more than fifteen out of these eighty members who dare acknowledge the existence of God. The only one who is bold enough to speak out on this subject is an Ultramontane, who utters so much nonsense that nobody listens to him. The great purpose of the council is to eradicate religion from education. A book proposed for the schools, and where the word Providence was timidly inserted, was rejected for this only reason. Of course, many of our councillors think better in the bottom of their hearts, but they do not avow it by fear of their constituents.

Is it not most melancholy to see our working classes abandoned like sheep, under the care of such shepherds? Every one who lived among them during the siege, knows the real worth of the Parisians. The sufferings of hunger, frost, and destitution when, after having waited for seven hours before a baker-shop to get nine ounces of bread, where only one-tenth part was wheat, mothers found their baby wrapped, on their arms, in a shawl, frozen to death; these horrors were accepted with unbounded patience. Not a word of discouragement was uttered. These men felt happy to endure these torments for their dear native land. If such a population came under the influence of the truth, what wonders would it not achieve?

Let us now come to the evangelistic work performed in these masses; and first say a word of the Protestant Church in Paris.

When, at the beginning of this century, Napoleon, then first consul, acknowledged and paid the salary of the Catholics, the Lutherans, the Reformed, and the Jews, a small number of Protestants, who had all come from without, formed themselves into two churches: the Reformed, to whom the government gave two old Roman Catholic places of worship, and the Lutherans, who met in the old convent of *les Ballettes*. Their number has grown so rapidly that it reaches now 75,000 people, including the English-speaking. No notice is to be taken of the figures given by the official census, made in such a way that two prominent pastors, whose families and servants numbered thirty-five Protestants, were put down as Catholics. The Protestant churches and chapels increased with the same rapidity, and are now, with the addition of the evangelistic halls, fifty-eight within the walls and seventeen on the outskirts.

The work of evangelization of the Roman Catholics was begun in 1830. A mission was opened by the Church Taitbout, and continued by the Evangelical Society in the two vast quarters of the Faubourg du Temple and the Faubourg Saint Antoine. Two missionary churches were founded with large schools, which numbered at a time 800 children. The Lutheran and the Reformed Church gathered in large and flourishing schools, many hundreds of Roman Catholic children. But God had still better plans for the great city which he had prepared by the awful trials of the siege and the commune.

At the end of the *week of fire*, as we named the seven days of fight from house to house, when Paris was retaken by the Versailles troops, M. MacAll, a Congregationalist minister of England, visited Paris. The fires which devoured its edifices were still smouldering, and the rivulet of blood running through many of its streets was not yet dried. He went to Belleville, which had been the centre of the great insurrection. He passed before a coffee-house, where a great many people were drinking. He gave them a few tracts. Soon every one came out and asked for these

little books with great avidity. M. MacAll at this sight felt a call of God to leave his Church in England, in order to make Christ known to these perishing sinners. He went back to England, and wished to inquire whether this work was possible. He did not know any one in Paris, but he found on the Congregational year-book the name of the writer of this report. He received from him a first answer, saying that if he heard from the Master the word *go*, he might come. He wrote a second time, and had prayed that the answer to this new inquiry might be the sign of God's will. He stated the two objections made in England to his undertaking: first, that the Parisians would never listen to his broken French; second, that his life would not be secure in Belleville. His correspondent answered, first, that if he made the Parisians understand that God and himself loved them, he would be welcome; and second, that he pledged himself for the safety of M. MacAll's life. When he received this letter, he remained for a quarter of an hour without opening the envelope, asking God to prepare him to do his will. As soon as he had read it he said, "I will go." He settled himself at Belleville, hired a little shop on the narrow street *Tallien Lacroix*, put up a linnen on which were printed these words: "To the *anoxiers!* Come to hear a friend, who will speak to you of the love of Jesus." He had bought sixty straw chairs; they were soon filled. Then he opened new shops in other parts of Paris. The work grew constantly. Every year new rooms were hired, and as soon as one of them became too small, it was replaced by a hall three or four times larger, which was immediately filled.

God had endowed M. MacAll for the great work intrusted to him. No foreigner has ever so well understood the wants of the Parisians. Friends from other nations bring too often their native soil with them. They address a Roman Catholic or infidel audience as they would speak before Protestant Christians at London or New York. They speak in the Protestant language, which is no more understood by our people than Hindustani or Chinese. All the terms expressing religious things are different. The way of reaching the hearts is not the same. M. MacAll understood this. He knew that our Parisians, by hatred of their own worship, detest any religious service; therefore, he refused to hold his meetings in Protestant churches or chapels. He avoided to give to his appeals the form of a divine service; he calls them moral and religious lectures. There is no opening prayer, only a short word of prayer in conclusion. People remain sitting when this religious act is performed, as well as during the singing. M. MacAll felt that any act implying adoration would be repulsive to these men who must first be won to the belief of God. There is always a variety of speakers, and the addresses must avoid any resemblance with preaching. Our brother is displeased when his orators take out their Bibles from their pocket and begin by taking a text. The amazing success of the work proves that he is right.

Singing is one of the great powers of attraction in these meetings. The songs do not resemble those of a funeral service; they are swift, keen, full of impetus. Hundreds of our working men who had never sang anything but bacchic tunes, not only join in these beautiful hymns with all their heart, but also repeat them at home during their daily toil.

When this work begun, the Paris police was very shy. The great majority of the National Assembly was clerical. The government allowed these lectures on the condition that neither politics nor controversy against Popery should be touched upon. Now, everything is changed in France, and the present government allows our Protestant lecturers throughout the country to thrash Popery in every way. However, M. MacAll thinks that he must persevere in fulfilling the condition which he first accepted.

The protection of God upon this mission under the two Jesuitical Cabinets of the 24th of May, 1874, and 16th of May, 1876, was indeed marvellous. The priesthood, which was reigning through the clerical government, did its utmost to suppress these meetings. The Ministers never yielded; on the contrary, they were so fully impressed with the excellence of the sacred work done by this mission, that they encouraged it constantly. One day M. MacAll was summoned by the police commissioner of Batignolles. He went, fearing that his meeting was to be closed. No,

this officer had called him to say: "I regret to see that the hall opened in my district is not yet full, but I am sure that it will soon fill; you must not be discouraged."

M. MacAll takes great care to have his halls on great thoroughfares. There is a little band of young men who stand before the meeting compelling to go in all those who pass by. Generally, when a new district is invaded, there is a good deal of noise. Several times the police had to interfere, but, after a few weeks, order prevails, and the meeting is adopted by the attendants as if it were their church. Instead of spending their evening in the theatre or in the wineshop, they come to pass a peaceful hour, which delights them and gives a new turn to their life.

The present number of the meetings is thirty-five every week in twenty-four places, having 5,302 seats. About 8,000 adults listen there every week to the good tidings of salvation. During the year 1879, 328,838 persons have attended the halls. In the Sunday-schools and children's congregations 1,726 meetings were held, with an attendance of 87,739 children. The number of juvenile meetings was 236, with an attendance af 97,925 young men.

God provided also the work of a suitable agency. M. MacAll found two excellent associates, M. Rouilly and the Rev. Geo. M. Dodds, the son-in-law of the venerated Dr. Bonar. He has a few paid helpers, but the great majority of the speakers consists of Parisian laymen and ministers of all denominations. Our evangelical clergy found there an enlargement of their ministry. All rallied around him as one man. This work has become an Evangelical Alliance on the practical ground. M. MacAll has a most unsectarian spirit, and he did a great deal to bring the Parisian Christians together. A committee was formed to help him. Each meeting is now under the superintendence of one of the Paris ministers, who conducts there a Bible class.

The fruits of this mission are abundant. In order to judge of the spiritual power exerted by it we must look at the difficulties which it has to overcome.

1. The Roman Catholics in Paris have no religious notion whatever. They attended for one winter when ten years old the so-called *catechism*—the religious teaching of the priest. The little book which they learned by heart, after three pages devoted to God, Father, Son and Holy Ghost, came at the fourth page to the sign of the cross, to the seven sacraments and to the way in which God must be hallowed in the Eucharist, without letting the crumbs fall away. They receive the confirmation when they are eleven years old. From that time the boys never enter a church. Their religion consists of a vague remembrance of ceremonies which appear to them as ludicrous. The great facts of the creation, the fall, the law, are utterly unknown to them, or appear to them clothed in the usual sarcasms spread by Voltaire in the French mind.

2. Their consciences were distorted by popery. The notion of sin is perverted by the dogma of venial sins, by the idea that a bit of meat eaten on Friday is a transgression equal to a theft, and by the childish conception that Adam was condemned to death for having eaten one of our apples. It requires years to restore in their souls the majesty of the moral law.

3. The third obstacle is the levity of the Parisian. From his childhood his attention was diverted upon all the things pleasant and attractive, which our beautiful city displays. No room remains in his mind for the things that are invisible. His soul is like a sand blowed by the wind in every direction. He receives readily a good impression, but it is scattered away by a thousand others.

In spite of these difficulties, the number of conversions effected is quite surprising. Hundreds have entered the narrow way. A great many young men have thrown away their profligate habits and help now in the work. One who confessed that he had been guilty of every sort of crime, has now the care of a meeting-hall. In Belleville alone there is a young men's meeting, which numbered at a time more than sixty members, all professing to seek Christ.

And now this form of evangelizing our Roman Catholics spreads over our whole territory. God provides his Church at every period with the kind of net appropriated to the wants of the time. The MacAll meetings are the only way in which the masses of our great cities may be approached. The mission has opened halls in

Bordeaux, Lyons, and other large towns, with an aggregate number of 2,080 seats. Meetings of the same kind were undertaken by others in Marseilles, Toulon, Nomes, Lille, and elsewhere.

Other Christians also came after the siege and the commune, to bring the balm of the saving truth to our wounded and bruised Paris. Among them we must mention Miss de Bruèn, who built at Belleville an iron church, with large schools. A daily service is held for the crowds which pass by in large numbers, as this church is near the gate of the splendid park of the Battes Chaumont. A missionary physician brings the work into contact with thousands of families which are visited by a zealous evangelist.

The combined action of this double mission, seconded by the worthy Reformed pastor, M. Robon, has already changed the outward appearance of Belleville. This once so ill-famed quarter has become one of the quietest and most orderly parts of our city.

We must also mention here the admirable work founded after the commune by Madame de Pressensé, in the Chaussée du Maone. It exerts a blessed influence by large schools, sewing circles, and an industrial school. The good work of Madame Dalemvart, the mission among the ragpickers of Clichy, and many others of the same kind, show that Christian charity is largely at work in every part of Paris.

Two recent facts show the excellent dispositions of our people. Last spring M. MacAll hired for several weeks the large dancing hall called *l'Elysée Montmartre*, which may hold 2,200 people. It is haunted by the worst part of this ill-famed district. It was a daring enterprise to offer to such a class of people the preaching of salvation. But the experiment succeeded. In the beginning there was some uproar in these dense masses, but since the third evening the audience was attentive, earnest, and cheered enthusiastically several of the speakers.

The Rev. M. Gibson, a well-known Methodist minister, tried another step not less daring. There is near the Madeline a hall devoted to scientific, philosophical, and literary lectures. There an *élite* of three hundred gentlemen and ladies, belonging to the educated classes, meets, in the week to hear our most renowned lecturers. The general strain of this teaching is thoroughly infidel. M. Gibson hired this hall for every Sunday evening. Evangelical lecturers proclaim there the foolishness of the cross. The audience of the week meets around them in the same number. The hall is full. The lecturers are warmly applauded. One of the favorite orators there is M. Réveillaud, the Roman Catholic advocate, whose conversion was so marvellous, and who is now about starting for America.

I conclude now by an earnest appeal to my brethren of the forty-nine Presbyterian Churches represented in this Council. When a fortress is the key of the enemy's territory, a good general understands that he must storm it at any cost. When Germany invaded France, Moltke saw, with the eye of genius, that to take Paris was to conquer us. Paris was impregnable. Never mind, he formed the gigantic enterprise of famishing a city presenting a line of defence of seventy miles. He did it with so much decision and patience that, after twenty weeks, the great capital surrendered, and the war was at an end. I ask now, will our Christian brethren do less for the kingdom of their Master? Will they not besiege Paris with the same energy and firmness of purpose? Will they not effect, by their prayers and Christian efforts, that sooner or later this immense city may fall into the hands of Christ, and become an unspeakable blessing for the world?

The following is the paper (see page 474) of the REV. PROF. J. J. VAN OOSTERZEE, D. D., of Utrecht, on

*THE CONFLICT BETWEEN FAITH AND RATIONALISM IN HOLLAND.

"The Conflict between Faith and Rationalism in Holland" is the subject on which the General Presbyterian Alliance, assembled this year at Philadelphia (*Nomen sit omen!*) desires and expects a report from me. The importance of the question thus raised will hardly be underrated by any one who, with Goethe, regards "the conflict between faith and unbelief" as affording, "in reality, the most profound theme in the history of the world." Nor will its interest be diminished, because the arena of the conflict happens, in this case, to be one comparatively narrow and circumscribed. It will be recognized that in the domain of the Kingdom of God, the geographical standard is far from the highest. Switzerland, for example, is out of all proportion smaller than Russia, yet who will suppose, on this account, that the former casts a less decisive weight into the scale of belief and unbelief than the latter? Holland, the cradle of the Reformation, the early asylum of freedom, in its brightest days the training-ground for the Reformed theology, even of other lands; once, in the language of Prof. Tholuck, "the Goshen of philological studies" for the exegesis of Scripture, and, to this day, a principal seat of Evangelical Protestantism in Europe—Holland merits something more on the part of brethren at a distance than the neglect of cold indifference, or the interest of a cursory glance. It is true the warfare there being waged, for or against the truth in Christ, is substantially the same as that maintained in England, France, Germany, and elsewhere, yet, in details, it displays its peculiar and national character; and though we confine our retrospect to a period of a little over the twenty years last past (1858–1880), beginning with the rise of the so-called Modern Theology, the material is still of sufficient extent and importance to repay careful attention. In entering, without further preface, upon its treatment, be it only premised that the expression "Faith," as here employed, is used not in the special *ecclesiastical* sense of that term, but only in its œcumenical *Christian* sense, and that, in like manner, by "Rationalism" is here implied, in the general sense, *the radical denial and opposing of Christianity, in its claim to be the historic revelation of salvation, conferred by God in a supernatural way, in the person and work of Jesus Christ, the Son of God and Saviour of the world.*

Seldom, indeed, have so many *causes* conspired to bring about a new departure in the domain of the Church and theology, as in the Holland of somewhat more than twenty years ago, when modern rationalism first began to lift its head. The empiric *philosophy*, as expounded by its talented representative, Prof. C. W. Opzoomer, at the University of Utrecht, had widely disseminated the seeds of doubt with regard to the supernatural. The *Criticism* of the Tübingen School, at first opposed, but afterwards warmly espoused by the Leyden Faculty, began more and more to shake the general confidence in the authenticity and credibility of the bulk of the New Testament writings. The lofty flight of *Natural Science*, which looked down with proud disdain upon the simple faith in Bible and Revelation, opened up for many minds an ever-widening distance between believing and knowing. The Evangelical Protestant Church, long divided by manifold internal conflicts, and less and less refreshed by the warm breath of an earlier revival, for many no longer afforded the desired satisfaction, and as a result the religious life of the individual and the congregation fell, in numerous instances, into a condition of languishing. The *influence*, too, *of other lands*, in which the spirit of denial evermore loudly

---

* The limits assigned to the extent of this paper, by the esteemed committee of the Presbyterian Council, at Philadelphia, rendered necessary great conciseness of statement. Compare, therefore, by way of supplement and illustration, the Report on Holland, in the "Proceedings of the Evangelical Alliance at Basle," 1879, as also what was earlier written on The Gospel History and Modern Criticism, in the "Proceedings, etc., of the Evangelical Alliance at New York," 1873, pp. 238–249; cf. pp. 734, 735.

asserted itself—notably in the person of H. Lang, as of others in Switzerland—was powerfully felt in the freedom-loving Holland. And, as regards the latter country itself, there are perhaps few lands where a voice which appeals to the love of freedom in any province, is sure of meeting with a more emphatic response than here. No wonder, freedom was the precious fruit of its former heroic struggle; freedom is the prime condition of its continued existence. But freedom *from* Christ (a Christo) is by too many confounded with freedom *in* Christ (in Christo); and in this way the door was opened for public opinion to express itself, as a rule, in favor of those who raised aloft the banner of *freedom*, in whatever negative sense, while those who felt bound to take their stand for *the truth*, according to the gospel of the Scriptures, were ordinarily decried as intolerant and exclusive.

To no small extent, in particular, did the influence of the Walloon theologians and preachers—in part kindred spirits with Edmond Scherer, the widely-diverging disciple of Alexandre Vinet—at first contribute to assure an easy triumph to Modern Rationalism in the Netherlands. The names of C. Busken Huët, Albert Réville, Allard Pierson, and others, call forth distinct associations in this respect, in the mind of many a Netherlander. Yet we should be guilty of an injustice to these gifted men if we should suppose that they arose with the definite *aim* of undermining the Apostolic Christianity, and in this way of laying waste the Church in which they had hitherto ministered. On the contrary, their watchword was at first not devastation, but rather purifying, nay, paradoxical, as it may sound, their endeavor to kindle the new light, in ever wider circles, was stamped with a certain *conservative* and *apologetic* character. They really believed themselves able, and, indeed, under obligation, in this way, to attach to the cause of Christianity many who would otherwise be inevitably lost to the Church. The endeavor was made, just as, *e. g.*, by Colani, in France, to win over the men of the age to the attendance of the preaching, by the proclamation of a Christianity without revelation and without miracles; one in which the truly human religion of the noble Jesus was to replace the religion of Christian tradition, now regarded as obsolete. Only by slow gradations, and after the lapse of time, did it become touchingly apparent that "whosoever denieth the Son, the same hath not the Father;"* and that he who rejects the Christian revelation, will in the end forsake the Christian religion; if, at least, he possesses the courage of consistency. To the spirit of denial the wings grew by degrees; and only too great is the number of those who, after having ventured a first hesitating step upon the path of doubt, have within a comparatively short time descended with alarming precipitancy into the gloomy depths of God-abandonment and immorality.

The *progress* of the conflict between faith and rationalism in Holland within the last few years has been a constant advance from a comparatively timid denial to an ever bolder one, upon an ever-widening platform. That which was at first only, as it were, whispered in the ears of a few in the academic class-room, was anon openly proclaimed to the congregation from the pulpit, instilled into the mind of a younger generation, and finally brought home, both orally and in a printed form, to the general public, alike educated and uneducated. After the note of doubt had been more or less distinctly sounded, in the first place, with regard to the Saviour's visible ascension, the assault was presently directed against the main bulwark of the Christian faith of revelation—the bodily resurrection of the Prince of Life; and with astonishment the congregation heard, for the first time at the Easter festival of 1860, the miracle of the Lord's resurrection disputed and denied in the same pulpit from which it had been so long proclaimed. Nor was the ultimate limit reached yet: it soon became evident that the ways and thoughts of men separate not only at the empty grave, or at the Olivet of Ascension, but even at Bethlehem's manger. Above the history of the miraculous birth was appended, as in large letters, the inscription, "Cunningly devised fables." The alternative was presented between the Christ of Bethlehem and rabbi Jesus of Nazareth; and by very many was resolved in favor of the latter. Then came the fatal year 1864, which, after the romantic

* 1 John ii. 23.

"Life of Jesus," of Ernest Renan, witnessed the appearing of caricatures of the life of Christ, in the popular elaboration of that biography by David F. Strauss, and in the "Charakterbild Jesu," of Dan. Schenkel. When, in 1835, the first edition of Strauss was brought out in Germany, the Dutch translator of that work experienced the greatest difficulty in finding a publisher, and the eventual publisher was branded by his compeers with a sort of moral ostracism for his part in the matter. Yet, when Renan, with impure hand, smote in the face the Christ of the Gospels, the publishing houses rivalled each other in their eagerness to transfer this exotic poison-plant as quickly as possible to Dutch soil, and to offer it at the lowest price; the work, morever, found champions and encomiasts, even among professors of theology and preachers of the gospel. Many no longer shrank from saying that if it should please Strauss (were he still living) to visit our land, he would be inconvenienced rather by the ardor of his numerous friends than by the hostility of his adversaries. "Lives of Jesus," composed in the spirit of the above-mentioned leaders, began now to issue from the press, and to find a more or less extensive class of readers.

How much was left therein of the miraculous history of the evangelists may easily be divined. The pruning-knife of criticism was employed by all sorts of hands as an anatomical dissecting knife, and the maxim, "Faciamus experimentum in corpore vili," put into practice with relentless haste. In thus speaking we do not deny that a great deal of acumen and learning was applied in our land to this work of destruction. The authenticity of the Fourth Gospel, *e. g.*, was disputed by Prof. Scholten (1864) in a way which fully occupied the hands of his opponents, and worthily developed the method of negative criticism originated in other lands. This conflict, however, could not lead to the desired results, because the umpires proceeded from principles diametrically opposed. The Apologetes took their stand upon the ground of the supernatural, while the Moderns made more and more manifest their adhesion to a naturalistic conception. A war of extermination was declared, in particular by Professors Scholten and Kuenen, against all supernaturalism in the theological domain; and what had been accomplished by the former of these with respect to the New Testament, was attempted by the latter, amidst the applause of many, with regard to the Old. Kuenen's "Introduction to the Writings of the Old Testament" and his "History of the Religion of Israel" furnish a remarkable instance of what a criticism of the sacred writings, which claims to be historic, is able to effect when applied in the interest of an *a priori* philosophic system. While always appealing to the requirements and laws of a truly organic historiography, which nowhere admits of the intervention of a supernatural agency, the learned writer succeeds in giving us a history of the Old Covenant, in which everything—Israel's monotheism, its prophets, even the expectation of salvation itself—is, to a certain extent, naturally explained, while, for the rest, we are absolutely forbidden to take into account the supernatural factor in seeking light upon that which still remains unexplained and inexplicable. Even *with* this new conception of Israel's religion, no final stage has yet been reached. The study of the comparative history of religions, pursued within the last decenniums with a zeal hitherto unprecedented, has become an important lever in the hands of that tendency which may be here characterized ("sine ira et studio") by the name of modern rationalism. Among not a few of the most meritorious exponents of this science, it is already tacitly assumed that between the Israelitish and Christian religions on the one hand, and those of heathendom on the other, the difference is not at all specific, but only one of degree; and that the origin of all religions, without exception, is to be satisfactorily explained by the hypothesis of a merely gradual *development*, wherein the higher, in due time, proceeds spontaneously from the lower.

Thus by degrees the whole question as to the nature and origin of religion was removed from the province of theology to that of psychology, according to some, even of physiology; but, at the same time, the intimate bond which had hitherto subsisted between theology and ethics was fatally severed. The "Sancta Theologia" was degraded to the lower rank of science of religion; the higher unity of doctrine and morals perilously ignored; the "morale independante" extolled as the

true, nay, the highest morality, and an absolute emancipation pleaded for, not only in the domain of history and dogma, but also of ethics and practice—an emancipation of which the baneful fruit for doctrine and life was in a short time to become apparent. An incurable dogmatophobia acquired in some places the character of an epidemic disease; the single dogma, that there is and can be *no* dogma, superseded all others in the estimation of those who were "well abreast of the times," and—but enough: "difficile est Historiam, difficilius vero non Satiram scribere."

The *result* of the attack on the part of unbelief upon the apostolic Christianity and its confessors has not failed to make itself felt on a wide scale. At its rise modernism exerted a certain power of attraction upon many church members, even such as set store by the Confession of the Reformed fathers, because it seemed at the first glance to afford a satisfaction for long felt wants. The modern determinism especially appeared to those who clung to the mere sound of the words to be akin to the ancient Calvinism; and the courageous earnestness with which the new ideas were expounded by gifted advocates in pulpit and class-room, produced in the case of many a powerful effect. But in a little time the illusion vanished, and the prospect of a better future opened up upon this side soon proved to be nothing more than a delusive *Fata Morgana*. The endeavor to fill up the ever deepening gulf which yawned between the two "tendencies," with the fragrant but fading flowers of poetry and eloquence, was seen to be abortive; it became daily more clear that the Jesus of Modernism and the Christ of the Scriptures had hardly anything in common save the name, and that Rationalism could only utter an even more decided No upon almost every question answered in the apostolic gospel with yea and amen. But it was now forever over with the false peace which had for a time held together the representatives of the *Sic* and the *Non*. Some modern preachers began to resign their ministry in congregations where they could no longer feel themselves at home; while others, who obstinately refused to do so, and gave utterance to an emphatic "Nous maintiendrons," soon found themselves in a position so awkward as to become, after a time, unendurable for the greater and best part of them. The congregations, justly indignant that their belief should be undermined by their own teachers, entered protest after protest against such an untenable state of affairs. They showed, in almost every place where they possessed the right of choosing their own presidents, that they were ranged in this conflict of principles not on the side of the left, but on that of the right, even the extreme right; and withdrew in face of this negative Radicalism into the fortress of an immovable Conservatism and Orthodoxy. In nearly every case where Modernism bore sway, it made its separating and desolating influence felt in the Church within a little time. Even by those who at first still continued to attend the ministrations, the Church was very soon shunned and forsaken, the Lord's Supper neglected, and baptism either no longer desired, or administered and received as a meaningless form. The influence of Modernism acted upon popular instruction in particular, in the higher and lower schools, with peculiarly fatal effect. The number of students in theology perceptibly declined, and the so-called "Candidatennood" (dearth of candidates) rose to such a height that in the Dutch Reformed Church some two to three hundred pastorates remained vacant, in single instances, for years in succession. In the smaller Protestant communities also the modern spirit gave rise to a state of affairs before unheard of. The Remonstrants, Baptists and Lutherans forsook wholly, or in great part, the historic line which connected them with the doctrines of Arminius, Menno or Luther; and became, to an increasing extent, voluntary associations for the culture of a religious and moral life in the spirit of Jesus of Nazareth. Wholly untrammelled congregations arose, in which the old Christian festivals were either abolished or else tolerated, and observed with a purely symbolical interpretation no longer in the historic sense; and the utmost possible freedom from all confession was the one bond which held together for a time the ever-varying number of attendants. By means of popular scientific lectures every effort was made, and not without success, to lead the multitude to apostatize from the faith of their fathers, and to train the young betimes to scoff at the old Bible. The state school, professedly neutral, was, in very many cases, a modern sectarian school, the hot-bed of super-

ficial unbelief and frivolous levity, and the national mind was modified in such fashion that a despite before unknown for everything that is sacred became the order of the day. Without regard to the counsel of the wise king,* "the ancient landmarks which the fathers had set" were not only "removed," but altogether destroyed; and a desolating stream of denial arose, which threatened to sweep away even the last barriers and dams. Not Christianity and revelation alone were scorned, but religion and morality, nay, human refinement and decency, were in every way outraged. It seemed as though the spirit of criticism could not rest until it had annihilated its own object.

Like a tree which sheds its sere and shrivelled leaves under the blasts of autumn, so the aged and venerable tree of the Church cast from it a number of withered members and teachers, to seek elsewhere that which they could no longer find within its bosom. The endeavor to bring about a formal and legal exclusion of the heterogeneous elements in the ecclesiastical domain, was not crowned with perfect success, and the attempt was made to retain as long as possible the semblance of outward union. The opposing parties exhausted their efforts in seeking a *modus vivendi*, and usually ended, however reluctantly, with remaining *in statu quo*. But, whether matter of rejoicing or regret, this, at least, is certain: the *inner* separation of spirits has long been complete. Even the bridges are broken down, which formerly served to keep up the communication between the opposite camps, and—if we are to credit the bold declarations and predictions of the apostles of unbelief—the day is not far distant when Christianity, as the religion of the people of the Netherlands, will be no more, and the fate reserved for those *Christiani* of the nineteenth century who still survive, as little enviable as that which once overtook the *Pagani*, everywhere outflanked and driven into obscurity, in the Roman empire of the fifth century.

In presence of all these disquieting manifestations on the part of unbelief, it is a natural, but, at the same time, gladdening phenomenon, that a decided *reaction* set in on the side of belief. In opposition to the modern naturalism, Christian orthodoxy in due time raised its voice in the field of science, and the Church of the Lord showed itself not unmindful of its obligation to "give a reason of the hope that is in it."† Holland, during the last twenty years, has not been wanting in vigorous apologetes; the mode of defence being, as usually happens, determined by the nature of the attack. The historic reality and abiding import of the resurrection of Christ from the dead was brought into relief on various sides, in accordance with the requirements of the time; the certainty and significance of the gospel record of miracles circumstantially proved; the belief in the supernatural character of the Saviour's life was maintained on all cardinal points, and the modern revolt against the fourth gospel, in particular, effectually taken to task. Strauss, Renan, Schenkel, and others like minded, found in Holland not only friends and allies, but also opponents and antagonists, of whom the influence and reputation has extended far beyond the limits of Holland. The years 1860–1870 were specially abundant in more or less important contributions to apologetic literature. A complete catalogue of authors and titles will hardly be expected here; enough that the names of Dœdes, van Oosterzee, ter Haar, Hofstede de Groot, Stemler, Cramer, and others, appear in the list of those who, as men of science, have not been ashamed of the testimony of the Lord Jesus, and as opportunity presented itself have, with good effect, exposed the arbitrary and capricious method of the criticism of unbelief.

In many places popular apologetic lectures were delivered in vindication of misrepresented truths, and not without leaving the desired impression. The preaching of the gospel, too, especially in the great towns, manifested and developed in an increasing degree an apologetic character; and, in counteraction of the influence of Leyden, the University of Utrecht, and later that of Groningen, flourished as training schools of future ministers of the gospel, in the spirit of Christianity and the Reformation. Nor were efforts wanting in defence of assailed portions of the Old

* Proverbs xxii. 28.

† 1 Pet. iii. 15.

Testament; although it must be confessed this side of the beleaguered citadel was, for want of adequate forces, the least powerfully defended. It was, moreover, to be deplored that the Hague Society for the Defence of the Christian Religion, founded towards the close of last century upon an orthodox basis, gradually proved itself more and more not the opponent, but the ally, of the modern rationalism. The more encouraging therefore becomes the fact, that what was too greatly lacking in point of scientific opposition to unbelief, was made good, so far as possible, on the popular and practical side. As against the modern State-school, the cause of the Christian instruction of the people, on the basis of the Bible, was energetically supported, even at the cost of very considerable pecuniary sacrifices. By means of evangelization and foreign missions every available effort was made to rescue the masses from the doom of an utter unchristianizing, and a "Union for the Promotion of Christian Literature," contributed its part during successive years to scatter, in opposition to so many tares, the good seed upon the wide field of the nation. Many voices were raised on every hand against the growing spirit of apostacy, and in face of increasing resistance the endeavor of the friends of truth to "overcome evil with good," in accordance with the apostle's exhortation,* was still zealously maintained, and regarded with favor in influential quarters. While the periodicals, and in particular the journals, were here as elsewhere, to a large extent, in irreligious and antichristian hands, a number of daily papers and weekly or monthly magazines, which were now published, gave forth a wholly different note, and in every way it was made manifest that "the sect" which is "everywhere spoken against,"† was still a force to be reckoned with in a Christian state.

That which had been zealously prosecuted in 1860–1870 was also, in general, continued and extended in 1870–1880, so far as the course of circumstances permitted. If, nevertheless, the scientific and practical reaction of faith has, during these last years, made less advance than the violence of unbelief, such phenomenon, anything but cheering as it is, is, on more than one ground, explicable. In the *first place* the paralyzing effect of growing indifference was experienced on many sides in connection with the materialistic and positivistic current of thought; the interest in theological and critical questions perceptibly waned; enough was still written but less was constantly read concerning "the sign which is spoken against." The social question in its various phases replaced the theological one in the estimation of many, and the continued absence of any decisive crisis, after the warfare had been so long waged without essential results, sufficed to account for the weapons dropping from the weary arm of many a combatant. *Again*, not all the movements which arose in the province of theology and dogmatics exerted an equally favorable influence upon the apologetic and polemic labor. The ethical-irenic school (representatives, D. Chantepie de la Saussaye, d. 1874, and J. H. Gunning, Jun.) which lays more stress upon the moral and religious, than upon the supernatural-historical character of the Christendom, with its allies, manifested no great sympathy for a directly apologetic endeavor, and looked for vastly more good from the thetic than the polemic labor. *Finally*, the ecclesiastical controversy in favor of ultra Calvinism, under the leadership of men like Drs. Kuyper, Rutgers, Hoedemaker, and others, rose during the last years to a height which had not before been reached. The desire for restoring the Church upon the historic national basis of Dordrecht (1618, 1619) asserted itself with growing emphasis, but at the same time, overshadowed the labor for the defence of the *universal* Christian belief. The question as to that which is specially Reformed awakened in the Christian public much more general interest than that as to the Catholic Christian foundation which underlies all the different ecclesiastical communities. It is not here the place for forming a judgment on this special confessionalistic tendency *in itself*, much less for determining what is to be expected of it for the future. But it will hardly be denied that such movement, legitimate as it may be, and to some extent commendable, could not possibly exert a favorable influence upon the conflict of principles between Naturalism and Supernaturalism. Many lost sight of the common foe in turning their arms

* Rom. xii. 21.

† Acts xxviii. 22.

against brethren, with whom there was an agreement as respects that which is positive-Christian, but not altogether as respects that which is specially confessional. Thus also the opposite of the "Concordiâ res parvæ crescunt" was witnessed; and the enemy, although here and there sensibly wounded, could derive new courage from thinking of the words of Matt. xii. 25.

If we would describe in few words the *momentary state* of the "Conflict" under review, we should perhaps best say: there is a comparative truce, but no reason whatever for speaking of a real peace, much less of decisive victory. On the contrary the well-known saying of the Reformation age, "Das interim hat den Schalk hinter ihm" has still its manifold application. On either side great words have been spoken, sometimes important deeds accomplished, now and then, also, little advantages gained over the opponent—and on the other hand, alas! rankling wounds inflicted and painful losses endured—but as a rule each one has retained the same position as he had once assumed; and Christian Apologetics meanwhile has found abundant opportunity of learning by experience, if she had not already known it, that testifying concerning the Lord is her part, but the personal convincing of the truth is the work of the Holy Spirit. For the present, during the lull in the storm, each one entrenches himself in his own camp, and acts in accordance with the postulates from which he starts. The worst is that each party take less and less cognizance of that which is advanced against it by the other, and that each one less understands the other, because, with slight exception, they no longer hear or read what the opposite party has to say. Modern Rationalism assumes an air of triumph over the Christianity of the Gospel and the Church, as a thing that has had its day. It is no longer thought worth while among intelligent people, we are told, to speak of such things as revelation, miracles, and answers to prayer, any more than of the minotaur, the phœnix, and similar creations of a world of fable. A final rupture has been made with all tradition; so far as there is still any quest, men are *à la recherche* for the unknown God and his service, and, as it now seems are on the way, under the influence of Edward von Hartmann and like philosophers of the day, to conquer for Buddha the position which they can no longer assign to Jesus. *Der Nihilismus ist das Ende dieser glänzenden Kritik*, says Kahnis, "Nihilism is the upshot of this brilliant criticism." No wonder that the dark shadow of Pessimism spreads more and more widely over the thinking and life of many, and that the question "to what will this come?"—when literally *all* foundations are overthrown—is heard in tones of increasing anxiety. If only, in opposition to this decided antichristian power, there stood a Christian Church with closed ranks, and the word of the Spirit in her hand, ready, to the temporary oblivion of all subordinate differences, to make war against the common foe; if only a truly believing science would bring all its forces to bear upon the *one* great point, *upon which* more than ever *all turns*, of resisting the fierce assault of the left—but we have already seen how far we are removed from this. To the attack of the serried phalanx hardly any resistance is offered beyond that of a sporadic guerilla warfare; and, even in this, ecclesiastical party feeling so often plays its odious part, that it is almost impossible to avoid thinking of the sorrowfully severe word of the Apostle, in Phil. ii. 21. As in the day of Jerusalem's destruction, in the Apostolic age, much greater mischief and misery is wrought by the zealots within the city than by the Romans without.

Nevertheless, of the city of God of the New Testament it is still true: "God is in the midst of her; she shall not be moved."* The *final issue* of the conflict with which we are occupied cannot possibly be foreseen and foretold in its details; in the main, it admits of no doubt. It is true the prospect for particular Churches and ecclesiastical societies is at present far from clear, and for our part we can cherish no brilliant expectations for the endeavor to restore almost unaltered the ecclesiastical past. But the visible Church, even the best, is not on that account the living congregation of the Lord, in whose experience is still fulfilled among us the consolatory promise, "though they shall drink any deadly thing, it shall not hurt them."† A stupefying cup of doubt and denial is going the round of the generation now living, but the water of life still

* Ps. xlvi. 5.

† Mark xvi. 18.

continues to flow on, also through Holland's plains, and to lave the thirst of countless souls. Even among the men of denial two lines distinguish themselves with sufficient clearness, the one, that which runs upwards, the other, that which makes for below. With regard to the second of these, it can already be foreseen that even the very last point must yet be attained: Atheism and the unbridled license of the flesh. We know indeed from the Apostolic word that the great Apostacy must come, and that no testimony in defence of the fiercely assaulted faith, however powerful, can avail to preserve the professing Church from the great tribulation which awaits her not long before the approaching end. But among the better disposed, whose countenance though veiled is turned towards the everlasting East, begin already to be witnessed preludes of a worthier future, and it is manifest for many a one who is not hopelessly *blinded* that the spirit which always denies does, as an inevitable consequence, ultimately stand self-condemned. "Magna est veritas, et prævalebit" was for years the motto of one of the organs of unbelief in our country ("De Dageraad"); much more fitting are these words, as the triumphant language of quiet strength, in the lips of those who in their own experience know the gospel to be the power of God unto salvation. The assurance of faith, however, far from dispensing in any degree with the necessity of zeal and effort, calls and impels thereto with a force such as nothing else can exert. For the triumph of the kingdom of God in Holland everything depends on the question whether Christians, and especially the ministers of the Church, understand the signs of the times and show themselves really on a level with their vocation, now more than ever sublime. Not, as the disputing scribes and Pharisees in the days of Christ, to weary themselves and the congregation with things "which minister questions rather than godly edifying which is in faith;"* but as the good Samaritan, in presence of the growing misery of the age, to gird themselves for the labor of ministering love, and in the strength of this love to save what is still to be saved, to bind up what is wounded, and to manifest to the opponent by the very glow of charity on which side is to be found the highest truth and the inviolable right, in the midst of all the conflict of parties and of opinions—*that* is the great task to which the Church must feel herself supremely called. If the Lord makes us faithful to this vocation His own word will be verified afresh: "*Every one* that is of the truth heareth my voice;" and, with greater justice than this last quarter of the nineteenth century will assuredly the first of the twentieth speak of a truly *Christian* and *God-glorifying* HOLLAND.

Utrecht, 1880. J. J. VAN OOSTERZEE.

The following is the paper (see p. 729) of the REV. PROF. LEROY J. HALSEY, D. D., LL. D., of Chicago, Illinois, on

CHURCH DISCIPLINE: ITS PROVINCE AND USE.

Under the Presbyterian Ecclesiastical System, Discipline properly falls into two distinct departments, each having its own tribunal of original jurisdiction, and its own sphere of administration. The first relates to the conduct of the ministry, and is committed to the hands of the Presbytery as its proper tribunal. The second relates to the conduct of the membership, including elders and deacons, and is entrusted to the hands of the Session of each particular congregation. In this paper we shall confine our remarks to the second of these applications of Discipline, as it is exercised by the Pastor and Ruling Elders of the local church over the body of members committed to their parochial oversight, and amenable to their authority.

In discussing the true Province and Use of Church Discipline, three points must claim attention, namely:

I. The Extent and Limitations of Discipline.

II. The proper Ends to be secured by it.

III. The best Means of securing those ends.

The last will demand special consideration as involving many important practical questions.

---

* 1 Tim. i. 4.

I. As to the extent to which discipline is to be applied, and the limitations that restrict it, it is sufficient to say that the Scriptures are the ultimate standard of duty, not less than of doctrine. The law of Christ, therefore, as revealed in Scripture, must be the supreme and final test of all Christian conduct and opinion, both for the church member and the church office-bearer. Hence there can be no legitimate exercise of discipline, except within the limits of things clearly prohibited by the law of Christ. All rules of ecclesiastical discipline must be in full accordance with the supreme law of Christ, as it regards things approved or condemned by that law; and no act of discipline is of binding authority on the conscience which is in anything contrary to his law or beyond it. This important principle is emphatically set forth in that memorable declaration of the Westminster Confession of Faith: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience: and the requiring of an implicit faith and an absolute and blind obedience, is to destroy liberty of conscience and reason also."

The same equitable principle is also fully recognized in the Presbyterian Book of Discipline. Discipline is well defined as the exercise of that authority and the application of that system of laws which the Lord Jesus Christ has appointed in his Church. It has been appointed for the removal and prevention of offences. This is its true scriptural idea. But in defining what an offence is, this authority tells us that "an offence is anything in the principle or practice of a church member which is contrary to the word of God: or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification. Nothing, therefore, ought to be considered by any judicatory as an offence, or admitted as matter of accusation, which cannot be proved to be such from Scripture, or from the regulations and practice of the Church founded on Scripture, and which does not involve those evils which discipline is intended to prevent."

From this it appears that there are two very different classes of offences, which may subject church members to formal discipline: first, those which involve acts sinful in themselves, as, for example, breaches of the Decalogue, like theft, adultery, profanity; and, secondly, those which are contrary to church order, injurious to others, and which mar the spiritual edification of the body, as, for example, all those indulgences in worldly pleasure and amusement, which, though not sinful *per se*, are often sinful from excess, and inexpedient. On the first class there can be no difference of opinion among Christians, and but little danger of a misapplication of discipline. On the second there is always room for much caution, and for a very wise discretion in the administration of formal discipline. Some evangelical churches have questioned whether it is ever wise to apply the rules of a rigid discipline to this second class of transgressions, and they virtually ignore them. As Presbyterians, we may well hesitate before we exact a rigid enforcement of the rules of formal discipline for acts which are proved to be sinful only by inference, or are shown to be such merely on the ground of inexpediency. We may have no hesitation in thinking them wrong in a church member. But then it is not every wrong thing that ought to be punished by a church court in an act of formal discipline. There may be a better, though less formal, way to reach and rectify the wrong.

In fact, our Book of Discipline wisely cautions the church tribunals against entertaining accusations for offences not sustained by the Scriptures, or for which there is not sufficient evidence; inasmuch as nothing tends more to weaken the authority of all discipline, and in the end to render discipline more injurious, than the original offence. If it should be said that the church authorities may think these offences of the second class injurious to the peace and purity of the Church, and therefore fitting subjects for its formal discipline, the answer is, that the church tribunals have no right to think that wrong and actionable which Christ himself has not condemned. We ought not to make a law binding on the conscience of the member and subjecting him to church censures where the Scriptures lay down no law. If

we do, and subject men to punishment, on points as extra-judicial, as the singing or the not singing of a particular form of praise to God, then it is the Church itself, and not the individual, who commits the offence. In all such cases discipline is perverted from its true intent, and becomes a great wrong.

If these views be correct and scriptural, then we see clearly what should be the legitimate province, extent and limitations of church discipline. It has no province whatever outside of the Scriptures, or outside of those principles and duties in the life of a church member on which Christ, through his word, has uttered a clear and certain voice. Points of doubtful interpretation do not belong to its sphere. Points of merely inferential criminality, or of merely conventional and self-imposed impropriety and inexpediency, ought not to be included within its law. All these can be best regulated and rectified by being left to the conscience of the church member under the teaching of the word of God and the authorized instructions of the pulpit. While church discipline must take cognizance only of such offences as are clearly condemned in Scripture, it does not follow that every departure from duty in a Christian is to be made a matter of church discipline. If so, the Church would have perpetual employment on the single labor of disciplining its members, even the best of them. Much has to be left to the self-discipline of the individual conscience, according to the principle laid down by St. Paul: "All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any." "If meat make my brother to offend, I will eat no meat while the world standeth." If, however, the tribunals of the church should undertake to enforce this higher law of the individual conscience upon its members by discipline, what then would become of the liberty and the conscience?

It is easy to see how a too rigid exercise of discipline may be pushed to that extent in which it would defeat its own ends by destroying the free and enlightened action of the individual conscience, or else of bringing that conscience into a state of sullen opposition, and even of open defiance, to all church authority. Where this is the case, the remedy is certainly worse than the disease.

Hence we conclude that while church discipline is a good and necessary thing, and while it covers the whole life and conduct of the Christian professor as long as he lives, it must not itself create offences by being extended to acts or opinions not clearly condemned in the word of God. It is not to be denied that this unlawful extension of its province, and consequent abuse of its high function to the detriment of the cause of Christ, was not unfrequently witnessed in former times even in good and orthodox churches. Perhaps it is not wholly unknown in our own times. Church discipline is very wide and very useful in its place; but it has three important limitations which should never be lost sight of. First, it should be restricted to those acts and principles of the church member which can be clearly shown from the word of God to be wrong; that is, sinful in themselves as violations of God's law, inconsistent with Christian character, and injurious to the peace, purity and spirituality of the Church. Secondly, in its form of judicial process it ought always to be confined to those cases, even of flagrant offences, where the preliminary means, as enjoined by our Saviour, Matt. xviii. 16, have first been used to reclaim the offender. And, thirdly, it should in all cases of judicial process be restricted to those offences for which there is in the hands of the session sufficient proof of the guilt of the offender.

II. The proper ends or uses of church discipline, as stated in our Presbyterian standards, are the removal of offences, the vindication of the honor of Christ, the promotion of the purity and general edification of the Church, and also the benefit of the offender himself. This statement might be condensed and simplified by reducing the four ends to two, namely, the purity of the Church and the benefit of the offender; because offences will be removed, the honor of Christ be vindicated, and the general edification be best promoted, when the purity of the Church and the good of the offender are secured by discipline. The aim of all discipline should be to do this; that is, to maintain on the one hand the spiritual purity and welfare of the whole membership, and on the other the reformation and salvation of the offending party.

In discussing this branch of the subject, it is necessary to advert to a distinction which is not always sufficiently made, or is at least too often ignored. It is the two different senses in which the term *discipline* may be employed: or rather, the two distinct things, each highly important, which are covered by the one word *discipline*. There are two different, but real exercises of disciplinary authority over every church, with which the pastor and session are charged. One is the narrower and formal discipline, which is exercised, after the offence occurs, for its rectification and removal by regular process in the church court. Thus far, in the present paper, we have used the term discipline only in this narrow, formal, and official signification.

But it is obvious that the term has another signification and a broader application. There is lodged in the Church tribunal, and exercised by it a wider disciplinary authority, which, though less formal in its use, is not a whit the less real and salutary than that more special exercise of official authority which we may distinguish as the discipline of actual process. Now, it would be a most impotent conclusion to say there is no discipline in a church, or that church courts have lost or relaxed the reins of discipline, because there are no trials in the church, no offenders arraigned on charges of delinquency before the bar of the session. Complaint is sometimes heard that we have fallen upon sad times, there is no longer any exercise of discipline in the Church, and justice and equity have fallen in the street, while truth cannot enter.

But in all this it may be found that discipline, so far from being a nullity, has been only exerting its best influences and reaching its highest ends. The best remedy for offences is to prevent their occurrence. And the highest and best end and use of disciplinary authority in a church, is when the general supervision of the pastor and elders is so complete, so vigilant, so perpetual, and so judicious over all its members, that no formal trials will occur, because none will be needed. It is a legitimate end of formal discipline to remove offences when they occur. But it is a still higher end of that general, silent, informal, yet potential disciplinary authority which is perpetually going out from the judgment-seat of a wise and faithful church session, to anticipate and prevent all flagrant offences, all cases which, from neglect or injudicious treatment, would be likely to call for formal judicial process. Probably more than half the cases which are allowed to grow until they result in formal church trials, might have been easily healed up or prevented altogether, had there been a wise, watchful, and incessant exercise of this general supervisory discipline.

Instead, therefore, of lamenting, as did the eminent and gifted Professor M. Vinet, as far back as his times, that discipline is no longer compulsory in the modern Church, that it is a word without meaning in our ecclesiastical institutions, and that the law of the Church is a dead letter, having no external sanctions to rest upon, since its penalties can no longer be enforced, we should rather conclude that a true discipline is now but passing into the higher and better stages of moral suasion and preventive power. What can a formal church trial do, half so potential in sustaining discipline, as that silent but ubiquitous moral power which goes out from the ceaseless watch and care of a faithful pastor and a large judicious bench of elders, whose eyes are over all the flock, and whose influence is backed by their own consistent lives? Discipline would seem to be not in a state of neglect and decadence, but at its highest perfection, when its government is so popular and so respected that a vast congregation of a thousand or fifteen hundred communicants is held together in love and unity so firmly that not one member, in a course of years, will dare to break the bond of common brotherhood by an offence calling for judicial process. However it may be with the discipline of the churches of Great Britain and Continental Europe, this is certainly true of very many churches of our own order in America.

We should say, then, that the infrequency, and even the complete cessation of flagrant cases of actual disciplinary process before the church session, instead of being taken as an indication that all discipline has fallen in the streets, may be but the proof that discipline, in the broader sense, has been doing its work effectually and attaining its most useful ends in rendering such trials needless: and that the church is, in fact, in a healthful state of spiritual growth.

"It must needs be that offences come," said our Saviour. And when they do come, whether from the world without or the church within, the appointed guar-

dians of the church should do what they can to remove the offence, even though it be the painful duty of cutting off their own members. But there is higher and better work for a church to do than that of arraigning and trying its offending brethren. It is the work of extending over and around its members that shield of protective influences, and that anticipative and controlling discipline, which will prevent them from becoming offenders, and thus prevent the stern necessity of resorting to a formal censure. Thus we should say that one great end of church discipline, perhaps the very greatest of all, is the removal of offences by forestalling and preventing them.

In all this, however, let us not be understood as aiming to disparage or set aside the narrower discipline of actual and formal process before the church courts. Our only aim is to show that this painful duty should be a last resort, and that which should be regarded as the strange work of the church. The position here maintained is that when it can be avoided, it should be avoided: and that when, through the wise supervision of the pastor and eldership, and through what we call the anticipative and preventive exercise of disciplinary authority, it is in fact prevented, then all the true ends and uses of discipline are as effectually secured, and as satisfactorily secured, as though there had been ever so many cases of actual process instituted and issued. Here, if anywhere, is brought to pass the old saying, "An ounce of prevention is worth a pound of cure."

If the true ends of discipline by process be the removal of offences, the vindication of the law of Christ, the maintaining of the purity and growth of the Church, and the spiritual welfare of the offending party, certainly all these ends are fully reached by the wider discipline which forestalls and prevents the evils. To prevent the evil is really to gain the good. In many cases, to foresee and heal a breach by wise counsel, is to save the offender and preserve both the purity and peace of the church. Still, it must always be clearly understood that the discipline of actual process, which may at any moment summon a gross offender before its bar, is not dead. It is only held in reserve for extreme cases, and as a last resort. It is held where God holds his own rod of judgment for the rebellious and incorrigible. That is its legitimate place, and there it will be felt to do good.

III. How can the ends of discipline be best secured? This is the point of chief practical importance. It is one on which our church tribunals need all the lights of experience, and the perpetual guidance of that wisdom which cometh from above. The whole theory of the Presbyterian Church, as a spiritual body of believers separated from the world, and set for the defence and propagation of the pure doctrine of Christ, assumes that a thorough discipline is needed, and that a thorough discipline must be maintained in all its congregations. There can be no question that such is the requirement both of the Presbyterian standards and of the Scriptures. The Church is the pillar and ground of the truth. Its membership forms a holy nation, a royal priesthood, a peculiar people, zealous of good works. They are in the world but not of it: and they are all under spiritual discipline.

It is not to be denied, however, that in many cases more harm than good is done by a mal-administration of discipline. It is sometimes so rigidly enforced, so unjust and impotent in its decisions, that the ends of discipline are defeated rather than conserved. The offender, so far from being reclaimed, is only driven from the congregation, and his friends with him. Whole families have been known to quit the communion and take refuge in other bodies, because of the too severe and unjust treatment of a single member. Such cases, when they occur, not only weaken the body, but bring much public opprobrium upon the church and its mode of discipline. Facts of this character render it of the utmost moment that our Church authorities should consider well the question of an improved administration of discipline.

1. On this branch of the subject, the first important rule to be insisted on is, that which the Book of Discipline itself lays down, namely, "That private offences ought not to be immediately prosecuted before a church court, because the objects of discipline may be quite as well, and in many cases much better, attained by a different course; and because a public prosecution in such circumstances would tend unnecessarily to spread the knowledge of offences, to exasperate and harden offenders, to

extend angry and vexatious litigation: and thus to render the discipline of the church more injurious than the original offence." Still further, says the Book, "No complaint or information on the subject of personal and private injuries shall be admitted, unless those means of reconciliation and of privately reclaiming the offender have been used, which are required by Christ in Matt. xviii. 15, 16. And in case of offences, which though not personal, are private—that is, known only to one, or a very few—it is proper to take the same steps as far as circumstances admit."

Nothing could be wiser, safer, and more in accordance with the principles of natural justice, as well as the spirit of Christ, than these weighty counsels of our fundamental law. It is lamentable that they are so often departed from, or at least imperfectly complied with in important cases brought before our church tribunals. It cannot be doubted that these principles, if honestly and rigidly applied, would settle amicably many of the prosecutions which take place before our Sessions and Presbyteries. It cannot be doubted that these equitable maxims of the law of Christ, if fully adhered to in all cases of private and personal offences, would altogether forestall and prevent many prosecutions which hitherto have been suffered to take public form, engender animosity and scandal in the community, and so bring reproach and detriment upon the Church. If this venerable book of Church order should ever be revised, perhaps there could be no better amendatory clause added to these wise provisions than one which should make it an actionable offence on the part of the church courts themselves, when they set aside, or virtually slur over, this essential law of the kingdom of God. The peace and purity of the Church are not likely to be promoted by any rigid process of disciplinary censure which begins by violating so plain a maxim of the Divine Master as that which enjoins that breaches among brethren should be settled in the spirit of forbearance and forgiveness.

2. The second practical suggestion which may here be made, is that in disciplinary investigations and prosecutions all hasty action, all rash speaking, all personal prejudice and passion, and all partisan judgments on the part of the session itself, ought to be studiously set aside. If the members of the tribunal cannot divest themselves of such feelings, they should be deemed incompetent to sit in judgment on the case; they should give way to more calm and impartial men; they should refer the case to a higher court. It is better to have no investigation, and no prosecution, than to have it under such circumstances. Incompetency in the church session, by reason of prejudice, and of the inconsistent worldly lives of one or more of its members, is, no doubt, one prolific cause of that insubordination under discipline, and that public contempt for discipline, which is sometimes exhibited in our congregations. The offending parties and their friends, instead of acquiescing in the condemnatory sentence of a tribunal thus constituted, have been too often ready to set at nought and defy its censure, saying, "Physician, heal thyself," or, "Thou hypocrite, first cast out the beam from thine own eye."

In all matters of ecclesiastical polity, we have no higher individual authority on this side of the Atlantic than the venerated servant of God, Dr. Samuel Miller, who filled the chair of Professor of Church Government in the Theological Seminary at Princeton for some half a century, dating from its foundation. On this special point of deliberation and caution in proceeding with a case of discipline before the session, we can give no wiser maxims than in the following weighty words from his work on the "Ruling Elder:"

"If the maintenance of discipline be all important to the interests of true religion, it is a matter of no less importance that it be conducted with mildness, prudence, and wisdom. Rashness, precipitancy, undue severity, malice, partiality, popular fury, and attempting to enforce rules which Christ never gave, are among the many evils which have too often marked the dispensation of authority in the Church, and not unfrequently defeated the great purpose of discipline. To conduct it aright is, undoubtedly, one of the most delicate and arduous parts of ecclesiastical administration; requiring all the piety, judgment, patience, gentleness, maturity of counsel, and prayerfulness which can be brought to bear upon the subject."

3. Another practical suggestion which should commend itself to the attention of all pastors and sessions, as well as to their congregations, is, that far more stress

should be laid than has hitherto been laid upon the exercise of what we have here denominated the general informal discipline, that is, the precautionary and preventive discipline of the church courts. It is easy to see how this, under the lead of an active pastor and a wide-awake body of efficient Ruling Elders, all in hearty sympathy with the spirit of their high calling and their great work, might become so operative and so potential over every family and every member of a congregation as in time to render the further discipline of trial process a strange and uncalled-for thing. Who can say that this would not be the highest normal condition of a church of Jesus Christ? Would a church in a state of continued revival all the year round, be likely to need the discipline of actual process? Now it is the privilege of a church, as it is of the individual Christian, to live in this revived state; and there are some churches in the world which have been brought up to that very condition.

One can form some good idea of the practical working of this general supervision over a large congregation scattered through a great city, by reading such a treatise as that of Dr. David King, of Glasgow, on the "Ruling Eldership of the Christian Church." In this fine little work a plan is given, in detail, for the districting of the whole congregation, assigning to each member of a large session his particular part for visitation and oversight, with regular monthly meetings of the eldership for business, and another monthly meeting for devotional purposes, all presided over by the pastor. It is easy to see what would be the salutary influence and results of a plan like this, faithfully carried out, from month to month and year after year, by an efficient eldership, under the eye of a faithful, active pastor. A disciplinary authority, as widespread and potential as it is watchful, would be perpetually going out, and exerting its restraining influence over every visited family and every tenderly cared-for member of the body. The discipline, as loving as it is salutary, would be felt to be no hardship, no usurpation. It would, in fact, be virtually transferred from the judgment seat of the church tribunal to the homes and hearts of the people.

We might learn something on this point from the analogies of the family and the school-room. The discipline of the church is indeed well illustrated in the discipline of a well-regulated school, and of a well-ordered Christian home. Everybody knows that in the school and the family the discipline is not the less perfect, but the more perfect, when there are but few if any displays of its badges of authority and its vigorous inflictions of punishment. Time was when it was otherwise, both in school-rooms and home circles; but we are now learning a better way. There is an ancient saying, "Spare the rod and spoil the child." We apprehend that as many children have been spoiled with the rod as without it. Far be it from us to underrate the wisdom of Solomon, or depart from any precept of the word of God. The rod has been, and it is to this day, a very proper symbol of authority, both for the family and the school. It would be unwise to repudiate it. But the question is, what is the true place of the rod—that is, the best place for it? In former days it was thought to hold a very prominent place in all schools and families; and that discipline would be wholly relaxed without it. Its proper place was in the hand of the parent, or on the desk of the schoolmaster, displayed before the eyes of all urchins, and on the backs of not a few. But we are coming to think now that the best place for the rod is to be left growing on the tree in the orchard, fresh and green, until it is needed.

We have had somewhat the same idea as to the infliction of church censures, at least for the minor offences; that is, in all those cases which do not involve deep criminality as transgressions of the law of God. As the best ordered Christian families and the best disciplined schools are those in which the law of love and kindness predominates, rendering little or no punishment necessary, so every Christian church ought to rise to this higher plane of individual self-government without the infliction of penalties. And it is the province of a wise superintending discipline to bring a whóle body of God's children to this high spiritual condition.

As for offenders of the other class—those wilful and incorrigible transgressors of the law of Christ, who will not listen to the voice of expostulation, and who cannot be won by kindness and forbearance long-continued—upon their heads alone let the

rod of church censure, and if need be of exclusion, fall. Every society has a right to protect itself against unworthy members. Christ and his apostles have clearly recognized that right in the Church, and have enjoined it as a duty to have no fellowship with the unfruitful works of darkness, but rather to reprove them. St. Paul said to the Galatian Church, "He shall bear his judgment that troubleth you, whosoever he be. I would that they were even cut off which trouble you." In his First Epistle to the Corinthians he enjoined upon the Church "to put away from them the wicked person who had been guilty of grievous sin, and to deliver such an one unto Satan for the destruction of the flesh." But even in these extreme cases, as we learn from the Second Epistle, he urged moderation and forbearance, and recommended to the Church to forgive and restore the repentant offender, lest "he should be swallowed up with overmuch sorrow." The necessity, however, of a rigid discipline, as the last resort, after all milder methods have failed, ending in the excommunication of the unworthy, is laid down in positive and explicit terms by St. Paul in the Second Epistle to the Thessalonians: "Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us."

4. One more suggestion must be made. It is that more deliberation and less haste should be shown by the church session in the admission of communicants into the church. The safest way to avoid cases of judicial discipline is to guard the entrance to the Lord's table, and to keep out the materials for such discipline. It is at the reception of members that the evil of an unconverted, inconsistent and worldly membership begins. If our pastors and elders would have a pure and spiritual church, fully consecrated to the Lord's work, and worthy of the Lord's table, they must examine well the candidates for admission, and keep out the unworthy. If they would maintain the discipline of the body in all its high requirements, let them avoid lowering it by hasty admissions, or accommodating it to suit the demands of the wealthy and the worldly-minded.

Here, precisely, is the baneful root of the evil. Too many people, especially in seasons of revival and high excitement, are brought into the Church on the most partial examination, and with little or no evidence of a saving work of grace. In the eagerness to multiply converts and to swell the communion roll, they have been hurried into the Church, without any test of character or any time for probation. The result is a worldly membership, needing constant watchful care, and liable at any moment to lapse into worldly sins. Too many people, again, come into the Church from the ranks of the wealthy and the worldly, as it were dictating their own terms and making something like a conscience compromise between the Church and the world. The result is not only a worldly but a most unmanageable membership.

Now the early Church avoided this rock of danger. They made no half-way covenants, no compromises with the world, no concessions to the rich and the great. They guarded most sacredly the entrance to the Lord's table. They preferred to have a small membership, pure, spiritual and consecrated to God, rather than to swell the ranks of the Church by large numbers of the unconverted. But in our times, in the eager ambition to multiply numbers, our Presbyterian Churches are rapidly departing from the old standard of a pure and spiritual body, and virtually falling into the practice of the Methodist six months probationary membership. As to the policy of this new and hasty method of receiving members, we have nothing here to say. We leave it with those who like it, and who originated it. It is enough for us to say, that it is not Presbyterian, and that it is wholly inconsistent both with the theory and history of the Presbyterian Church. If, therefore, our church sessions would conserve the highest interests of the Presbyterian Church, in the maintenance of a pure membership, a high spiritual discipline and a steady growth, unmarred by the drawback of unworthy members and judicial prosecutions, let them return to the old custom of carefully examining and cautiously receiving all applicants for membership.

The following is the paper (see p. 863) of REV. LEONARD ANET, of Brussels, on

ROMANISM AND THE SCHOOL QUESTION IN BELGIUM.

I.—PRELIMINARY.

The Politico-Religious Character of Romanism in Belgium.

The revolution of 1830 was brought about by clergy and "liberals" alike.

The same spirit governed the congress which drew up the remarkable constitution or charter of the kingdom.

The four great principles of liberty, which are the basis of every good social and political organization, were inserted clearly in this charter, to wit: freedom of worship, freedom of instruction, freedom of the press, and freedom of association.

The constitution forbids the state to interfere either in the nomination or installment of ministers of any sect whatever, and the entire independence of all ministers of religion was guaranteed. But Article 117 says: "The stipends and pensions of ministers of religion are paid by the state; the necessary sums to meet them are annually voted in the budget." In consequence of this the Romish Church found itself in possession of two privileges which are not granted to it elsewhere, the secular clergy are paid by, and yet are entirely independent of, the state. The state has absolutely no voice in the nomination of the clergy, nor in the relations between the superior and inferior clergy, nor in their relations with the Pope and the Roman *Curia*.

A government paying the clergy, giving them an official character, and yet having no kind of control over them, is a unique fact.

The famous bull launched by Gregory XVI., in 1834, destroyed the harmony which was established between the liberals on the one hand, and the clergy and their adherents on the other. The separation grew gradually into decided antagonism. The authority of the high clergy in business affairs was enormous. Nobody in the state could remain in office without consenting to follow the suggestions, or even the episcopate orders! But in 1847 the liberal party had the majority in the elections. Come into power, it retained that power almost uninterruptedly until June, 1870, when, weakened by divisions, it was beaten at the elections, and the clerical party resumed the reins of government. However submissive the state was to the church, the latter could not make the country retrograde, nor repeal the reforms which the liberal party had passed during its long term of office.

But the proclamation of the dogma of papal infallibility gave the ultramontane party unheard-of audacity. Their newspapers, organs of the bishops, demanded the gradual application of all the principles of the Syllabus, glorified the Inquisition, and maintained that the church alone—*i. e.*, the clergy—had a right to perfect liberty, the rest of humanity being free only to submit. God, or Christ, having remitted all authority to their infallible representative, who exercised this authority through subordinates, it follows that to disobey the clergy means rebellion against God. This doctrine has been taught for some years with great success in the University of Louvain by a most talented professor (Mons. Perin) who instils into his pupils the principles of the Syllabus.

People have been led to recognize as true Catholics those only who profess entire submission to the authority of the Church.

Nevertheless, unity is not perfect; the clerical party are divided into two sections. One has at its head the most distinguished political men in the clerical ranks; they wish for moderation; they do not appear to indorse the complete application of the Syllabus; they seem only to retain in some measure the principles of the Jurist of the Middle Ages, viz., the independence of civil and political power on the one hand, and yet the absolute authority of the clergy in all that pertains to religion.

But this section, which was so powerful before the publication of the Syllabus and the proclamation of the Pope's personal infallibility, has gradually, yet rapidly, been weakened. They are represented only by one newspaper, *Le Journal de Bruxelles*, of which public disapprobation has been more than once expressed by the bishops, and ultramontanism threatens to extinguish this party altogether.

The other section, that is to say, the great majority of the actual clerical party, is guided by ultramontane principles, and animated by the Jesuit's spirit. The soul is far more precious than the body, heavenly interests are infinitely superior to earthly ones, and the latter must be sacrificed to the former. These principles are absolutely true, but behold the use to which they are put, according to the spirit of the papacy! The clergy, from the highest to the lowest, are commissioned to guide believers in the way of salvation. To do this they must have authority over body as well as soul, over temporal as well as over spiritual interests, and this authority (they say) God has given them in the most absolute manner. The consequence is evident: the clergy, inspired by the pope, must direct individuals, families, the state—nothing, absolutely nothing, must escape their control. Such is the full application of the Syllabus under the power of the "Deus in terra," and these are the doctrines taught and defended by the newspapers of the bishops, and the University of Louvain for the last ten years.

It is easy to understand what efforts the party had to make before they dared to proclaim their principles,—to have in their hands public teaching and the administration of the poor funds, to multiply convents of different orders for all classes and both sexes, to introduce into the judicial and administrative magistracy men imbued with their doctrines and spirits,—lastly, to have laws passed and to create institutions which would pave the way for Belgium to become altogether a "Capucinière." But these efforts met only with partial success.

II.—The School Question.

When the liberty of teaching was inserted in the charter of the country by the national congress, every party was satisfied. The ultramontane party, led by the Jesuits, well knew that the state would have too great a task of organization to perform to be able to give sufficient attention to the elementary instruction. Therefore the Jesuits would have full opportunity to form the growing generation after their fashion.

This actually happened.

Nevertheless, in 1842 the houses seriously took up this question. They made a law which seemed to respect the liberty of conscience, but which in reality placed elementary education, and the teachers, under the direction of the clergy. We may even say, that it placed both the teaching and the teacher at the priesthood's direction everywhere except in the large towns, and even in the latter the priest's influence and authority were considerable. Besides, the clergy had their own schools and colleges, and these only prospered.

This did not satisfy the clerical pretensions; they wished to abolish secular education altogether.

The secular institutions could only exist by being decidedly devoted to the clergy of the parish. The instruction of young girls was entirely in the hands of the nuns. The teachers of a boarding-school, or even of a simple day-school, might try in vain to submit humbly to the priest, if the latter or the bishop had the means of establishing a school or a boarding-school directed by nuns; in that case the lay institution must disappear.

In 1847, the liberal party having returned to power, understood that one of the most important points of its programme was to develop primary education, and to withdraw it from the clergy's influence. The ignorance of the masses was very great; both in the country and in cities a large number could neither read nor write.

In the public schools the teaching was very inferior, while in those of the clergy hardly any instruction was given; religious formula, signs, and genuflections comprised about all that was taught. The liberal government gave a great impulse to popular instruction, by causing large school-buildings to be erected; by helping young men to be educated in normal schools. Instruction developed and extended, people learned to read and to write; schools of considerable importance were established for young girls in the large towns.

In the course of twenty-three years, from 1847 to 1870, great improvement was

made. But the law of 1842 preserved considerable authority to the clergy, and an almost absolute power over the choice of books, over the teachers, male and female, and also over the subjects that were to be taught. This situation was further aggravated. In 1870 the clerical party came again into power. The liberal party then created a fund, known under the name of "School Pence," in order to establish free schools more particularly for young girls of all classes, and in most of these a superior and careful education was given. When the local authorities were liberal, they gave particular attention to the development of these institutions, and even contributed generously out of their funds. Two years ago, in 1878, the liberal party gained an astonishing victory at the elections, and resumed the reins of government: they resolved with perfect unanimity to revise the law of 1842, to withdraw primary education and normal schools from the direction of the clergy, and free the teachers from bondage.*

A minister of public instruction was appointed; he presented the houses a project for the revision of the existing law, which would take from the clergy all direction of public-school affairs, and emancipate the teachers entirely from the priest's control and authority. During a long and tiresome debate, the clerical party made use of the most eccentric and the weakest of arguments, prophesied the most terrible misfortunes and the revolt of the country if the law were ever passed: it was, however, voted by both houses. It had then to be put in force. I will not attempt to describe the struggle which took place between the government and liberals against the adherents of the clerical party. I will only try to give some idea of the consequences of this violent contest.

The clerical party called the law "une loi de malheur," and the public schools "Godless schools," pretending that religion was to be excluded from all teaching. The liberals protested, and they inserted in the law such clauses as rendered this accusation groundless. We do not say that a great number of the legislators cared for any positive religion whatever, but, be that as it may, the law decreed: 1st. That special hours should be set aside for religious instruction; 2d, that rooms for that purpose should be placed at the disposal of priests or ministers of all denominations; 3d, that parents have the right to decide to which minister, priest, or rabbi they wished to intrust their children's religious instruction.† In other countries the clergy would be grateful if such rights were granted to them, but in Belgium, what they want is absolute power over public and private teaching. They did not dare to own this; they pretended, on the contrary, that it was religion that was compromised and persecuted, and yet their acts and conduct prove that the interests of religion troubled them least of all: Firstly, Thus they refused, when ordered by their chiefs, to give religious instruction in the schools; secondly, teachers of all grades were forbidden under threat of excommunication to make their pupils repeat the parochial catechism; thirdly, all masters or teachers, male and female, who remained in the public schools or in the municipalities' service were excommunicated *ipso facto;* fourthly, the scholars of the normal schools, their parents, and the members of the scholastic commission were excommunicated. Priests were authorized to refuse absolution to the parents of children attending the public schools, to the magistrates, and those who supported them. Most of the inhabitants of the kingdom were excommunicated.

It is impossible to find a vestige of religious interest in these or in any other of the means employed to excite opinion against the law, and to cause the downfall of the public schools. All that was untrue and opposed to the spirit of the gospel was made use of. Discussions in the newspapers were, and are still, most violent, and it must be acknowledged that no language can be compared to that of the clergy and their supporters for acrimony, effrontery, defamation, and calumny. They certainly were not satisfied with these means. The bishops and *lay leaders* resolved to found clerical schools in every parish, and to try every plan beside excommunication to draw masters and scholars to them. In certain instances stables and unhealthy cellars were transformed into schools, masters and mistresses appointed were persons who

* The programme comprised also important reforms in "l'enseignement moyen."
† A small subsidy is granted by the communes to the priests and ministers.

never had any instruction, and whose lives until now had been passed in the most humble occupations, which needed little learning and no intellectual development. No doubt there were some good teachers which went over to the clerical schools; some went to obtain a good salary or to escape persecution, and surely, a few from sincere conviction.

The government and the provincial authorities and municipalities which belong to the liberal party, displayed much activity, energy and perseverance.

During a discussion in the house in which the two parties were reciprocally accusing one another of using unjust means to support their schools, the head of the clerical party was incautious enough to say that a parliamentary inquiry would be desirable, so that properly-placed responsibility in this great contest should be stated. The liberal leaders seized the "ball in rebound," and demanded that a parliamentary inquiry should be made. Then the clerical party were so afraid of it that they made every effort to prevent it, saying it would be despotism, tyranny, violation of personal liberty; the commission which would make the inquiry would commit every indiscretion and excess. Nevertheless, the inquiry was decided on. The committee were named. The most crafty, the most violent, and also the most honorable adversaries of the law and of public schools, were elected to it. But not one of them accepted, and they determined not a member of the clerical party should sit in the commission. The precaution can be understood; but it must be admitted that it was difficult for this party, which pretended to uphold religion, to give a more striking proof of its culpability and bad faith. The Romish Church is founded on the most sacrilegious of lies, and the worst characterized hypocrisy, and she is forced to expose more and more those vices, which lead to and will bring upon her the most terrible catastrophes.

We must wait a time, perhaps some years, to appreciate more completely the consequences of the struggle; meantime we may state the following important facts:

1st. Last December the clerical schools had about one-third, and the public schools two-thirds of the scholars under primary teaching. Since that time the clerical schools have lost many of their pupils. And the superior public schools for girls have in general a marked success.

2d. There are few persons on either side who do not now recognize that the campaign undertaken by the clerical party against the new law and the public schools, has been hurtful to the cause of Romanism from both a religious and political point of view.

The late elections, which, according to the clericals, ought to have given a severe verdict against the new law, showed, on the contrary, that the liberals had gained considerable ground in every district save that of Antwerp; the clericals diminished in number; the majority in the Chamber grew up from ten to sixteen votes.

3d. It is evident that the necessary expenses for the foundation and support of the clerical schools exceed the resources of the party, great though they are. Moreover, the body of teachers is to a great extent incapable. The public schools are generally much better managed, and they are consequently gaining ground on their opponents. The issue of this conflict, which has agitated and still agitates the whole country, the most insignificant as well as the most important city or village, will be most injurious to Romanism.*

---

* An event which ought to be mentioned here is, the break of the diplomatic relations between the Papal Court and the Belgian government. It is the school question which has led to this rupture. [This rupture took place in June, 1880. The Pope's Nuncio received his passport at the end of the month.] When the liberals came into power, two years ago, they found themselves morally bound by their former promises to suppress the Belgian embassy at the Court of Leo XIII.

The President of the Ministry, Mons. Frere Orban, hesitated; the law of 1842 upon primary education was to be revised; every one knew that the clergy and the political party that supported them would put at work every means either to prevent the withdrawal of primary teaching, teaching from the clergy's authority, or to neutralize the execution of the law, should a law be passed to free the teacher and the school.

The infallible Pope could give orders or exercise an important influence on the bishops to prevent them making violent opposition to the proposals of the houses and government.

To obtain the intervention of Leo XIII., concessions had to be made, our representative was to

4th. The masters and mistresses, the pupils of the normal schools, the magistrates and many parents, who had been excommunicated, seem not to mind being cut off from the communion of their church. Naturally the excommunication launched by the priest has been the subject of many conversations and discussions. A large number of persons who had never inquired about the clergy's right to use this power, have sought for light, and have come to the conclusion that the power of the keys is an usurpation, and the absolution given by the priest is without value.

With regard to the teachers, the painful position of those who still have faith in the value of excommunication, and are thus placed between their consciences and the necessity of gaining daily bread for their families, has been considered. A member "of our Church, *the Christian Missionary Church*," addressed a pamphlet to them (they number 7,000 to 8,000), the aim of which was to show, by the teaching of the gospel, the vanity of priestly excommunication, and the abundance of God's mercy towards those who approached him through Jesus Christ. This earnest pamphlet has been well received. At the same time, New Testaments have been sent to many thousands of them, and we will strive to do the same for the others.

In all that concerns general evangelization we may look for good results.

But we must not deceive ourselves; unbelief for often open unbelief takes the place of the Papal and Roman faith. From a moral and Christian point of view, is this a loss? It is doubtful, to say the least! But the number increases of those who see the time coming when they will be obliged to renounce entirely Romish worship and sacraments, and who ask themselves with anxiety if they shall not become Protestants?

What other religion can they adopt?

The attention of those who have not decidedly given themselves over to infidelity is strongly directed to the gospel, and to those writings which proclaim the message of salvation. Doors open wider and wider to preaching, and the missionary work we carry on shows solid progress. Conversions bearing the seal of the Holy Spirit are more numerous than hitherto.

The field whitens more and more, but we are like the Macedonian that appeared to St. Paul in a vision. We say to our brethren in foreign parts: "Come over and help us." . . . Paul hastened to answer the call!*

---

remain at Rome, the Nuncio to remain here. The head of the Cabinet insisted on this, though in so doing he displeased nearly all his party.

The maintaining of these diplomatic relations with the Holy Chair meant that the Pope was to interpose his authority to prevent a violent conflict. The Pope agreed to do this; but in spite of his repeated promises one does not see that he has had any influence on his Belgian suffragers. Those who really know the spirit of the Papal Court were perfectly convinced it was playing a double game. Light gradually came, and it broke forth from every side through divers documents: the correspondence of bishops, of diplomatists, etc., etc. Leo XIII., his Secretary of State, Cardinal Nina, the Papal Nuncio at Brussels, the Cardinal Archbishop of Mechlin, Primate of Belgium, have put in practice the spirit of Jesuitism, the art of deceiving with a cynicism rarely found, save in papal diplomacy. Pius IX. was a foolish fanatic, but was sincere; Leo XIII. is a diplomatist. Formerly papal artifice was successful, owing to the terrifying authority of the Roman Court; in our days it is different.

We must mention an incident which has greatly aggravated the situation of the superior clergy and the papal authorities. Bishop Dumont, of Tournay, an ardent ultramontane and true disciple of Pius IX., would not act with the *politicians* nor stoop to the deceits of the Nuncio and Pope; he was declared mad, and the administration of his important diocese was taken from him. After a time of silence and retreat, the poor bishop wrote letters to liberal newspapers, in which he spoke of the Pope and some of his principal officers as false servants of Christ, animated by a wicked spirit. He published his correspondence with the Bishops of Liege and Namur, which showed that these bishops had much esteem and affection for him; that they did not believe him mad, but that he was the victim of an unworthy and shameful plot. One is struck by the diabolical spirit which pervades Rome and her clergy.

The revelations of the Bishop of Tournay are overwhelming, and all the more so because what he has written lately shows signs of healthy reasoning, though not quite exempt from eccentricity. The result of all this affair seems to be, on one hand, that our Minister of Foreign Affairs has acted with perfect sincerity and noble independence; and, on the other hand, that the Nuncio Vannutelli, Cardinal Nina and Leo XIII. have played the part of dupe-makers.

* The work pursued by the Missionary Christian Church, organized according to the Presbyterian principle, is done entirely among Romanism, and all her congregations are converts from Rome; and, by the mercy of the Lord, and in consequence of the vivifying action of the Holy Ghost, they are very earnest for the advancement of the kingdom of God.

II.

THE GERMAN MEETING.

The Rev. Nicholas Gehr, D. D., a delegate to the Council from the Reformed Church in the United States, has furnished the following report of the meeting, and made the translation of the papers:

After a German union service had been held on Sunday evening in Zion's Reformed Church, Sixth street, above Girard avenue, a German business meeting was also arranged for the following Tuesday evening in Association Hall, Fifteenth and Chestnut streets. The meeting took place at the appointed time. The audience was quite respectable, and listened attentively to the reports of several German delegates from the continent. About fifteen ministers of various denominations occupied the platform. Dr. Schaff presided, and called on Rev. J. Richelsen to invoke God's blessing; after which a German hymn was sung by the whole audience from a printed programme, specially provided for the occasion. After a prayer by the Rev. Mr. Oerter, of New York, the presiding officer made a few introductory remarks, referring to the great blessings which the introduction of the printing press and the Reformation of the sixteenth century has conferred on mankind in general, and the German nation in particular; and exhorting the Germans in America to act in harmony with their English fellow-Christians in all religious as well as secular affairs.

Professor Pfleiderer, of Kornthal, Wurtemberg, then read an interesting "Report on the State of Religion in Germany," which was listened to with marked attention. A translation of the report will be found in this volume.

After the singing of another hymn, Dr. Schaff presented a paper from Professor Krafft, of Bonn, Germany, on "The Conflict of the German Empire with the Pope." In the absence of its author, who was detained on account of sickness in his family, only the principal points, according to a rule of Council, were stated. It will, however, be found among the other essays.

Rev. O. Erdman, of Elberfeld, Germany, delivered a free address on "Christian Training." He spoke with considerable animation and good effect, pointing out the proper mode, means and objects of Christian training, interspersed with many practical hints. The address, as written out by himself, will be found in its proper place.

The next speaker was Rev. Fritz Fliedner, of Spain, who scarcely had time enough left to relate a few incidents connected with his evangelizing work among a superstitious yet redeemable people.

Dr. Seybert, from Bloomfield, N. J., added a short address of hearty welcome to the foreign delegates, and closed with prayer. The audience joined in singing the doxology, and was dismissed.

LETTER FROM PROFESSOR GODET TO DR. SCHAFF.

Neufchatel, *September 23d*, 1880.

Dear Friend:—At the very moment in which I am writing these lines, the opening of the Council—the celebration of the *Φιλαδελφια* takes place, and their united prayers and praises ascend to the throne of our glorified Redeemer. Those brethren of the European continent who were unable to travel to the Western world, are, however, with you in spirit. How happy I should feel if I were found among the former instead of among the latter. It could not be; it was impossible. Your affectionate letter made a deep impression on my mind. Again and again the question recurred to me, How about the possibility? It followed me even to the mountains of the "Oberland," where your letter reached me. But the answer was always the same. Therefore, I have to attend your Assembly at Philadelphia in Neufchâtel. For one thing I have to ask your pardon forthwith, namely, for not replying sooner, thus leaving you, perhaps, in doubt as to my intention. I now feel how wrong it was on my part, as it may have been important for you to know whether I would come or not. I entreat you most earnestly to forgive this very

inexcusable neglect. It was a peculiar time with me, various matters claiming my undivided attention. Only after the return of rest did I fully realize how unkind and ungrateful I have acted by this delay toward this supreme invitation, and a faithful inviting friend.

If brotherly love has received in Philadelphia a new impulse, then sufficient opportunity is here afforded you to practise the same on a large scale (Matthew xviii. 21, 22).

And now, dear friend, my sincerest thanks for all the kindness bestowed on me since we first met in Berlin. The Lord who brought us together in our school-days, also gather us into his upper sanctuary. I feel more deeply than ever the need of his help and constant presence. I realize more fully now than at any former period the weakness of my faith, the coldness of my love, the deadness of my hope, and the unfaithfulness of my faithfulness. It often seems to me as if I were suspended by a single cord over the abyss. And so it is in reality. But this cord is the love and mercy of my God. He, who is faithful, will never forsake me. If it were otherwise, why would he so graciously have sought me?

You have probably received Vol. II. of my "Commentary on the Epistle to the Romans." I have now to prepare a new edition of my St. John; and then, should God grant further grace, 1 Corinthians will follow. I submit it to his own good pleasure. We are servants, and have no choice. . . .

THE CONFLICT OF THE GERMAN EMPIRE WITH THE POPE.

By Dr. William Krafft, Professor of Church History in Bonn.

The principle, that the Church over against the State should be independent, has been, since the accession of Frederick William IV., King of Prussia, to the throne, in the year 1840, as consistently carried out in reference to the two publicly recognized ecclesiastical communions, the Evangelical-Protestant and the Roman Catholic, as in the case of the free ecclesiastical associations.

In reference to the Evangelical Protestant Church, the king declared that he longed to see the time when he will be able to restore the government of the Church transmitted to him by his ancestors, to the proper hands. With this object in view were, since 1843, the different Provincial Synods and then the General Synod of the country convened, which, after the example of the apostles, should lay the foundation for a genuine Church government, through the organization of congregations and then of presbyteries, from which the different grades of church authorities, namely, Provincial Synods and a General Synod for the whole country, should hereafter proceed.

In like manner a series of measures was adopted in reference to the Roman Catholic Church, all of which looked to the abrogation of the ancient control of the State over the Church Free intercourse of the clergy with Rome was allowed, and through the annulling of the important *placetum regium*, liberty to publish the papal as well as the episcopal decrees without hindrance, was granted. The school affairs were transferred to the Catholic clergy, by which means the mass of the Catholic population came gradually under the authority of the Church.

These measures, so favorable to the Church, were adopted at a time when the Romish Church authorities, already under the pontificate of Gregory XVI., had yielded more and more to the influence of the Jesuits. The higher clergy, instead of confining themselves to ecclesiastical matters as heretofore, had already made serious encroachments upon the rights of the State, especially in regard to contracting mixed marriages. The ecclesiastical controversy in reference thereto, which arose in Cologne in 1838, was still fresh in memory. Although Frederick William IV. had, in a most noble manner, immediately restored peace with the Romish Church authorities in 1840, in that he extended pardon to Clemens Augustus, who had been forcibly removed from his archiepiscopal see at Cologne, yet, a close observer could not fail to notice that the Jesuits' party had made it one of the principal objects of their aim to combat and subjugate Protestant Prussia. For the accomplishment of this end they relied upon the vigorous support of the ultramontane party, which has been organized since the ecclesiastical controversy at Cologne, and whose adherents

have become more and more numerous in the Prussian Rhine provinces acquired in 1815, in which the Catholic religion predominates. The measures adopted by Frederick William IV. were looked upon only as necessary concessions, and the old, long-forgotten, and obsolete edicts of the Church in reference to her supremacy over the State, for opposing and suppressing of heretical parties, were again made available for Prussia also. The Syllabus adopted by the Jesuits in 1864, under the pontificate of Pius IX., was to codify those edicts of the Church anew for the future.

When the State of Prussia, in which Protestantism predominates, under the leadership of Bismarck, took the first steps in its victorious career for the unification of Germany, with the exclusion of Catholic Austria, in 1866, the hostility of the Romish Church authorities against Prussia increased only the more. The noble ecclesiastical liberties which it had granted to its Roman Catholic subjects were now, in base ingratitude, designated only as an obligatory restoration of the inalienable rights belonging to the Catholic Church. The political organs of Europe in the service of Rome were called upon to employ all their powers in opposition to Prussia. When the Jesuit party, which had already become omnipotent, had eventually reached the end it had been striving to gain for years, and the Vatican Council, in the year 1870, issued the dogmatical definition of the infallibility of the pope and the proclamation of the papal universal-episcopates, then broke out simultaneously (July, 1870) the terrible war between France and Germany, the object of which was to humiliate Prussia, which a short time before had assumed the leadership of Germany. The great victory of Prussia and Germany, achieved under the merciful favor and protection of God, led now to the full restoration of one only powerful Germany, under the leadership of the king of Prussia as German Emperor.

When, after great victories had been achieved, he who was proclaimed at Versailles German Emperor (King William I.) had returned to Berlin, with the aid of his great statesman Bismarck, the internal arrangements for united Germany had to be entered upon. At home a party had already been formed, which, under the assumed title of "The Centre," was determined that all political questions should be solved solely from a "churchly," that is, a strictly Roman Catholic point of view. The name "Ultramontane," that is, people whose native country lies beyond the mountains, and whose head and ruler, in the first place, is the Pope of Rome, was no longer obnoxious to them, as before. They adopted it themselves, as an honorable title. All the demands of the ecclesiastical authorities upon the Prussian government must be prosecuted in the newly created political bodies, the Prussian Assembly and the German Diet, through the energetic intervention of this party. In a short time it exerted considerable influence. When the energetic revived German national feeling protested decidedly against these demands, then the "Centre"—in reality the extreme left—rose up in pronounced opposition to everything which the Prussian and German national government from time to time proposed for the consolidation of the empire. This party endeavored more and more to thrust itself forward as the representative of the whole Catholic population, and their lying inventions, their exaggerations and perversions of the truth were scattered among the Catholic people through the larger organs of the press and the smaller publications everywhere springing up, the so-called "Hetzcapläne."

Towards such a systematic hostility of the "Centre," the State authorities dare no longer remain passive. It became the imperative duty of the Prussian government, by way of self-preservation, to re-establish the former legally authorized supervision of the State over the Church, although they must expect thereby to encounter the most decided opposition of a population who had already been fanaticised in favor of the pretended claims of the Roman Catholic Church. In these circumstances, however, the most advisable course for the government to pursue in effecting the proposed restoration was to restrict itself to the most simple and most essential points.

This course was observed in regard to the most of the so-called May-laws of 1873 and 1874. In the Jesuit law, these disturbers of the religious peace, who are in no wise adapted to a state of equal rights, were exiled. Further, in the law for the supervision of the schools, which reinstated the inherent right of the State in regard to training and educating its future citizens. Then, again, the civil marriage law,

which declares a civil marriage contract to be legally valid. The convent law, which regulates matters relating to religious orders. The old Catholic law, which secures to the old Catholics equal rights with the adherents of the Vatican; and finally, the law in regard to the management of Church property.

The laws which restore the right of the State to exercise supervision in cases where self-preservation seems to require it, have, it is true, called forth a local dissatisfaction here and there; the mass of the people, however, manifested no opposition to them.

A different judgment from that given in regard to these laws, must be rendered in reference to some others of the May-laws which relate to the education and appointment of the Catholic clergy, and the control of the vacant dioceses. (May 11th, 1873, and May 20th, 1874.)

The candidates for orders, before receiving their appointment, were to submit to an examination according to a new regulation, so that those intellectually disqualified, and appearing to the State to be unserviceable, might be kept aloof from the office. He who looks more closely into the regulation for this so-called examination, will see that a mass of historical notes, a more intimate acquaintance with German literature and history of philosophy, may be stored in the memory, without a taste for science or a national sentiment having been thereby awakened and promoted. That, in this law, which only can be effective, is the prohibition of boys' seminaries and the academic convents established by the bishops, by means of which the preparatory studies and further education of the future Catholic priesthood might again be brought into connection with the State institutions and thus placed in a more liberal position.

The other law relating to the control of the vacant dioceses, by means of which evil-minded persons dangerous to the State shall be kept from the priestly office, must, in view of the object thereby contemplated, likewise be regarded as a failure. The manager of a diocese must take an oath lately introduced. The bishop must report to the chief president of his province in advance every nomination to an ecclesiastical office for confirmation. The worthlessness of promissory oaths, in the political as well as in the ecclesiastical sphere, is a fact so manifest from the experience of earlier times that they should have been discontinued. The duty to report imposed on the bishop, however justified it might appear to the defenders of the Church policy of the Cultus-Minister Falk at the time the law was enacted, yet it failed to reach the particular object contemplated by the State. That which is most important for the State is the right of protest, and this it could have secured, as is the case in the legislation of other States, by the simple declaration that no clergyman can hold an ecclesiastical office without the concurrence of the State, and, so long as this concurrence has not been obtained, the State claims the right to declare the clergyman in such case disqualified. The State could then judge of each appointment separately, and quietly admit well-qualified men, even when concurrence on the part of the bishop has not been obtained, and, in flagrant cases, furnish a warning example. The bishops would then, as is the case in the Southern German States, also have avoided such appointments in future in the absence of the duty to report. This law is also a failure, because it made the disposition of the future destinies of the clergy, as well as of the parishes, dependent exclusively upon the conduct of the bishop of the diocese, namely, on the fulfilment of the duty to report, which, the government might have certainly known beforehand, would never be complied with. Accordingly, the punishment for the violation of this duty on the part of the bishops fell not upon them but upon the clergy and the annually increasing number of vacant parishes. Among the candidates for the many vacant parishes are a large number of peaceable, law-abiding, and patriotic-minded men; but these qualities were to them of no avail, because their bishop neglected the duty of notification, and they were left without a field of labor and without support.

These laws afforded the opposing Church authorities the desired opportunity absolutely to interdict the performance of those functions which the State had enjoined upon them, and to organize an opposition to them, either active or passive, throughout the land. The State was thereby brought into a very unfavorable position, in that it was obliged to engage in continuous prosecutions for the neglect of

duty in order to maintain its authority, whilst it was occupied with fruitless efforts to enforce obedience. The cessation of worship and pastoral work in so many parishes became more and more detrimental to the interests of the State throughout the country. The deposition of eight bishops and the consequent vacating of their dioceses, and of about fourteen hundred parishes, awakened among the many million of Catholic subjects much bitterness against the Prussian government. In the meantime, the Romish Church authorities looked upon the interruption and cessation of worship and the pastoral work—an interdict in modern form—and the rudeness and lawlessness among the people arising therefrom with indifference; as in former years such a state of things had repeatedly involved Germany in protracted, bloody, and devastating civil wars in order to maintain its supremacy over the country.

From this wholly objective view of the former May-laws, and the bitter conflict thereby occasioned, we see in the new May-law of the present year (1880) not even a first step only towards Canossa. On the contrary, it furnishes rather evidence of the justice of the position of the State over against the Church. The serious consequences of the conflict to the State, growing out of the discontinuance of worship and pastoral work, which indirectly more and more manifested themselves, must be averted and a remedy for them provided. This remedy is the specific object of the new May-law, and it would betray entire ignorance of the relations of the Catholic Church in Prussia were we to form any other conclusion in regard to the matter.

The Romish ecclesiastical authorities themselves, through a brief of the 24th of February of the present year, addressed by Leo XIII. to the former Archbishop Melchers of Cologne, have already suggested the substance of this new law. The German press, influenced by the "Centre" party, felt itself unpleasantly affected by the pope's letter, and endeavored to show that the concession of the pope in regard to notification was made only conditionally, and under the supposition that still greater concessions would be made on the part of the State. In the absence of such concessions, the carrying of the measure into effect would be practically impossible, as the number of candidates at present in Prussia not disqualified by the law of 11th of May, 1873, is insufficient for the purpose. There was also a want of officials qualified to give the notification and make the appointments. The press friendly to the government replied that there were at least still four dioceses in Prussia with authorized incumbents, and that in these dioceses there are enough of regularly appointed chaplains and assistant clergymen who have long expected to be promoted to larger parishes. A commencement at carrying out the papal concession might, therefore, be made without delay. As soon as this actual beginning shall be made, the State legislature will also cheerfully undertake a revision of the former May-laws, so far as it can be done without infringing upon the inalienable rights of the State. As such a revision always requires time, the State offered to meet the concession in the papal brief of February 24th, 1880, in advance, for the removal of the difficulties in the way of carrying it into effect, on which the opponents laid great stress. It was also expressly stated, that, "dispensations as far as needed," from some of the May-laws, would be granted, especially in reference to the appointment of clergymen, and the new oath of allegiance required of bishops and their substitutes.

This attitude of the press friendly to the government fully corresponded with a resolution of the Prussian State ministerium of the 17th of May, 1880. The Romish Church authorities, instead of meeting these advances favorably, allowed themselves to be influenced by the irreconcilable attitude of the "Centre" party and its agitation; construed the brief of the 24th of February, in the sense attached to it by its press, and maintained that the proposition was only hypothetically approved, and that on the impracticable condition, that the essential points in the former May-laws, such as the reinforcement of the right of the State to exercise supervision over the Church, should be surrendered, and that the State on its part should entirely subject itself to all the principles of those canonical rights which the pope had declared could never be surrendered.

To the great satisfaction of the whole German nation, Chancellor Bismarck then

published the despatches he had exchanged with the German Ambassador in Vienna, Prince Reuss, in reference to the matters in hand, who had previously negotiated with the papal Nuncio. The tenor of these despatches was: "We are not going to Canossa!"

The publication of the more important despatches did not follow until after the draft of the May-law had been laid before the diet.

The views now became divergent. Some considered it necessary that the State should recall the new May-law, in the sense of the resolution of the State Ministerium of May 17th, in order to avoid even the appearance of yielding to the Church authorities. Others, with deeper insight, coincided with the view of the government, that the exercise of paternal feelings towards those Catholic subjects, who were spiritually destitute, made it necessary to overlook the fickleness and overbearing attitude of the Roman Church authorities. The clergy, however, were assured that the government deeply sympathized with them in their deplorable condition, and is firmly resolved to remove the evil consequences of the former May-laws, let the pope say what he will in regard to the matter.

The State government was to proceed of its own accord to carry out unconditionally those concessions, to which it had on the 17th of March, under certain proposed conditions, agreed. The chancellor of the empire, however, was enabled by the new May-law, with its far-reaching concessions, to contradict the oft-repeated and bitter reproaches of irreconcilableness, coming from the "Centre" party, and to evince most clearly his peaceable disposition. The Prussian Diet also was then referred to, which can amend or reject any objectionable paragraph of the projected law. And finally, as to what concerns the attitude of the Church authorities, the pope, ever vacillating from weakness or insincerity, might renew again under different circumstances the concession in his brief in regard to the duty of notification which he had recalled.

Acting under these considerations the draft of the new May-law was repeatedly read, well matured by committees, and thoroughly discussed in the Prussian Diet, the Chamber of Deputies, and the House of Lords. Paragraphs of doubtful expediency, especially those relating to the possibility of the return of the deposed bishops, were carefully considered and removed. If the State government considered their return possible, only on the condition of the entire submission of the bishops to the laws of the State, the Diet itself was no less anxious to avoid even the appearance of having taken a single step towards Canossa.

REPORT ON THE PRESENT STATE OF RELIGION IN GERMANY.

By Professor J. G. Pfleiderer, late Principal of the Institute at Kornthal. Wurtemberg.

VENERABLE COUNCIL, FATHERS AND BRETHREN:—In complying with the request of your honorable Council, to speak on the state of religion in Germany, I beg leave, first of all, to define my theme more closely. It is utterly impossible to do full justice to such a comprehensive subject within the short space of thirty minutes. I would, therefore, rather designate it: Some light and dark phases of the present state of religion in Germany. And even this is too much. Germany, as you know, has become extensive, reaching from the Lake of Constance to the North and the Baltic Seas, from Lorraine to the borders of Poland. How can any individual pretend to know and to judge correctly the state of religion of such a vast empire from personal observation? Coming to you from South Germany, and being more familiar with its condition, I shall, first of all, briefly describe the state of religion of South-Germany; and, coming from Kornthal, the only Free Church of Wurtemberg, based on the principle of self-maintenance and self-government, I may, perhaps, be able to view ecclesiastical affairs with less bias than might be expected from a man of the State-Church.

The present state of religion can be understood only from the totality of religious

and moral ideas which at present are agitating the nations of Europe. What is the character of our time in general?

The great majority of Christians in South-Germany have an idea that we have crossed the zenith of history long ago; yea, that the whole human race is drifting toward the end of its development. Now, as in the progress of the development of the individual man, the end approaches the beginning, and the aged returns to the reminiscences of his childhood, thus, to our mind, humanity is returning to the beginning of its history.

After the attempt of the most ancient of the human race, to bring about a false and premature union for godless purposes, had been frustrated by God the Lord through the confusion of tongues, and through the inclination to separate and constitute individual nationalities, so that each nation, isolated as it were, might develop the peculiar gifts which God had granted it and fulfil its mission; and, after this disunion of nations had existed through many centuries, now the disposition manifests itself everywhere to gather the fragments of nations, and again to unite disconnected members; yea, it seems as if God had destinated this great and glorious country, North America, which you call your Fatherland, again to unite the Shemites, Hamites and Japhetites, and among these the Indo-Germanic races; the Romans of France, Spain and Italy; the Celtics of Ireland, Wales and Switzerland; the Germans of the Anglo-Saxon race, and those of Germany, Austria and Holland; the Slavonics in Bohemia, Poland and Russia, to consolidate them, together with the Mongols of China and the Negroes of Africa, into one great family of nations, under the starry banner of liberty. Politically this is asserting itself with us as a national principle: the Germanic, Romanic and Slavonic races are becoming conscious of their common origin, and instinctively perceive that the time has come to join hands with each other. In the sphere of religion the signature of the present time is union—alliance. Not only does the Vatican Church draw the cords that encircle the Roman *Ovile* wider and tighter, also the Anglican Church some years ago attempted at Bonn on the Rhine to enter into a union with the Greek-Russian Church, after a theological warfare of thirty years. Old and New School of the Presbyterian Church of the United States were successfully united in 1869, and have become the main body of the Presbyterian churches in the land; yea, all Presbyterian churches of the whole world are this day assembled in their representatives, in this City of Brotherly Love, as a General Presbyterian Council. Thus also with us in Germany, there is manifested a growing consciousness for a closer union and communion of all the believers of every evangelical denomination, and a much more pleasant relation of the Lutheran to the Reformed Church is one of the bright phases within the panorama of the Evangelical Church of our Fatherland. No less gratifying is the cessation of the contention between confessional Lutheranism and the positive believing of the union, as it has clearly shown itself at the Prussian General Synods held within the last five years. Moreover, those of you, dear brethren, who had the pleasure and blessing to attend the meeting of the Alliance held at Basel in autumn of the past year, will bear me testimony as to the sincere irenical spirit that here animated Lutherans and Unionists, Episcopalians and Presbyterians, Methodists and Baptists, Calvinists and Zwinglians, adherents of the Established Church and those of the Independent; and how we were united into blessed oneness at the Lord's Supper held at the venerable cathedral there, and how our hearts gave vent to the energetic determination and holy vow: "We will all firmly unite and be one as brothers, and be loyal to our glorious Head, our eternal King and High-Priest Jesus Christ." But whence, now more than ever, this longing for union? It is the instinctive sense, yea, the firm conviction, that a decisive struggle is at hand; and this is the second characteristic of the signs of our time. Politically even this is a time of decision. Long-pending, unsolved questions, as the German (Schleswig-Holstein, Alsace-Lorraine), the Italian, the Turkish-Oriental, have been, or are just now being solved. Much more are we approaching a decision in the religious sphere.

We Christians in Germany, dear brethren, meet quite differently from you Christians in the United States the question: To be or not to be, to conquer or to be

conquered, Christianity or heathenism, ancient faith or modern infidelity, eternal life or hopeless Nirwana? In other words, has the gospel a future in Germany? will the State continue to be a Christian State? or, is it decreed that Church and State, German nationality and Christianity, so long of mutual blessing to each other, shall be divorced? It is true that this is an old conflict, as old as that between the serpent and him who was to crush the serpent's head; between Christ and Belial; between the Spirit that ever lusteth against the flesh and the flesh that ever contends against the Spirit. But a great change has taken place during the last decades in the strategy of the old enemy, and the order of battle is a different one. Whilst Satan, by the wonderful victory of the Lamb that was slain on Calvary, was driven from all his positions, and the old serpent with crushed head whiningly writhed beneath the cross of the God-man—who through his spotless deeds during his whole life, especially by his suffering and death, was enabled to maintain to the last his moral perfection; therefore, by his well-doing in a positive sense, the evil which shall according to God's wonderful decree expend itself, he has attempted to save perchance some fragments—to disturb, to caricature and to alterate the stability of the newly-created work. After having uselessly tried his diabolical power and fierce enmity, especially in the persecutions of the Christians in the first three centuries, he sought to distort and ruin Christianity in the garb of an angel of light. If he had succeeded in transforming the New Testament Ecclesia into a State Church, under Constantine the Great, so that henceforth one could become a Christian without even conversion, so that easily and quickly a church for the masses arose upon the soil of the natural heart of man, which through outward display and sensuous attraction decidedly gave assent to the new doctrine, he forthwith, through his own instrumentality, intermixed the divine, spiritual character of the newly-founded kingdom of Jesus Christ with the natural worldly in shrewd homage, which worldly culture and the innate powers of the world, both spiritual and political, brought to the new religion by way of accommodation. In the next centuries followed a mixture of magnitude, namely, the antique-Germanic heathenism with true Christianity, whereby the places of Germanic gods were consecrated to the God of Christians, the heathen festivals transformed into Christian feast and holy days, myth turned into legends of the saints, and Christianity was almost lost amid the rubbish of bigotry and mysterious Pomp of Cultus, till at last the conscience-bound monk of Wittenberg rent his monastic garb, burst the chains of papacy and the fetters of his conscience, and again caused the light of the pure gospel to shine forth unto the world. But scarcely had this new life shed abroad its influence throughout Germany, when he again knew how to disfigure and caricature the new work.

Now comes a recent and last stratagem, one of the most subtle, and again one of the grossest "wiles of the devil," as St. Paul declares (Eph. vi. 11); a new and powerful ally, with great mental acuteness, with immense material resources, held in reserve for nearly two centuries, aroused by a remarkable destiny from a state of non-existence (Apoc. xvii.), allowed to enter the portals of the citadel of Christianity, and placed on the arena, full of the most bitter enmity against Christianity and diabolical arrogance to be the saving Messiah for the ills of mankind, in a religious, financial and social respect—Judaism; not the orthodox, which has respectable representatives, and shall, according to God's word, be reassembled, before the final end, in the land of their forefathers; but that modern, secularized reform-Judaism, the pantheistic of Spinoza, and the atheistic of Heine, Lindau, Lassalle and others. And this is the third characteristic of our time.

They pursue their object with a tenacity peculiar to the Shemitic race. With their money they govern the world. By the golden sceptre of their wealth they control also the political situation. When the treaty of peace between the German Emperor and the President of the French Republic was concluded, Rothschild was present as a third party. They have almost the entire press, at least the most important journals in Germany, Austria and Hungary, mean death to all genuine Christian life, or through the principal comic journals of Berlin bedaub every one who takes a decided stand for Christ the crucified, especially now Court-preacher Stoecker, at Berlin, who had the courage, like the celebrated Treidschke, Professor

of Church History, to call attention to the threatening danger in this direction. They have their best orators in the German diet (for instance, Lasker, Bamberger and others), in our laws, principally by their aid hurriedly manufactured, in the mammonism of the day a sympathetic ally, in science prominent representatives, in art, especially music (Meyerbeer, Offenbach), novel writing (Auerbach, Lindau), and celebrated heroes in the theatre, in the Publicistik exceedingly versatile and ingenious authors in Lassalle, Marx and others, some of the most dangerous leaders of social democracy as well as Nihilism (for instance, Weymar). They have publicly declared, in their vaunted pride, "*Israel is the priestly people of the earth, appointed to bring salvation to the world. The time is coming when the cross shall fall, and the heathens* (*i. e.*, Christians) *become indifferent toward their idols.*'

You see, dear brethren, here is no longer that lukewarm indifference of Laodicean Christians; here is positive hatred against Christ; here is no longer an intermixture of Christianity and the world; here is a clear and nude antichristianity, with a steady and fixed aim at the person of Christ, and the assertion now publicly expressed (*e.g.*, by the chief Rabbi Abrh. Geiger, of Frankfurt), that the ethics even of Christianity hitherto should be a patchwork copied from the Jew Hillel. No wonder that "Strauss' Life of Christ, edited for the people," and his "Ancient and Modern Belief," and Edward V. Hartman's "Philosophy of the Unknown" and "Self-Disintegration of Christianity" are nowhere hailed with greater rejoicing than in this camp. Lastly, no wonder that we find here, too, the end returning to the beginning of the circuit; for, as the Jews have been the first antagonists of Christianity, so they will be the last; yea, we think it probable that the saying of Dr. Godet, the venerable Swiss theologian, that this Jewish hatred of Christ will culminate in antichristianity.

Now allow me, on this background, to sketch the light and shadow of the religious condition of Germany. In doing this, I do not represent the one or other party, but simply on the watch-tower of the word of God, which is to us all as the right light on the pathway of life, so our only correct and valid rule and judge.

In considering the religious life of a people, the Church is foremost. Germany has, as is known, an established church, more correctly speaking, State Churches, with all the advantages and disadvantages of this system. Speaking of advantages of the State Church, I of course don't fare well in this land of freedom, but fear not that one laboring thirty-three years in the free congregation of Kornthal will unduly laud the praises of the same. It so happened that in the period of reformation we became an establishment; the existing state of things made it, perhaps, a necessity that each government should organize its own church, and in our monarchial relations it may have been the best form of organization. At any rate, we believe, had it not been of blessing to us, God would not have permitted it. The Holy Spirit is not dependent on form or constitutions; he moves whithersoever he listeth, and doubtless you also have perceived his effectual operations in our German churches. What noble monuments of testimony to evangelical truth have proceeded from them during the last three centuries, in confessions and sermons, in hymns and prayers, in science and pastoral labor!

Nevertheless, I could not honestly maintain that the goodness of the tree is manifested by all its fruits; in regard to many of these, I must confess that they have emanated from the State Church, not on account, but in spite of it.

The condition in Wurtemberg, whence a host of good and noble men have emigrated to America, is on the whole tolerable, yea hopeful. There is a consistory which has all along embraced the most able and pious men; of the deceased we may mention Prelate Kapff, and of those living Prelate Gerok, the Swabian poet. In the capital of the land, Stuttgart, there are truly pious preachers; there we have mostly crowded, partly overcrowded, churches, and within the last five years three new churches and four chapels have been built; there is published the "Evangelische Sonntagsblatt," 115,000 subscribers, the "Christenbote," 30,000; there about one hundred and fifty clergymen semi-annually convene in conference, to promote the gospel and consider the wants of the church; there are flourishing, besides, many other institutions, supported by the city or State, for domestic missions, a pros-

perous Bible and tract society, a society for evangelization, which during this summer celebrated its fiftieth anniversary, a "Deaconess" institution, young men's Christian association hall and lodging-house for journeymen; in fine, every branch of the work of domestic missions is here represented. The flourishing "Gustave-Adolf" Union is located there. The twenty-first meeting of the German Congress of Domestic Missions was held there last year, and one of the principal representatives from Northern Germany gave public testimony that "a spirit of joyous faith, fraternal communion and love to the evangelical church, did pervade all its deliberations;" yea, the Senior of Domestic Missions, Dr. Wichern, of Hamburg, declared thirty years ago that "in no part of Germany is the cause of domestic missions so well fostered as in Wurtemberg and its capital." In fact, notwithstanding frivolity and ungodliness among a large portion of the population, there exists, nevertheless, true piety, Christian order and discipline, although since the new era of Germany these have become much relaxed. The word of God is preached from most pulpits by orthodox, partly pious, at least, well-educated ministers, familiar with philology, philosophy and theology. The professorships of our national university at Tübingen are occupied by professors more or less pious.

Finally, I dare not omit to state that, besides the annual collections for the benefit of the Bible Society and the Gustave-Adolph Union, a considerable amount is also contributed for our orphans' homes and houses of refuge for neglected children, for institutions of the blind, deaf and dumb, for epileptics and feeble-minded, for a Magdaleneum, but especially for the Mission Institutes at Basel, Chrischona, and that of the Moravians; also for the Leipzig Mission, which contributions are enhanced by the consideration that the 1,250,000 evangelical inhabitants of our country are rather poor, and consist of mites of the poor people.

Destined by the history of the Reformation to be a means of transition between Lutheranism pressing from the north, and the reformed doctrines extending along the southern borders, and to modify both types, Wurtemberg was happily in a position to edify itself beyond the shadow of strict confessionalism. Moreover, it still subsists on the intellectual capital of its ecclesiastical fathers, and the blessed heritage from former as well as recent richly-endowed servants of God: a Brenz, the author of our catechism, Hieber, author of our book for catechumens; but, above all, John Albright Bengel, the great commentator, Oettinger, the theosophist; also Steinhofer, Charles Henry Rieger, Conrad Rieger, Burk, Hiller, Michael Hahn, Philip M. Hahn, Flattich, Dann, the two Hofackers, the two Hoffmans, one the founder of the church Kornthal, the other a son, at one time inspector of the Basel mission house, Dr. Barth, of Calw, Zeller, of Beuggen, Kolb from Dagersheim, the Professors, Dr. Schmid, Dr. Oehler and Dr. Beck; finally, Knapp, Kapff, Blumhard, of Boll, and others.

The country people are as the soil which God has given them to till, more tenacious and ponderous, than light and volatile; more intense than superficial; more industrious and frugal, than pleasure-seeking. Our so-called "communities" (about 60,000 members), partly the old pietistic, followers of Spener, Bengel and Hiller, partly the Michaelean, whose origin dates from the mystical Michael Hahn, whilst both tendencies find their unity and central point at Kornthal, still prove a salt to our Church, although they much need a thorough revival. Of this Kornthal, which, with its Presbyterian constitution, and independent of the royal consistory and deanship, stands most in sympathy with this council, much more might be said; but I forbear, expressing all in one word: Its Church is an apology of Christianity in fact.

The state of the Lutheran Church in Bavaria is principally conditioned by its parity, being placed in the midst of a preponderating Roman Catholic population. Just for this reason they are pressed to more rigid confessionalism, rigid form of doctrine, cultus and church government, a tendency which has found its highest and most successful exponent in the godly Loehe, who, by sending many young ministers to the United States, has materially advanced the growth of the Lutheran Church in this country; a tendency which, however, has been greatly modified in an evangelical-biblical sense by men like Harless, who was an eminent leader for many

years, through teachers like Thomasius and Hoffman. In general, the testimony for the Lutheran Church of Bavaria cannot be withheld, that a mild, conservative spirit, great fidelity to its creed, stirring scientific efforts, and a firm attitude over against the there reigning, very significant Romish tendencies, makes herself prominent, and that in the contest against rationalism she forms a noble and important link in the line of the champions of the Church in southern Germany.

The reformed element of Bavaria is ably represented in theology by Dr. Ebrard, the celebrated commentator and writer on apologetics and dogmatics, and by Dr. Herzog, the meritorious publisher of the "Real Encyclopædia" which I have seen in the libraries of many of you. Yet the evil effects of State-Church are much more apparent in Bavaria than in Wurtemberg. The ministers, nearly all orthodox Lutherans, lay too much stress on the act of ordination and the real power of the sacraments, whilst the people, relying on the outward means of grace, appear to be less concerned about the working out of their salvation. The large cities, especially where the population is prevailingly Protestant, in their religious views and mode of life, are mostly governed by modern liberalism, which, on religious questions, is wholly rationalistic, yea, manifests itself either in secret or in outspoken enmity against Christianity. It will be of interest to the Council to hear something also of the Reformed Church in Bavaria. In Rhenish Bavaria, on the east side of the Rhine, exist seven churches which had been gathered from former refugees (since 1688), from persecuted natives of the Palatinate (since 1693), from Wallons, Zwinglians, and followers of Pappenheim, and, since 1872, united on the basis of the Heidelberg Catechism. All these churches have presbyteries which are supplemented partly by co-optation, partly by the votes of heads of families. Their cultus, corresponding to the Palatinate liturgy, is very simple. Some use the hymn-book of Zürich, some that of Erlangen. In regard to church property, they have no freedom of disposition, being under the supervision of the State. Also in reference to discipline and external affairs of the Church, they are all subject to the direction of the Royal-Bavarian Lutheran Church authorities. The religious life is, except in a few city churches, not in a thriving, yet not in quite a forlorn, condition. At the week-day service in the country churches each family is represented by at least one of its members. The state of morality exceeds that of the surrounding Roman Catholic and Lutheran Churches, where the average number of illegitimate births is as three to one, yet it is depraved and its elevation difficult. Their liberality, however, contributing for objects of God's kingdom, church necessities, and for the relief of the poor is, considering their means, commendable.

In *left Rhenish-Bavaria*, the so-called Palatinate, the distinct character of the Reformed Church no longer exists. The union, under control of vulgar rationalism, has absorbed all consciousness of the Reformed and Lutheran confession. The long (1818) existing church conflict as to the basis of the union was so far decided in 1853, that the Augsburg confession of 1540 should be adopted, because it contained that which is common to both. Although this confession legitimately constitutes the basis, there exists heterodoxy, and the extremists of the "Protestant Union" proclaim their own wisdom, as do also the hyper-orthodox Lutherans, without regard to any confession. Ministers who on Easter Sunday deny from the pulpit the fact of the resurrection of Christ remain in office just as well as the orthodox, provided "the parishes prefer no charges against them." The forms of cultus of the Palatinate Church are essentially reformed. The attempts to introduce liturgical service were hooted as Romanizing. The constitution is consistorial-presbyterial-synodic. Ministers and laity are equally represented in their synods; the negative element, however, is generally in the majority. The church-government is, in the main, bureaucratic; the members of the consistory, which have been subject to the ministerium since 1849, shall be proposed according to rule and concurrence of General Synod and appointed by the king. But, the fact is, General Synod never was consulted. The religious church-life of the Palatinate is greatly disintegrated by the "Protestant Union," which lately still counted 18,000 members. Religious interest is at a low ebb on the positive as well as on the negative side. The organ of the negative party, called *The Union*, has less than 500 subscribers; that of the

positive, *Der Kirchenbote*, a few more. Church attendance and taking part in the work of home and foreign missions are very different. Most of the churches are empty in cities. In the support of missions and reformatory institutes the so-called "believers" only take part, whilst the Gustave-Adolph Union is supported by both parties. Although religious life has been suppressed in every manner for centuries, successively under the rule of Roman Catholic electors, wicked Protestant princes, and French oppressors during the revolution, yet there are still found secluded societies and pious communities, transplanted from the lower Rhine, cherished by the Moravians, encouraged by Jung Stilling, hated and calumniated by rationalists, and who are a light and salt to their vicinity. Here, too, God has his 7,000 who will not bow their knees before Baal.

The religious life of our recovered brethren in Alsace-Lorraine is, like their political life, in a state of transition; it may, therefore, be justifiable to pass it by in this short sketch.

Concerning Baden, Hessia, and Nassau, it may be said in general that, without a traditional piety inherited of their ancestors, they are quite contented as to their religious wants, more superficial than profoundly constituted, and easily satisfied on account of their shallow knowledge and partial culture; influenced at the same time by ministers who received their instruction from those rationalistic professors who, alas, filled the theological chairs of Heidelberg, Giessen, and Jena too long! It is a notable fact that, whilst the theological faculty of Heidelberg for a long time had as many students as professors, many theological students of Baden sought healthier food from pious professors at Tubingen, Bonn, Halle, and Leipzig. Nor can it be denied that it is due, partly to the influence of pious teachers, partly to the effectual work of the noble convert Henhoefer, minister of Spoeck, that among the 350 Protestant ministers of Baden not only 120 are avowedly positive Christians, but also a union was founded among the laity, which, for a long time superintended by Director Stern, sends about twenty-five evangelists through the country who visit and strengthen the faith of the religious communities. Several asylums for neglected children, and the oldest institute for educating children's nurses, founded by "Mother" Jolberg, a noble Jewish proselyte, are the quiet working monuments of this spirit of faith.

What shall I say of North-Germany? I wish very much a more conversant representative would supplement my report on church affairs of the larger German State, Prussia, the kingdom of Saxony and its principalities, Hanover, Brunswick, Mecklenburg, Schleswig-Holstein, and the rest of the petty States of Germany. I will give it in the light in which we in South-Germany view them.

Here the evil effects of State-Churchism appear still more absolute than in South-Germany. Within the last ten years the State omnipotence, perhaps without the will of its leaders, has done much to encourage all infidel and semi-infidel movements, and to suppress positive Christian enterprise. It is a constitutional privilege that the District, Provincial, and General Synods freely discuss their own affairs, and propose new laws; but the whole synodical fabric, as regards real church autonomy, is more nominal than real both in North and South-Germany. Whilst the churches in England and America, which have presbyteries and synods, govern themselves, and appoint their own committees without any intervention of the State, which preside over the church, the consistorial and presbyterial elements in Prussia are not organically united, but autocratically appointed by the chief church officers of the king, so that one cannot say the Church really governs itself. Nor can the synods of North or South-Germany enforce any new law without the consent of the king, the minister of worship, and the chief consistory. The consistories are called church officers, it is true, but are *de facto* rather State officers, as the synods cannot influence their appointments. But then no law of the Church can come into effect, yea, not even reach the king as *summus episcopus* of the Church, if, for political purposes, the minister of worship vetoes it. No more right has the Church to exercise any decisive influence in the important matter of appointing theological professors. The chief consistory has the right of sanction, the synod claims it, but has not yet obtained the same.

Therewith a second evil is connected. As much as we acknowledge that it is the earnest wish of well-disposed church authorities, that the religious life of the Church should be led in channels regulated by law and all agitation and excesses prevented, yet we dare not deny that, in view of the constitution of human nature and power of habit, the governing of everything according to prescribed laws imperceptibly leads to *bureaucraticism*, and the old customary officiating of the clergy culminates in mechanism and indifference. The natural consequence of this is that all real Christian life diminishes. Boasters of mediocracy and opportunity are reared that care more for the world than for the kingdom of God, and instead of being fearless witnesses for Christ, to all considerations in regard to salary, the favor of superiors, a comfortable parish, and the dignity of the pastoral office have the preponderance. Nor can it be denied that even in the positive tendency of Christians, where stress is laid on creeds and confessions, and undue reliance in the power of princes and the world, an externalizing, perhaps even a Romanizing, more frequently a legal tendency, which in church and theology is devoid of freedom may easily find access; to say nothing of the fact that many follow the prevailing positive current, indifferent to consequence and stability of character. "Tolerance only," tolerance toward Catholics, even though they mock us; toward the Jews, although they attack our religion; toward positive infidels even, only so that their poison is offered under the guise of science—this is the watchword which many princes repeatedly proclaim by their subordinate church authorities. "Only no revivals" that would be Methodistic, seems to be the watchword of church authorities. It seems very desirable to them that the stagnant waters should remain undisturbed.

There is a third point connected with this, viz.: the want of voluntary giving that springs from a fresh pulsating life. The willingness to bring sacrifices of personal effort, of time and means to the Church, as it manifests itself so astoundingly in England and in America, is yet little developed among us, especially in North, East, and South-Germany. A noticeable exception—thanks to the presbyterial-synodic development of the German provinces during three hundred centuries—is the western part of Germany, the Rhinelands and Westphalia. You will, no doubt, be glad to hear, dear brethren, that there the majority of pastors are elected by representatives of the Churches, and in a great measure supported by their own congregations. In other respects things are different. Whilst with you voluntaryism opens the purse for church purposes, the establishment closes it, being long accustomed to receive its entire support from the government as it did formerly from their funded church estates. In Prussia a Mission and Bible Society may be restricted and harmed by the will of the chief president, who frequently is a Roman Catholic, and without whose consent no provincial collections can be raised. Now, if such a one is averse to the Mission and Bible cause, or on political ground is afraid that funds necessary for the relief of the poor in his own land might be diverted, he can if he chooses prevent a provincial collection and thus hinder the Mission and Bible Societies in their operations. The proper standard of giving in proportion to our ability we have not lost, because we never had it. Compared with the great liberality of the English, Scotch, and Americans, all that the State Church of Germany is doing for the Bible and Mission cause is a minimum.

It is, indeed, said that you are rich and we are poor, but we too readily forget the words of our Lord Jesus, "It is more blessed to give than to receive;" and, again, "Whatsoever ye have done to the least of these, ye have done it unto me." The regular and systematic collection of many, even small contributions from persons of more limited means, practised elsewhere, with so much energy, is yet too little known among us; nor even the wholesome self-discipline of voluntary, systematic laying by a certain percentage of all income, for benevolent objects, in which chiefly consists, as Dr. Christlieb, in his valuable "Review of Mission," has well remarked, the secret of the great liberality of those lands in which the English language is spoken.

Surely, Germany will yet come to consciousness, that religion thrives best in the pure atmosphere of liberty, and that the Church has both power and ability to

maintain itself much better than civil power or police force can do it; that, although the system of self-maintenance demands great sacrifices, yet it produces energetic and devoted ministers, and makes the laity conscious of their responsibility, besides creating a personal interest in the welfare of the whole Church. Much might yet be said, not only concerning our Church, but the *churches*, namely, how deserted they are in many places, in the cities as well as in the country; also concerning the need of more churches in large cities and their suburbs, such as Berlin, Hamburg, and others, where parishes, numbering from fifty to seventy thousand souls, are served by comparatively too few ministers; concerning Sabbath observance, or rather Sabbath desecration, as in the case of Wurtemberg, for instance, where, on the principal feast and holidays, such as Easter, Pentecost, etc., there are run, besides the regular railroad trains, many extra ones, so that every opportunity may be had to spend the Lord's day as a day of sensual pleasure, whilst in many States of North America not a single train is allowed to depart before 7 P. M. Much might likewise be said about our universities, where infidel professors of other than theological faculties are permitted to ridicule, without a blush, the old Bible faith; where many theological professors, from a morbid desire for new-fangled notions, undermine the foundations of the Church, and try to dissolve everything into historical detail—investigations of things lying within the periphery, whilst the centre of Christianity, the substance of our faith, dissolves under their hands; where many, instead of teaching the objective doctrine of Holy Scripture, consider themselves privileged to dish up their own subjective ideas; where many are bent only on the advancement of science, without caring for the Church and its practical wants; about our students with their eccentric notions of honor, their duels, and their bacchanalian revelries, and how, with many, the poesy of their youth is engulfed by the prose of bread-and-butter science; and how, in a few years, many become civil officers, teachers of language, lawyers, and physicians; godless, having lost their God in the gymnasium, and learned to scoff him in the university, they feel no religious needs, are seldom seen at church, more frequently, however, at the tavern; about the want of theologians, which has its reasons not only in the meagre salary, but generally in the materialism eudæmonism, especially in the unbelief of many teachers of the gymnasii, and the distracted condition of our theology; about the gymnasii and the public schools, in which the Falk system, contrary to his intention, because it allied itself for the most part with the free-thinking liberalism of the Prussian Chamber of Deputies, aided materially to unfetter and encourage all anti-christian tendencies among the professors, down to the seminaries for teachers and public school teachers, in such a manner as to bring them in a most glaring contrast with the spirit of faith, which, for nearly half a century, the regulations of the public schools tried to inculcate, and enhanced the repression of religious instruction of a positive character, and render education in the faith and to the faith more difficult.

Moreover, much might be said concerning the state of religion as it pertains to the family, public and social life; how scarce has become family worship, and how neglected the Lord's table; how Christian family life is made impracticable, through the habitual lounging of the fathers at the taverns; how, in many homes, not only the Bible has become a neglected book, but also many good German classics are banished by other light and ephemeral stuff, such as may be found in the "Gartenlaube," and in the "Kladderadatch," and in obscene novels, in the all-prevailing Jewish press, and in popularized expositions of so-called sciences, especially natural sciences, wherein half truths or false hypotheses are presented to the people as undeniable facts; yea, how even the reports of the stage continually lament the alarming emptyness of the theatres when classic dramas, of such authors as Goethe and Schiller, are produced; whilst they are crowded during the performance of trivial French Oprettas. No wonder, then, that the very foundations of our Christian civil life, the oath, the family, reverential fear of God, his name, his day, and his book, the faith in eternity, retribution and eternal judgment, reverence to parents, teachers, and masters, submission to those in authority, even to the king and emperor, and lastly the dread of harming the person and the property of their fellow-men, fidelity,

chastity, and decency, are more and more becoming a rarity, and that indifference toward vital Christianity, mammonism, and materialism, pervade every strata of society, and that enthusiasm for the fine arts is paralyzed, whilst it is increasing for the coarser naturalistic painting. No wonder that the conception of civil virtue and true manliness is enervated, and that in the national conventions Christian minorities are suppressed, and that the rapidly manufactured laws of our national legislature are based upon false humanitarianism and liberalism, instead of positive Christianity.

The consequences of this antichristian system crystallize themselves, at present, in three forms, their point of unity being negation; in the religious aspect the consequence is the "Protestanten-Verein," in the ecclesiastic-political, the so-called "Cultur-kampf," and in a social aspect the consequence is the social democracy.

The rationalism of the last century is revived in a new revised, but more dangerous form in the "Protestanten-Verein." Its essence is freedom *from* faith, instead of freedom in the faith; its tendency is by absolute liberty in teaching to press forward to the analyzation of the last basis, and to a spiritualistic volatization, of even the last inalienable principles, to obtain for their new faith, *i. e.*, infidelity, equal rights with the old faith of Christianity, and to make the testimony of truth dependent upon an accidental majority of the community.

The "Cultur-kampf" is in fact only a continuation of the ancient contention between the two swords, sacerdotalism and imperialism. The truth is, that Prussia demanded *that only*, which long since was conceded by the Pope as a state right to Wurtemberg, and many other smaller States of Germany. But after the declaration of the papal infallibility—greatly alarming, as is well known, the noblest and most intelligent non-Jesuitic minded bishops of Germany—brought about by the preponderance of Jesuitical policy, had crowned the Pope's pretended omnipotence, a collision with the state, also striving for omnipotence, became a question of time only. Bismarck, the great Chancellor, ventured this great battle against ultramontanism and Jesuitism, but that this warfare turned out so hurtful to the Evangelical Church, without his will and foresight, circumstanced by the fact, that the chief champion of the same in the Prussian camp was the irreligious liberalism. In consequence of this it has become, instead of a justified, yet untimely struggle against the arrogations of the Vatican Church, a struggle against Christianity in general, and has done much toward making it ineffectual in its true Biblical nature. Therefore, not only is the Roman Catholic Church affected, whose system is still inviolate, whilst the religious life of the people has been awfully wounded, but also the Evangelical Church, especially through the civil marriage laws, which viewed from a political point of view, may be justified, as it is seen to exist with you in North America, without harming religion, because of the religious consciousness which is so general and deep-rooted in the national life of your people; yet, with a people in which Christianity has ceased to be the substance of its spiritual life, as it does with us, it has mightily aided, in the present period, the existing inclination to circumvent Christianity.*

The inevitable conclusion of atheism having condensed itself into materialism, after having previously found its scientific substructure in Darwinism, is *social democracy*. Here unite all powers of Hell, even to the very attempt to overthrow the foundations of society, religion, state, education, property and family, thus endangering the very existence of the state, and necessitating exceptional laws to cover the yawning abyss.

I shall close, however, dear brethren, having already outdone your patience. But I close not with the pessimistic despondency that throws itself headlong into bottomless Nirwana; but with the manly courage of a Christian, with the helmet of hope upon his head, and in his heart the indestructible faith that God still reigns, that Jesus Christ, who hitherto has chosen our German nation as a pillar of his

---

* It is, moreover, but proper to mention that the Prussian Cultus-minister Falk was willing to allow ministers the civil official status, but the confessionals, and the so-called positive Unionmen in the province of Saxony, raised an agitation against it.

truth, yet rules in the midst of his saints. There are yet more than seven thousand, yea, more than seven hundred thousand, Germans who have not bowed their knees before Baal. Still many pious souls may be seen to assemble themselves, not only Sundays, but on several days through the week, to study the word of God. The silent waters of Siloa still gently flow, unmolested and unforbidden, refreshing languishing souls. We still have a pious Emperor who, in his public profession of evangelical faith, in his reverence of God, in his Christian life, is a shining light to his people, promoting, together with his august consort, every work of Christian charity. We still have rulers and princes, also governors and state officers, who with Christian fidelity seek to hold and to save what may yet be saved. Already signs appear among the German people of far greater decision, having formed and shapen itself within the last few years. Falk, the minister of worship in Prussia, had to vacate for a man of more positive faith. In consequence of changed circumstances, the study of theology is increasing; the simultaneousness of the schools, behind which infidelity tried to strengthen its position, is prohibited, and the Christian character of public schools preliminarily rescued. The Protestant Union has lost some of its credit and power, and was obliged recently to acknowledge the necessity of a defined doctrinal basis; for it must be conceded that some of its members are also earnest religious people—inquiring souls, who still move in the common religious element. The Culture contest has, for the present, been brought to a stand-still, and those laws which are detrimental are eliminated. The conference of last year, held at Bern, has essentially aided the sanctification of the Sabbath.

If we add to these the undisturbed and blessed meeting of the Alliance at Basel, in the month of September of last year, in which an unusual number of divines and laymen were in attendance for the first time, hard-stamped Lutherans; and furthermore, the absolutely positive attitude of the General Synod in Berlin last October (120 against 40), on questions that made it important to maintain the standpoint of Bible faith, and to be firm on the foundation of Bible confessions. The growing consciousness, especially in Rhineland and Westphalia, concerning the necessity of greater church independence in all internal questions, over against the guardianship of the state: the interest in foreign missions, encouraged by the address of Dr. Christlieb at the Basel Alliance, which has already been translated into the English, French, Swedish and Holland language; the declaration of the General Synod that henceforth there should be held, at least once a year, one mission sermon and a collection in behalf of foreign missions in every evangelical church in Prussia; the scientific treatment of mission questions, even at some German universities; the flourishing introduction of mission literature, especially the "mission periodical" of Warneck, Christlieb, Grundemann, and others, and the oldest magazine of Basel; the sprouting of new blossoms and fruits upon the tree of home mission; the growing work of free-will evangelization; the great effort and activity of Bible houses, of which we have twenty-five in Germany, the receipts of which were, in the previous year, 125,000 marks: since its organization distributed 17,902,627 Bibles; further, the Christian Tract Societies, the Gustave-Adolph Society; the growing interest in Sunday schools, which came to us from your country; the flourishing of free-will teacher-institutes in Beuggen, Tempelhof, Lichtenstein, and many in Prussia; further the more veiled appearance of infidelity in the pulpits: sometimes, nevertheless, only the old formulas of faith are apologetically retained; finally, a number of conversions in Rhineland and Westphalia, especially in the Siegener land—all these and many other things which prosper quietly, as, for instance, the work of Rev. Blumhardt in Boll, are they not glorious signs that, as the dominion of Satan, so also the kingdom of Christ are being perfected to full bloom, and the decision of both spheres are being concluded in hitherto unexpected dimensions?

If we remember that the Lord God, also through your assistance, dear American brethren, has opened Africa, and that the missionaries follow immediately the footsteps of the explorers; how in our days the news of salvation in Christ is carried to the remotest nations—lift up your heads, for your redemption draweth nigh—soon, we hope, he who sat on a white horse, will come in all his glory and majesty with his saints and angels (Rev. xix. 11–16), the faithful and true, whose eyes were as a

flame of fire, on whose head were many crowns—the crown of the high-priest and that of the king, and the crown of the victor—clothed in a vesture dipped in blood, to smite the nations with the sharp sword of his mouth, and pierce the very heart of heathenized Christianity, and with the iron sceptre of his right hand overcome the last enemy—the anti-Christian captain, the embodied arch-fiend of his parish. He hath on his vesture a name written: "*King of Kings, and Lord of Lords.*" He is our Faith, our Love, and our Hope.

ADDRESS ON THE TRAINING OF CHILDREN IN THE FAMILY.

By PASTOR O. ERDMANN, of Elberfeld, Inspector of the Evangelical Society for Germany.

Theologians, philosophers and political socialists are unanimous in recognizing the family as the oldest and largest institute of God, and as the religion out of which human society grows. Fidelity, love, devotion, obedience, are the most powerful and indestructible fundamentals of all human welfare. That nation is the happiest whose families are the oldest imitation of the Scriptural ideal of the vigor and soundness of the home-life. With the most excellent men, in the hearts of whom God would prepare a rich treasure, the love of a father and a mother has awakened and preserved the noble germ. Rome under the consuls had illustrious women and heroic citizens because of her vigorous and well-ordered family-life; the degenerated Rome under the emperors knew neither patriotism nor morality because of the profanation of her homes by unlimited divorces and by the desolate polygamy.

The purity and vitality of the old German homes and the high place which was assigned in them to women greatly struck and terrified the licentious Romans, and filled a Tacitus with admiration. The Roman Catholic Church is inclined to underrate the family-life, so that you often see on the cupola pictures of Italian Churches before the throne of God—monks and hermits, but never a family, a man, a wife or children; whereas, the old evangelical painters transfer the scenes of the life of the Saviour and of his disciples to the midst of the German home. But the inheritance of the forefathers and the Reformation, the pure, Christian family, has come with many to the low level of selfishness and worldliness, and is in great danger to lose its beneficial influence upon the moral and religious character of the nations. Our subject, *The Training of Children in the Family*, is, therefore, of the greatest importance for all parents and all friends of their people. I propose to show that, and how children are to be trained for *real happiness*, for *obedience* and *for love*.

I. Children are one of the most precious pledges of God's love, and a source of happiness for the parents. Brenz, the Reformer of the Church in Wurtemberg exclaims: "To move in the midst of children is to be in the midst of angels," which teachers in their schools and mothers in the nursery will, I am sure, not always accept. Novalis says, "Where there are children, there is the golden age;" and John Moultree sings of his little son:

"A playfellow is he to all; and yet,
With cheerful tone,
He'll sing his little song of love,
When left to sport alone.
His presence is like sunshine sent
To gladden home and hearth;
To comfort us in all our griefs,
And sweeten all our mirth."

Because children are a source of joy, the proverb is true: "Keep *sus pares* from any man who does not like music and children;" and the old German legend can be explained, that women who desired to get no children, got hundred at once.

Children have their sorrows, and their tears flow often very freely; but in some way it can be said of them what is spoken of the happiness of truly believing Christians:

"There are in this loud and stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart,
Thro' dusky lane and wrangling mart.
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

Children can easily afford to sing, to spring, to laugh, to play and to rejoice. Woe to us if we stunt or poison by our sins this well of mirth in their hearts. From our younger children we must keep aloof our sorrows, not to disturb their happiness. Something of the joy of the paradise clings to them still; but, nevertheless, they must be trained for real and lasting happiness. Our children are not angels, but our flesh and our bone, and heirs of our sinful nature. Wilfulness, envy, disobedience defile the fountain of their happiness, and the afflictions and the disillusions of life threaten to dry it up. The joy and the play of children have their time. Parents hinder their children from becoming truly happy by fulfilling all their wishes, by overloading them with playthings and presents, by not restraining them from doubtful joys, and by leading them themselves into worldly pleasures. By the restriction is known the master. Not many joys, but much joy we must procure for our children. We must accustom them to find pleasure in earnest work, and to enjoy a sound recreation after the day's labor.

To keep them back from doubtful friends and dangerous pleasures outside the house, we must make for them our home as attractive as possible, and must use them to noble, soul-elevating enjoyments. In a really happy family children learn to remain happy and to become truly happy. They bask daily in the love of the father, and particularly of the mother. The peaceful humor and laughter of a mind at one with God makes the arduous task light. In the evening the reading of good books, or a cheerful, confidential conversation, binds together the members of the family. Grandfather and grandmother open the treasures of their interesting experiences, and noble family music refreshes the mind and gives it an ideal turn. On Sundays the little children sit on their mothers' knees, listen with open mouth to the Bible-stories which she tells them, and pore over the picture-books which help to set in full play to the beauteous charm of the Bible. In the walks the children learn to admire the wonderful works of the Lord. In the living streams of the word of God all find, even in the hottest days of affliction, a new strength, and in the roughest, storm-stricken sea the haven of peace is never lost sight of. Self-will and egotism get subdued in the strength of the Lord. The love of the father and the mother is sanctified by their common love to the Saviour; peace is the atmosphere of the house, and one serves the other. Daily prayer unites all before God's throne; for his daily help he is praised by all. In birthdays and on the festival days of the year, particularly on the happy Christmas day, love casts its ruddiest hue over old and young. The presence of God is often realized, and his grace is the never-ebbing sea which supports parents and children. All that is noble, pure, beautiful, lovely and true is cultivated.

It is no wonder that such a family is a school of happiness for the children. Christian faith and Christian love make youth fresh, sunny, hopeful, really happy. A Christian household is with Shakespeare a pattern of celestial peace, and of it is perfectly true what Keble sings:

"Sweet is the smile of home, the mutual look,
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

Who wants to see his children really happy must lead them early to Christ and to the treasury of his word.

II. The Christian family trains children for real happiness, and, we add, to *sin-*

cere obedience. What A. Vinet said forty years ago, "Obedience does not find a place in the programme of our time," is perfectly true in our generation.

In the higher classes as well as in the lower strata of the nations, the spirit of reaction against human and divine institutions has gained much ground. In Germany the number of young convicts has increased at a very rapid rate, and the many forbidden associations, which have lately been discovered in our higher schools, have shown what a bad spirit has taken hold of many pupils of the upper classes of our gymnasii and similar institutions.

Without the discipline in the family, the result of which is obedience, we scarcely can expect any essential improvement in this respect. Perfect and immediate obedience is a corner-stone in the house. It loses its strength; it totters, and is in some danger to fall down, if the weakness or vanity of parents, and especially of the mother, the dissension between father and mother, the indifference of the father who leaves all the education of the children on the shoulders of the mother, and the absurd belief that the children will do well if let alone, make a Christian discipline, and consequently the full and prompt obedience of the children, impossible.

He who has had some opportunity of observing children can quickly see that the inclination to do wrong is deeply rooted in the hearts of children, and not alone implanted by bad outside influences.

"Of fathers who excuse themselves from educating their children by the pretext, they had no time for that," says Professor Riehl, of Munich, in his very interesting book on "The Family," "he who from the beginning declares he has no time for educating his children should be forbidden to marry." Through the authority of parents, something of the glory and majesty of God's authority shines into the children's heart, and in the measure God's word corroborates the commandments of parents, and the unanimous will of father and mother is strengthened by firm regulations and customs of the house; children will readily submit themselves to the wishes of their parents, and will be thankful to them for having taught them to obey. Happy are the children who have learnt to know and to obey in the will of their parents the will of God!

Riehl is therefore right in asserting that fathers who give up daily prayer and daily Scripture reading in the family services abandon voluntarily one of the proudest attributes of their position in the house, because more honor, rank, and sovereignty is lodged in it than in a rich collection of titles and orders.

It is of some importance to show to the children their duty not always with the cold, rigid, unrelenting face of stern commands and terrifying threatenings, but with the kindly, encouraging look of promise and hope. To show our children the way of duty as the sure path to a noble and blessed life makes not timid and pusillanimous but cheerful children and strong and high-minded men and women.

It is not safe and practical to forbid and to punish too much, and to circumscribe the child's path on every part. It leaves the conscience undeveloped, imbitters the heart, provokes disobedience, blunts the sense of honor, violates the manliness of the character, and causes young people as soon as they have left the paternal home to plunge headlong, without discrimination and moderation, into those dangerous pleasures, which they had learnt to despise, if more freedom of motion within a certain sphere had been allowed, and the exercise of temperance and self-control had become more natural to them.

But earnest discipline can with no child be spared; many desires must be denied, many ways must be shut up, and even with the best child the rod cannot be at all kept out of sight. From bad associates they must be restrained; their reading of books must be watched over, lest their imagination might be irritated and poisoned, and lest they might neglect their work.

The doctrines which find our children in their books get insulated on their hearts, and become a seed either of blessings or of corruption. Every age must have suitable books, which, read in time, leaves a great impression.

The best English novelists, from Robinson Crusoe down to Mr. Trollope, teach sound morals, and in Germany we have many authors and authoresses whose books

can be read aloud in the family circle. I mention only Gotthelf, Stœber, Glenbrecht, Fries, Frommel, Mrs. Nathusius, and Mrs. Wildermuth.

We must imitate God in the education of his children if we want to train our children to be obedient. Parents who omit to leave in the consciences of their children some impression of the immutability and sanctity of God's will, by neglecting earnest discipline, must expect to be punished by the sins of their own offspring.

To our great humiliation, we are reminded of our own transgressions by the sins of our children, as we see in David's example, when Absalom revolted against him and destruction entered into his family. Ere we admonish or punish our children we have to humble ourselves before God and to ask his forgiveness. We have to be careful lest a bad custom of ours or of our house renders inefficient all our admonitions. Our example, our manners, and the spirit of our homes are much more powerful than our words to train our children for upright obedience, not only to our will, but to God's will. We must be obedient to God if we will expect obedience from our children.

What pious parents have done is not easily forgotten. In God's time it revives and gets a power of salvation. The rule is that the discipline of parents brings early fruit. The children's conscience awakes; they see they have sinned; feel something of the bad inclinations of their heart, and long for consolation, love, and pardon. Such times afford opportunities of giving the children a deeper insight into the nature of sin, to teach them to flee from it as from a serpent, and to seek protection and forgiveness with Christ.

Children who have learnt obedience become conscientious pupils, good laborers, true friends, loyal citizens, consistent characters, humble disciples of Christ, courageous confessors of their faith—if needs be, martyrs and occasional heroes, and are thus a blessing, not only for thousand generations of their own family, but for their nations and the kingdom of God, as the history of the world and of the Church shows on every page.

Our time wants full-grown, really manly men who cannot be deceived by human pass-words and human honors, but obey the word of God and try to honor him; who stand boldly for their convictions and for their faith, and cannot be forced away from the way of duty and true honor. Our time wants loving, self-denying women, who do not aspire to exercise political rights and to move the large wheels of the outside world, but who, without expecting praise and much recognition, with much patience and with the sacrifice of many natural and reasonable desires have set their heart upon silently serving in the home, upon keeping the flame of love and piety burning on the altar of the family, and upon making others happy. Such men and women are born and educated in the school of earnest Christian discipline and humble, willing obedience to the parents on earth and to their Father in heaven.

III. How indispensable ever this is to produce obedience by the discipline of the law; to awake love by love is still a higher aim for the training in the family. What is impossible to the law love can do. The love of the parents and the love of God can really overcome the self-will of the children, make them truly joyful, and create some enthusiasm for the true, the good, the noble and the divine. In the school of love they learn to love the parents, the afflicted, God and the Saviour, and to feel in such love something of heavenly bliss. In the State justice, in the family love, the all-moving and all-preserving power.

There are fathers, and some mothers, who carry outside the roses and inside the thorns, and who leave amiability outside at the threshold of their own house; they spread like icebergs the atmosphere of the winter, and the children's liberty, joy and laughter, seem to freeze to death in their presence. For the whole life it is a great loss if children cannot rejoice in their fathers' and mothers' love, and if each stirring germ of confidence and reverence is stifled by an icy chill from their own parents.

The Rev. Baldwin Brown, of London, in his fine book, "The Home Life in its Divine Idea," is right in saying: "Love is their sunlight; they ask for nothing

than to bask in it. There is no glow for them when that sun in the home is unveiled. The only patent of precedence you can get them to recognize is the mark of goodness, gentleness and nobleness, which God's elect ones bear, and which none see so swiftly as a child." Mr. John Stuart Mill's autobiography shows that one-sided intellectual education has bad consequences for the character, the life and its efficiency, in leaving undeveloped the aspirations of the heart which longs for love and for God. In the merciless, intellectual forcing he was subjected to, love was not merely ignored—it was repressed. His cheerless boyhood had no friends; his mother is not once named; his father appears as a restless, an inexorable, a grim machine for stimulating thought or for enforcing discipline. Above all, he who is the one object of love (he who made the human heart, and who has, alone, the key to its most intimate secrets, he) is ignored, of set purpose, as an hypothetical being of some sort, whose existence could not be scientifically verified, and therefore lay outside the range of practical considerations.

It is perhaps one of the characteristics of our time, at least it is so in Germany, that intellectual education is too much valued and too exclusively aimed at in the higher schools. For this deficiency the family has to make up in fostering the moral and religious training of the heart by love and for awakening love. The love of a father is indispensable. He supports and shelters the family; he gives the children, by his discipline, an impression of the sanctity of the will of God; he daily ministers to his home by Scripture-reading and praying; he is a counsellor of the elder sons, helps them to avoid the dangers of the world and to have a good start in life. With many people, especially with many men, the love of their fathers is forever imprinted in their heart, character and life. Yet Madame de Staël is right in asserting, "Love is only a by-action in the life of men; but it is the whole full history of the life of women." In all nations many authors could be named who praise with enthusiasm and thankfulness the love of mothers. I mention only Riehl, the historian, Charles Raumer, Boquenil Goltz, in his lovely book of childhood, Count Agénor de Gasparin, in his book, "C. Famille, ses Devoirs; ses Joies et ses Douleurs," Naville, of French Switzerland, in his small but attractive book, "Duty, two lectures for women." They all agree in attributing, under God, to mothers the best part of their education, the best influence on their characters and the happiest recollections of their young years. James Montgomery, in the poem, "A Mother's Love," sings:

"That mother's love, how sweet the name!
What was that mother's love?
The noblest, purest, tenderest flame,
That kindles from above;
Within a heart of earthly mould,
As much of heaven as heart can hold,
Nor through eternity grows cold,
This was that mother's love."

William Cowper glorifies his mother:

"— the record fair
That mem'ry keeps of all thy kindness there
Still outlives many a storm, that has effac'd
A thousand other storms less deeply trac'd."

And your own Beecher says, in one of his genial sermons: "I think that the most wonderful book that could be written would be a book in which an angel should write all the thoughts that pass through a faithful mother's mind from the time that she first hears the cry of her child, and knows that it is born into the world, and rejoices in the midst of her grief—from the moment of her absorption, or annihilation, pouring herself into the child. Her wonderful gladness of fatigue, her unwillingness to divide her care with any, her heroic sacrifice of all that is brightest and best in life, with no prospect of remuneration except the satisfaction which she feels

In serving that little mute and helpless child—these are past description. Behold her in a little cottage, with no great wealth, with, it may be, only a moderate competency, with no witness, with none to praise, and, for the most of the hours of the day, with no companionship but a little babe, and a babe that cannot sing to her, but can only cry to worry her—that cannot even look at her and know her. No sound of music greets her ear. There is nothing to relieve the tedium of her life except this little one. It is her joy to take her babe, sick or well, night and day, and bear it in motherly arms."

In inquiring how the love of parents, the love of a mother, can awake love to God, to themselves and to the afflicted, in the hearts of the children, we have to take the veil from the holy of holiest of family life. No Christian father should forego the privilege to lead daily, as the rightful domestic chaplain, the prayers of his family, and to show the members of his household daily, and especially on Sundays, the pearls of the Scriptures. This labor of love pays best. Such minutes cannot be forgotten by the children, whose pious father, in all sincerity and with the accent of love and earnestness, after his day-work or on Sunday, gathered his children around him and explained to them the mysteries of divine love. The Sunday, the day of the united family and of warmer love, affords the best opportunity of opening that delightful spiritual picture book, the Bible, to the understanding of the children. By doing that, and by using the Sabbath not for exciting and often enervating pleasure, but for spiritual recreation, for the edification and sanctification of the soul in the presence of God, for the deepening and glorification of the family, we accustom our children to the blessings of the Sunday, contribute much to the right observance of the Lord's day, and help to avert from our nation the dangers which result from an unscriptural keeping of the Sabbath day. Take care, you fathers, lest you withdraw yourselves too much from the duties of educating your children in expecting too much from the school and in laying too much on the shoulders of the mothers! It is an irreparable loss if the father does not help and supplement the training-work of the mother.

It cannot be denied that the mother, by her being in the still home safer from the spirit of the age than the father on the noisy market of the world, and by her being nearer to the line of faith and prayer, is the most excellent teacher of piety, if she knows the Lord, and, we must add, of godlessness, if she is alienated from God. The rule is that we learn to pray from our mothers. There is, you know perhaps, the excellent picture, Dante and Beatrice, by Ary Scheffer. Beatrice looks heavenward, whereas the eyes of Dante are fixed on her, and follow her to higher regions. That is an emblem of the ennobling influence of all pure love; that is, above all, a symbol of a praying mother, who, by prayerfully looking to the upper sanctuary, directs the eyes of their child to the living fountain of all love and all light. Oh, mothers, mothers, don't neglect the privilege to pray for and with your children!

From the prayers of their mothers, children get the first notions and impressions of God's love; these are deepened and strengthened by their gradual introduction into the word of God. The narrative of the biblical stories has here to take the first place. They have the greatest attraction for the mind of a child. In the most intuitive form they contain a treasure of the profoundest truth and the most important moral principles of education; they sharpen the conscience, show the disobedience to God to be the source of perdition, and inculcate on the hearts of children deeply the thought of the love of God to all penitent and afflicted. The purest morality and the fullest truth, while set in rules and forms, would tire and leave untouched the children's mind, are taught by glorious examples, and, as it were, by living pictures, which leave in the life of the child and the man an imperishable trail of light, if a mother's love has illustrated by simple words these most instructive and most attractive children's stories. Here passes the child through a school of truth, in which he learns to hate lying, perhaps the most dangerous sin of the young, and finds and knows to love a truthful guide through the labyrinth of life. For the whole life much is gained, if our children begin to find in the Holy Scriptures fountains of life, light and love, and if they begin to see that they can draw and refresh themselves from them, and that they can find in them counsel, consolation and comfort in all conditions of life.

Baldwin Brown guards in his book, "The Home Life," against making the Bible a weary task-book, which is cut up into portions and labelled with morals. "Children would read it gladly," he says, "and suck in its lessons as the glow of a summer noon, if we would leave them alone to pore over it as a history. If we would but let our little ones bring their fresh young appetites to bear thus upon it, they would have that lodged within them which would unlock for them the inner meaning of all the histories which they may be called upon to study—the key, in a word, to the universal history of men. Oh! we of little faith," he exclaims, "why cannot we trust his book to his own method, and let the light and the life with which he has freely charged it, glow and quicken through the world! What the Bible supremely wants is freedom. The Bible is God's book to the child, precisely in the manner in which his sympathy is drawn forth to it, as presenting some outward image of his inner life. If he finds the key there which unlocks the wards of his experience; if he finds the truth there which casts a flood of light on the dark, and a dew of comfort on the sad passages of his life, the Bible has found the child, not the child the Bible, and that finding never fails. If you can connect the outer world in the book with the inner word in the life, and teach your child to seek it, not for formal lessons, not for knowledge of sacred things only, not for Sunday-reading, but for real light in real darkness, real comfort in real sorrow, real help in real need, you have made the Bible the man of his counsel until death. You have rendered his belief of the Bible absolutely proof against every effort of the adversary to undermine it. A thousand orators may assail its most sacred passages, it troubles him not; for him its light shines on, because it is God's light, unshorn of a single beam."

The living centre and the heart of the Bible is *Christ*. The more we find, even in the Old Testament everywhere, way-marks and teachers to Christ and light traces from his light, the better we understand the Holy Scriptures. The communion of the child with Christ, the God-man, the only perfect revealer of the glorious love-nature of God and the Saviour of young and old, must always be the highest aim of our training in the family. The children have some natural qualities which render them willing and fit to enter the kingdom of heaven. Because something of the light of paradise sticks to them, they feel attracted by the light which is revealed in Christ, and it is a general experience, where Sunday-schools are opened and Sunday-school teachers in a kindly way tell something of Jesus, neither in town nor in the country children fail to come, and they are fond of coming and listening to the gospel of Christ. Children discover, by instinctive feeling, real love to them, and nobody can love them more than Christ. Children born in the midst of Christendom are very early touched by the light of Christ, which lighteth in some way every man that cometh into the world; they live even in dark places in a more luminous atmosphere than the children of the heathen. In the first stirring of the conscience, in the first struggling against sin and in the first longing for the good and for love, this light reveals itself and offers us an efficient help in our training-work. To this is to be added that the Lord has entered into a closer communion with the little ones dedicated to him by baptism, and that he is therefore willing to impart to them the germ of faith and of the new life of regeneration. Though Count Zinzendorf testifies that the representation of the love of Christ is more powerful with the baptized than with unbaptized children, only in a truly Christian family can the blessing of baptism be developed in the real life of personal faith and scriptural regeneration. It is a great consolation for Christian parents that Christ has loved and blessed the little ones and that St. Paul calls the children of only one believing parent holy. Personal faith and Christian life cannot be transmitted from parents to children by birth. Even the children of believing parents must learn to believe and must be converted; but some germs of light, life and sanctification get transferred, not only by the education and the example of the parents, but by birth, and the children of such parents have a great advantage over those who unhappily have no Christian parents. Oh! that we could render Christ's name the loveliest for our children, that we could teach them to accept and expect all good things from his hands, and to consider him as the best and always true

friend. It is of the greatest consequence to impress the image of Christ as their nearest and dearest relative on the heart of the young. Baldwin Brown calls the drawing forth and instructing the consciousness that Christ is with and in the child, the fundamental principle of a Christian education.

Such prayerful training, which wisely and patiently surrounds the children with the light of the word and of Christ, opens and enlarges their hearts by internal influences for receiving and giving love to God and men, to parents and relatives, to the poor and the forsaken ones, and makes them useful instruments for promoting God's kingdom and helping the sufferers. God uses the training of children as one of the most useful means for educating the parents. Perhaps nothing is so humiliating and forces us so often to seek God's help on our knees as the experience, that not only all our love, but God's love, seems to be lost on our children. Nevertheless it is a fact, which can be proved by the history of the Waldensian and the Moravian Churches, that the most Christians owe their faith, under God, in the first place to their parents; that in revival times, as I have found it repeatedly in the home-mission fields of the Evangelical Society for Germany, whose Inspector I am, mostly young men, and particularly children of believing people, seek and find the Lord, and after much aimless wandering in the world, perhaps on the last sick-bed or on the death-bed, lay hold of Christ as their only refuge. It is much to be complained that children, and especially sons of Christian parents, so often do not follow the footsteps of their fathers and mothers. Perhaps we have worked too much out of door and not enough within our family, too much for other and too little for our own children, too much for their success in the world and not sufficiently for their eternal welfare, have endeavored to hoard treasures for them and have too much neglected their education into the image of Christ. The highest duty which we have to fulfil, besides the salvation of our own soul, is the education of our children, the nurslings of Christ. To employ for this duty all our powers is the highest patriotism. Let us not lose in such a work of love our patience and hope, let us continue in bringing our children before the Lord and expecting success from him in training them for happiness, obedience and love, and the fruit shall not fail. We encourage each other with Alfred Vaughan's words:

"Let us toil on; the work we leave behind us,
Though incomplete, God's hand will yet embalm,
And use it some way; and the news will find us
In heaven above, and sweeten endless calm!"

LETTER FROM THE HUNGARIAN CHURCH.

Salutatory address to the Second General Council of the Presbyterian Alliance at Philadelphia:

HONORED AND DEAR BRETHREN:

The "General Convent" of the five superintendencies of the Hungarian Reformed Church, convened at Budagrest for the work of a national synod, sends, through *this letter*, its fraternal fervent salutation to you, being hindered by many difficulties to fulfil its ardent desire to send its delegates, who should testify personally the reality of the common feeling with you.

We feel ourselves very touched on thinking of the great historical fact, that the Reformed Churches on both sides of the ocean, maintaining the Presbyterian government form, are able to come together by the means of their representatives, and hold conferences upon topics regarding vital principles and important day-questions; and at the same time to make visible, that, notwithstanding the language, the national and geographical severing walls, separating us externally, we are one, agreeing internally according to the life-giving elements of the gospel and evangelical liberty.

Let the brethren in faith and principles, assembled in the ancient and esteemed centre of the Free States accept fraternity, when the Hungarian followers of the Reformation originated from the free land of the Helvetic algres, who during three

centuries and their tempests have been weakened but not put down, show and express their sympathy with you, their faithfulness to the gospel and their saintly will of progressing upon the Eternal Rock.

May the abundant blessings of the grace of God follow your meetings and works aiming to extend and build the kingdom of heaven!

Budagrest, September 16th, 1880. Count Emeric Degenfeld, Chief Curator of the Superintendency beyond Tisza as President of the General Convent.

PAUL TÖRÖK, Superintendens.

LETTER FROM THE PERTH CONFERENCE.

To the Pan-Presbyterian Council, Philadelphia:

PERTH, *September 16th*, 1880.

DEAR BRETHREN IN THE LORD:

Christians in various parts of Scotland, England, and Ireland, who are accustomed annually to meet here in conference for waiting on the Lord in prayer and meditation on the Scriptures, have heard that you are about to assemble in Philadelphia. We join in special supplication that the Lord Jesus, the great Head of the Church, may be amongst you in all your meetings and fill you with his Holy Spirit, and enable you to glorify his great name. We also send you our cordial greetings.

By order of the Conference.

W. E. MALCOLM, Chairman.
JAS. GIBSON, M. A. } Joint
JAMES MADEE. } Secretaries

NOTE TO DR. BOMBERGER'S PAPER.

The Rev. Dr. Bomberger appended the following note to the proof of his paper (p. 553), which he revised. As, however, the plates were cast and the pages following made up before it was received, it could not be inserted. It is therefore given here:

Supplementary Note.—In support of the position taken in this paper against baptismal regeneration, both in the Romish and modern pantheistic sense, the following citations are appended as decisive:

"From what has now been said, we may readily see how vain is the exposition of those who make the communion of saints to consist in subsistence of Christ's body in and with our bodies. This opinion is refuted by the oft-repeated comparison of the head and the members, which, although they are united in the closest manner, nevertheless, subsist without any mixture or confusion." (*Ursinus*, Comm. on Heidelb. Catech., Ques. 55.)

"The human nature of Christ is subsistent, incommunicable, individual, intelligent." (*Ursinus*, Eng. trans., p. 130.)

God "does not exhibit or confirm anything by the sacraments different from what he promises in his word. Whoever, therefore, seeks anything in the sacraments which God has not promised in his word, idolizes them." (Ibid., p. 352.)

"The chief end of baptism is the confirmation of our faith, or a solemn declaration by which Christ testifies that he washes us with his blood and Spirit, and confers upon us remission of sins and the Holy Ghost, who regenerates and sanctifies us unto eternal life." "To be washed by the Spirit of Christ is to be regenerated by the Holy Spirit, which consists in a change of evil inclinations into those which are good, etc." (Ibid., pp. 358, 360. To the same effect see whet *Olevianus* says in his De Subst. Foed, p. 321, etc., and the quotations in Heppe, pp. 329–342, etc.)

"Credimus veram hanc fidem per auditum verbi Dei et Spiritus Sancti operationem in nobis productam nos regenerare ac veluti novos homines afficere ut quos ad novam vitam vivendam excitet et a peccati servitute liberos reddat." (Conf. Belgica, Art. XXIV.)

See also *Charnock* on Regen., ed. published by the Presbyterian Board, pp. 103–125; *Owen* (the Leighton publications' ed., Philadelphia, 1862), vol. III., pp. 207–317, etc.; and *Schaff's Lange* on John, pp. 67–69, and pp. 123–136.

III.

STATISTICAL REPORTS.

(These returns are in some cases only proximate.)

DIVISION I.—THE CONTINENT OF EUROPE.

AUSTRIA.

Evangelical Reformed Church in Bohemia:*—4 presbyteries or classes (the moderator is called "senior"); 1 Provincial Synod (the moderator is called "superintendent); 47 charges entitled to have ministers; 6 separate congregations connected with these; 7 stations supplied by preachers or otherwise; 55 ministers on the roll of the church; 55 in actual service; 593 ruling elders; 46,078 communicants; 67,192 persons to whom the church ministers; 1 theological college or school; only 1 professor is a member of our church, all the others are Lutherans; 6 students; 15 Sunday-schools (we have 44 public schools connected with the church, and supported by the same with 48 teachers).

Imperial Royal Consistory of the Helvetic Confession, Reformed Church of Moravia:†—2 presbyteries or seniorati; 22 charges entitled to have ministers; 4 separate congregations connected with these; 24 ministers on the roll of the church; 23 in actual service; 46 deacons or officials having charge of temporalities; 26,550 communicants; 41,120 persons to whom the church ministers; 3 students of divinity; 6 Sunday-schools; 7 Bible or senior classes; 20 teachers.

National Synod of the Reformed and Evangelical Church of the Helvetic Confession of Hungary:—56 presbyteries (called seniorati); 5 provincial synods (called superintendential assemblies); composed of ministers and elders in equal numbers; 1,992 charges entitled to have ministers; 1,992 separate congregations connected with these; 1,300 stations supplied by preachers or otherwise (filial churches); 2,049 ministers on the roll of the church; 2,049 in actual service; 19,920 ruling elders (about); 3,984 deacons or officials having charge of temporalities; 291 probationers or licentiates; 1,913,032 persons to whom the church ministers; 5 colleges or schools; 18 professors of divinity; 25 lecturers or other teachers; 320 students of divinity. Each congregation has a day-school which serves also as a Sunday-school.

BELGIUM.

Union of Evangelical Congregations. Synod of the Missionary Christian Church:—3 presbyteries or classes; composed of ministers, an elder from each congregation and the members of the Managing Committee; 20 charges entitled to have ministers; 3 separate congregations connected with these; 5 stations supplied by preachers or otherwise; 18 ministers on the roll of the church; 18 in actual service; 99 ruling elders; 125 deacons or officials having charge of temporalities; 50,000 persons to whom the church ministers; 32 Sunday-schools; 136 teachers.

FRANCE.

Synod of the Union of Evangelical Congregations:—5 conferences or classes; 51

---

* The Supreme Court is called officially "The Imperial and Royal Evangelical Ecclesiastical Council of the Augustine and Helvetic Confession in Vienna." The president is a layman; this Council is subordinate to the State Department of Religion and Education, and though having great power in the Church, the Church has no voice in the appointment of its members, all of whom are appointed by the Emperor.

† Congregations locally connected form a *Senioratus* or *Tractus* (Presbytery), under the supervision of a *senior*, with whom is associated a curator or business agent, and the older of the ministers. The Superintendential Assembly or Provincial Synod consists of the superintendent, the business agent, the deputy superintendent, the seniors and business agents, and 4 delegates, 2 ministers and 2 deacons from the seniorati within its bounds. This meets every third year and is presided over by the superintendents. The German-Austrian Reformed Church, and the Reformed Church in Bohemia and Moravia form one General Assembly meeting every sixth year in Vienna, along with which the perpetual office-holders form the Imperial Consistory. Ordinances and laws passed by the Provincial or General Synod are not binding until they have been submitted to the monarchy and received the royal approbation.

ministers on the roll of the church; 280 elders and deacons; 6 probationers or licentiates; 3,700 communicants; 60 Sunday-schools.

GERMANY.

Old Reformed Church of Bentheim and East Friesland:—1 presbytery; composed of 1 minister and 1 elder from each congregation, meeting twice each year; 9 congregations; 4 ordained ministers; 36 elders; 24 deacons; 1 theological teacher, and 4 divinity students.

Free Evangelical Church of Germany:—1 presbytery; 3 congregations, 2 in Silesia and 1 in Bohemia; 7 stations; 3 ministers in charge; 11 elders; 7 deacons; 350 communicants; 6 Sunday-schools, and 38 teachers.

ITALY.

Synod of the Waldensian Church:—8 presbyteries or classes; composed of all the ministers of the church and 2 deputies freely chosen by each of the congregations of the Valleys; 17 charges entitled to have ministers; 39 separate congregations connected with the mission field; 32 stations supplied by preachers or otherwise; 58 ministers on the roll of the church; 178 ruling elders; 148 deacons or officials having charge of temporalities; 12 probationers or licentiates; 14,771 communicants; 1 college or school; 3 professors of divinity; 19 students of divinity in Florence and 3 abroad; 107 Sunday-schools; 67 Bible or senior classes; 400 teachers.

General Assembly of the Free Church of Italy:—No presbyteries or classes; no provincial synods; from 1 to 3 deputies from each church; 33 charges entitled to have ministers; 30 stations supplied by preachers or otherwise; 25 ministers on the roll of the church; 25 in actual service; 40 ruling elders; 65 deacons or officials having charge of temporalities; no probationers or licentiates; 1,800 communicants; probably about 10,000 persons to whom the church ministers; no missionaries laboring abroad; 1 college or school; 2 professors of divinity; 5 lecturers or other teachers; 18 students of divinity; 20 Sunday-schools, with 600 to 700 children; 28 teachers.

NETHERLANDS.

Synod of the Reformed Church of Holland:—44 presbyteries or classes; 10 provincial synods; composed of 24 members, elected by the provincial courts, and 13 ministers and 6 elders, representing the provinces, elected for three years; 1,347 congregations; 1,610 ministers on the roll of the church; 2,123,679 persons to whom the church ministers; the church appoints 2 theological professors in each of the 3 national universities; 120 students of divinity; Sunday-schools are not directly connected with church.

General Synod of the Christian Reformed (Free) Church of Holland:—40 presbyteries or classes; 10 provincial synods; composed of 20 ministers and 20 elders, every provincial synod naming 2 ministers and 2 elders; 275 charges entitled to have ministers; 20 separate congregations connected with these; 25 stations supplied by preachers or otherwise; 275 ministers on the roll of the church, beside 9 *emeriti*; 275 in actual service; 800 ruling elders; 1,100 deacons or officials having charge of temporalities; 23 probationers or licentiates; 25,000 communicants; 120,000 persons to whom the church ministers; 2 missionaries laboring in Batavia, with helpers; 1 theological college; 4 professors of divinity; 2 lecturers or other teachers (one of these is also professor of divinity or ordained minister); 86 students of divinity; number of Sunday-schools not officially known; Bible or senior classes are well acknowledged and directed by ministers, with 1,000 members; the teachers are students of the theological school.

SWITZERLAND.

National Evangelical Reformed Church in the Canton de Vaud:—209 ministers on the roll of the Church; 154 in actual service; 936 ruling elders; no probationers or licentiates; 1 college or school; 5 professors of divinity; 17 students of divinity.

Synod of the Free Church of the Canton de Vaud:—Synod consists of pastors in

charge and delegates from congregations, either elders or ministers, with the theological professors of 39 charges; 9 stations supplied by preachers or otherwise; 131 ministers on the roll of the church; 46 in actual service; 161 ruling elders; 5 licentiates; 3,840 communicants; 2 missionaries laboring abroad; 1 college or school; 5 professors of divinity; 4 lecturers or other teachers; 45 students of divinity; 107 Sunday-schools; 6,050 scholars.

Synod of the Evangelical Church of Neuchâtel, independent of the State:—Composed of the pastors and lay members appointed by churches; 42 ministers on the roll of the church; 32 in actual service; 213 ruling elders; 3,297 communicants; 1 college or school; 4 professors of divinity; 3 lecturers or other teachers; 20 students of divinity.

DIVISION II.—THE UNITED KINGDOM.

The Synod of the Presbyterian Church of England:—10 presbyteries; composed of the ministers of all sanctioned charges, the professors of theology, the ministerial missionaries, an elder from each session, and the general secretary, being a minister; 266 charges entitled to have ministers; 10 stations supplied by preachers or otherwise; 258 ministers on the roll of the church; 1,490 ruling elders; 585 deacons, 1,987 managers; 54,135 communicants; 12 missionaries laboring in China; 1 theological college or school; 3 professors of divinity; 1 lecturer or other teacher; 20 students of divinity; 256 Sunday-schools; 5,768 teachers [these statistics are for 1878].

The General Assembly of the Presbyterian Church in Ireland: 36 presbyteries and 1 Indian presbytery; 5 provincial synods; assembly composed of all the ministers and assistant ministers of congregations, assembly's professors, being ministers, and ordained missionaries and chaplains in the service of the Church; 558 charges entitled to have ministers; 116 stations supplied by preachers or otherwise; 632 ministers on the roll of the church; 598 in actual service (ministers and professors); 2,097 ruling elders; 6,983 deacons or officers having charge of temporalities (excluding elders who are members of Diaconate); 32 probationers and 9 licentiates; 104,769 communicants; 79,214 families, or over 396,070 persons to whom the Church ministers; 13 missionaries sent to colonies during the last five years; 2 theological colleges or schools; 9 professors of divinity; 6 lecturers or other teachers; 52 students of divinity; 1,052 Sunday-schools; usually 1 Bible or senior class to each congregation; 8,440 teachers.

The Synod of the Reformed Presbyterian Church in Ireland:—4 presbyteries; 1 synod, composed of all ordained ministers in regular standing, with a ruling elder from each session; 33 charges entitled to have ministers; 7 stations supplied by preachers or otherwise; 31 ministers on the roll of the church; 29 in actual service; 190 ruling elders; 262 deacons or officers having charge of temporalities; 2 probationers or licentiates; 4,438 communicants; 9,000 persons to whom the church ministers; 4 missionaries laboring abroad; 1 theological college or school; 2 professors of divinity; 7 students of divinity; 30 Sunday-schools; 163 Bible or senior classes; 241 teachers.

The General Assembly of the Church of Scotland:—84 presbyteries; 16 provincial synods; for regulations see foot-note*; charges entitled to have ministers (1,263 parishes, 135 unendowed churches); about 1,420 congregations connected with these; 134 stations supplied by preachers or otherwise; 1,530 ministers on the roll of the Church (of which 50 are government and army chaplains); 1,480 in actual service; in 1877 returns from 920 congregations gave 4,905 elders, 398 deacons; 219 probationers or licentiates; 515,786 communicants; 1,800,000 persons to whom

* The General Assembly consists of 247 ministers and 178 elders, and is composed as follows: Presbyteries of fewer than 12 parishes send 2 ministers and 1 elder; presbyteries of fewer than 18 parishes send 3 ministers and 1 elder; presbyteries of fewer than 24 parishes send 4 ministers and 2 elders; presbyteries of fewer than 30 parishes send 5 ministers and 2 elders; presbyteries of fewer than 36 parishes send 6 ministers and 3 elders; presbyteries of fewer than 42 parishes send 7 ministers and 3 elders; presbyteries of fewer than 48 parishes send 8 ministers and 4 elders; presbyteries of fewer than 54 parishes send 9 ministers and 4 elders; and all above, 10 ministers and 5 elders. In addition to the above, an elder is sent from each Royal Burgh, elected by the Magistrates and Town Council, and from each national university elected by the Senatus.

the Church ministers (usual estimate); 66 missionaries laboring abroad (see footnote*); 4 theological colleges or schools; 16 professors of divinity; about 190 students of divinity; 1,961 Sunday-schools; 185,796 scholars; at least 1 Bible or senior class in each of 994 parishes; 1,736 teachers.

The General Assembly of the Free Church of Scotland:—78 presbyteries, of which 3 are in India, 1 in Africa, and 1 in Italy; 16 provincial synods; 1 assembly composed of one-third of the ministers of the Church and an equal number of elders, who are elected annually by the presbyteries—the presbyteries of India and Africa send 1 minister and 1 elder each; 1,005 charges entitled to have ministers; 38 stations supplied by preachers or otherwise; 1,060 ministers on the roll of the Church; 1,001 in actual service; about 6,000 ruling elders; about 6,000 deacons or officers having charge of temporalities; 44 probationers or licentiates; number of communicants estimated at 300,000; 36 missionaries laboring abroad; 3 theological colleges or schools; 15 professors of divinity; 3 lecturers or other teachers; 233 students of divinity; 1,950 Sunday-schools; 1,187 Bible or senior classes; 17,669 teachers.

The Synod of the United Presbyterian Church of Scotland:—37 presbyteries, of which 4 are in Jamaica, 1 in Caffraria, 1 in Old Calabar, and 1 in India; 1 synod composed of all ministers having charges, and 1 elder, from each church, 5 professors and 2 secretaries; 593 charges entitled to have ministers; 600 ministers on the roll of the Church; 5,000 ruling elders; 61 probationers or licentiates; 183,221 communicants; 2 theological colleges or schools; 6 professors of divinity; 1 lecturer or other teacher; 108 students of divinity; 880 Bible or senior classes; 11,243 teachers, 90,000 scholars, 22,787 Bible-class students.

The Synod of the Reformed Presbyterian Church of Scotland:—2 presbyteries; synod composed of all the ministers and a representative elder from each congregation; 9 charges entitled to have ministers; 4 stations supplied by preachers or otherwise; 8 ministers on the roll of the Church; 8 in actual service; 70 ruling elders; 100 deacons or officers having charge of temporalities; no probationers or licentiates at present; 1,197 communicants; 2,760 persons to whom the Church ministers; 1 missionary laboring abroad; 6 Sunday-schools; 10 Bible or senior classes; 66 teachers.

The Synod of the United Original Secession Church:—6 presbyteries; 1 synod composed of a minister and elder from each session; 38 charges entitled to have ministers; 2 stations supplied by preachers or otherwise; 32 ministers on the roll of the Church; 32 in actual service; 2 probationers or licentiates; about 5,450 communicants; about 15,000 persons to whom the Church ministers; 1 missionary laboring abroad; 1 theological college or school; 2 professors of divinity; 4 students of divinity.

The General Assembly of the Calvinistic Methodist Church in England and Wales:—24 presbyteries; 1 assembly composed of delegates from presbyteries or monthly meetings, as usually called in this Church, 2 ministers and 2 deacons forming the delegation from the Welsh presbyteries, and 1 minister and 1 deacon from the English; 591 ministers on the roll of the Church; 591 in actual service; 4,113 ruling elders (both offices are held by the same person in the Church); 329 probationers or licentiates; 118,036 communicants; 275,282 persons to whom the church ministers; 8 missionaries laboring abroad; 2 theological colleges or schools; 2 professors of divinity; 3 lecturers or other teachers; 76 students of divinity; 1,319 Sunday-schools; Bible or senior classes not known; 21,605 teachers; 115,159 scholars on register.

DIVISION III.—UNITED STATES.

The General Assembly of the Presbyterian Church in the United States of America:—177 presbyteries; 38 provincial synods; 5,489 charges entitled to have ministers; 5,044 ministers on the roll of the Church; 294 probationers, or licentiates; 578,671 communicants; 12 theological colleges; about 45 professors; 631,952 Sabbath-school pupils.

---

*Foreign fields, 13; colonies, 47; Jewish, 6; in addition to which many have gone to Australia, New Zealand, Canada, etc.

The General Assembly of the Presbyterian Church in the United States:—66 presbyteries; 12 provincial synods; composed of an equal number of ministers and ruling elders, chosen by the presbyteries, every presbytery is entitled to 1 minister and 1 elder, and if the presbytery consist of more than 20 ministers it is entitled to send 4 delegates; 1,892 charges entitled to have ministers; 1,019 ministers on the roll of the Church; 5,901 ruling elders; 3,770 deacons or officers having charge of temporalities; 103 probationers or licentiates; 116,755 communicants; 23 missionaries laboring abroad; 2 theological colleges or schools; 10 professors of divinity; 92 students of divinity; 1,044 Sunday-schools; Bible or senior classes not reported separately; 9,392 teachers.

The General Synod of the Reformed Church in America:—33 classes or presbyteries; 4 particular synods; 1 general synod, composed of 3 ministers and 3 elders from each classis, nominated by the classes and appointed by the particular synods; 510 charges entitled to have ministers; 530 ministers on the roll of the church; 500 in actual service; 2,000 ruling elders; usually the same number of deacons as elders; only 5 probationers or licentiates; 80,208 communicants; cannot tell number of persons to whom the church ministers; 24 missionaries laboring abroad; 2 theological colleges or schools; 4 professors of divinity; 34 students of divinity; 645 Sunday-schools; cannot tell the number of teachers, Bible or senior classes.

The Reformed Church in the United States:—No report.

The General Assembly of the United Presbyterian Church of North America:—59 presbyteries; 655 charges entitled to have ministers; 694 ministers on the roll of the church; 50 licentiates; 82,119 communicants; 760 Sabbath-schools; 8,327 teachers; 83,126 scholars; 2 theological seminaries.

The General Synod of the Reformed Presbyterian Church in America:—5 presbyteries; 1 General Synod, composed of an equal number of ministers and ruling elders, delegated by the presbyteries according to a certain ratio; 48 charges entitled to have ministers; 31 ministers on the roll of the church; 30 in actual service; about 240 ruling elders; about 300 deacons or officials having charge of temporalities; 5 probationers or licentiates; 6,500 communicants; 8,000 persons to whom the church ministers; 1 theological college or school; 2 professors of divinity; 2 teachers of elocution; 7 students of divinity; 47 Sunday-schools; about 90 Bible or senior classes; from 500 to 600 teachers.

The Synod of the Reformed Presbyterian Church in America:—10 presbyteries; 111 ministers; 116 congregations; 533 elders; 324 deacons; 10,473 communicants; 1,087 Sabbath-school teachers; 10,097 scholars; 1 theological seminary; 2 professors; 21 students.

Associate Reformed Synod of the South:—10 presbyteries; 1 synod; all ordained ministers are entitled to a seat, each ministerial charge is entitled to 1 ruling elder; 85 ministers on the roll of the church; nearly all in actual service; 6 probationers or licentiates; 6,741 communicants; 1 missionary laboring abroad; 1 theological college or school; 3 professors of divinity; 8 students of divinity; 377 teachers and 3,197 scholars.

The General Assembly of the Welsh Calvinistic Methodist (or Presbyterian) Church in America:—16 presbyteries; 5 provincial synods; 137 charges entitled to have ministers; 100 ministers on the roll of the church; 21 licentiates; 412 elders and deacons; 11,000 communicants; 11,676 Sunday-school scholars.

DIVISION IV.—BRITISH COLONIES AND DEPENDENCIES.

AFRICA.

Dutch Reformed Church of the Orange Free State.—4 presbyteries or classes; 23 charges entitled to have ministers; 17 ministers on the roll of the church; 17 in actual service; 91 ruling elders; 182 deacons or officials having charge of temporalities; 17,898 communicants; 46,067 persons to whom the church ministers; 1 missionary laboring abroad; 1 professor of divinity.

Dutch Reformed Church in South Africa:—No report.

AMERICA—NORTH.

The General Assembly of the Presbyterian Church in Canada:—35 presbyteries;

4 provincial synods and 1 presbytery with synodical powers; assembly composed of a fourth of the whole number of ministers on the rolls of the several presbyteries with an equal number of acting elders; 740 charges entitled to have ministers; 1,350 separate congregations connected with these; 213 separate mission fields, including 538 preaching stations, supplied by preachers or otherwise; 704 ministers on the roll of the church; 659 in actual service; about 5,000 ruling elders; probably 7,000 deacons or officials having charge of temporalities; 50 probationers or licentiates; 125,000 communicants; 14 missionaries laboring abroad; 6 theological colleges or schools and an arts college; 11 professors of divinity; 119 students of divinity; 90,000 scholars in Sunday-schools and Bible classes; 9,000 teachers.

Asia.

Presbytery of Ceylon:—1 presbytery; composed of ministers and a representative elder from each kirk session, under General Assembly act anent colonial churches; 9 charges entitled to have ministers; 21 separate congregations connected with these; 2 stations supplied by preachers or otherwise; 6 ministers on the roll of the church; 6 in actual service; 22 ruling elders; 17 deacons or officials having charge of temporalities; 1,120 communicants; 3,100 persons to whom the church ministers; 9 Sunday-schools; 4 Bible or senior classes; 41 teachers.

Australasia.

Synod of Eastern Australia:—No report.

The General Assembly of the Presbyterian Church of New South Wales:—7 presbyteries; assembly composed of all ministers holding settled charges or theological professorships, together with one elder from each session; 68 charges entitled to have ministers; 63 ministers on the roll of the church (9 without charges at present); 63 in actual service; 159 ruling elders; 576 deacons or officials having charge of temporalities; 3 probationers or licentiates; 4,300 communicants; 11,000 persons to whom the church ministers; 3 professors of divinity who are ministers in charges; 100 Sunday-schools; 621 Bible or senior classes; 778 teachers and 6,802 children.

The General Assembly of the Presbyterian Church of Queensland:—3 presbyteries; assembly composed of all ministers in a settled charge and an elder from each session; 26 charges entitled to have ministers; 30 separate congregations connected with these; 9 stations supplied by preachers or otherwise; 23 ministers on the roll of the church; 21 in actual service; 86 ruling elders; 100 deacons or officials having charge of temporalities; 1,800 communicants; 8,000 persons to whom the church ministers; 1 theological college or school and 2 professors of divinity (relation to the church under consideration); 8 students of divinity; 28 Sunday-schools; about 6 Bible or senior classes; 208 teachers.

The General Assembly of the Presbyterian Church of Victoria:—11 presbyteries; 1 assembly composed of all ministers who are pastors of congregations, of *emeriti* ministers and of ruling elders—1 from each session; 155 charges entitled to have ministers; 264 separate congregations connected with these; 25 stations supplied by preachers or otherwise; 130 ministers on the roll of the church; 156 in actual service; 420 ruling elders; for number of deacons or officials see foot-note*; 2 probationers or licentiates; 16,000 communicants; 5 missionaries and 3 catechists laboring abroad (see note†); 1 theological college or school; 4 professors of divinity acting provisionally; 10 students of divinity; 284 Sunday-schools; about 50 Bible or senior classes; 2,400 teachers; 26,000 children.

New Zealand.

The Presbyterian Church of Otago and Southland:—No report.

The Presbyterian Church of New Zealand:—No report.

New Hebrides.

New Hebrides Mission:—No report.

---

* Management of congregations is committed to a Board consisting of ministers, elders, and a committee elected by the congregation.

† 2 ordained and 1 lay missionary in the New Hebrides; 1 working among the Aborigines and 1 among the Chinese in Victoria.

IV.—THE CREEDS.*

REPORT *of the* SCOTTISH SUB-COMMITTEE ON CREEDS AND FORMULAS OF SUBSCRIPTION *to the* GENERAL PRESBYTERIAN COUNCIL, *to be held at Philadelphia in* 1880.

On 4th July, 1877, the First General Presbyterian Council, held at Edinburgh, appointed a Committee to prepare a Report for the next Council in 1880, showing in point of fact—

1*st*. *What are the existing Creeds or Confessions of Churches composing this Alliance, and what have been their previous Creeds and Confessions, with any modifications of these, and the dates and occasions of the same, from the Reformation to the present day.*

2*d*. *What are the existing Formulas of Subscription, if any, and what have been the previous formulas of subscription used in these Churches in connection with their Creeds and Confessions.*

3*d*. *How far has individual adherence to these Creeds by subscription, or otherwise, been required from ministers, elders, or other office-bearers respectively, and also from the private members of the same.*

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

At the first meeting of the Committee, on 9th July, 1877, the following gentlemen were appointed a Sub-Committee to ascertain "the facts called for in the Remit," in so far as regards Scotland:

The Rev. Professor Mitchell, St. Andrews—*Convener.*
The Rev. Professor Candlish, Glasgow.
The Rev. Professor Calderwood, Edinburgh.
James Mitchell, Esq., LL. D., Glasgow.
Alexander Taylor Innes, Esq., Advocate, Edinburgh.
David Laing, Esq., LL. D., Edinburgh.

Mr. Laing's death, on 18th October, 1878, deprived the Committee of the continued assistance of one whose services during a long and laborious life, both as editor of the collected works of John Knox and of the Letters and Journals of Robert Baillie, and as adviser and helper in many other important literary undertakings, had been of the highest benefit to the whole Presbyterian Church, and the means of casting much fresh light on the most interesting periods of its history. It is a satisfaction to them, however, to be able to report that the text of the Answers furnished in regard to the Church to which he belonged had been drafted, and submitted to, and approved of by him in the spring of 1878, and that some even of the notes are founded on contemporary pamphlets supplied by him. On 2d June, 1879, T. G. Murray, Esq., W. S., was, with consent of Dr. Schaff and the American Committee, elected in room of Mr. Laing.

The Sub-Committee have held at least eight meetings. At one of the first of these, the difficulty presented itself that while most of the Presbyterian Churches in Scotland look back generally to the same past history, and find in that history the same Creeds and other documents, they might be expected, according to their different stand-points, to take slightly different views of them, and of their relations to them. It was feared that any attempt on the part of the Scottish sub-committee summarily to harmonize these views might not, on the one hand, tend to the harmony desired, while, on the other, it might withdraw from the view of the Council some of the materials for its conclusions. In view of this difficulty, it was resolved

* See p. 261.

that the members of the Sub-Committee connected with each of the three largest Presbyterian bodies—the Church of Scotland, the Free Church of Scotland, and the United Presbyterian Church—should be asked to send in to the Convener separate papers in answer to the Queries proposed by the Council, in so far as relates to the Churches to which they respectively belong. These papers have accordingly been prepared and printed, and are transmitted herewith as the main part of this report.

The Sub-Committee also requested and have printed and transmitted herewith Answers to the Queries returned by the two other Presbyterian Churches, which sent delegates to the Council, viz., the United Original Secession Church and the Reformed Presbyterian Church (other than that recently united with the Free Church). The Answers of these Churches show no new Creed or modification of Creed, but they indicate variations in the formula or mode of adherence to the Creed on the part of the office-bearers, and of the ordinary members of the Church. The Sub-Committee have found it especially necessary in the case of Scotland to adhere to the distinction between doctrinal Creeds or Confessions (which is what the Remit by the Council appears to contemplate), and those explanations of the Creeds and applications of the doctrine which, in the case of all the Scottish Churches, have been made, sometimes in a judicial and sometimes in a declaratory form, and which, especially under the name of "Testimonies," extend far beyond the possible limits of this return, as they are outside the scope of the Remit.

It is only necessary further to state that the Answers to the Queries and the Abstracts thereof, do not claim any ecclesiastical authority or sanction; that the members connected with each Church are alone responsible for the Answers and Abstracts made in regard to that Church; and that no Church is to be held as acquiescing in the accuracy of the historical statements and claims contained in the various Declaratory Acts and Testimonies of the Churches other than its own.

ABSTRACT OF ANSWERS AS TO THE SEVERAL CHURCHES IN SCOTLAND.

I.—CHURCH OF SCOTLAND.

Answer to Query First.

a. Existing Creed:—The Westminster Confession of Faith.

b. Previous Creeds:—I. Creeds having civil as well as ecclesiastical recognition:—1. The Scottish Confession of 1560, the principal Confession of the Church till 1647. 2. The Second or subsidiary Confession of 1581, enlarged in 1638 into the "National Confession and Covenant." II. Creeds having only ecclesiastical recognition:—1. The Apostles' Creed; 2. Exposition of do. in Baptismal Service; 3. Confession of the English Church at Geneva.

c. Modifications of these Creeds:—None, in the proper sense of the term.

To Query Second.

a. Existing Formulas of Subscription:—1. The Formula of 1694, at first appointed for Ministers and Preachers, and now subscribed by Elders. 2. The Formula of 1711 (with relative Questions), now subscribed by Ministers and Preachers. The Formula of 1707, appointed for Professors and Teachers, and still subscribed by Professors of Divinity.

b. Previous Formulas of Subscription:—Simple Subscription to Confessions running in the direct form—*Professio Fidei*, "Godly Bands," and other local formulas before 1581—The opening paragraph of the Second Confession or National Covenant, expressing adherence to the First Confession in all points, chief form of subscription to it from 1581 onwards—Profession of adherence to doctrine, etc., of Church in Solemn League and Covenant, and local formulas of Covenanting times—Simple Subscription to Westminster Confession in terms of Act vii. Assembly 1690.

To Query Third.

a. Individual adherence to the Creed appears to have been required from early times, not only of Ministers and Elders, but also of ordinary members, down to the Revolution, formally relaxed in 1711 to those from abroad coming to reside in Scotland, and gradually to others, though, in connection with Baptism, a reference more or less general to the Confession long continued to be made; more general forms of profession sent down by Assembly to all Ministers in 1871.

b. General adherence or profession of faith in accordance with Church's teaching all that is now required; no special form appointed, but certain great and fundamental doctrines specified in Acts of Assembly.

II.—FREE CHURCH OF SCOTLAND.

Answer to Query First.

a. Existing Creed:—The Westminster Confession of Faith, from the year 1647.
Modifications of Existing Creed:—The Acts of Assembly of 1647 and 1846, confirmed in 1876, when the larger section of the Reformed Presbyterian Church united with the Free Church.

b. Previous Creeds:—The Scottish Confession, from 1560 to 1647.
Modifications of Previous Creeds:—
In the Church of Scotland, none, in the proper sense of the term.
In the Reformed Presbyterian Church, the Creed from 1690 to 1876 was the Westminster Confession *and Catechisms*, with modification of the Act 1647. and as received and approved in Testimonies, 1761 and 1837.

To Query Second.

a. Existing Formula:—For Ministers, Elders, and Deacons:—The Formula of 1846, with relative questions.

b. Previous Formulas:—
(*a.*) For the Scottish Confession of 1560—
Simple subscription to the Confession itself, or adhering to the Covenant.
(*b.*) For the Westminster Confession—
In the Church of Scotland, simple subscription or adherence as before, and subsequently the formula of 1694 for Elders, and of 1711 for Ministers.
In the Reformed Presbyterian Church, subscription to questions of formula till 1820, thence till 1876 only oral questions, which were modified in 1870.

To Query Third.

a. At Present:—
For Office-bearers, personal adherence to the whole doctrine of the Confession in terms of Subscription-Formula, etc., is required; but for private members a "confession of faith in accordance with the Word of God and the Standards" is enough.

b. In the Past:—
In the Church of Scotland, personal adherence to all the doctrine of the Confession was required in the Covenanting times from all members of the Church; but not apparently as a test or condition of entering it or becoming members.
In the Reformed Presbyterian Church, the acknowledgment of the Westminster Confession of Faith and Catechisms, as founded on and agreeable to the Word of God, was required, not only of office-bearers, but of private members; but in 1872 Questions were sanctioned, referring applicants for admission to the Communion to the Westminster Shorter Catechism.

III.—UNITED PRESBYTERIAN CHURCH.

Answer to Query First.

a. Existing Creeds:—The Westminster Confession and the Larger and Shorter Catechisms.

b. Modifications of Existing Creed:—The United Presbyterian Church in her Basis of Union allowed exception to be taken to the Subordinate Standards on one important subject, by declaring that she did not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion; and by Declaratory Act passed in May last has given forth an authorized explanation in regard to other subjects in the said Standards, respecting which it has been found desirable to set forth more clearly and fully the view which the Synod takes of the teaching of Holy Scripture. See "Declaratory Act, adopted May, 1879."

c. Previous Creeds:—The Westminster Confession and Larger and Shorter Catechisms have been, from the origin of the Secession Church, the accepted Creed; but in 1797 the Associate (Burgher) Synod adopted a Preamble to the Formula to the following effect:—"Whereas some parts of the Standard books have been interpreted as favoring compulsory measures in religion, the Synod hereby declare that they do not require an approbation of any such principle from any candidate for licence or ordination." This declaration was in substance accepted, on occasion of subsequent unions, by all the divisions of the Secession so uniting.

d. Modifications of Previous Creeds:—The Relief Church, in an early part of its history, used the formula of 1711, as in use in the Established Church, but in 1823 adopted a formula professing the doctrine of the Westminster Confession, with an exception as to the power of the Civil Magistrate.

To Query Second.

Existing Formulas:—For Preachers, Ministers, Missionaries, and Elders, the appropriate formula is given (the Answer and Promise of Subscription being minuted). The form of Question 2 of the formula is now, under the Declaratory Act, to be that given at the close of the Declaratory Act.

Previous Formulas:—The previous formulas of this Church, and of each of the bodies composing it, in connection with their Creeds, are contained in the Answers to the *Second* question of the several Formulas of Adherence which are given at length.

To Query Third.

Office-bearers are admitted upon acceptance of, and promise of subscription to, the formula; and private members are admitted upon "a credible profession of the faith of Christ, as held by the Church," with a corresponding character of deportment. A "Summary of Principles" was issued in 1855, and is used as a help for those asking admission into membership, to which is appended a series of questions which may be proposed at admission. *Previous Practice.*—A "Summary of Principles" was agreed to by the United Associate Synod in 1820 as a Directory in the admission of members. Earliest practice of Associate Synod is stated in "Re-exhibition of Testimony," p. xv. note; that of Relief Church in Smith's "Historical Sketches."

IV.—SYNOD OF UNITED ORIGINAL SECEDERS.

Answer to Query First.

a. Existing Creeds:—Along with Testimony, the Westminster Standards, as received and ratified by Church of Scotland as standards of covenanted uniformity for the three kingdoms.

b. Previous Creeds:—Testimony of 1736.
c. Modifications of Creed:—None. Testimony of 1827 and 1842 maintains the principles of the Second Reformation.

To Query Second.

a. Existing Formulas:—Formula of Questions for Ministers, Elders, and Probationers at end of Testimony, of which those relating to doctrine are given.
b. Previous Formulas:—The same as existing ones.

To Query Third.

Assent to Testimony a term of fellowship, ministerial and Christian. Ministers, Elders and Probationers, after answering questions in formula, declare they are willing to subscribe Standards when called so to do. Private members, in signifying adherence to the Standards, are only required to do this in so far as they understand them. The original law and practice of the Secession is embodied in Act of Associate Presbytery given in Appendix.

V.—REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

Answer to Query First.

a. Existing Creeds:—Westminster Confession and Catechisms, and the Testimony of the Church, published 1837–39.
b. Previous Creeds.—"Informatory Vindication" emitted in 1687; Testimony emitted by the Reformed Presbytery in 1761.
c. Modifications of Creeds:—Merely in form, in the way of applying the recognized principles of the Church to altered circumstances in the community.

To Query Second.

a. Existing Formulas:—Formula for applicants for Church membership, called "Terms of Communion." Formulas of questions for ministers, probationers, and elders as contained in the Book of Discipline, the first ten of which are given.
b. Previous Formulas:—None; but the present fourth term of communion, prior to 1822, included special reference to the renovation of the Covenants at Auchinsaugh in 1712, whereas the present fourth term includes the general statement, "the duty of a minority adhering to these vows (*i. e.* the covenants) when the nation has cast them off."

To Query Third.

Members as well as office-bearers give their assent to the Terms of Communion.

Answers *to the Queries of the General Presbyterian Council regarding Creeds and Confessions, in so far as relates to* Scotland.

No. I.—CHURCH OF SCOTLAND.

Query I.—*What are the existing Creeds or Confessions of this Church? and what have been its previous Creeds and Confessions, with any modifications of these, and the dates and occasions of the same from the Reformation to the present day?*

Answer.

(*a*.) The existing Creed or Confession of the Church of Scotland is that Confession of Faith which, in the years 1645–6, was agreed upon by the Assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland. This, on 27th August, 1647, was, with certain explanations, approved by

the General Assembly of the Church,* as being "most agreeable to the Word of God, and in nothing contrary to the received doctrine of this Church," and accepted "for their part" as a common Confession of Faith for the three kingdoms, and along with the Assembly's Act of Approbation was ratified in 1649 by the Estates of the Scottish Parliament, and ordained by them "to be recorded, published, and practised."† Notwithstanding the general Act rescissory of 1661, which swept away the legislative enactments of the Covenanting Parliament, a certain degree of deference, according to Bishop Burnet and other trustworthy authorities, continued to be shown to the Westminster Confession under the restored Episcopacy; ‡ and editions of it, as well as of the Larger and Shorter Catechisms, and of the new version of the Psalms, approved and adopted in 1650, were allowed to be printed in Scotland. On the restoration of Presbytery in 1690, the Westminster Confession was ratified anew by the Scottish Parliament "as the public and avowed confession of this Church, containing the sum and substance of the doctrine of the Reformed Churches," § and by an Act of the General Assembly of the same year, it was appointed to be subscribed by "all probationers licensed to preach, all intrants into the ministry, and all other ministers and elders received into communion . . . in Church government." ‖ The Act of Parliament of 1690 was ratified anew in 1693,¶ again in 1701,** and finally in 1706,†† by the Act of Security, which was inserted in the Act and Treaty uniting the kingdoms of England and Scotland, and declared to be an essential condition thereof.

(*b.*) The following Creeds and Confessions may fairly claim to be comprehended under the second division of this Query:—

I. Confessions which have had civil as well as ecclesiastical sanction.

1. "The Confession of the Faith and Doctrine beleved and professed by the Protestantis of the realme of Scotland, exhibited to the estatis of the same in Parliament, and by their public votes authorised as a doctrine founded upon the infallible Word of God." This is the Scottish Confession strictly so called, and unquestionably the principal Confession of the Reformed Church of Scotland from 1560 till 1647. It was drawn up at the request of the Parliament of 1560 by Knox, Spottiswoode, Douglas, Wynram, Rowe, and Willock, and was adopted by the same, before any General Assembly existed to give its formal sanction to it. ‡‡ It was translated into Latin by Patrick Adamson, and published at St. Andrews in 1572. Another Latin version of it was inserted in the *Harmonia Confessionum*. It was approved and ratified by Act of Parliament in 1560, and again in 1567, as also by various Acts of later Parliaments. From the fact that these acts stand unrepealed, as well as from the terms in which the Westminster Confession was adopted in 1647 by the General Assembly, the Scottish Confession is held by many §§ not yet to have lost its authority, or to have been formally abrogated as one of the Church's symbolical books. But from the use made of it in the notorious Test Act of 1681, it had possibly somewhat lost favor among Presbyterians at the time of the Revolution.

2. "The Second Confession of Faith," commonly called the King's Confession, also the Negative Confession, and finally, after certain explanations or additions made in 1638 and 1639, the National Covenant. ‖‖ It was subscribed by the king and nobility in 1580–1; and the same year, in a proclamation issued by the king in

---

* "Peterkin's Records of the Kirk," p. 475.

† Act usually prefixed to Scotch editions of the Confession, along with Act of Assembly.

‡ See introduction to "Minutes of Westminster Assembly, p. 419.

§ Act V. Parliament, 1690. ‖ Act VII. Assembly, 1690. ¶ Act XXII. Parliament, 1693.

** Act III. Parliament, 1701. †† Act VI. Parliament, 1706.

‡‡ Imprinted at Edinburgh by Robert Lekprevick, 1561. A very accurate text of this Confession is given by Mr. Laing, in his edition of "Knox's History," vol. ii. pp. 95–120. It corresponds in its general features with the other Confessions of the Reformed Churches which had previously appeared; and in various important sentences it coincides almost verbally with one or other of the Confessions of the Genevan Church, or with the earlier editions (1536 and 1539) of the Institutes of Calvin. See "Brit. and For. Evan. Review" for January, 1872, pp. 92–96.

§§ Edward Irving's testimony to this has of late been often quoted. That of the Marrowmen in the last century is hardly less notable.

‖‖ "It is no new cause to us. It is almost sixty years old; it is no less since this same Confession was [first] subscribed and sworn to. And it has been still in use yearly to be subscribed and sworn to in some parts among some in this land to this day. And I think it would have been so in all the parts of this land if men had dreamt of what was coming upon us."—"Henderson's Sermons," p. 20.

Council, it was ordered to be generally subscribed. By the first Assembly thereafter it was recognized as "ane trew and Christian confession, to be agreit unto by such as trewly profess Christ and his trew religion, and the tenor thereof to be followit out as the samin is laid out in the said proclamation;" and by the next, ministers were enjoined without further delay, to carry out the tenor of the proclamation. It was subscribed generally and with great enthusiasm at that time, again in 1590, and again in 1596, and less generally in 1604, and again, and with still greater enthusiasm and universality, in 1638, and subsequently in the Covenanting times, and it was, in fact, the charter of the second Reformation. It contained *in gremio* an express assent to the Positive Confession of 1560, and embodied or expanded forms of renouncing Popish error which had been in use since 1559, and from 1580–1 onwards it replaced them.* Thus, as both Calderwood and Wodrow allow, "this Confession is an appendix to the first Confession, and comprehendeth it in a general clause in the beginning, and so both are but one, and he that subscribeth the one subscribeth the other, and therefore our Confession is not wholly negative, but partly affirmative, partly negative."†

II. Creeds, expositions thereof, and Confessions inserted in the Book of Common Order, which, in the First Book of Discipline, is recognized as the Book of *our* Common Order, in 1562 and 1564 was more explicitly sanctioned by the General Assembly, and continued in authority till 1645.

1. The creed commonly called the Apostles' Creed held a recognized place in the services of the Church of Scotland, while these were regulated by the Book of Common Order. It held a place in the ordinary services as the confession of the faith of the assembled worshippers. It was introduced also in the form for the administration of baptism as the *sum* of that faith which the parent professed and engaged to teach to his child.‡

2. From 1564, when the Book of Common Order was enlarged and formally sanctioned by the Assembly, an authoritative exposition of the Creed was inserted, to be read in the baptismal service by the minister. It was both in form and in reality a Confession of Faith, being an abridgment of the "Professio Fidei Catholicæ" of Valerandus Pollanus.§ This had been signed not only by the minister, doctor, and elders of the congregation of French Refugees at Frankfort, but also by the minister and representatives of the English and Scottish exiles there, with whom Knox was for a time associated, and from among whom the nucleus of his Genevan congregation was obtained. The abridgment of it continued to hold its place in subsequent authorized editions of the Book of Common Order.

3. Another exposition of the Apostles' Creed is, "The Confession of our Faith which are assembled in the English congregation at Geneva."‖ It appeared in the earliest edition of the Book of Common Order along with the prayer used on the occasion of the first assembly of that Church, and the adoption of its Confession and Church constitution. In the edition of 1564 it is said to have been "received and approved by the Church of Scotland." After that date it continued to be printed in the various editions of the book, and to be appended, at least occasionally, to Bibles, Psalm-books, and even (strange to say) to English Prayer-books, with a few prayers from the same source, till after the Restoration of Charles II.

In the edition of Knox's book published at Geneva in 1561,¶ and possibly in that printed in Scotland in 1562, there is also inserted an independent formulary, entitled, "The Forme of the Confession of Faith whereunto all [such] subscribe as are received to be Scholars in the University of Geneva, and it is very profitable for all towns, parishes, and congregations to discern the true Christians from Anabaptists,

---

* As late as 1657.—*Eccl. Rec. Aberdeen.*

† "Calderwood," vol. iii. pp. 502–505; vol. viii. p. 33; "Wodrow's Correspondence," vol. iii. pp. 78, 85, etc.

‡ Though not now used in the worship of the Church, this Creed is still annexed to the Shorter Catechism "as a brief sum of the Christian faith agreeable to the word of God and anciently received of the Churches of Christ." The use of it in baptism also has of late been revived in the Church (p. 21).

§ Liturgia Sacra, seu Ritus Ministerii in Ecclesia Peregrinorum Francofordiæ ad Mœnum. Addita est Summa Doctrinæ, seu Fidei Professio ejusdem ecclesiæ.

‖ "Knox's Works," Laing's edition, vol. iv. pp. 169, 170, etc.

¶ *Ibid.* vol. vi. p. 293.

Libertines, Arians, Papists, and other heretics." But this was not inserted in subsequent editions of the book, nor has it received a place in Dunlop's or the other collections of Confessions, etc., of the Church of Scotland.*

Besides these "forms of sound words," the following also seem deserving of notice in such a statement as this:

1. "The Confescion of the fayth of the Sweserlandes," "translated out of laten by George Wsher†, a Scotchman, who was burned in Scotland the year of our Lord 1546." This is supposed to have been printed in London in 1548, possibly for the use of his followers in Scotland. It is the earlier Helvetic Confession, and contains the clauses at the end said to be wanting in all printed Latin and German editions: "It is not our mind to prescribe by these briefe chapters a certayne rule of the faythe to all churches and congregations, for we know no other rule of fayth but the Holy Scripture," etc.

2. The later Helvetic Confession of 1566, which, with the exception of the paragraph relating to holidays, was approved in a special Convention or Assembly held at St. Andrews‡ in the month of September in the same year, and confirmed by the signatures of the members of that Assembly. It was translated from the Latin by Robert Pont, and in an Assembly held at Edinburgh in December, 1566, the translation was ordered to be published, with a note expressing the approbation of the Church and the limitation appended to it. Mr. Laing doubts if this order was ever actually carried out. Subscription to it was never afterwards given or required, but it was occasionally appealed to in the controversies with the king as a confession approved by the Church.§ An English translation of it was published in the "Harmony of Protestant Confessions" in 1586 at Cambridge.

3. The Confession penned by Mr. John Hall and Mr. John Adamson in 1616, and directed by the Assembly (afterwards annulled) of that year to be revised by Cowper, of Galloway, Howie, of St. Mary's College, St. Andrew's, Forbes, of Corse, George Hay, and William Struthers.‖ This probably was the shorter and simpler form of confession which the Assembly of 1616 designed to be subscribed by students entering the University. But there is no evidence that it ever came into general use, or was ever printed till, in our own day, the larger form of Calderwood's "History" was published by the Wodrow Society. It is as thoroughly Calvinistic in its teaching as the Westminster Confession.

(*c.*) There have been no *modifications* of these Creeds or Confessions in any proper sense of that term. The Confession of 1560 had an explanatory preface prefixed, and the Confession of 1647 has generally printed before it an adopting and explanatory Act of the Assembly of that year; but no clause has been taken away nor added since it was adopted.

The Catechisms at various times sanctioned or allowed by the Church of Scotland have been Calvin's Catechism,¶ the Heidelberg or Palatinate Catechism, Craig's

---

* It was subscribed by those Scottish students who went to study at Geneva, and that not always as a mere matter of routine. The following entry, prefixed in the Rector's Book of Geneva to the name of Joannes Skeneus, the well-known Scottish lawyer, shows how warmly he was attached to the doctrine set forth in this and other Genevan formularies: "Hoc meo scripto confiteor et palam profiteor me veram ac sinceram Christi religionem, quæ hodie in hac civitate prædicatur, ex animo amplecti, papisticam superstitionem cæterasque hæreses, quæ ex diametro ejus puritati repugnant, detestari, ac fidei confessionem in quam secundum leges, publici scholastici jurare tenentur Sacris Scripturis consentaneam esse; prout latius in catechesi hujus ecclesiæ explicatur. Cui, ut ex animo subscribo, ita etiam chirographo meo eandem hanc meam confessionem confirmare volui."—[Pages 1–19.]

† Wishart. Confession reprinted in vol. i. of the Miscellany of the Wodrow Society.

‡ "In your little book was most faithfully, holily, piously, and indeed divinely explained whatever we have been constantly teaching these eight years." In fine, after excepting the statement on holidays, they say, "Cetera omnia docemus, probamus et libentissime amplectimur." The letter is given in full in vol. vi. p. 544 of Laing's "Knox," also in the Zurich Letters of the Parker Society.

§ Calderwood's "History," vol. iv. p. 237; Melville's "Diary," p. 154.

‖ Calderwood's "History," Wodrow edition, vol. vii. p. 233–242.

¶ Thereto is appended "The manner to examine children," etc. This in its first French form was simply a brief series of interrogatories addressed to catechumens being admitted into the church. In its enlarged forms of 1562 and 1565 it may have been used as a catechism. Whether it or the "Summula Catechismi" of Simpson, or the "Parvus Catechismus" of Pont, is the little catechism

Catechism, and the Larger and Shorter Catechisms prepared by the Assembly of Divines at Westminster, and adopted by the Church of Scotland in 1648.*

QUERY II.—*What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in this Church in connection with its Creeds and Confessions?*

ANSWER.

(*a.*) As already stated, the Scottish Parliament in 1690 ratified the Westminster Confession of Faith, and the General Assembly of the same year appointed it to be subscribed. In 1693 the Parliament further enacted "that no person be admitted or continued for hereafter a minister or preacher within the Church unless that he . . . subscribe the Confession of Faith, . . . declaring the same to be the confession of his faith, and that he owns the doctrine therein contained to be the true doctrine which he will constantly adhere to." The first Assembly that met thereafter, in accordance with this enactment, appointed the following formula to be subscribed by those received by their Commission into ministerial communion (*i. e.*, former episcopal incumbents), as well as by "expectants" or preachers admitted into the ministry:—†

"I . . . do sincerely own and declare the above Confession of Faith, approven by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith, and that I own the doctrine therein contained to be the true doctrine which I will constantly adhere to: As likewise that I own and acknowledge Presbyterian church government of this Church, now settled by law, by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies to be the only government of this Church, and that I will submit thereto, concur therewith, and never endeavor, directly nor indirectly, the prejudice or subversion thereof, and that I shall observe uniformity of worship and of the administration of all public ordinances within this Church as the same are at present performed and allowed."

In 1700‡ the General Assembly appointed that all ministers and ruling elders belonging to this National Church should subscribe the Confession of Faith as the confession of their faith according to the Act of Assembly, 1690, and the above formula of 1694; and in 1704 it further appointed that all commissions to ministers and ruling elders from presbyteries, universities, and royal burghs to subsequent assemblies should bear that they have subscribed the Confession of Faith according to the same formula.§ *Ruling elders continue to subscribe this formula, and must instruct that they have done so before they can claim to sit and vote in the General Assembly.*

In 1711 (when the Church became seriously alarmed about designs said to be entertained for the subversion of her constitution) the General Assembly appointed the following somewhat stricter formula, to be signed by all probationers when licensed, and ministers when ordained or admitted:‖

"I . . . do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by the General Assemblies of this National Church, and ratified by law in the year 1690, and frequently confirmed by diverse acts of Parliament since that time, to be the truths of God, and I do own

---

of Act Assembly 1592 depends mainly on whether the true reading of the Act is *lectors'* or *doctors'* (*i. e.*, common or grammar) schools.

* "Records of the Kirk," pp. 496, 498.

† Act XI. Assembly, 1694. Probably it was in the interval between 1690 and 1694 that the formula originated that has sometimes been accepted by very lenient presbyteries in much later times. "I . . . subscribe and will adhere to the Confession of Faith and Doctrine therein contained, as founded on and consonant to the Holy Scriptures." Subscription to this formula has been accepted from more than one honored minister still living. In 1807 it appears there was returned to the General Assembly a gentleman who, though he had been a minister of the Church for thirty years, had not subscribed any formula. He was admitted to his seat on signing the formula of 1694.

‡ Act XI. Assembly, 1700. Act X. of same Assembly required schoolmasters also, and chaplains, governors, and pedagogues to subscribe the Confession.

§ Act VI. Assembly, 1704.

‖ Act X. Assembly, 1711.

the same as the confession of my faith: As likewise I do own the purity of worship presently authorized and practised in this Church, and also the Presbyterian government and discipline now so happily established therein, which doctrine, worship, and church-government, I am persuaded, are founded on the word of God, and agreeable thereto: And I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and, to the utmost of my power, shall in my station assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government, and never endeavor, directly nor indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the present establishment in this Church: Renouncing all doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the said doctrine, worship, discipline, or government of this Church."*

By the Act of Security, which ratified anew the Confession of Faith and Presbyterian Government of the Church of Scotland, it was also provided that in all time coming "no Professors, Principals, Regents, Masters, or others bearing office in any university, college, or school within the kingdom, be capable or be admitted or allowed to continue in the exercise of their said functions, but such as," *inter alia*, "do and shall acknowledge and profess and shall subscribe to the aforesaid Confession of Faith as the confession of their faith, and that they will practise and conform themselves to the worship presently in use in this Church, and submit themselves to the government and discipline thereof, and never endeavor, directly or indirectly, the prejudice or subversion of the same." This was repealed, in so far as concerns the Professors of the Lay Chairs, in 1853, and in so far as concerns schoolmasters in 1861; but the following formula, in terms of the Act of Security, still continues to be subscribed by the theological professors: "I . . . do ingenuously profess and declare that I do own the foregoing Confession of Faith as the confession of my faith, and that I will practise and conform myself thereto, and to the worship presently in use in this Church, as now established by law, and submit myself to the government and discipline thereof, and never endeavor, directly or indirectly, the subversion or prejudice of the same; and in testimony of my sincerity in these premises, I have subscribed these presents judicially before the Presbytery of this day of ."

(*b.*) The following formulas of subscription or adherence have been more or less used in early times in the Church, though some seem to have had only local and temporary sanction:

1. Those plainly implied in the very form into which all the earlier Confessions are cast: "I believe and confess," etc., "We confess and acknowledge," and such like expressions at the commencement, and also introducing all the more important

---

* Satisfactory answers must also be given to the following amongst other questions:

(*a.*) On the part of every one ordained or admitted a minister—"I. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners? "II. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by the General Assemblies of this Church, and ratified by law in the year 1690, to be founded upon the word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this National Church," etc.? "III. Do you disown all Popish, Arian, Socinian, Arminian, Bourignian, and other doctrines, tenets, and opinions contrary to and inconsistent with the aforesaid Confession of Faith?"

(*b.*) On the part of every probationer licensed to preach—"I. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners? "II. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approven by the General Assemblies of this National Church, and ratified by law in the year 1690, and frequently confirmed by diverse Acts of Parliament since that time, to be the truths of God contained in the Scriptures of the Old and New Testaments, and do you own the whole doctrine therein contained as the confession of your faith?"

(*c.*) The question usually put to elders, in terms of the older formula required to be signed by them, is in the following form (approven in Act v. Assembly, 1863): "Do you sincerely own and declare the Confession of Faith, approven by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine which you will constantly adhere to?"

articles, so that no separate formula but simple acceptance or subscription was required to testify assent to them. Besides, in the case of the Scottish Confession of 1560, a more explicit formula of adherence seems to be contained in the preface prefixed to it, and particularly in the following sentence of it: "Seeing that of the infinite goodness of our God . . . we have obtained some rest and liberty, we could not but set forth this brief and plain confession of such doctrine *as is proponed unto us*, and *as we believe* and profess, partly for satisfaction of our brethren, . . . and partly for the stopping of the mouths of impudent blasphemers," accompanied, however, with the noble protestation, "that if any man will note in this our Confession any article or sentence repugning to God's holy word, it would please him of his gentleness and for Christian charity's sake to admonish us of the same in writing, and we of our honor and fidelity do promise him satisfaction from the mouth of God (that is from his Holy Scriptures), or else reformation of that which he shall prove to be amiss." Nor can we be altogether certain that besides these a separate formula of adherence did not come to be generally used in connection with this Confession. In 1569 we find the following proposed by the Regent Murray and the Superintendent of Angus to the Professors of King's College, Aberdeen, of whose disobedience the Church had complained:*

"We whose names are underwritten *do ratify and approve from our very hearts the Confession of Faith*, together with all other Acts concerning our religion given forth in the Parliaments holden at Edinburgh the 24th August, 1560, and the 15th day of December, 1567; and joyne ourselves as members to the true kirk of Christ, whose visible face is described in the said Acts, and shall in time coming be participant of the sacraments now most faithfully and publicly ministered in the said kirk, and submit us to the jurisdiction and discipline thereof."†

2. That contained in the "Professio Fidei" of the Church of the Foreigners at Frankfort, and signed by certain representatives of Knox's congregation there in name of the whole, may claim to be mentioned, at least as showing the opinions and early practice of our great Reformer and his friends, though the formula, in the exact form it then bore, did not come into use in Scotland. The first part applies to ordinary members of the Church, and resembles the last sentence quoted from the Confession of 1581 on p. 11. It is as follows:—"Haec fides est mea, in qua me cum ista ecclesia puto consentire et admitti postulo, tanquam membrum Christi, pollicens omnem obedientiam erga universam ecclesiasticam disciplinam verbo Dei consonam, reliquamque doctrinam fidei ac religionis verae." The rest of this formula will be found below, and closely coincides with forms of renouncing popery often used in Scotland in early times.

3. The "godly bands," covenants, or deeds of association under which the Reformed party in Scotland as a whole, and the earliest congregations erected in connection with it, were incorporated, as the following, probably prepared under the direction of Knox himself, engrossed in the Session Records of St. Andrews in 1559, and published in vol. iii. part ii. p. 211 of the Miscellany of the Maitland Club:—

"We quhais names are underwritten joines us in all thinges conforme to the generall band maid betuix the Lordis and Baronis of Congregatioun at Edinburgh, the xiii day of Julii, anno, etc., 1559, to the Congregatioun and memberis to assist in mutuall support with the said Congregatioun, with our bodies, geir, and force, for maynteyning of the trew religion of Christe and downe putting of all superstitioun and idolatrie, conforme to the said band, quherof the tennor followis and is this:—We quhais names are underwrittin, quhilkes hes subscrivit thir presentes with our handis, hafend respect to our dewties in setting fordwart the glorie of God, and knawand alswa that we are commandit to joine ourselfis togiddir as memberis of ane bodie for the furtherance of the samyn, Dois in the name of Christe Jesus unite ourselfs, that we in ane mynde and ane spirit may endivour us with our haill power and diligence to walk fordwart in the ways of the Lord, laboring to destroy and put downe all idolatrie, abhominationes, superstitiones, and quhatsomever thing

* Calderwood, vol. ii., pp. 491, 492.

† Akin to Burgess Oath of that day.

dois exalte the self against the majestie of our God, and maynteyn and set up the trew religion of Christe his word and sacramentis, and alswa assist and defend the trew ministers thereof. And as we be sones of ane father, parttakeris of ane Spirite, and heyris of ane kingdome, swa sall we maist hartlie, faythfullie, and trewlie conceur togidder nocht only in the matteris of religioun, bot sall lykewise at our utter poweris, to the waring of our labouris, substance, and lyves, assist, defend, and maynteyne every ane ane othir against quhatsomever that troubles, persewes, or invades us or ony ane of us in our lyves, landis, gudeis, heretageis, officis, benefices, pensiones, or uthir thinges quhatsumever, presently in our possessiones, or quhilkis justlie we possessit at the beginning of thir present troublis for the religioun, or ony uther causis pretendit upon religioun, or persewit under pretence of the samyne. And for observing of the premisses, we bind and oblis ourselfis in the presence of our God, and of his sone Jesus Christe, calling for the Holy Spirite to strength us to perform the samyne. At Edinburgh, the xiii of Julii, the yeir of God $1^{m}v^{c}$ fiftye-nine yeirs. Quhilk band we approve in all pointtis, and adjoynis ourselfis for mutuall defence to the haill adheraris thereto."

4. Those found in old ecclesiastical records published in whole or in part by the Bannatyne, Maitland, Abbotsford, and Spalding Clubs, and chiefly required to be subscribed or assented to by persons coming over from the Popish to the Reformed Church, and especially by those desiring to be admitted to the ministry, or to make such confession of the Reformed Faith and adherence to the Reformed Church as would entitle them, though not acting as ministers, to retain their benefices, and to claim the benefit of the proviso attached to the First Book of Discipline by the noblemen who subscribed it. One of the most detailed of these, probably read in the presence of Knox himself at St. Andrews, is given in Principal Lee's "Lectures on the History of the Church of Scotland," vol. i. p. 107. A shorter one, also used at St. Andrews, is subjoined. Its close resemblance to that given alongside, from the closing sentences of the "Professio Fidei" of the Church of the Foreigners at Frankfort, will be at once apparent.

"Insuper Papae, tanquam Antichristo Romano, renuncio ac doctrinae ipsius et religioni universae, nominatim de transubstantiatione panis in Eucharistia, de Sanctorum invocatione, fiducia justiciae propriae operum seu alterius cujuscunque quam Christi, libero arbitrio, purgatorio et satisfactione ulla pro peccatis alia praeter Christi sanguinem, ac denique de omni cultura imaginum et caeteris ejusmodi inventis humanis, quaecunque ipsius religione et doctrina continentur."

"Item, we hartlie renunce the Pape, quhae is the verray Antichriste and suppressour of Godis glorie, with all diabolic inventioneis, as be Purgatorie, the Mess, Invocatioun of Sanctis, and prayaris to them, worschipping of images, prayeris in strange language, and multiplying of them to certain numer, and all ceremonies usit in papistrie, as be hallowing of candellis, watter, salt, and bread, with all their conjurations: And finalie, all authoritie as weil of the wicked Paip as utheris that supresis Goddis law and stoppis his word and planelie maynteynis Idolators and Idolatrie, with all laws and traditiones, inventionis of men, made to bind and thrall mennis consciences; and promiseis in tyme coming to assist in word and wark with unfenyeit mynde this congregatioune efter our powar, and never to contaminate ourselfis with the forsaidis idolatrie and superstitiones nother for profit nor feer." See "Miscellany of Maitland Club," vol. iii. p. 217.

5. The following sentences of the Second Confession of Faith or National Covenant, so largely signed in 1581, 1590, 1596 and again in 1638, and onwards till

the very close of the Covenanting period, and which from 1581 appears* to have been signed by ministers at their admission. These, as already stated, must be regarded as both a profession of faith and a formula of adherence to the larger Confession therein referred to, and they had the sanction of the Assembly.

"We, all and every one of us, . . . believe with our hearts, confess with our mouths, subscrive with our hands, and constantlie affirme before God and the whole world, that this only is the true Christian faith and religioun, pleasing God and bringing salvation to man, which is now, by the mercie of God, revealed to the world by the preaching of the blessed Evangell, and is receaved, beleeved, and defended by manie and sindrie notable kirks and realmes, but cheefelie by the Kirk of Scotland, the King's Majestie and three estats of this realme, as God's eternall truthe and only ground of our salvatioun; *as more particularlie is expressed in the Confession of our faith stablished and publictlie confirmed by sindrie Acts of Parliament*, and now of a long time hath been openlie professed by the King's Majestie and whole bodie of this realm, both in burgh and land. *To the which confessioun and forme of religioun we willinglie agree in our consciences* IN ALL POINTS, *as unto God's undoubted truthe and veritie grounded onlie upon his written word.* . . . this true reformed Kirk; *to the which we join ourselves willinglie in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same*, promising and swearing by the great name of the LORD our GOD that we shall continue in the obedience of the doctrine and discipline of this Kirk, and shall defend the same . . . all the days of our lives."

This profession of faith and formula of adherence to the older Scottish Confession certainly continued to be used in the case of ministers and elders, as well as of ordinary members of the Church, through the whole of the Covenanting times. After 1643 the Solemn League and Covenant was also subscribed, and, as it contained *in gremio* a resolution to aim at the nearest possible conjunction of the Churches of the three kingdoms in one Confession of Faith, etc., subscription to it, after that Confession was completed and accepted, may have been legitimately held, as Wodrow argues, to imply subscription to the new Confession. It is not unlikely, however, that some special formula of adherence to the Westminster Confession of Faith, besides that implied in subscription to the Solemn League and Covenant, would come into use after 1649, though, from the imperfect state of the Church records of that time, it may be very difficult now to trace it out. Students, who were only bound by the same Acts, had to make subscriptions at graduation as well as at matriculation. The following was regularly signed by the Masters of Arts in the University of St. Andrews from 1654 to 1660 inclusive (the clause enclosed in brackets being first inserted in 1656):—

"Nos ingenui juvenes laurea (ut vocant) magisterii jam decorandi quorum nomina subsequuntur, ultro, ex animo et sincere profitemur Christianam religionem reformatam prout ea in Ecclesia Scoticana quoad doctrinam, cultum, regimen et disciplinam feliciter stabilita est [in utroque foedere, confessione fidei, et catechesibus ecclesiarum Britannicarum] sancteque promittimus, elevata ad Jehovam Deum celsissimum manu, nos in eadem religione, quamdiu vixerimus, Dei gratia perpetuo permansuros. Quodsi astutia et fraudibus Satanae, hominumve imposturis aut blanditiis aut ullis hostium minis aut terriculamentis secus evenerit (quod omen Deus pro sua clementia avertat) abjuratae fidei, detestabilis perfidiae, ac perjuriae execrabilis notam indebilem non recusamus."

In 1642 the formula ran—"Nos, etc., profitemur capita religionis Christianae quae continentur Confessione Fidei Scoticanâ adeoque in illam ipsam confessionem in nationali synodo Glascuensi anno 1638 explicatam;" and in 1645 the further clause was added, "Necnon in foedus solemne pro religione et pace in tribus regnis, Scotia, Anglia et Hibernia initum," for which, in 1654, the formula above given was substituted. Similar formulas were certainly used in the Universities of Glasgow and

* Calderwood's "History," vol. vi., pp. 522, 528.

Aberdeen.* According to the Westminster Directory for Ordination, a candidate presenting a certificate that he had taken such subscriptions as the above would seem to have been admissible to the ministry without formal renewal of them; but by Act XVIII. Parliament 1640, and Act of Assembly 1643, ministers at their admission were expressly required to swear and subscribe the Confession of Faith or National Covenant, and the presbytery records show that this practice was kept up at St. Andrews during the whole of the Covenanting period. Even officers in the army appear in 1650 to have been required to express by oath or subscription their adherence to the doctrine, government, worship, and discipline of the Church.

QUERY III.—*How far has individual adherence to these Creeds, by subscription or otherwise, been required from the Ministers, Elders, or other Office-bearers respectively, and also from the private Members of the same?*

ANSWER.

The reply to this query has of necessity, to a considerable extent, been already anticipated in what has been said in reply to the second. The various formulas and extracts from Confessions there adduced appear to show that from the first the Reformed Church of Scotland deemed herself warranted to require of her ministers and other office-bearers, and even of her ordinary members, adherence to her creed in more or less definite terms, either by subscription or express verbal assent, or at least by tacit acquiescence. With respect to ministers, the case is clear and indisputable. The Scottish Parliaments of 1560 and 1567, which ratified the Confession of Faith (No. 3), declared "the ministeris of the blissede Euangel of Jesus Chryst, quhome God of his mercie hes now raisit up amanges us, or heirefter sall raiss, *agreing with thaim that now levis in doctrine* and administratioun of the sacramentis, and the *people of this realme that professis Jesus Christ* as he is now offerit in his Evangell, and do communicat with his haly sacramentis, as in the reformit kirkis of this realme [they] ar publictlie administrat, *according to the Confessioun of the Faithe*, to be the only trew and haly kirk of Jesus Christ within this realme." And they decerned and declared "that all and sindrie quha ather gaynesayis the word of the Evangell ressauit and apprevit *as the heides of the Confessioun of the Faythe*, professit in Parliament of befoir in the yeir 1560, . . . or that refusis the participatioune of the haly sacramentis as they are now ministrat, to *be na membris of the saide kirke* . . . and trew religioune, sa lang as they keep thame selffis sa devydit from the societie of Christis body." This declaration was re-affirmed in 1579, and again confirmed by the Acts 1581 and 1592,† which are regarded as still ratifying the constitution and guaranteeing the liberties of the Church.

In accordance with this, the First Book of Discipline ‡ provides that each minister before his admission, shall be examined by the ministers and elders "in all the chief points that now be in controversy between us and the Papists, Anabaptists, Arians, and other such enemies of the Christian religioun," and if approved by them shall then be sent to the church where he is to serve, that there in open audience of the flock, he may in diverse sermons "give confession of his faith in the article of justification, of the office of Christ Jesus, and of the number, effect, and use of the sacraments, and, finally, *in the whole religion which heretofore hath been corrupted by the Papists*." In Assembly 1562, order was taken that unity of doctrine be retained among ministers; and then was originated that system of annual or semi-annual trial—censure, as it was termed—of the doctrine and lives of the ministers, which continued in general use at least to the close of the seventeenth century. In 1565 the following article, with several others, was presented by the Assembly to the Queen: "That none be permitted to have charge of schools, colleges, or universities, or yet privately or publicly to instruct the youth, but such as shall be tried by the superintendents or visitors of the Church, *sound and able in*

* "Munimenta Universitatis Glascuensis," vol. ii., pp. 45, 456; "Fasti Aberdonenses," p. 501. The National Covenant at least was subscribed in Edinburgh.

† These Acts are given at length in Peterkin's "Booke of the Universall Kirk," and have been recently published in a collected form.

‡ Chap. III. § 3, Appendix I. and II.

doctrine, and admitted by them to their charges." It was also presented to Parliament in 1567, and an Act was passed that all schools, universities, and colleges should be "reformed, and none permitted nor admitted to have charge and care thereof in time coming, nor to instruct the youth, privately or openly, but such as shall be tried by the superintendents or visitors of the kirk." It was under this Act that the visitation of King's College, Aberdeen, was made; and the formula given on page 9 was proposed for the acceptance of its masters.* And from that time onward to our own day, teachers and professors, as well as ministers, had to satisfy the Church as to their soundness in the faith. Among the articles "proponit" to the same Parliament, with the approbation of the Assembly, was the following: "Further, we crave that no persons reclaiming to the religion, or *that do not profess it with us in all points*, be permitted to enjoy benefice or profit whatsoever under the title of ecclesiastical function, notwithstanding title, possession, or intrusion whatsoever they have had, or may claim to have, by the Pope, that Roman Antichrist."† This was not granted till the Parliament of 1572–3, when it was enacted "that every person who shall pretend to be a minister of God's word and sacraments, and who presently does or shall pretend to have and bruik any benefice . . . *shall give his assent and subscribe the Articles of Religion contained in the Acts of our Sovereign Lord's Parliament*, and give his oath for acknowledging and recognoscing of our Sovereign Lord and his authority, and shall bring a testimonial in writing thereupon."‡ At the same time, and apparently also at the desire of the Church, another Act was passed, to the effect that, seeing the cause of God's true religion, and his Highness' authority are so joined that the hurt of the one is common to both, it is ordained that none shall be reputed as loyal and faithful subjects to the king "who shall not give their confession and make their profession of the said true religion;" and that all such as make profession thereof, and yet have made defection from their due obedience to our Sovereign Lord, shall be admonished by the ministers of the kirk to return thereto, and if they fail therein, shall be excommunicated; and that always, before such as have made defection be received to our Sovereign Lord's mercy, they shall "*give the confession of their faith* OF NEW, *and promise to continue in the confession of the true religion in time coming.*"

The words "OF NEW" are important. They seem to show that such confession was not then demanded for the first time of those who belonged to the Reformed Church, and encourage the supposition that what, according to the English Ambassador, was done in 1561 in Edinburgh on occasion of the dispensation of the communion, was at that time not an unusual practice. "The communion was mynesterat here upon Sondaye last; I assure your honour with great decencie and verie good order. *There were none admitted but suche as made open protestation of their belief*, examined and admitted by the mynesteres and deacons to the number of xiii^{c} and odd."§ This was but a natural result of the practice originated by the signature of the "godly bands" already referred to; and it is enjoined by the directions of the First Book of Discipline that, once a year at least, every master and mistress of a household come themselves and their family, so many as be come to the years of maturity, before the minister and the elders, and *give confession* of their faith. The meetings, which, in accordance with this injunction, appear to have been pretty regularly held before the administration of the communion, even down to the Covenanting times, were not for examination as to mere knowledge, but also for profession‖ of faith, so far at least as the chief articles of the Reformed doctrine were concerned,¶ whether express acknowledgment of the Con-

* It was under it also that Ninian Dalziell was deprived of his office as master of the Grammar School of Dumfries by the General Assembly of 1579—Peterkin's "Booke of the Universall Kirk," p. 188. Even under the Act of 1560 recusant teachers had been deprived.

† "Booke of the Universall Kirk," p. 84.

‡ Act III. Parl. 1572; Act IV. Parl. 1572; Thomson's "Acts," vol. iii. p. 72.

§ "Knox's Works," vol. vi. p. 122

‖ Profiteri fidem, non recitare verba catechismi.—*Calderwood.*

¶ "The knowledge of God's law and commandments, the use and office of the same, the chief articles of the Belief, the right form to pray unto God, the number, use and effect of the sacraments, the true knowledge of Jesus Christ, of his offices and natures, and such other points without the

fession of 1560 were required or no.* The propriety of requiring such a profession is maintained by Calderwood in a remarkable passage of his "Altare Damascenum," where after combating the Anglican interpretation of Hebrews vi. 1, etc., he says:—"Admitto jam interpretationem istam tertiam . . . et tamen dico non favere Pontificiae aut Anglicanae Confirmationi sed potius Eclesiis Reformatis illis, quae ad rem ipsam propius accedunt nempe neminem admittentes extraneum in gremium Ecclesiae aut ad sacram Coenam, absque *fidei professione solenni*, examinatione, foederis pactione, et precibus Ecclesiae, et ubi quid desideratur restitui optamus."—Page 353, ed. 1623.

So much for these particular words of the Act of Parliament. The Act, as a whole, is more important still, as in the first Assembly held thereafter (March, 1572–3) superintendents and commissioners were instructed to put it in execution against all Papists within their provinces if, within eight days after admonition, they did not subscribe and give their oath according to the Act. In the Assembly held in March, 1574–5, bishops, superintendents and ministers, in all parts were instructed to admonish such as were Papists, and had, since the Act of Parliament was passed, made confession of their faith, and yet had not participated in the Lord's Supper, that they should participate in the sacrament with the rest of the congregation, under pain of being held as relapsed and excommunicated. Proceedings under the Act were also taken in various subsequent Assemblies in 1578, 1579, 1580, or up to the time when the King's Confession was issued, and commandment given to the ministers to proceed against all who would not acknowledge and subscribe the same. This, as has been explained at page 3, the Assemblies of 1581 enjoined to be done without delay, and after that year subscription to it was frequently renewed in particular districts, as well as more generally throughout the land.

The evidence that the first Act, dealing with those who had been or should be admitted to ecclesiastical benefices, was carried out not only in the case of Papists, who till then had been allowed to remain in quiet possession of two-thirds of the produce of their benefices, but also in the case of the ministers of the Reformed Church preferred to benefices from the time of its passing, is almost quite as strong. It had been asked for by the Church. It, as well as the other, was founded on by her in that claim and charter of rights—the enlarged National Covenant of 1638. As already stated, the subscription it required was given by ministers at their admission almost from the time it passed.† In the oldest collection of ecclesiastical forms and styles, we find that the form provided for admission and collation of a minister expressly narrates,‡ that *confession of his faith had been received*, as well as his oath for acknowledging of our Sovereign Lord's authority, both of which were required by the said Act, and the latter by it alone. Both are directed to be required in the oldest forms of presentation extant after 1572.§

The history from the issuing of the King's Confession has been fully given under the answers to former queries, and appears unquestionably to warrant the conclusion that from that time onwards to our own day, the ministers of the Church have been required by subscription to testify their individual adherence to her creed, in terms more or less definite.

The case of the elders from the first seems to be determined by the fact that they were required to be men of "best knowledge in God's word and cleanest life;" that they, as well as the ministers, were subject to privy censure in doctrine as well as life; and that they were required to "take heed to" the doctrine as well as the life of their pastor. From 1581, they, as well as ordinary church members, had to sign the Second Confession of Faith, which implied also assent to the First and larger Confession. The Westminster Assembly desired that they be "men of good

---

knowledge whereof neither any man deserves to be called a Christian neither ought any to be admitted to the participation of the Lord's Table."—Ch. vii. "First Book of Discipline."

* The Covenant had, by Act, 1648, to be taken before first communion.

† "We have already acknowledged his Majesty's authority, by subscription to the King's Confession on our admission to the ministry."—"Calderwood's History," vol. iv. p. 528; vi. pp. 522, 528.

‡ "Miscellany of Wodrow Society," p. 530.

§ "Principal Lee's History," vol. ii. p. 386.

understanding in matters of religion, *sound in the faith*." In 1690 and 1700, subscription was more explicitly required of them, and ever since it has continued to be so, though the formula to which their assent is given was left unchanged in 1711, when that for ministers and probationers was made more strict.

The case as to ordinary members of the Church may not be deemed by some* (deservedly held in high esteem) so clear, nor early practice regarding it so uniformly consistent; yet evidence that such adherence was required in a general way, even from them, during the sixteenth and seventeenth centuries, is by no means scanty, now that the publications of various Antiquarian and Historical Clubs have made us more fully acquainted with those times. Several of the early Acts of Parliament and Assembly include them; so does the National Covenant. Such adherence had been demanded of the members of the churches at Frankfort and Geneva, with which Knox was associated† when on the Continent, though waived by him on one occasion. It was demanded of the ordinary members of the Church of Geneva, over which Calvin presided.‡ It was demanded in the Church of the Foreigners in London, whose usages were so largely adopted by our Reformer. It was demanded also of the ordinary members of the Dutch§ and French‖ Churches, with which the Church of Scotland long maintained friendly intercourse. It was demanded in the Directory of Cartwright,¶ which was largely founded on the teaching of Knox and Calvin. In the Church of Basle the Confession was read over annually before the congregation, at the ante-communion service on the day before Maundy-Thursday, and the people reminded of their oath to abide by it.**

The earlier Confessions above referred to are all in fact, as has been already mentioned, confessions of the body of church members. And from the injunction of one of them, "Ne quis suffragium ferat nisi qui fidem antea sit professus," and the Acts of 1560 on to those of the Covenanting Assemblies and Parliaments, ordaining, "under pain of censure, that all the masters of universities, colleges, and schools, all scholars at the passing of their degrees, all persons suspect of Papistry or any other error, and finally, *all the members of this kirk* and kingdom *subscribe*," the obligation lay on them as well as on the office-bearers. Even down to the stern Acts of the post-Revolution Assemblies in 1696 and 1710, applying not only to ministers, but also to "other members of the Church," and the Act of 1711, requiring converts from Popery to sign the Confession of Faith as the confession of their faith, the course of ecclesiastical legislation seems to have tended in the same direction.†† Probably the earliest Act formally relaxing the old usage was that passed in 1711.‡‡

---

* Dunlop, a distinguished ornament of the Church, in 1719 maintained that only office-bearers were by express Acts bound to the Confession. But great objection was taken to his able preface to the Confession by many of his brethren, who differed from him in the matter; and he himself admits that the practice in his day was as it is stated on p. 19. Only a few years before, the Presbytery of Elgin and Synod of Moray had made it matter of charge against one of their number that he did not, in administering baptism, "mention the Confession of Faith publicly in his church."

† See what is said before of their Confessions, pp. 2, 3, 8, 10.

‡ Their Confession is given, and the circumstances attending the making it described in the new edition of "Calvin's Works," vol. v., pp. xlii., and 357, 358.

§ "Form of Church Government in the Low Countries," p. 15.

‖ Quick's "Synodicon," vol. i., p. xxxv., Canon xxxi.

¶ Lorimer's edition of "Directory of Church Government of Elizabethan Presbyterians."

** Hagenbach's "Geschichte der ersten Basler Confession," p. 52.

†† From the "Annals and Statistics of the United Presbyterian Church," it appears that if not from the Covenanting times, at least from the beginning of the eighteenth century, there was a regular organization of praying societies in various districts of the country. The rules of the St. Andrews Society in 1717, as given in the "Original Secession Magazine" for January, 1879, show that the members were required individually to "own the true Christian religion reformed and founded upon the word of God, and summed up in our Confession and Catechism."

‡‡ Act XI., Assembly 1706, recommends "to the several ministers within this National Church to take as strict trial as can be of such as they admit to the Lord's Supper, especially before their first admission thereto, and that they diligently instruct them particularly as to the Covenant of Grace and the nature and ends of that ordinance as a seal thereof, and charge upon their consciences the obligations they lie under from their baptismal covenant, and seriously exhort them to renew the same." Various Acts of Assembly recommend punctual observance of the practice of preaching catechetical doctrine, that the people may be well instructed in the principles of our holy religion, and Act VIII., Assembly 1720, directs "that in these their catechetical sermons they more especially insist upon the great and fundamental truths according to our Confession of Faith and Catechisms, such as that of the Being and Providence of God and the divine authority of the Holy Scrip-

It earnestly recommended to ministers that those educated in other Protestant churches, who had come to reside in this country, and desired to join in communion with this Church, should be tenderly dealt with, and expressly allowed them to receive sealing ordinances for themselves and their children on their professing their faith in Christ and obedience to him, and engaging to bring up their children in the fear of God and in the knowledge of the principles of the Protestant religion. The practice from the middle of the seventeenth century seems almost as explicitly to have connected the profession of faith with the administration of Baptism as with admission to the Lord's Supper, although the Westminster Confession of Faith and Directory for the administration of Baptism would hardly seem to us to warrant this.* The General Assembly of 1649 had ordained ministers and kirk-sessions to "take course" that in every house where there is one that can read, there be at least one copy of the Shorter and Larger Catechisms, the Confession of Faith, and Directory for Family Worship; and possibly† it was in connection with this Act that the practice grew up of requiring of parents, when they received baptism for their children, to assent in some form or other to the Catechisms and Confession of Faith, and even to the Covenants. Renwick charged it as a defection of his indulged brethren that they had forborne to name the Covenants in the engagements they required of parents on such occasions, and the Episcopal ministers say that naming them or the Confession was one main distinction between them and Presbyterians.‡

This practice in the early part of the last century came to be more or less generally exchanged for the milder form which continued in use to our own times—requiring assent to the doctrines contained in the Word of God, an excellent summary of which, the minister was careful to add, may be found in the Confession of Faith and Larger and Shorter Catechisms of the Church. As late, however, as 1802, in the "Scotch Minister's Assistant," printed at Inverness, the following stronger form of interrogatory is the only one given: "Do you believe the Scriptures of the Old and New Testaments contain the mind and will of God, and that the Confession and Catechisms of this national Church are agreeable to and founded upon the Holy Scriptures, and are you sincerely desirous that your child should be baptized in this faith?" Both these forms have now fallen into desuetude.

In 1869 the following overture was laid before the General Assembly:—"Whereas it is desirable that members of the Church, when called upon to make professions of faith, and to come under solemn obligations, as in the case of parents acting as sponsors in the sacrament of Baptism, should know beforehand what professions and promises are to be exacted from them, and also that there should be, as far as possible, uniformity in such matters throughout the Church, it is humbly overtured to the Venerable the General Assembly to take this matter into consideration,

---

tures, the necessary doctrine of the ever-blessed Trinity in the Unity of the Godhead, particularly of the eternal deity of our Lord and Saviour Jesus Christ, and of the satisfaction to divine justice made by him who is our only propitiation, of regeneration by efficacious grace, of free justification through our blessed Surety, the Lord Jesus Christ received by faith alone, and of the necessity of a holy life."

*But in the National Covenant or Confession, which was then equally authoritative with the new standards, they had a very strict definition of what was "the only true Christian faith and religion;" and in the Form for the administration of Baptism, which had been long current among them, they had both a Creed and an authoritative exposition of it.

†Or possibly when, at the request of the Scottish General Assembly, the Westminster Divines and the English Parliament agreed (see Minutes of Houses of Commons and Lords for 5th March, 1644–5) to strike out of the Westminster Directory the three interrogatories it had originally contained, they were entitled, if not bound, under their Act of 1645 regarding the Directory for Public Worship, to revert to the usage sanctioned by old Acts of Assembly, and especially the Act of Assembly 1602, whereby only parents who gave "a Christian confession of their faith" were to have their children baptized. This Act, at the time it was passed, was probably interpreted as meaning nothing more than compliance with the requirements of the Book of Common Order. But by 1639 the Christian confession referred to in the Act came naturally to be identified with that particular Confession and Covenant which it was then imperative on all members of the Church to subscribe, as after the Revolution it naturally was with that one which was then "the public and avowed Confession" of the Church. Even in England brief articles were adopted in 1648, ignorance of which excluded from communion.

‡Crookshank's "History of the Church of Scotland," vol. ii., p. 410, Preface to "Case of Suffering [Episcopal] Church of Scotland," and other contemporary pamphlets.

and, if they see fit, to refer it to the Committee on Aids to Devotion, with instructions to report to next General Assembly." The overture, as desired, was referred to the Committee on Aids to Devotion, of which the late Dr. Crawford was Convener, and on a report presented by that Committee, the Assembly of 1870 earnestly recommended all ministers to frame their baptismal addresses and exhortations according to the method set forth in the "Directory for the Public Worship of God," "and *enjoined* them to confine the exercise of their discretion in exacting baptismal professions within those just and reasonable limits which the Directory prescribes." The General Assembly further "instructed the Committee to renew consideration of the subject with reference to cases of adult as well as infant baptism; and also to prepare a form consistently with the rules in the Directory in which the professions and engagements of Christian parents may be expressed, and to submit such form to the consideration of next General Assembly."

In obedience to these instructions, the Committee prepared and reported to the Assembly of 1871 two forms of address to Christian parents when presenting their children for baptism, and one form of address to an adult desiring to be baptized. The Assembly, without pronouncing any opinion on these forms, appointed a copy of the report containing them to be sent to every minister of the Church. The following are the portions of the addresses which have reference to doctrines to be believed:

I. "In presenting this child for baptism, you declare your faith in the only living and true God, the Father, Son, and Holy Ghost, in whose name *he* is to be baptized: you confess the fallen and sinful condition in which *he* and all flesh are born into the world, and testify your desire that *he* should be saved from it by the purifying virtue of the blood and spirit of Christ: you bring *him* to be solemnly received into the visible Church, trusting that *he* may be savingly engrafted into Christ, made partaker of all the benefits of the covenant of grace, and finally received into the Church of the redeemed in heaven: and you acknowledge the obligation thereby laid upon *him* to renounce the world, the flesh, and the devil, and to yield *himself* up to the service of *his* God and Saviour."

II. "So soon as this child shall be able to receive instruction, it will be your duty to teach *him* the doctrines of that holy faith into which *he* is now to be baptized, whereof 'a brief sum, agreeable to the Word of God, and anciently received in the Churches of Christ,' is set forth in the Creed, wherein we say, 'I believe in God, the Father Almighty, etc.'

"Is this the faith wherein you believe, and will instruct this child?"

III. Forasmuch, then, as you are desirous of receiving this holy Sacrament, it is necessary that you sincerely give answer before God and His Church to the questions I have now to ask.

"Do you heartily receive the doctrines of that holy faith into which you are to be baptized, of which a brief sum, agreeable to the Word of God, and anciently received in the Churches of Christ, is set forth in the Creed, wherein we say, 'I believe in God, the Father Almighty, etc.?'

"These articles of the Christian religion, and the whole doctrine of the Word of God, contained in the Scriptures of the Old and New Testaments, you believe, and in this faith you desire to be baptized. Do you not?

"Do you receive and rest on Christ alone for salvation as He is offered to you in the Gospel; and is it your earnest desire to be washed, and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God?

"Do you, with heartfelt sorrow for your sins, renounce the devil, the world, and the flesh, and giving yourself up entirely to the Lord, do you promise, in humble dependence on His grace, to honour and serve Him all the days of your life?"

Since the Revolution, no Act of the Legislature has imposed subscription* of

---

*In 1695, however, the Scottish Parliament enacted, "that whosoever hereafter shall, in their writing or discourse, deny, impugn or quarrel, argue or reason against the being of God or any of the persons of the blessed Trinity, or the authority of the Holy Scriptures of the Old and New Testaments, or the providence of God in the government of the world, shall for the first fault be punished with imprisonment, ay and until they give public satisfaction in sackcloth to the congregation within which the scandal was committed."

the Confession on any individually, save on ministers, preachers, professors, and teachers. And probably, save in the early years of the eighteenth century, the Church did not mean more by her Acts as to others* than to require a general adherence to her creeds—"the heads," as they are termed in the Act of 1560, "of the Confession of Faith," or, as in Act 1711, "the principles of the Protestant religion,"—a profession in accordance with her teaching up to the measure of the candidate's knowledge, and an honest "minting" after further attainments. She never failed to distinguish between defiant contradictors and those able to yield only a general or partial assent, but willing to abide in her communion, wait on her teaching, and seek from God further light and guidance. She had, in her First Book of Discipline, defined heresy to mean pernicious doctrine plainly taught and obstinately defended against the foundations and principles of our faith. Her representatives at Westminster had assented to the statement, "Such errors as subvert the faith, or any other errors which overthrow the power of godliness, if the party, who holds them spread them . . . those being publicly known to the just scandal of the Church, the sentence of excommunication shall proceed." "But the persons who hold other errors in judgment about points wherein learned and godly men possibly may and do differ . . . we do not decern to be such against whom the sentence of excommunication for these causes should be denounced." † And while, no doubt, she would have indorsed the affirmation of these Commissioners: "For us, as upon the one part we not only conceive that no man attaineth to [so] full assurance of faith in any matter of religion but he may receive increase of his faith, and therefore should always have his mind open and ready to receive more light from the Word and Spirit of God . . . yet God forbid that we should never come to any certainty of persuasion, or that we should ever be learning and never come to the knowledge of the truth; we ought to be resolute and immoveable in so far as we have attained; and this we take to be the ground, as of other practices, so also of covenants and oaths, both assertory and promissory, in matters of religion." ‡ Yet not a few of her best defenders would probably, then as now, have acquiesced in the conclusion of Rutherford, "Because Confessions are to be believed in so far as they are agreeable to God's Word, and lay upon us an obligation secondary only, yet are they not so loose as that we may leap from points of faith and make the doctrine of faith *arena gladiatoria*, a fencing field for gamesters and fencers. The material object of our faith; and the primary ground and foundation thereof, may be very well, and is, God's Word; secondary is preaching, confessions, creeds, symbols which are not *serie et ordine scripturae;* and yet have we certainty of divine faith in these things, because the formal object is, because God so saith in His Scripture, and we believe these with certainty of divine faith, under this reduplication, because the Lord hath spoken these *quoad sensum* in true meaning, though not in *illâ serie et ordine*." ⁋

---

* In the very next year, the General Assembly passed their Act "against the atheistical opinions of the Deists, and for establishing the Confession of Faith," wherein they enjoin ministers, when occasion calls, "to detect the abominableness of the tenets of those men, such as the denying of all revealed religion and the grand mysteries of the Gospel, viz., the doctrine of the Trinity, the incarnation of the Messiah, His satisfaction to justice, salvation through Him, justification by His imputed righteousness to them who believe on His name, the resurrection of the dead, and, in a word, the certainty and authority of Scripture revelation," and require ministers to "deal seriously with the seduced and such as are mostly in hazard to be perverted, but especially with seducers and impostors, that, after sufficient instruction and admonition, these be proceeded against, as scandalous and heretical apostates used to be; and in general the Assembly doth discharge all ministers and other members of this Church to publish or vent, either by speaking, writing, printing, teaching or preaching, any doctrine, tenet, or opinion, contrary unto or inconsistent with the Confession of Faith of this Church, or any article, part or proposition therein, and appoint that all such as contravene this Act, or any part thereof, be censured by the Church according to their demerit."

† Directory for Church Government and Excommunication, drawn up by the Westminster Assembly.

‡ "Reformation of Church Government in Scotland cleared," etc., by Commissioners of the General Assembly of Church of Scotland now in London, p. 5.

⁋ Rutherford's "Due Right of Presbyteries," p. 139.

No. II. FREE CHURCH OF SCOTLAND.

QUERY I.—*What are the existing Creeds or Confessions of this Church? and what have been its previous Creeds and Confessions, with any modifications of these, and the dates and occasions of the same, from the Reformation to the present day?*

ANSWER I.—(*a.*) The existing creed or Confession of the Free Church of Scotland is the "Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland,"* which is described in the forms of adherence as "approven by former General Assemblies of this Church;" the reference in these words being in accordance with the Free Church's claim to continuity as the Church of Scotland, especially to the Assembly of 1647, which expressly approved the Confession, and to those of 1648 and 1649, which virtually repeated that approval. The Act of Assembly of 27th August, 1647, accepted the Confession only with certain express declarations and provisions; and the Act of the Free Church Assembly of 1st June, 1846, when amending the formula of adherence, also makes a declaration as to the Church's understanding of certain parts of the Confession. The existing Creed of the Free Church of Scotland is therefore the Westminster Confession under the following declarations:

1647. "But lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, That the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, That the Assembly understandeth some parts of the second article of the thirty-one chapter, only of kirks not settled or constituted in point of government: And that although, in such kirks, a synod of ministers and other fit persons may be called by the Magistrate's authority and nomination, without any other call, to consult and advise with, about matters of religion; and although likewise the Ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled; it being always free to the Magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their Churches, either ordinarily or being indicted by his authority, occasionally and *pro re nata;* it being also free to assemble together synodically, as well as *pro re nata* as at the ordinary times, upon delegation from the churches by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate, to the detriment of the Church, withhold or deny his consent; the necessity of occasional assemblies being first remonstrate unto him by humble supplication."

1846. "And the General Assembly, in passing this act, think it right to declare that while the Church firmly maintains the same scriptural principles as to the duties of nations and their rulers in reference to true religion, and the Church of Christ, for which she has hitherto contended, she disclaims intolerant or persecuting principles, and does not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favoring intolerance or persecution, or consider that her office-bearers, by subscribing it, profess any principles inconsistent with liberty of conscience and the right of private judgment."

The authority of these declarations, as interpreting the formula of adherence to the Confession of Faith in the Free Church of Scotland, is confirmed by the express recognition of them in the Act of Union with the Reformed Presbyterian Church, 25th May, 1876.

(*b.*) The only previous Creed of this Church since the Reformation was "the Confession of the Faith and Doctrine believed and professed by the Protestants of the Realm of Scotland" (*Confessio Scoticana*), adopted by the Church, and ratified by the Estates of the kingdom in 1560. It continued to be the Creed of the Church

* This is the title by which it is designated in the Act of Assembly, 1647. That prefixed to the authorized editions of it begins as above, but is fuller.

of Scotland till 27th August, 1647, when, as before mentioned, the Westminster Confession was adopted as "most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline and government of this Kirk." There does not appear to have been any "modification" of this Creed in the sense of the question put to the Committee. The National Covenant of 1580 is indeed called, by an alternative title, "the Confession of Faith of the Kirk of Scotland;"* but it only contains a positive adherence to the "faith and religion" expressed in the "Confession of our Faith" of 1560, and then goes on to protest negatively against certain errors opposed thereto. These Confessions alone were in the strict sense of the term adopted by the Church as its own; but several others, which are mentioned in the answers to this question in regard to the Established Church of Scotland, were approved for various purposes at different dates. Further, the National Covenant and Solemn League and Covenant are not in the proper sense Creeds or Confessions of Faith, and have not been regarded as such by either of the two bodies whose union in 1876 makes up the existing Free Church of Scotland. The view of the Free Church before that union on this subject, and as to its standards generally, is given in the Act and Declaration of the General Assemby, 21st May, 1851, prefixed by authority of that Assembly to "a volume containing the Subordinate Standards and other authoritative documents of this Church;" and the said Act is referred to as part of this report. The Reformed Presbyterian Church, which united with the Free Church in 1876, the united body taking the name of the latter, has, ever since its separation from the Established Church in 1690, held the Westminster Confession and Larger and Shorter Catechisms, but only as accepted by the Church of Scotland in 1647, and as the same are received and approved by the Reformed Presbyterian Church in its authorized Testimony, to be the only creed or proper Confession of Faith of the Church; though it has given the greatest weight to the Covenants and other Testimonies issued by the Church of Scotland and by itself while in a condition of separation. The doctrinal part of the Reformed Presbyterian Church's Testimony, adopted by its Synod, 15th May, 1837, contains the following statement (chap. xv., end): "The Reformed Presbyterian Church has been organized on an adherence to the principles of the Protestant Presbyterian Covenanted Church of Scotland. These principles have been exhibited in the Covenants, Westminster Confession, Catechisms, the form of Presbyterian Church Government, the Directory for Worship, and in the Testimonies of the Martyrs; and we believe them to be substantially founded on the Bible. When we specify these writings, we are not pledged to defend every sentiment or expression to be found in them. We have given a declaration of the scriptural principles to which we adhere. And while we have endeavored to give the reason of our faith from the Holy Scriptures, we cheerfully refer to the Testimonies of the Church of Scotland, in proof that these principles have been embraced by her, and of our approbation of her zeal and fidelity." And in the historical part of the Testimony published in 1839, there is the following explanation of the sense in which the Confession is understood (Period III. chap. 5):

"We shall only add here, that as some have, from ignorance or from more unworthy causes, reproached us as holding persecuting principles, we meet the charge with a calm but firm denial. We do not indeed exalt conscience to be a rival of the Most High, nor recognize those presumptuous claims for it, which tend to abrogate His authority. But we distinctly teach that God only is the Lord of conscience; and that to have recourse to a system of pains and penalties, to employ civil coercion of any kind, for the purpose of inducing men to renounce an erroneous creed, or to espouse and profess a sound scriptural one, is incompatible with the nature of true religion, and must ever prove ineffectual in practice."

Then follows an explanation of two passages in the Confession of Faith (Chap. xx. sect. 4, and Chap. xxiii. sect. 3), which have been supposed to teach persecuting principles.

---

* This is its most proper title until 1638, when it was signed with additions, which gave it more distinctly the form of a Covenant. It is also known by the names of the King's Confession and the Negative Confession.

The first formal Testimony of the Reformed Presbyterian Church was published in 1761, and an acknowledgment of this document was thenceforward required as a term of ministerial and Christian communion in the Church; not however as a Creed superseding or supplementing the Westminster Confession, but as a testimony explaining, vindicating, and recommending its principles.* A new exhibition of the principles of the Church was made by the adoption, in 1837, of the Doctrinal part, and in 1839 of the Historical part of the Testimony in a form deemed suitable to that time.

QUERY II.—*What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in this Church in connection with its Creeds and Confessions?*

ANSWER II.—(*a.*) The existing form of adherence to the Confession used in the Free Church of Scotland consists of satisfactory answers to the following questions:—

(i.) *For Elders and Deacons.*

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and declare the Confession of Faith, approven by former General Assemblies of this Church, to be the confession of your faith; and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?

(ii.) *For Probationers.*

1. Same as under (i.).

2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approven by former General Assemblies of this Church, to be the truths of God contained in the Scriptures of the Old and New Testaments; and do you own the whole doctrine therein contained as the confession of your faith?

(iii.) *For Ministers.*

1. Same as under (i.).

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by former General Assemblies of this Church, to be founded upon the Word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Church?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian,† and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the aforesaid Confession of Faith?

Followed by subscription of the following formula, which is the same for all:—

"I, —, do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by former General Assemblies of this Church, to be the truths of God, and I do own the same as the confession of my faith; as likewise I do own the purity of worship presently authorized and practised in the Free Church of Scotland, and also the Presbyterian government and discipline thereof; which doctrine, worship, and Church government, I am persuaded, are founded on the Word of God, and agreeable thereto: I also approve of the general principles respecting the jurisdiction of the Church, and her subjection to Christ as her only Head, which are contained in the Claim of Right and in the Protest referred to in the questions already put to me; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church, by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies, together with the liberty and

*See Historical part of the Testimony, Period iv. chap. 4, p. 206, ed. 1839.

†The word "Erastian" in this question was substituted for "Bourignian" by the Interim Act of Assembly 1844, made a standing law of the Church in 1846.

exclusive jurisdiction thereof; and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline, government, and exclusive jurisdiction, and not endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the doctrine, worship, discipline, government, and exclusive jurisdiction of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the said doctrine, worship, discipline, government, or jurisdiction of the same."

These forms have been the standing law of the Free Church of Scotland since 1846; but the questions were used under Interim Acts of Assembly from 1844, though the formula was first adopted in 1846.

(*b.*) As to previous forms, there does not appear to have been anything exactly corresponding to the formula of subscription in connection with the Scottish Confession of 1560. As that Confession runs throughout in the first person, "We confess," etc., it could be subscribed directly without any explanatory formula;* but the National Covenant or Confession of 1580 was the form in which it was usually subscribed after that date. Subscription to this,† and afterwards also to the Solemn League and Covenant (1643), seems to have been the only prescribed form of adherence to the Scottish Confession, and to the Westminster Confession from 1647 til. 1690. Various forms of subscription were, however, used locally in Universities, Presbyteries, etc., without any express law or authority from the Assembly. Examples of these are given in the answer to this question in regard to the Established Church of Scotland.

The General Assembly of 1690 required all probationers, elders, and ministers "to subscribe their approbation of the Confession of Faith, approven by former General Assemblies of this Church, and ratified in the second session of the current Parliament;" and the Assembly of 1694 appointed the following formula of subscription:—

"I, —, do sincerely own and declare the above Confession of Faith, approven by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith; and that I own the doctrine therein contained to be the true doctrine, which I will constantly adhere to," etc. See p. 6.

This continued to be the formula for ministers and probationers till 1711, when the General Assembly appointed the following questions:—

(i.) *For Probationers.*

1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine of the Confession of Faith, approven by the General Assemblies of this National Church, and ratified by law in the year 1690, and frequently confirmed by divers Acts of Parliament since that time, to be the truths of God contained in the Scriptures of the Old and New Testament; and do you own the whole doctrine therein contained to be the confession of your faith?

(ii.) *For Ministers.*

1. Same as 1. under (i.).

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by the General Assemblies of this National Church, and ratified by law in the year 1690, to be founded upon the Word of God; and do you acknowledge the same as the confession of your faith, and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this National Church and asserted in Act 15, Assembly 1707?

3. Do you disown all Popish, Arian, Socinian, Arminian, Bourignian and other

---

* The Act of Parliament 1572, c. 46, required every minister to give his assent and subscribe the Articles of Religion, *i. e.* the Scottish Confession, without any mention of a formula.

† By Act of Assembly, 8th August, 1643, all ministers on their admission were required to subscribe the Covenant; and this seems to have been held to require also subscription to the Solemn League and Covenant afterwards adopted, which implicitly contained an approval of the Westminster Confession as part of the covenanted uniformity.—See Wodrow's *Correspondence*, vol. iii., p. 84.

doctrines, tenets, and opinions whatsoever contrary to and inconsistent with the foresaid Confession of Faith?

And the following formula to be subscribed by both:—

"I, —, do hereby declare, That I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by the General Assemblies of this National Church, and ratified by law in the year 1690, and frequently confirmed by divers Acts of Parliament since that time, to be the truths of God, and I do own the same as the confession of my faith," etc. See p. 6.

The formula of 1694 continued to be subscribed by elders, but was superseded in 1846 for the Free Church by that already given. The formula of 1711, for probationers and ministers, also continued in use till that of 1846 was adopted in the Free Church.

In the Reformed Presbyterian Church the previous forms of adherence have been by subscription up to the year 1820, since which time oral and public assent has been exacted in the Courts of the Church on every occasion of licence given to a probationer or ordination to a minister. Originally the questions were similar to those of the Church of Scotland,* but in 1870 they were slightly modified, and expressed in the following terms:—

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely believe and own the whole doctrine of the Confession of Faith and Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster, as the same are received and approved by this Church in its authorized Testimony, to be founded upon and agreeable to the Word of God; and do you own the said Confession and Catechisms as the confession of your faith?

QUERY III.—*How far has individual adherence to these Creeds, by subscription or otherwise, been required from the Ministers, Elders, or other Office-bearers respectively, and also from the private Members of the same?*

ANSWER III.—(*a.*) From probationers on receiving licence, and from deacons, elders, and ministers, on their admission to their respective offices in any congregation, there is required by the Free Church of Scotland an expression of personal adherence to the whole doctrine of the Confession of Faith in terms of the formula given above, which must be subscribed by them.

In regard to private members it is held as a general principle, that among the qualifications necessary for their admission is "a confession of faith in accordance with the Word of God and the Standards of the Church," as well as "a competent knowledge of religious truth."† The various Catechisms that have been at different times in use have been intended as means for the instruction and examination of applicants for Church membership;‡ and since 1648 the Larger and Shorter Catechisms of the Westminster Assembly have been sanctioned for that purpose, and are recognized by the Free Church of Scotland in the Act and Declaration of 1851. But no form of personal adherence to any body of doctrine is required or recommended to be asked of private members; and it is left to the discretion of Sessions to judge of the amount of knowledge and profession of faith sufficient in each case to warrant admission to the Church.

(*b.*) As to the past, individual adherence to the doctrine of the Confession has been required of ministers in terms of the various formulas given above: from 1690 onwards also of elders; and in the Free Church from 1846, of deacons as well. From 1581 onwards that personal adherence to the Confession that is implied in

---

* See Appendix, p. 92, where the doctrinal and other questions in use as far back as 1743 are printed.

† "The Practice of the Free Church of Scotland in her several Courts," p. 16 (Edinburgh, 1871). See also "The Sum of the First Book of Discipline," § xiii.

‡ Thus Craig's Catechism is entitled "Ane form of examination before the Communion," and as such was allowed by the Assembly of 1592, in place of what was called the Little Catechism, printed at the end of Calvin's Catechism, and entitled, "The Maner to examine children before they be admitted to the Supper of the Lord."

the National Covenant was required of all members of the Church, and from 1643 onwards that implied in the Solemn League and Covenant. But it was not with a special view to the Confession that these subscriptions were required, and they do not seem to have been intended to supersede those general principles as to the knowledge and profession required of communicants contained in the First Book of Discipline and in the Confession of Faith; which defines the visible Church to consist of "all those throughout the world who profess the true religion, together with their children" (ch. xxv., § 2); declares that those who profess faith in, and obedience to Christ, and also the infants of one or both believing parents are to be baptized (ch. xxviii., § 4); and that only ignorant and ungodly persons are not to be admitted to the Lord's table (ch. xxix., § 8).

In the Reformed Presbyterian Church individual adherence to the doctrine of the Confession of Faith has always been required of all office-bearers. That Church has also held the principles of the National Covenants to be binding, and acknowledged as such by all her members. Among the terms of communion as laid down in 1761 and modified in 1822, are the following, which were at the latter date left unchanged:—

"1. The acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God and the alone infallible rule of faith and practice.

"2. The acknowledgment of the Westminster Confession of Faith and Catechisms, Larger and Shorter, to be founded upon, and agreeable to, the Word of God."

In May, 1872, the following, among other questions,* was sanctioned by the Synod as one that may be proposed to applicants for admission to the full communion of the Reformed Presbyterian Church in Scotland.

"3. Do you approve and accept, as founded upon, and agreeable to, the Word of God, the views of truth and duty set forth in the doctrinal Standards of this Church, and more particularly in the Westminster Shorter Catechism?"

It is said at the end of the Explanation and Defence of the Terms of Communion of the Reformed Presbyterian Church, published in 1806:—"We wish a distinction between persons holding, proclaiming, and propagating sentiments in religion opposite to those which are recognized by our terms, and persons who may be comparatively ignorant, or have private views of their own, but are willing to be further instructed. The former must be positively debarred from Church fellowship; whereas milder treatment is due to the latter."

APPENDIX.

(*Answers as to the Free Church of Scotland.*)

Act and Declaration anent the publication of the subordinate standards and other authoritative documents of the Free Church of Scotland.

AT EDINBURGH *the* 31*st day of May*, 1851 *years. Sess.* 19.

Which day the General Assembly of the Free Church of Scotland being met and duly constituted,

Inter alia, The General Assembly, on considering the report of the committee to which this matter was referred at a previous diet, unanimously agreed to sanction, as they hereby sanction, the publication of a volume containing the Subordinate Standards, and other authoritative documents of this Church. And with the view of directing attention to "all the way by which the Lord has led us," as well as to the testimony which He has honoured this Church to bear for the whole truth of God regarding His Church, and His glory therein, the General Assembly did, and hereby do adopt the following Act and Declaration:—

When it pleased Almighty God, in his great and undeserved mercy, to reform this Church from Popery by presbyters, it was given to the Reformers, amid many troubles, to construct and model the constitution of the Church, in doctrine, worship, discipline and government, according to the Word of God, and not according to the will

* These questions are only optional, were so before the union with the Free Church, and are now only occasionally used.

of earthly rulers. Our fathers, accordingly, in singleness of eye and simplicity of heart, without regard to the favour or the fear of man, so applied themselves to the work to which they were called, that they were enabled, with remarkable unanimity, to settle it upon the basis which, by the blessing of God, has continued unaltered down to the present time.

Of this settlement, besides that profession of the evangelical faith which is common to all the Churches of the Reformation, the peculiar and essential features are:—I. The government of the Church by presbyters alone, or by that order of men which is indicated in the New Testament indiscriminately by the terms presbyters and bishops or overseers — *πρεσβύτεροι* and *ἐπισκοποι* and, II. The subjection of the Church, in all things spiritual, to Christ as her only Head, and to his Word as her only rule.

From the beginning these principles have been held as fundamental by the Reformed Church of Scotland; and as such they were recognized in her earliest standards,—the First and Second Books of Discipline,—adopted by her own independent authority, before the full sanction either of the Crown or of the Parliament was given to the Reformation which God had accomplished on her behalf. For these principles, the ministers and members of this Church, as well as the nobles, gentlemen, and burgesses of the land, from the first united in contending; and on more than one occasion, in the course of these early struggles,—as in 1580 when the National Covenant was signed,*—our reforming ancestors bound themselves one to another, as in the sight of God, to maintain and defend them against all adversaries.

Farther: while this Church has ever held that she possesses an independent and exclusive jurisdiction or power in all ecclesiastical matters, "which flows directly from God and the Mediator, Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ, the only King and Governor of his Church," she has, at the same time, always strenuously advocated the doctrine taught in Holy Scripture, that nations and their rulers are bound to own the truth of God, and to advance the kingdom of His Son. And accordingly, with unfeigned thankfulness, did she acknowledge the good hand of the Lord, when after prolonged contests with the enemies of the Reformation,—and, in particular, with certain parties who sought not only to uphold a form of Prelatic government in the Church, but to establish the supremacy of the Crown in all causes, spiritual and ecclesiastical, as well as civil and temporal,—a national recognition and solemn sanction of her constitution, as it had been settled by her own authority, according to the Word of God, was at last obtained;— first, in the Act of Parliament, 1567, and again, more completely, in the Act of Parliament, 1592,—then and since regarded by her as the great constitutional charter of her Presbyterian government and freedom.

Thus the first Reformation was accomplished.

But before a generation had elapsed, a sad change for the worse took place. Through defection in the Church, and tyrannical invasion of her independence by the civil power, the Presbyterian polity and government were overturned, and manifold abuses and corruptions in discipline and worship were insidiously introduced. A second Reformation accordingly became necessary.

And here again, it pleased Almighty God, as in that former Reformation of the Church from Popery by presbyters, to give to our fathers light and grace; so that, taking His Word as their only rule, and owning His Son as their only King in Zion, they were enabled not only to restore the constitution of the Church as it had stood when her first Reformation seemed to be completed, but to aim also at carrying out more fully the great essential principles of that constitution, and securing more effectually than before the prevalence of these principles over all the land, as well as their permanency through all coming ages.

In seeking this noble end, our fathers were again led, for their mutual security, as well as for the commending of so righteous a cause to Him by whom it was committed to them, to have recourse to the solemnity of a holy confederation.

The National Covenant was renewed at the beginning of the contendings for this second Reformation, with an extension of its weighty protests and censures, to meet whatever new fruit the old stock of Prelatic and Erastian usurpation had been bear-

* National Covenant, etc.

ing. And the Solemn League and Covenant was afterwards entered into, in concert with England and Ireland, "for the reformation and defence of religion, the honour and happiness of the king, and the peace and safety of the three kingdoms;" and, in particular, for "endeavouring to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship, and catechising."*

Thus religiously bound and pledged to God and to one another, our fathers were enabled to effect the reformation of this Church from Prelacy, even as their fathers in like manner effected its reformation from Popery. In the ever-memorable Assembly held at Glasgow in 1638, as well as in subsequent Assemblies, it was declared that "all Episcopacy different from that of a pastor over a particular flock was abjured in this Kirk;" and provision was made accordingly for its complete removal, and for the settlement of Church government and order upon the former Presbyterian footing.

In all this work of pulling down and building up, the independent spiritual jurisdiction of the Church, flowing immediately from Christ, her only Head, was not only earnestly asserted, but practically exercised. For the whole work was begun and carried on without warrant of the civil power. And it was only after much contending, and with not a little hesitation, that the civil power began to interpose its authority in the years 1639 and 1641, to support and sanction what the Church had, by the exercise of her own inherent jurisdiction, already done.

Thereafter, for the better prosecution of the work on hand, and in the face of the manifest purpose of the king and his adherents to crush it altogether, this Church, by commissioners duly named by the General Assembly, took part in the Assembly of Divines which met at Westminster in 1643. And having in view the uniformity contemplated in the Solemn League and Covenant, she consented to adopt the Confession of Faith, Catechisms, Directory for Public Worship, and Form of Church Government agreed upon by the said Assembly of Divines.

These several formularies, as ratified, with certain explanations, by divers Acts of Assembly in the years 1645, 1646, and particularly in 1647, this Church continues till this day to acknowledge as her subordinate standards of doctrine, worship, and government;—with this difference, however, as regards the authority ascribed to them, that while the Confession of Faith† contains the creed to which, as to a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence;—and while the Catechisms, Larger and Shorter,‡ are sanctioned as directories for catechising;—the Directory for Public Worship, the Form of Church Government, and the Directory for Family Worship,§ are of the nature of regulations, rather than of tests, to be enforced by the Church like her other laws, but not to be imposed by subscription upon her ministers and elders. These documents, then, together with a practical application of the doctrine of the Confession, in the Sum of Saving Knowledge,‖ a valuable treatise, which though without any express Act of Assembly, has for ages had its place among them,—have, ever since the era of the second Reformation, constituted the authorized and authoritative symbolic books of the Church of Scotland.

Nor is it to be overlooked here in connection with these proceedings, but, on the contrary, it is to be owned as a signal instance of the Divine favour, that when the civil dissensions and wars—all of which this Church unfeignedly deprecated and deplored—issued in a brief interval of quiet, and when the Parliament of Scotland was at last moved to own the Reformation work of God in the land, this Church obtained a ratification of her spiritual liberties much more full and ample than had ever previously been granted. This appeared, as in other things, so especially in the matter of presentation to benefices, with appointment to the oversight of souls. In that matter, this Reformed Church had from the beginning maintained a testimony and contest against the right of patronage, as inconsistent with "the order which

---

* Solemn League, etc.
† Confession, with relative Act of Assembly.
‡ *Ibid.*
§ Directories, with relative Acts of Assembly.
‖ Sum of Saving Knowledge.

God's Word craves." And now, both the Parliament and the Church being free to act according to the will of God, and professing to be guided by His Word, it was enacted, by the Parliament in 1649, that ministers should be settled "upon the suit and calling, or with the consent of the congregation;" and the Assembly, in the same year, laid down wholesome rules and regulations for securing the orderly calling of pastors by the congregations of the Church, with due regard at once to the spiritual privileges of the people, and the spiritual jurisdiction of those appointed to bear office among them in the Lord.

Thus, by God's grace, in this second Reformation, wrought out by our fathers amid many perils and persecutions, this Church was honoured of God to vindicate and carry out the great fundamental principles of her constitution—the government of the Church by presbyters alone; her inherent spiritual jurisdiction derived from her great and only Head; and the right of congregations to call their own pastors.

And thus the second Reformation seemed to be happily accomplished and secured; and the Church and nation of Scotland abjured Prelacy, as they had formerly abjured Popery.

That the men whom God raised up for this great work proved themselves to be fallible in several of their proceedings, does not detract from our conviction that the work itself was the work of God. The principles of religious liberty not being so thoroughly understood in that age as they are now, it is not surprising, however much it is to be lamented, that our fathers should have given some occasion to the charge of intolerance in the laws enacted, though seldom enforced, with a view to inflict civil penalties for offences partly, if not entirely, religious. It is to be confessed, also, that in prosecuting their great work in circumstances of unparalleled difficulty, instances were not wanting of an undue commingling of religion with the passing politics of the day, and an undue reliance on an arm of flesh for the furtherance of the cause of God. These defects some of the worthiest and ablest of the actors in that great crisis lived to deplore; and to such causes may be traced, in a great measure, the bitter animosities that too speedily ensued between the parties of the Resolutioners and the Protesters—in consequence of which the Church of Scotland was found divided against herself at the very time when union was most essential, and at the restoration of Charles II. was thrown helpless and fettered into the furnace of a bitter and unrelenting persecution.

But notwithstanding these evidences of the hand of man in the transactions connected with the second Reformation, we would grievously err and sin were we not to recognize, in the substance of what was then done, the hand and Spirit of God; and were we not to discern in it such an adaptation to the exigencies of the times, and such an amount of conformity to the Divine mind and will, as must ever be held to give to the attainments then made by this Church and nation a peculiar force of obligation, and to aggravate not a little the guilt of subsequent shortcomings and defections.

Passing over the dark period of the closing years of the Stuart dynasty, and descending along the line of history to the era of the glorious Revolution, we find the Church, which had been twice before brought out of great troubles in her contendings against Popery and Prelacy, once again rescued from the oppression of arbitrary power, and lifting her head as the free Presbyterian Church of Scotland. The bloody Acts of the preceding time were repealed; on the petition of the ministers and professors of the Church of Scotland, the civil sanction was given to the Confession of Faith; Presbyterial Church government was re-established in the hands of those who had been ejected by Prelacy in 1661; and to the wonder of many, and the confusion of her enemies, this Church rose from her ashes, and was recognized as the same Church which, whether in freedom or in bondage—whether under the shade of royal favour, or hunted as a partridge on the mountains—could trace its unbroken identity downwards from the very beginning of the Reformation.

That the "Revolution Settlement," by which the liberties of the Church were secured, under the reign of William and Mary, was in all respects satisfactory, has never been maintained by this Church. On the contrary, various circumstances may be pointed out as hindering the Church from realizing fully the attainments that had

been reached during the second Reformation. Not only were the three kingdoms of England, Scotland, and Ireland unprepared for prosecuting the work of "reformation and uniformity in religion," to which they had pledged themselves; but even in Scotland itself the reluctant concessions of statesmen were limited to what a people, worn out by long and heavy tribulation, were barely willing to accept as a relief, and did not thoroughly undo the mischief of an age of misrule.

Thus, for instance, in the civil sanction then given to Presbytery, the Parliament of 1690, overlooking altogether the higher attainments of the second Reformation, went back at once to the Act 1592, and based its legislation upon that Act alone, as being the original charter of the Presbyterian Establishment. Accordingly, it left unrepealed the infamous "Act Rescissory" of King Charles, by which all that the Church had done, and all that the State had done for her, in the interval between 1638 and the Restoration, had been stigmatized as treasonable and rebellious. Thus the Revolution Settlement failed in adequately acknowledging the Lord's work done formerly in the land; and it was, besides, in several matters of practical legislation, very generally considered by our fathers at the time to be defective and unsatisfactory. Some, and these not the least worthy, even went so far as to refuse all submission to it. But for the most part, our fathers, smarting from the fresh wounds of anti-Christian oppression, weary of strife, and anxious for rest and peace, either thankfully accepted, or at least acquiesced in it; in the hope of being able practically to effect under it the great ends which the Church had all along, in all her former contendings, regarded as indispensable.

For it would be in a high degree ungrateful to overlook the signal and seasonable benefits which the Revolution Settlement really did confer upon the Church, as well as upon the nation. Not only did it put an end to the cruel persecution by which the best blood of Scotland had been shed in the field, on the hillside, and on the scaffold; not only did it reinstate in their several parishes the pastors who had been unrighteously cast out in the reign of the second Charles, and set up again the platform of the Presbyterian government; but by reviving and re-enacting the Statute of 1592, the original charter and foundation of Presbytery, it recognized as an inalienable part of the constitution of this country the establishment of the Presbyterian Church. It secured also effectually, as was then universally believed, the exclusive spiritual jurisdiction of the Church, and her independence in spiritual matters of all civil control. And by the arrangements which it sanctioned for the filling up of vacant charges, it abolished those rights of patronage which had been reserved in 1592,* and made provision for enforcing the fundamental principle of this Church, that "no pastor shall be intruded into a congregation contrary to the will of the people." On all these grounds, the Church was well entitled to rejoice in the deliverance wrought out for her in 1688 and 1690; to thank God for it, and take courage; and to cherish the warm and sanguine expectation of reaping now the fruit of her struggles and her trials, in a career of undisturbed, united, and successful exertion for the glory of her great Head, the good of the land, and the saving of many souls.

How far that expectation might have been fulfilled, if faith had been kept with the Church and people of Scotland by the British Parliament, according to the terms of the Revolution Settlement, subsequently ratified by the Treaty of Union between Scotland and England—and if the Church had received grace to continue faithful to her principles—is a question which can now be little more than matter of speculation and conjecture. For the breach made upon her constitution by the restoration of patronage in 1711—a measure passed against her own earnest remonstrance and protest—concurring with that unhappy declension from sound doctrine and spiritual life which began to visit this as well as other Churches of the Reformation during the early period of the last century—not to speak of the leaven of unsound principle transmitted from the too easy admission at the Revolution of the Prelatic curates into the Presbyterian Church, without any evidence of their sincere attachment to its doctrines; these things led to abuses in the administration of the Church's

*Act 7th June, 1690.

discipline and government, such as, to a large extent, prevented the Revolution Settlement from obtaining a full and fair trial.

The abuses to which we refer regarded matters of vital import, such as the toleration of heresy and immorality; the tyrannical exercise of Church power over brethren, with the unjust denial of the right of protest for the exoneration of individual consciences; the arbitrary enforcing of the law of patronage by corrupt Presbyteries and Assemblies, acting upon their own discretion, and with no compulsion from any civil authority; the grievous oppression of congregations, by the forcible intrusion of ministers into parishes against the will of the people, and other proceedings of a similar kind; in consequence of which, not only were multitudes of godly ministers and people compelled, for conscience' sake, to withdraw from her communion, and to form themselves into separate ecclesiatical societies, but the Church itself from which they seceded was found willing—though always, blessed be God! with a protesting minority in her courts—to make a practical surrender of the most important and distinctive principles of her ancient Presbyterian polity.

Hence it happened, that when, in the good providence of God, and through the gracious working of His good Spirit, this Church once more, for the third time, was led to take up the work of the Reformation—entering, though, alas! with much shortcoming, into the labours of our fathers, by whom she had been reformed from Popery and Prelacy—she encountered, as was most natural, no small measure of the same opposition with which they had been obliged to contend, from a formidable body of her own ministers and members, as well as from the civil power; whose aid was called in to coerce and control the Church courts in the exercise of their spiritual functions, and, through them, to crush the liberties of congregations in the calling of ministers to be over them in the Lord.

For it ought to be on record to coming ages, that this Church began the work of reformation, on this third great occasion in her history, in 1834, by refusing to allow any pastor to be intruded upon a reclaiming congregation.

At the same time, also, while thus securing such a protection to her congregations, this Church resolved to give practical effect to another fundamental principle of her Presbyterian polity which had been grievously violated—the principle, namely, that "the pastor, as such, hath a ruling power over the flock;" or, in other words, that all ordained pastors are equally entitled to rule, as well as to teach and minister, in Christ's house. This, accordingly, the Church did, in an Act of Assembly, 1834, recognizing all pastors of congregations as members of her Church judicatories, and assigning to each, along with the elders of his congregation, the administration of discipline among his own flock, and the oversight of souls, in whatever local or territorial district the Church might be pleased to place under his spiritual care.

It was in carrying out these measures of indispensable practical reform, adopted in 1834, that the Church was visited with the interference of the courts of civil law, in those various forms of unconstitutional aggression upon, and invasion of, her sacred functions as a Church of the Lord Jesus Christ, owning no head on earth but only Christ, which are set forth at large in the Claim, Declaration, and Protest, adopted by the General Assembly in 1842, and laid before her Majesty, and before the Parliament of Great Britain, in the course of the year thereafter. *

These manifold invasions of her spiritual jurisdiction by the courts of civil law, this Church received grace steadfastly to resist, at the expense of much loss, obloquy, and suffering, borne by her faithful ministers and people.

But this was not all; for she was enabled also, during all her harassing and painful contendings, to carry forward still further the work of revival throughout her borders, as well as to lift up a still more decided testimony for the purity and liberty of Christ's house—His Church on earth—especially in the explicit condemnation which the General Assembly in 1842 passed of the entire system of patronage, as a grievance to be utterly abolished. And, through the blessing of God, she was not left without manifest tokens of the Divine countenance and favour—such as, in like circumstances, had been vouchsafed in former times—in the remarkable pouring out of the Holy Spirit on not a few portions of the chosen vineyard of the Lord.

---

* Claim, etc.

Among other tokens for good, as the Church humbly considered them, it may be mentioned as one of the most gratifying, that a beginning was made, during this reforming period, of the work of reunion among the true-hearted branches of the Presbyterian Church in Scotland. Overtures towards a junction with the Church of Scotland having been made by a highly esteemed body of those whose fathers had seceded from it, and ample deliberations having taken place on both sides, the end in view was happily and harmoniously attained in the year 1839, when the General Assembly, with the consent of the Presbyteries of the Church, passed an Act to the following effect:

"Whereas proposals have been made by the Associate Synod for a re-union with the Church of Scotland, and a considerable number of overtures have been sent at the same time to the General Assembly from the Synods and Presbyteries of the Church favourable to that object; and it has been ascertained by a committee of the General Assembly, that the course of study required for a long time past of students in divinity in connection with said Synod, is quite satisfactory, and that their ministers and elders do firmly adhere to the Westminster Confession of Faith, the Larger and Shorter Catechisms, and other standards of our Church: and whereas the members of the Associate Synod do heartily concur with us in holding the great principle of an ecclesiastical establishment, and the duty of acknowledging God in our national as well as our individual capacity; and we, on the other hand, do heartily concur with the members of the Associate Synod in confessing the great obligation under which we lie to our forefathers in the year 1638, and several years of that century immediately following, and the duty, in particular circumstances, of uniting together in public solemn engagement in defence of the Church, and its doctrine, discipline, and form of worship and government: and whereas our brethren of the Associate Synod have declared their willingness, in the event of a re-union, to submit to all the laws and judicatories of this Church, reserving only to themselves the right which the members of the Established Church enjoy of endeavouring to correct, in a lawful manner, what may appear to them to be faulty in its constitution and government,—the General Assembly, with the consent of the Presbyteries of this Church, enact and ordain that all the ministers of the Associate Synod, and their congregations in Scotland, desirous of being admitted into connection and full communion with the Church of Scotland, be received accordingly."

This step was hailed with lively satisfaction by the supporters of the old hereditary principles of the Scottish Reformation, as not only a testimony to the returning faithfulness with which these principles were now maintained, but a pledge and presage also of other movements of a similar kind which might be expected to follow, as the work of reformation and revival went on: thus holding out the hope of this Church being honoured to be successful in healing the breaches of Zion as well as rebuilding the walls of Jerusalem.

Thus, with much cause to sing of mercy as well as of judgment, the Church for ten years continued to testify, to contend, and to labour, in the great and good cause. But as time rolled on, and the causes of collision between the ecclesiastical and the civil courts became more embarrassing, it was apparent to all that an emergency was at hand, such as would call for the utmost wisdom of counsel as well as the firmest energy of action.

All along, indeed, while the contendings of this third Reformation period were going forward, not only did "they that feared the Lord speak often one to another," but most solemn consultations of the brethren were held at every step, with much earnest prayer, and many affecting pledges of mutual fidelity to one another and to God. And as the crisis manifestly drew near, the whole body of those ministers of this Church by whom the contest was maintained met together in convocation, in November, 1842, being convened by a large number of the fathers of the Church, and, after a sermon preached by the late lamented Dr. Chalmers, continued in deliberation for several successive days, spending a large portion of the time in united supplication for the guidance and grace of God; and did not separate till, with one mind and one heart, they were enabled to announce, in resolutions having, in the circumstances, all the force of the most impressive vows and obligations, their final

purpose, at all hazards, to maintain uncompromised the spiritual liberty and jurisdiction of this Church. And this they resolved to do, not by prolonged resistance to the civil courts should the Crown and Parliament of Great Britain refuse the redress craved in the above-mentioned Claim of Rights, but by publicly renouncing the benefits of the National Establishment,—under protest that it is her being Free, and not her being Established, that constitutes the real historical and hereditary identity of the Reformed National Church of Scotland.

The Claim of Rights adopted by the General Assembly in 1842, having been denied and disallowed, first by Her Majesty's Government, in a letter addressed to the Moderator by the Secretary of State for the Home Department, and thereafter by the Commons' House of Parliament, in a vote taken on the 7th March, 1843, and carried against a large majority of the members representing Scotland; it became apparent that the system of patronage,—to which this Church, although viewing it as a grievance, had submitted, under the impression that the right was restricted to the disposal of the benefice, while the Church was left free in the matter of admission to the cure of souls,—must be held, as now interpreted and maintained by the supreme power of the State, to be altogether contrary to the Word of God and the liberties of the people of Christ; and that this Church, therefore, in that, as well as in other departments of her administration, had no choice or alternative but submission in things spiritual to civil control, or separation from the State and from the benefits of the Establishment. Holding firmly to the last, as she holds still, and, through God's grace, will ever hold, that it is the duty of civil rulers to recognize the truth of God, according to his Word, and to promote and support the kingdom of Christ, without assuming any jurisdiction in it, or any power over it; and deeply sensible, moreover, of the advantages resulting to the community at large, and especially to its more destitute portions, from the public endowment of pastoral charges among them: this Church could not contemplate without anxiety and alarm the prospect of losing for herself important means of general usefulness,—leaving the whole machinery of the Establishment in the hands of parties who could retain it only by the sacrifice of her fundamental principles,—and seeing large masses of the people deprived of the advantage of having the services of a gospel ministry provided for them independently of their own resources. But her path was made plain before her. For the system of civil interference in matters spiritual being still persevered in, so as to affect materially the very constitution of the General Assembly, in the election of commissioners from the Presbyteries to that supreme court, it became the duty of those of the said commissioners who were faithful to the crown of Christ,—and who formed decidedly the major part of the members chosen according to the laws of the Church,—to protest,* in presence of Her Majesty's representative, on the 18th of May, 1843, against the meeting then convened being held to be a free and lawful Assembly of the Church of Scotland.

Under which protest, and in the terms thereof, the said commissioners withdrew to another place of meeting, where, on the same day, and with concurrence of all the ministers and elders adhering to them, they proceeded to constitute, in the name of the Lord Jesus Christ, as the only King and Head of the Church on earth, the General Assembly of the Free Church of Scotland, and to take measures for the establishment of the Church apart from the State in the land.

How signally God opened for her, in her new position, both a door of utterance and a door of entrance, not only in this, but in other countries also—how mercifully He disappointed all her fears, and procured for her, acceptance among the people—how wonderfully He disposed all hearts so as to continue to her the means of missionary enterprise, both at home and abroad—how graciously He cheered her, by giving to her the signal privilege of finding all her missionaries, to the Jews and the Gentiles, true to herself and to her principles in the hour of trial; and in general, how large a measure of prosperity and peace He was pleased to grant to her—though with some severe persecution and oppression in certain quarters—this Church cannot but most devoutly acknowledge: mourning bitterly, as she must at the same time do,

---

* Protest, etc.

over many shortcomings and sins, and lamenting the little spiritual fruit of awakening and revival that has accompanied the Lord's bountiful and wonderful dealing with her. In deep humiliation, therefore, but at the same time in the holy boldness of faith unfeigned, she would still seek to retain and occupy the position which the foregoing summary of her history assigns to her; humbly claiming to be identified with the Church of Scotland, which solemnly bound herself to the Reformation from Popery, and again similarly pledged herself to the Reformation from Prelacy; deploring past shortcomings from the principles and work of these Reformations, as well as past secessions from her own communion, occasioned by tyranny and corruption in her councils; and finally, resolved and determined, as in the sight and by the help of God, to prosecute the ends contemplated from the beginning in all the acts and deeds of her reforming fathers, until the errors which they renounced shall have disappeared from the land, and the true system which they upheld shall be so universally received, that the whole people, rightly instructed in the faith, shall unite to glorify God the Father in the full acknowledgment of the kingdom of His Son, our blessed Lord and Saviour, Jesus Christ, to whose name be praise for ever and ever. Amen.

Extracted from the Records of the General Assembly of the Free Church of Scotland by

THOMAS PITCAIRN, } *Cl. Eccl. Scot. Lib.*
PATRICK CLASON, }

No. III.

ANSWERS *as to the Creeds or Confessions and Formulæ of the* UNITED PRESBYTERIAN CHURCH *and of the Churches composing that Church, and as to any modifications of them which have been made in these Churches respectively, to the Questions on these subjects remitted on the 4th of July, 1877, by the first General Presbyterian Council to a Committee of their number.*

Following the order prescribed by the questions, this answer will be presented in two sections, the first relating to the existing Church, the second to the Churches which are included and embodied in that Church.

SECTION FIRST.

Preamble.—The United Presbyterian Church was formed in the year 1847 by a union then entered into between the United Associate Synod of the Secession Church and the Synod of the Relief Church. That union was formed by a mutual agreement, perfected at a joint meeting of the Synods of the two Churches held within Tanfield Hall, Canonmills, Edinburgh, on the 13th day of May, 1847, upon the basis of certain articles to which the Churches had separately assented. Of that basis, which forms the constitution of the United Presbyterian Church, the following is a copy:

1. That the Word of God, contained in the Scriptures of the Old and New Testaments, is the only rule of Faith and Practice.

2. That the Westminster Confession of Faith, and the Larger and Shorter Catechisms, are the confession and catechisms of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures; it being always understood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion.

3. That Presbyterian Government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on and agreeable to the Word of God, is the government of this Church.

4. That the ordinances of worship shall be administered in the United Church as they have been in both bodies of which it is formed; and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.

5. That the term of membership is a credible profession of the faith of Christ as held by this Church—a profession made with intelligence, and justified by a corresponding character and deportment.

6. That with regard to those Ministers and Sessions who may think that the 2d section of the 26th chapter of the Confession of Faith authorizes free communion—that is, not loose or indiscriminate communion, but the occasional admission to fellowship in the Lord's Supper, of persons respecting whose Christian character satisfactory evi dence has been obtained, though belonging to other religious denominations—they shall enjoy in the united body what they enjoyed in their separate communions—the right of acting on their conscientious convictions.

7. That the election of office-bearers of this Church, in its several congregations, belongs, by the authority of Christ, exclusively to the members in full communion.

8. That this Church solemnly recognizes the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of his Gospel at home and abroad.

9. That as the Lord hath ordained that they who preach the Gospel should live of the Gospel—that they who are taught in the Word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that, having freely received, thus they should freely give the Gospel to those who are destitute of it—this Church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contribution, the ordinances of the Gospel.

10. That the respective bodies of which this Church is composed, without requiring from each other any approval of the steps of procedure by their fathers, or interfering with the rights of private judgment in reference to these, unite in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the Judicatories of the Established Church, as expressed in the authorized documents of the respective bodies, and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the Church, or the rights of her ministers or members are disregarded.

The United Church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the Great Head of the Church for the measure of spiritual good which He has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church fellowship—to be more watchful in reference to admission and discipline, that the purity and efficiency of our congregations may be promoted, and the great end of our existence as a collective body may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or the world lying in wickedness. And in fine, the United Church regard, with a feeling of brotherhood, all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed.

I.—*Question First.* According to this constitution the present creed or confession of the United Presbyterian Church is embodied in the Westminster Confession of Faith and the Larger and Shorter Catechisms, as containing the authorized exhibition of the sense in which the Church understands the Holy Scriptures, subject to the qualification that the Church does not approve of anything in these Standards which teaches or may be supposed to teach compulsory or persecuting and intolerant principles in religion.

II.—*Question Second.* The prescribed Formulæ of admission on the Licensing of Probationers, the Ordination of Ministers, of Missionaries, and of Elders respectively, are as follows:—

(a)—*Formula for Preachers at Licence.*

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements for desiring to enter into the office of the Holy Ministry?

6. Is it your resolution, in the strength of the grace that is in Christ Jesus, as a Probationer for the Ministry in connection with this Church, to preach the Gospel faithfully, not shunning to declare all the counsel of God, and to visit and comfort the afflicted, as far as you have opportunity?

7. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the work of a Probationer for the office of the Ministry?

8. Do you promise to submit yourself in the Lord, to the authority of the Supreme Court of this Church, and of its several Presbyteries under whose inspection you may be called to labour?

9. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company?

(b.)—*Formula for Ministers at Ordination.*

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the Constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

6. Have you used any undue methods, by yourself or others, to obtain the Call of this Church?

[*The Members of the Church being requested to stand up, let this question be put to them:*

Do you, the Members of this Church, testify your adherence to the Call which you have given to Mr. A. B. to be your Minister? and do you receive him with all gladness, and promise to provide for him suitable maintenance, and to give him all due respect, subjection, and encouragement in the Lord?

An opportunity will here be given to the Members of the Church of signifying their assent to this, by holding up their right hand.]

7. Do you adhere to your acceptance of the Call to become Minister of this Church?

8. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edifying of the body of Christ?

9. Do you promise to give conscientious attendance on the Courts of the United Presbyterian Church, to be subject to them in the Lord, to take a due interest in their proceedings, and to study the things which make for peace?

10. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company?

(c.)—*Formula for Missionaries at Ordination.*

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the Constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

6. Do you engage, in the strength of the grace that is in Christ Jesus, to live a holy and circumspect life, to rule well your own house, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edifying of the body of Christ?

7. Do you devote yourself to the office of a Missionary of this Church, engaging in this solemn undertaking with a deep sense of the responsibilities of one to whom this grace is given, of preaching the unsearchable riches of Christ; and in this arduous work of turning men from darkness to light and from the power of Satan to God, do you resolve to endure hardness as a good soldier of Jesus Christ, that, when the Chief Shepherd shall appear, you may receive a crown of glory that fadeth not away?

8. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company?

(d.)—*Formula for Elders at their Ordination.*

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, civil government? And do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded on, and agreeable to, the Word of God?

4. Do you approve of the Constitution of the United Presbyterian Church, as exhibited in the Basis of Union; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations, as far as you know your own heart, your great motives and chief inducements to enter into the office of Ruling Elder?

6. Have you used any undue methods, by yourself or others, to obtain the Call of this Church?

7. Do you adhere to your acceptance of the Call to become Ruling Elder of this Church?

8. Do you engage, in the strength of the grace that is in Christ Jesus, to perform with diligence and faithfulness the duties of a Ruling Elder, watching over the flock of which you are called to be an overseer, in all things showing yourself a pattern of good works, and giving a conscientious attendance upon the Meetings of the Session, and also of Superior Courts, when called to sit as a member in them?

9. And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all His saints, and as you would be found in that happy company?

The following Declaratory Act bearing upon the acceptance of the creed was passed by the Synod in May, 1879:—

Declaratory Act, adopted May, 1879.

Whereas, the formula in which the Subordinate Standards of this Church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are understood: Whereas these Standards, being of human composition, are necessarily imperfect, and the Church has already allowed exception to be taken to their teaching or supposed teaching, on one important subject: And whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the Synod takes of the teaching of Holy Scripture: Therefore the Synod hereby declares as follows:

1. That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Church as vital in the system of Gospel truth, and to which due prominence ought ever to be given.

2. That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that He has provided a salvation sufficient for all, adapted to all, and offered to all in the Gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

3. That the doctrine of man's total depravity, and of his loss of "all ability of will to any spiritual good accompanying salvation," is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the Gospel of Christ, or that he does not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; although actions which do not spring from a renewed heart are not spiritually good or holy—such as accompany salvation.

4. That while none are saved except through the mediation of Christ, and by the grace of his Holy Spirit, who worketh when, and where, and how it pleaseth him; while the duty of sending the gospel to the heathen, who are sunk in ignorance, sin, and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the gospel: in accepting the Standards, it is not required to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means, as it may seem good in his sight.

5. That in regard to the doctrine of the Civil Magistrate, and his authority and duty in the sphere of religion, as taught in the Standards, this Church holds that the Lord Jesus Christ is the only King and Head of the Church, and "Head over all things to the Church, which is his body;" disapproves of all compulsory or persecuting and intolerant principles in religion; and declares, as hitherto, that she does not require approval of anything in her Standards that teaches, or may be supposed to teach, such principles.

6. That Christ has laid it as a permanent and universal obligation upon his Church at once to maintain her own ordinances and to "preach the gospel to every creature;" and has ordained that his people provide by their free-will offerings for the fulfilment of this obligation.

7. That, in accordance with the practice hitherto observed in this Church, liberty of opinion is allowed on such points in the Standards, not entering into the substance of the faith, as the interpretation of the "six days" in the Mosaic account of the creation: the Church guarding against the abuse of this liberty to the injury of its unity and peace.

The second question of the Formula shall henceforth be read as follows:—"Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the Holy Scriptures: this acknowledgment being made in view of the explanations contained in the Declaratory Act of Synod thereanent?"

III.—*Question Third.* Individual adherence to the Creed is uniformly required from ministers, missionaries, and elders, as the case may be, on ordination, by public assent in response to each question in the appropriate formula *in foro* of the Presbytery, and of the congregation or audience, and sometimes also by a promise of subscription, if required, to the formula when the elected takes his place as an office-bearer; the promise being minuted in the record of their proceedings kept by the Presbytery or Session.

The admission of private members to the fellowship of the Church is on principle and as a rule left to the minister and session of each congregation. The following is the doctrinal part of the *Summary of Principles*, which, without having been formally prescribed by the Synod, is circulated among applicants for admission to the Church:—

Of the Rule of Faith and Duty—The Holy Scriptures.

The Scriptures of the Old and New Testaments are proved to be the word of God by miracles, by the fulfilment of prophecy, by the excellence of the truths which they contain, by the harmony of all their parts, and by the blessed effects which they produce.

These inspired books teach us "what man is to believe concerning God, and what duty God requires of man;" and nothing is of authority in religion except what is either taught in them in express terms, or may be deduced from them by necessary inference.

§ 1. *Of God.*

There is one God, the only living and true God, a spirit, infinite, eternal, independent, and unchangeable in his being, and in his power, knowledge, wisdom, holiness, justice, goodness and truth; the creator, preserver, proprietor, and governor of all things: and the sole object of worship.

In the GODHEAD there are three persons,—the Father, the Son, and the Holy Ghost,—in essence one, and in all divine perfections equal, but each possessing a distinct personality indicated by appropriate personal names and acts.

§ 2. *Of the Purpose of God.*

God, in the exercise of his holy, wise, and sovereign will, and for the manifestation of his own perfections, formed, in eternity, the plan according to which all things come to pass; "yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures."

§ 3. *Of the Works of God.*

This plan God executes in creation, in which he makes all things very good, and in providence, in which he upholds and governs them, according to his good pleasure.

§ 4. *Of the Moral Government of God.*

All the creatures of God are governed by him, according to laws suited to their nature. Intelligent creatures are subject to his moral law, which is "holy, just, and good," and which they cannot break without being guilty of sin, and becoming liable to punishment.

§ 5. *Of Man in his Original Condition, and of his Fall from it.*

Our first parents were created with a holy nature and in a happy condition. In this state of innocence they were placed under the dispensation commonly called the Covenant of Works. As the test of their obedience, they were forbidden to eat of the fruit of the "tree of the knowledge of good and evil," and in case of disobedience they were threatened with death, comprehending not merely the separation of soul and body, but the separation of both from the favour and enjoyment of God. They were fully capable of yielding perfect obedience, but abusing their freedom of will, through the temptation of the Devil, they ate the forbidden fruit, and thus forfeited the blessings implied in the Covenant, incurred its penalty, and became guilty, depraved, and miserable.

§ 6. *Of the State of Man since the Fall.*

As in the Covenant Adam was constituted the head and representative of the entire race, all his natural posterity come into the world subject to the penal consequences of his sin, destitute of holiness, and with depraved dispositions; and as soon as they are capable of using their moral faculties, they by actual transgression increase their guilt and depravity, and make themselves liable to heavier punishment: so that, if divine mercy do not interpose, they must, after suffering the miseries of this life, die under the curse, and endure the pains of hell to all eternity.

§ 7. *Of the Method of Salvation.*

Divine mercy has interposed, and abundant provision has been made for the salvation of fallen man.

(1.) *How Salvation is procured.*

God foreseeing the fall of man, in sovereign mercy, from all eternity, purposed to save a portion of the lost race, and formed an arrangement, commonly called the Covenant of Grace, whereby sin might be atoned for, salvation freely offered to sinners, and that salvation secured to all who had been the objects of his electing love. For these ends the Son of God was constituted the Mediator between God and man, the Covenant Head of his chosen people, and the "Saviour of the world." When the appointed time arrived, he took into union with his own divine person a perfect human nature, and became Man, being conceived by the power of the Holy Ghost in the womb of a virgin, and born of her, yet without sin. Being made under the

law which man had broken, he yielded perfect obedience to it, and, so far as was consistent with his absolute holiness, endured its penalty both in his life of suffering and in his death upon the cross. The dignity of his person rendered his obedience unto death infinitely meritorious, and thus a fit ground on which all who believe on his name are justified and receive the Holy Spirit, to the glory of God's righteousness as well as of his grace.

In testimony of the acceptance of the Saviour's work by the Father, he was raised from the dead, and received up into Heaven, where, in virtue of his sacrifice, he, as the Great High Priest, makes intercession for his people, and, as Lord of all, rules the Church and the world. At the time appointed he will come again to the earth to raise the dead, judge the world, and make his people perfectly happy with himself in heaven forever.

(2.) *How Salvation is applied.*

In the Gospel the Lord Jesus Christ is exhibited as the Saviour of sinners; salvation is offered through his all-sufficient atonement, to men without exception; and all are commanded to believe the divine testimony, and accept of the proffered salvation. But it is only when the sinner, by the agency of the Holy Spirit—who is promised to all who ask him—and through the instrumentality of the Word, has been convinced of his sin and misery, and has had his mind enlightened in the knowledge of Christ, and his will renewed, that he, through the faith of the gospel, receives Jesus Christ as his own Saviour, and so enters on the enjoyment of the salvation procured by him, and made known in the gospel.

United to Christ by faith, the believer has a personal interest in His righteousness, and is pardoned, and accepted as righteous by God; and the work of sanctification begun in conversion is carried on by the continued operation of the Holy Ghost, through faith, so that the believer is preserved, strengthened, and comforted, till he is prepared for heaven.

At death the souls of believers are made perfect in holiness, and depart to be with Christ. Their blessedness shall be completed at the last day, when their souls shall be reunited to their bodies, then raised incorruptible; and after being in the general judgment acquitted, and acknowledged as the saved of the Lord, they shall be taken to heaven, where they shall be perfectly "blessed in the full enjoying of God to all eternity."

They who reject the salvation presented in the Gospel of Christ greatly aggravate their sin by this rejection, and expose themselves to severer punishment than those who have never enjoyed the privilege of hearing it.

§ 8. *Of the Means of Salvation.*

The means of obtaining possession of this salvation thus procured, and thus applied, are partly internal and partly external.

(1.) *Of the Internal Means of Salvation.*

The internal means of salvation are exercises of the mind and heart, produced by the operation of the Holy Ghost through the instrumentality of the Word. They are chiefly these two: FAITH IN CHRIST—a crediting of the testimony of God concerning His Son, whereby the sinner receives Him as He is freely offered in the Gospel—trusting in Him as his Saviour, and submitting to Him as his Lord; and REPENTANCE TOWARDS GOD, whereby the sinner, believing in Christ Jesus, turns from sin to God, with hatred of sin, and purpose of new obedience.

The blessings of salvation are obtained by men, not on the ground of faith and repentance as the meritorious cause or proper condition, but through their instrumentality as fit and appointed means; so that those who continue unbelieving and impenitent necessarily shut themselves out from any part in this salvation.

(2.) *Of the External Means of Salvation.*

The external means of salvation are the Word read or preached, prayer, and other divinely instituted ordinances of religion.

In the WORD is presented the truth with its evidence, whereby, through the influence of the Holy Ghost, faith is produced, and the blessings of salvation are thus communicated.

The blessings of salvation which by the Word are made known, offered to all and communicated to those who believe, are to be sought and expected in the exercise of believing, fervent, persevering PRAYER.

The other ORDINANCES of God are intended and fitted to serve the same ends.

On the first day of the week,—which is called the Lord's Day, in commemoration of the resurrection of Christ—the continuance, under the Christian dispensation, of the Sabbatical institution appointed at the creation and confirmed at Sinai,—Christians are to come together to observe the ordinances of public worship; and are to devote the whole day to religious exercises, "except so much as is to be taken up in the works of necessity and mercy."

These ordinances of public worship are the teaching of Christian truth, the offering up of prayers and praises to God in the name of Jesus Christ, and "the fellowship" or communication of their property by the members of the church, as God has prospered them, for maintaining and extending the cause of Christ.

Besides these ordinances, there are two emblematical institutions usually termed SACRAMENTS,—Baptism and the Lord's Supper. In these, by outward signs, spiritual truths are represented and confirmed—the fundamental principles of Christianity and their evidence are brought before the mind; and thus, "by the blessing of God, and the working of His Spirit," spiritual benefit is conferred on "those who by faith receive them."

In BAPTISM the application of water to the body symbolizes the truth—"that men are purified from sin—freed from guilt and depravity, by the atonement of Christ and the influence of the Holy Spirit," and the person baptized is recognized as connected with the Visible Church. The ordinance is to be administered to unbaptized adults on their making a credible profession of their faith in Christ, and their obedience to Him; and to the infants of such as are members of the church.

In the LORD'S SUPPER, by the distribution and use of bread broken and wine poured out, are represented and confirmed the truths,—"that Jesus Christ, the Son of God, in human nature, suffered and died in the room of men, to obtain their pardon and salvation—that in the faith of these truths men enjoy the benefits procured by His death—that all who believe are united in a holy fellowship, and bound to yield implicit obedience to all Christ's laws;" and the believing participants of "the bread" and of "the cup" have communion with Christ, and partake of the benefits of His salvation, "to their spiritual nourishment and growth in grace." The Lord's Supper is therefore to be observed by believers as a memorial of Christ's sacrificial death, as a public profession of their faith in Him and subjection to His authority, and as an expression of the communion which they have with Him and with one another. As it must be profaned if observed in ignorance and unbelief, or in the allowed practice of sin, serious self-examination ought to precede the service, and it ought to be performed in the exercise of faith, love, repentance, and self-dedication to God.

All these ordinances are appointed in connection with the Church; which is not only thus the means of salvation to those within its pale, but by being appointed to proclaim the Gospel to all who will listen to it, is the grand means of salvation to the unbelieving world.

§ 9. *Of the Church.*

The Visible Church of Christ consists of all those who make an intelligent and credible profession of faith in Him and obedience to Him, and their infant children. It is a spiritual society, or kingdom, of which He is the only King and Head, and is distinct from earthly kingdoms, and not dependent on them for authority or support.

The design of the Church is the advancement of the glory of Christ, by the maintenance and extension of His cause, in the edification of her members, and the conversion of the world.

A particular Church consists of those who are so united in their views in regard to doctrine and order as to admit of their co-operating for these objects.

No one should be retained as a member of such a society who does not act agreeably to his profession.

The church rulers,—called pastors, or bishops (*i. e.* overseers), or elders,—are to be chosen by the members, and are appointed by Jesus Christ to watch over the purity of the society—to instruct the members in His doctrine and law—to superintend their conduct, and to take care that the ordinances be regularly administered. Of these elders, all equally rule, but some also "labour in word and doctrine."

Church Government by elders—regularly chosen and ordained—assembled in sessions, presbyteries, and synods, in due subordination, is founded upon, and agreeable to, the Word of God; and practical subjection to this government is required from all the members of this Church.

The following are the questions which may be addressed to those admitted to membership:

1. Do you acknowledge the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice?
2. Do you believe in God—in the Father, the Son, and the Holy Ghost, one God?
3. Do you acknowledge yourselves to be by nature guilty, depraved, and helpless, and do you believe that salvation is only from the grace of God, through the obedience unto death of His Son, and the sanctifying influence of the Holy Ghost?
4. Do you believe in Jesus Christ as your Saviour, own Him as your Lord, and engage, in dependence on the promised aids of His Spirit, to observe His ordinances and to obey His laws?
5. Do you, so far as your knowledge extends, approve, as agreeable to the Word of God, of the views of Divine truth and duty held by this Church, and of the principles on which its constitution and order are founded?
6. Do you promise to submit to the Session of this congregation as over you in the Lord, to contribute according to your ability for the support and extension of the Gospel, and to study to promote the welfare of the Congregation, and by a holy life to adorn the doctrine of God our Saviour?

SECTION SECOND.

Answers relating to the Churches included and embodied in the United Presbyterian Church.

Preamble.—Some account of the origin of these churches, and of the formal changes which they have undergone, appearing necessary to understand the answers to be made in regard to them respectively, and the epochs to which the answers apply, such account is now given.

These churches had their origin in a secession from the party then prevailing in the judicatories of the Church of Scotland, made in the year 1733 by four ministers of that church, on account of certain proceedings which had taken place in the General Assembly. These ministers were the Rev. Ebenezer Erskine of Stirling, the Rev. William Wilson of Perth, the Rev. Alexander Moncrieff of Abernethy, and the Rev. James Fisher of Kinclaven.

The moving cause of their secession was the action of the General Assembly of the Church of Scotland in regard to a proposal which came before them at their meeting in May, 1731, in the form of an overture "concerning the method of planting vacant churches," whereby owners of land in the parish were to be admitted, along with the elders of the congregation, to the privilege of choosing the ministers of vacant parishes. When the overture came up for consideration by the General Assembly of May, 1732, thirty-one presbyteries of the Church were found to have reported their opinion against the measure, and at the same time there were presented to the Assembly representations signed by forty-two ministers, of whom the above-named ministers were four, and 1700 of the Christian people, respectively, remonstrating against the overture and against abuses which they considered had arisen in the exercise of patronage in relation to the settlement of ministers in parishes, and to other matters of administration. The Assembly refused to hear these representations, and, notwithstanding the opposition offered, passed the overture into a standing law of the Church—refusing to restrict the constituency to resident

heritors, or to such as were communicants, and declining to enter upon their record a dissent from the Act and a protest against it made by several ministers and elders who were members of Assembly. In a discourse preached by Mr. Erskine at the opening of the meeting of the Synod of Perth and Stirling (October, 1732), he testified against the Act and other evil practices which he thought prevailed in the Church Judicatories, especially in the violent settlement of ministers under the law of Patronage; and for this discourse he was judged censurable. Against the decision to censure, Mr. Wilson and Mr. Fisher, with ten other ministers, protested, and appealed to the next Assembly. That Assembly (held in May, 1733) approved of the proceedings of the Synod, and ordered Mr. Erskine to be rebuked and admonished by the Moderator at their bar, and that was done accordingly. Whereupon Mr. Erskine declared that he could not submit to the censure; and handing in a paper of protest signed by himself, with subjoined minutes of concurrence by Mr. Wilson and Mr. Moncrieff and by Mr. Fisher, he withdrew from the Assembly. The dissentients were summoned by the officer of Court to appear before the Assembly the next day; and a committee was immediately appointed to deal with them. It reported their resolution to adhere to their paper and protest, and the Assembly, without hearing them, forthwith passed a resolution, ordaining the four brethren to appear before the Commission in August, and then show sorrow for their conduct and misbehavior in offering to protest, and in giving in the paper subscribed by them, and that they retract the same. In case of their non-appearance, and not showing sorrow and retracting, the Commission was empowered and appointed to suspend said brethren, or such of them as should not obey, from the exercise of their ministry. And further, in case the said brethren should be suspended by the said Commission, and they should act contrary to the sentence of suspension, the Commission was appointed at their meeting in November, or any subsequent meeting, to proceed to a higher censure. Upon intimation of this sentence, the four brethren offered a joint complaint and declaration; but the Assembly would not hear it, and it was left on their table. To the Commission, at its meeting in August, a representation and appeal was presented by Mr. Erskine and Mr. Fisher against the sentence of the Synod of Perth and Stirling, and another by Mr. Wilson and Mr. Moncrieff as protesters against that sentence. These representations contained declarations of the principles they held, their reasons for adhering to their protest made at last Assembly, and protestations against any censure or invasion upon their ministerial labours or charges, and that it should be lawful for them to exercise their ministry as heretofore, in regard that they were not convicted of departing from any of the received principles of the Church of Scotland, or of counteracting their ordination vows and engagements. The representations thus made were supported by the presbyteries to which the brethren belonged, and by the magistrates of Stirling and Perth. But the Commission refused to listen to any of them, and pronounced a sentence of suspension against the four protesters from the exercise of their ministerial function and all the parts thereof. The intimation of that sentence was met by a protestation taken by them before the Court, for themselves and all other ministers, elders, and members of the Church of Scotland, and of all of their respective congregations who should adhere. That protestation bore that the sentence was in itself null and void, and that it should be lawful and warrantable for them to exercise their ministry as theretofore, and as if no such censure had been inflicted; and that if, in consequence of the sentence, any other minister or probationer should exercise any part of their pastoral work, the same should be held and reputed as a violent intrusion upon their ministerial labours. Some elders from the respective sessions of these brethren gave in protestation against the sentence, and testified their adherence to their ministers. Cited to appear before the Commission in November, they appeared under protest against their appearance being held or construed as a falling from the declaration which they had emitted, and the protestations they had entered both before and after the executing of the sentence of suspension against them by the Commission of August, and their adherence to both. To a committee appointed by the Commission to deal with them, they admitted that they had exercised all the parts of their ministerial office as if they had been under no such sentence. But the Com-

mission, notwithstanding several memorials presented by several Synods, and by two Presbyteries, decided by the casting vote of the Moderator "to proceed immediately to inflict a higher censure upon the four suspended ministers." From this decision several ministers and elders, members of the Commission, dissented, and against it two ministers, viz., Mr. Ralph Erskine and Mr. Thomas Mair of Orwell, who were not members, lodged a declaration and protest against the proceedings of the Assembly and Commission in the case of the four brethren, and a declaration of adherence to them in that cause. Another committee for dealing was appointed, with the result of reporting a declared resolution to continue of the same mind as formerly; the mode of censure was settled by vote against a sentence of deposition, and in favour of a modified deprivation, which was passed on the 16th November, 1732, to the effect of "loosing the relation of the said four ministers to their several charges." This, the final sentence of the Commission against the four protesters, was in the following terms:—

"The Commission of the General Assembly did, and hereby do, loose the relation of Mr. Ebenezer Erskine, minister at Stirling, Mr. William Wilson, minister at Perth, Mr. Alexander Moncrieff, minister at Abernethy, and Mr. James Fisher, minister at Kinclaven, to their said respective charges; and do declare them no longer ministers of this Church; and do hereby prohibit all ministers of this Church to employ them or any of them in any ministerial function. And the Commission do declare the churches of the said Mr. Erskine, Mr. Wilson, Mr. Moncrieff, and Mr. Fisher, vacant, from and after the date of this sentence. And appoints that letters from the Moderator and extracts of this sentence be sent to the several Presbyteries within whose bounds the said ministers have had their charges, appointing them, as they are hereby appointed, to cause intimate this sentence in the foresaid several churches, now declared vacant, any time betwixt and the first of January next. And also that notice of this sentence be sent by letters from the Moderator of this Commission to the Magistrates of Perth and Stirling, to the Sheriff-principal of Perth, and Bailie of the regality of Abernethy."

Against the sentence seven ministers protested, and when it was intimated to the four ministers, they read and gave in a protestation, of which, as being the key-note of what became the Secession Church of Scotland, a copy is added, viz.

EDINBURGH, *November 16th*, 1733.

"We do hereby adhere to the protestation formerly entered before this Court, both at their last meeting in August, and when we appeared first before this meeting. And further, we do protest in our own name, and in name of all and every one in our respective congregations adhering to us, that, notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid. And likewise we do protest, that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all and every one who desire with us to adhere to the principles of the true Presbyterian covenanted Church of Scotland, in her doctrine, worship, government, and discipline, and particularly with every one who is groaning under the evils, and who is affected with the grievances we have been complaining of, who are, in their several spheres, wrestling against the same. But in regard the *prevailing party* in this Established Church who have now cast us out from ministerial communion with them, are carrying on a course of defection from our reformed and covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the Church, and inflicting censures upon ministers for witnessing, by protestations and otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to make a *secession from them*, and that we can have no ministerial communion with them till they see their sins and mistakes, and amend them. And in like manner we do protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God and Confession of Faith, and the principles and constitu-

tions of the Covenanted Church of Scotland, as if no such censure had been passed upon us: upon all which we take instruments. And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland.

(Signed) EBENEZER ERSKINE.
WILLIAM WILSON.
ALEXR. MONCRIEFF.
JAMES FISHER."

Upon the 6th of the following month (December, 1733) the four brethren met at Gairney Bridge, near the county town of Kinross; and after having spent the greater part of the day in prayer and conference, they constituted themselves into a Presbytery, afterwards known as "The Associate Presbytery." This step they took "in conformity to their present situation, and in consequence of their late protestation before the Commission, and also that they might be in a condition and capacity to exercise all the parts of their pastoral office; that they might have a more special claim to the promise of the Divine presence among them; that they might maintain proper order among themselves, distinguishing themselves from those of the *sectarian* and *independent* way; that they might be in a better capacity for affording help and relief to the oppressed heritage of God through the land; and that they might endeavour to lift up a *judicial* as well as a doctrinal testimony for Scotland's covenanted Reformation, and against the present declinings and backslidings from the same."

In May, 1734, there was prepared and issued by a committee of their number, a "Testimony to the Doctrine, Worship, Government, and Discipline of the Church of Scotland; or reasons by the four brethren for their protestation before the Commission of the General Assembly, November, 1733;" which Testimony was afterwards approved by the Presbytery as their testimony, and its publication was commended as seasonable. This volume was called the First or Extrajudicial Testimony. Along with three more technical Testimonies which had preceded it (entitled "The True State of the Process," "The Representation," "The Review of the Narrative of Procedure emitted by a Committee of the General Assembly's Commission"), that Testimony set forth, more fully and articulately than had been done in the protest above quoted, the evils which the Seceders regarded as existing in the administration of the affairs of the Church; and these seem to have multiplied, or to have unfolded themselves after the separation, so that when the General Assembly, at their meeting in May, 1734, not only rescinded, *inter alia*, the Act of 1732, but passed an Act empowering the Synod of Perth and Stirling to restore the brethren to their respective ministerial charges without farther inquiry, and when the said Synod had, in pursuance of that authority, in the following July, "taken off the sentences pronounced by the Commission of 1733 against the four brethren, and restored them to ministerial communion with the Church," yet for reasons which they published in 1735, they refused to accede to the Judicatories of the Church, submitting at the same time certain preliminaries of reform, which they deemed essential to their harmony with the Church.

The Seceders obtained ministerial accession to their number, and in December, 1736, enacted, as the result of many deliberations, a "Judicial Testimony," giving an historical account of what they reckoned the defections of the Church, of existing evils against which they testified, and of the doctrines and principles which they held and upon which they acted. This Testimony was published in March, 1737. Before its publication, the Rev. Ralph Erskine, of Dunfermline, and the Rev. Thomas Mair, of Orwell, had adjoined themselves to the Seceders; and in the following September the Rev. Thomas Nairn, of Abbotshall, as the Rev. James Thomson, minister at Burntisland, did in the following June. Notwithstanding these accessions, the brethren found themselves unable to answer the applications made to them for ministerial service, and resolved to license some young men to take part with them in the work, and adopted a formula of questions on licence, which, with two additions, was to be used on the ordination of ministers. This formula is quoted in the Appendix.*

* See Appendix A (*a* 2).

Pursuant to an Act of 1738, the Commission of the Assembly issued a Libel against the members of the Associate Presbytery, now eight in number, charging their secession and the Judicial Testimony as censurable offences, and citing the Seceders to appear and answer to the Assembly of 1739. This was met by an Act of Declinature, 16th May, 1739, disowning the Court as not lawful or legally constituted, and all authority and jurisdiction overthrown for the reasons therein stated. That Assembly referred the cause to the ensuing Assembly, 1740, with a recommendation "to inflict the sentence of deposition without farther delay upon such of the defenders as should not in the interval, either in presence of the Commission or of the Assembly, retract the Act of Declinature and return to their duty and submission to the Church." No retractation was made, and the Assembly of 1740 "deposed them from the office of the holy ministry, and prohibited and discharged them to exercise the same or any part thereof within the Church in all time coming." Up till this period Ebenezer Erskine, of Stirling, and William Wilson, of Perth, continued to minister in their charges; but soon after the sentence of deposition, and in pursuance of it, they were debarred by the civil powers from entering their churches, and they proceeded to preach in the open air. Some of the other Seceders were more leniently treated, and allowed to remain in their charges. But all at length abdicated their position, and proceeded, in 1744, to form themselves into a Synod. This was done at a meeting of all the brethren, held at Stirling in March, 1745, when they took the title of the Associate Synod.

Division in the Associate Synod.

In the same year (1745) a controversy arose in the Synod respecting the meaning of a clause which had been introduced into the oath required of burgesses on their election to office in the chief towns of Scotland; the consistency of that oath with the principles of the Secession; and the consequent lawfulness of members of the Associate Church taking the oath. This question was keenly debated in that and the two following Synods; the difference was found to be irreconcilable, and terminated in a separation of the members into two parties, and the formation, in 1747, of each party and their followers into two Synods—the one which accepted the oath retaining the original name of the body (the Associate), popularly called the "Burgher," Synod—the other, which condemned the oath, somewhat larger in number of ministers and Congregations, assuming the title of "General Associate," and commonly called the "Antiburgher" Synod. The separation continued till the year 1820, when it issued in a reunion, to be afterwards mentioned. Towards the end of last century, secessions took place from each of the bodies, arising from difference of opinion occurring in each Synod as to the extent of the right of the Civil Magistrate *circa sacra*. But as none of the sub-Seceders returned to the parent Church, it does not fall within the province of this paper to advert to their creeds, although it may serve the purpose of completeness thus to notice the fact.

Church of Relief.

Next in order of time to the two bodies of the Secession, the Church of Relief arose. It originated in a disputed settlement in the parish of Inverkeithing. That settlement, and the exercise of patronage in regard to it, were opposed by several members of the Presbytery of Dunfermline, by whom the settlement was earnestly resisted in their own Presbytery, together with the action in support of it proposed to be taken. These ministers, six in number, on the 22d May, 1752, memorialized the General Assembly against these proceedings; but the Court adhered to them, and resolved that one of the memorialists should be deposed. The vote, taken next day, fell upon the Rev. Thomas Gillespie, minister of Carnock, and he was accordingly deposed from the office of the holy ministry. He began to preach in the open air; and adhering to his position against endeavours to recall and reconcile him to the Church, he was finally excluded from it. Others gradually joining themselves to him, congregations were organized, and a Presbytery of Relief was formed in 1761, and afterwards a Synod, and so continued till the Union of 1847.

Reunion of the two Branches of the Associate Synod.

The two main branches of the Secession were reunited on the 8th September, 1820. This event was the result of a general desire among the members of each body, expressed in numerous petitions to the respective Synods, and was favoured by a recent legislative abolition of the clause in the Burgess Oath which had occasioned the separation. The movement for union began in 1818, and not only continued, but increased in influence and strength, until, as the result of repeated and earnest deliberations, a basis of union was agreed upon, and the union was consummated, at a joint meeting of both Synods, in the Church of Bristo Street, Edinburgh, where the separation of 1747 had taken place. From the union there dissented seven ministers, who, it is believed, were ultimately for the most part merged in one or other of the two bodies of dissentients from the previously existing bodies of Seceders. The name or title of the United Synod was "The United Associate Synod of the Secession Church."

Formation of United Presbyterian Church.

The united body continued to maintain its separate position until the year 1847, when, on the 15th September, and as the result of a previous tendency of thought and feeling in both bodies, and of deliberate consideration, the Churches of the Secession and Relief were united on the basis before quoted.

Having thus sketched the origin of the different Churches comprised in the United Presbyterian Church, there will now be given answers to the questions in respect to them severally.

Questions I. and II.

The Creeds or Confession of these Churches are set forth in their respective formulæ, described in Appendix A, as follows:—

(*a.*) The "ordination vows," or formula of questions settled by the Associate Presbytery soon after the publication of the Judicial Testimony in 1737, for being put at the ordination of Ministers and Elders, and the licensing of young men to preach the gospel.

Acts were passed by the Associate Presbytery on 23d December, 1743, 14th February, 1744, and 15th February, 1744, for renewing their obligation to observe and fulfil their parts of the National Covenant, and of the Solemn League and Covenant; but it appears from a note subjoined to the republication of them in 1770, that they had not been generally observed by the people, or at least none had been subjected to discipline for non-observance. Gib's *Display*, vol. i., p. 253.

(*a* 2.) Formula for licensing Preachers, and at the ordination of Ministers, adopted in 1737.

(*b.*) Formula adopted by the Antiburgher Synod, after the separation of 1747,—the above (*a.*) with two additional questions given in the Appendix. See full Form in the Narrative and Testimony enacted by the Synod on 1st May, 1804, p. 249 *et seq.*

(*b* 2.) The Burgher Synod in 1781 made some change in certain of the questions of the Formula of the Associate Synod, with a view to make it more plain and uniform, and directed the approved formula to be inserted in the minutes of each Presbytery and Session, so as to prevent divergence. M'Kerrow, p. 562. A copy is given in the Appendix (*b* 2.), together with a preamble adopted by the Synod to the same Formula in April, 1797. M'Kerrow, p. 591. Minutes of Synod.

(*c.*) The Formula for the ordination of Ministers in the Relief Church taken from Regulations by the Synod of that Church, printed in 1836, pp. 28 and 29.

(*d.*) The basis of Union and the Formula for the ordination of Ministers, agreed upon and adopted by the Synod of the United Associate Secession Church in the year 1820.

The adjustment of a formula for the licensing of Preachers and ordination of Elders was left in the meantime to the several presbyteries. A Summary of Principles as a Directory for the admission of private members was adopted, the doctrinal part of which is given on pp. 81, 82.

Question III.

There seems no room to doubt that these formulæ and that Directory were accepted and observed throughout the Church.

APPENDIX A.

(*To Answers to United Presbyterian Church.*)

a. FORMULÆ of 1737.—For Ministers, Probationers, and Elders.

QUESTION I.—Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners?

QUESTION II.—Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, compiled by the Assembly of Divines who met at Westminster, with Commissioners from the Church of Scotland, as the said Confession was received and approved by an Act of Assembly 1647, Session 23; and likewise the whole doctrine contained in the Larger and Shorter Catechisms, compiled by the said Westminster Assembly, to be founded upon the Word of God: And do you acknowledge the said Confession as the confession of your faith: And will you through grace firmly and constantly adhere to the doctrine of the said Confession and Catechisms, and to the utmost of your power assert, maintain, and defend the same against all Deistical, Popish, Arian, Socinian, Arminian, Neonomian, Antinomian, and other doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the said Confession and Catechisms, and particularly against the many gross and dangerous errors vented and maintained by Messrs. Simson and Campbell, which are specified and condemned in the Judicial Act and Testimony emitted by the Associate Presbytery (now the Associate Synod)?*

QUESTION III.—Are you persuaded that the Lord Jesus Christ, the alone King and Head of his Church, hath appointed a particular form of government to take place therein,—distinct from Civil Government, and not subordinate to the same; and that Presbyterial Church-government, without any superiority of office above a teaching Presbyter, in the due subordination of judicatories (such as of Kirk Sessions to Presbyteries, of Presbyteries to Provincial Synods, and of Provincial Synods to General Assemblies), is the only form of government laid down and appointed by the Lord Christ in his Word, to continue in his Church to the end of the world unalterable; which accordingly has been owned and received by the Church of Scotland as the only government of Divine institution and appointment, as is evident from the Covenants, National and Solemn League, which this Church and land have sworn and come under to the Most High God, and from many of her public acts and constitutions, particularly from the Second Book of Discipline, and the propositions concerning Church government, as the said propositions were received and approved by an Act of Assembly 1645, Session 16: And do you promise to submit to the said government and discipline, and never to endeavour, directly or indirectly, the prejudice or subversion thereof; but that you will to the utmost of your power in your station, during all the days of your life, maintain, support, and defend the same, together with the purity of worship received and practised in this Church, against all Erastian, Prelatic, Sectarian, or other tenets, opinions, or forms of worship and government whatsoever, contrary to or inconsistent with the said covenanted worship, government, and discipline, sworn to in our Covenants, National and Solemn League?

QUESTION IV.—Do you own and acknowledge the perpetual obligation of the National Covenant frequently sworn and subscribed by persons of all ranks in this kingdom; and particularly, as explained by the General Assembly 1638, to abjure the hierarchy and the five articles of Perth: Do you likewise own and acknowledge the perpetual obligation of the Solemn League and Covenant for maintaining and carrying on a work of reformation in the three kingdoms, sworn and subscribed by all ranks in Scotland and England in the year 1643; and particularly as renewed in

* The enclosed addition was made on erection of Synod, March, 1745.

Scotland, with an Acknowledgment of Sins and an Engagement to Duties, in the year 1648; And do you promise, through grace, to adhere to these Covenants, and in your station to prosecute the ends of them?

QUESTION V.—Do you approve of the Act, Declaration, and Testimony for the Doctrine, Worship, Discipline, and Government of the Church of Scotland, enacted and emitted by the Associate Presbytery: And do you in your judgment disapprove of the several steps of defection, both in former and present times, condemned in the said Act as contrary to the Word of God, the Confession of Faith, and the National Covenant of Scotland, and the Solemn League and Covenant of the three nations?

QUESTION VI.—(*For Ministers and Probationers.*) Do you promise that you will submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, agreeable to the Word of God, and to be subject to them in the Lord (and to the other Presbyteries of the Association, and the Associate Synod, as the Lord in His providence shall cast your lot*): And do you promise that you will maintain the spiritual unity and peace of, and that you will follow no divisive course from the reformed and covenanted Church of Scotland, either by falling in with the defections of the times, or by giving yourself up to a detestable indifferency and neutrality in the foresaid covenanted cause; and this you promise, through grace, notwithstanding of whatever trouble or persecution you may meet with in essaying the faithful discharge of your duty herein?

(*Con. for Elders.*) Do you promise that you will submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of the Session in this congregation: And do you promise that you will maintain the spiritual unity and peace of, and that you will follow no divisive course from the reformed and covenanted Church of Scotland: either by falling in with the defections of the times, or by giving yourself up to a detestable indifferency and neutrality in the foresaid covenanted cause; and this you promise, through grace, notwithstanding of whatsoever trouble or persecution you may meet with in essaying the faithful discharge of your duty herein?

QUESTION VII.—(*For Ministers.*) Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in edifying and saving souls, your great motives and chief inducements to enter into the function of the holy Ministry; and not any selfish views, or worldly designs or interest?

(*For Probationers*). Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in edifying and saving souls, your great motives and chief inducements to accept of licence to preach the Gospel as a Probationer for the holy Ministry; and not any selfish views, or worldly designs or interest?

(*For Elders.*) Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in the edification of His body, your great motives and chief inducements to enter into the office of Eldership in this congregation; and not any selfish views, or worldly designs or interest?

QUESTION VIII.—(*For Ministers.*) Have you used any undue methods, either by yourself or others, in procuring this call to the Ministry?

(*For Elders.*) Have you used any undue methods, either by yourself or others, in procuring your call to the office of Eldership in this congregation?

QUESTION IX.—*For Ministers.* Do you engage, in the strength and grace of our Lord and Master Jesus Christ, to rule well your own family (if it shall please the Lord to give you one); and to live an holy and circumspect life, following after righteousness, godliness, faith, love, patience, meekness: And do you engage, in the strength of the same grace, faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

(*For Probationers.*) Do you engage, in the strength and grace of our Lord and Master Jesus Christ, to live an holy and circumspect life, following after righteousness, godliness, faith, love, patience, meekness; and to preach the Gospel, wher-

* Added at erection of Synod.

ever you shall be called, faithfully and honestly,—not with the enticing words of man's wisdom, but in the purity and simplicity thereof, not ceasing to declare the whole counsel of God;—as also to catechise the people, and visit the sick, as you shall have access and opportunity: And to perform whatever other duties are incumbent on you from the Word of God, as a Probationer for the holy Ministry, in order to the convincing and reclaiming of sinners, and the edifying and building up of the body of Christ?

(*For Elders.*) Do you engage (each of you), in the strength and grace of our Lord and Master Jesus Christ, to rule well your own family (if it shall please the Lord to give you one); and to live an holy and circumspect life, following after righteousness, godliness, faith, love, patience, meekness?

QUESTION X.—(*For Ministers.*) Do you accept of, and close with, the call to be Pastor of this Associate Congregation, and promise, through grace, to perform all the duties of a faithful Minister of the Gospel among this people,—in preaching the Gospel among them, not with the enticing words of man's wisdom, but in the purity and simplicity thereof, not ceasing to declare unto them the whole counsel of God; as also in catechising, exhorting from house to house, visiting the sick; And performing whatever other duties or means are incumbent on you from the Word of God, as a faithful Minister of Jesus Christ, for the convincing and reclaiming of sinners, and for the edifying and building up of the body of Christ?

(*For Elders.*) Do you accept of, and close with, your call to the office of Eldership in this congregation: And do you engage, through grace, diligently and cheerfully to discharge all the parts of the office of the Eldership, as to whatever duties or means are incumbent upon, and competent unto you, in that office, for the edifying and building up of the body of Christ in this congregation?

And all these things you promise and engage unto, through grace, as you will be answerable at the coming of our Lord Jesus Christ with all His saints, and as you would desire to be found among that happy company at His glorious appearing?

(*a* 2.)—*Formula of Questions to be put to Candidates for Licence*, 1737.

I. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

II. Do you believe the whole doctrine contained in the Westminster Confession of Faith, as received by the General Assembly of the Church of Scotland in 1647, and in the Larger and Shorter Catechisms; and will you maintain and defend the same against all contrary errors, and particularly against the errors of Professors Simson and Campbell?

III. Do you believe that Christ has appointed a particular form of government in His Church, and that this form of government is not Prelatic or Congregational, but Presbyterial, consisting in a subordination of Sessions to Presbyteries, of Presbyteries to Synods, of Synods to General Assemblies; and will you maintain and defend the same, together with the purity of worship received and practised in this Church, against all Prelatic, Erastian, and Sectarian errors?

IV. Do you own the binding obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy and the five articles of Perth; and of the Solemn League of the three kingdoms, particularly as renewed in Scotland in 1648, with an acknowledgment of sins; and will you study to prosecute the ends thereof?

V. Do you approve of the Act and Testimony emitted by the Associate Presbytery as a testimony for truth, and against defections therefrom in former and present times; and do you, in your judgment, condemn the several steps of defection condemned therein?

VI. Do you promise, in the spirit of meekness, to be subject to the admonitions of your brethren in the Lord, and to the Associate Presbyteries, and to follow the peace of the Church together with your brethren, and to follow no divisive course from the Covenanted Church of Scotland; and that you will not give yourself up to detestable neutrality with respect thereto, whatever danger or suffering you may be exposed to on that account?

VII. Are love to Christ, and a desire to be useful in edifying the souls of men, your chief motives in entering on the work of the Holy Ministry, and no worldly motive whatever?

The three following questions were afterwards added to the Formula, with a view to their being put to Ministers at their ordination:

VIII. Have you used any undue methods for procuring the call from this congregation?

IX. Do you engage to rule your own family well, and to live an exemplary life before the flock of Christ?

X. Do you accept of, and close with, the call from this Associate Congregation, and engage to perform the duties of a faithful pastor among them in preaching the Gospel, not with the enticing words of man's wisdom, in catechising, and in visiting the same from house to house?

(*b.*)—*Formula for Ministers, Probationers, and Elders, adopted by the General Associate* (*Antiburgher*) *Synod after separation of* 1747.

QUESTIONS I. *to* X. *given in* (*a*) *supra.*

XI. Are you satisfied with, and do you purpose to adhere unto and maintain the principles about the present Civil Government, which are declared and maintained in the Associate Presbytery's answers to Mr. Nairn's reasons of dissent, with the defence thereto subjoined?

XII. Do you acknowledge and promise subjection to this Presbytery in subordination to the Associate Synod [as to Elders it runs: the Session of this Congregation, in subordination to the Associate Presbytery of and to the Associate Synod], as presently constituted in a way of testifying against the sinful management of the prevailing party in the Synod, at some of the first diets of their meeting at Edinburgh in April, 1747; or other Presbyteries in that subordination, as you shall be regularly called [this clause is omitted as to Elders]; and do you approve of, and purpose to adhere unto and maintain the said testimony, in your station and capacity; and do you approve of, and purpose to adhere unto and maintain, the sentence of Synod in April, 1746, concerning the religious clause of some Burgess oaths, and that in opposition to all tenets and practices to the contrary?

(*b* 2.)—*Formula as adopted by the Associate* (*Burgher*) *Synod on 3d May,* 1781.

[Received the reports of the several Presbyteries concerning the proposed abbreviation of the second, third, fourth, and fifth questions of the Formula for Licence and Ordinations. Read said questions abridged along with those of the original form, and after deliberate reasoning upon them one by one, the Synod, without intending the smallest deviation from any part of their former professed adherence to the principles or practices of religion—or from their professed thankfulness to God for His singular favours to our Church or nation—or their mourning over, and testimony against the several backslidings from our attained to and covenanted Reformation in present or former times, but in order to render them more plain and uniform in the several Presbyteries, agreed to them as they now stand in the subsequent Formula, a copy of which is hereby appointed to be inserted in the Minutes of every Presbytery and Session under our inspection, in order to prevent all diversity for the future.] *

QUES. I.—Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

QUES. II.—Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, Larger and Shorter Catechisms, compiled by the Assembly of Divines that met at Westminster, with Commissioners from the Church of Scotland, as the said Confession and Catechisms were received and approven by the Acts of the General Assembly 1647 and 1648, to be founded on the Word of God, and do you acknowledge the said Confession and Catechisms are the confession of your faith: and that you resolve through Divine Grace firmly and constantly to adhere to

* Extract from Minutes of Synod approving of this Formula.

the doctrine contained in said Confession of Faith and Catechisms, and to assert, maintain, and defend it to the utmost of your power against all errors and opinions contrary to it?

QUES. III.—Are you persuaded that the Lord Jesus Christ, the alone King and Head of His Church, hath therein appointed a particular form of government and discipline distinct from, and not subordinate to, the Civil Government; and that Presbyterial Government without any superiority of office above a teaching Presbyter in a due subordination of Church Judicatures, as of Kirk-Sessions to Presbyteries, and of Presbyteries to Synods, is the only form of government delivered and appointed by the Lord Christ in His Word to continue unalterable, till the end of the world? And do you promise to submit to the said government and discipline, and never directly or indirectly to endeavour the prejudice or subversion of it, but to maintain, support, and defend it in your station all the days of your life, together with the purity of worship received and practised in this Church of Scotland against all Erastian, Prelatic, Independent, Sectarian, and other tenets or forms of government, discipline, or worship contrary thereto?

QUES. IV.—Do you acknowledge the perpetual obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy and the five Articles of Perth—and of the Solemn League and Covenant? And do you acknowledge that public covenanting is a moral duty under the New Testament dispensation to be performed when God in His providence calls to it?

QUES. V.—Do you approve of the Act, Declaration, and Testimony published by the Associate Presbytery, and maintained by the Associate Synod, for the Doctrine, Worship, Government, and Discipline of the House of God as a necessary and seasonable appearance for Reformation in a State of Secession from the Judicatures of the Established Church? And do you, through grace, resolve to prosecute the ends of said Testimony by maintaining and defending the truths of God therein asserted, in opposition to every contrary error and corruption, and particularly those errors that were vented by Professors Simson and Campbell?

QUES. VI.—Do you promise that you will submit yourself willingly and humbly in the spirit of meekness to the admonitions of the brethren of this Presbytery, agreeable to the Word of God; and be subject to them in the Lord, and to the other Presbyteries of the Association, and to the Associate Synod, as the Lord in His providence shall cast your lot? And do you promise that you will follow no divisive course from the Reformed and Covenanted Church of Scotland, either by falling in with the defections of the times, or giving up yourself to a detestable indifference and neutrality in the aforesaid Covenanted Cause; and this you promise, through grace, notwithstanding whatever trouble or persecution you may meet with in essaying the faithful discharge of your duty herein?

QUES. VII.—Are not zeal for the honour and glory of God, love to the Lord Jesus Christ, and desire of being instrumental in edifying and saving souls, your great motives and chief inducements to enter into the functions of the Holy Ministry, and not any selfish views or worldly designs or interest?

QUES. VIII.—Have you used any undue methods either by yourself or others in procuring this call to the ministry?

QUES. IX.—Do you engage in the strength and grace of our Lord and Master Jesus Christ to rule well your own family (if it please the Lord to give you one), and to live in holy and circumspect life, following after righteousness, godliness, faith, love, patience, and meekness? And do you engage, in the strength of the same grace, faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edification of the Body of Christ?

QUES. X.—Do you accept of, and close with, the call to be pastor of this Associate Congregation, and promise, through grace, to perform all the duties of a faithful minister of the gospel among this people, in preaching the gospel among them, not with the enticing words of man's wisdom, but in the purity and simplicity thereof, not ceasing to declare unto them the whole counsel of God: As also in catechising, exhorting from house to house, visiting the sick, and performing whatever other duties or means are incumbent on you from the Word of God as a faith-

ful minister of Jesus Christ, for the convincing and reclaiming of sinners, and the edifying and building up the Body of Christ?

And all these things you promise and engage unto, through grace, as you will be answerable at the coming of the Lord Jesus Christ with all his Saints: and as you would desire to be found among that happy company at his glorious appearing?

(*b* 3.)—*Preamble prefixed to the above Formula in April*, 1797.

Preamble.—Whereas some parts of the Standard-books of this Synod have been interpreted as favouring compulsory measures in religion, the Synod hereby declare, That they do not require an approbation of any such principle from any candidate for license or ordination: And whereas a controversy has arisen among us, respecting the nature and kind of the obligation of our Solemn Covenants on posterity, whether it be entirely of the same kind upon us as upon our ancestors who swore them, the Synod hereby declares, That while they hold the obligations of our Solemn Covenants upon posterity, they do not interfere with that controversy which hath arisen respecting the nature and kind of it: And recommend it to all their members to suppress that controversy, as tending to gender strife rather than godly edifying.

(*c.*)—*Formula for the admission of Ministers into the Relief Church, taken from "Regulations of Relief Synod, adopted* 1832*;" second edition, printed in* 1836, p. 28*; but believed to have been in use from* 1823.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you own, and will you adhere to the doctrine of the Westminster Confession of Faith as founded on and consistent with the Word of God, except in so far as said Confession recognizes the power of the civil magistrate to interfere in religious concerns?

3. Do you likewise own, and will you adhere to the Presbyterian worship, government and discipline of the Relief Church, as founded on and agreeable to the Word of God?

4. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter on the functions of the Holy Ministry?

5. Do you engage, in the strength and grace of Jesus Christ our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work to the edification of the body of Christ?

6. Do you regard Patronage as a violation of the rights of the Christian people, and do you engage to maintain and defend their liberties against all encroachment?

7. Do you accept of, and close with, the call of this congregation to be their pastor; and do you promise, through grace, to perform all the duties of a faithful minister of the gospel among them?

8. Have you used any undue methods, either by yourself or others, to obtain the call of this congregation?

9. Do you promise to submit yourself in the Lord, willingly, humbly, and in the spirit of meekness, to the admonitions of your brethren in the ministry; and, according to your power, to maintain the unity and peace of the Relief Church, notwithstanding whatever trouble or persecution may arise?

(*d.*)—*Basis of Union and Formula for Ordination of Ministers of the United Associate Synod of the Secession Church.*

BASIS (*agreed upon 8th September*, 1820).

Without interfering with the right of private judgment respecting the grounds of separation, both parties shall carefully abstain from agitating in future the questions which occasioned it; and with regard to the Burgess Oath, both Synods agree to use what may appear to them the most proper means for obtaining, in those towns where it may still exist, the abolition of that religious clause which occasioned the original strife.

ART. I. We hold the Word of God, contained in the Scriptures of the Old and New Testaments, as the only rule of faith and manners.

ART. II. We retain the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures, it being always understood however, that we do not approve or require an approbation of anything in those books, or in any other, which teaches, or may be thought to teach, compulsory or persecuting and intolerant principles in matters of religion.

ART. III. The Presbyterian form of church government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church judicatories, being the only form of government which we acknowledge as founded upon, and agreeable to, the Word of God, shall be the government of the United Church; and the Directory as heretofore, shall be retained as a compilation of excellent rules.

ART. IV. We consider as valid those reasons of secession from the prevailing party in the judicatories of the Established Church, which are stated in the Testimony that was approved and published by the Associate Presbytery; particularly the sufferance of error without adequate censure,—the settling of ministers by patronage even in reclaiming congregations,—the neglect or relaxation of discipline,—the restraint of ministerial freedom in testifying against mal-administration,—and the refusal of that party to be reclaimed.

And we find the grounds of secession from the judicatories of the Established Church in some respects increased, instead of being diminished.

ART. V. We cherish an unfeigned veneration for our reforming ancestors, and a deep sense of the inestimable value of the benefits which accrue to us from their noble and successful efforts in the cause of civil and religious liberty:—We approve of the method adopted by them for mutual excitement and encouragement, by solemn confederation and vows to God: we acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on by them: and we assert that public religious vowing or covenanting is a moral duty, to be practised when the circumstances of Providence require it;—but as the duty from its nature is occasional, not stated, and as there is, and may be, a diversity of sentiment respecting the seasonableness of it, we agree that while no obstruction shall be thrown in the way, but every scriptural facility shall be afforded to those who have clearness to proceed in it, yet its observance shall not be required of any in order to Church Communion.

ART. VI. A formula shall be made up from the formulas already existing, suited to the United Secession Church.

Note.—That it be recommended to the United Synod to prepare, as soon as possible, a more detailed view of the above Articles as the Testimony of the United Church; containing the substance of the Judicial Act and Testimony, the Act concerning the Doctrine of Grace, and the Answers to Nairn's Reasons of Dissent.

Formula for Ordination of Ministers (*agreed upon* 13*th September*, 1820), *the adjustment of a Formula for the case of Preachers and Elders being meanwhile left to Presbyteries.*

QUES. I.—Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

QUES. II.—Do you acknowledge the Westminster Confession of Faith, with the Larger and Shorter Catechisms, as the confession of your faith, expressive of the sense in which you understand the Scriptures; and do you resolve, through Divine grace, firmly and constantly to adhere to the doctrine contained in the said Confession and Catechism, and to assert and defend it to the utmost of your power against all contrary errors; it being always understood that you are not required to approve of anything in these books which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion?

QUES. III.—Are you persuaded that the Lord Jesus Christ, the only King and Head of his Church, has appointed therein a form of government and discipline distinct from, and not subordinate to, civil government; and is the Presbyterian form

of government, without any superiority of office above that of a teaching presbyter, and in a due subordination of Church judicatories, the only form of Church government which you acknowledge as founded upon, and agreeable to, the Word of God? And do you promise to submit to the said government and discipline, and that you will not attempt the prejudice or subversion of it; but to the utmost of your power, in your station, maintain, support, and defend the said government and discipline, together with the purity of worship received and practised in this Church?

QUES. IV.—Are you persuaded that public religious vowing or covenanting is a moral duty, to be practised when the circumstances of Providence require it? Do you approve of the method adopted by our reforming ancestors, for mutual excitement and encouragement, by solemn confederation and vows to God; and do you acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on, by them?

QUES. V.—Do you consider as still valid those reasons of secession from the judicatories of the Established Church which are stated in the Testimonies emitted by the Secession Church, viz.: The sufferance of error without adequate censure; the infringement of the rights of the Christian people in the choice and settlement of their ministers under the law of Patronage; the neglect or relaxation of discipline; the restraint of ministerial freedom in opposing mal-administration; and the refusal of the prevailing party to be reclaimed? And do you, through grace, resolve to prosecute the design of the Secession?

QUES. VI.—Do you promise that you will submit yourself, willingly and humbly, in the spirit of meekness, to the admonitions of the brethren of this Presbytery, agreeably to the Word of God, and to be subject to them in the Lord, and to the other Presbyteries of the Association, and to the United Associate Synod of the Secession Church, as the Lord in his Providence shall cast your lot?

QUES. VII.—Are zeal for the glory of God, love to Jesus Christ, and the desire of saving souls, and not worldly designs or interests, as far as you know your own heart, your great motives and chief inducements to enter into the functions of the Holy Ministry?

QUES. VIII.—Have you used any undue methods, either by yourself or others, to procure this call?

QUES. IX.—Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own house; to live a holy and circumspect life; and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edifying of the body of Christ?

QUES. X.—Do you accept of the call to be pastor of this Associate Congregation, and promise, through grace, to perform all the duties of a faithful minister among this people, in preaching the gospel among them, "not with the enticing words of man's wisdom," but in its purity and simplicity, "not shunning to declare all the counsel of God;" as also in catechising, exhorting from house to house, visiting the sick, and performing whatever other duties are incumbent on you from the Word of God, as a faithful minister of Jesus Christ, for convincing and converting sinners, and for edifying the Church of the living God?

QUES. XI.—And all these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ, with all his saints, and as you would be found in that happy company at his second coming?

APPENDIX B.

(*To answers as to United Presbyterian Church.*)

As to Modification of Creeds.

The compiler has been unable to find any deed of the Synod of any of the Churches enacting any modification of its Creed as before stated, except those referred to under (*a.*) I. and II. There are to be found several declarations of the Churches in regard to doctrine, but these are of the nature of defences or explana-

tions, and are not strictly modifications. The most of them, however, happen to have been lately put into print for a different purpose, and a condensed statement of them, with some recent additions, is given in this Appendix.

DECLARATORY FINDINGS OF THE SEVERAL CHURCHES ON MATTERS OF DOCTRINE.

(a.)—*Judicial Act, Declaration, and Testimony of the Associate Presbytery, passed December, 1736, published March, 1737.*

Assertory Part.

Section I.—*Concerning Doctrine.*

I. LIKEAS the *presbytery did*, and *hereby do acknowledge, declare, and assert*,—That the light of nature and the works of creation and providence, without the aid of tradition or revelation, shew *that there is a God;* who hath lordship and sovereignty over all; as also, that thereby his wisdom, power and goodness are so far manifested, that all men are left inexcusable: According to the doctrine held forth from the word of God in our Confession of Faith [chap. i. s. i., chap. xxi. s. i.]. And they hereby *reject* and *condemn* all contrary principles and tenets, that are maintained by Mr. *Campbell*, the Socinians, and others.

II. In like manner they acknowledge, declare, and *assert*,—That the Word of God contained in the Scriptures of the Old and New Testament, is not only a sufficient rule, or the principal rule,—but that it is the *only* rule to direct us, how we ought to glorify God and enjoy Him;—and that "the authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church,—but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God;"—And that "the supreme Judge, by which all controversies of religion are to be determined,—and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined,—and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture:" according to Confession [chap. i. s. 4, 10]; and the answer to the third question in the Larger and the second question in the Shorter Catechism,—with the Scriptures cited. And they hereby reject and *condemn* all *Deistical, Socinian*, and Popish errors,—contrary to, or inconsistent herewith.

III. Likewise they hereby acknowledge, declare, and *assert*,—That the Lord Jesus Christ, the eternal Son of God, by ineffable, incomprehensible, and necessary generation, is JEHOVAH, the most high God, self-existent and independent: And that He is necessarily existent; and that the terms, *necessary existence, supreme Deity*, and the title of the *only true God*, cannot be taken in a sense that includes the personal property of the Father; but belong to the *Son* and *Holy Ghost* equally with the Father: And that the three persons of the adorable Trinity are *numerically* One in substance or essence, equal in power and in glory: According to the doctrine held forth from the Word of God in our *Confession* [chap. ii. s. 3]; and the answer to the question in the Larger and Shorter Catechism,—*How many persons are there in the Godhead?* and the answer to the question in the Larger Catechism, —*How doth it appear that the Son and the Holy Ghost are God equal with the Father?* And they hereby reject and *condemn* all contrary principles vented by Mr. *Simson;* and all other *Arian, Socinian*, and *Sabellian* tenets,—contrary to the above doctrine, or inconsistent therewith.

IV. Also they acknowledge, declare, and *assert*,—That God has, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably decreed and ordained whatsoever comes to pass in time: And particularly, that he hath predestinated some of mankind unto eternal life, before the foundation of the world was laid,—and according to His eternal and immutable purpose, and the counsel and good pleasure of His own will allenarly;—and that they who are thus predestinated, are chosen unto everlasting glory out of His mere free grace and love; without any foresight of faith, good works,—or perseverance in either of them;

or any other thing in them, as conditions or causes moving Him thereto: And all to the praise of His glorious grace: according to the doctrine held forth from the Scriptures [*Conf.* chap. iii. s. 1, 5]. And they hereby reject and *condemn* all contrary principles, contained in the Assembly's *Catechism revised;* and all other *Pelagian* and *Arminian* errors, inconsistent herewith.

V. Likewise they acknowledge, declare, and *assert*,—That, when God created man, He entered into a covenant with him; wherein life was promised, upon condition of his perfect and personal obedience; and that in this covenant (commonly called the covenant of works), the *first Adam* stood in the capacity of a *public covenant-head* and *representative* unto all his posterity: and that, by reason of his breach of this covenant, all mankind descending from him by ordinary generation—sinned in him their head and representative; and fell with him in his first transgression: And that his sin is truly and justly *imputed* to them every one: And that, upon account of this sin imputed,—all infants descending from *Adam* by ordinary generation, want that original righteousness wherewith *Adam* was created; and are by nature children of wrath;—according to *Conf.* [chap. vi. s. 3, 4, 6, chap. vii. s. 2]; and Larg. Cat. [*quest.* 20, 22, 25, 27], Short. Cat. [*quest.* 12, 16]; and the Scriptures cited. And they hereby *reject* and *condemn* all contrary tenets maintained by Mr. *Simson*, and the Reviser of the Assembly's Catechism; and all other principles contrary to, or inconsistent herewith.

VI. Likewise they acknowledge, declare, and *assert*,—That man, by his fall into a state of sin, is wholly dead in trespasses and sins; and hath wholly lost all ability of will to any spiritual good accompanying salvation: and that man, in a natural state, being enmity against God and averse from all spiritual good,—is not able by his own strength to convert himself, or prepare himself thereto; and consequently, that there is no necessary nor certain *connection*, either in the nature of things or by any divine promise,—between the morally *serious endeavours* of man in a natural state, and the obtaining special or saving grace:—According to the doctrine held forth from the Scriptures, *Conf.* [chap. ix. s. 3, chap. x. s. 2, 3]. And they hereby *reject* and *condemn* all opposite principles maintained by Mr. *Simson;* and all *Arminian* errors inconsistent herewith. Notwithstanding they *assert*, That it is the duty of all, and every one, to give diligent attendance upon the ordinances of divine institution and appointment; particularly the reading and hearing of the Word, and prayer; these being the ordinary means by which converting and quickening grace is communicated, to such as are dead in trespasses and sins;—according to Larg. Cat. [*quest.* 153, 155]; and Short. Cat. [*quest.* 85 and 88].

VII. Also they acknowledge, declare, and *assert*,—That the *light of nature is* not sufficient to give that knowledge of God and of his will, which is necessary to salvation: and therefore they who do not profess the Christian religion cannot be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess:—According to *Conf.* [chap. i. s. 1, chap. x. s. 4]; Larg. Cat. [*quest.* 60]. And they *condemn* all *Socinian* or other tenets inconsistent therewith, in the foresaid Catechism revised: And particularly Mr. *Simson's* erroneous doctrine, concerning an obscure revelation and offer of grace made to all without the Church; and Mr. *Campbell's* erroneous opinion;—that the laws of nature are in themselves a certain and sufficient rule to direct rational minds to happiness; and that our observing of these laws is the great mean and instrument of our real and lasting felicity.

VIII. Further, they acknowledge, declare, and *assert*,—That the second Person of the adorable Trinity did, in the fulness of time, assume the human nature into a personal union with his divine; that he took to him a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin *Mary*,—and born of her, yet without sin; and that he is *very God* and *very man*, in two distinct natures, and one person for ever; according to *Conf.* [chap. viii. s. 2], and the Scriptures cited. And they hereby reject and *condemn* all *Nestorian* and *Sabellian* principles and tenets, contrary to or inconsistent herewith; whether vented in the foresaid Catechism revised, or other erroneous treatises of that kind.

IX. Further, they acknowledge, declare, and *assert*,—That the eternal Son of

God, who was made *manifest in the flesh*, did, in our nature, as the *second Adam*, the public head and representative of elect sinners, and the undertaking surety for them, yield a perfect obedience to the law as a covenant of works, in the room and stead of elect sinners; and that in their room and stead alone,—he bore the whole of that punishment threatened in the law, and incurred by the breach of it; and that, in his sufferings unto death, he substituted himself in the room of sinners, and endured that curse, bore that wrath, and died that death which is the wages and just desert of every sin, and which the sinner himself should have undergone: and that the sufferings of the Son of God in our nature were a true, proper, and expiatory sacrifice; and a proper, real, and complete satisfaction unto the justice of God for sin:—According to *Conf.* [chap. viii. s. 1, 4, 5, chap. xi. s. 3]; Larg. Cat. [*quest.* 71],—and the Scriptures cited. And they hereby *reject* and *condemn* all opposite principles held forth in the foresaid Catechism; and all other *Arminian* and *Baxterian* tenets, contrary to, or inconsistent therewith.

X. Also they acknowledge, declare, and *assert*,—That the obedience of Christ in his life, and his sufferings unto death (commonly called his *active* and *passive* obedience),—is that perfect and complete righteousness, on the account of which alone a sinner is justified in the sight of God; and that it is upon the account of this righteousness imputed, that sin is pardoned,—and that the persons of any are accepted as righteous in the sight of God; and that this righteousness imputed, is the only foundation and ground of a sinner's right and title unto eternal life: And although the grace of faith be the instrument whereby we receive and apply Christ and his righteousness, yet neither faith, gospel-repentance, nor our sincere obedience,—either all of them together, or any of them separately,—are our justifying righteousness in the sight of God, or the ground of our acceptance, or of our right and title unto eternal life:—according to *Conf.* [chap. xi. s. 1], Larg. Cat. [*quest.* 73]; and the Scriptures cited. And they hereby reject and *condemn* all opposite principles contained in the foresaid Catechism; and all other *Popish*, *Arminian*, or *Baxterian* tenets, contrary to, or inconsistent herewith.

XI. Also they acknowledge, declare, and *assert*,—That any want of conformity to the righteous and holy law of God is a sin, as well as all actual and voluntary transgressions of the law [*Conf.* chap. vi. s. 4, 6. Larg. Cat. *quest.* 24. Short. Cat. *quest.* 14]: And that every sin doth, in its own nature, deserve the wrath and curse of God,—both in this life and that which is to come; according to *Conf.* [chap. xv. s. 4] and Larg. Cat. [*quest.* 152]; And consequently, that the original corruption and depravation of our nature is a damnable sin [*Conf.* chap. vi. s. 6]; and that sinning and suffering will be the misery of the damned in hell through eternity. And they hereby reject and *condemn* all contrary principles contained either in the foresaid Catechism revised, or maintained and defended by Mr. *Simson;* and all other contrary *Pelagian* and *Arminian* tenets whatsoever.

XII. Likewise they acknowledge, declare, and *assert*,—That the supreme and only standard, measure, and rule of all virtuous and religious actions,—is the righteous and holy will and law of God; and not our own self-interest and pleasure: According to the doctrine held forth from the Word, *Conf.* [chap. i. s. 2]; Larg. Cat. [*quest.* 3]; Short. Cat. [*quest.* 2]. And they hereby reject and *condemn* all contrary principles and tenets, maintained by Mr. *Campbell* and others.

XIII. Also, they hereby acknowledge, declare, and *assert*,—That although all that believe in Jesus are delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet they are under perpetual and indissolvable obligations to conform themselves to the moral law as a rule of their obedience, not only because of blessings and benefits which they have received, but from the authority of God as he is JEHOVAH, the Great Lawgiver; whose perfections are infinitely glorious and excellent, and whose dominion is over all; according to *Conf.* [chap. xix. s. 5, 6]. And they hereby reject and *condemn* all contrary principles held forth in the foresaid Catechism, and all other *Antinomian* principles and tenets inconsistent herewith.

XIV. Further, they acknowledge, declare, and *assert*—That God hath all life, glory, goodness, and blessedness in and of himself, and is alone in and unto him-

self All-sufficient; not standing in need of creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: And that he hath most sovereign dominion over them; to do by them, for them, or upon them, whatsoever himself pleaseth: And that any rewards that he has promised to any of his creatures are free and voluntary; and that in all their obedience, worship, and service, they can neither profit him, nor be any way advantageous unto him: According to the doctrine held forth from the Word of God, *Conf.* [chap. ii. s. 2., chap. vii. s. 1]. And they hereby reject and *condemn* all contrary principles and tenets, maintained by Mr. *Campbell* and others.

XV. In like manner, they hereby acknowledge, declare, and *assert*—That the principal and leading motive, and spring of true love to God, or of acceptable obedience and service unto him, is not our own self-interest, or our own happiness and felicity—though the same is by divine condescension inseparably connected therewith; but that the leading motive of all true love to God, is the supereminent and glorious perfections and excellencies of his nature—as they shine forth and are manifested in the person of him who is IMMANUEL, God with us; and that all who truly love God, do love him chiefly for himself: As also, that all acceptable obedience and service unto him—is primarily and chiefly influenced from a regard unto the authority of God in Christ, expressed in his holy law; and proceeds from a principle of faith in our Lord Jesus Christ: And that the principal and chief end of all such obedience is, that God may be honoured and glorified in our bodies and spirits, which are his: And consequently, all that obedience and service to God that is principally influenced, and primarily springs from one's self-interest, advantage, or applause, or from fear of punishment or the hope of a reward—is legal, mercenary, and servile; and moves in no higher sphere than what men in a natural state may attain unto: According to the doctrine held forth from the scriptures, *Conf.* [chap. xvi. s. 2, 7]; Larg. and Short. Cat. [*quest.* 1]. And they hereby reject and *condemn* all contrary errors maintained by Mr. *Simson* and Mr. *Campbell*, as having a direct tendency to make all our acts of obedience and worship servile and mercenary; and so to destroy and overturn the specific difference that is between common and saving grace; or between the obedience of the temporary, and the obedience of the sound believer; and to establish only a gradual difference between common grace in the one, and saving grace in the other,—which is a gross error of Mr. *Baxter*, and of the *Arminians*, and others.

XVI. In like manner, they acknowledge, declare, and *assert*—That all such as have saving faith, believe in the Lord Jesus as the Christ, the Son of God: and that the apostles and disciples of our Lord, in the days of his humiliation, did acknowledge, believe in, and worship their Lord and Master as the true promised Messiah, the Son of the living God, the only-begotten of the Father; and expected from him spiritual and eternal life and salvation: and that all who truly believe in the Lord Jesus can neither totally nor finally fall away from a state of grace: and that the faith of the apostles and disciples of our Lord did not fail in the interval of time between his death and resurrection; and therefore, whatever clouds and doubts they were under, they were never so far left as to conclude that their Lord and Master was a downright deceiver and impostor: according to *Conf.* [chap. viii. s. 1, chap. xiv. s. 2, chap. xvii. s. 1, 3]; Larg. Cat. [*quest.* 72]; Short. Cat. [*quest.* 86]—and scriptures cited. And they hereby reject and *condemn* all contrary principles and tenets maintained by Mr. *Campbell*, or contained in the foresaid *Catechism Revised*; and all other principles and tenets inconsistent herewith.

(*b.*)—*The Act of the Associate Presbytery concerning the Doctrine of Grace, passed at Edinburgh, the 21st day of October*, 1742.

SECTION I.—Concerning the Injury done to the Doctrine of Grace, by the Assembly, 1717.

SECTION II.—Concerning the Injuries done to the Doctrine of Grace, by the Assemblies 1720 and 1722.

ARTICLE I.—Of the Injury done to the Doctrine of Grace, under the Head of Universal Atonement and Pardon.

ARTICLE II.—Of the Injury done to the Doctrine of Grace, concerning the Nature of Faith.

ARTICLE III.—Of the Injury done to the Doctrine of Grace, under the Odious Title of "Holiness not necessary to Salvation."

ARTICLE IV.—Of the Injury done to the Doctrine of Grace, under the Head of Fear of Punishment and Hope of Reward—not allowed to be Motives of a Believer's Obedience.

ARTICLE V.—Of the Injury done to the Doctrine of Grace, under this Head, That the Believer is not under the Law as a Rule of Life.

ARTICLE VI.—Of the Injury done to the Doctrine of Grace, under the Head of (what the Assembly calls) The Six Antinomian Paradoxes.

SECTION III.—A view of Evangelical Subjection, and Obedience to the Moral Law.

ARTICLE I.—Concerning the Obligation of Obedience unto the Law.

ARTICLE II.—Concerning the Evangelical Grounds of Obedience to the Law.

ARTICLE III.—The Connection betwixt God's Covenant of Grace and our Covenant Duties, and the influence the one has upon the other.

(c.)—*Act of the Associate Synod (commonly called Anti-Burgher) at Edinburgh, 18th April, 1754; containing an assertion of some Gospel-truths, in opposition to Arminian errors upon the head of Universal Redemption.*

I. That, in the covenant of grace, our Lord Jesus Christ became the federal Head and Representative *of those only* among mankind-sinners whom God hath out of his mere good pleasure from all eternity *elected* unto everlasting life; and *for them only*, he was made an undertaking Surety.

II. That our Lord Jesus Christ hath redeemed *none others* by his death, but the *elect only*: Because *for them only* he was made under the law, made sin, and made a curse; being substituted only in *their* law-room and stead,—and having only *their iniquities* laid upon him, or imputed unto him,—so that he did bear only *their sins*; for *them* only he laid down his life, and was crucified: For *their sins* only he made satisfaction to divine Justice; for *them* only he fulfilled all righteousness; in *their stead* only was his obedience and satisfaction accepted; and *for them* only he purchased redemption, with all other benefits of the covenant of grace.

III. That there is but *one special redemption*, by the death of Christ, for all the objects thereof; as he died in *one and the same respect*, for all those for whom he in *any respect* died: Or, he died out of the *greatest special love*, for all in whose room he laid down his life; with an intention of having *them all* effectually redeemed and saved, unto the glory of free grace.

IV. That the *Intercession* of Christ is infallibly of the *same extent*, in respect of its objects, with the atonement and satisfaction made in his death: So that he actually and effectually makes intercession for *all those* for whom he laid down his life, or for whom he hath purchased redemption; that it may be fully applied to them in due season.

V. That the death of Christ, as it is stated in the *Covenant of Grace*,—hath a necessary, inseparable, certain and infallible *connection* with, and *efficacy* for the actual and complete salvation of *all those* for whom he died: So that redemption is certainly applied and effectually communicated to *all those* for whom Christ purchased the same; all in whose stead he died being, in due season, effectually called,—justified, adopted, sanctified and glorified.

VI. That CHRIST and the *benefits* of his purchase cannot be *divided*; neither can these benefits be divided, *one* from *another*:—Wherefore we are made partakers of the redemption purchased by Christ, or of the benefits procured by his death,—*only* through the effectual application thereof to us by his HOLY SPIRIT, working faith in us; and thereby uniting us to CHRIST, in our effectual calling: And whoever do actively receive and enjoy *any benefits* of his purchase, as they do it only in the way of enjoying himself; so they will all be brought forward, in due time, to the full enjoying of himself and *all his benefits* for ever: And *whatever things* are actively received or used *any otherwise* than by *faith*, in a state of union with Christ,—are *not to be reckoned* among the benefits purchased by his death.

VII. That whereas there is a *general*, free and unlimited *offer* of Christ, and salvation through him, by the gospel, unto sinners of mankind *as such*,—(upon the foundation of the intrinsic sufficiency of the death of Christ, his relation of a kinsman-redeemer to mankind-sinners as such and the promise of eternal life through him to mankind-sinners as such in the gospel); with an interposal of divine authority in the gospel *call*, immediately requiring all the hearers thereof to receive and rest upon Christ alone for salvation, as he is freely offered to them in the gospel;—and whereas all the hearers of the gospel are thus privileged with an *equal*, full and immediate *warrant* to make a particular application of Christ, with all his redemption and salvation, severally unto themselves, by a true and lively faith: So the gospel offer and call, containing the warrant of faith, *cannot require* or *infer* any *universal* atonement and redemption as to purchase; but are altogether *consistent with* and *conformed unto* the scripture-doctrine of *particular* redemption, which is expressed in the six preceding articles:—Because our LORD JESUS CHRIST, in the glorious constitution of his *person* as God-man, *Immanuel, God with us*,—doth stand in an *equal* or undistinguished relation of a *kinsman-redeemer*, to mankind-sinners *as such*: And because his *mediatory offices*, in the true and glorious nature thereof, do stand in an *equal* or undistinguished relation of a *kinsman-redeemer*, to mankind sinners *as such*: And because his *mediatory offices*, in the true and glorious nature thereof, do stand in an *equal* or undistinguished relation and suitableness—to the case and need of mankind-sinners as *such*: And because the *atonement* and *righteousness* of Christ, are in themselves of a justice-satisfying and law-magnifying nature; containing the *utmost* of what law and justice can require, for repairing the whole breach of the covenant of works and fulfilling the same,—in order to the justification of mankind-sinners as such, who are warranted to betake themselves thereto by faith: And because in the case of a sinner's justification, law and justice have *no respect* to God's sovereign counsel about what persons belong to the election of grace,—for whom only Christ was employed to make satisfaction and fulfil all righteousness, and for whom alone he intentionally did so; or, which is materially the same thing, they have *no respect* to the particular objective destination or intention of Christ's satisfaction and righteousness, in the transaction of the new covenant, as any way belonging to the *pleadableness* thereof at the bar of Law and Justice:—but they (*viz.* Law and Justice) have a respect *only* unto the justice-satisfying and law-magnifying *nature* of this atonement and righteousness; in behalf of *every sinner* who is found betaking himself thereunto by faith upon the divine warrant,—as the same is *unto all and upon all them that believe*, without any *difference*: And because, therefore, the formal ground and reason of faith—doth *nowise* lie in any particular objective destination of Christ's satisfaction and righteousness, or in any particular objective intention wherewith he made and fulfilled the same;—but it *wholly* lies in the glorious person and the offices of Christ, with his satisfaction and righteousness, as freely and *equally* set forth by the gospel unto all the hearers thereof; with the Lord's gracious call and command, for *each* of them to come over by faith unto this glorious foundation,—and with absolute promises of justification and eternal life through Christ to mankind-sinners *as such* in the gospel, the possession of which blessings is to be certainly obtained in this way of believing.

NOTE.—The three foregoing Acts are taken from Gib's "Display of the Secession Testimony."

(*d.*)—*Summary of Principles agreed upon by the United Associate Synod of the Secession Church, September* 14, 1820.

"The Synod agreed, That this Paper is to be regarded as a compendious Exhibition of our Principles, and as a Directory for the admission of Members, who are to be considered as acceding to the principles contained in this Summary, according to the measure of their knowledge."

DOCTRINAL TRUTHS.

Of the Scriptures.

The Holy Scriptures of the Old and New Testaments, which are proved to be the

Word of God by miracles;—the fulfilment of prophecy;—the excellency of the truths which they contain;—and the blessed effects which they produce;—are the only rule of Faith and Practice.

Of God.

There is only One God, who is a Spirit, everywhere present, independent, eternal, infinite in knowledge, power, holiness, goodness, and every other perfection.—In the Godhead there are THREE PERSONS, the Father, the Son, and the Holy Ghost, who are one in essence, and, as Persons, are equal in power and glory.

Of the Decrees of God and the Execution of them.

God hath from eternity, for his own glory, unalterably decreed everything which comes to pass;—and this plan of his works he executes in Creation, in which he made all things very good;—and in Providence, in which he upholds and governs everything according to his pleasure.

Of Man's Original and Fallen State.

The first man was created in a state of perfect holiness and happiness; but by the breach of the Covenant of Works, which God had made with him for himself and his natural posterity, he brought himself and them into a state of sin and misery.—In their fallen condition mankind are guilty before God; and their whole nature is depraved;—so that, in this state, they are not only incapable of performing actions acceptable to God, but they are also liable to present and eternal punishment;—nor have they any ability to deliver themselves from this condition.

Of Redemption.

GOD having, in sovereign love, before the world began, chosen some of the human race to eternal life, through sanctification of the Spirit and belief of the truth, did enter into a Covenant of Grace with his Son for their salvation.

The Son of God having taken the human nature, free from sin, into union with his Divine Person, and being filled with the Holy Ghost in that nature, was thus prepared to finish the work which the Father had given him to do.

Having, as the surety of his people, been made under the law, he perfectly obeyed its precepts and endured its curse. The dignity of his person gave such value to his work, that their iniquities were expiated, and eternal life obtained for them.

Upon the third day after his death, he rose again from the dead, and afterwards ascended to heaven, where he intercedes for his people,—receives for himself glory and joy—exercises the power delivered to him by the Father for the benefit of the Church;—and at the last day he shall descend to judge the world.

Of the Application of Redemption.

The Salvation obtained by the Son of God is presented, as the gift of heaven, to all who hear the gospel;—and the ordinances of religion are the external means by which it is applied to the soul.

These are rendered effectual by the Holy Spirit in regeneration, by whom the sinner is enlightened in the knowledge of the truth,—is persuaded and enabled to receive the testimony of God in the gospel,—and is made spiritually alive to God in holiness.

When by faith man receives the LORD JESUS, and is united to him, having an interest in his imputed righteousness, he is pardoned,—accepted,—and made an heir of heaven.

The work of holiness begun in regeneration is carried on by continued communications of Divine Grace, by which the believer is preserved, strengthened, and comforted, till he is prepared for being removed to heaven.

At death, the souls of believers are made perfect in holiness, and enter into glory.—Their blessedness shall be completed at the last day, when their bodies shall be raised incorruptible; and, after being judged, they shall be taken to heaven, where they shall be perfectly happy in the full enjoyment of God through eternity.

Of the Condition of Unbelievers.

They who will not by faith receive the Lord JESUS the Saviour, but continue in unbelief and disobedience, increase the depravity and wretchedness of their natural condition, and aggravate their future punishment:—at death, their souls shall depart to the place of torment;—they shall afterwards rise to shame and contempt, they shall be condemned in the judgment, and they shall be driven away into everlasting misery.

Excerpt from the aforesaid Summary of Principles on the Reasons of Secession.

The "Marrow of Modern Divinity" teaches, "That God in the gospel makes a gift of the Saviour to mankind sinners, as such, warranting every one who hears the gospel to believe in him for salvation;—That believers are entirely freed from the law as a covenant of works;—That good works are not to be performed by believers, that they may obtain salvation by them."—In the unqualified condemnation of these principles, the General Assembly materially condemned some of the most important doctrines of the gospel; such as the unlimited extent of the gospel call, and the free grace of God in the salvation of sinners.

(e.)—*Act of the United Associate Synod on the Extent of the Atonement, passed at Glasgow, 28th April, 1830, according to the subjoined Extract from the Minutes of said Synod.*

GLASGOW, *28th April*, 1830.

. . . . . .

The Committee appointed to prepare an admonition as to the mode of treating the subject of the Extent of the Atonement gave in a draft of such admonition; which was read, and, after a few alterations, was adopted, as follows:

While the Synod reflect with much gratitude to God on the purity of Doctrine which he hath hitherto maintained in our Church, and which they regard as its stability and glory, they feel themselves called on by the excitement produced by the cause which was decided by the Synod at the third Sederunt of this meeting, and especially by the speculations prevalent in some quarters at present, respecting the extent of the atonement by the death of Christ, to bring forward the doctrine of our standards on that subject, and to enjoin a rigid adherence to it. In these standards it is clearly and distinctly stated—"That as God hath appointed the elect to glory, so hath he by the eternal and most free purpose of his love, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam and redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. To all them for whom Christ hath purchased redemption he doth certainly apply and communicate the same, making intercession for them and revealing to them in and by his word the mysteries of Salvation, effectually persuading them by His Spirit to believe and obey, and governing them by his word and Spirit."—But as from a misconception of the phraseology of Scripture, a false liberality or affectation of accuracy in language, and of simplicity in their views of divine truth, as if the mysterious scheme of Salvation could be disencumbered of all difficulties, many assert and maintain that Christ made atonement for all men, and thus infringe the sovereignty of Divine grace, and encourage the presumption of the sinner, the Synod enjoin all ministers and preachers to be on their guard against introducing discussions in their ministrations, or employing language, which may seem to oppose the doctrine of particular redemption, or that Christ in making atonement for sin was substituted in the room of the elect only—and which may unsettle the minds of the people on this point, or give occasion to members of other Churches to suspect the purity of our faith. They call on them in the solemn language of Paul to Timothy, "to show uncorruptness in doctrine, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of them."

The Synod likewise enjoin Presbyteries to co-operate with our Professors of Theology in watching over the religious principles of our Students, and to take heed that they be not tainted with any of the unsound and dangerous speculations of the present day.

And whereas "the Gospel call as addressed by God to sinners of mankind as such, founded on the all-sufficient virtue of the death of Christ for the salvation of guilty men without exception—on God's gift of his Son, that whosoever believeth on him might not perish but have everlasting life, and on his command to all to whom it comes to believe in the name of his Son whom he hath sent, is also clearly taught in our standards," the Synod recommended it to Ministers and Preachers to use increasing earnestness in urging their hearers to repent and believe the Gospel, and in pointing out the criminality as well as the danger of the unbelief that neglects the great Salvation; and while they do so, that they be careful to stir up those who profess to be the redeemed of the Lord to adorn the doctrine of God their Saviour, by the humility of their spirits and by the holiness of their lives.

(f.)—*Act of United Associate Synod on Doctrinal Errors Condemned by them, passed at Edinburgh, 11th May, 1842, according to the subjoined Extracts from Minutes of said Synod.*

EDINBURGH, *11th May*, 1842.

"The Synod met according to adjournment, and was constituted, etc."

. . . . . .

"The Synod then agreed that a statement of the Doctrinal Errors condemned by them be printed, and 5,000 copies of it circulated throughout our Church, and that it be read from all our pulpits before the first Sabbath of July, and in all our Presbyteries, at as early a Meeting and as full a Sederunt as possible.

"The Statement to be in the following form, viz.:"

The Committee appointed to draw up a Statement on Doctrinal Errors, gave in their Report, which, after due consideration, and with some amendments, the Synod adopted, and resolve to declare as follows:

I. The Synod condemn the assertion, that although all men are by nature in a fallen and depraved condition, yet no man is by nature in a state of condemnation merely in consequence of Adam's first sin.

II. The Synod condemn the assertion that Christ in dying had no special love to his people.

III. The Synod condemn the assertion, that though the atonement of Christ has a general reference, and opens a door of mercy to all, yet it secures salvation to none.

IV. The Synod condemn the assertion, that all the ends to be effected by the atonement were not necessarily and simultaneously present to the Divine mind in the appointment of the Redeemer to die for sinners, and that all these ends were not present to the mind of the Son in making the atonement, nor infallibly secured by it.

V. The Synod condemn the assertion, that saving faith is nothing more than an individual's belief that Christ died for him, as he died for all other men, and that this belief is always accompanied with assurance of eternal salvation.

VI. The Synod condemn the assertion, that prayer cannot be acceptably offered up except by persons who are assured that they are in a state of grace.

VII. The Synod condemn the assertion, that in urging upon a sinner the duty of repentance, it is wrong to direct his attention at this stage to the promised aid of the Divine Spirit, and that his thinking directly on this subject is fitted to perplex and injure, rather than to benefit him.

VIII. The Synod condemn the assertion, that the enlightening and renewing influence of the Divine Spirit is not necessary to a sinner's believing to the saving of his soul.

(g.)—*Finding of the United Associate Synod on the subject of Divisions in Sentiment on Doctrinal Points agitated in the Church, as agreed to at Edinburgh, 6th October,* 1843, *according to following Extract from Minutes of Synod of that date.*

Report of Committee of whole House, 6th October, 1843.

"That the Committee having spent various sittings in full, free, and brotherly conference on the matters brought before them by the Overture, particularly on the subject of the atonement of our Saviour, were delighted to find that, on explanation, supposed diversities of sentiment, in a great measure, disappeared, and that scriptural harmony prevailed among the brethren; that, in particular, on the two aspects of the atonement, there was entire harmony; namely, that in making the atonement, the Saviour bore special covenant relations to the elect, had a special love to them, and infallibly secured their everlasting salvation; and that his obedience unto the death afforded such a satisfaction to the justice of God, as that on the ground of it, in consistency with his character and law, the door of mercy is opened to all men, and a free and full salvation is presented for their acceptance.—The Committee being of opinion that the misunderstanding has mainly arisen from the use of ambiguous language, such as 'universal atonement,' and 'limited atonement;' recommend that ministers and preachers abstain from such phraseology, and from all expressions that may seem opposed either to the special relations of the atonement on the one hand, or its general relations on the other."

"The Synod resumed its sitting,—the Moderator taking the chair,—when the Report of the Committee was adopted."

(h.)—*Resolutions passed by Synod on 30th and 31st July,* 1845, *on questions of Doctrine raised by proceedings against Dr. John Brown.*

"That the Synod find that no evidence has been adduced showing that Dr. Brown has taught any sentiments on the doctrine of original sin inconsistent with the Scriptures or the Subordinate Standards of this Church; and that the Synod express its satisfaction with the exposition which Dr. Brown has given of the sentiments which he has all along held, and now holds, as contained in the following terms, viz.:—That in consequence of the peculiar constitution under which man was originally placed, commonly called the covenant of works, on Adam violating this constitution, his sin became by imputation the sin of all mankind, and his fall their fall; that by this fall, the race, the whole race, every individual of the race, was brought into a state of sin and misery: a state of sin—of original and actual guilt and depravity; and a state of misery,—of exclusion from the Divine fellowship, exposure to the Divine wrath and curse, and liability to all the miseries of this life, to death itself, and to the pains of hell for ever. In consequence of the first sin of the first man, every individual of the human race, without reference to his own personal violation of the Divine law, is treated as if he were a sinner, and so soon as his powers of moral thought, feeling, and action unfold themselves, thinks and feels and acts wrong; and so deep is this guilt, and so thorough this depravity, that pardon, and sanctification, and eternal life can only be obtained from God in the exercise of sovereign mercy, through the atonement of Christ, and by the operation of the Holy Ghost."

"The Synod find that Dr. Brown expressly rejects the Arminian doctrine of universal redemption, and holds the doctrine of the Reformers, of our Standards, and of the decisions of this Synod on the subject; that the death of Christ, viewed in connection with covenant engagements, secures the salvation of the elect only, but that a foundation has been laid in his death for a full, sincere, and consistent offer of the Gospel to all mankind."

Authorities.

1. The Present Truth; a Display of the Secession Testimony, by Adam Gib, Minister in Edinburgh, in 2 vols. Edinburgh, 1774.

2. A re-exhibition of the Testimony by the Associate Synod, adopted 3d September, 1778, printed 1779.*

3. Narrative and Testimony enacted by the General Associate Synod on 1st May, 1804, printed same year.

4. Rules of the Relief Synod, with proceedings, printed 1836.

5. Declaration and Testimonies of the United Associate Synod. Editions 1826, 1827, 1828.

6. Minutes of the United Associate Synod, 1820 to 1840.

7. History of the Secession Church, by the Rev. John M'Kerrow, printed in 1841.

8. History of the Relief Church, by Rev. Gavin Struthers, D.D., printed in 1843.

9. Annals and Statistics of the United Presbyterian Church, by the Rev. William Mackelvie, D. D., printed in 1873.

10. Rules and Forms of Procedure of the United Presbyterian Church. Edition 1876.

No. IV.

Answers to Queries of General Presbyterian Council on Creeds and Confessions, in so far as relates to the SYNOD OF UNITED ORIGINAL SECEDERS.

CARLUKE, LANARKSHIRE, 30*th March*, 1878.

In reply to the remit of the Committee of the General Presbyterian Council, as transmitted by A. Taylor Innes, Esq., I beg—

I. To send copy of Testimony of Synod of United Original Seceders, which is a term "of fellowship, ministerial and Christian, in their body."

The first Testimony of the Synod was published in 1736. The Testimony I have sent was published in 1827. It is, as you will see at page 4, line 18 from top, an attempt to apply "the principles of that (first) Testimony to evils which have arisen since it was compiled, or to the new shape which former evils have recently assumed."

In 1747 the Synod divided into two denominations, called Burgher and Antiburgher.† In 1842 the Synods adhering to the original principles of the denomination were re-united. The part of the Testimony referring to that dispute was then removed.

II. To state that, along with the Testimony, the Creed of the Synod—adopted in 1736—consists of the five Westminster Standards, viz.: the Westminster Confession, Catechisms, Larger and Shorter, Propositions concerning Church government, and the Directory for Public Worship, as these were received and ratified by the Church of Scotland as standards of covenanted uniformity for the Churches of the three kingdoms. In the Testimony, page 4, line 8 from bottom, we say, "Our object is to declare our adherence to, and bear our testimony for, the principles of the Church of Scotland, as exhibited from the Word of God in her Confession of Faith and other formularies drawn up, to be the subordinate standards of union and uniformity in the Churches of Britain and Ireland."

III. The Formula of Questions to be put to ministers, etc., is printed at the end of the Testimony, and those questions relating to doctrine are given in Appendix A.

The Formula with the exception of the last question, was adopted by the Associate Presbytery in 1737. The last question was added in 1747, and in 1871 the Synod declared that that question amounted substantially to nothing more than what is stated regarding the present civil government under paragraph 4th, sect. 9th of the historical part of Testimony, pp. 60–64.

IV. Subscription *de facto* is not required; but the minister or licentiate, after an-

---

* See also Brown's "Historical Account of the Rise and Progress of the Secession," and Smith's "Historical Sketches of the Relief Church," 1773.

† In 1799 the Burgher, and in 1806 the Antiburgher, Synod further divided each into two distinct denominations on the question of the extent of the Magistrate's power, *circa sacra*.

swering the questions of the Formula, emits a declaration, which is minuted in the Records of the Presbytery, that he is willing to do so when required.

V. Private members, in signifying their adherence to the Standards, are only required to do so in so far as they understand them.

CARLUKE, LANARKSHIRE. THOMAS HOBART, *Minister.*

To DR. MITCHELL, *St. Andrews.*

APPENDIX A.

Formula of Questions to be put at the Ordination of Ministers and Elders, and at the Licensing of Probationers (first five are given).

I. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

II. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, compiled by the Assembly of Divines who met at Westminster, with Commissioners from the Church of Scotland,—as the said Confession was received and approved by the Assembly of that Church in the year 1647; and likewise the whole doctrine contained in the Larger and Shorter Catechisms compiled by the said Westminster Assembly,—to be founded upon the Word of God; and do you acknowledge the said Confession as the confession of your faith; and will you, through grace, firmly and constantly adhere to, and to the utmost of your power assert, maintain, and defend the doctrine of the said Confession and Catechisms, against all Deistical, Popish, Arian, Socinian, Arminian, Neonomian, Antinomian, and other doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with the said Confession and Catechisms?

III. Are you persuaded that the Lord Jesus Christ, the alone King and Head of His Church, hath appointed a particular form of government to take place therein—distinct from civil government, and not subordinate to the same; and that presbyterial Church government, without any superiority of office above a teaching presbyter, in due subordination of judicatories (such as of Kirk-sessions to Presbyteries, of Presbyteries to Provincial Synods, and of Provincial Synods to General Assemblies), is the only form of government laid down and appointed by the Lord Jesus Christ in His Word, to continue in His Church to the end of the world unalterable,—which accordingly has been owned and received by the Church of Scotland as the only government of divine institution and appointment, as is evident from the Second Book of Discipline, and from the Propositions concerning Church government, as the said Propositions were received and approved by an Act of Assembly 1645, session 16; and do you promise to submit to the said government and discipline, and never to endeavour, directly or indirectly, the prejudice or subversion thereof; but that you will, to the utmost of your power, in your station, during all the days of your life, maintain, support, and defend the same, together with the purity of worship received and practised in this Church, against all Erastian, Prelatic, Sectarian, or other tenets, opinions, or forms of worship and government whatsoever, contrary to, or inconsistent with, the said worship, government, and discipline, sworn to in our Covenants, National and Solemn League?

IV. Do you own and acknowledge the morality of public covenanting? And do you own and acknowledge the perpetual obligation of the National Covenant, frequently sworn by persons of all ranks in Scotland, and particularly as explained by the General Assembly, 1638, to abjure the hierarchy and five articles of Perth; and also the perpetual obligation of the Solemn League and Covenant for maintaining and carrying on a work of reformation in the three kingdoms, sworn and subscribed by all ranks in Scotland and England in the year 1643, and particularly as renewed in Scotland in the year 1648; and do you promise, through grace, to adhere to these covenants, and according to your station and opportunities, to prosecute the ends of them; and do you likewise acknowledge that the renewing of these Covenants in a bond suited to our circumstances is a duty seasonable at the present time?

V. Do you approve of the Testimony enacted and emitted by the Associate Synod of Original Seceders as a suitable and seasonable testimony for the doctrine,

worship, discipline, and government of the Reformed Church of Scotland; and do you, in your judgment, disapprove of the several steps of defection, both in former and present times, condemned in the said Testimony, as contrary to the Word of God, the Confession of Faith, and our Solemn Covenants?

APPENDIX B.

Act of the Associate Presbytery anent the terms of Ministerial and Christian Communion.

"The Presbytery, being engaged in an attempt to revive religious reformation, judged that they were called upon to revive the practice of religious covenanting, by which the reformation of religion in Scotland had formerly been both introduced and sanctioned." In December, 1743, they renewed the Covenants in a bond suited to their present circumstances.

In the Spring of 1744, the Presbytery unanimously adopted the following Act anent terms of communion, not in the way of making covenant renovation "the term of Communion exclusively of, or preferably to others, but as the general and seasonable form of avouching all the principles and duties of our holy religion:" *

At EDINBURGH, *February* 14, 1744.

The Presbytery, considering the grievous and growing course of defection by the present generation of these lands from the truths, cause, and institution of Christ revealed in His Holy Word, and maintained in our Reformation standards; as also the dreadful prevalence of *Latitudinarian* principles for uniting persons of all denominations in Church communion, to the overthrow of the government of Christ's house and the manifest prejudice of all His precious truths: And, considering likeways the many loud calls at this day, on the foresaid and other accounts, to state more expressly *the terms of Ministerial and Christian Communion*, agreeable to the Word of God, the principles of this Church, and the duty of the Lord's remnant in these lands: Therefore, for these and other weighty reasons, the Presbytery *did, and hereby do agree, resolve, and determine that the renovation of the National Covenant of* Scotland, *and the Solemn League and Covenant of the three Nations in the manner now agreed upon and proposed by the Presbytery*, shall be the term of *Ministerial Communion* with this Presbytery, and likeways of *Christian Communion* in the admission of people to sealing ordinances, secluding therefrom all *opposers, contemners, and slighters* of the said renovation of our Solemn Covenant: And, moreover, as the Presbytery judge that much tenderness and lenity is to be used with the weakest of Christ's flock, who are lying open to light, and minting to come forward in the said cause, that they may not be at first instance secluded from sealing ordinances, so they agree that all such are to be secluded, who, after deliberate pains taken for their information, with all due meekness and patience, shall be found by the session or superior judicatories they are in subjection unto, to be *neglecters* and *shifters* of this important moral duty, or not to be themselves *in the due use of means* for light and satisfaction thereanent. Extracted,

JOHN POTTS, *Pr. Cls.*

No. V.

ANSWERS *to Queries of General Presbyterian Council on Creeds and Confessions in so far as relates to the* REFORMED PRESBYTERIAN CHURCH.

R. P. MANSE, LOANHEAD, 16*th April*, 1878.

MY DEAR SIR: I regret that Mr. Innes's letter has been overlooked by me.

I think the simplest way of answering the three questions—as far as the Reformed Presbyterian Church of Scotland is concerned—is to state to you in full the terms of Ministerial and Christian Communion agreed upon by the Reformed Synod. These terms, I may say, have been essentially the same from the beginning of her history, but were put into their present form in 1761, with a variation on No. 4 in 1822.

* Gib's "Display of the Secession Testimony."

1. The acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the alone infallible rule of faith and practice.

2. The acknowledgment of the Westminster Confession of Faith and Catechisms, Larger and Shorter, to be founded upon and agreeable to the Word of God.

3. The owning of the Divine right and original of Presbyterian Church government.

4. The acknowledgment of the perpetual obligation of our Covenants, National and Solemn League. And in consistency with this, the duty of a minority adhering to these vows when the nation has cast them off; and under the impression of solemn covenant obligations, following our worthy ancestors in endeavouring faithfully to maintain and diffuse the principles of the Reformation.

5. The owning of all the Scriptural Testimonies and earnest contendings of Christ's faithful witnesses; whether martyrs under the late persecution, or such as have succeeded them in maintaining the same cause; and especially of the Judicial Act, Declaration, and Testimony emitted by the Reformed Synod.

6. Practically adorning the doctrine of God our Saviour, by walking in all his commandments and ordinances blamelessly.

I have here given you the terms in full, and to these terms all the members of the Church, as well as office-bearers, give their assent. You will gather from the foregoing that our documentary Creeds * or Confessions are—The Confession of Faith, the Testimony of the Church, in which Scripture truth is applied to present circumstances, and the Covenants.

If there be any further information desired which I can give, I will be glad to give it. I am, my dear Sir, very sincerely yours,

JOHN M'DONALD.

REV. DR. MITCHELL, *St. Andrews.*

APPENDIX C.

Formula of Questions to be put at the Ordination of Ministers, the Licensing of Probationers, and Ordination of Ruling Elders in the Reformed Presbyterian Church.

(1.) *At the Ordination of Ministers.*

I. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

II. Do you sincerely own and believe the whole doctrine of the Confession of Faith, Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster, with the assistance of the Commissioners from the Church of Scotland, to be the truths of God contained in the Scriptures of the Old and New Testaments? Do you own the whole doctrine contained therein as the confession of your faith?

III. Do you sincerely own the purity of worship authorized by the Church of Scotland? And do you also own the Presbyterian government and discipline of the said Church? and are you persuaded that the said doctrine, worship, discipline, and government are founded upon the Holy Scriptures, and agreeable thereto?

IV. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station, and to the utmost of your power, assert, maintain, and defend the doctrine, worship, discipline, and government of the Church of Scotland, by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies, in due subordination one to another?

V. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government, and shall never endeavour, directly nor indirectly, the prejudice or subversion of the same?

VI. Do you promise that you shall follow no divisive courses from the doctrine, worship, government, and discipline of the Church of Scotland?

VII. Do you renounce Popery, Prelacy, Erastianism, Arianism, Arminianism,

---

* The questions relating to doctrine are given in Appendix.

Antinomianism, Independency, and all doctrines, tenets, or opinions whatsoever contrary to or inconsistent with the doctrine, worship, discipline, and government of the Church of Scotland?

VIII. Do you adhere to the Covenants, National and Solemn League, and to the Acts of Assemblies from the year 1638 to 1649, ratifying and approving the work of reformation during that period?

IX. Do you own, concerning the Martyrs in the late times, that is, during the tyranny of Charles II. and James VII., that their sufferings were for bearing a testimony to Christ and his truths; or that the cause for which they suffered was agreeable to the Word of God and our solemn national engagements?

X. Do you heartily approve of the Reformed Presbyterian Synod's Judicial Act and Testimony, lately published, judging the same founded upon the Word of God, and agreeable to the covenanted principles of the Reformed Church of Scotland; and to the faithful testimonies of such as sealed the same with their blood? and do you promise, in the strength of grace, to abide by and defend the same in your practice and doctrine all the days of your life?

(2.) *At the Licensing of Probationers.*

In addition to the questions above quoted, the following, among others, is put at the licensing of Probationers:—

Do you promise that you will maintain the spiritual unity and peace of, and that you will follow no divisive course from, the Reformed Presbyterian Church of Scotland, either by falling in with the defection of the times, or by giving yourself up to a detestable indifferency and neutrality in the covenanted cause; and this you promise, through grace, notwithstanding whatever trouble or persecution you may meet with, on essaying the faithful discharge of your duty?

(3.) *Questions put at the Ordination of Ruling Elders.*

I. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

II. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, compiled by the Assembly of Divines at Westminster, as the said Confession was received and approven by the Act of Assembly 1647, session 23? Likewise the whole doctrine contained in the Larger and Shorter Catechisms, to be founded upon the Word of God? And do you acknowledge the said Confession to be the confession of your faith? And will you, through grace, firmly and constantly adhere to the doctrine of the said Confession and Catechisms, and to the utmost of your power assert, maintain, and defend the same against all doctrines and opinions whatsoever contrary to, and inconsistent with, the said Confession and Catechisms?

III. Are you persuaded that the Lord Jesus Christ, the alone King of his Church, hath appointed a particular form of government to take place therein, distinct from civil government, and not subordinate to the same, and that Presbyterial Church government, without any superiority of office above a teaching presbyter, in the due subordination of judicatories, viz., of Kirk-sessions to Presbyteries, of Presbyteries to Provincial Synods, and of Provincial Synods to General Assemblies, is the only form of government laid down and appointed by the Lord Jesus Christ in his Word, to continue in his Church to the end of the world unalterable, which accordingly has been owned and received by the Church of Scotland as the only government of divine institution and appointment? And you promise to submit to the same government and discipline, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but that you will, to the utmost of your power, in your station, during all the days of your life, maintain, support, and defend the same, together with the purity of worship received and practised in the said Church, against all Erastian, Prelatic, Sectarian, or other tenets, opinions, or forms of worship and government whatsoever contrary to, or inconsistent with, the said covenanted worship, government, and discipline sworn to and owned in our Covenants, National and Solemn League?

IV. Do you own and acknowledge the perpetual obligation of the National Cove-

nant, frequently sworn and subscribed by persons of all ranks in the kingdoms, and particularly as explained by the General Assembly 1638? Do you likewise own and acknowledge the perpetual obligation of the Solemn League and Covenant, for maintaining and carrying on a work of reformation in the three kingdoms, sworn and subscribed by all ranks in Scotland, England, and Ireland, anno 1648? And do you promise, through grace, to adhere to those Covenants, and in your place and station to prosecute the ends of them, whatsoever trouble you may meet with for the same?

V. Do you adhere to all the faithful contendings and testimonies of our late worthy martyrs, particularly those of Messrs. Cargill, Cameron, and Renwick, who suffered for their adherence to truth, and to all the other faithful testimonies of the united Societies of Dissenters, agreeable to the Word of God, our Confession of Faith and Covenants, Larger and Shorter Catechisms, and Directory for Worship?

VI. Do you own and approve of the judicial Act, Declaration, and Testimony, asserting, maintaining, and vindicating the whole of our covenanted Reformation attained unto by this Church and land in the purest times, published by the Reformed Presbyterian Church in Scotland?

VII. Do you promise that you will submit yourselves willingly, and in the spirit of meekness, unto the admonitions of your brethren of the session in this congregation, and consequently subject yourself to the Reformed Presbytery according to the Word of God, and the doctrine, discipline, and government of the Reformed Church of Scotland, and our Covenants, National and Solemn League? Do you promise that you will maintain the spiritual unity and peace of the Church of Christ, and that you will follow no divisive courses from the covenanted establishment of the said Church, either by falling in with the defections of the times, or by giving up yourselves to a detestable neutrality and indifference to the covenanted cause?

ANSWERS *to the Queries of the General Presbyterian Council regarding Creeds and Formulas of Subscription, in so far as relates to England and Wales, Ireland and the British Colonies.*

[OWING to the lamented death of the late Principal Lorimer, the revered Convener of the British Section of the Committee on Creeds and Formulas of Subscription, it has devolved on me to collect and arrange these Returns. The Answers as to the English Presbyterian Church have been furnished by the Rev. J. Oswald Dykes, D. D., London; those as to the Calvinistic Methodists of Wales by the Rev. Owen Thomas, D. D., Liverpool; those as to the Irish Presbyterian Church by the Rev. Dr. Knox, Belfast; and those as to the Reformed Presbyterian Church in Ireland by the Rev. Josias Chancellor, Belfast. Those relating to the Churches in the Australasian Colonies have been collected and arranged by the Rev. A. J. Campbell, Geelong. Those relating to the Church in the British Dominion in America, so far as not here given, have been sent direct to the Rev. Dr. Matthews, New York.—ALEX. F. MITCHELL, Convener of Scottish Committee.

No. I.—PRESBYTERIAN CHURCH OF ENGLAND.

QUERY I.—*What are the existing Creeds or Confessions of this Church? and what have been its previous Creeds and Confessions, with any modifications of these, and the dates and occasions of the same from the Reformation to the present day?*

ANSWER.

(*a.*) The present subordinate Standards of the Presbyterian Church of England, as laid down in the Basis of Union adopted in the year 1876, when the former Presbyterian Church in England, and the English congregations of the United Presbyterian Church united into one body, are "the Westminster Confession of Faith and the Larger and Shorter Catechisms," prepared by the "Assembly of Divines," and presented to Parliament in the years 1646, 1647, and 1648.

(*b.*) It does not appear that orthodox Presbyterians in England have ever recognized ecclesiastically any other subordinate Standards than those of the Westminster Assembly; but at the time of the passing of the Toleration Act in the year 1689, many Presbyterian ministers were willing to recognize the Subscription to the Doctrinal Articles of the Church of England required by that Act, as affording an adequate security for soundness in the faith.

QUERY II.—*What are the existing formulas of subscription, if any, and what have been the previous formulas of subscription used in this Church in connection with its Creeds and Confessions?*

ANSWER.

(*a.*) The existing method of subscription consists in returning a satisfactory answer to the following questions appointed to be put:

(1.) To Ministers and Elders: "Do you sincerely receive and adopt the doctrine of the Westminster Confession of Faith as in accordance with the teaching of Holy Scripture; and do you consent to the said Confession as the Standard by which your teaching [*for Elders read* 'the public teaching'] in this Church shall be judged; it being understood in reference to the teachings of the Confession of Faith regarding the duty of Civil Rulers, that—while holding the subjection of such rulers, in their own province, to the authority of the Lord Jesus Christ—you are not required to accept anything in that document which favours or may be regarded as favouring intolerance or persecution?"

(2.) To Deacons: "Do you sincerely receive and adopt as in accordance with Holy Scripture, the system of evangelical doctrine taught in this Church, and contained in the Westminster Confession of Faith?"

(*b.*) Formulas of subscription to the Confession do not appear to have been in use among English Presbyterians during the seventeenth or eighteenth centuries. The following sketch will indicate the leading facts on this subject:

(1.) The Westminster Assembly in its "Directory for the Ordination of Ministers" which was ratified by Parliament previous to the preparation of the Confession, had contented itself with this general direction: "The minister who hath preached shall, in the face of the congregation, demand of him who is now to be ordained concerning his faith in Christ Jesus, and his persuasion of the truth of the reformed religion according to the Scripture."

(2.) In December, 1647, the Presbyterian ministers in London, at a meeting in Zion College, voluntarily issued a declaration, in which they, "touching matters of faith, declare their assent to the Westminster Assembly's Confession of Faith, and heartily desire it may receive the sanction of authority, as the joint Confession of the three Kingdoms." This document received the concurrence of several hundred ministers in the provinces.

(3.) On the 22d of March, 1648, the doctrinal portions of the Assembly's Confession were approved by both Houses of Parliament under the title of "Articles of Religion;" but it does not seem that subscription to it by any formula was even then imposed upon the ministry.

(4.) The extant minutes of Classes show that during the seventeenth century (in Dr. M'Crie's words) it does not "appear to have been the practice of the English Presbyterians to exact from ministerial candidates a subscription or formula of assent to the Confession of Faith or other Westminster Standards. In place of this was substituted the personal confession of the candidate."—(*Annals of English Presbytery*, p. 223.)

(5.) In 1719, when Arianism began to appear among Nonconformists, and a controversy arose as to the expediency of subscribing some article of faith on the question of our Lord's divinity, the majority of the non-subscribing party at the famous meeting in Salter's Hall was largely composed of Presbyterians, many of whom declined to subscribe, not in consequence of their divergence from the orthodox doctrine, but because they objected to the imposition of a test.

(6.) Formulas of subscription in fact never appear to have come into use among

English Presbyterians until they were introduced from the Church of Scotland, after Presbytery began to revive in England about the end of the last or early in the present century. The "classes" which in the North of England lingered on till that period do not seem to have known anything of the sort. But in the Minutes of the Presbytery of Newcastle, it is recorded that in the year 1755, when Arianism had come to threaten the congregations of that "classis," they adopted the following "Rules for orderly proceedings:"—

"I. That we will study to cultivate a good understanding amongst ourselves by promoting each other's peace and the common interest of religion in our several congregations, readily embracing brotherly advice.

"II. As Infidelity, Error, and Profaneness (with the deepest concern we mention it) seem to be on the growing hand, we disclaim Deism, the Arian, Socinian, Arminian, Antinomian, Pelagian, and Sabellian Errors and Heresies as such, and resolve upon all proper occasions to give our testimony against them.

"III. And whereas Confessions of Faith and Creeds are unreasonably run down, we are determined by the grace of God to make his Holy Word, and Confessions thereunto agreeable, the Standards of our Faith or religious principles, and the Rule of our practice.

"IV. We also in all publick affairs relating to the Church of Christ, both licensing of young men to preach the gospel and ordaining of ministers, resolve to act in concert with one another in an orderly and brotherly way.

"V. Whoever of the Protestant Dissenting Ministers will join us in this manner, and according to the peaceable intent of this our Declaration, we will be glad of their assistance and concurrence."

It will be observed that while a declaration of orthodox belief on the doctrine under dispute is clearly emitted, the reference to "Confessions" agreeable to Holy Scripture is of the vaguest possible character, while the Westminster Standards are not so much as named.

(7.) In 1784, the Newcastle Presbytery adopted the following "Formula" and relative "Rules," but it is singular that eighteen years later, in 1802, the rule requiring subscription to this formula was rescinded, showing how far the idea of subscription was from being fully accepted at any time during last century:—

"We, the Dissenting Ministers of the Newcastle Class, do own and believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice, we believe in original sin, and that the only way of mercy is by Grace, through a Mediator, who is the Lord Jesus Christ, both God and Man in one Person, able to save to the uttermost all that come unto God through Him, and as these and all the other doctrines which we believe and profess are clearly comprehended, and shortly and distinctly summed up in the Westminster Confession of Faith, we heartily acknowledge it to be the Confession of our Faith, and this we the rather do, as Arians, Socinians, Arminians, etc., have always recourse to Scripture, and wrest it to support their own erroneous Tenets, whereas we are convinced that the Westminster Confession gives us a view of these doctrines as most agreeable to the mind of the Spirit of God in his Holy Word.

"And therefore we promise (through grace) to maintain them, both in our profession and preaching, and we consider the said Confession as a proper Directory for Worship and Discipline, as far as our situation and circumstances will admit, by Vestries or Sessions, Classes or Presbyteries, and a Synod if attainable. And we promise to follow no divisive courses from the said Confession and Presbyterian form of worship, renouncing and disclaiming all doctrines, tenets, and opinions inconsistent with and contrary thereto. As witness our hands.

RULES.

"As every society has a right of making rules and regulations for the direction of their own conduct, so this Class think it highly necessary that the following be consented to and acquiesced in by all its members, that either are or shall be admitted members of it:—

"Rule 1st. That no person ordained or unordained shall be admitted a member of this Class until he subscribe the above Formula.

"Rule 2d. That we will ordain none to a charge in our bounds unless they have been either licensed by the Church of Scotland, or have got a regular education in England, and have been licensed by some regular Presbyterian Class." [With others not bearing on Creed.]

(8.) Ministers who, late in last century or early in the present, came from Scotland to take charge of orthodox Presbyterian congregations in the South, were usually ordained before they came by Scottish Presbyteries. Gradually, as English Presbyteries were revived or more fully organized under this influence from Scotland, the formula of subscription employed in the Church of Scotland crept into use here also. For example, it was formally adopted by the Presbytery of Newcastle in the year 1824. Before the year 1836, when the revived Presbyteries began to draw together into a Synod, it is probable that nearly every one of them had adopted it in practice.

(9.) In May, 1836, the Synod of the Presbyterian Church in England was formally constituted by a convention of ministers and elders, members of the two Presbyteries of Lancashire and the North-West of England. Its first act was to "adopt in the fullest and most unqualified manner the Westminster Standards, as received by the Church of Scotland, in doctrine, discipline, government and worship." From that date down to the year 1844, the formula of the Church of Scotland, though not imposed by any statute, remained in universal use at the ordination and induction of ministers and elders. In the admission of other Presbyteries to the Synod, care was also taken that their ministers should sign or have signed the "Confession of Faith and Formula."

(10.) In 1844, the Synod adopted the following formulæ, which continued to be obligatory until the Union in 1876, when they were replaced by those given under (*a.*), viz.:—For Ministers—"I, subscribing this with my own hand, do hereby declare that I do sincerely own and believe the whole doctrine contained in the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland in the year 1647, to be the truths of God, and I do own the same as the confession of my faith," etc. For Elders and Deacons—"I, subscribing my name hereto, do sincerely own and declare the Westminster Confession of Faith, as approved by the General Assembly of the Church of Scotland in 1647, to be the confession of my faith; and I own the doctrine therein contained to be the true doctrine, which I will constantly adhere to," etc.

(11.)—To these formulæ the following declaration was prefixed by the Synod of 1861:—"The Synod think it right to declare that, while this Church firmly maintains the same scripture principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ, for which we have hitherto contended, we disclaim intolerant and persecuting principles, and do not regard the Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution, or consider that our office-bearers, by subscribing it, profess any principles inconsistent with liberty of conscience and the rights of private judgment."

These facts exhaust the history of this Church in reference to subscription, in so far as that portion of it is concerned which down to 1876 was known as the Presbyterian Church in England. With reference to the other portion, its history of the question is comprised in that of the United Presbyterian Church, of which, till that date, it formed a part.

QUERY III.—*How far has individual adherence to these Creeds, by subscription or otherwise, been required from the Ministers, Elders, or other Office-bearers respectively, and also from the private Members of the same?*

ANSWER.

(*a.*) So far as ministers, elders, and deacons are concerned, they are required to

express their adherence to the doctrine of the Confession of Faith in the terms cited under Query II.

(*b.*) The Church has never required any express acceptance of the Creed by her private members, nor determined how far they are at liberty to hold beliefs at variance with it. It is left to the discretion of the several sessions to ascertain the Christian knowledge and soundness in the Christian faith of those whom they admit to the sacraments of the Church.

No. II.—CALVINISTIC METHODISTS OF WALES,

Otherwise called Welsh Presbyterians.

Answer to Query I.

(*a.*) The "Confession of Faith" of the Calvinistic Methodists in Wales was finally adopted in the year 1823, at their Associations held that year at Aberystwyth in South Wales, and at Bala in North Wales. It was brought out, in Welsh, in a small volume published by the Synod, and called *The History, Constitution, Rules of Discipline, and Confession of Faith of the Calvinistic Methodists in Wales*, of which there have since been published some ten or twelve editions. An English translation of it, undertaken by a gentleman on his own responsibility, appeared in the year 1827, of which three or four editions were afterwards published. In the year 1876, a new edition of the Welsh work was brought out, under the superintendence of a committee appointed by the General Assembly for that purpose, embodying, in an appendix, some changes and explanations on some things that had, since the original publication, been agreed upon by the Quarterly Associations or Synods of North and South Wales, and by the General Assembly. Of this new edition and authorized translation, prepared by the Rev. Thomas Charles Edwards, M. A., Principal of the University College, Aberystwyth, was published in 1877 by the General Assembly. The "Confession" consists of forty-four Articles, carefully drawn up, and agreeing substantially with those of the Westminster Confession.

(*b.*) Previous to the year 1823, the Calvinistic Methodists had no formal Confession. At the Quarterly Association held at Bala, June 16, 17, 1801, certain Rules and Regulations were agreed upon with reference to the qualifications deemed requisite in those who should be admitted members of our churches, as well as respecting the conduct expected of them as such, and the discipline to be exercised towards them in cases of transgression. These "Rules of Discipline" are those still in force among us. They were first published under the editorial care of the late Rev. Thomas Charles, B. A., Bala. This was some sixty-five years after the formation of the Connection in Wales. In the Introduction to these Rules, as then published, there is a reference made to the form of doctrine embraced by the Connexion, and we read thus: "As to our views of doctrine, we entirely agree with the Doctrinal Articles of the Church of England, only that, with all humility, we desire in that union, to take advantage of the full liberty granted unto us by the constitution and laws of our country to use all scriptural means to extend our knowledge of God, and of Him whom He hath sent, Jesus Christ, and by so doing to build ourselves up in the most holy faith." Again: "To bring these remarks to conclusion: since we are, as a body, altogether of the same views as the Established Church in her Doctrinal Articles, and that we can find no words better adapted or more scriptural to declare them and to put them forth, than those used there by our old and renowned Reformers, we do not see that there is any necessity for a more special publication of our views respecting points of doctrine." In a note, the Articles 1, 2, 4, 5, 6, 7, 9, 10, 11, 13, 15, 17, 18, 19, 25, 27, 28, 31, 38, 39 of the Thirty-nine Articles are referred to as Doctrinal Articles; and in an appendix, Articles 1, 2, 9, 11, 12, and 17 are quoted at length, as a specimen of what they especially regarded as essential to the Gospel. Previous to the year 1823, it is evident that we had no Confession of Faith other than the Articles of the Church of England, and a clause was always inserted in the deeds of the chapels then erected, that they were to be used only to promote the views set forth in the Doctrinal Articles of the Church of England, *Calvinistically explained.*

It was against much opposition, and at first opposition on the part of a few of the wisest and most influential in the Connexion, that a new Confession of Faith, or rather a new expression of their doctrinal views, was resolved upon by them. However, at last, at the Associations already referred to, it was passed without a dissentient voice, and it is now generally if not universally accepted by the whole Connexion. Owing to long controversies in the Principality on points relating to Calvinism and Arminianism, especially with reference to the extent of the Atonement, great uneasiness prevailed in the minds of many at the too particular and limited view supposed to be taken in Article 18 of the sacrifice of Christ, especially at the words in brackets (and those only). But at the General Assembly held at Portmadock in 1875, it was resolved to call attention to the corresponding truth concerning the infinite sufficiency of the Atonement, in words agreed upon at an Association at Bala, June, 1809, and always maintained by the venerable founders as well as the most eminent ministers in the Connection:—"None will perish because of insufficiency in the atonement, but all because they will not come unto Christ to be saved, and those men will have no excuse for their neglect of Christ."

Answer to Query II.

No subscription is required excepting from those who go abroad as Missionaries. Those ordained for the home service give a public statement of their views and make a solemn declaration of their intention to maintain the unity of the Connexion, and to set their faces against all unprofitable and contentious disputes that tend to gender strifes. Previous to this statement and declaration at the time of ordination, the candidate must have satisfied the church of which he was a member of the correctness of his doctrinal views before he can have permission to commence preaching. He is to be examined again by the Monthly Meeting or Presbytery, and approved by them ere he can be received as a probationer; and must again satisfy the examiners in a special examination, before he is eligible to be proposed for the final examination, that takes place on the day and as a part of the service of ordination.

Answer to Query III.

Elders and Deacons are examined with reference to their adherence to the Confession, though the examination is much less strict and formal than that to be undergone by Ministers. With reference to private members, all that is required as to doctrine is, "That they hold no opinion or views which are contrary to the fundamental doctrines of Christianity; for instance, that they do not deny the doctrine of the Trinity, etc., etc." (Rule iv.)

No. III.—IRISH PRESBYTERIAN CHURCH.

1. The Irish Presbyterian Church is a branch of the Church of Scotland, and the ministers who constituted its first Presbytery in 1642 had all subscribed the old Scottish Confession of Faith. When the Church of Scotland adopted the Westminster Confession, the Irish Presbyterian Church did so too, and this symbol has been ever since its recognized Creed.

2. The present formula of subscription is:—"I believe the Westminster Confession of Faith, as described in the book of the constitution and discipline of the Presbyterian Church in Ireland (chap. 2, section 3), to be founded on and agreeable to the Word of God, and as such I acknowledge it as the confession of my faith." In chapter 2, section 3, here referred to, the following passage occurs:—"The Confession is to be received as approved by the Church of Scotland in her Act of 1647, and with the declaration that in the judgment of this Church subscription to the Confession does not imply the belief that the civil magistrate has any right to require or enforce, by civil penalties, adherence to ecclesiastical formularies or conformity in religious worship." The formula of subscription to the old Scottish Confession was the same as that used in the Church of Scotland, and so was the original formula of subscription to the Westminster Confession; but during the eighteenth cen-

tury various forms were used, and at length in several Presbyteries subscription fell into desuetude.

3. All ministers and elders of the Irish Presbyterian Church are now required to subscribe according to the formula above quoted, but subscription is not required from ordinary church-members.

No. IV.—REFORMED PRESBYTERIAN CHURCH IN IRELAND.

1. The existing Creeds and Confessions of this Church are the Westminster Confession of Faith and Catechisms Larger and Shorter. Also the testimony of the Reformed Presbyterian Church in Ireland adopted and published in 1868.

The Westminster Confession and Catechisms have been always the Creed of this Church.

Before the Revolution members were required to acknowledge, in addition to the Confession, the Covenanted Reformation as established in Scotland and the Testimonies issued against Popery, Prelacy, the Erastian Supremacy and Sectarianism.

In 1712 the Covenants, National and Solemn League and Covenant, were renewed at Auchinsaugh in adaptation to the circumstances of a minority in the land, and from that time the acknowledgment of that Renovation was a term of communion.

In 1761 a testimony was published called the Judicial Act, Declaration and Testimony of the Reformed Presbytery, and from that time it was acknowledged as the Testimony of the Church.

In October, 1863, the Covenants were renewed by the Synod in Ireland at Dervock in County Antrim, and thereafter the reference to the Auchinsaugh Renovation was dropped from the Fourth Term of Communion, and a more general expression was inserted, as may be seen in the subjoined formula for ordination.

In 1868 a shorter Testimony, having special reference to the history and position of the Church in Ireland, was adopted and published, and is still in use. It is called "The Testimony of the Reformed Presbyterian Church in Ireland."

2. The existing formulas are substantially the same as those formerly in use, namely:—

"Do you believe the doctrines contained in the Westminster Confession of Faith as received by the General Assembly of the Church of Scotland in the year 1647, and Catechisms, Larger and Shorter, to be founded on and agreeable to the Word of God; and as such do you acknowledge them to be the confession of your faith?"

"Do you acknowledge the obligation of the Covenants, National and Solemn League, and the obligation arising from the renovation of these Covenants by the Reformed Presbyterian Church?"

"Do you approve of and acknowledge the testimony of the Reformed Presbyterian Church, and engage to adhere to and defend the same as God may give you opportunity?"

3. These formulas are answered in the affirmative by all office-bearers of the Church, ministers, elders, and deacons, before ordination. They are subscribed by ministers immediately after ordination. Private members of the Church give their formal assent, after examination, to the Terms of Communion, Nos. II. IV. V. of which are substantially the same as the above questions. They also acknowledge these terms on obtaining tokens of admission to the Lord's Supper, and on obtaining baptism to their children. Applicants for membership are asked before giving assent to the Terms of Communion, if they have read the Confession and the Testimony, and are examined on some leading doctrines contained in them.

BELFAST, 24*th June*, 1879. JOSIAS A. CHANCELLOR.

No. V.—PRESBYTERIAN CHURCHES IN AUSTRALASIA.

GEELONG, VICTORIA, 13*th May*, 1879.

REV. AND DEAR SIR:—As Sub-Convener of the General Presbyterian Council's Committee on Creeds and Confessions for the Australasian Colonies, I beg to for-

ward to you the information which I have been able to obtain in regard to the Formularies which are in use in the Churches of these Colonies.

If any further information is desired I shall be glad to furnish it.

In deference to the wishes of the Council, I have abstained from offering any opinion as to the state of feeling in our Churches with regard to these Standards, and have confined myself to a statement of facts.—I am respectfully and sincerely yours,

A. J. CAMPBELL.

ANALYSIS OF MATTERS CONTAINED IN THE BASIS OF UNION.

(1. VICTORIA; 2. QUEENSLAND; 3. SOUTH AUSTRALIA; 4. NEW SOUTH WALES; AND 5. NEW ZEALAND.)

1. The Scriptures of the Old and New Testament the only rule of Faith and Practice asserted by II., III., IV., V.
2. The Westminster Confession (*a*),
   The Larger and Shorter Catechisms (*b*),
   The Form of Presbyterian Church Government (*c*),
   The Directory for Public Worship (*d*), and
   The Second Book of Discipline (*e*), are adopted by all the Churches as follows:—
   By I. as standards and formularies.
   II. as subordinate standards.
   III. (*a*) and (*b*) as subordinate standards, and (*c*) (*d*) (*e*) as containing excellent suggestions, and worthy of careful consideration.
   IV. as subordinate standards, with this explanation, that while (*a*) is to be regarded as a creed and (*b*) as a directory for catechising, (*c*), (*d*), and (*e*) are to be regarded as regulations, not as tests.
   V. (*a*) and (*b*) as subordinate standards, and (*c*), (*d*), and (*e*) in so far as they are applicable to the circumstances of the Church.
   The first Book of Discipline is adopted by V. in the same way as the second.
3. Subscription to these Standards not to be held as countenancing persecuting principles or invading rights of private judgment.
   Adopted by all the Churches.
4. Responsibility of nations and rulers to God.
   Recognized by V.
5. Spiritual independence in relation to civil magistrate.
   Asserted by I., II., and by III., IV., V. very emphatically.
6. Supreme jurisdiction in matters spiritual over ministers and members.
   Claimed by all the Churches.
7. Ministers and preachers to be received from all other Presbyterian Churches.
   Assented to by all.

1. VICTORIA.

Adopted 7th April, 1859.

I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the Standards and Formularies of this Church.

II. That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate, inconsistent with the liberty of personal conscience or the rights of private judgment.

III. That this Church asserts for itself a separate and independent character and position as a Church, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive all ministers and preachers from other

Presbyterian Churches, applying for admission, who shall thereupon become subject to its authority alone.

2. QUEENSLAND.

Adopted 25th November, 1863.

I. That the Word of God contained in the Scriptures of the Old and New Testament is the only rule of faith and practice.

II. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, are the *subordinate* standards and formularies of this Church.

III. That inasmuch as there is a difference of opinion in regard to the doctrines contained in these Standards, relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate, inconsistent with the liberty of personal conscience, or the right of private judgment.

IV. That this Church asserts for itself a separate and independent character and position, possesses supreme jurisdiction over its subordinate judicatories, congregations, and people, and will receive ministers and preachers from other Presbyterian Churches applying for admission on an equal footing, who shall thereupon become subject to its authority alone.

3. SOUTH AUSTRALIA.

Adopted 10th May, 1865.

1. That the designation of the United Church shall be "The Presbyterian Church of South Australia."

II. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme and only authoritative rule of faith and practice.

III. That the Westminster Confession of Faith and the Larger and Shorter Catechisms are the subordinate standards of this Church, but that in adopting these standards this Church is not to be held as approving of anything in them which may be supposed to countenance persecuting or intolerant principles, or to deny or invade the right of private judgment.

IV. That by Christ's appointment the Church is spiritually independent, and is not subordinate in its own province and in the administration of its own affairs to the jurisdiction or authoritative interference of the civil power.

V. That this Church asserts for itself a separate and independent position in relation to other Churches; and that its highest Court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members; and that it shall receive ministers and probationers from other Presbyterian Churches applying for admission on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the formula in accordance with these articles.

NOTE.—That the form of Presbyterian Church Government, and the Directory for Public Worship, are regarded by this Church as containing excellent suggestions on the points discussed, and hence as worthy of the careful considerations of ministers and office-holders.

4. NEW SOUTH WALES.

Adopted September, 1865.

I. That the designation of the United Church shall be "The Presbyterian Church of New South Wales;" and that the Supreme Court of the Church shall be designated "The General Assembly of the Presbyterian Church of New South Wales."

II. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme and only authoritative rule of faith and practice.

III. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the form of Presbyterian Church-government, the Directory for the Public Worship of God, and the Second Book of Discipline, are the subordinate standards of the Church.

The subordinate standards above enumerated are received with the following explanations:—

1. That while the Confession of Faith contains the Creed to which, as to a confession of his own faith, every office-bearer in the church must testify in solemn form his personal adherence, and while the catechisms are sanctioned as directories for catechising, the Directory for Public Worship, the Form of Church Government, and the second Book of Discipline are of the nature of regulations rather than tests, and are not to be imposed by subscription upon ministers and elders.

2. That in adopting these standards this Church is not to be held as countenancing persecuting or intolerant principles, or any denial or invasion of the rights of private judgment.

3. That by Christ's appointment, the Church is spiritually independent, and is not subject, in its own province, and in the administration of its own affairs to the jurisdiction or authoritative interference of the civil power.

IV. That the Church asserts for itself a separate and independent position in relation to other churches; and that its highest court shall possess supreme and final jurisdiction over its inferior judicatories, office-bearers, and members.

V. That this Church shall receive ministers and probationers from other Presbyterian Churches applying for admission on their affording satisfactory evidence of their qualifications and eligibility, and subscribing the Formula.

5. New Zealand.

Adopted 26th November, 1862.

Preamble.—We, the undersigned Ministers and Elders of the Presbyterian Church of Otago, of the Presbyterian Church of Auckland, and of the Presbyterian Church of Wellington, and the several other undersigned ministers and elders in New Zealand, believing that it would be for the glory of God and the advancement of the cause of Christ, that we should unite and form one Church, do hereby agree so to unite under the name and title of the Presbyterian Church of New Zealand, and resolve that the following be adopted as the "basis of union."

I. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is the only infallible rule of faith and practice, and the only certain standard by which all matters of doctrine, worship, government, and discipline in the Church of Christ are to be decided.

II. That the Westminster Confession of Faith, the Larger and Shorter Catechisms are adopted as the *subordinate* standards of this Church; as also the Directory for Public Worship, the form of Presbyterian Government, and the First and Second Books of Discipline, in so far as these latter are applicable to the circumstances of the Church.

In reference to these *subordinate* standards, this Church thinks it right to declare:—

(1.) That inasmuch as the doctrines therein contained, relative to the power of the civil magistrate, are liable to a difference of interpretation, her office-bearers in subscribing her standards are not to be held as countenancing persecuting or intolerant principles, or as professing any views inconsistent with liberty of conscience and the right of private judgment.

(2.) That this Church, while recognising the authority of the civil magistrate in his own province, and the great principle of the responsibility of nations and rulers to God, asserts for herself a distinct and independent character and position; claims, as vested in her supreme courts, supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations, and people; and declares that no spiritual privileges enjoyed by her office-bearers and members is subject to the control or interference of any body foreign to herself.

Formula signed by Ministers and Elders at their Ordination or Admission, and by Probationers on receiving Licence in Presbyterian Church of Victoria.

I, A. B., do hereby declare that I acknowledge and approve of the Articles of Union adopted by this Church on the 7th April, 1859, as the basis of its Constitution, and that I do cordially accept the same—these Articles being as follows (see page 107).

I own and believe the whole doctrine contained in the Standards of this Church as an exhibition of the sense in which I understand the Holy Scriptures, and acknowledge it as a confession of my faith; as likewise I own the purity of worship presently practised in this Church and the Presbyterian government thereof, which doctrine, worship, and government I am persuaded are founded on the Word of God, and agreeable thereto; and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, discipline, and government of this Church, by Sessions, Presbyteries, and General Assemblies; and that I shall in my practice conform to the said worship and submit to the said discipline and government, and I promise that I shall follow no divisive courses from that doctrine, worship, discipline, or government of this Church.

N. B.—The formulas subscribed in the various Churches are understood to be identical with the above.

Notes on the preceding Documents.

1. The somewhat unusual character which all the Formularies of the Australasian Churches bear arises from the fact that, previous to 1859, each of these bodies existed in a state of subdivision—the Established Church, the Free Church, and the United Presbyterian Church of Scotland being represented in each of them. The Basis of Union, in every case, was formed so as to cover a difference of belief on the Voluntary question and the power of the Civil Magistrate.

2. In New South Wales a small number of ministers (4) did not see their way to join the United Church. They constituted themselves a Church under the title of "The Synod of Eastern Australia." They claim to be connected with the Free Church of Scotland, and were represented in the Council. Their Formula (I believe) is similar to that of the Free Church.

3. The Presbyterian Church in New Zealand, after the Union, found it expedient for the better working of the cause to divide themselves into two bodies. The Church of the Northern Island retains the title of the "Presbyterian Church of New Zealand;" that of the Middle Island is called the "Presbyterian Church of Otago and Southland."

4. Neither the South Australian nor the Tasmanian Churches were represented in the Council. The South Australian Formulary has however been given here, as it differs slightly from the others.

In Tasmania there has been no reconstruction of the Churches, which are branches of the Established and Free Churches of Scotland, and follow their Laws and Usages.

5. The Synod of the Missionary Church of the New Hebrides was represented at the Council. The eleven missionaries who Constitute the Synod belong to six different Presbyterian Churches. They have organized themselves for practical purposes, but have not adopted any symbols of their own.

6. Since these various Unions were accomplished there has been no change in any of the Bases of Union or the Formulas of Subscription.

7. In November, 1876, the following overture was presented to the General Assembly of the Presbyterian Church of Victoria:—

"Whereas the office-bearers of this Church are required to subscribe to a greater number of Standards and Formularies than those of other and older Presbyterian Churches; and whereas it is desirable that such a state of things should not continue, it is hereby overtured to the Venerable the General Assembly of the Presbyterian

Church of Victoria that a committee consisting of . . . be appointed to consider and report on the following questions, viz. (1.) Whether the Second Book of Discipline should not be excised from the Standards of our Church; (2.) Whether in accordance with the practice of older and larger Presbyterian Churches, the subscription required should not be confined to the Confession of Faith, accompanied by a generally expressed approval of the other subordinate Standards enumerated in our present Formula; (3.) Whether the Confession of Faith itself might not and ought not to be modified."

When the motion for the adoption of this overture was made, the following amendments were proposed:—

1. "That a Committee be appointed to consider—(1.) Whether the Second Book of Discipline should not be excised from the Standards of this Church; (2.) Whether in accordance with the practice of older and larger Presbyterian Churches, the subscription required should not be confined to the Confession of Faith accompanied by a generally expressed approval of the other subordinate Standards enumerated in the present formula; (3.) That the Committee be instructed to report on these matters to next Assembly; (4.) That the Committee be instructed to prepare a Memorial to the General Council of Presbyterian Churches, asking their advice in regard to the modification of the Westminster Confession."

2. "That it is not expedient at present to entertain the questions which are opened up by the Presbytery of Ballarat."

3. "That the overture be remitted to a Committee consisting of . . . . with instructions to consider the expediency of excluding from the first article of Union the Second Book of Discipline, and the revision of the other Standards in that article, with the view of adapting their form and phraseology to the present time, and further to consider the revision of the other articles of Union, with the view of making their terms more explicit and definite."

4. "That it is of most pressing urgency to adopt a short Formulary for subscription by those who are elected to the office of the eldership, and that the preparation of such Formulary be remitted to a Committee to report to the Commission in May next."

5. "That this Assembly approve of the Preamble and Sections I. and II. of the overture, but are not prepared to consider any changes in the Confession itself, at least till those who introduced the overture specify the modifications they desire."

The first amendment was carried, but the committee appointed under that resolution of the Assembly did not prepare any memorial to be submitted to the General Council, and the Committee was discharged by the Assembly 1877.

QUESTIONS TO BE PUT TO OFFICE-BEARERS.

(*Reprinted from Minutes of Synod* 1844.)

I. Questions put to Elders before Ordination.

Question 1st.—Do you own the Confession of Faith, as received and explained by the General Assembly of the Church of Scotland, in the year Sixteen Hundred and Forty-seven, to be the Confession of your Faith—and do you own the doctrine therein contained to be the true doctrine, which you will constantly adhere to?

2d.—Do you own and acknowledge the Presbyterian Church Government of this Church, by Kirk-Sessions, Presbyteries, and Synods, to be the only Government of this Church—and do you engage to submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof?

3d.—Do you promise to observe uniformity of Worship, and of the administration of all public ordinances within this Church, as the same are at present performed and allowed?

II. Questions put to Probationers before they are licensed.

1st. Do you believe the Scriptures of the Old and New Testament to be the word of God, and the only rule of faith and manners?

2d. Do you sincerely own and believe the whole doctrine of the Confession of Faith, as approved by the General Assembly of the Church of Scotland in the year 1647, to be the truth of God contained in the Scriptures of the Old and New Testaments; and do you own the whole doctrine therein contained as the confession of your faith?

3d. Do you sincerely own the purity of worship presently authorised and practised in this Presbyterian Church; and are you persuaded that the said doctrine, worship, discipline, and Church-government are founded upon the Holy Scriptures, and agreeable thereto?

4th. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station to the utmost of your power assert, maintain, and defend the said doctrine, worship, and discipline, and the government of this Church, by Kirk-Sessions, Presbyteries, and Synods?

5th. Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government of this Church, and shall never endeavour, directly or indirectly, the prejudice or subversion of the same?

6th. Do you promise that you shall follow no divisive courses from this Presbyterian Church?

7th. Do you renounce all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this Church?

8th. Do you promise that you shall subject yourself to the several judicatories of this Church? Are you willing to subscribe to those things?

III.—Questions put to Ministers before Ordination.

1st. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners?

2d. Do you sincerely own and believe the whole doctrines contained in the Confession of Faith, as approved by the General Assembly of the Church of Scotland in the year 1647, to be founded upon the word of God; and do you acknowledge the same as the Confession of your Faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship, as presently practised in this Presbyterian Church?

3d. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatever, contrary to, and inconsistent with, the aforesaid Confession of Faith?

4th. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the word of God, and agreeable thereto; and do you promise to submit to said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by Kirk-Sessions, Presbyteries, and Synods, during all the days of your life?

5th. Do you promise to submit yourself, willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries and superior judicatories of this Church where God in His providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the doctrine, worship, discipline, and government of this Presbyterian Church?

6th. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the functions of the holy ministry, and not worldly designs and interests?

7th. Have you used any undue methods, either by yourself or others, in procuring this call?

8th. Do you engage, in the strength of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9th. Do you accept of and close with the call to be the Pastor of this congregation, and promise through grace to perform all the duties of a faithful Minister of the Gospel among this people?

No. VI.—PRESBYTERIAN CHURCHES IN DOMINION OF CANADA.

Presbyterian Church of Nova Scotia.

Grounds of Union in the Presbyterian Church of Nova Scotia,

Formally adopted July 3, 1817.

I. The following formulary of questions shall be put to, and shall be satisfactorily answered by, all who are ordained to the office of the ministry in the United Church:—

1. Do you believe that the Scriptures of the Old and New Testaments are the Word of God, and the only rule of faith and practice?

2. Do you believe that the whole doctrine contained in the Westminster Confession of Faith and Catechisms, as received by this Church,* is a scriptural exhibition of divine truth? and do you engage, according to your station, to profess and maintain it in the Church?

3. Do you believe that the Lord Jesus Christ is the only King and Head of the Church, and that he has revealed in Scripture those principles according to which it is to be ruled?

4. Do you believe that the Presbyterial form of government, as maintained in this Church,† is agreeable to the Word of God? and do you promise to maintain it doctrinally and practically, to adhere to its disciplines, both as a member of the Church and as a minister of Christ?

5. Do you engage to maintain the spiritual unity of the Church in its doctrine and government, worship, and discipline? and do you solemnly pledge yourself, in the presence of the Lord Jesus Christ and His Church, never to propagate any contradictory principle, nor introduce any contrary practice, among those intrusted to your charge, nor in any other public way, till you have regularly acquainted your brethren in the ministry with the alteration of your views, and till these views have been discussed, and the general sentiments of the Church ascertained?

6. Is love to God and to the souls of men your principal inducement to enter into the office of the holy ministry?

7. Can you, with a safe conscience, declare that you have used no improper means to procure a call to the ministry in this congregation?

8. Do you accept the call to the pastoral office over this people? and do you solemnly engage to conduct yourself as a faithful minister of the Gospel among them, and also, wherever Providence affords you an opportunity, keeping carefully in view that this congregation and the Church at large be by your labours assisted in the attainment of higher degrees of Christian improvement?

---

* This Church receives the whole doctrine contained in the Westminster Confession of Faith and Catechisms, except that part of it which respects the magistrate's power in matters of religion. They give no decision as to the doctrine taught in these words, Conf. Ch. xxiii. Sect. 3:—"Yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call Synods, to be present at them." And they deny the doctrine taught in these words, *ibidem*—"And to provide that whatsoever is transacted in them be according to the mind of God." And they hold that Church rulers have authority, *ex officio*, to meet for government and discipline, whensoever the circumstances of the Church require it, anything in Conf. Ch. xxxi. Sect. 2, notwithstanding.

† This Church holds that the substance of Presbyterial government consists in the equality of Church rulers and subordination of Church courts.

9. Do you promise to exemplify the excellence of Christian doctrine by the conscientious performance of the duties of a holy life, corresponding with your station in the Church and your relations to society?

10. Do you declare that you are cordially attached to the civil authorities by which this Province is ruled? and do you promise, according to your station, to give those proofs of loyalty which Divine authority enjoins upon subjects towards their rulers?

11. Do you promise to submit yourself, in the Lord, to the authority of this Presbytery, in subordination to superior courts?

And all these you profess to believe, and promise through grace to perform, as you must answer to the Lord Jesus Christ, when He comes with all His saints?

II. Public covenanting with God, is explicitly recognized as a Scriptural means for the preservation and advancement of Christian purity, not to be neglected when edification requires it.

III. The observance of public fasts, appointed by civil authority, shall be left a matter of forbearance.—JAMES ROBSON, *Synod Clerk.*

The Synod first constituted at Truro, Nova Scotia, July 3, 1817. There were three Presbyteries—Truro, Pictou, and Halifax—nineteen ministers. Two or three of these were licentiates of the Church of Scotland. Two, I think, were brought up in the Congregational body. The others were from the two branches into which the Secession Church had divided.

HALIFAX, *November* 21, 1878.

REV. DR. SNODGRASS, *My Dear Doctor:* I have just noticed that my time for replying to your letter of inquiry respecting Creeds and Formularies is nearly up, and that I must therefore write without delay. You say that I need not send any document or information respecting bodies entering the present tenure. I will therefore commence far back and stop when I come down to the epoch mentioned. First I enclose No. I., being the Basis of Union of the first Synod formed in Nova Scotia, and called the Synod of the Presbyterian Church of Nova Scotia, the idea of those forming the Synod being that one independent Church should be formed embracing licentiates from the different Presbyterian bodies in Scotland.

Their Creed is set forth in the formula of questions which I send with the appended notes.

II. Next in order is the Synod in connection with the Church of Scotland. Respecting that I have sent your letter to Dr. Pollok, requesting him to procure and send you the information requested.

III. The Free Church Synod was formed in Pictou in July, 1844, by the Disruption of the Synod in connection with the Church of Scotland, and called "The Synod of the Presbyterian Church of Nova Scotia adhering to the Westminster Standards." The name was subsequently changed to "The Synod of the Free Church of Nova Scotia."

Its Creed was set forth in the questions put to office-bearers which I also enclose, marked No. 2.

IV. The Presbyterian Church of the Lower Provinces was formed by a union of Nos. I. and III. on October 4, 1860.

In P. C. L. P. there were	. .	42 ministers.
Free Church of Nova Scotia,	. .	36 "

The name of "Nova Scotia" was dropped and "Lower Provinces" taken because Prince Edward Island was not in Nova Scotia and contained twelve ministers, and as an invitation to the brethren in New Brunswick to come in.

V. The Presbyterian Synod of New Brunswick united with the P. C. L. P. under the same name and on the same basis as the union of 1860.

This union took place in St. John, New Brunswick, and in St. David's Church, on the 2d July, 1866.

Ministers in Synod of New Brunswick,	. . .	18
" P. C. L. P.,	. . .	95
Total,	. . .	113

This was the P. C. L. P. up to the date of union in Montreal in June, 1875. I submit, *thirdly*, the Blue-Book of P. C. L. P. containing:

I. Bases of Union of 1860 and of 1866. See Blue-Book sent herewith, ... Page 131
II. Formula for the subscription of Ministers, . . . 133
III. Questions put to Ministers before ordination, . . . 142
IV. Questions put to Missionaries before ordination or before designation, ... 144
V. Questions put to Probationers before they are licensed, . . 141
VI. Questions put to Elders and Deacons before ordination, . . 140
VII. Formula for the admission of Members, ... 135

The Questions in your slip are all answered by the information furnished, except the third.

How far has individual adherence to these Creeds, by subscription or otherwise, been required from Ministers, Elders, or other Office-bearers respectively, and also from the private Members of the same?

REPLY.

1. Adherence was expressed by solemn assent to the questions given in public before the congregation by all ministers, elders, and deacons, and by probationers before the presbytery at Licensure.

2. Members declared their readiness to sign the formula, page 133.

3. Assent to the questions provided and a readiness to sign the formula were not dispensed with, but put into practice.

4. The assent to the Formula No. VI., page 135, by private persons joining the Church was rather recommended than required, and was not practised by all. Ministers and sessions were left to decide whether they deemed it for edification or not, and to act on their convictions.

I think this is about all that I can do for you. If Dr. Pollok will give you a few notes I think you will be fairly posted.—P. G. M'GREGOR.

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

QUESTIONS PUT TO MINISTERS AT ORDINATION, UP TO 1872.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of the Church of Scotland, and ratified by law in the year 1690, to be founded upon the word of God, and agreeable thereto; and do you acknowledge the same as the Confession of your Faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same, and the purity of worship, as presently practised in this Church?

3. Do you disown all Popish, Arian, Socinian, Arminian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent with, the aforesaid Confession of Faith?

4. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the word of God, and agreeable thereto; and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support and defend the said discipline and Presbyterian government by Kirk-Sessions, Provincial Synods, and General Assemblies, during all the days of your life?

5. Do you promise to submit yourself, willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be sub-

ject to them, and all other Presbyteries and superior judicatories of the Church, where God in his providence shall cast your lot; and that, according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding whatsoever trouble or persecution may arise, and that you shall follow no divisive course from the present established doctrine, worship, discipline, and government of this Church?

6. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?

7. Have you used any undue methods, by yourself or others, in procuring this call?

8. Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9. Do you accept of and close with the call to be Pastor of this congregation, and promise through grace to perform all the duties of a faithful Minister of the Gospel among this people?

10. Do you assent to the following Act of the Synod of this Church:—

"*Whereas*, This Synod has always from its first establishment, possessed a free and supreme jurisdiction over all the congregations and ministers in connection therewith; and although the independence and freedom of this Synod, in regard to all things spiritual, cannot be called in question, but has been repeatedly and in most explicit terms affirmed. Yet as in present circumstances it is expedient that this independence be asserted and declared by a special act:

"It is therefore hereby declared, That this Synod has always claimed and possessed, does now possess, and ought always in all time coming, to have and exercise a perfectly free, full, final, supreme, and uncontrolled power of jurisdiction, discipline, and government in regard to all matters ecclesiastical and spiritual, over all the ministers, elders, church-members, and congregations under its care, without the right of review, appeal, complaint, or reference by or to any other court or courts whatsoever, in any form, or under any pretence; and that in all cases that may come before it for judgment, the decisions and deliverances of this Synod shall be final. And this Synod further declares that if any encroachment on this supreme power and authority shall be attempted or threatened, by any person or persons, court or courts whatsoever, then this Synod, and each and every member thereof, shall to the utmost of their power, resist and oppose the same. And whereas the words in the designation of the Synod, 'in connection with the Church of Scotland,' have been misunderstood or misrepresented by many persons, it is hereby declared, that the said words imply no right of jurisdiction or control in any form whatever, by the Church of Scotland over this Synod, but denote merely the connection of origin, identity of standards, and ministerial and church communion."

Questions as amended, June 12th, 1872.

For License.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the supreme rule of faith and manners?

2. Do you believe the Westminster Confession of Faith, the subordinate standard of this Church, to be founded on the word of God and agreeable thereto, and will you adhere thereto in your teaching?

3. Do you own the purity of worship practised in this Church, and do you promise to conform to the same?

4. Do you believe the government of this Church by Kirk-Sessions, Presbyteries, Synods, and General Assemblies, to be founded on the word of God and agreeable thereto?

5. Do you engage in dependence on the aid of God's Holy Spirit, faithfully and diligently to preach the gospel of Jesus Christ, as you shall have opportunity?

6. Do you promise, through the grace of God, to lead a holy and circumspect life?

Formula.

I do hereby declare that I believe the Westminster Confession of Faith, the subordinate standard of this Church, to be founded on the word of God and agreeable thereto, and I engage as a Preacher of the Gospel to adhere to the same; that I own the purity of worship practised in this Church, and I promise to observe all public ordinances as they are authorized; that I believe the government of this Church by Kirk-Sessions, Presbyteries, Synods, and General Assemblies to be founded on the word of God and agreeable thereto, and I engage as a Preacher of the Gospel to conform to the same.

QUESTIONS FOR ORDINATION.

1. *As for License.*—Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the supreme rule of faith and manners?

2. *As for License.*—Do you believe the Westminster Confession of Faith, the subordinate standard of this Church, to be founded on the word of God and agreeable thereto, and will you adhere thereto in your teaching?

3. *As for License with the added Clause.*—Do you own the purity of worship practised in this Church, and do you engage to conform to the same, and to observe all public ordinances as they are authorized?

4. *As for License with the added Clause.*—Do you believe the government of this Church by Kirk-Sessions, Presbyteries, Synods, and General Assemblies to be founded on the word of God, and agreeable thereto; and do you engage, as a Minister of this Church, to conform to the same?

5. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the holy ministry?

6. Do you engage in dependence on the aid of God's Holy Spirit, diligently to instruct the people committed to your charge, out of the Holy Scriptures; duly to administer the Sacraments according to Christ's institution, and faithfully to discharge all other parts of the ministerial work?

7. Will you be diligent in prayer, in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, that you may be able thereby to teach wholesome doctrine, and to withstand and convince the gainsayers?

8. Do you promise to submit yourself, in the spirit of meekness, to the admonitions of the brethren of this Presbytery, and to be subject to them, and to the superior judicatories of this Church, and to maintain, according to your power, the unity and peace of this Church against error and schism?

9. Do you engage, in the strength of Jesus Christ, our Lord and Master, to lead a holy and circumspect life, so that you may be an example to the flock?

10. Have you used any undue methods, either by yourself or others, in procuring this call?

11. Do you accept and close with the call to be the Pastor of this congregation, and promise through grace to perform all the duties of a faithful Minister of the Gospel among this people?

Formula.

I hereby declare that I believe the Westminster Confession of Faith, the subordinate standard of this Church, to be founded on the word of God, and agreeable thereto, and I engage as a Minister of this Church to adhere to the same; that I own the purity of worship practised in this Church, and I promise to observe all public ordinances as they are authorized; that I believe the government of this Church by Kirk-Sessions, Presbyteries, Synods, and General Assemblies to be founded on the word of God, and agreeable thereto, and I engage as a Minister of this Church to conform to the same; and I promise, in the strength and grace of Jesus Christ, to discharge diligently and faithfully all the parts of the ministerial work, to the edification of the body of Christ.

QUESTIONS *appointed to be put to Ministers and Office-bearers, and* FORMULÆ *appointed to be signed by the following Churches:*

1. PRESBYTERIAN CHURCH OF CANADA.
2. CANADA PRESBYTERIAN CHURCH.
3. PRESBYTERIAN CHURCH IN CANADA.

Presbyterian Church of Canada.—This Church was organized in 1844, by separation from "Presbyterian Church of Canada, in connection with the Church of Scotland."

Canada Presbyterian Church.—This Church was formed in 1861, by the union of the Presbyterian Church of Canada and the United Presbyterian Church in Canada.

Presbyterian Church in Canada.—This Church was formed in 1875, by the union of the Presbyterian Church in Canada, in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland.

PRESBYTERIAN CHURCH OF CANADA.

QUESTIONS TO BE PUT TO A MINISTER AT HIS ORDINATION.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assembly of the Church of Scotland, in the year 1647, to be founded upon the word of God; and do you acknowledge the same as the Confession of your Faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain, and defend the same and the purity of worship as presently practised in this Church?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with the foresaid Confession of Faith?

4. Believing, as you declare, that the Lord Jesus, as King and Head of the Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate, are you resolved to maintain, and that at all hazard, that in the administration of spiritual things, the Church is bound to act ministerially under Christ, her Head, as responsible in such administration to him alone; while, in all things secular and civil, her officers and members are subject to the laws and rules that govern civil society?

5. Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the word of God, and agreeable thereto, and do you promise to submit to the same government and discipline, and to concur with the same, and never to endeavour, directly or indirectly, the prejudice or subversion thereof; but to the utmost of your power in your station, to maintain, support, and defend the said discipline and Presbyterian government by Sessions, Presbyteries, and Synods, during all the days of your life?

6. Are you persuaded that the pastoral relation can be legitimately founded only on the free choice and consent of the people?

7. Do you promise to submit yourself, willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them and all other Presbyteries and the superior judicatory of this Church, where God in His providence shall cast your lot; and that, according to your power, you will maintain the unity and peace of this Church against error and schism, notwithstanding of whatever trouble or persecution may arise, and that you shall follow no divisive courses from the present doctrine, worship, discipline, and government of this Church?

8. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?

9. Have you used any undue methods, by yourself or others, in procuring this call?

10. Do you engage, in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

11. Do you accept of and close with the call to be pastor of this Church, and promise through grace to perform all the duties of a faithful minister of the gospel among this people?

Questions to be put to a Probationer.

Nos. 1, 2, 3, 4, 5 and 6 the same as the foregoing.

7. Do you promise that you will subject yourself to the several judicatories of this Church, and are you willing to subscribe to these things?

Questions to be put to an Elder.

Nos. 1, 2, 3, 4, 5 and 6 the same as the foregoing.

7. Do you accept of the office of an Elder of this Church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof?

Questions to be put to a Deacon.

Nos. 1, 2, 3, 4, 5 and 6 the same as the foregoing.

7. Do you accept of the office of a Deacon of this Church, and promise through grace, faithfully, diligently, and cheerfully, to discharge the duties thereof.

Formula.

To be signed by Ministers, Elders, Deacons, and Probationers.

I, ———, do hereby declare that I do sincerely own and believe the whole doctrine contained in the Westminster Confession of Faith, as approved by the Church of Scotland, in the year one thousand six hundred and forty-seven, to be the truths of God, and I do own the purity of worship presently authorized and practised in this Church, and also the Presbyterian Government and Discipline thereof; which Doctrine, Worship, and Church Government I am persuaded are founded upon the Word of God, and agreeable thereto; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power, shall, in my station, assert, maintain, and defend the said Doctrine, Worship, Discipline, and Government of this Church by Sessions, Presbyteries, and Synods; that I shall, in my practice, conform myself to the said Worship, and submit to the same Discipline and Government, and never endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the present order in the Church: renouncing all doctrines, tenets, and opinions whatsoever contrary to or inconsistent with the said Doctrine, Worship, Discipline, or Government of this Church.

CANADA PRESBYTERIAN CHURCH.

Questions to be put to a Minister at his Ordination.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by this Church in terms of the Articles of Union, to be founded upon the Word of God; and do you acknowledge the same as the Confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power, assert, maintain, and defend the same, and the purity of worship, as presently practised in this Church?

3. Are you persuaded that the Lord Jesus Christ, the only King and Head of the Church, has therein appointed a government distinct from, and not subordinate to, that of the civil magistrate; and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church?

4. Do you acknowledge the Presbyterian form of government, as authorized and acted on in this Church, to be founded on and agreeable to the Word of God, and do you promise to submit to the said government and discipline, and to concur with the same, and not endeavour, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to assert, maintain, and defend the same discipline and Presbyterian government by Church Sessions, Presbyteries, Synods and Assemblies?

5. Do you promise to give a conscientious attendance on the Courts of this Church, to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this Presbytery, and to be subject to them, and all other Presbyteries, and the superior judicatories of this Church, where God in His providence shall cast your lot; and that, according to your power, you will maintain the unity and peace of this Church against error and schism, whatever trouble or persecution may arise, and that you will follow no divisive course from the present doctrine, worship, discipline, and government of this Church?

6. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the functions of the holy ministry, and not worldly designs and interests?

7. Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

8. Have you used any undue methods, either by yourself or others, in procuring this call?

9. Do you adhere to your acceptance of the call, to become Minister of this Church?

10. All these things you profess and promise, through grace, as you shall be answerable at the coming of the Lord Jesus Christ with his saints, and as you would be found in that happy company?

Questions to be put to a Student on being Licensed.

Nos. 1, 2, 3 the same as the foregoing.

4. Do you promise to submit yourself in the Lord to the authority of the several judicatories of this Church, and to the Presbytery within whose bounds you may be called upon to labour?

5. Do you engage, in the strength of Divine grace, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to perform all the parts of the work of a probationer for the office of the Ministry?

Questions to be put to an Elder at Ordination.

Nos. 1, 2, 3 the same as the foregoing.

4. Do you engage, in the strength of the grace that is in Jesus Christ, to perform with diligence and faithfulness the duties of a ruling Elder, watching over the flock of which you are called to be overseer, in all things showing yourself a pattern of good works?

Questions to be put to a Deacon at Ordination.

Nos. 1, 2, 3 the same as the foregoing.

4. Do you accept the office of a Deacon of this Church, and promise, through grace, faithfully and cheerfully to discharge the duties thereof?

Formula.

To be signed by Ministers, Probationers, Elders, and Deacons:

I, ————, do hereby declare that I do sincerely own and believe the whole doctrine contained in the Westminster Confession of Faith as approved by this Church, in terms of the Articles of Union, to be the truth of God; and I do own the purity of worship presently authorized and practised in this Church, and also the Presbyterian government and discipline thereof; which doctrine, worship, and Church government I am persuaded are founded upon the Word of God and agreeable thereto; and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the said doctrine, worship, and discipline of this Church, and the government thereof by Sessions, Presbyteries, Synods, and Assemblies; that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government, and not endeavour, directly or indirectly, the prejudice or subversion of the same; and I promise that I shall follow no divisive course from the present order in the Church: renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with, the said doctrines, worship, discipline, or government of this Church.

N. B.—In the Articles of Union between the Presbyterian Church of Canada and the United Presbyterian Church in Canada, by the union of which churches, in 1861, the Canada Presbyterian Church was formed, the following was agreed to with reference to the subordinate standards:

"Of the subordinate standards. That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate standards.

"But whereas, certain sections of the said Confession of Faith, which treat of the power or duty of the civil magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogative which Christ has vested in his Church, it is to be understood:

"*First*, That no interpretation or reception of these sections is held by this Church which would interfere with the fullest forbearance as to any difference of opinion which may prevail on the question of the endowment of the Church by the State.

"*Second*, That no interpretation or reception of these sections is required by this Church, which would accord to the State any authority to violate the liberty of conscience and right of private judgment, which are asserted in chapter twentieth, section second, of the Confession; and, in accordance with the statements of which this Church holds that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance, provided that no one is to be allowed under the pretext of following the dictates of conscience to interfere with the peace and good order of society.

"*Third*, That no interpretation or reception of these sections is required by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in chapter thirtieth of the Confession."

PRESBYTERIAN CHURCH IN CANADA.

Questions to be put to Ministers at Ordination or Induction.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and manners?

2. Do you believe the Westminster Confession of Faith, as adopted by this Church in the Basis of Union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto?

3. Do you believe the Government of this Church by Sessions, Presbyteries, Synods, and General Assemblies, to be founded on and agreeable to the Word of God, and do you engage as a Minister of this Church to maintain and defend the same?

4. Do you own the purity of worship at present authorized by this Church, and will you conform thereto?

5. Do you promise to give a dutiful attendance in the Courts of this Church, to

submit yourself in the spirit of meekness to the admonitions of this Presbytery, to be subject to it, and the superior judicatories, to follow no divisive course, but maintain according to your power the unity and peace of the Church?

6. Are zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, so far as you know your own heart, your great motives and chief inducements to enter the office of the ministry?

7. Have you directly or indirectly used any undue means to procure this call?

8. Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, to rule well your own house, and faithfully and diligently to discharge all the duties of the Ministry to the edification of the body of Christ?

Questions to be put to Candidates for License to preach the Gospel.

Nos. 1, 2, 3, 4 as above.

5. Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, and faithfully to preach the gospel as you have opportunity?

6. Do you promise to submit yourself in the Lord to the several judicatories of this Church?

Questions to be put to Elders before Ordination.

Nos. 1, 2, 3, 4 as above, omitting "in your teaching" in No. 2, and substituting in No. 3 "Ruling Elder" for "Minister."

5. In accepting the office of Elder, do you engage, in the strength and grace of the Lord Jesus Christ, faithfully and diligently to perform the duties thereof; watching over the flock of which you are called to be an overseer, and in all things showing yourself to be a pattern of good works?

Questions to be put to Deacons before Ordination.

Nos. 1, 2, 3, 4 as above (mutatis mutandis).

5. In accepting the office of Deacon, do you engage, in the strength and grace of our Lord Jesus Christ, faithfully and diligently to perform the duties thereof?

Formula to be signed by all Office-bearers.

"I hereby declare that I believe the Westminster Confession of Faith, as adopted by this Church, in the Basis of Union, and the government of the Church by Sessions, Presbyteries, Synods, and General Assemblies, to be founded on and agreeable to the Word of God; that I own the purity of worship at present authorized by this Church; and that I engage to adhere faithfully to the doctrine of the said Confession, to maintain and defend the said government, to conform to the said worship, and to submit to the discipline of this Church, and to follow no divisive course from the present order established therein."

N. B.—The second article in the Basis of Union referring to the subordinate standards of the Church is as follows: "The Westminster Confession of Faith shall form the subordinate standard of this Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the civil magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion."

It should be stated that in all the churches above mentioned, Ministers and office-bearers were required either to sign the Formula or to promise to sign when judicially called upon to do so.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

About the year 1705, several ministers that had come from the Presbyterian Churches of Great Britain, but were just then, though residing in the Colonies, holding no ecclesiastical connection with them, formed themselves into a Presbytery --the first on American soil. As these brethren knew distinctly each other's views,

at first little necessity for any formal declaration of their doctrinal position, but when Arianism appeared among the British Churches and ministers from these churches were coming over to America, the Synod of Philadelphia judged it needful to take some action, and in 1729 passed a resolution commonly known as the "Adopting Act," in which occurs the following language:

"Being willing to receive one another as Christ has received us, to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do (*sic*) therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said confession and catechisms as the Confession of our Faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred function, but what declares his agreement in opinion with all the essential and necessary articles of said confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best."

On the afternoon of the day on which the above resolution was passed, the ministers of the Synod who were then present, with one exception, "unanimously agreed in declaring the said confession and catechisms to be the confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain."

During the same meeting in reply to an enquiry as to the judgment of the Synod respecting the directory of Church government prepared also by the Westminster Divines, the following answer was returned:

"The Synod do unanimously acknowledge and declare, that they judge the directory for worship, discipline, and government of this Church, commonly annexed to the Westminster Confession, to be agreeable in substance to the word of God, and founded thereon, and therefore do earnestly recommend the same to all their members, to be by them observed as near as circumstances will allow and Christian prudence direct."

Some dissatisfaction having been expressed as to the wording of the resolution about candidates for Licensure, during their next meeting in 1730, the Synod declared that they understood the clauses referring to these in such a sense as to oblige them to receive and adopt the confession and catechisms at their admission, in the same manner and as fully as did the members of the Synod that were then present.

So desirous were the Synod of protecting themselves against "false brethren unawares brought in," that in 1734, it ordered,—"That the Synod make a particular enquiry during the time of meeting every year, whether such ministers as have been received as members since the foregoing meeting of the Synod, have adopted or have been required by the Synod, or by the respective Presbyteries, to adopt the Westminster Confession and Catechisms with the Directory, according to the Acts of the Synod made some years since for that purpose, and that also the report made to the Synod in answer to such enquiry be recorded on our minutes."

In the following year (1735) the Synod ordered "That each Presbytery have the whole Adopting Act inserted in their Presbytery book."

In 1736, the Synod received a "supplication" from a number of the members of the Church complaining that certain fears were abroad, occasioned by the language used in reference to the receiving or adopting the confession. To remove all such uneasiness, the Synod declared "that the Synod have adopted and still do

adhere to the Westminster Confession, Catechisms, and Directory without the least variation or alteration," concluding as follows:

"We hope and desire that this our Synodical declaration and explication may satisfy all our people, as to our firm attachment to our old received doctrines contained in said Confession, without the least variation or alteration, and that they will lay aside their jealousies that have been entertained through occasion of the above hinted expressions and declarations, as groundless."

In 1741, the Synod divided into the two Synods of New York and Philadelphia, remaining separate until 1758. By that time a satisfactory understanding as to each other's sentiments had been reached, so that in uniting, it was on a basis in which there are the following sections:

"I. Both Synods having always approved and received the Westminster Confession of Faith and Larger and Shorter Catechisms as an orthodox and excellent system of Christian doctrine founded on the word of God, we do still receive the same as the Confession of our Faith, and also adhere to the plan of worship, government, and discipline contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said Confession and Catechisms, and avoid and oppose all errors contrary thereto."

VI. That no Presbytery shall license or ordain to the work of the ministry, any candidate, until he declare his acceptance of the Westminster Confession and Catechisms as the Confession of his Faith, and promise subjection "to the Presbyterian plan of government in the Westminster Directory."

In 1786, the United Synod in a reply to an enquiry addressed to it by the Dutch Church, declared:

"The Synod of New York and Philadelphia adopt, according to the known and established meaning of the terms, the Westminster Confession of Faith as the Confession of their Faith."

In 1787, in view of the approaching change of the Church from a Synod to a General Assembly, the Synod ordered a thorough revision of the standards, altering the articles excepted to in the Adopting Act and making such amendments as were found to be necessary. The book as thus revised and amended was, in the following year, finally adopted and ratified as the constitution of the Presbyterian Church in America, and has remained in use and unaltered since that date. At no time nor under any circumstances can it now be altered unless two-thirds of the Presbyteries of the Church agree on doing so.

The final deliverance of the Synod on the question as to what constitutes the "standards" of the Presbyterian Church in America is in the following terms:

"The Synod having now revised and corrected the draught of a Directory for worship, did approve and ratify the same, and do hereby appoint the said Directory, as now amended, to be the Directory for the worship of God in the Presbyterian Church in the United States of America. They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the Larger—removing the words, 'tolerating a false religion,' from the answer to Question 109—did approve, and do hereby approve and ratify the said Catechisms, as now agreed on, as the Catechisms of the Presbyterian Church in the said United States. And the Synod order, that the said Directory and Catechisms be printed and bound up in the same volume with the Confession of Faith and the form of government and discipline, and that the whole be considered as the standard of our doctrine, government, discipline, and worship, agreeably to the resolutions of the Synod at their present sessions."

How thoroughly the Assembly adhered to the position thus avowed is evident from the fact that when in 1848, a Presbytery asked whether, when ministers and other officers are ordained in the Presbyterian Church, and give an affirmative answer to the question, "Do you sincerely receive and adopt the Confession of this Church as containing the system of doctrines taught in the Holy Scripture?" are such ministers and officers to be understood as embracing and assenting to the doctrines, principles, precepts, and statements contained in the Larger and Shorter

Catechisms in the same unqualified sense in which they are understood to embrace and assent to the doctrines, principles, precepts, and statements contained in other parts of the Confession of Faith? To which enquiry, the Assembly ordered an affirmative answer to be given.

II. The Formula of Questions addressed to candidates for license is as follows:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

3. Do you promise to study the peace, unity, and purity of the Church?

4. Do you promise to submit yourself in the Lord, to the government of this Presbytery or of any other Presbytery in the bounds of which you may be called?

Having satisfactorily answered the questions of the formula, a certificate of licensure is given to the applicant, in which the fact is distinctly stated that he has adopted the Confession of Faith of this Church.

The first and second questions, as given above, are addressed to licentiates also, previous to their ordination, with the addition of a third one as follows:

Do you sincerely approve of the government and discipline of the Presbyterian Church in these United States?

And the same three questions are addressed to elders when they are about to be ordained.

PRINCETON, N. J., *September 7th*, 1880.

Dear Brother Mathews: I think the report you have drawn up is excellent as far as it goes. In order to set forth *all* the facts of the case I would add the following two particulars:

I. In 1869, the two branches of the Presbyterian Church, known as Old School and New School, by an affirmative vote of nearly all the Presbyteries of both bodies, were united on the following basis: "The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrines taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States, shall be approved as containing the principles and rules of our polity."

II. In our Seminaries (this is certainly true of Union Theological Seminary, New York city, of Princeton, and of the Western Theological Seminary, Allegheny City, Pennsylvania. I believe it to be true also of Auburn and Chicago) professors are required at their installation, and in some instances every third year of their continuance in office, to take a more stringent engagement to the doctrinal standards of the Church, than the pastors are. In Princeton and Allegheny the professors subscribe the following formula, and that used in the other seminaries is virtually identical with it: "In the presence of God and of the Directors of this Seminary, I do solemnly and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in Holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly *ex animo* profess to receive the form of government of said Church as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach, or insinuate anything that shall appear to me to contradict or contravene, either directly or impliedly, anything taught in said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of Church government while I continue a Professor in this Seminary."

The above facts are part of the history of the case, and are necessary to make out the whole truth.

The formula our pastors subscribe to at their ordination is less stringent than that in use in the Churches of Scotland. It is therefore necessary, in order to exhibit

the whole truth as to the relation of our Church to the standards, that the formula imposed upon the professors should also be given.

The formula subscribed by the professors of Union Theological Seminary, New York city, is as follows:

"I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this Seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures. I do also, in like manner, approve of the Presbyterian form of government; and I do solemnly promise that I will not teach or inculcate anything which shall appear to me to be subversive of the said system of doctrine, or of the principles of said form of government, so long as I shall continue to be a professor in this Seminary." Yours sincerely, A. A. HODGE.

PRESBYTERIAN CHURCH IN THE UNITED STATES.

This Church was organized separately in 1861. Up to that year, its members had formed part of the "Presbyterian Church in the United States of America," and held till that date the position of that Church in all matters of doctrine and discipline.

In answer, more specifically, to the questions of the Committee on Creeds and Confessions, we reply:

I. This Church receives and adheres to the Westminster Confession as originally issued, except so far as altered by the Church in the United States of America down to 1861.

II. The questions addressed to Candidates for licensure, or ordination to ministers, and to elders, and deacons, are the same as in the Northern Presbyterian Church.

III. In the Book of Church Order, adopted in 1879, form of government, chap. 4, section 4, article 5, is the following provision:

"The Presbytery shall cause to be transcribed in some convenient part of the Book of Records, the obligations required of ministers at their ordination, which shall be subscribed by all admitted to membership in the following form, viz.: 'I, A. B., do *ex animo*, receive, and subscribe the above obligation, as a just and true exhibition of my faith and principles, and do resolve and promise to exercise my ministry in conformity thereunto.'"

IV. An adoption of the "Confession" is not required of private members. They are required to give "credible evidence" of faith in Christ, together with a correct walk and conversation.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The following is submitted by the subscriber, a delegate from the United Presbyterian Church of North America to the Presbyterian Council that met in Edinburgh, July 2, 1877, as his report to the Committee on Creeds and Confessions appointed by said Council:

"The United Presbyterian Church of North America" is the result of a union formed in the year 1858 between "the Associate Presbyterian Church of North America" and "the Associate Reformed Church in North America."

The highest court of the Associate Presbyterian Church at the time of the aforesaid union was "The Associate Synod of North America."

The standards of this Church at that time were those which had been previously adopted by the Associate Presbytery of Pennsylvania. These standards consisted of the Westminster Confession of Faith, and a "declaration and testimony for the doctrine and order of the Church of Christ." This "Testimony," as it was commonly called, was adopted by the "Associate Presbytery" at Pequea, Pennsylvania, on the 25th of August, 1784.

The following extract from an "Act of the Associate Presbytery of Pennsylvania, concerning the admission of Church-members to Communion, passed at Philadelphia, April 28, 1791," will indicate the view of that Presbytery as to the binding obligation of the Standards of the Associate Presbyterian Church upon its members:

1. "That in congregations where there is a session, none ought to be admitted to Communion but by the session constituted.

2. "That the profession of the faith required of those who desire communion with us shall be an adherence to the Westminster Confession of Faith, Larger and Shorter Catechisms, form of Presbyterial Church Government, and Directory for the Public Worship of God, as these are received and witnessed for by us in our Declaration and Testimony; and also that they profess their approbation of the said Declaration and Testimony for the Doctrine and Order of the Church of Christ."

The "formula of questions to be put to ministers and elders at their ordination," and "judicially approved at Philadelphia, November 4, 1784," indicates the obligations assumed by these persons. We extract the following:

QUES. 1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and practice?

QUES. 2. Do you believe and acknowledge the whole doctrine of the Confession of Faith, and Catechisms, Larger and Shorter, agreed upon by the Assembly of Divines at Westminster, with commissioners from the Church of Scotland; as these are received in the Declaration and Testimony, published in the year 1784, by the Associate Presbytery of Pennsylvania, now the Associate Synod of North America, to be the doctrine taught in the Word of God; and are you resolved, through the grace of our Lord Jesus Christ, to maintain this, as the confession of your faith, against all contrary opinions?

QUES. 3. Do you acknowledge Presbyterial Church Government to be of divine institution? etc.

QUES. 4. Do you adhere to the Declaration and Testimony of the Associate Synod of North America, for the Doctrine and Order of the Church of Christ? etc.

The other ecclesiastical organization that entered into the union that formed the United Presbyterian Church of North America, in the year 1858, was the Associate Reformed Church in North America. The following Act passed by the Associate Reformed Synod, May 31, 1799, indicates the creed of that Church, and the manner in which it was received:

"The Westminster Confession of Faith, with the Catechisms, Larger and Shorter, having been formerly received by this Synod, with a reservation for future discussion of the doctrine respecting the power of the civil magistrate in matters of religion; and the said doctrine being now modified in a manner more agreeable to the Word of God, to the nature of the Christian Church, and to the principles of civil society, the Synod do explicitly receive the aforesaid confession and catechisms, with the doctrine concerning the civil magistrate, as now stated in the twentieth, twenty-third, and thirty-first chapters of the Confession, as the system of doctrine which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and the Synod do hereby declare, that the aforesaid confession and catechisms, as herein received, contain the true and genuine doctrine of the Associate Reformed Church; and that no tenet contrary thereto, or to any part thereof, shall be countenanced in this Church."

The following extract from the formula of questions proposed to ministers, ruling elders and deacons, indicates the obligations assumed by these persons:

Do you believe the Scriptures of the Old and New Testaments to be the Word of the living God; the perfect and only rule of faith and practice, to which nothing is to be added, and from which nothing is to be taken, at any time, or upon any pretext, whether of new revelations of the Spirit or traditions of men? Do you receive the doctrine of this Church, contained in her confession and catechisms, as founded on the Word of God, and as the expression of your own faith? And do you resolve to adhere thereto, in opposition to all deistical, popish, Arian, Socinian, Arminian, Neonomian, and sectarian errors, and all other opinions which are contrary to sound doctrine and the power of godliness? Do you approve the form of Presbyterial Church government, and the directories for worship, received by this Church, as agreeable to, and founded on the Word of God? And do you resolve to maintain and observe them accordingly?

In the union of the two aforementioned churches, thereby constituting the United

Presbyterian Church of North America, a statement touching the power of the civil magistrate, *circa sacra*, was agreed upon with the understanding that it would be regarded as containing the doctrine of the Church, and that said statement should be published in a column parallel with the twenty-third chapter of the Westminster Confession of Faith.

In addition to the Confession of Faith the two aforementioned churches, through their highest judicatories, adopted, as a basis of union, eighteen *declarations*, with their respective *arguments and illustrations*, on the following subjects, namely: The Plenary Inspiration of the Scriptures; The Eternal Sonship of Christ; The Covenant of Works; The Fall of Man and His Present Inability; The Nature and Extent of the Atonement; Imputed Righteousness; The Gospel Offer; Saving Faith; Evangelical Repentance; The Believer's Deliverance from the Law as a Covenant; The Work of the Holy Spirit; The Headship of Christ; The Supremacy of God's Law; Slaveholding; Secret Societies; Communion; Covenanting; Psalmody.

On the day preceding the consummation of the union, in Pittsburgh, May 25, 1858, the Associate Synod, and the Associate Reformed Synod declared, in adopting the testimony containing the aforementioned declarations, that "it is understood that the testimony submitted to the General Synod of the Associate Reformed Church by the Associate Synod, was proposed and accepted as a term of Communion, on the adoption of which the union of the two churches is to be consummated," and also that "it is agreed between the two churches that the forbearance in love which is required by the Law of God, be exercised toward any brethren who may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace, and things wherewith one may edify another."

The following is one of the questions which, according to the book of "The Government and Discipline of the United Presbyterian Church of North America," is to be put to applicants for membership in said Church, namely:

2. "Do you profess your adherence to the doctrine received by this Church as set forth in the Confession of Faith, Catechisms, Larger and Shorter, and declarations of the testimony; and do you approve of the form of Government and Directory for worship adopted by this Church, so far as you have been enabled to understand them, as agreeable to and founded on the Word of God?"

The two following questions prescribed by the same book, indicate the obligation assumed by candidates for ordination in the United Presbyterian Church of North America, namely:

2. "Do you believe and acknowledge the doctrines professed by this Church, contained in the Confession of Faith, Catechisms, Larger and Shorter, and the declarations of the testimony, as agreeable to, and founded on the Word of God; and are you resolved, through divine grace, to maintain and adhere to the same against all opposing errors?

3. "Do you approve the Presbyterial form of Church Government, and the Directory for Worship, received by this Church, as agreeable to, and founded on the Word of God; and are you resolved, by the grace of God, to maintain and defend them?"

The following is the last paragraph of the *introduction* to the *testimony*, namely:

"An adherence to the Westminster Standards before referred to, and to the declarations contained in the following testimony, will be required of those seeking communion with us. An assent to the argumentation and illustration under each declaration, cannot with propriety be demanded as a term of communion, but these parts may be useful as a guide to the meaning of the declaration."

It is believed that the foregoing contains everything of importance bearing on the question: What are the standards of the United Presbyterian Church of North America, and how are these standards recognized and received by said Church?

Respectfully submitted, J. T. COOPER.

TERMS OF ECCLESIASTICAL COMMUNION IN THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

I. An acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners.

II. An acknowledgment that the whole doctrine of the Westminster Confession of Faith, and the Catechisms, Larger and Shorter, are agreeable unto, and founded upon, the Scriptures.

III. An acknowledgment of the divine right of one unalterable form of Church Government and manner of worship; and that these are, for substance, justly exhibited in that form of Church Government, and the Directory for Worship agreed upon by the Assembly of Divines at Westminster, as they were received by the Church of Scotland.

IV. An acknowledgment of public covenanting as an ordinance of God to be observed by churches and nations; and of the perpetual obligation of public covenants; and of the obligation upon this Church of the covenant entered into in 1871, in which are embodied the engagements of the National Covenant of Scotland, and of the Solemn League and Covenant, so far as applicable in this land.

V. An approbation of the faithful contendings of the martyrs of Jesus, and of the present reformed covenanted churches in Britain and Ireland, against paganism, popery, and prelacy, and against immoral constitutions of civil government, together with all Erastian tolerations and persecutions which flow therefrom, as containing a noble example for us and our posterity to follow, in contending for all divine truth, and in testifying against all contrary evils, which may exist in the corrupt constitutions of either Church or State.

VI. An approbation of the doctrines contained in the Declaration and Testimony of the Reformed Presbyterian Church in North America; in defence of truth, and in opposition to error.

These, together with due subordination in the Lord to the authority of the Synod of the Reformed Presbyterian Church in North America, and a regular life and conversation, form the bonds of our ecclesiastical union.

—*Book of Discipline of R. P. Church, Ed.* 1879, *p.* 113.

FORMULA OF QUERIES TO BE PUT TO RULING ELDERS AT ORDINATION; AND ALSO TO BE PUT TO MINISTERS AT THEIR ORDINATION, WITH THE APPROPRIATE ACCOMMODATIONS TO THEIR OFFICE.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and manners?

2. Do you sincerely own the doctrines contained in the Westminster Confession of Faith, and the Catechisms, Larger and Shorter, as these were received by the Church of Scotland?

3. Are you persuaded that the Lord Jesus Christ, the King and Head of the Church, hath instituted one unalterable form of Church Government, distinct from, and independent of, civil government, and that it is exclusively Presbyterian?

4. Do you acknowledge the morality of solemn covenanting, both personal and social, private and public, in New Testament times, and that such moral covenants, whether civil or ecclesiastical, as recognized posterity, are binding upon those represented in the taking of them as well as upon the actual covenanters?

5. Do you believe that the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England, and Ireland, were entered into agreeably to this permanent institution, and, from the unity of the Christian Church, that these engagements, divested of anything peculiar to the British Isles, are still binding upon the Reformed Church in every land?

6. Do you approve of the Declaration and Testimony of the Reformed Presbyterian Church in North America, and the faithful contendings of the confessors and martyrs of Jesus in former ages against paganism, popery, and prelacy; and also of the testimony of the Reformed Covenanted Church in Britain and Ireland, in behalf of all the attainments of the reformation?

7. So far as you can know your own heart, is it the glory of God and edification of the Church, and not any selfish object, that moves you to undertake the sacred office of Ruling Elder?

8. Do you promise, in the strength of divine grace, to rule well your own house; to live a holy and exemplary life; to watch faithfully over the members of this Church; to exhort with meekness and long suffering; to visit the sick and the afflicted; and to attend punctually the meetings of the session, and of the superior judicatories, when called thereunto, judging faithfully in the house of God?

9. Do you promise subjection to this Session, and to the superior judicatories of this Church in the Lord, and engage to follow no divisive courses from the doctrine and order which the Church has solemnly recognized and adopted; and do you further promise to submit to all that brotherly admonition which your brethren may tender to you in the Lord?—*Book of Discipline of R. P. Church, Ed.* 1879, *p.* 117.

After the ordination, "the candidates are called up, when the newly ordained officer signs the Terms of Communion in constituted court."

—*Book of Discipline of R. P. Church, Ed.* 1879, *p.* 107.

REFORMED (DUTCH) CHURCH IN AMERICA.

I. The doctrinal standards of the "Reformed (Dutch) Church in America," consist of:

1. The Belgic Confession of 1561.
2. The Heidelberg Catechism, 1563.
3. The Canons of the Synod of Dordrecht, 1618, 1619.

The requirements of the Church in reference to formulas of subscription are the following:

In reference to Licensure: (Art. II., sec. 4, "Constitution of the Reformed Church in America.")

"Whoever, upon examination, shall be approved by the Classis, must, before he is licensed, attest his adherence to the doctrines of the gospel, by subscribing the following formula, viz.:

"We, the underwritten, testify, that the Heidelberg Catechism, and the Confession of the Netherland Churches, as also the Canons of the National Synod of Dordrecht, held in the years 1618 and 1619, are fully conformable to the Word of God. We promise, moreover, that, as far as we are able, we will, with all faithfulness, teach and defend, both in public and private, the doctrines established in the standards aforesaid. And, should ever any part of these doctrines appear to us dubious, we will not divulge the same to any of the people, nor disturb the peace of the Church or of any community, until we first communicate our sentiments to the ecclesiastical judicatories under which we stand and subject ourselves to the counsel and sentence of the same."

SECTION 5. After subscribing the aforesaid formula, the candidate shall be entitled to a certificate or testimonial signed by the president of classis, before whom the examination is held, containing a license to preach the gospel; which license may, for cause, be revoked by the classis.

In reference to ordination, sec. 10: upon giving satisfaction in this examination, the candidate shall subscribe the following formula:

"We, the underwritten, ministers of the Word of God, residing within the bounds of the classis of N. and M., do hereby sincerely and in good conscience before the Lord, declare by this our subscription, that we heartily believe and are persuaded that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed (Dutch) Church, together with the explanation of some points of the aforesaid doctrine made in the National Synod held at Dordrecht in the year 1619, do fully agree with the Word of God. We promise, therefore, diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same by our public preaching or writings. We declare, moreover, that we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above-mentioned Synod, but that

we are disposed to refute and contradict them, and to exert ourselves in keeping the Church pure from such errors. And if, hereafter, any difficulties or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately propose, teach or defend the same, either by preaching or writing, until we have first revealed such sentiment to the classis, that the same may be there examined; being ready, always cheerfully to submit to the judgment of the classis, under the penalty, in case of refusal, to be *ipso facto* suspended from our office. And farther, if at any time, the consistory or classis, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the National Synod, we do hereby promise to be always willing and ready to comply with such requisition under the penalty above mentioned, reserving, however, to ourselves the right of appeal, whenever we shall conceive ourselves aggrieved by the sentence of the consistory, the classis, or particular Synod; and, until a decision is made upon such appeal, we will acquiesce in the determination and judgment already passed.

Formula of Questions proposed at Ordination.

1. Dost thou feel in thy heart that thou art lawfully called of God's Church, and therefore of God himself, to this holy ministry?

2. Dost thou believe the Books of the Old and New Testament to be the only Word of God, and the perfect doctrine unto salvation; and dost thou reject all doctrines repugnant thereto?

(The statement in reference to the Reformed Church in the United States should appear here. It is not, however, among the papers that have come into the hands of the Editors, nor have they been able to secure it. It is understood that none was furnished to the Committee.)

THE WELSH CALVINISTIC METHODIST (OR PRESBYTERIAN) CHURCH.

UTICA, N. Y., *June* 8, 1880.

REV. G. D. MATHEWS, D. D.:

Dear Brother: In reply to your inquiries, I beg to state, 1st, that the existing Confession of Faith of the Welsh Calvinistic Methodist, or Presbyterian,* Church in this country, is the one adopted at the organization of our Church by the Rev. Thomas Charles, B. A. Bala, North Wales, in 1811. It was composed by him, in conjunction with the Revs. Thomas Jones, Denbigh, John Elias, of Anglesea, North Wales, and Ebenezer Morris, of Cardigan, South Wales. It was formed, I should presume, after the model of the Westminster Confession of Faith, and approved of unanimously by a General Synod of the Church. No modification whatever has been effected in point of doctrine since its adoption, and only one or two changes in point of discipline, with respect to intermarriage between our members and non-professors, which has been modified from expulsion to a milder chastisement. Also in connection with *obstinate* debtors in the Church, allowing our members to enter an action against them in a civil court.

2d. All our ministers previous to and at their ordination (always solemnized in our Synods) are required to subscribe to the Doctrine and Discipline as contained in our Confession of Faith, and pledge their adherence to them. This answer covers the third inquiry, with the exception of church membership, which is founded on the assent of the applicant to our Creed, and that at the meeting of the members.

Yours fraternally,

WILLIAM ROBERTS.

---

*Added to our name in the General Assembly held at Pittsburgh, Pa., in 1870.

THE REFORMED CHURCHES OF FRANCE.

The Reformed French Churches may be divided into two classes: First. The National Church, united to the State which supports it and maintains its ministers. Second. The churches independent of the State.

I. *The Reformed Church United to the State.*

FIRST QUESTION.—What is the form of Confession of this Church?

There has been in the Reformed Church of France but one historical Confession of Faith, formerly recognized by all the reformed churches, namely: the Gallic Confession, called "La Rochelle," the joint work of Calvin and Chaudien. It was adopted as the doctrinal standard of these churches in their first national synod, which met at Paris in May, 1559, and afterwards revised and confirmed by the seventh synod, assembled at La Rochelle under the presidency of Theodore Beza, in 1571. This Confession, which is composed of forty articles, is so well known and so easy to understand, that we do not consider it necessary to relate its origin or explain its contents. It is known to reproduce faithfully the Calvinistic doctrine (see Article 9, on Total Depravity, and Articles 12 and 21, on Predestination), and it recognizes in the Church no other authority than that of the word of God. "We believe [so runs Article 5] that the word which is contained in this Holy Book proceeds from God, from whom alone, and not from man, it receives its authority. And because it is the law of all truth, containing all that is necessary for the service of God and for our salvation, it is not lawful for either men or angels to add to, diminish, or change anything contained therein. Whence it follows that neither antiquity, nor custom, nor numbers, nor human wisdom, nor judgments, nor sentences, nor edicts, nor decrees, nor councils, nor visions, nor miracles must be taken in opposition to the Holy Scriptures; but, on the contrary, all things must be proved, governed and reformed according to them. Hence it follows that we acknowledge the three creeds, namely: the Apostles', the Nicene and the Athanasian, because they are in conformity with the word of God."

The expression, "Everything must be reformed according to them," is worthy of remark. The Confession of Faith is not, then, considered infallible; it may be reformed by another synod in those points in which it does not appear to conform to the Holy Scriptures.

This Confession of Faith was expressly maintained and confirmed by the twenty-nine national synods which met from 1559 to 1659, that is, during a century.

During the following period terrible persecutions burst upon the reformers, who, however, remained unshaken in their constancy to their belief, and thereby preserved the true unity of their Church, although the Protestant provinces were separated from each other by the agitations of the times.

Sixty-seven years after the synod at Loudun, in 1659 (the last national synod held before the Revocation of the Edict of Nantes), the first National Synod of the Church of the Wilderness assembled (1726) at Vivarais, thanks to the exertions of Anthony Court. The first act of this synod was to approve "as a whole and in its details the Confession of Faith formerly prepared by the Reformed churches of France; considering it an abridgment of the doctrines which the Scriptures contain, although having some serious errors which must be rejected." On this same doctrinal basis six other national synods met in the Wilderness, until the year 1763, an epoch when political events forced the Protestants to interrupt them for a time, and they only resumed a legal existence in the beginning of 1787, thanks to the edict of toleration published by Louis XVI.

The 18th Germinal, year 10 (April 8, 1802), Bonaparte, then first consul, published a law relative to the organization of Protestant worship, which reads: "No change in the discipline can take place without the authorization of the government" (Art. 5). But the discipline everywhere implies, and frequently mentions, the Confession of Faith, for example (Art. 9 of Chap. I.): "Those who shall be elected ministers must sign the Confession of Faith and the church discipline established among us." Besides this, the law provided that the synods should decide questions of doctrine

as well as of organization and worship. "The synods will exercise supervision over all that relates to public worship, the teaching of doctrine, and the direction of ecclesiastical affairs; and all decisions which shall emanate from them, of whatever nature they may be, shall be submitted to the approval of the government" (Art. 30 of the laws of 18th Germinal, year 10).

The reformed doctrine, as sanctioned by the Confession of La Rochelle, was, in its essential features, recognized and professed by all Protestant France; and, notwithstanding its sufferings and internal dissensions, the Church during the first quarter of the nineteenth century held its own course and remained faithful to itself. A consistory, that of Caen, had even as late as 1840 restored in the churches of its jurisdiction the Confession of La Rochelle in its full vigor. Little by little, however, under the influence of the naturalistic philosophy of the eighteenth century, the negative criticism of Germany, and above all the religious indifference which followed the repose which the Church was enjoying after two centuries of persecution, the Confession of Faith as well as the discipline fell into disuse. It was never really abrogated. In the synod of 1848, the Rationalist party having declared that it considered this Confession abolished, Adolph Monod, then pastor at Paris, prevented the assembly from pronouncing it void; no one dared raise an objection, and Mr. Monod stated that this orthodox doctrine preserved in the Church both its historic character and its moral authority. However, we must recognize the facts of the case as well as abstract right; and it is a practical fact that the partisans of one of the two sections, which to-day divide the Reformed Church of France, not only do not consider themselves bound by the Confession of La Rochelle, but tending more and more towards Rationalism, and seeing in Protestantism only the religion of free thought, have come to reject the great miracles of the gospel, and to demand for their pastors, in the bosom of the Church, unlimited freedom in teaching. While on the one hand the sovereignty of the Holy Scriptures is claimed, on the other is held the rule of individual conscience.

These facts prove that in every case the Confession of La Rochelle no longer met the need of the Church; and even the churches most attached to the Reformed faith, when they separated from the National (*officielle*) Church because of its departure from orthodoxy, have not restored this ancient Confession, but have drawn up new creeds from which we will hereafter give some extracts.

Between 1802 and 1872 two events important in church history took place, without, however, changing the doctrinal basis of the Church. In 1848 the churches met in an official assembly which made no innovation in respect to doctrine, and in 1852 the government, for the first time since 1802, entered formally into the affairs of the Protestant Church, called a central council of the Reformed churches, and re-established parish jurisdiction, but did not interfere with doctrinal matters.

In 1872 the thirtieth General Synod met at Paris, in consequence of a decree signed by the President of the French Republic. In the face of attacks directly aimed, in the bosom of the Church, at the unity of her doctrine, the synod devoted itself to drawing up, not a complete Confession of Faith, but a declaration which determined the doctrinal limits of the Church, in order to prevent in the Reformed Church any teachings contrary to the Reformed faith, as held and expressed by our fathers. It will be remarked that in this declaration, of which we give the words, the synod has mentioned the Confession of La Rochelle as one of the historical supports of the Reformed doctrine. The Reformed Church of France declares, by its representative organ, that it remains faithful to the principles of faith and liberty on which it is founded. It proclaims, with its fathers and martyrs, in the Confession of La Rochelle and with all the churches of the Reformation in their creeds: "The sovereign authority of the Holy Scriptures with regard to belief, and salvation through faith in Jesus Christ, the only begotten Son of God, who died for our sins and rose again for our justification." It holds, as the foundation of all its teaching, worship and discipline, the great gospel facts represented in its sacraments, commemorated in its religious ceremonies and expressed in its liturgy, notably in the confession of sin, the Apostles' Creed and the sacrament of the Lord's Supper.

(Sometimes the Church has also expressed by an exceptional vote its approval of

some foreign Confession of Faith in which it has found its own doctrine to be shown forth. This occurred in the twenty-third National Synod, held at Alais, in 1620, under the presidency of Peter Dumoulin, when it was proposed to present a mark of affection and respect to the churches of the Low Countries by approving officially of the decrees of the Synod of Dordrecht, which had met in the preceding year.)

SECOND QUESTION.—What are or have been the formulas or methods of adherence to the Confession of Faith?

For a long time the usual method was simply signature. The members of the twenty-nine official national synods, which met in France between the years 1559 and 1659, signed the Confession which had been adopted by the first synod, held at Paris in 1559. Unfortunately the verbal proceedings of all the following synods, called the Synods of the Wilderness, held from 1726 till 1763, have not been preserved; but the regulation decided upon in the assembled Synod of Vivarais (1721) is known, and it is probable that in these different synods there existed a nearly uniform rule. This law of 1721 requires "that all pastors, divinity students, and elders sign the forty articles of the Confession of Faith, drawn up by the common consent of the Reformed Churches of France, and regarded by them as true and orthodox."

The report of the verbal proceedings of the sessions of the Consistory of Paris show that, in 1804, 1805, 1806, and 1807, new pastors were required to sign the Confession of Faith at the time of their ordination. A candidate, named Mr. Combes (in 1804), before receiving the imposition of hands, entered into the following engagement: "You have promised and do promise to sign the Confession of Faith and the ecclesiastical discipline of the French Reformed Churches."

In 1824 the signature was replaced by a solemn promise. Since that time different formulas have been used at the will of the pastors performing the ordination, without any one of them having the sanction of a synod, and without the manner of adherence having been expressly stipulated.

Since the Synod of 1872, in ordinations over which pastors attached to the Synodal Church have presided, the candidates are required to conform formally, in the presence of the congregation, to the declaration of faith adopted by the Synod. Article 2, of the complete law, declares: "Every candidate for holy orders must, before receiving ordination, affirm that he adheres to the faith of the Church as stated by the General Synod."

THIRD QUESTION.—Has the individual adherence of all members of the Church to the Confession of Faith been required?

1. It was required of the members of synods. The first Synod of the Wilderness, which met in May, 1726 (sixty-six years having elapsed since the last assembly), passed the following resolution among others, that after the meeting of the synod, all the deputies should be required to sign the articles (Art. 23); and in the acts of the last Synod of the Wilderness, convened in 1763, we find "All the members of the synod have renewed with holy zeal, in their own name and in the name of the provinces which they represent, the solemn promise to do all in their power to support, cement, and perpetuate the union of the churches; by perseveringly professing the same faith, observing the same form of worship, preserving the same morality, and maintaining the same discipline."

2. In many churches conformance to the Confession of Faith has been also required of the elders.* The elders of the Church of Bolbec, installed December 4, 1803, and also those of November 3, 1833, solemnly promised, in the presence of the assembled congregation, to maintain the Confession of Faith and the Discipline decided upon by the National Synods as being in accordance with the word of God.

3. The synod of 1872 also required a profession of faith from the electors who named the members of the Presbyterian Council. Article 16, of the law passed by this body, reads as follows: "All French Protestants, twenty-five years of age and residents of one year's standing in the parish, and whose names are inscribed on

* No especial promise is now required of the elders.

the parish register, on their own request shall be admitted to the Reformed Church of France at the next communion; also those who declare themselves sincerely attached to the Protestant Reformed Church of France, and to the truths of revelation as contained in the sacred books of the Old and New Testament."

4. With regard to theological professors; sometimes they have been appointed without conditions, sometimes the church has returned to its old principles. In 1812, a professor of theology at Montauban, Mr. Gasc, having in his lectures attacked the doctrine of the Trinity, several consistories, regarding themselves as the guardians of Church doctrine, were greatly agitated and required him either to retract his opinions or to withdraw from his position. Among others, the consistory of Nismes addressed him as follows: "There is a reformed Christian Church in France, and it is distinct from all other Christian Churches, not because it holds to the Apostles' Creed which is received by all Christian denominations, but because it has a Confession of Faith peculiar to itself. Answer this question conscientiously: What have you been appointed to teach, the doctrines of Arius and his followers, or the doctrine of the Reformed Church? Either teach the latter or do not teach at all!" In reply the heretic professor declared "that he regretted having so thoughtlessly published opinions not in accordance with those held by the Reformed Churches."

In 1817, the Faculty of Theology at Montauban, having been informed that reports were still in circulation calculated to cast doubt upon the orthodoxy of some professors, especially in what concerns the doctrine of the Trinity, declared, in a circular distributed to all the Consistories, "that it remained firmly attached to the faith of its fathers, that it professed the Apostles', the Nicene, and the Athanasian creeds, with the exception of the damnatory clauses, and that it found in the word of God full confirmation of the doctrine published in the Confession of Faith of the French Churches, whose fundamental articles are considered to have been signed by all our pastors and professors."

Such is the historical summary of the Confession of Faith of La Rochelle in the Reformed Church of France.

II. *The Protestant Churches Independent of the State.*

Among the Protestant Churches independent of the State, there are a great number of diverse confessions, all, however, resting on a Presbyterian basis, either in regard to doctrine or to Church government. The greater part of these acknowledge the bond that unites them to the Reformed Churches. Already, before 1848, there had been formed in France a number of churches independent of the State: at Lyons, St. Etienne, Taitbout (in Paris), etc. Some of these, the churches of Bordeaux, St. Foy, and d'Orthez, since they were situated near one another, had united among themselves in adopting a common discipline and profession of faith. The following is found in a document of a date previous to the Synod of 1848.

Form of Discipline of the United Churches.—(1847.)

ARTICLE 1. We recognize no other law of faith than the canonical books of the Old and New Testament, to the exclusion of the Apocrypha.

ART. 2. The principal doctrines which we find revealed in the Bible are those which, through all ages, have been professed by the Christian Church, and were proclaimed, by an admirable unanimity of opinion, by the Churches of the Reformation in their Confessions of Faith; particularly in those of the Reformed Churches of the year 1559. These doctrines seem to admit of recapitulation in the following points: The full inspiration of the Holy Scriptures; the divinity and personality of the Father, Son, and Holy Ghost, one God blessed forever; the total depravity and just condemnation of man in his natural state, in consequence of the fall of Adam; the eternal election by divine grace; the Incarnation of the Son of God; the expiation of our sins by his blood; his intercession as High Priest; the sinner's free justification by faith; the necessity of the working of the Holy Spirit for the regenera-

tion and sanctification of the children of God; their resurrection or transmutation for eternal life, when our Saviour, Jesus Christ, shall descend from heaven; and finally, the everlasting damnation of the wicked.

ART. 6. The Christians, the godly, the faithful in Jesus Christ, the redeemed, alone have the right to be added to a Christian Church. We consider as such all those who believe in Jesus Christ, however feeble may be their faith. Nevertheless, as the Lord alone knows those that are his, the united churches may receive all who confess the name of the eternal Son of God, Jesus Christ our only Saviour; provided that they walk not after the deeds of the flesh manifestly incompatible with the operations of the Holy Spirit.

ART. 7. Whoever shall desire to join one of the united churches must then ask himself seriously: first, whether he is bound to the Saviour by a sincere and loving faith; secondly, whether it is through conviction that he thinks of joining himself to this body, and if, in so doing, he will act with faith according to his promise (on this point let each one be fully persuaded in his own mind); thirdly, if he is prepared to fulfil the duties which are attached to the position of a member of this Church.

2. The official Synod which met at Paris in the train of the political events of 1848, and may be considered as a sufficiently exact representation of the Reformed churches, hastened this movement of separation by refusing to consider a profession of faith as the basis of the Church. This decision led to the formation of a certain number of Independent churches; that is, churches neither recognized nor supported in any way by the State. At the opening of the session some members of the Synod, with Frederic Monod and Agénor de Gasparin at their head, demanded that before attending to other matters, an end should be made to the doctrinal disorder then reigning in the Church, by establishing in it a clear and positive law of faith. The majority of the Synod, thinking that the moment for accomplishing such a difficult and delicate undertaking was not yet come, replied to this proposition by the following vote: "The Assembly—since it is shown by the results of the ballots of the Consistories that the generality of the churches desire that the deliberations shall not touch on doctrinal matters, and since it has been shown by the discussion just now engaged in that the moment has not yet come to touch upon this matter—reserves these questions, and decides that a committee shall be named to draw up a plan of an address to the churches, to be afterwards used as a preamble to head its plan of organization."

3. On hearing this vote, which was in their eyes an official sufferance of indifference on doctrinal matters, then pervading the Church, Frederic Monod and Agénor de Gasparin withdrew from the Assembly, and invited those who shared their ecclesiastical views, to join in founding a "Union of the Evangelical Churches."

To this end a constituent Synod met at Paris in August, 1849, and adopted a synodal Presbyterian constitution, of which we will cite the first two articles, since one of them expresses the reason for the union and the other their confession of faith.

UNION OF THE EVANGELICAL CHURCHES OF FRANCE.

Constitution.—Chapter I.—General Principles.

ARTICLE 1. The Evangelical Churches of France, composed of members who have made an explicit and individual profession of faith, and who recognize in religious matters no other authority than that of Jesus Christ, the only and sovereign Head of the Church, unite among themselves, so that by this means they may glorify God by manifesting the union of his children, may work for the building up of the Church of Christ, and may help to extend over the earth the glorious reign and power of God.

ART. 2. These churches are allied by their faith to the churches of the apostolic era, and to those who in all ages have maintained the Christian truths; and thus they are also bound to those Reformed churches of France that have suffered for this truth.

They make with one heart and voice the following profession:

We believe that all the writings of the Old and New Testament were directly inspired by God, and so constitute the only and infallible rule of faith and life. We worship one God, the Father, Son and Holy Ghost, Creator of the heavens and earth.

The Father, in his infinite and eternal compassion, when we were dead in sin in consequence of the fall of Adam, and were justly condemned to expiate our wickedness, so loved the world that he gave his only begotten Son.

The Son, "the Word who was in the beginning with God," and who was really "God over all things blessed forever," became truly man, "God manifest in the flesh." Jesus Christ is the only Mediator between God and man. He has redeemed us and saved us from eternal damnation by his death on the cross, and has offered up himself to God for us as "an offering and a sweet-smelling sacrifice." Having died for our sins, he is risen again for our justification. Ascended into heaven, he is seated on the right hand of God the Father Almighty, where he ever intercedes for us.

The Holy Spirit, sent by the Son through the authority of the Father, regenerates the redeemed, "chosen according to the foreknowledge of God;" he dwells in them, he makes them walk in the light of his word, and in that holiness without which no man can see the Lord. He hastens to all those who call upon him. It is through this Holy Spirit that Jesus Christ directs and governs the Church, which is his bride and his visible body. Jesus Christ calls every man to repentance, saving fully, freely, and through no merit of their own, all those who believe in his name and who come unto God by him.

We look for the coming of our Saviour, Jesus Christ, who shall descend from heaven and lead us into glory. He will raise the dead, judge the world, and render to every man according to his deeds. This is the faith common to our churches, and we wish to make every effort to propagate it. But, at the same time, we extend a brotherly hand to all those who, in whatever place or of whatever denomination, love the Saviour Jesus Christ, and call upon him in sincerity and truth; and we consider them as members of the Church universal.

Now, to the Father who has loved us, to the Son who has washed us from our sins in his own blood, and to the Holy Ghost, our Comforter, be praise and glory for ever! Amen.

4. The Churches of the Union, "founded for the purpose of maintaining sound doctrine, an individual profession of faith, and the distinction between the Church and the world," must adhere to this profession of faith which has just been drawn up; at the same time they reserve the right of forming a particular confession of faith as well as the general confession of the Union; and as many churches have availed themselves of this permission, there have appeared a number of confessions of faith. Among these there reigns a profound harmony, and all are impressed with a spirit of charity and humility, thus making them very different from some of the formulas of the sixteenth and seventeenth centuries.

A plan of discipline for the Independent churches of Bordeaux, St. Foy and d'Orthez was published at Bordeaux in 1847, and in the preface we find: "Each denomination of the Evangelical Christians has received the mission of bringing into strong relief some special point of divine truth, either omitted or neglected by the others. It accrues then to the general good and to the glory of God that each Church should declare its belief, and mutually call attention to their respective creeds."

We think we can best enter into the views of the Presbyterian Council by quoting some extracts from some of those professions of faith which we have been able to procure (we will mention sixteen), choosing the articles which best answer the questions given by the Edinburgh Council.

I. THE EVANGELICAL REFORMED CHURCH OF PARIS.

(*Aujourd'hui Rue des Petits Hôtels.*)

This Church, born of the refusal of the official synod, held September, 1848, to consider the Confession of Faith as the basis of the reconstruction of the Reformed Churches of France, published its Constitution in 1850. It declares in its preface, that "above all it is connected with the apostolic churches; but, through its faith and its affection, and, as much as circumstances will permit, through its constitution it is allied to the ancient Reformed churches of our country. Although this Church does not think it necessary to revive the Confession of Faith of 1559, called La Rochelle, that venerated monument of the faith and piety of our fathers, and although it has adopted a more modern and popular language for expressing the same distinctive and fundamental views of Christianity, yet it is confident that it is animated by the same spirit as were formerly the faithful confessors of the Reformed French Church, and it professes the same faith."

This Church has adopted as an expression of its faith the profession unanimously adopted by the constituent synod (Art. I., see p. 20).

Any one may become a member of the Church by expressly stating (Art. II.), first, his intention of joining the Church; second, his adherence to the Confession of Faith. This declaration must be made before two members of the presbytery and one member of the church who is to be chosen by them. Candidates are fettered neither in regard to age, a fixed time of year, nor catechetical instruction. This church does not receive its candidates collectively.

II. EVANGELICAL CHURCH OF LA RUE DE PROVENCE.

Paris—(*Chapelle Taitbout.*)

This Church, whose foundation dates back many years, owes its origin not to doctrinal reasons, but to the desire of realizing the principle of separation between Church and State (see Art. II.) It published its Constitution in 1849.

ARTICLE I.—Through its faith this Church is allied to the apostolic church, and to all the churches that profess the doctrines of Jesus Christ.

In harmony with these churches, it proclaims the divine inspiration, authority, and all-sufficiency of the holy writings of the Old and New Testament. It believes in one God, the Father, Son, and Holy Ghost. It recognizes that in a condition of ruin, sin, and condemnation, there is for man one only means of salvation, namely, faith in Jesus Christ, God manifest in the flesh, the only Mediator between God and man, who died for our sins, was raised for our justification, and is seated on the right hand of God the Father. From thence he communicates with his own, chosen according to the foreknowledge of God the Father, to be sanctified by the Holy Spirit, to obey Jesus Christ, and to have part in the sprinkling of his blood, and all grace necessary to repentance, regeneration and perseverance in faith and good works, while waiting till he shall appear to raise the dead, judge the world with justice, and receive his own into everlasting life.

This is the faith professed by the creed of the Church, and also by the teaching of its pastors and the administration of baptism and the holy communion. In religious matters this church recognizes no other authority than that of Jesus Christ, the only and sovereign Head of the Church, which he governs through his Spirit and word; and wishing to preserve the complete independence necessary for obeying its Divine Master, the Church forbids compromising this independence by receiving any subsidy from the State, under whatever name or in whatever form it may be, and provides for its expenses by voluntary subscription only.

ART. 4. This Church must only be composed of persons who truly believe in Jesus Christ, and those who desire to join it must examine themselves seriously as to whether they are in the faith. In case they judge that they are able to testify to this, they must make known to one of the pastors that they desire to join the Church, and at the same time declare that they believe in the profession of faith expressed

by Article 1; also that they have resolved, with divine aid, to conform their lives to the gospel. This declaration must be forwarded to the council of the Church.

Connection with the Church ceases when any one announces his withdrawal, or when he virtually withdraws by reason of no longer participating in the worship or by leading a life not in accordance with the teachings of the gospel. In the latter case, the sentence of dismissal must be announced by the council of the Church.

III. EVANGELICAL CHURCH, RUE ST. MAUR, PARIS.

The Constitution of this Church dates from the year 1856.

Concerning the Doctrine.

ARTICLE 1. God, who at sundry times and in divers places spake in time past unto our fathers by the prophets, hath in these last days spoken unto us by his Son. The end of our faith is not then any novelty of human invention, but divine truth as revealed in the sacred writings of the Old and New Testament, that very truth which the apostolic churches of the first century professed, as well as the Reformed churches of the sixteenth, and all Christian communions which have preserved the gospel of Christ in its primitive purity.

In accordance with this holy testimony, we believe that all mankind has been brought into a state of sin and perdition by the fall of the first man, consequently in the eyes of Infinite Purity there is no essential difference between man and man, seeing that all are sinful and lost beings. And no one can be justified by his own merits or efface the guilt of his soul by any human endeavors. But what was impossible for us, because of the infirmity of the flesh, God has done in reconciling us to himself by Christ, in whom are all treasures of wisdom and divine knowledge.

We adore as our only Creator, Lord and Saviour, the Almighty God, Father, Son, and Holy Ghost, by whom and for whom all things were created, visible and invisible.

Here follow some explanations on the Father, the Son, the Holy Ghost.

Concerning the Church.

ART. 2. As the Church is a spiritual union, it must hold itself aloof from all which would endanger the independence which its duty to its Divine Master requires. For this reason, while professing entire obedience to civil authority in all which conscience allows, we recognize in our Church no religious authority save the word of Christ, and we maintain that the voluntary offerings of its members or friends should provide for all its needs.

ART. 3. Every one should unite with the Church of his choice in pursuance of personal, serious and free conviction; we oppose as contrary to these views, as well as to the spirituality of the Church, communion at a fixed age where conversion is replaced by a knowledge of the catechism; and whilst we regard the religious instruction of the young as one of the most important duties of the Church, we consider that for them as well as for adults the only sure way to enter the kingdom of God is by experiencing the new birth that takes place when the Holy Spirit has wrought his work within them.

IV. EVANGELICAL CHURCH OF FAUBOURG ST. ANTOINE, PARIS.

This Church was founded in 1855, and adopted a formal constitution in 1858.

Its profession of faith, contained in nine short articles, is that of the "Churches of the Union." It is very simple, and does not bear the stamp of Calvinism. It closes with these words:

"Our creed declares that the end of our faith is no human invention, but divine truth as revealed in the sacred books of the Old and New Testament. It is the faith held by the apostolic churches of the first century, by the Reformed churches of the sixteenth, and by all Christian communions which have preserved the gospel of Christ in its purity."

Concerning the Church.

IV. We believe that the church should obey only Jesus Christ; that it should only be governed by his word, and that it should only be supported by those who hold its faith; consequently, it must wholly renounce the world, and all alliance with the State.

V. No one can have a birthright membership in our church. Those wishing to enter its fold must share its faith, and hold themselves ready to confess it before men by their words and actions. We reject then the doctrine of early communion at a certain age, by which every one, believers or unbelievers, are brought into the church.

(It is to be remarked that the feature common to the constitutions of the Free churches is a personal profession of faith, and, consequently, the abolition of the custom of admitting catechumens without regard to individual character.)

V. THE INDEPENDENT EVANGELICAL CHURCH OF VIGAN.

(*Department of Gard.*)

This Church had no written Confession of Faith until 1854. But at this time, other congregations having been organized in its vicinity, it seemed necessary to establish its position among the Churches, and it was deemed proper to publish an "Exposition of Principles," at the head of which we read:

"What follows is not properly an obligatory Confession of Faith which must be signed, but merely a summary of our Christian convictions."

The Holy Scriptures of the Old and New Testament, wholly inspired by God and interpreted by the Holy Spirit, have been and continue to be the law of our faith and life. The principal doctrines contained in this holy book have been professed by the true disciples of all ages and received by the Churches of the Reformation.

Thus we believe that man fell in Adam's fall, that we are born in sin, that our wills are perverted, that our hearts are wicked, that we are dead in trespasses and sin, deserving of hatred and hating each other, children of wrath, slaves of sin and Satan, and consequently that we deserve eternal condemnation.

We believe that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life." We believe that Jesus Christ is true God and true man, Emmanuel, the Word made flesh; that he willingly abased himself and became obedient even to the death of the cross; that he suffered and died for us, that his sacrifice is a propitiation for our sins, that he is a perfect Redeemer, always able to save all those who come unto God by him; that he rejects no one, but calls all to repentance, and thus sinners are responsible for their own ruin. We believe that in order to come to him, we must be drawn by the Father, the work of grace in our hearts, and that the faith which unites us to Jesus is altogether the gift of God. Thus our salvation, from repentance to regeneration, justification, sanctification, and final preservation is all the work of divine grace. "By grace are ye saved, through faith—it is the gift of God." "We are his workmanship created in Christ Jesus unto good works" (Eph. ii.)

We believe in the efficacy of the Holy Spirit, and in his dwelling in the Church. He is the Supreme Teacher, the Comforter, who enlightens us, touches us, leads us, and unites us to Jesus, frees us from sin, and bears witness with our spirit that we are the children of God. It is he who seals us for the day of redemption, who comforts us in our weakness, and who will raise us in glory at the coming of Jesus Christ; whose coming from the heavens we await, for then shall be effected our entire deliverance and our reception into heaven.

Concerning the Church.

Considering that we are not born Christians, but become so by the new birth, we do not admit the system of estimating a church by its numbers. Consequently, we consider the collective and periodical receptions of catechumens as a custom dan-

gerous and liable to abuses, both in its effect upon the soul and as giving an unscriptural idea of the Church.

VI. THE FREE EVANGELICAL CHURCH OF ST. HIPPOLYTUS.

(*Department of Gard.*)

From 1857 till 1862, this Church had no written Confession of Faith. The following creed was formed independently of the profession of the "Union of the Churches," and is Calvinistic.

ART. 5. We believe that the faith which unites us to Jesus is the gift of God, and that our entire salvation, from our repentance to final preservation, is the work of God's grace.

ART. 6. The Holy Spirit works in all the redeemed who are drawn by the Father and called according to the foreknowledge of God.

Concerning Admission to the Church.

ART. 10. Our Church differs from the world in that it is composed only of professing Christians. All those who profess with us one self-same hope in Jesus Christ, and whose lives do not belie their profession, may form a part of it. Such persons should make inquiry and declare their willingness to conform to the established order of the Church.

ART. 12. We do not allow of the collective and periodical receptions of catechumens. Children, instructed in the faith, can only be admitted as members of the Church on a free and voluntary profession of faith.

ART. 16. We make no distinction between the clergy and laity, but we do not disregard the difference established by the Scriptures between those who teach and those who are taught.

ART. 21. We follow the example of the apostolic Christians in partaking of the Lord's Supper on the first day of each week.

ART. 24. The government of the Church is intrusted to the board of elders recognized by the Church.

VII. THE FREE EVANGELICAL CHURCH OF SAINT JEAN DU GARD.

Founded in 1856, this Church published, in 1876, its Confession of Faith and laws of church government, contained in sixty-one articles.

ARTICLE 1 repeats the Confession of the Churches of the Union.

ART. 2. By our faith we are linked above all to the Churches of the apostolic era, upon whose organization we wish to model our own, and then to those of all ages which have maintained true Christianity, and especially to the Ancient Reformed Churches of France, which have suffered so much for the truth.

ART. 3. We are closely connected by our principles with all the Christian Churches that are independent of the State, and depend for support upon the personal profession of faith.

ART. 18. We reject every ground of admission which does not rest upon a personal, serious, and explicit profession of faith, a profession not openly contradicted by the lives of those holding it. But we cannot judge men's hearts, we leave to them all the responsibility of their profession, excepting, that if their conduct does not harmonize with this, we enforce the discipline; thus the principles are maintained.

ART. 43. The Church sanctions the baptism of believers as in accordance with the Scriptures. Yet, if different views as to the time and mode of administering baptism exist among its members, each one is free to act according to his convictions and on his own responsibility. Still, in whatever way this sacrament is regarded, the Church requires baptism of those wishing to become members of its body.

ART. 47. The general direction of the flock is intrusted to the Board of Elders recognized by the Church (Acts xi. 30; Acts xv. 6)

ART. 58. The necessity for the separation of Church and State arises from the difference in the nature of these two institutions as well as in their mode of influencing the world.

VIII. FREE EVANGELICAL CHURCHES OF VERGISE (*Gard*), AND OF MARSILLARGUES (*Hérault*).

This statement of principles, which cannot be properly styled a church constitution, dates from the year 1861. The Church even prohibits the formation of a full Confession of Faith; "We do not particularize," it says, "the different doctrines which, as a whole, constitute the Christian faith, for God having revealed the truth from time to time as his children could receive it, man has no right to express these truths by formulas, with the purpose of imposing them upon others as a rule of faith." Yet we declare unequivocally the doctrine taught in our midst. (Here follows an exposition of the doctrines.)

ART. 7. We are most strongly attached by our principles to all Christian Churches of our day, which are founded upon the basis of a personal profession of faith, and especially to the legitimate successors of the ancient Reformed Churches of France, which put in practice the principles of Scripture, and are known under the name of "Evangelical Churches of the Union."

IX. EVANGELICAL CHURCH OF TOULOUSE.

(*Upper Garonne.*)

In 1850 this Church adopted fifteen constitutional articles.

Concerning the Confession of Faith.

ART. 4. The Church adopts as its creed, the Confession of Faith of the Evangelical Synod, which may be expressed in the following manner: We believe in the full inspiration of the Holy Scriptures, the divinity and personality of the Father, Son, and Holy Ghost, one God blessed forever; the atonement by the blood of Christ, and the free justification of the sinner through faith in his name; finally, the necessity of regeneration and sanctification accomplished by the Holy Spirit. *All the members of the Church must make the same profession.*

Concerning Admission to the Church.

ART. 9. To become a member of the Church it is necessary for the applicant to make a profession of his belief before two elders or deacons, who shall report to the council on admission. If this council, after carefully making the necessary investigations and apprizing the Church of the application, decides in favor of it, the admission is declared and inscribed on the public register.

ART. 10. In cases of admission to membership, the council must be careful that the conduct of the applicant accords with his profession, according to the apostle's words: "Conduct yourselves worthy of the gospel of Christ—for faith without works is dead."

X. EVANGELICAL CHURCH OF BORDEAUX.

The Evangelical Church of Bordeaux accords, in its belief, with the Apostolic Church, and all those Churches which profess the doctrine of Jesus Christ, our only and complete Saviour. It is, however, more especially in harmony with the Evangelical Churches of the Union of France, in whose Confession of Faith it concurs. (Then follows the profession.)

ART. 2. Only those who truly believe in Jesus Christ can rightfully belong to a Christian Church.

Consequently those who wish to become members of the Church must,

1. Examine themselves seriously as to whether they are in the faith.

2. In case they judge themselves able to bear testimony to this faith, they must make known their desire to the pastor, who, after receiving their adherence to the

Confession of Faith, as expressed in Article 1 of the present constitution, forwards it to the council.

ART. 3. Having complied with these conditions, the pastor makes the presentation to the Church at the next meeting. If no opposition is made, their names are placed upon the church register on the following Sabbath. In the contrary case, the delay may not exceed one month. No opposition has any weight unless founded upon facts.

ART. 4. A person loses his membership in the Church either when he openly declares his withdrawal from it, or when he virtually withdraws by no longer sharing in the assemblies of the congregation, or, finally, when he either ceases to hold the faith of the Church or dishonors it by his conduct.

ART. 5. The Church regards the table prepared in her midst, for the celebration of the Lord's Supper, not as her own, but as belonging to the Lord. She joyfully receives in her communion, on their own responsibility, all who truly believe in Jesus Christ, to whatever church they may belong.

XI. EVANGELICAL CHURCHES OF ST. FOY (*Gironde*) AND ST. ANTOINE (*Dordogne*).

In 1854 these two neighboring churches adopted a common constitution, from which we quote two articles, that which concerns their connection with other churches and that which contains their special profession of faith as distinct from that of the Churches of the Union.

Concerning our Connection with other Churches.

ART. 31. We hold spiritual communion with all churches of God which, in whatever place or of whatever denomination they may be, rest upon the only safe foundation, Jesus Christ crucified. But we are most closely allied to the "French Evangelical Churches of the Union," as established by their first synod at Paris, in the year 1849.

Concerning the Confession of Faith.

ART. 2. The principal doctrines which we find revealed in the Old and New Testament are those truths held in all ages by the Christian Church, and proclaimed with such wonderful harmony by the different churches of the Reformation in their various Confessions of Faith, especially in that of the Reformed Churches of France, composed in 1559.

We present a summary of these doctrines on the following subjects: the full inspiration of the Sacred Writings; the divinity and personality of the Father, Son, and Holy Ghost, one God blessed forever; the total depravity and just condemnation of man in his natural condition, in consequence of Adam's fall; the eternal election by divine grace; the incarnation of the Son of God, and redemption through his blood; his intercession for us as Sovereign High Priest; the free justification of the sinner by faith; the necessity of the operation of the Holy Spirit upon the heart for the regeneration and sanctification of the children of God; their resurrection or transformation for eternal life, when the Lord Jesus shall descend from heaven; finally, the everlasting punishment of the wicked.

ART. 22. All officers of the Church are required to profess strict adherence to its doctrines in the presence of a general assembly.

XII. EVANGELICAL CHURCH OF CLAIRAC.

(*Department of Lot and Garonne.*)

This Church was established in 1850 "in order to confess its Lord and Saviour and to unite the brethren more closely by the bonds of Christian charity."

ART. 3. It adopts as an exposition of its faith the creed of the Churches of St. Foy and St. Antoine.

ART. 4. No one may belong to the church unless he professes faith in the Lord Jesus Christ conformably to this confession, and does not dishonor it by his life.

ART. 10. The pastor, having for his special charge the preaching of the word and the general oversight of the spiritual interests of the Church, must also care for the education and religious instruction of the children of the congregation.

Their education is properly under the care of their parents, who are responsible to God for them; but the pastor should watch over them and see that they understand, in relation to the Church, their duty towards God and the commandments he has given them in his word, so that they may acquit themselves worthily.

The children must receive religious instruction under the superintendence of the pastor, both from the lessons of their teacher and in the Sabbath-schools; and this will be rendered more complete by especial lectures for those of riper years.

This course of religious instruction is totally independent of the participation in the Lord's Supper, so that the young people brought up in the Church will, like other Christians, submit to the conditions set forth in the following Articles:

ART. 11. When a Christian desires to enter into membership with the Church, he must declare his intention to the Council either directly or through the medium of some member of the Church. The Council will then charge the deacon of that section of which the applicant is a resident, to satisfy himself, with the assistance of two members of the Church appointed for that purpose, that he professes faith in the Lord Jesus, and that his life accords with his profession. Should the report of its delegates be favorable, the Council decides on his admission, and his name is inscribed on the church register (Ps. lxxxviii. 6; 1 Tim. v. 9).

One of the delegates, moreover, is specially charged to bring the newly-admitted member into brotherly connection with the other members of the Church.

XIII. EVANGELICAL CHURCH D'ESPÉRANSSES.

(*Department of Tarn.*)

The constitution of this Church dates from 1855, and rests upon the double principle of a profession of faith and a disciplinary government. The Confession of Faith is that of the "Churches of the Union."

ART. 2. All persons are admitted to the Church, on their own request, who acknowledge their state of wretchedness and condemnation in the sight of God, and accept as their only hope of salvation Jesus Christ, God manifest in the flesh, the complete Saviour of all who believe in him. Every request for admission must be addressed to the Elders and communicated to the Church.

ART. 8. Whilst proclaiming the universal priesthood of believers, the Church, according to the word of God, recognizes certain special church officers, whose services are needed both for its welfare and for the advancement of Christ's reign upon earth. Amongst these officers it reckons the Elders and Deacons.

ART. 16. The Church considers Baptism and Communion as divine institutions.

ART. 18. The government of the Church is vested in the Presbytery and General Assembly.

ART. 27. The doctrines propagated by the Church are watched over by the Presbytery and subject to the discipline.

XIV. EVANGELICAL CHURCH OF CANNES.

(*Department of Var.*)

In the year 1870 the constitution was approved by the Church Assembly. The Confession of Faith is like that of the "Churches of the Union," with an addition respecting the resurrection of the just and the eternal punishment of the wicked.

ART. 4. Whoever, confessing himself a sinner condemned by his deeds, professes with the Church one only hope in Jesus Christ, and does not disgrace his profession by his life, has a full title to membership in the Church, and, on his request, will be admitted to the Evangelical Church of Cannes.

CHAPTER II.—ART. 6. The Church permits baptism to be administered either to adults or to children.

The Church Officers.

ART. 2. This Church has Pastors, Elders and Deacons.

Additional Note.—If any officer of the Church, whether pastor, elder, or deacon, seriously departs from its Confession of Faith after having been sufficiently exhorted by the Church itself, he will cease to offer the pledges required of those employed in its service.

XV. EVANGELICAL CHURCH OF NICE (1874).

This Church has adopted the Confession of Faith of the "Churches of the Union."

ART. 2. All persons who declare their adherence to this Confession of Faith, and are willing to bring their life into conformity with it, may be admitted as members.

ART. 3. Those who have openly abandoned the faith, or publicly disgraced it by scandalous conduct, are no longer considered as belonging to the Church.

XVI. EVANGELICAL CHURCH OF LYONS.

This Church has no special Confession of Faith, but has adopted that of the "Churches of the Union."

It does not, however, require an explicit adherence to this from either its members or elders, and it is, in fact, not even known to many members of the Church. But, on the ordination of a pastor, the committee on ordination satisfy themselves beforehand that the candidate holds to the Confession of Faith.

JEAN MONOD.

REFORMED CHURCH OF THE CANTON OF VAUD.

BY PROF. VIGUET.

I. The first symbolical movement of the Reformed Church of the Vaudois has for its foundation the ten theses upon which is based the controversy of Lausanne (1–8 October, 1536).

These are found in the History of the Reformation in Switzerland, by Ruchar (Vulliemos edition, 1837), vol. IV., pp. 174–176; modern French edition, pp. 505–507 (Latin); and in the Brunswick edition of Calvin's works, vol. IX., col. 701, 702.

It is true that these theses have formed no part in the subsequent historical development, and organization of the Vaudois Church.

II. Immediately after their conquest by Francis I., the Vaudois adopted the forms and followed the destinies of the Bernese Church. Their symbolical books of the sixteenth century were the conclusions of the Controversy of Berne, 1528, the acts of the Synod of Berne, 1532; the first Helvetic Confession of 1536; and, above all, the Great Helvetic Confession (posterior) of 1556. To this list may be added the Heidelberg Catechism, a book of instruction, which is still known in their country as the "Catechism of Berne."

The famous "Formula consensus Helvetici," re-edited by T. K. Heidegger, was adopted by Berne, June 14, 1675, and introduced into every district. About 1685 Berne was active in redressing the troubles among the Vaudois.* On the 28th of December, 1699, to this famous confession was added an oath, known as the "Association Oath," the tenor of which is as follows:†

* Concerning the Consensus, see Records of the troubles which occurred in Switzerland upon the issue of the Amsterdam Confession in 1726. Also the history of public instruction in the Vaudois country, by André Gindroz, Lausanne, 1853, pp. 59–121.

† Records, etc., 38, 39.

Form of Oath.

"All those who are admitted to the holy ministry, as well as professors and school-masters in the cities of the country of the Vaudois, take oath."

"All those who are admitted to the holy ministry, as well as all professors and schoolmasters in the cities of the country of the Vaudois, swear to maintain and defend the Holy Evangelical Reformed Religion and divine worship as they have been introduced by our sovereign lords, of the city and canton of Berne, and contained in the Helvetic Confession; and to oppose to their utmost all doctrines contrary to the said religion, as *Pietism*, *Socinianism*, *Arminianism*, without in any way supporting or countenancing, in this respect, those who are or may be infected by them. So help us God."

The troubles were revived and aggravated by the separation in 1716. It resulted in a decided conflict between the government of Berne and the Academy of Lausanne. The latter yielded completely, and submitted to the Formula Consensus in 1723.

Soon after this confession fell into disuse throughout all Switzerland. On April 15, 1746, the Bernese set aside the "Oath of Association," and adopted in its place the following "Oath of Religion:"*

"All those who are admitted to the holy ministry swear and promise to conform to the Helvetic Confession, both in doctrine and worship, to support and defend it with all their powers against all and any, neither to preach nor spread any contrary dogma or sentiment, but to resist and oppose, conformably to the duties of their charge, all those who should undertake so to do, in public or in private; not to countenance such, directly or indirectly, but to prevent, and in case of resistance, denounce them before a competent judge."

This oath is set forth in the Ecclesiastical Ordinance of 1773,† in the following words:

Form of Oath which each one must take who is consecrated to the Holy Ministry.

"All those who have entered the sacred ministry swear to conduct themselves, in regard to doctrine and divine service, according to the gospel of Christ, in conformity with the Helvetic Confession; to maintain it and neither to preach nor spread any dogma or new opinion contrary to it, and to prevent, as much as in their power, and conformable with their calling, all those who should undertake so to do; to denounce to the proper person, all those who persist in troubling the State or Church, and to grant no assistance to such persons, directly or indirectly."

This same edition of the "Ecclesiastical Ordinance for the Vaudois" (Berne), 1773, which was the last, bears the following:

Duty of Pastors in General.‡

"Zealous to preserve our holy religion, in all its purity, pastors must take as the foundation of all their doctrines, the books of the Old and New Testament; they must explain them according to the symbolical books, received by our Church, which are the Decisions of the Controversy of Berne of 1528, the Acts of the Synod of Berne of 1532, and the Helvetic Confession of 1566. Such is the ground-work of the Evangelical Doctrine and of the Christian Morality which the pastors must teach, and to which all their instructions must conform.

III. When the Vaudois were liberated from the power of the Bernese, by the revolution of January 28, 1798, they became part of the "Helvetian Republic, one and inseparable," proclaimed the following March. Then in February, 1803, was formed the "Canton of Vaud," whose first grand council was held April 4, 1803. The ecclesiastical rule was maintained without change, and the ecclesiastical ordinance remained in force.

---

* A. Gindroz, O. C., p. 120.

† Ecclesiastical Ordinance, Berne, 1773, p. 76.

‡ Ecclesiastical Ordinance, p. 7.

The constitution of 1814 continues:

ART. 36. "The Evangelical Reformed Religion is the religion of the canton. The constitution pledges to the Catholic and mixed parishes of Echalleurs, etc., the exercise of the Catholic religion, according to the present usage."

ART. 37. All the laws, decrees, resolutions, rules, and decisions actually in existence, remain in force, until they are legally revoked.

In virtue of this article 37, the Ecclesiastical Ordinances were then provisionally sustained; this *provision* lasted until the ecclesiastical law of 1839.

The revision of the Ecclesiastical Ordinances, prescribed by the constitution of 1831, for a space of ten years or more, met with opposition from the year 1832, and the support or rejection of the Helvetic Confession was one of the most important points in their debates. Nearly all the clergy and devout men were in favor of its continuance; while the radical party, which now assumes position and influence, was hostile to this measure. The Grand Council, in three sittings, 23d January, 1839, 28th and 29th November, and December, 1839, rejected the confession and all rule of teaching other than the word of God.

The ecclesiastical law of the 14th of December, 1839, prescribes the oath which must be taken by every candidate for the ministry; and the religious part of this oath, which is the least extensive, is expressed in the following words:

"I swear to discharge conscientiously the duties which the National Reformed Evangelical Church imposes upon its ministers, and to preach the word of God in its purity and integrity, as it is contained in the Holy Scriptures" (Art. 12).

When accusation is brought against any minister, on the ground of doctrine, the proceedings are distinctly marked; but in reality it is simply required that "The jurymen give a conscientious verdict" (Art. 163).

The ecclesiastical law of May 19, 1863, modified on some points of slight importance by a decree of December 2, 1874, added to the constitution and rule of teaching of the Church, the following provisions, which constitute its first two articles:

"ART. 1. The National Church of the Canton of Vaud professes the Christian religion according to the principles of the Reformed Evangelical communion" (Constitutional Art. 10, first paragraph).

"All persons are members of this Church who accept the principles and organized forms.

"ART. 2. The Church of the Canton of Vaud, an integral part of the Universal Church, and at the same time a national institution, desires chiefly that its members should lead a Christian life.

"To this end she employs only spiritual means on the ground of religious liberty, admitting no other rule of instruction than the word of God contained in the Holy Scriptures."

The oath of consecration is the same, which is prescribed by the law of 1839.

IV. The free Evangelical Church of the Canton of Vaud was organized by a representative synod, which adopted, March 12, 1847, the constitution which still governs it. The profession of faith forms its Second Article.

A commission, of which Vinet was a member, prepared a constitution and a report; the form of the profession of faith, and part of the report there referred to, have been inserted in the works of Vinet, entitled: "Religious Liberty and Ecclesiastical Questions." Paris, 1854; pp. 638–659.

The creed adopted by the synod is the same as the given form with a few additions.

The article of the constitution is worded thus: The General Assembly of each church is composed of all the men belonging to said church who are twenty-one years of age, have fully comprehended its doctrines and institutions, and formally declared their adherence to it.

The form of this declaration is regulated by each church.

Beside, the candidates who wish their names entered in the register of the synod, as ministers and candidates for the holy ministry, are obliged to be examined as to their religious life, their calling to the ministry, their doctrine and their ecclesiastical

principles, by a committee composed of the synodical commission, with pastors and elders. At the close of this examination the candidate must "declare his cordial adhesion to the doctrines and institutions of the Free Church" (Constitution, Art. 19). This pledge is verbal.

The elders do not make any special declaration, since, chosen by the General Assembly from its body, they have already declared their adherence to the constitution and Confession of Faith in becoming members of the General Assembly.

Beside the works quoted in these notes, the reader may consult with profit an article of M. F. Chaponnière, in the "Encyclopedia of Religious Science," by Mr. Lichtenberger, vol. vi., parts 26 and 27, pp. 150–162 (Paris, 1879), entitled, "Helvetic Confessions."

LAUSANNE, *July*, 1879.

INDEPENDENT EVANGELICAL CHURCH OF NEUCHATEL.

BY M. JACOTTET.

FIRST QUESTION.—A. The ancient Reformed Church of Neuchatel has never put forth any special Confession of Faith, and has even refused to admit the formula of the Helvetic consensus (assembly). The assembly of pastors, who were then the governing body of the Church, considered that the Holy Scripture, the forms used in baptism and the communion, and the Apostles' Creed, were fully adequate to express the faith of the Church, and it remained under this rule without any serious schisms or errors of doctrine having arisen from the time of the Reformation until the political revolution of 1848.

At this period the Church government passed from the hands of the Assembly into those of the Synod, composed of 315 lay members and 215 ministers.

This Synod, to whom exclusively (according to Article 4 of the law) the administration of the Church in spiritual matters was intrusted in May, 1851, in reply to a petition from a certain number of members of the Parish of Ponts, which inquired if an abridged Confession of Faith would not be advantageous and even necessary, made the following decision:

"Our Church finds its rule of faith in the Holy Scriptures, and the simple Confession of Faith in the forms of baptism and the communion, and in the Apostles' Creed."

B. On the 20th of May, 1873, the Grand Council of the Republic and Canton of Neuchatel passed a new law regulating the relation of Church and State.

Article 12 is thus expressed: "Liberty of conscience in matters of religion is inviolable; it may neither be fettered by regulations, vows, or promises, by disciplinary penalties, by formulas or a creed, nor by any measures whatsoever."

The promulgation of this law, which would have ruined the Church by depriving it of the power to maintain the preaching of a pure gospel, produced the movement in favor of separation which resulted in the organization of the Independent Evangelical Church of Neuchatel.

The constitution adopted by the Constituent Synod in the session of January 15, 1874, and afterwards submitted to the ratification of the parishes, by whom it was unanimously adopted, contains as Article 2 the following Confession of Faith:

Faithful to the holy truth which the apostles preached and the reformers have restored to light, the Evangelical Church of Neuchatel acknowledges as the only source and rule of its faith the sacred writings of the Old and New Testament, and proclaims, with all Christian churches, the great truths of salvation contained in the creed called the Apostles' Creed: "We believe in God the Father, who has saved us by the life, death and resurrection of Jesus Christ, his only-begotten Son, our only Lord, and who regenerates us by the Holy Spirit, and we confess this faith by use of the sacraments of Baptism and the Lord's Supper in obedience to the commandments of the Lord."

SECOND QUESTION.—Until 1848 the ratification of the baptismal vow was considered an indispensable act on entering the Church.

But neither the Grand Council nor the Synod has explained what must be understood by accepting the forms of the Protestant Church; so that it is sufficient in reality to be born members of the Protestant church, or to declare that one accepts its views in order to enjoy the privileges of ecclesiastic electors.

On the other hand, the ministers, on their ordination, take the following oath:

1. To advance the honor and glory of God above all things.

2. To risk life, body and property, if necessary to maintain his word.

4. To be in unity with the brethren in the doctrines of religion and in the holy ministry.

5. To avoid all sectarianism and schism in the Church.

THIRD QUESTION. Article 3 of the Constitution of the Independent Church reads thus:

All persons who have testified a desire to enter the Church and adhere to its constitution, may become members of the Independent Evangelical Church of Neuchatel, after receiving baptism and the communion.

Entrance into membership does not take place in the same manner in all the Churches, and there is no uniform way adopted by the Synod.

In most cases it is not accomplished by signature, but members are also admitted on declarations made to a pastor, elder or member of the Church who certifies it.

On their ordination the ministers take the same oath which was in use in the ancient Church (see second question).

The pastors also promise, on the day of their installation, to acquit themselves faithfully and conscientiously of the duties of their office, in conformity with the constitution (Articles 1, 2, 23).—Law of the Synod, June 9, 1875.

The professors of theology declare on their installation that they adhere individually to the principles and profession of faith of the Church, and that they will conform in their teaching to this profession of faith.—(Law of the Synod, June 15, 1877.)

The Elders engage on their entrance into office faithfully to perform their services in accordance with the Holy Scriptures and the Church Constitution. (Law of the Synod of June 25, 1879, simply confirming the custom.)

LEOPOLD JACOTTET,
Pastor of Chaux-de-Fonds,
Neuchatel.

July, 1879.

THE REFORMED CHURCH OF GENEVA.

Reply for the CANTON OF GENEVA *to the questions of the Committee appointed by the Pan-Presbyterian Council, to report on the Confessions of Faith of the Reformed Church throughout the world.*

1ST QUESTION.—*What Confessions of Faith have been adopted successively by the Reformed Churches of Geneva?*

REPLY.

1st and 2d.—First Catechism of Calvin, entitled, "Instruction and Confession of Faith used in the Church of Geneva," published, in French, at Geneva, in February, 1537; in Latin, at Basle, in March, 1538.

First Confession of Faith of Calvin, entitled, "Confession of Faith, which all inhabitants of the city of Geneva and inhabitants of the country must swear to guard and hold; extract of the instructions which are in use in the Church of the said city," published in French, at Geneva, in April, 1537.

The first Confession of Faith of Geneva has, for a long time, been supposed to be the work of Farel. M. Alb. Rilliet has proved, through several historians, that it was composed by Calvin, and presented by Farel, who was then the chief minister of the Lower Council of the Republic.

These two documents have been published in French by M. M. Alb. Rilliet and Theoph. Dufour, edited by M. Georg, Geneva, 1878; in Latin, in Calvin's

works, edited by Baum, Reuss, and Cunitz, Brunswick, 1863, and following years, Vol. V., pp. 313–362. The confession alone is found in this last work in French, Vol. IX., pp. 693–700. M. Schaff mentions the two documents in his "Creeds of Christendom," Vol. I., pp. 467 and 468.

3d. Second Catechism of Calvin, entitled, "The Catechism of the Church of Geneva," that is to say, the formula for instructing children in Christianity; this is in the style of a dialogue, where the minister questions and the child responds; and in Latin, Catechismus Ecclesiæ Genevensis hoc est. Formula audiendi pueros in doctrina Christi. Autore Joanne Calvino." Published in France, between 1542 and 1545 (it is not known whether there was an edition 1545); in Latin in 1545. Re-printed in two languages in Calvin's works, edited by Baum, Cunitz, and Reuss, Vol. VI., pp. 1–160; in Latin in Niemeyer's "Collectio Confessionum," Leipsic, 1840, pp. 125–190. Analyzed in Schaff's "Creeds of Christendom," Vol. I., pp. 486–9.

We find at the end of the Catechism, since 1553, a formula for the reception of the holy Communion, entitled, "The manner of questioning children who wish to receive the Communion of N. C. J. C.," followed by a "Review of the Catechism," which the child must recite solemnly.

This *résumé* comprises the Apostles' Creed, beside the Ten Commandments and the Lord's Prayer.

In the Baptismal Liturgy the Apostles' Creed is recited by the minister as a summary of Christian doctrine.

The formula spoken of, whose wording in the Catechism, the New Testament, and the Psalter of 1562 is slightly different and more finished in style, appears in various forms in Calvin's works, edited by Baum, Cunitz, and Reuss, Vol. VI., pp. 147–160.

4th. Consensus Tigurinus, entitled, "Consensio mutua in re Sacramentaria ministrorum Tigurinæ Ecclesiæ et J. Calvini ministri Genevensis ecclesiæ jam nunc ab ipsis autoribus edita," published in Latin at Zurich, 1549.

There are twenty-six articles fixed at Zurich in an interview between Calvin, Farel, and Bullinger. These are found in Calvin's works, edited by Baum, Cunitz, and Reuss, Vol. VII., pp. 689–748, and also in Niemeyer, pp. 191–217. They are explained in Schaff, Vol. I., p. 471.

5th. Consensus Genevensis, entitled, "De æterna Dei prædestinatione qua in salutem alios ex hominibus elegit, alios suo exitio reliquit: item, de providentia qua res humanes gubernat, Consensus pastorum Genevensis Ecclesiæ a Jo. Calvino expositus," published in Latin in Geneva in 1552. Drawn up by Calvin immediately after the attack by Bolsec. This document was reprinted in Calvin's works, Vol. VIII., pp. 249–366, also in Niemeyer, 218–310.

6th. Confession of the Italian Church of Geneva.—This document which treated of the doctrine of the Trinity was arranged by Calvin in 1558, and given to the Italian Church, May 18.

It occupies nearly a page in an octavo volume. It is published in French in Gabarel's "History of the Geneva Church," Vol. II., pp. 225, 226; in Italian and Latin in Calvin's works, edited by Baum, Cunitz, and Reuss, col. 384, 388, Geneva, 1855.

7th. Student's Confession of Faith, entitled, in French, "Formula of Confession of Faith, to which the scholars must assent, in the hands of the Rector;" in Latin, "Formula Confessionis fidei cui de adstringere tenentur omnes studios publicæ scholæ coram rectore," published in 1559.

This Confession, arranged by Calvin, occupies eight full pages in octavo, and comprises twenty-one paragraphs. It is found reproduced in two languages in Calvin's works, edited by Baum, Cunitz, and Reuss, Vol. X., p. 65.

8th. Gallican Confession, entitled, in Latin, "Gallicarum Ecclesiarum Confessio Christianissimo Carolo IX. regi anno MDLXI. exhibta."

This Confession was prepared by Calvin for the Church in Paris in 1557, amended by Ant. de Chandieu, and adopted at the First National Synod of Paris, 1559, revised at the Seventh National Synod at Rochelle, 1571. The Latin text, printed for the first time in 1566, is found in Niemeyer, pp. 327–339.

The French translation of the Recension of Paris (thirty-five articles) is entitled, "Confession of Faith, made with mutual consent, by the Churches which are scattered through France and who abstain from papal idolatries." This is found in Calvin's works, Vol. IX., p. 739.

The French translation of the Recension of La Rochelle (forty articles) is entitled, "Confession of Faith made with mutual consent by the Churches who desire to live in accordance with the purity of the gospel of our Lord Jesus Christ." This is found in Niemeyer, pp. 311–326, and in Schaff, Vol. III., pp. 356–382, and also in an English version.

9th. Second Helvetic Confession, entitled, "Confessio et exposito simplex Orthodoxæ fidei et dogmatum Catholicorum synceræ Religionis Christianæ Concorditer ab Ecclesiæ Christi Ministris, qui sunt in Helvetiâ . . . edita in hoc, ut universis testentur fidelibus, quod in unitate veræ et antiquæ Christi Ecclesiæ perstent, neque ulla nova aut erronea dogmata spargant, atque ideo etiam nihil consortii; cum ullis sectis aut hæresibus habeant." Compiled at Zurich in 1566 by Bullinger. It is found in Niemeyer, pp. 462–536, and in Schaff, Vol. III., pp. 233–306, with an English version.

10th. Canons of Dordrecht, entitled, "Sententia, de Divina Prædestinatione, et Annexis et Capitibus, quam Synodus Dordrechtana Verbo Dei consentaneam, atque in Ecclesiis Reformatis hactenus receptam esse, judicat, quibusdam Articulis exposita." Fixed by the National Synod of the Reformed Churches of the Low Countries, held at Dordrecht, in 1618 and 1619. It is found in Niemeyer, 690–728, and in Schaff, Vol. III., pp. 550–580, with an English version.

11th. Anti-Arminian Theses of 1649.—There are five paragraphs, comprising fifteen positive articles and ten negative articles, bearing upon original sin, redemption, grace, etc., and prepared at the request of the Lower Council, by an assembly of pastors, after six months' discussion. This document is reproduced in Gabarel's "History of the Geneva Church," Vol. III., 1862, pp. 121–123, note.

12th. Consensus Helvetique, entitled, "Formula Consensus Ecclesiarum Helveticarum Reformatarum, circa Doctrinam de Gratiâ universali et connexa, aliaque nonnulla capita."

This document, compiled in 1675 by Heidegger, assisted by Francis Turretin, was printed in Latin and German, at Zurich, in 1714. It is found in Latin in "Niemeyer," pp. 729–739.

13th. Cathecism de la Venerable Compagnie, entitled, "Catechism intended particularly for the use of Young People who are preparing to participate in the Holy Communion;" published first at Geneva, in 1788. (The Larger Catechism was completed by a Small Catechism for children, neither so important, nor of so much authority.)

A revision of the Larger Catechism, including seven important changes (in the latitudinarian and utilitarian sense), was published in 1810, after long deliberations. The committee appointed by the Assembly of pastors held eighty-five sessions. The Catechism of 1810 was directed as a simple revision of the Catechism of 1788, and consequently they were spared the annoyance of submitting it to the sanction of the French government, of which the Church of Geneva was then a dependent.

A new revision of the "Catechism" was published in 1817, but the changes it contained were established without repeal by the committee appointed by the Assembly, without the Assembly itself and the Councils of State being called to examine and sanction them.

14th. Declaration of the principles of 1849, set forth by the First Consistory, elected according to the forms prescribed by the Geneva Constitution of 1847, and placed at the head of the "Original Law for the National Protestant Church of Geneva," definitely adopted June 7, 1849.

The document is worded thus:

ARTICLE 1. The National Protestant Church of Geneva receives as the word of God, and as divinely inspired, the Holy Scriptures of the Old and New Testaments. She makes it the foundation and only infallible and entirely sufficient rule of faith and life.

ART. 2. Established on this basis, she acknowledges in all her members the right of free inquiry.

ART. 3. This Church, instituted for the advancement of the Kingdom of God, by faith in Jesus Christ, has for its special mission to provide for the interests of the members who compose it.

ART. 4. She admits as her only rule of instruction, the teaching of God contained in the revealed books.

ART. 5. She is united in a spiritual communion, by a bond of Christian brotherhood, to the Evangelical Churches founded on the authority of the word of God.

(Cf. F. Chaponnière, "The question of the Confessions of Faith in the body of contemporaneous Protestantism." Genoa, 1867, Vol. I., examination of facts, p. 155.)

15th. Declaration of the principles and profession of the Evangelical Church (Free) of Geneva, founded in 1849.

The text (a preamble and seventeen articles) has been reproduced by Chaponnière, in the works already cited, Vol. I., page 161–163, and by Schaff (works noted), Vol. III., p. 781–786 (with an English version).

[NOTE.—The Church of the Testimony, founded in 1820, by Dr. Cæsar Malan, joined to the Secession Presbyterian Church of Scotland. The Church called du Bourg de Tour, founded 1877, was Congregational, not Presbyterian—it had no Confession of Faith.]

2d QUESTION.—*What have been, or are still, the forms or methods of adhesion in the Confessions of Faith above mentioned?*

REPLY.

NATIONAL PROTESTANT CHURCH OF GENEVA,

May 24, 1536. *General and Collective Declaration of the General Council.*

The citizens assembled in General Council in the Cathedral of St. Peter, swear, with one voice, with uplifted hands, "that they wish to live in accordance with the Holy Scriptural law." However, many of the citizens protested beforehand against the measures of religious unification which restricts their liberty of conscience.

1537. The general and personal adherence, obligatory upon all citizens, to the Confession of Faith of Calvin.

In April, the Lower Council authorized the publication of this Confession of Faith, which begins with the following words: "All the citizens of the city of Geneva, and the subjects of the country, must swear to guard and hold it." All the members of the Lower Council (save one) at St. Peter's, swear fidelity to this confession. The Lower Council ordered further, that the magistrates of districts must spread copies of the confession in their districts, then go from house to house to receive promises. A part of the population resisted; the indifferent ones thought the measure superfluous; the crypto-Catholics, the Anabaptists, and the Free-thinkers thought it excessive.

July 29, 1537. The Lower Council decided to administer first, the oath to the magistrates, the rebellious ones having already been dismissed; then to invite the magistrates successively to bring to St. Peter's those from their districts to whom the oath should be administered, the refractory ones being excommunicated and banished from the district. This arrangement proved to be impossible, entire streets refusing the oath. The troubles foreseen among the rebels are not mentioned.

1538. Reaction. January, 1538, the Lower Council decided that the preachers ought to refuse the communion to no one, not even to those who refused the oath, and in April, 1538, Calvin and Farel were themselves banished.

In 1539 the citizens going to the public hall took back the original act of the Confession of Faith of Calvin, and struck out from it all the pages reading thus (with the consent of the magistrates): that they considered themselves relieved from the oath of 1537.

1541. System of Ecclesiastical Ordinances. November 20, two thousand citizens of Geneva, assembled in General Council at Geneva, approve, by a majority of

voices (notwithstanding the public opposition of many prominent citizens and the secret opposition of some slightly influential members) the Ecclesiastical Ordinances which had been prepared by Calvin, recently recalled to Geneva, and discussed for two months in the State Assembly.

The following is the form of confession that the Ordinance required for the ministers, elders, and laymen:

Ministers.—After the opening clauses of the Ordinances, they must promise "to receive and keep the approved doctrine of the Church." This text being examined in General Council, June 3, 1576, they promise to hold the doctrine of the prophets and apostles, as it is comprised in the Old and New Testament, of which doctrine (continues the formula) we have a summary in our Catechism.

Among the eighteen crimes altogether intolerable in a minister, heresy appears first in the Ordinances.

In the special examination of the country churches (initiated in 1546), it is stated that one end of these examinations is to see "whether the resident minister had advanced any new doctrine opposed to the purity of the gospel."

Elders.—Their pledges (fixed by the Ordinances revised in 1561) were not dogmatic. They were simply added to the Confessional form established for the benefit of the lay professors.

Laymen.—No one should be admitted to the Holy Communion before having made a profession of faith before the Church, and recited all the Catechism, as it was arranged in 1553 (in a loud voice). We have not been able to decide the exact period at which this custom fell into disuse.

Every year the pastors should visit the families, examining each one as to his faith. Afterwards they should assemble their parishioners in the churches, before the celebration of the communion, and question them on the Catechism. (This custom lasted until the seventeenth century, at which period it lost its dogmatic and disciplinary character.)

The parishioners whose belief was found not to be orthodox were exhorted, and in serious cases excommunicated. Excommunication was suppressed in 1766.

Heretics or sectarians, who propagated their principles, fell under the laws of Frederick II. They were summoned before the Consistory: if they were amenable, they were sent away without scandal; if they were opinionated, they were admonished, then excommunicated, and sent to the magistrates, who could condemn them to the whip, banishment, or even to death. (This rule was modified in 1632.)

1549. The Church of Geneva adopted the "Consensus Tigurinus."

1552. The pastors in office ought to sign the "Consensus Genevensis," called forth by the opposition of Bolsec; but it is intended that this doctrine shall not be binding on future generations. November 9th, the Lower Council ordered that the doctrine of the "Christian Institution" (of Calvin) is "the doctrine of God," and that none ought to be allowed to contradict it.

1556. Calvin requested that the excommunicated should be banished, but this was not granted.

1557. The 22d of November, the Grand Council condemned to a year's banishment those who stayed away from the communion, from indifference, or who, being excommunicated, refused to humble themselves before the Consistory.

1558. It was decided that the members of the Italian Church of Geneva should sign the Italian Confession. Those who refused their signature should be banished; those who, after having signed, withdrew their support, should be put to death. (This special confession fell later into disuse.)

1559. It was decided that the students should subscribe in future, in the hands of the rector, to the "Special Confession of the Students." (Abolished in 1576.)

1566. Geneva sanctioned the "Second Helvetic Confession."

1576. The subscribing by the students to the Confession of Faith from the "Pastor's Book," is abolished at the request of a number of pastors, because this formality prevented the Lutherans and the Catholics from coming to study at Geneva, and

"that it is unreasonable to press a young conscience, still irresolute, to sign that which it does not yet understand."

1620. March 17th, the Assembly of Pastors sanctions, without any opposition, the "Canons of Dordrecht."

1632. At this time, the government of Geneva ceased to apply strictly the Anti-Heretic Code. Those who teach false dogmas are not put to death or even banished; but their writings are suppressed, and they are forbidden to speak, and are virtually cut off from intercourse with their neighbors.

1647. Disputes between Calvinism and Arminianism.

1647. August 6th, the Assembly, alarmed at the progress of Arminianism, decided to require from every candidate for the ministry the following promise: "to teach in conformity with the Synod of Dordrecht, and to reject the doctrine of the universality of grace, and the non-imputation of Adam's sin."

1649. The Assembly proposed, at the request of the Council, "Anti-Arminian Theses." (See above.)

The moderator and secretary of the Assembly signed these theses, June 1st, in the name of all the members, with the following words, "Sic sentio, sic docebo, et nil contrarium hisce docebo, vel publice vel privatim."

Alexander Morris, Professor of Theology, who leaned to the ideas of Saumur, must also sign these theses with the formula, "Sic sensi, sic sentio." He immediately set out for Holland of his own accord.

1659. The Assembly decided that all its members (pastors of churches and professors in academies) should make the following promise: "You promise to avoid the innovations of the doctrine of the universality of grace, and the non-imputation of Adam's sin. You will teach nothing that does not conform to the 'Confession of Faith of the Reformed Churches of France,' and the decisions of the Synod of Dordrecht and to our Catechism."

This promise was imposed on Professor de Rodon in 1663, and in 1667 on Rogere, the divinity student.

1669. Professor Mestrezat and pastor Louis Fronchin, having declared themselves, in the Assembly, favorable to the ideas of Saumur, the Lower Council ordered (June 25th) pastors and professors to conform themselves to the previous dogmatic regulations, but "to abstain from combating opposing opinions." This restriction was withdrawn (August 4th) at the request of the majority of the Assembly. August 13th, the Assembly decide that all candidates for the holy ministry should sign the "Theses of 1649," with the formula "Sic docebo et nil contrarium hisce docebo vel publice, vel privatim." August 28th, seven members of the Assembly who had not yet signed the said Theses, are forced to do so by the Assembly and Council. September 17th, Robert Chouet, Professor of Philosophy, is forced to sign, not the Theses of 1649, but the promise to teach, if occasion so offers, conformably with these Theses. December 10th, the Grand Council of Two Hundred decide that, in future, the said Theses will be signed with this formula: "Sic sentio, sic profiteor, sic docebo, et non contrarium docebo." This decision remained in force until 1706.

1671. The old pastor Mussard gave up his right of membership in the Assembly, because he had not signed the Theses of 1649.

1683. The celebrated J. Le Clerc, being refused the chair on account of his Arminian ideas, went to live in Holland.

1678. February 15th and 22d, after twelve sessions, during which there was much discussion, the Assembly adopted the Helvetic Consensus, with strictures on some grounds of this formula.

1679. January 3d, the Council having ratified the vote of the Assembly, it is decided that the Moderator and Secretary of the Assembly shall sign the Consensus in the name of all the pastors and professors, and that in the future every candidate for the holy ministry shall sign it with the formula of subscription of December 10th, 1659. (This decision remained in force until 1706.)

1706. April 23d, the Assembly decide to permit, by way of exception, the students of divinity, who signed the old Confessions of Faith with the formula "Sic

sentio," to sign the Consensus with the formula "Contrarium non docebo, pacem Ecclesiæ promovebo on, non turbabo."

The Lower Council declare this decision contrary to the rules, and invite the Assembly to deliberate again on the subject.

May, 1706. The Assembly decide that the formula of subscription to the Consensus shall be as follows: "Sic docebo et contrarium non docebo, scilicet quoties hanc materiam tractandam (on hoc argumentum) suscipiam, sive ore, sive calamo, sive privatim, sive public." The purport of the "Canons of Dordrecht" will be a similar promise. The Council of Two Hundred (May 19) allow the new signature, but request the Assembly to consider the matter further.

August 27th. After long discussion and contradictory resolutions, the Assembly finally unanimously decide to abolish all signatures which have formerly been required, and substitute a new consecration oath, which reads as follows:

"You protest and swear before God, to believe and profess your belief in the Holy Scriptures of the Old and New Testaments, which are the only and true rule of our faith.

"You promise further to teach nothing which does not conform to the Confession of Faith and to the Catechism of this Church, as containing a summary of what is taught us in the Holy Scriptures.

"You are exhorted to teach nothing in the Church or Academy contrary to the Canons of the Synod of Dordrecht, or to the rules of this venerable Assembly, and the Churches of Switzerland; which will promote peace, and preserve a uniformity in teaching.

"Do you all promise this?"

Reply.—"I promise."

September 6th. At the Council of Two Hundred, the opinions are divided on the new formula.

September 10th. The Lower Council decide to allow the new formula.

June 17th, 1725. All the Assembly except two decide to abolish the oath of consecration established in 1706, and return to the pure and simple oath provided by the Ecclesiastical Ordinance of 1576. The oath is thus worded: "You swear to hold the doctrine of the holy prophets and apostles, as it is contained in the books of the Old and New Testaments, of which doctrine our Catechism is a summary?" (This oath was in force until 1806.)

It was asserted in the discussion that no one should be forced to follow entirely Calvin's Catechism. It is further expected that the candidates for the ministry should be requested not to discuss in the pulpit any striking or useless matter, which might tend to disturb the peace.

At this time the Confession of Faith of the seventeenth century was abolished to return to that of the sixteenth century, interpreting the latter with much freedom.

The Lower Council ratified this decision, but ordered the Assembly to keep the most absolute silence upon this subject, especially in the presence of strangers.

1788. The Assembly adopted a new catechism (see above). The authority given by the oath of ministers to the official catechism of the Church was by this act transferred from the Orthodox Catechism of Calvin to the Catechism (much less orthodox) of the Assembly.

The Lower Council gave its sanction to the new catechism.

January 23d, 1806. The Assembly and the Consistory substituted for the old oath of consecration of ministers, the following pledge:

"You promise to teach divine truth as it is contained in the books of the Old and New Testament, of which we have an abridgment in the Apostles' Creed." The Apostles' Creed thus replaced the catechism as a rule of teaching.

This formula was in force until the year 1810.

1810. Revision of the catechism in a latitudinarian and utilitarian sense (see above).

The Assembly and Consistory modifies, in the following manner, the pledge of the ministers:

"You promise . . . to preach, in its purity, the gospel of our Lord Jesus Christ;

to recognize as the only infallible rule of faith and conduct, the word of God, as it is contained in the sacred books of the Old and New Testament." (The mention of the Apostles' Creed disappears.)

1813. At this time the religious revival gave rise to numerous discussions, and it was thought advisable to add the following words to the pledge of the ministers: "You promise to abstain from all sectarian spirit, to avoid all that which would create any schism and break the union of the Church," etc. (Addition suppressed towards 1850.)

1817, May 3d. The dogmatic debates stirred up by the reappearance of Calvinistic orthodoxy, being of a sharp character, the Assembly published a *prohibitory rule*, exacting from all pastors, ministers, and divinity students, the following pledge:

"We promise to abstain, so long as we live, and while we preach in the churches of the Canton of Geneva, to establish, either in an entire discourse, or in a part of our discourse, directed to this end, our opinion:—1st. On the manner of the union of the divine and human nature in the person of Jesus Christ. 2d. On original sin. 3d. On the manner in which grace operates, or on saving grace. 4th. Predestination. We promise not to combat, in public discourses, the opinion of any pastors or ministers on these matters.

"Finally, we engage, if we are led to give utterance to our thoughts, on any one of the subjects, to do so without too much positiveness, to avoid expressions foreign to the Holy Scriptures, and to use, as much as possible, the terms which they employ."

Some of the candidates for the ministry withdrew on account of this rule, and a dissenting church was formed. It was of short duration.

1847, May 24th. The citizens accept a new political constitution, of which Act X., chapter 1st, grants the organization of the *Protestant worship*.

According to Article 114 of this constitution, "the national Protestant Church is composed of all the *Genevans* who accept the organized forms of this Church, as may be established hereafter." (These organized forms established by the constitution, are pure administrative forms, which do not effect, in the slightest degree, faith and Christian life. Since 1847 one could be a member of the church without having been regularly admitted as a catechumen.)

According to Article 117 "All Protestants of the canton, enjoying their political rights," are ecclesiastical electors.

According to Article 123, No one can be called pastor if he has not been consecrated to the holy ministry in the National Church of Geneva.

According to Article 126, The Assembly of pastors decide as to the admission and consecration of candidates for the holy ministry.

1849, June 7th. The Consistory called after the forms fixed by the new constitution, adopted an *organic rule for the National Protestant Church of Geneva*, which rule includes the following:

Articles 1–5 constitute a sort of *declaration of principles* spoken of above. The adherence to these principles is not, however, required of the electors, elders, or even of the ministers of the church.

According to Article 11, No catechism can be employed in religious teaching without the authority of the Consistory.

According to Article 52, The official and ecclesiastical *liturgy* should be introduced without any modification.

According to Article 74, The functionaries of the church may be subjected to discipline, in case "of teaching, preaching, or publicly professing any doctrine that might bring scandal upon the church."

1858. It is decided that each pastor should have liberty to use the catechism of his choice, provided this manual has the sanction of the Consistory.

1861. The Consistory published a revision of the *obligatory liturgy*. The new liturgy allows the Apostles' Creed to be used in the prayer, which each Sunday closes the principal service of the morning.

The *promise of the ministers* is stated there as follows (this part is dogmatic); the ministers promising "to preach the gospel of our Lord Jesus Christ, conscien-

tiously and with fidelity; and to take for the only and infallible rule of faith and conduct, the word of God as it is set forth in the sacred books of the Old and New Testaments."

1874, April 26. The citizens ratify a *constitutional* law modifying the first chapter of the tenth act of the constitution.

According to Article 114, direct from the revised constitution, the National Protestant Church is composed of Swiss Protestants who accept the organized forms of this church.

According to Article 117, *new*, "All the Protestant Swiss citizens, enjoying political rights in the Canton of Geneva," are ecclesiastical electors.

According to Articles 123 and 126, The consecration to the holy ministry by the Assembly of pastors, no longer renders such person eligible to the pastoral functions.

Finally, in Article 123, in a new paragraph, we find the following: "Each pastor teaches and preaches freely on his own responsibility. No restraint can be put upon this liberty either by the Confessions of Faith or the liturgic formulas."

1874, Oct. 3. The State Council promulgated a new organic law concerning Protestant worship, in virtue of which a pastor can either be suspended or dismissed by the Consistory or Council of State for dogmatic motives.

1875. The new general rules adopted by the Consistory immediately after the vote on the Constitutional Law of 1874, suppressed the Declaration of Principles of 1849. The pastor obtained the right to use, in his religious teaching, any catechetical manual which he preferred, not forgetting to inform the Consistory of his choice. The use of the *liturgical prayers*, published by the Consistory, became optional.

The promise of the pastors is changed, under the dogmatical report, to the following words:

They must declare before God "that they will teach and preach conscientiously, according to their lights and faith, the Christian truth contained in our holy books."

The liturgical collection published (in 1875) by the Consistory, contains two series of formulas, expressed in a dogmatic sense on the one hand, and in a liberal sense on the other. (The Apostles' Creed was optional.)

The two formulas for baptism require the relations who present the child, godfather or god-mother, to understand Christian truth as it is contained in our holy books.

The formula for the *reception of* catechumens includes the following question, to which the catechumens must respond affirmatively:

"Have you a sincere faith in the truths of the gospel, and are you so fully persuaded of these truths, that you are ready to suffer everything rather than abandon your profession?"

The other questions are more moral and spiritual in their character than dogmatic.

FREE EVANGELICAL CHURCH OF GENEVA.

We have mentioned before the Profession of Faith made in 1849.

The Church only demanded a formal adherence to this Profession of Faith, from the elders (among whom figure the *ministers* of the word), and the *deacons*. Some of these officers have even been permitted to hold certain reserves on such or such article.

As to the laymen, the article which arranges for their admission into the church has been fixed as follows: "Whosoever acknowledges himself a transgressor, and in a state of condemnation, professes, with the church, a hope in Jesus Christ, God manifest in the flesh, the transgressor's only refuge, and conforms his life to his profession, has full right to membership in this church." However, a simple member of the church, who should propagate openly doctrines compatible with this summary profession of faith, but incompatible with the profession of faith in its development, could without doubt be excluded from the religious body.

FRANCIS CHAPONNIÈRE,
Assistant Pastor in the National Protestant Church of Geneva,
and Editor of the *Religious Weekly*.

GERMANIC SWITZERLAND.

BERNE, *October* 9, 1879.

SIR AND VERY HONORED FRIEND:—Here is, I believe, the complete list of the symbolical writings of Germanic Switzerland; I have them all, with the exception of the "Confessio Rhætica," right here. Professor Schaff, of Rhetien origin, no doubt, has that, as well as the other writings. I had the pleasure of seeing him at Basle in September, and hope my manuscript may serve his end. However, I cannot feel sure of it.

One cannot read these confessions without admiring the firmness and clearness of faith shown by our reformers. The Holy Ghost poured down floods of light upon so heroic a generation. How shattered we find the theological world to-day! What dogmatic Nihilism! Each doctrine might be compared to a stake driven into a marsh, and this marsh but a morbid subjectivism.

May God bring back to his church days of strength and health! May the Presbyterian Council of 1880 bear fruits of benediction! One must admit that the *Journal* (Catholic Presbyterian), edited by Dr. Blaikie, breathes health and life.

With heartfelt salutation and respect, BERNARD, Pastor.

TO M. JEAN MONOD.

The following is also from Mr. Bernard to Mr. J. Monod:

"Concerning the Confession, I must add that, formerly, both pastors and professors were bound by oath—they only, however, not the laity. After the expulsion of the pietists in 1699, the Berne government prescribed an association oath, which embraced the *concensus* (against the Amyraldiens of Lausanne), and by which the laity were also bound, but it very soon fell into disuse."

As the Protestant churches of to-day in Germanic Switzerland have abolished all Confessions of Faith, my answer to the three questions proposed by the Presbyterian Council of Edinburgh must be entirely historical. It shall, also, be concise, since the learned and dear Dr. Philip Schaff is perfectly conversant upon the matter, and needs but dates and principal names in order to arrange the work which he will have to read at the Philadelphia Council in 1880. May God still continue to him life, health, vigor of mind and the grace which he will need for the success of the great meetings of next year!

I. *The Sixty-seven Articles of Zwingli, 29th January*, 1523.

Zwingli's four years of work in Zurich had greatly stirred up the city. The bishops of Constance and Lausanne demand the expulsion of the reformer. The government, friendly towards Zwingli, orders that a "disputation" shall take place between him and Faber, the delegate of the bishop of Constance. The reformer draws up sixty-seven theses which he offers to prove by Scripture.

These articles form the first Confession of Faith adopted in Switzerland, and act as a supplement to Luther's theses (1517).

A few of these propositions will suffice to show what light the Holy Spirit had poured into the mind of this solitary and still young reformer of thirty-eight years of age:

"Summa Evangelii est quod Christus, Filius Dei vivi, notefecit nobis voluntatem Patris cœlestis, et quod innocentia sua nos de morte æterna redemit et Deo reconciliavit."

"Hinc sequitur Christum esse unicam viam ad salutem omnium qui fuerunt sunt et erunt."

"Quicumque aluid ostium vel quærit vel ostendit errat quin animarum latro est et fur."

These sixty-seven articles are found in Niemeyer, Collectio Confessionum in ecclesiis reformatis publicatarum, Lipsiæ, 1840.

II. *The Ten Articles of Berne, January*, 1528.

After a lengthy hesitation the government of Berne, at the solicitation of François Kolb and Berchtold Haller, both reformed preachers, ordered a "disputation," that the step of introducing the Reformation into the canton might be taken if it were proved that it was in conformity with the Bible. The month of January, 1528, was fixed upon as the time for this great encounter. Zwingli had come from Zurich to be present. The ten conclusions drawn up by Kolb and Haller were passed without much opposition. The government, now convinced, introduced the Reformation into parish after parish. Henceforth, the ten conclusions formed the rule of faith for the Bernoise Church (Niemeyer, page 15).

III. *Zwinglii Fidei Ratio, July 3d*, 1530.

It is a fact well known that, at the Augsburg Diet, the Lutherans presented their celebrated Confession, drawn up by Melanchthon, to the emperor, Charles V. Four free cities of the empire—Strasburg, Constance, Memmingen and Lindau—also addressed the *confessio tetrapolitana* to him. Zwingli, not wishing to be behindhand, and yet, with insufficient time at his command to call together a synod, sent his personal confession to the emperor, under the title of *Fidei Ratio*. This courageous, chivalrous, and most edifying document was barely looked at by Charles V., and violently attacked by the warlike Dr. Eck (Niemeyer, page 16 and following).

IV. *Zwinglii Christianæ Fidei Expositio, ad Franciscum, Francorum Regem*, 1531.

A few days before perishing on the field of battle, at Cappel, 11th October, 1531, the Zurich reformer composed this last writing which he addressed to Francis I., enemy of Charles V. On the eve of a bloody war, Zwingli had hoped to find aid and support for the cause of the reformers through an alliance with France. Statesman as much as theologian, patriot as well as Christian, he dreamed of a politico-religious revival in Europe. From this sprang the firm and positive tone of his *Expositio*, which, he thought, must surely convince the "very Christian" king (Niemeyer, page 36 and following).

V. *Doings of the Synod of Berne*, 1532.

The Reformation edict of 1528 had not started the work in the canton of Berne. Four years later—January, 1532—the government convoked a meeting of the two hundred and thirty pastors of the country. These met in synod to organize public worship and determine upon pastoral duties. The worthy Capiton, of Strasburg, wrote the result of these deliberations in a most inimitable style, full of unction and cordiality. The Count of Zinzendorf's admiration was highly excited by this great masterpiece, which is one of the finest monuments of the Reformation. (It is not found in Niemeyer.)

VI. *First Basle Confession* (*Basileensis prior Confessio fidei*), *January 21st*, 1534.

The Reformation had been introduced into the city of Basle in 1529, through Œcolampadius. Five years later, the Town Council, representing civil authority, proclaimed the existence of the new faith in the face of accusations of impiety and apostasy, hurled against the Reformers by the Catholics. This Confession was originally drawn up in German, and translated later into Latin. (It is found in Niemeyer, page 78, and foll.)

VII. *First Confession of Helvetic Faith, also called Second Basle Confession.* (*Helvetica prior sive Basileensis posterio Confessio fidei*), 1536.

Until now, the Reformers of Germanic Switzerland, although in accord as to their principles, had not formed themselves into any ecclesiastical body. Each canton kept to itself. Outside dangers, Luther's more peaceful attitude, and the conciliatory

efforts of Bucer and Capito, now induced the Swiss to send both clerical and lay delegates to Basle, in order to draw up a Confession of Faith, held in common by all the Reformed Cantons. On the 30th of January, 1536, Bullinger and Leo Judae arrived from Zurich, Megander (Grossmann) from Berne, and these, aided also by Grynœus and Myconius of Basle, prepared that excellent Confession of Twenty-eight Articles, endeavoring especially, notwithstanding the presence of the Strasburgians, to show the worth of the Reformed principles touching the sacraments, although in a somewhat modified form. The governments of Zurich, Berne, Basle, Strasburg, Constance, St. Gall, Schafhouse, Mulhouse (then an allied city of Switzerland), and Bienne. (See Niemeyer, page 105, and foll.; Herzog's "Encyclopedia," page 712, and foll.)

VIII. *Heidelberg Catechism*, 1563.

This "Catechesis Palatina," drawn up by Gaspard Olevianus, disciple of Calvin, and Zacharie Ursinus, friend of Melanchthon, both professors at Heidelberg (by order of Frederic III., Palatine Elector, and patron of the Reformation), was received as a creed-book in all the Swiss Churches, and retained its power of uncontested authority for a long time. This excellent book, which the Swiss children for several generations learned by heart, was a source of great blessing to our country. One still finds old people who, on their death-beds, find themselves strengthened by reciting over the first question and answer of their venerated Catechism: "What is thy sole consolation in life and death?" "That I belong to Jesus Christ, my faithful Saviour." (See Niemeyer, page 390, and foll.)

IX. *Confession of the Helvetic Faith* (*Confessio Helvetica posterior*), *March 1st*, 1566.

Bullinger had composed this admirable book in a time of loss and great distress. Looking forward to his approaching death, he thought to bequeath it to the government as his will. Frederic III., Prince Elector, having been informed of this, had it translated into German. The Swiss, threatened and accused of heresy, gathered round this new and perfect expression of their faith. And it is thus that Zurich, Berne, Schafhouse, St. Gall, Glaris, Appenzel, Thurgovia, Grisons, Bienne, Mulhouse, Basle, and Neuchâtel after some delay, Geneva from the beginning, grouped themselves under this banner, the *Helvetic Confession*, par excellence, signed later by the Hungarian Reformers at Debreczen, the Polish, the Scotch, etc. It forms a sequel to the Augsburg Confession. (See Niemeyer, page 462, and foll.)

X. *Confessio Rhætica*, 1558.

I forgot to mention this Confession of the Rhetien Churches (the Grisons), the existence of which I have knowledge of, but which I cannot lay hands upon, the copies have become so rare, owing to its having been superseded by the Helvetic Confession, admitted into Rhetia eight years later. (Niemeyer appears to have wholly ignored it.)

XI. *Canones Synodi Dordrechtanæ*, 1618.

The resolutions of the Dordrecht Synod were signed by five Swiss delegates, and admitted as one of the symbolical books of our cantons. (Niemeyer, page 690.)

XII. *Formula Consensus.*

(Ecclesiarum Helveticarum reformatarum, circa doctrinam de Gratia universali et connexa, aliaque nonnulla Capita), 1675.

It was asserted that the Dordrecht Synod had pushed the doctrine of Predestination beyond the biblical teaching. A reaction declared itself at the Saumur school,

where Cameron, the Scotchman, later Amyraull, Testard, and L. Cappel taught theology with success. The universalist ideas of Saumur spread themselves in Geneva and Lausanne, and met with sympathy in Zurich and Basle.

The orthodox grew uneasy; conferences were organized, and Heidegger, of Zurich, was appointed to prepare a refutation of the Saumur errors. This work, approved by the other confederates, received the name of Formula Consensus. It is the last symbolical book of the Churches of Germanic Switzerland. Pastors, prefects of schools, and professors of theology were compelled to sign this document. Much trouble resulted from all this, especially at Lausanne; and it is only since about 1720 that the said Formula Consensus has been discarded. (See Niemeyer, page 729, and foll., and Trechsel's Article in the Herzog Encyclopedia.)

Such are the symbolical writings of Germanic Switzerland. For centuries the pastors were obliged to sign them, although it is true that the Second Confession of Helvetic Faith was alone recognized as the general rule imposed upon pastors. The signing of the Formula Consensus was exacted only temporarily. It has been only from the beginning of this century that, under the influence of rationalism, pastors have been required to preach the Gospel merely according to the *principles* of the Helvetic Confession. To-day we find all confession of faith abolished in our Germanic Swiss Churches. Pastors preach what pleases them. Chosen by the parishes, they owe to them solely an avowal of their doctrines. Some push their negations to actual blasphemy. The symbolical writings are ignored. These sublime evidences of the faith of our fathers are, in the eyes of many, but historical souvenirs of convictions without any positive value. I know not if this state of things can last. A church without a common faith seems wanting in sense. As long as Church and state are united, government will interdict all confession. A reason for rejoicing at the advent of liberty would be the fact that believers, as well as sceptics, could not fail to be benefited thereby.

BERNARD, Pastor.

BERNE, *October*, 1879.

REFORMED CHURCH OF BOHEMIA AND MORAVIA.

DEAR SIR:

June 13th, 1878.

As a member of the Committee on Confessions, I enclose a short statement about the Confessions and formulas existing in our Reformed Church in Bohemia and Moravia. Helvetica II. and the Heidelberg Catechism, to be sure, are the creeds of all the small Reformed Churches in the whole Austrian empire, as for instance in Hungary; but regarding Hungary, Mr. Balogh, of Debreczin, will send you a report.

I am, reverend sir, yours most truly,

F. CISAR, Pastor,

At Klobouk, near Brünn, Moravia, Austria.

The Confession of Faith accepted by the present Reformed Church of Bohemia and Moravia is the Second Helvetic Confession, or the *Conf. Helvetica Posterior*. This creed had been accepted by all the Reformed Protestants of Hungary in the year 1567, but by the Protestants in the other parts of the Austrian empire not until after the Toleration Edict of Joseph II., *i. e.*, after the year 1781.

Before the battle on the White Mountain (1620), which was, as it were, the deathstroke to Bohemian Protestantism, there had been two creeds chiefly: *Confessio Bohemica* from the year 1575, used by the Calixtines, and *Confessio Fratrum* from the year 1535. The latter had been presented to the Emperor Maximilian II., at Vienna, in November, 1535, by those noblemen of the kingdom of Bohemia who belonged to the community of Bohemian Brethren (Unitas Fratrum).

That the Bohemian Brethren already have agreed with the Helvetica Posterior, we know from the following:

At the Synod of Sandomir, in 1570, where all the three Protestant communities of Poland united, the delegate of the Bohemian Brethren, named *Turnovsky*, gave this testimony: "After having read the Confession of Zurich attentively myself, I have acknowledged this creed as true and as a creed of our own, for it is merely ampler and more distinctly written than ours" (viz., from the year 1535).

That this word of Turnovsky's expressed the opinion of his whole community, is evident from the fact that Reformed Protestants and Bohemian Brethren in Poland united into one community at the Synods of Ostrorog, in the years 1620 and 1627, when the "Unitas Fratrum" in Bohemia and Moravia had been cruelly abolished by the anti-Reformation under the Emperor Ferdinand II.

Between 1627 and 1781 there were no Protestants at all in Bohemia and Moravia; one part of them died on the scaffold, or under the most severe persecutions, another emigrated, and some, few cases excepting, joined foreign Protestant churches, and only few of them remained and became "secrete" Protestants. In the long period of persecutions, which lasted 154 years, and even longer, even the Bible could have been read only at the risk of life. No wonder, therefore, that the descendants of the "secrete" Protestants, namely, those who left the Popish Church in consequence of the Toleration Edict of Joseph II., had only a very indistinct idea of what a confession of faith was. Accordingly, when Joseph II. left no other choice than to accept either the Conf. Augustana, or the Helvetica Posterior, our fathers desired to get the old "Unitas Fratrum" restored, saying their confession was that of the Lamb. The restoration of the old Boh. *National* Protestantism having been not permitted, those who left the Popish Church mostly acknowledged the Helvetica II. as their creed. And since that time, viz., since 1781, our Reformed Church in Bohemia and Moravia holds the Helvetica as her creed, together with the *Catechism of Heidelberg* (written by Olevianus and Ursinus, for Frederic III. the Pious, printed for the first time in 1563). The Bohemian editions of this Catechism are—before the Toleration and in the Exile—by James Acomtides, in 1619, then the same republished in 1723. After the Toleration in Bohemia, and for the use of our present Reformed Church, the Heidelberg Catechism has been printed pretty often already, the last time in 1867.

Helvetica Posterior experienced till now no modification nor change with us, and is acknowledged word for word as in Bullinger's original.

The Heidelberg Catechism has also not been modified nor changed in any word by our Church; one year ago, however, *the government of Austria prohibited to teach the eightieth question of our Catechism*, which question declares the popish mass to be a "damned abomination." The government requires to cut out this eightieth question, or at least the last two words, from all the printed exemplars of the Heidelberg Catechism, and threatens to prosecute such teaching as an offence against the Roman Catholic Church. Our Church does everything in her power in order to save the eightieth question, yet there is no hope of prevailing against the Ultramontane tendencies of the Roman Catholic government.

There is only one *formula of subscription* in our Church. It is demanded from licentiates and pastors, when they are called to a congregation, and its signature is a *conditio sine qua non* to be ordained, or to be permitted to accept a call from a congregation. This formula, however, is demanded, not by the Church, but by the government, viz., the "Oberkirchenrath in Vienna," which is only a department in the "ministerium" for ecclesiastical matters in general. Though the Reformed Church of Bohemia and Moravia is a self-supporting Church, and has the right of choosing her ministers herself, the government, on the other hand, has the right of "veto" nearly in all things concerning our Church. We have our Synods, but all the resolutions must be approved by the government. Our congregations may elect for their ministers any of our licentiates; their election, however, must be approved by the government. As often as a minister changes his congregation, the call of the new congregation sent to him must always be submitted to the approval

of the government, and the elected minister must repeatedly sign the following formula:

"I, the undersigned, being called for the charge of a minister of the Reformed congregation at . . . , do hereby promise solemnly to perform all the duties of my charge, with God's merciful help, diligently and faithfully, according to my best possibility and conscience; to preach the doctrine of Holy Scriptures, according to the Confession of Faith of my Church, and so set a good example to my congregation by an exemplary Christian intercourse. I do also hereby warrant and promise to his royal and imperial majesty, my most serene prince and lord, and after his majesty, to the heirs of his house and blood and succession, my inviolable loyalty and obedience."

"I do promise further to observe faithfully the fundamental laws of the State, and to be obedient to the laws in general, especially to the Imperial Edict,* from the 8th April, 1861, and to the Constitution of the Protestant Church," etc., etc.

"Lastly, I do warrant that I am not, and never shall be, a member of any foreign political society."

"Which all I hereby do confirm in the place of an oath, by the draft and signature of my own hand." (Date) NAME.
[L. S.]

At the reception of new communicants (*confirmandi*) from the new members the question is to be answered, if they promise to remain all their life in the Reformed Church, "according to the Helvetica II." The same answer is to be asked from converts from the Roman Catholic Church to our Church.

The elders are to be presented before the whole congregation at the public worship, and then to give orally the following promise:

"I promise solemnly before God to guard and maintain, in my quality as elder, the inner and outward welfare of this evangelical congregation, and to fix my mind upon that, that the Church in all parts may grow into Him, who is the Head, in Christ."

HUNGARIAN REFORMED CHURCH.

FIRST SECTION.—*Origin and History.*

The Reformation in Hungary owes its rise to Luther and Melanchthon. Between 1522 and 1560, the year of Melanchthon's death, Wittemberg University was attended by nearly five hundred regular theological students from Hungary, who, after their return home, became pastors, teachers, and professors, and at the same time the first Reformers. In the year 1545 were held the first two Synods (Erdöd and Medgyes, towns), in which the Augsburg Confession was adopted and Lutheranism fixed. Hungary being a neighboring country to Germany, no wonder that the Saxonic Reformation was here first established among all the nations dwelling in that kingdom, viz., Magyars, Germans, Slavons.

The Reformation of Helvetic origin came later in, and, in spite of fixed Lutheranism, overpowered the mind both of pastors and people, like a second reformation, gained the Magyars, who, renouncing the Lutheran creed, embraced with vigor and enthusiasm the Calvinistic form of religion.

The same *Mathias Dévay*, the greatest and first Hungarian reformer (acted from 1530–1547,), zealous follower of Luther and Melanchthon, after having paid a visit to Basel (1537), whither he went for publishing his work against I. Faber, Bishop of Wien, and where he became acquainted with S. Grinæus, formerly professor of Budapest, changed his opinions about the Lord's Supper. Having returned to Hungary, he began to preach the Reformation in a Helvetic sense. The Lutheran pastors accused him (1543) before Luther for sacramentarian views.

---

* Proclaiming the Protestants to be citizens of the Austrian Empire, equally with the Roman Catholics, and permitting to build Protestant churches and meeting-houses without any restriction.

The great struggle between Lutheranism and Calvinism began openly with the year 1555, when a pastor of Debreczen, Martin Kálmáncsai, popularized the conception of the Lord's Supper, in the meaning of Calvin, and preached against the images left in the churches. He left Debreczen, went to *Kolosvár* (in Transylvania), in that chief town, and in his evangelistic tour among the Magyar inhabitants of Transylvania, moved the minds of the people and caused such an agitation that the people of Kolosvár (its Latin name, Claudiopolis) withheld itself, during four years, from participating in the Lord's Supper, refusing to take it as a true body.

In the room of the learned Kálmancsai, who died 1558, at Debreczen, came forth Peter Melius.* Melius finished his studies at Wittenberg, became teacher and pastor in 1558, at Debreczen. Privately discussing in letter with Stephen Szegedi, pastor of Lasko, the most learned reformer of Southern Hungary, Melius yielded to the arguments of Szegedi regarding the Lord's Supper, became the most zealous leader of the Reformation of Helvetic origin, who worthily merited to be honored by the succeeding generation with the name of "Hungarian Calvin."

Political circumstances and events favored the rapid introduction of Calvinism. The eastern part of Hungary, viz., Transylvania, with the neighboring large territories as far as the inland river Tisza (Theiss), was separated by a revolution from the house of Hapsburg, and constituted itself as an independent principality (1556) under the widow Queen Isabella, and her son John the Second, a native Hungarian prince; thus Ferdinand I., king of Hungary, lost a part of his kingdom. As the Austrian Ferdinand relied mostly upon the pope and the Roman Catholics, the new principality (Transylvania) favored Protestantism. Under the benignant rays of national liberty and freedom, as a shelter, was brought forth Calvinism, but still not without struggles. In the first year of independency, in the year of 1557, was proclaimed by the Transylvanian Diet, the equal right and freedom of Lutherans with the Roman Catholics, without mentioning anything—any word on behalf of the then beginning Helvetic Reformation, towards which, however, many pastors, professors, and nobles were inclined. Calvinism wanted only freedom; having obtained a free ground in the political situation, it made progress and spread with great force. So with disputations, pamphlets, and Synods, commenced the process of separation of the two Protestant tendencies, till new confessions and creed were produced by the national spirit consolidating the Helvetic shape of the Reformation.

Several conferences and synods were held in the year 1559 at the more populous cities of Varad (Varadinum), Kolosvar, Vasarhely and Debreczen (Debrecinum); in these gatherings and colloquia were laid down the first lineaments of the Hungarian confessions by the foremost pastors, Melius, Czegledi and David.

First Confession.

A small synod, consisting of nine pastors, convened at Varad, August 18, 1559, where Melius and David, with their colleagues, drew up a "Sententia" concerning the Eucharist. It was published in the same year at Kolosvar (Claudiopolis), whence was called "*Confessio Claudiopolitana.*" In the defence of that first short confession David wrote and published "Defensio Orthodoxæ Sententiæ de cœna Domini Ministrorum Ecclesiæ Claudiopolitanæ et reliquorum recte docentium in Ecclesiis Transylvanicis" (Claudiopoli, 1559, in quarto). In this work it is strongly denied that the followers of the orthodox sentence maintain "sacramentarian doctrines," while they take the Christ's body by heart and faith, and they cannot imagine a greater folly than the Lutheran doctrine of eating by mouth the body of Christ.

It is a pity that both the "Sententia Orthodoxa" and the "Defensio" of it are lost. It is curious that in Article 5 of the Diet of Thorda (June 4, 1564), giving full liberty of existence to the Reformed, these latter are called by the law as "the

* His family name in Hungarian was Iuhasz, or Ihasz, which means a sheep-keeper; according to the Humanist age custom he *Grecised* it to *pydeios*, given in Latin Melius.

followers of the Claudiopolitan Confession," which fact clearly shows that the reformed religion was introduced into Transylvania by this first short creed.

Second Confession.

A second confession was drawn up at the Synod of Vasarhely (in Transylvania), held November 2, 1559, which is essentially the same as the "Claudiopolitana," but being written in the Hungarian tongue, a greater interest attaches itself to it; in this regard it is unique and the sole creed styled in national language before the separation. One copy exists from the original edition, which is kept in the National Museum Library at Budapest, from which it was published recently in a monthly scientific paper, *Magyar Könijo Szemle* (Hungarian Book Review), November 6, 1878.

The Hungarian title is as follows: "Az *Urnak Vacsorajarol* valo Közönséges Keresztigéni vallás" (Common Christian Confession, from the Lord's Supper, which was made and edited by the Christian doctors both from Hungary and Transylvania, at the Holy Synod of Vasarhely. Printed at Kolosvar, 1559; 7 pages in large 8vo). The whole treats solely of the Lord's Supper. According to its own statement, "The eating of Jesus Christ's body and the drinking of his blood is nothing else than to believe and trust, with full hope of the heart, that his body was bruised on our behalf for the forgiveness of our sins, and that we are saved for the eternal life only because of his body and blood sacrifice. Thus we partake by faith in Jesus Christ's body and blood. The eating of Christ's body happens spiritually, and not in a bodily manner." Generally, the short creed regards the doctrine of the Eucharist as the foundation of immortality.

Third Confession ("Confessio Hungarorum").

According to the first Calvinistic Conference of Varad, Melius and his colleagues prepared, with great study, another large confession, which was discussed and adopted publicly in several synods in 1560 and 1561. This is the famous Confessio Debrecinensis.

The preface opens with that inscription, "Pastores Ecclesiæ in Debreczen Georgius Szegedi et Petros Melius de Somogy. . . . Magnifico Domino Francisco Nemeti Patrono Ecclesiæ Dei et omnibus Christi fidelibus" (six pages), dated Debrecini, Aug. 27, 1562. We cite from this dedicatorial preface the following lines: "Ergo nos ad Lydium lapidem ad cœlestem doctrinam et Patrum confessionem orthodoxam, conferentes ex fontibus sacris Scripturæ juxta normam divinorum eloquiorum *confessionem nostram* edidimus, quam publice in Synodis exhibuimus, et nunc eam suis omnibus offerimus, et obtes tamur omnes veritatis amatores, ut suis et æquis auribus confessionem nostram legant."

The title is:

"*Confessio Ecclesiæ Debrecinensis* de præcipuis articalis et quæstionibus quibusdam, ad consulendum turbatis conscientiis, exhibita ut testimonium doctrinæ et fidei contra calumniatores sanac doctrinæ." Debrecini, 1562. 4to, 380 pages.

The pastor of the Reformed Church at Várad subscribed to this confession, July 19, 1561.

This is the first general confession, because it embraces not only the one doctrine of the Lord's Supper, but also the other dogmas. It is really Puritan and Calvinistic in its tenor; it throws away the auricular confession, the altar, the clergy's uniform dress, the kneeling down, the use of organs, and extends grace only to the elect. Of the body and blood of Jesus Christ it teaches "non adsunt propter panem in pane, sub pane, sed propter promissionem et in promissione, non corporaliter corpori caro Christi communicatur sed animæ spiritualiter" (page 50). One copy is kept in the college library of Debreczen, as an excellent monument from the age of the Reformation.

At that period Debreczen and Várad, two great cities, belonged to Transylvania, and were ruled by a Hungarian prince, John II.; while the city and fortress of *Eger*

belonged to that part of Hungary which was annexed to the realm of Ferdinand I., the king elect of Hungary and emperor of Germany. Under that Austrian monarch was sent, as chief captain of the fortress, to Eger the Roman Catholic Bishop Antonius Verancz; when he arrived at his new post, he found all the people, peasants, nobles and soldiers, entirely imbued with Protestant tenets, led by a Protestant minister. The bishop tried to enforce the soldiers to dismiss their minister. The heroic soldiers did not obey; the minister and teacher were imprisoned. The soldiers and the nobility petitioned the king, but at the same time made a solemn alliance, and took oath never to renounce their faith, which they accepted with good conscience—in the case of faith no bishop or king having right to interfere—and demanded to give back their pastor, otherwise they would leave the fortress. As the bishop falsely informed the king, describing the soldiers as conspirators, these wrote humbly to their king, "confederationem nostram non contra Sacratiss. Majestatem Vestram factam esse, sed in causa fidei et salutis, pro vera religione doctrina et salute animarum nostrarum."

On this occasion the population wishing to show the king what true faith they were keeping, accepted the Confession of Debreczen, February 6, 1562, and sent it up to the king.

Melius, the pastor primarius of Debreczen, procured the copies of the Debreczen Confession for the inhabitants of Eger, ordered to be printed a new title-page before it, followed by a new preface to the king, and thus was the confession sent up to the king, the first reformed confession which an Austrian monarch had received. It bears the bold title, "*Confessio Catholica*," because the doctrines contained in it may be verified by ancient and catholic sources, which were cited largely and by the page, as the preface enumerates the sources: "Si quibus hæc inaudita videntur, oramus ut fontes imprimis, hoc est Biblia sacra, hinc Patres præserim August., Hieronym., Ambro., Chrys., Cyril, Cypr., Lombardum, Tertio Saniora Concilia, Rapsodius Gratiani et fideles commentarios recentium, unde hæc post Sacra non sine labore collegimus."

The whole and new title of the confession is:

"*Confessio Catholica* de præcipius fidei articulis exhibita sacratissimo et Catholico Romanorum imperatori Ferdinando et Filio suæ majestatis, D. reg Maximiliano, ab universo exercitu equitum et peditum S. R. M. a nobilibus item et incolis totius *Valli's Agrinæ* in nomine sanctæ Trinitatis ad fœdus Dei custodiendum juramento fidei copulatorum et decertantium pro vera fide et religione, in Christo et Scripturis Sacris fundata." A. D. 1562. Debrecini, 380 pp. in 4to.

The dedicatorial address, on five pages, to the kings has a sublime tone, asking that "nobis fideliter et dementer annuant et concedant in vera et catholica fide permanere, pastores alere et habere pascentes nos purissimo Dei verbo." The subscription runs thus: "V. M. S. Humiltimi et obsequentissimi subditi fideles *totus exercibus* equitum et peditum ac totius civitatis inhabitatores, nobiles et ignobiles Agrienses."

This very extensive confession treats copiously of all doctrine, rites, modes of worship, disciplines, church rights and laws, in 226 separate heads on 352 pages, in 4to.

Stephan Melotai, superintendent, wrote a Hungarian "Agenda," 1621, which reached several editions, being in common use in the liturgy, quotes, along with Calvin's Institution, ten times the "Confessio Catholica" under the title, "Confessio Hungarorum." It is called by subsequent synods also "Confessio Nostra."

The chief Hungarian confession, adopted by the first three Calvinistic churches and cities of Debreczen, Várad and Eger, bears two distinct titles; the text is in both the same, without any alteration and change.

In the article "De Oratione" (eight pages), are treated separately all parts of the Oratio Dominica, as also the ten commandments.

Let us quote some theses from the article "De Prædestinatione." "Ex eadem massa hominum per lapsum peccatorum vincalis obligatorum secundum præscientiam æternam, cui omnia sunt præsentia, futura et præterita, ex peccatoribus quos voluit beneplacitum in sese elegit, et prædefiniit ad vitam æternam ex morte æterna" (E. 4).

"Alios Deus secundum justitian suam ex peccatoribus propter peccatum elegit, prædefiniit seu decgait ad interritum æternum, ut potentiam, iram in eis osterderet" (F. 1).

"Ervaret qui dicunt nos electas ideo quia Deus olim futuram fidem, bona opera nostra praeviderit." "Inique docent sic: ideo electus es, quia credis, bona opera facis, audis verbum Dei. Imo ideo credis, audis, sancte vivis, quia electus es ab æterno" (F. 2).

The king, Ferdinand I., left unmolested the supplicants, absolved the bishop upon his own demand from the commandant office of the fortress, nominated in his stead G. Mágócsi, a Hungarian lord, patron and promoter of the Reformed churches, and noble friend of Melius, and under his commandantship Calvinism took strong spread around Eger till 1596, when the fierce Turks occupied the city, having kept it under their subjugation nearly a hundred years. Melius dedicated his postilles "Hungarian Sermons" (Magyar prædilàtiók) to G. Mágócsi as "to his good lord and patron," in 1563 (printed at Debreczen, 592 pp., 8vo).

All conjectures testify that Melius was the author of the "Confessio Catholica, or Debrecinensis." He says, in his Postillæ, that these were taken not only from the writings of prophets and apostles, but from the commentaries of the ancient doctors, as Origen, Chrysostom, Theophilactus, Ambrosius, Hieronymus, Augustinus, and especially from the works of the scholars of Geneva. These ancient doctors are cited in the confession under hand. Melius, in one of his later works, "Sermons upon the Apocalypsis" (Debreczen, 1568. 4to, 568 pp.), in a beautiful prayer, gives thanks to God that he gave to the Church and schools such nursers as Mágócsi, etc.

Melius introduced, first, Calvin's catechism into the Hungarian schools in the same year as the "Confessio Catholica" (commonly called also "Confessio agrivallensis") appeared. The interesting book's title is, "Catechismus." "Foundation and somme of the whole Christian science, according to the writing of J. Calvinus," dedicated to Fr. Némets, commandant of Tokaj, to whom is dedicated the Confession of Debreczen. The second edition appeared in 1569, also at Debreczen.

Remark.—Melius's catechism is not literally a translation of Calvin's catechism, but an adaptation and free elaboration of it, for the use of schools, in 152 pages. The strict translation of Calvin's catechism appeared in Hungarian, in 1695. The glorious reformed Prince of Transylvania, George Rákóczy I., ordered a valactrian (Roman) translation, "Catechismula Calvinescu," which appeared at Gyula Fehèruàr (Alba Julia), 1642; the second edition, *ibid.*, 1656; the third edition at Szeben (Cibinii) in 1879.

Fourth Confession.

In the sixteenth century Hungary was divided among three rulers. (a) Transylvania—the eastern part of Hungary—and its adjacent territories bordered mostly by the great inland river Tisza. Theiss (in Latin, Tibiscus) formed an independent national principality, whose sovereign prince bore sometimes the title of elect king also; to that principality belonged Debreczen and Várad, but not Eger. (b) Hungary proper (Hungaria Superior), mostly the northern, western, and partially the middle parts of the kingdom, under the Habsburg dynasty. (c) The southern and middle part of Hungary suffered under the Turkish yoke.

The Hungarian Calvinism stept over the boundaries of Transylvania when the common people, the nobility and army of Eger and its environ, adopted the "Confessio Debrecinensis," which was presented to the strong Catholic king under a favorable title (Confessio Catholico) in order to testify, that the Reformed are not heretics because they agree in the chief things with the ancient early Church, standing on the same foot, which was marked by Theodosius the Great, when he sanctioned the Nicæno-Constantinopolitanum symbolum, what is embraced also by Melius and the Reformed. Melius developed a great prudence when addressing the first Calvinistic Confession for himself to a foreign ruler, who was also Emperor of Germany, he not only styled it as "Catholic" Confession, but even went so far as saying in the article of "De conciliis" (page 200) "sicut Nicenum de trinitate et Christi

deitate, Mileviternum, Arausicanum de peccato, lapsu, gratia, liboro arbitrio, fide, et Christi merito. *Tridlutinum* anno 1547 et 1546 celebratum de justificatione, de fide, operibus, recipimus." This statement of the "Confessio Catholica" is, perhaps, a most peculiar and extraordinary feature of the confession of Debreczen and Eger. And because that confession was introduced into both Hungaries (viz.: to Transylvania and Hungary proper), was it called, I think, "Confessio Hungarorum," as adopted by the Hungarians in both kingdoms.

Besides the "Confessio Catholica," there is yet another which originated in the kingdom of Ferdinand in Hungary, which fact shows clearly that Calvinism advanced from Transylvania over and beyond the river Tisza among the Hungarians living under the Austrian monarchs.

As the Hungarian Protestant ministers were nearly all the disciples of Melanchthon, the præceptor's conciliatory mind and mild spirit towards the Helvetic direction was silently transplanted to his Magyar (Hungarian) hearers, while those inhabitants of Hungary who belong to the Slavonic and German nation more rigidly adhered to the exclusive spirit of Luther; so it happened that among the Lutheran ministers beyond the river Tisza, there were some Magyar pastors who inclined to the Helvetic tendance. Some ministers assembled, in 1562, in the town of *Tarczal*, not far from Tokaj, the renowned city from its best wine. In that region of Hungary ruled by Ferdinand I., the pastor of Sajó Szent Péter, named *Paul Tury*, was a most learned scholar, who, while visiting the foreign universities, had been acquainted with the Institutes of Calvin; having a poetical mind, he solemnized the magnificent work with a distinction which since is retained and repeated in our literature:

"Præter Apostolicas, post Christi tempora, chartas
Huic* peperere libro, secula nulla parem."

The majority of the Synod of Tarczal declared on the side of Helvetic reformation, deserted, by a disruption, the Augustan Confession, and, in order to show whence they would receive for future religious direction, adopted, the first time, a foreign creed, that is, the *Confession of Beza*, according to the Latin text of 1560, wrongly called in our ancient documents "Confessio Genevensis."

Gabriel Peréneji, magnate, chief political officer of two counties, fervent protector of Protestantism, excited by the instigation of the Lutheran pastors, summoned a new synod at Uj-hely, in 1563, in order to prevent the further conquest of the Genevian creed, sent a deputation to the universities of Wittenberg and Leipsic, asking advice from thence what to do.

The answer of these Lutheran universities condemned the Confession of Beza and warned Peréneji to adhere most firmly to the Confession of Augsburg.

The strict Lutheran Peréneji called another synod at *Terebes*, in 1564; he cited before it the narrator P. Tury (Turius), wishing to expel him, after condemnation, from his territory. Tury absented himself, left the region as a fugitive, and went over to Transylvania, where he received a pastoral charge at Szántó (in the county of Zihar), and remained undisturbed till his death in 1575, being there also a strong promoter and defender of Calvinism.

The Lutherans, allied to Peréneji, under the leadership of Michael Radaschin, German pastor of Bártfa, surely made a representation to the new king of Upper Hungary, to the Austrian Maximilian, in consequence of which appeared a royal edict, in 1566, ordering the towns to withhold themselves from all sort of communications and contact with the Arians (Unitarians), and with the Sacramentarians, that is, with the Calvinists. Thus, although but for a short time, the Helvetic faith was arrested in that part of Hungary. But this hindrance, made by constraint, caused a more fresh outbreak.

Meanwhile, in Transylvania all means were tried to keep together both the Lutherans and Calvinists. The State Diet, in 1566, summoned both parties. Therefore, the pastors and elders were convened in 1561, Feb. 6, to Megyes, in

---

* Viz.: Calvin's Institution.

order to come to concord in the matter of the Lord's Supper. There the Saxon ministers (all Lutherans, speaking German), compiled in fourteen heads a confession, sent it to the German Lutheran universities and to the Saxon elector, while the Hungarian Calvinists maintained the former Confession of Clausenburg and Vàsárhely. The official replies of foreign universities of Wittenberg and of Francfort were read in the strict Lutheran Synod of Szeben in 1562, March 2. The synod firmly upheld the Lutheran creed and hostilely called the Reformed brethren "Sacramentarians."

Under the example of the Lutherans, who proved their standing by appealing to foreign authorities, the Calvinists were also morally forced to call on foreign countenance; therefore, holding a separate synod at the Transylvanian town of *Torda*, in 1563, May 28, they adopted the *Confession of Tarczal*, viz.: the Confession of Beza. By this act the valor and bearing of that foreign confession extended to both parts of Hungary, and received the common appellation: *Confessio Tarczal-Tordensis.*

It was printed at the order and expense of Susanna Lovántsy, the pious widow of the great prince of Transylvania, G. Rákóczy I., in the year 1655, in both languages, Hungarian and Latin, in one volume; the left page gives the Latin text, the right, the Hungarian translation. The title page is:

"*Compendium Doctrinæ* Christianæ, quam omnes pastores et ministri ecclesiarum Dei in tota Ungaria et Transylvania, quæ incorruptum Jesu Christi Evangelium amplexæ sunt, docent ac protirentur. In publicis *Synodis Tartzaliensi et Thordensi* editum et publicatum Annis Domini 1562 et 1563. Patakini, typis celsissinæ principis excudit Georgius Renius, anno 1655." 8vo., 471 pp.

After a short preface come (*a*) Symbolum Apostolorum, (*b*) Symbolum Nicenum, (*c*) Constantinopolitanum, (*d*) Confessio fidei Ephesinæ Synodi, (*e*) Conf. fidei Chalcedonensis Synodi, all in two languages. Then follow the confessio itself:

De Sancta Trinitate, I. caput, in 3 articles.
De Deo Patre, II. caput, 1–4 articles.
De Jesu Christo unico Dei filio, III. caput, 1–26 articles.
De Sancto Spiritu, IV. caput, 1–52 articles.
De Ecclesia, V. caput, 1–33 articles.
De Ultimo Judicio, VI. caput, 1 article.
The whole is concluded with the symbol of Athenase.

This confession is the same as that of Beza, which was written first in French, edited in Latin in 1560, second edition in 1570, third edition in 1577; it was translated into Italian in 1560; into English in 1563.

We can state the differences between the Confession of Tarczal-Torda and that of Beza, in the subsequent points, (*a*) the first four capita accord entirely, (*b*) the 5th caput of Beza consist of forty-five articles, while the Confessio of Tarczal-Torda numbers only twenty-seven articles; therefore, some articles have been left out in the Hungarian synod's text. The 7th caput of Beza with fifteen sections are entirely wanting.

Beza was in correspondence with Melius, pastor of Debreczen. We may suppose that his confession came by this way into Hungaria. His authority and favor lasted beyond a century, which is testified by the fact that the publishing of it was ordered from a high sphere, from the prince's court. Beza's Confession was the first foreign creed adopted by the Hungarian Churches; the first golden link uniting Hungarians with Geneva, bringing nearer the nationally separated bodies of the Reformed Churches, preparing the way for the idea of general Presbyterian Alliance.

The consequences of the two confessions (Confessio Catholica and Tarczal-Thordensis) received by the Hungarians were very important in the history of the Hungarian Church—they prepared the way for the independency of the Reformed Church.

As in Transylvania chiefly the Magyars approached the Calvinistic creed; the Saxons, on the contrary, maintained rigidly the sway of the Augustan Confession. The creed question became a national one, dividing the inhabitants into two divi-

sions according to the language. The State diet of 1563 made, by prudence, some concession to both parties, namely, the congregations got the freedom of distributing the Holy Supper according to the wishes of people and ministers, so that this might happen without any turbulence. Many Hungarian congregations, therefore, freely partook the Lord's Supper in the Calvinistic manner.

At last the spirit of Calvinism overtook the mind of the ruling circles. The young Prince of Transylvania, Sigismond John (John II.) son of Tzpolyar, the first king of the Principality, with his nobles, yielding to the popular opinion, came every day nearer to the Helvetic conception, so that the Transylvanian Diet of 1564 (Jan. 20), judged it to be convenient to convoke a common public discussion upon the burning question of the real presence and of symbolical presence of Christ's body in the Holy Supper.

According to the political decision, a general national synod was convoked in *Enged*, in 1564, April 9. The Saxon Lutherans and the Magyar Calvinists came lastly together by the king's permission. All attempts to make peace and concord between the two parties were in vain. The separation into two denominations was pronounced, having each its own existence and distinction. The following State Diet in 1564, June 12, sanctioned officially and forever the separation. Thus received full liberty and existence, the Reformed Church and religion in Transylvania and in the neighboring territories—as, for instance, in Debreczen. All these were accomplished a few days after the death of the great Calvin.

Fifth Confession.

The Synod of Tarczal in 1562 made yet another important advance towards Calvinism. As already above mentioned, Melius edited in Hungarian in the same year a catechism for the use of schools, according to Calvin's Catechism. We may rightly suppose that through this book was popularized among us the great reformator's conception, so far as the Synod adopted also as a standard work Calvin's Catechism, which was later yet more strongly approved.

Under the freer spirit pervading the eastern part of Hungary (that is Transylvania), the rigid resistance of Peréneji and Radaschin in the northern parts of Hungary proved fruitless. The Hungarian-speaking congregations around the city of Kassa were convened by Casper Károli, pastor of Gönez, and senior (president of the confraternitate); and the term of Synod was fixed January 22, 1566, in the town of Gönez. The "Epistola Convocatoria" mentions the object for which the Synod was to be held: "Æquum est, ut confessio synodi, quæ fere ante duos annos Tarczalini convocata erat, in qua de præcipuis vel fere omnibus Christianæ religiones articulis consensus fuerat institutus renovetur, et denuo confirmitur."

The pastors of Cis-Tibiscan congregations under the moderatorship of C. Kàroli (the translator of the Hungarian Bible), have drawn up twenty-two articles, the so-called "Articuli Gönocienses," with common concord and unanimity. For our purpose is highly important the Third Article, in the following words:

"Quia jam induabus synodis subscriptum est *Confessioni Ecclesiæ Genevensis* conscriptæ diligenter a *Theodoro Beza*, ministro ecclesiæ illius, illamque confessionem studeant sibi comparare eamque legere et discere (scilicet ministri). Non quia id a Beza dictum sit, sed quia conveniat cum sacris litteris. *Catechesin* quaque *Calvini* quæ in priore synodo suffragio communi recepta est, faciant sibi familiarem."

The Catechesis referred to was written by Calvin, December 1, 1545.

The synod of Gönez addressed an elegant letter, "Ad Fratres Trans-Tibiscanos," to those of Debreczen, Varad, etc., who belonged to other crowns, in which they wrote, "Cum autem, ut scetis pro *communi* confessione Genevensis Ecclesiæ Confessio fuerit recepta, et ab omnibus nobis approbata, illi *hoc quoque tempore* subscripsimus."

The synod, like that of Tarczal, put aside the use of wafer, stigmatizing it as "panis nefarius." In the address a noble testimonial was given in favor of P. Tury, escaped formerly to Transylvania, because he could not break "panem a nobis expulsum," viz.: "Panem asymum, Melius enim esse judicarunt Paulum Thurinum clam discedere, quam vel ad mortom redire, vel neferium panem usurpare." They

extol also with satisfaction the zeal of Petrus Thelius. Melius circulated this letter among his colleagues.

The synod of Gönez may be regarded in northern Hungary as the concluding one which settled the question of separation. The inhabitants of the north districts above Kassa remained till this day faithful to the Augustan Confession; those, on the contrary, below Kassa, southward, kept, grasped and maintained forever the Helvetic form of reformation.

Some hesitations have been experienced in the wafer's use. A new populous synod was held at Szikszo, January 6, 1568, where many Cis and Trans-Tibiscan brethren from eighteen countries were present, accompanied by the nobility. Lastly, they decided as follows:

"Postquam enim variis ac variis cum difficultatibus per complures annos colluctatæ fuissent Ecclesiæ Reformatæ Hungariæ propter panis azymi in sacramento eucharisticæ abrogationem tandem anno 1568, in Synodo Szikszoviensi, communi decreto ecclesiarum omnium cis et ultra-Tibiscanarum ejus abrogatio, et loco arbicularis hostiæ, panis vulgaris in sacramentum cœnæ Domini, usus, publica authoritate sancitus et confirmatus est" (Historia Ecclesiæ Reformatæ in Hungaria et Transylvania, a Frid. Ad. Lampe,* 1718, vide page 178).

Sixth Confession.

In the phase of evolution of the Calvinistic system, a very important and lasting consequence flowed out of the measure taken by the Saxon Lutherans. The dogmatic disputation of Megyes, February 6, 1561, ordered to be convened by the prince John II. (ruled 1559–1571) for peace sake, ended by making a sum of Lutheran faith in fourteen articles, subscribed by all pastors present, and directed to four foreign universities. Mathias Hebler, chief Lutheran pastor of Szeben, and superintendent of Transylvania, was the director of these measures. In the document sent abroad the Calvinistic new movement was accused heavily. Debreczen and its Thelius was charged and denigrated. From Wittenberg George Major corresponded with the prince's chancellor in Transylvania, 1561. The Calvinist preachers left the cited disputation with the firm declaration that the body of Christ is taken in the eucharist, "Non ore sed corde."

First was Melius, who took the pen against the assailants in two remarkable pamphlets, the one having the title, "*Apologia* et abstersio Ecclesiæ Debrecinensis a columnis, quibus temere apud academias et principes accusatur" (Debrecini, 1563. 8vo., 36 pp.) The other is, "*Refutatio* Confessionis de cœna Domini Matthias Hebler, Dionisii Alesii et his conjunctorum, una cum judiciis quatuor Academiarum Wittenbergensis, Lipsiensis, Mostochiensis et Francofurtiensis, qua Saxonibus Transylvanicus diplomatis papolis instar missa sunt Anno Dom. 1561" (Debrecini, 1564. 8vo., 88 pp.)

In a second line the Calvinist preachers and professors of Kolosvár wrote an eloquent letter to the theologians of Heidelberg, annexing the writings of Hebler, asking advice and arguments against the Lutheran stand-points. Thus both contending parties appealed to foreign authorities.

The professors of the Heidelberg University directed September 1, 1564, a beautiful answer to their brethren of Kolosvár, and joined the very recently appeared *Catechism of Heidelberg* as a standard work in which all arguments against the Lutheran conception was to be found. So came into Hungary the Palatinate Catechism, which afterwards conquered an unheard of popularity in all parts of Hungary, and became by-and-by, through a common adherence, one of the most notable symbolical books in our country.

Basilius Fabricius Szikszai, professor of Kolosvár (1563–1567), after having been called professor in the college of Patak, took with him a copy of the Heidelberg

---

* Lampe was only the editor of that large history; the author of it was Paulus Ember, pastor of several places, viz.: Debreczen, Patak, Liszka; died, 1710.

Catechism, and, as a famous teacher, made it known among his hearers, in the realm of Ferdinand.

David Husrr, son of the famous reformer, Gallus Husrr, translated it first into Hungarian at Papa, 1577, also in the realm of Maximilian.

Francis Szárászi, the reformed pastor of Debreczen, gave to it a better translation, and printed at Debreczen, 1604 (4vo., 132 pp.), for the use of schools and churches. It was reprinted at Amsterdam in 1650 (in 12mo., 246 pp.), with the addition of the Belgica Confessio in Hungarian.

Albertus Melior Srenczi, the great Hungarian scholar, the finest translator of the psalms—still in use in our worship—best token of its popularity and beautifulness, translated anew in a condensed shape, edited by Herbornæ, 1607 (12mo., 69 pp.) And secondly at Oppenheim, 1612, it was added to his Hungarian Bible edition as an appendix. This famed Catechism has been printed many times and in many places; for instance, at Basel, in 1754, in 2,900 copies, at the operation of Debreczen.

The greatest national synod of the Hungarian Reformed Church, held at Szatmár, on June 10, 1646, in its second conclusion sanctioned the common authority of the "Catechesis Palatina" with the sentence: "Retineatur ac docetur."

This book, as most popular text-books, could not evade persecution from the side of the Roman Catholic hierarchy and government. Stephan Hatvani, a reputed professor of the college of Debreczen, was trusted by the Presbytery of Debreczen to cause the printing of it at Basel, because the typography of Debreczen was prohibited* to work. The prohibition of the "Palatina Catechesis" was in Hungary, by government intimations, effected when the Austrian dynasty conquered under its sceptre the whole of Hungary. The Catechism was classed among the most pernicious books and was arrested. The royal edicts are dated in 1748, 1749, and 1757, the catechism being in these styled as "Sanctis Dei principibus ecclesiasticis et sæcularibus, toti Christiano populo et catholicæ religioni gravissime injurii."

Under the domination of the illuminated Joseph II., official steps were taken by the superintendency around Debreczen, January 8, 1781, asking permission for the printing and editing of the Catechism of Heidelberg. After many vexations the king, Joseph II., gave permission on the condition that some omission should be made in the questions 30, 57 and 80.

Since, with the omission and abbreviation—leaving out some hard words against Roman Catholicism—the Catechism has been several times printed at Debreczen and elsewhere, being used as a class-book for religious teaching, even in recent days, in our Gymnasia.

This sole catechism survived all other catechisms. It may be, therefore, ranked among the Hungarian creeds, and as a link which binds us to our foreign reformed brethren and to the Presbyterian churches of the world. The faithfulness to the Helvetic reformation during three centuries may be counted to this book, keeping alive the reformed conscience in the bosoms of the new generations succeeding each after each till the present day. The blessings of this religious book are innumerable in Hungary.

Seventh Confession.

The Hungarian Reformed Church being entirely separated from the Lutherans in the year 1561 at Debreczen and Várad, in 1562 at Eger and Tarczol, in 1563 and 1564 at Torda and Enyed, and again in 1566 at Gönez, a new danger threatened the newly consolidated church: the Unitarianism preached first by Stancaro, Lucas Agriensis, Blandrata, and lastly by the great Hungarian hero of it, Francis Dávid, pastor of Kolosvár, who was formerly a high promoter of Calvinism, but afterwards seduced from it by his chameleon nature.

The eloquent David resigned the first Calvinist superintendential office in Transylvania, and commenced to assail, in 1566, March 15th, the doctrine of the Trinity.

---

*By the queen, Theresa-Maria.

At a synod of Alba Julia (Fehernár) in 1566, April 24th, where the Prince of Transylvania was also present, Peter Melius publicly defended the doctrine of Trinity, and branded openly the dubious statements of David as "mendacium serveticum."

Thus began the great struggle in Hungary with the Unitarians, whose tenets were styled from their birthplace "Transylvanian Creed." The once so powerful Calvinistic city of Kolosvár, capital of Transylvania, ten hours distant from Várad, yielded to the contagious eloquence of its famous and bold pastor, David, court-preacher of the prince, and to his secret friend, the court's physician, G. Blandrata, enjoying the king's favor, adopted the Unitarian Creed.

When the new creed seemed to creep in everywhere, the intrepid Melius stood ahead as a champion to defend the Evangelical Confessions, called a great synod in *Debreczen*, in which both the Trans and cis-Tibiscan brethren were present, representing together seventeen presbyteries or seniorates, called in our church style "tractus."

The most important synod of Debreczen (convened in February 29, 1567) drew up a new confession directed against the Unitarians.

The first Hungarian Confession lanced against the Hungarian Unitarians by Hungarian mind, appeared at Debreczen under the following title: "*Brevis Confessio Pastorum* ad synodum Debrecii celebratam, 24, 25, 26, et 27 Februar, A. D. 1567, convocatorum" (1567, quarto 72 pp.) Dedicated to John II., Prince and King of Transylvania.

On the head of the conclusions in the text, the inscription runs thus: "*Summa Confessionis* et conclusionum synodi Debrecinum ad 24 Februarii convocatæ, ubi ordine Sabellii et Serveti, Arii, Fotini, Manichæorum hæreses, et falsa dogmata Stancari, psychomacaristarum, sordium Antichristi defendsorum, et purissimo Dei verbos refutata et damnata sunt."

The essential part of this confession is the "responsio ad argumenta Servetico-rum," and the "responsio Catholica," with eight arguments against the Unitarians, called Servetici, and also "antitriadici" in the text.

The "responsio ad Argumenta" opens thus: "Licet pluribus ordine singula Serveticorum argumenta refutata sint, tamen omnium eorum argumenta brevitates causa in octo capita contraximus."

The content and style of this confession is one of the most fierce, bitter and vehement, because the Unitarians prepared already their own confession and catechism. The orthodox party, influenced by the strong language of Calvin, called the followers of David "Serverici canes" and "Serveticæ sues." The emotions were enhanced by the like injurious terms of the Unitarians, and by their bold negations of all principal dogmas, saint to the orthodox. The confession alludes to the versatile manners of the Unitarians once having been Lutherans, later Calvinists, describing them thus: "Ecce arundines quovis vento agitatæ, obliti horum omnium (enumerated above in the text their variations), nunc nova mendacia finxerunt et tuentur. Negant triadem, negant Christi Deitatem subsistentem, negant Spiritus Sancti Deitatem."

As the Unitarianism made a rapid progress even among the people, Melius saw good to publish "the short confession of pastors" in Hungarian, and in more popular style and form, so it appeared in the same year in a new and developed Hungarian edition, under the title "*A Debreczembe öszregyült Keresetyòn prædikátoroknak igaz ès szent-iràs suvint valò vallàsok.*" (True and scriptural confession of the Christian preachers assembled at Debreczen,) 56 pages.

It is dedicated by Melius to "the pious and Christian merchants" in several towns of the country, in order "to be capable to dig the mouths of heretics in everywhere."

It is sure that the Hungarian edition is not a literary translation, but a new work, in some parts more short, and redacted in another order, divided in more chapters, omitting the scholarly method.

It is to be remarked that this original confession, in both tongue and form, treats not only from the tenets of Unitarianism, but comprehends also all reformed dogmas, refuting the papal conceptions. For instance, it treats of the sin, of the soul, of the

wafer's use, of the singing, of the dress of ministers, of the chapels, of the election, of freewill, of the Lord's Supper, of the burial, etc. All these doctrines are presented to the people in true reformed spirit, in powerful language, with very original Hungarianism. The Hungarian edition shows the dogmatic style of our language, and is the best specimen of our ancient literature.

With any doubt the writer of these confessions was Melius, the lines being glowing by his fire and consuming zeal.

Eighth Confession.

The Epoch-maker Synod of Debreczen (1567), proves to be, for the Hungarian Reformed Church, in many more points, of unsurpassed importance and of lasting consequences. Here begins the definitive consolidation and organization, it was the crowning of the edifice of the Reformed Church.

Here were prepared, statuted and approved the first "canones" along with the discipline. "That was necessitated by the heavy times and circumstances, being the new church forced to defend its pale, assailed and menaced by three enemies, viz.: the Roman Catholics, Lutherans and Unitarians."

The first laws and discipline bear the title:

"*Articuli* ex verbo Dei et lege naturæ compositi *ad conservandam politians ecclesiasticam*, et conformandam vitam Christianam in omnibus ordinibus necessariam." (Printed at Debreczen, 1567, quarto, 68 pages, reprinted at Debreczen, 1591, 4to, 68 pages, being called "Articuli Majores," resanctioned in the General Synod of Várad, in the year 1591, June 6th.) It contains 74 articuli.

The synod had laid down the basis of church-organization by adopting these "Articuli," at the same time re-adopted and confirmed the first general confession, originated at Debreczen in 1560, the so-called "Confessio Debrecinensis," denominating it as *their own* confession with these very words (taken, cited from the infrascription of the "Articuli" dated 1st September, 1567), "Omnes Ecclesiæ ministri qui in conventu sacro ad 24th Februarii, Anno Domini 1567, Debrecinum convocato, cis et ultra Tibiscum His Articulis, et *confessioni nostræ* . . . subscripserunt." By that act of synod the confession of Debreczen and Várad, adopted by the city of Eger, and presented to the Kings of Habsburg dynasty under the new title as "Confessio Catholica," became verily the "Confessio Hungarorum."

At last the same synod with unanimity accepted with solemn decision the second *Helvetic Confession* as a standard symbol, as may be seen in the last, id est, 74th Articulus, which ends thus: "subscriptimus Helveticæ Confessioni, A. D. 1566 editæ, cui et Ecclesiæ Genevansis Ministri subscripserunt, Et quicunque *confessionem nostram* in synodes confirmatam, et hanc *confessionem Helveticam* Tiguri editam, aut *Articulus* hos, et verbo Dei, temere rejecerit, solverit et contrarium docuerit, jurisdictione ecclesiastica puniendam statuimus."

With this confirmation was inarticulated as a permanent symbol the Helvetic Confession, which must be kept and taught. From that International Confession are the Hungarian Reformed, officially called "Followers of Helvetic Confession." Our ancestors showed through this legal act, that we are connected with the European sister-churches and completing members of the universal Reformed Church family.

The Helvetic Confession was first translated into Hungarian by Peter Czene, pastor of Érsek-Ujvár, later on superintendent, and edited at Oppenheim, 1616 (8vo. 192 pages), it is dedicated to the Church of Hungary and Transylvania. The second edition, along with the Latin text, appeared at Debreczen, 1616 (8vo., 392 pages), it is dedicated to Fr. Rhèdei, Captain of the Fortress of Várad. The third edition, at the order of the Prince G. Rákóczy's widow, was printed at Patak, 1654 (8vo., 296 pages). Afterwards it was edited, till the recent times, at many times, and is still reappearing.

In the religious peace of Lincz (1645, September 16th), concluded between George Rákóczy I., Great Prince of Transylvania; and Ferdinand III., King of Hungary, was confirmed the religious liberty, which was enacted in the State diet

of 1647, in the fifth law article. In that fundamental law occurs, first time officially and legally used, the denomination for the Hungarian Reformed, the expression, "those of Helvetic Confession." In the subsequent law-terms and style both Protestants are called "evangelici utriusque confessionis," understood always the Lutherans (those of Augsburg Confession), and the Calvinists (those of Helvetic Confession).

The Hungarian Reformed Churches have had, and have still the denominational name, "Followers of Helvetic Confession."

In Danubian part of Hungary, subjected to the House of Habsburg, was held a great synod at the town of *Komjat*, in the year 1626, where "Canones Ecclesiastici" were laid down "communi suffragio Ministrorum Dei," by which are governed till now, the presbyteries. In that fundamental canons only the Helvetic Confession was adopted and sanctioned. These canones are distributed in five classes; Servia classis, canon IV., runs thus: "Ad ministerium ecclesiasticum nemo debet ordinari, nisi qui mediocrem cognitionem Articulorum fidei orthodoxæ, secundum confessionem nostram Helveticam, habere probatus est in examine publico" . . . etc.

The same canons were adopted by the superintendency around Budapest, and edited in Hungarian tongue at Várad in the year 1642. Finally the great National Synod at *Szatmàr* (1646), afresh expressed its consensus with the Helvetic Confession, ordering in its second conclusion "æquissimum Sanctæ Synodo visum est, et publica aliqua confessio, Apostolicæ et Helveticæ correspondens breviter concipiatur." The demanded "aliqua confessio" never was made, but remained in vigor the ancient Helvetic Confession. In the nineteenth conclusion the licentiates are commanded and advised to teach according to the Helvetic Confession. The whole of Hungary, at its every part, legally and formally adopted the Helvetic Confession, which therefore is the general common confession of the Hungarians till to-day.

Ninth Confession.

The great battle began to be fought between the Calvinists and Unitarians after the great Synod of Debreczen, where the orthodoxes stood on firm and rocky basis, viz., upon Christ's divinity clearly propounded in their own creed, and in the Helvetic Confession, and in the organization's articles.

Fr. David wrote a philippic against Melius, with the inscription, "Refutatio scripti P. Melii" (September, 1567), dedicating it to John II., asking in it the freest possible discussion and freedom in religious matters, in order to propagate his Unitarian tenets. By the instrumentality of some friends in the court of the Prince, David got a printing-press, the property of state. Henceforward many assailing and stormy pamphlets, full of "horrendis et abominandis imaginabus," traiting, depicting the Holy Trinity, came to light from the Unitarian press. Many leading political men around the young and wavering Prince favored the new movement, and the State Diet of Torda (January 6th, 1568) empowered the congregations to hold such a pastor whose preaching pleases and satisfies their opinions. The Unitarians got by that elastic law the conviction that they are unhindered and free to work in spreading their tenets. Tacitly it was so.

Lucas Agriensis, pastor of Ungvar, was the promoter of Unitarianism in Upper Hungary, who explained in twenty-seven articles his Unitarian views, similarly to those of David. To hinder its spread, the *Synod of Kassa* was convened January 27th, 1568, in the territory of King Maximilian, by the pastor of Kassa, Thomas Hilarius, under the protection of Lazarus Schvendi, chief captain of the royal army, who himself was a Lutheran. The assembled orthodox pastors gave in their "Responsio" likewise in twenty-seven theses, refuting those of Lucas.

Lucas was by overwhelming majority damned as heretic, and at the same time a short creed was drawn up by this Synod in two heads, under the title "*Confessio Ecclesiarum orthodoxarum superioris Hungariæ* in synodo Cassoviensi conscripta et publicata." The short creed or symbol, two pages only in seventy has been preserved in the "Historia Ecclesiæ Reformatæ," edited by Lampe, pages 211–213. The conclusion is "Huic veræ et orthodoxæ confessioni omnes ministri ecclesiarum

superioris Hungariæ in eadem synodo congregati bona fide subscripserant." In all subscribed to it forty-five pastors, whose names are conserved in the "Historia" edited by Lampe (page 214). From among the subscribers we cite Hilarius, the president; Dr. I. Vitus, pastor of Patak; Basilius Frabricius Sziksrai, rector scholæ Patak; Michael Henesi, pastor and senior of Miskoloz, etc.

Lucas Agriensis, cum a serveticis suis opinionibus quam quam Hæreseos manifeste convictus, recedere nullet . . . tan quam Hæreseos publice convictus in carcerem projectus ac ultra quinquennium fere in captivitate detentus ferit." The arrestation was caused by General L. Schwendi. The severe measure may be explained by the situation, that the scene of working of Lucas fell under the dominion of the Austrian house, led by Romanism, where even the Protestants had never enjoyed such a liberty than in Transylvania and in the neighboring Hungarian territories subjected to Protestant princes. This is the origin of the "*Confessio Cassoviensis.*"

Tenth Confession.

Meanwhile the Unitarianism of David made in Transylvania proper a rapid progress and conquest. The churches and consciences were shaken and perturbed. Therefore the Prince, John II., ordered to be held a common disputation at Fehervar (Alba Julia), in the year 1568, March 8th, which lasted ten days, being opened and continued in the royal palace. The Prince with his court was present, and took lively interest in it. Melius and David, chief champions, stood against each other. According to Melius's opinion, the outcome of this disputation caused "more ruins than edification." Each party adhered firmly and tenaciously to its respective standpoint; the court and many nobility were inclined to the side of David. At last the Prince dissolved the dispute, giving free course and career to debate further in the literary field.

Melius and the true orthodox allies saw, with some depression and marked sadness, that the Prince and his counsellers—among whom seven were Unitarians—favored the Unitarian principles. The capital of Transylvania, Kolosvar, embraced, by the operation of its pastor, Fr. David, the Unitarian profession, who, as a court preacher, was elected for the first superintendent of Unitarians. David, in his new office, convoked, by the will of the Prince, a second great disputation to the strong city of *Varad*, in 1569, October 10, to be held in Hungarian tongue, in order to popularize the new faith. In the letter of convocation, David sneered at Melius' party, saying that the Reformed party confess in the Deity a "quintitas," while they (Unitarians) confess "unitas," and branded the dogma of Trinity as a mere human fiction. David brought forth for discussion "nine propositions," against which a thorough refutation ("Argumenta adversus propositiones F. Davidus et G. Blandratæ") was objected by Melius' party.

The most serious dispute lasted six days. The presidency—called officially moderatorship—was trusted royally to G. Békés, chief-in-time counseller of the Prince, a layman and grand proprietor. The Prince being present, took personally part in the discussion, like Blandrata too.

Melius defended with great heroism the Trinity against the majority, aided by the splendid favor of the court. Finally the orthodox ministers concentrated their créed in a "*sententia catholica*," containing six points, confessing truly and clearly the Holy Trinity. Subscribed to it sixty pastors from Transylvania and Hungary, for instance, as Melius and his colleague from Debreczen, Peter Károli from Várad, G. Károli from Göncz, M. Henesi from Miskoloz, Valentin Hellopæus (the first Hungarian hearer of Calvin's Academy at Geneva, in 1566), Paulus Turi from Szántó, etc.

The result of the Várad disputation, the "sententia catholica," was followed by a new confession, termed "*Confessio pastorum totius ecclesiæ orthodoxæ* cis et ultra Tibiscum, eorum omnium qui in synodo Varadina hæreticis sese uno spiritu opposuerunt" (two pages in 4to). This brief confession was called, two centuries later, by the great historian, Peter Bod, "confessio pulcherrima," and may be found printed in Lampe's "Historia," pp. 250–252. By the text itself it is styled also "confessio

catholica," because the party defending the Trinity in the disputation bore the name "Catholics," in face of Unitarians.

The separate and independent position of the Unitarians was forever effected at the disputative Synod of Várad, since never came together with the Calvinists and Lutherans. The prince, in heart already Unitarian, who named in one of his interlocutions in Synod the Unitarian profession a "true religion," dismissed the Synod with open favor and grace with these princely words: "I wish that freedom should in my realm everywhere reign." That is, no hindrance shall be put to religious opinion whatever. Melius foresaw the dangerous consequences, notwithstanding he has been ready to appear in the Synod in order, as he expressed, "to defend the honor and deity of Christ." And he did it with utmost fidelity and admirable vigor and intrepid courage, not terrified by the antipathy of Prince and his counsellers. "He never feared the face of man." Nothing shows more clearly the intention of the Prince, than the fact that he nominated for moderator of the Synod Casper Békési, most powerful protector of the Unitarians.

NOTE.—The Hungarian theological students at the University of Wittenberg, having been touched by the fierce contest at home, prepared with enthusiastic ardor an "orthodox confession of XVI points," submitted it to the judgment of their professors. From among them George Major took a lively interest in the Hungarian dogmatic controversies, in so far as he himself wrote a refutation against the statements of David and his followers made in the Synod of Alba Julia.

All the XVI theological students, along with their senior, accepted and subscribed, taking oath, "se in harum thesium sententia perpetuo permansurus." At the same occurrence the zealous students made a statute or regula for their coetus, that for the future nobody shall be incorporated as member of the Hungarian Society without accepting by subscription and oath the Trinitarian Confession of Students. This Confession may be read in Lampe's "Historia," pp. 257–263, and is directed especially against Blandrata's and David's teaching.

Eleventh Confession.

After the decision and steps of the Synod of Várad, many Reformed authors came forth for defending with their pens the orthodox doctrine. Stephen Szegedi, one of the most learned Hungarian reformators, pastor of Keve and superintendent, wrote in 1570 "Assertio vera de trinitate" (otherwise "libellus contra Arianus"), which, handed over to Beza, was printed at Geneva in 1573 (one copy of which exists in the British Museum's library at London). Valentin Hellopæus, pastor of Eger, finally Melius' successor at Debreczen, wrote "Tractatus contra antitrinitarios," edited by G. Major, at Wittenberg, 1570. Peter Kàroli, professor of Hebrew and Greek at Kolosvár, afterwards pastor at Várad, addressed two works against the Transylvanian Unitarians (1570 and 1571). Melius wrote three works, the one in Hungarian, the other also, but in verse, in order to popularize the orthodox views, the third in Latin ("Principia immota," 1570).

These were not remained without reply by the other side. Some foreign scholars paid also attention and interest to the affairs then going on in Hungary, for instance, Wolf, Simler, Beza, Bullinger, Christophorus Threcius, friend of Beza, Lubieniecius, afforded the orthodox party in some or other forms of aid, letters, encouragements, editing.

Melius wrote a letter to Bullinger (April 27th, 1569), in which he said "nos stantes in prælio singulis horis cum Antitriadicis," and sent to him (Bullinger) for editing his refutation of the "Serveto—Blandriciti;" wrote also against the "Rabbinorum blasphemias Parisii editas," because some rabbins, as Joseph Rabbi, felt themselves encouraged to assail the Christianity, seeing that from the bosom of it arose new deniers of Christ's divinity. Melius has been in correspondence also with Beza, whose two letters to Melius are yet extant, writing in the first (March 9th, 1570), alluding to the work sent in Geneva, "judico enim et recte et diligenter a te confutatos perditissimorum istorum blasphemias, et hos tuos labores ecclesiæ admodum utiles futuros." In the other letter Beza answered (dated June 18th, 1570), "primum omnium, *mi Meli*,

fortem hunc animum tibi a Domino, confirmandæ reliquorum fratrum fidei causa concessum, gratula," and promised his works will be printed.

In order to bring to end the disputation, interrupted at Várad by the prince's departure, Melius summoned a new Synod to *Csenger* (in Hungary), to 26th July of 1570, preparing and publishing beforehand the propositions for discussion in fifty-one theses.

David and his associates did not appear, the prince having interdicted to extend the dispute beyond Transylvania's proper boundaries. Thus this Synod of Csenger was solely held by the orthodox Calvinists. There was spoken out the last word against the Unitarians in the lifetime of Melius, without a prince's heavy partiality, freely pronouncing the firm protest against all anti-trinitarian tenets. Thus originated the *Confessio Czengerina*, which was printed at Debreczen, 1570, and dedicated to the prince, John II., in a strong dedicatorial letter by Melius, August 10, 1570, preceding the confessio proper.

We delineate the description of the first edition.

Title, "*Confessio vera* ex verbo Dei sumpta, et in *Synodo Czengerina* uno consensu exhibita et declarata."

The heads are:

I. De uno et solo deo.

II. De unigenito Dei Filio ab æterno.

III. De spiritu sancto vero et solo Deo et domino subsistente et in se vitam habente.

IV. De vocabulis et phrasibus quibus Spiritus S. utitur de Deo per Prophetas et apostolos.

V. De regulis explicantibus phrases loquendi de Deo.

VI. De lege et evangelio in ecclesia.

VII. De vitibus et sacramentis ecclesiæ, de baptismo infantium et de cœna Domini.

VIII. De libertate Christiana in cibo, potu vestitu, et de locis conventus ecclesiæ.

IX. De aprosopolepsia in deo, sum hos saluat, illos indurat.

X. De causa peccati: de mediatore Filio Dei.

XI. De tollendis fœdis hæreticis et Antichristis, cum litteris Theodori Bezæ ad Ungaros scriptis.

Debrecini (excusa ab Andrea Lupino), A. D. 1570. 4to. 28 pp.

We cite one passage from the article "De sacramentariis:" "Rejicimus et eorum delirium qui cœnam Domini vacuum signum vel Christi absentis tantum memoriam his signis recoli docent."

As to the construction of this confession, we must remark that, to the eleventh capitula put to the front, does not correspond the single inscriptions in the text, where the theses of the capitula are divided into several small pieces, but the content fully agrees, so that the eleventh capitula may be taken as an epitome, or summarized statements, except the eleventh "de tollendis hæreticis," because in that topic no decision may be found in the context, being left out from the confession, perhaps for prudence sake.

It must also bear to mind that, before the Synod fifty-two theses were laid down, and only the twelve final theses are provided with expressly mentioned answers, the other forty theses, probably from the affinities of objects, are more briefly treated and incorporated in fewer articles. For preface there is inserted two arguments against the deniers of Trinity. The style of that confession is far less elevated than that of the preceding ones, the vigor and force of mind being exhausted in the great disputes and in the special pamphlets.

The confession of Csenger had entered into the collection of the European creeds, but erroneously titled "polonica." See "Corpus syntagma Confessionum Fidei" (1612, quarto), the pages 186–200. The edition inserted into the "Syntagma" must be corrected as "Confessio Hungarica," may be regarded as the second edition, taken from the Debreczen edition. The "*Confessio Czengerina*," recently was translated into Hungarian by Ajon Vriss, Reformed pastor at Porcsalma, and edited at Budapest, 1877, 8vo.

CHRONOLOGICAL TABLE OF THE CONFESSIONS OF THE HUNGARIAN REFORMED CHURCH.

Number.	The Names of Confessions, Place, and Time of Adoption, Readoption, or Sanction.	Place of Edition or Printing.	Year of Edition.	Size.	Pages.
1	*Confessio Claudiopolitana*, Varad, 1559, Aug. 18, or Sententia Orthodoxa de cœna Domini. Probably the same as the Confessio Vasarheliensis. Its Apology is also lost, or at least, it as yet not discovered.....	Kolosvár.	1559	lost.	
2	*Confessio of Vásárhely*, Vásárhely, 1559, Nov. 2. The text is Hungarian, with the title "Az Urnak Vacsorájárvl," reprinted at Budapest, 1878, 8vo., 7 pp. Discovered recently. (Both against the Lutherans.).....	Kolosvár.	1559	8vo.	16
3	*Confessio Debreczinensis*, Debreczen, 1560, Várad, 1561, Eger, 1562, whence its other title, "Confessio Catholica," or "Confessio Agrivallensis;" it is also and worthily called "Confessio Hungarorum," and "Confessio Nostra." Sanctioned again at Debreczen, 1567.....	Debreczen.	1562	4to.	380
4	*Confessio Tarczal-Tordensis*, Tarczal, 1562, Torda, 1563; otherwise, Confessio Genevensis, or Confessio of Beza; the edition of Patak bears the name "Compendium Doctrinæ," edited in one volume, both in Latin and Hungarian (first foreign confession adhered to).....	Patak.	1655	8vo.	471
5	*Catechism of Calvin*, Tarczal, 1562, Goncz, 1566. Second edition, Debreczen, 1569, 4to. Third edition, Kolosvar, 1695, 16mo., 111 pp. Valachian edition at Gyula Fehervar (Alba Julia, in Transylvania), in 1642, and again, ibidem, 1656; and again from only literary point at Szeben, 1879. Second foreign creed approved by Hungarians.....	Debreczen.	1562	8vo.	152
6	*Catechism of Heidelberg*, or Palatinate, came in use from 1564, alluded to in the Synod of 1567, sanctioned at Szatmar-Nemeti, National Synod in 1646. Second corrected edition at Debreczen, 1604, 4to., 132 pp. Herbornæ, 1607, 12mo., 69 pp. Oppenheim, 1612. Afterwards printed innumerable times. (Third foreign creed).....	Pápa.	1577	8vo.	368
7	*Brevis Confessio Pastorum*, Debreczen, 1567. *Idem* in Hungarian, in a concised form, with the title "A Debreczenbe oszvegyult Keresztyen prediratoroknak . . . vallasok." Printed separately at Debreczen, 1567, 4to., 64 pp. First confession made against the Unitarians.....	Debreczen.	1567	4to.	72
8	*Helvetic Confession*, Debreczen, 1567, Feb. 24; Kornjat, 1626; Szatmar, 1646. There are many editions, viz., Oppenheim, 1616, 8vo., 192 pp.; Patak, 1654, 8vo., 296 pp.; Kolosvar, 1755, 8vo., 291 pp., with both Latin and Hungarian texts, to which added the "Formula Consensus Ecclesiarum Helveticarum," also with two languages; Debreczen, 1791, 8vo., 199 pp. (Fourth foreign and general confession).....	Debreczen.	1616	8vo.	392
9	*Confessio Cassoviensis*, Kassa, 1568, or "Confessio Superioris Hungariæ" against the Unitarians; it did not appear separately, but preserved in Lampe's "Historia" (Trajecti ad Rhenum, 1728, 4to., 919 pp.), on pages 211–213....				
10	*Confessio Varadinensis*, Várad, 1569, Oct. 10; or Confessio pastorum cis et ultra Tibiscum; or Confessio Catholica (Confessio pulcherrima), preceded with the "Sententia Catholica;" it was not printed separately, but preserved and may be read in Lampe's "Historia," on pages 250–252. See ibidem, 246–249 pp. Prepared against the Unitarians. It may be joined to it the "Confessio Studiosorum Theologiæ Wittebergæ congregatorum." See Lampe's "Historia," 257–263 pp.....				
11	*Confessio Czengerina*, Czenger, 1570, July 26; or, Confessio vera; or, Confessio Hungarica. Second edition Genevæ, 1612, 4to., in the "Corpus et Syntagma Confessionum," from 186–200 pp. Third edition in Hungarian translation, at Budapest, 1877, 8vo., 21 pp. Directed principally against the Unitarians, but at the same time containing the whole peculiar tenets of the Helvetic Reformed tendency.....	Debreczen.	1570	4to.	28

The Transylvanian Unitarianism reached its apogee when the prince declared himself also to belong to the Unitarian creed, and in the State Diet of Vásárhely, in 1571, January 5, enacted the full freedom for the Unitarians, with these words: "For his confession, nobody should be injured, neither preacher nor people." The rapid flourishing state, however, lasted not long, the disastrous days began to cloud the sky of the Unitarians; the prince—to whom they owed so much—died in the same year, 1571, March 19, "the first and last Unitarian king." The following princes were at first Roman Catholic, later on Reformed, and withheld all protection. Their second chief protector, G. Bekes, daring to rouse a revolution for the crown of Transylvania, was beaten and exiled. The once famous David, their reformator, the Hungarian Arius, went to the extreme, to the denying the worship of Christ, and so lost the support of Blandrata and Faustus. Socinus, who visited Kolosvar in 1578, did not approve the new advance of David, as dangerous; and David accused by his own friends, was cited before State tribunal, and, as a fiction teacher, blasphemator, was judged to imprisonment for life at the fortress of Torda, where he died, troubled in mind, not long after, in 1579, November 15. There exist in Transylvania at the present day about 53,000 Unitarian inhabitants, divided into 106 congregations.

Melius, who rescued with his never-wavering mind and firmness, the Calvinistic, as well as the orthodox doctrines in the districts of this side and yonder side of Tisza, so that after three centuries elapsed, not any one congregation of Unitarians can be here found, died at Debreczen in the year 1572, December 15.

The Church of Debreczen decreed in its session to commemorate his achievings on the tercentenary day of his regretted death; the beautiful commemorative address was held by Emmerick Renesz, learned pastor of Debreczen, in 1872, December 15. A memorial ode (in verse) was also circulated by a professor of theology of the college of Debreczen, where the theological students held also a solemn gathering, remembering the victorious hero of their church.

That the Calvinistic creed came victoriously out from the Romanist, Lutheran, and Unitarian battle-field, the chief merit—humanly speaking—for it ought to be counted to Peter Melius, whom Beza, in his letter dated 1573, September 18, and addressed to a Hungarian lord, Baron Nicolaus Telegdi, mentions with due honor, remembering him (Melius) with Szegedi, as "veterani et fortissimi æternaque memoria dignissimi athletæ." Lampe's "Historia," p. 274.*

In somme, the Hungarian Reformed Church have had eleven creeds or confessions created or introduced from 1559–1570. Of this number seven were made in Hungary, the most noteworthy, the Confessio Debreczinensis and Czengerina; two were written in Hungarian tongue, four in Latin, two in both languages; four were introduced and appropriated from abroad.

These home confessions—made according to the occurrences—by and by lost their authority and binding vigor, the Confessio Hungarorum (or Debrecinensis) had the longest duration; as far as in 1621 it was cited regularly by Milotai in his "Agenda," as proof for the Reformed liturgy, but the Synods do not mention them in the seventeenth century.

SECOND SECTION.—*The Survived Confessions and their Value.*

Only the Helvetic Confession and the Heidelberg Catechism remained firm in public mind, and even acquired the ever-growing importance, so far as they have been regarded as our "Libri Symbolici." The causes of that state of things have been several, viz.: first, that these two confessions and creeds expressed more fully and perfectly the doctrines of the Reformed tendency than those of the confessions written at home and occasionally; second, the Reformed, willingly and by prudence, arranged themselves under the standards of the two foreign symbols, in opposing

---

* See the interesting essay of E. Sayous "*upon Melius.*" l'établissement de la Réforme en Hongrie," in the "Bulletin" of the French Protestant Historical Society, 1873, No. 5.

them to the Augustan Confession, which was solely adopted by their Lutheran brethren; it seemed therefore necessary to adhere to such a valuable confession as was the Helvetic one; third, the primary national confessions could not be remodelled or revised, being surpassed by the foreign creeds agreed to; fourth, being the Hungarian Reformed Churches, under separate political governments, and severed one from another, to avoid the confusion, they deemed more advisable to show the inward unity, to approach each other by adopting one common confession. For these reasons new confessions did never more appear.

In the first religious war against the Austrian government, the Protestant party, under the leadership of the great hero of Hungarian Calvinists, Stephen Bocskay, demanded the religious liberty for the Augustan and Helvetic Confessions in 1605, November 21.

The Danubian Superintendency—following the example of the Tibiscan district, which first sanctioned, in 1567, the Helvetic Confession—held an important Synod at *Kornjat*, in 1626, September 13, giving to itself the denomination of Helvetic Confession, as the canons there adopted, with evidence testify for it, they were first printed in Latin and Hungarian, under the title "Canones Ecclesiastici in quinque classes distributi, quibus Ecclesia Helveticam Confessionem amplexæ . . . reguntur" (Varadini, 1642, 8vo., 87 pp.) The most recent edition with the same title at Pest, 1864, 8vo., 67 pp.

The "Canones Kornjatini" testify clearly the authority and weight of the Helvetic Confession. For instance, in the Canon VII., Class I., the superintendent elect—called episcopus—is obliged by law to buy a copy of Helvetic Confession ("Sumto Bibliorum codice, et Confessione Helvetica"); Canon VIII., the formula juramenti begins thus: Ego, ministrorum Dei et Ecclesiarum, Helveticam Confessionem amplectentium, legitime electus episcopus,"* testa . . . etc. The Canon IV., Class III., speaks of the pastor's ordination with these terms: "Administerium ecclesiasticum nemo debet ordinari, nisi qui mediocrem cognitionem Articulorum fidei orthodoxæ, secundum Confessionem nostram Helveticam, habere probatus est." Canon VIII. in forma juramenti, the pastor, before ordination, swears, "Salam fidem catholicam, libris canonicis Prophetarum ac Apostolorum comprehensam, secundum expositionem Helveticæ nostræ Confessionis, prædicaturus."

In the district of four united Presbyteries around Patak, in the Synod of Ujhely (1630, June 5), we have a description from the "Ordo Agendorum Synodalium," the tenth point delineates what must be done before the ordination, viz., the senior (moderator) had the duty to ask some questions to be answered by the candidate; the fourth question was, "Verbum Dei num juxta exegesim Helveticæ Confessionis, et Catechismi Palatinatis interpretaturas es?" And afterwards followed the imposition of hands. The formula juramenti was this: "Ego . . . juro . . . doctrinam puram, quæ a Sanctis Dei Prophetis, et Apostolis Jesu Christi in nos derivasa, sacris Bibliis comprehensa, in Helvetica Confessione et Catechismo Palatinati exposita est, et interpretatur, pro mensura doni nihi a Deo dati, docebo" (Lampe's "Historia," 725 p.) Paulus Ember, the author of the "Historia," edited by Lampe, was ordained "secundum hunc vitum," for the ministry of Patak, in 1683, June 12.

The great movements of English Puritans and Independents resounded in Hungary, causing much agitation here.

Stephen Talnai, a talented and eloquent licentiate, after having spent six years in London, came back full of the spirit of Puritanism and Independentism, and stood forth as a novator, being appointed professor to the college of Patak. The superintendent of the Tibiscan district, Stephen Keresszegi, pastor of Debreczen, for preventing the disturbances likely to be raised, summoned a general synod of both Tibiscan districts to Debreczen on September 22, 1638, laid down the decree, that henceforward no person will be admitted "Ad ullam functionem ecclesiasticam vel

---

* It was in use, and still it prevails, from the beginning, that the official name of superintendent sometimes are changing for "Episcopus," a mere title, being the Reformed in Hungary very Presbyterians.

scholasticam," till he does not make a profession from his orthodox views, and does not promise obedience to his ecclesiastical superiors.

According to this decision the senior of the presbytery of Zemplén held a special synod at Patak, November 10, 1638, decreeing in eight points the propositions which must be subscribed and confirmed by oath by all persons to be introduced in office, ecclesiastical or scholastical. The second point runs thus: "Quod Confessionem Helveticam et Catechesin Heidelbergensem sine admixtione omni alienæ doctrinæ in schola et ecclesia docebit" (the licentiate or candidate).

Stephen Talnai, against whom was directed the above measure, had been forced to subscribe to the eight points. But he did not cease to spread his views against the authority of moderators, so the struggles rolled on, till it ended in the great national synod of Szatmár, June 10, 1646, by sanctioning the church discipline and confession in one hundred canons and thirty conclusions, and gave a stability to the reformed church, both inwardly and outwardly. The one consequence of the Hungarian Puritan and independent movement led at last to the severe maintenance of the Helvetic Confession.

The greatest national synod of Szatmár convened under the protectorship of the Transylvanian prince, George Rákóczi I., and under the presidency of Stephen Katona Gelei, commonly approved and adopted as standard creeds both the Heidelbergensis Catechesis and the Helvetic Confession.

Let us see some questions from the "Acta Synodi Nationalis." The second conclusion says: "Eadem ubique Catechesis Heidelbergensis seu Palatina retineatur ac doceatur." The nineteenth conclusion binds the licentiates that they "Propheticam et Apostolicam, quæ in Confessione Helvetica, ac Catechesi Heidelbergensi comprehenditur, sententiam addiscent, eandemque et non aliam quandam docebunt."

The twelfth conclusion obliges the ministers that "Si non frequentius, saltem diebus Dominicis a meridie conciones catecheticas, juxta seriem Dominicarum in quas Heidelbergensis Catechesis est distributa, et quodem Canonicæ Scripturæ loco assumto, habeant." This last conclusion took such a lasting force that even in present days, at every Sunday afternoon, the questions of the Heidelberg Catechism continue to be explained in chair to the people. Suitable hymns had been prepared, distributed in fifty-two Sundays throughout the year, following the content of the Heidelberg Catechism. These catechetical hymns are revised and introduced into the new Psalter (came in common use from the common accord of the four Hungarian superintendencies August 24, 1806. See also the Fiftieth Edition, Debreczen, 1877, 8vo., 491 pp., viz.: the hymns from 80 to 137.) Our church remained faithful to the ordinations of the national synod.

All these facts most evidently verify that only two foreign standard books survived. The year 1646 marks the final decay of all previous confessions, which were legally and formally replaced by two. They became verily the "libri symbolici." We may justly call the year and the synod of Szatmár an epoch-making one. The leader of the orthodox party, the living expression of the age, was the great superintendent, St. Katona Geleji (born 1589, died 1649), who studied two years at Heidelberg, was a friend of D. Paraeus, from hence he derives his predilection to the Heidelberg Catechism. The hundred canons which perpetuated his great name being called also "Canones Gelejiani." The great characteristic feature of the Hungarian reformed church is the conservatimism which got a telling expression in the Acts of the epochal synod.

Henceforward all sorts of state papers and edicts use for official denomination the confessional one. The state diet of Sopron, April 24, 1681, "De libero religionis exercitio," Auriculus XXV., says: "Neque Augustanæ et Helveticæ Confessioni addicti ad cæremonias confessioni suæ contrarias compelluntur."

The fundamental state law of 1790-91, Article XXVI., on which repose the religious liberty of the Hungarian Protestants, uses always the appellation, "Evangelici utriusque confessionis," naming also distinctly in the preamble, which precisely describes the free religious exercise, "Regnicalarum Evangelicorum tam Augustanæ, quam Helveticæ Confessioni addictorum."

The superintendency around Debreczen, sending his deputies to the great synod

of Buda, September 8, 1791, gives some instructions and commissions to them, one of which is as follows: "Contra veritatem revelationis et Christianæ religionis contra Helveticam Confessionem," "in the public church schools no teaching should be used" (Révész: Figyebmezo, 1875, 152 pp.)

Count Samuel Tellki, chief patron of the reformed church, in his letter August 29, 1806, congratulates Michael Benedek, pastor of Debreczen, when the latter was elected as superintendent, urging specially that "the pure religious teaching must be taught according to the accredited symbolical books," alluding to the Catechism of Heidelberg and to the Helvetic Confession.

The general conference of four reformed superintendencies convened at Pest in 1822, fixed anew the formulas juramenti of new pastors, binding them in their teaching to the Helvetic Confession.

The Danubian superintendency around Budapest, consisting of eight presbyteries, in its particular synod in 1839, revised the ancient formula of oath. According to the new text the superintendent (moderator) shall take oath with the terms that "he will watch over the purity of the evangelical holy doctrine as it is exposed according to the Holy Writ in the Helvetic Confession. Similar oath is required from the chief-curator and aid-curator (co-president, elder-moderator), as well as from the senior and from the single ministers. A later particular synod, May 1, 1863, ordered to publish the "Canones quinque classium," with the Statutes brought since 1796, and with the formulas juramenti spoken of above (Canones Ecclesiastici, edited by M. Polgár, Pest, 1867. 8vo., 108 pp.)

Approaching the ter-centenary anniversary of the Helvetic Confession, the Trans-Tibiscan superintendency, in his Assembly of Debreczen, approved the overture that the reformed college of Debreczen shall keep a school-feast for the commemoration of the Helvetic Confession adopted February 24, 1567, in Melius' age, at Debreczen. Accordingly, the solemn school-feast was held February 24, 1867, in the spacious oratorium of the college in the presence of the professors, elders of Debreczen Church, superintendential officials, as for instance, Peter Balogh, the superintendent, and students. A professor of Pastoral Theology held the speech, giving the History of the Confession, saying, "It is convenient and due that the Helvetic Confession should be also to-day kept in respect and remembrance as a token and seal of the Hungarian Reformation." The speech was edited; the income from the price had been set apart for a memorial to be erected for Melius. The other four superintendencies made nothing in this respect.

As Regards the Questions.

1. What are the existing creeds or confessions composing the Presbyterian Alliance?

We may answer: The previous creeds and formulas and confessions are enumerated above in successive series, with their respective origin and brief history. Neither of them have passed through any later modification, because all the home confessions have been put aside between the year 1626 and 1646, being legally substituted by the only survival of two, viz.: the Helvetic Confession and the Catechism of Heidelberg.

2. What are the existing formulas of subscription, and what have been the previous ones?

The previous formulas of subscription were: (*a*) the subscription and oath from the part of pastors, and (*b*) decrees of adoption formally made in synods by the present members. Presently the manner of subscription wholly disappeared from use, and nothing else exists than the official oath from the part of pastors, seniors, superintendents and professors when they are ordained or installed to their respective office or sphere of action.

3. How far has individual adherence to these creeds been required?

Only the ministers, and sometimes the chief and aid-curators (curator-supremus, co-adjutor-curator) from among the elders, are bound to give oath for the maintenance of the Helvetic Confession, but the private individuals become members of the church

by the pure receiving of baptism, and by the act of first communion of the Lord's table, preceded by a catechetical teaching and instruction in their low age, mostly in twelve years of age, which preparative instruction and introduction to the Lord's table is called confirmation. The teachings are given to the youth at some places by the school teachers, at other places by the ministers of the parish, ended by the examination, where the minister and the parents are present. Individual or personal professions are wholly unknown. The catechetical sermons every Sunday afternoon in the churches keep alive in the common members both the sense of the reformed doctrines and the faithfulness and the Protestant conscience. Similar effect is produced by the schools, where not only the teaching of Protestant church history, but specially the teaching of the Heidelberg Catechism, according to which are conducted the dogmatical lessons—keep flaming the feeling and conviction towards the reformed church's evangelical principles. So it happens that neither ritualistic tendency, neither the giving of the reformed religion occurs but exceptionally and very rarely in Hungary.

In Conclusion

we cannot omit the new constellation. In the Superintendency beyond the Tisza, a particular synod was held at Debreczen, in 1871, where an important and marking step was taken regarding the value of our symbolical books, taking in order of day the revision of the former formulas of oath, and the subject was resolved by the advice of a special revision-committee, whose leading members were, among others, Emerick Révész, Pastor of Debreczen, most learned investigator of Hungarian Church History and Rights; and Solomon Tisza, who now is Prime Minister of State, and Chief Curator of a superintendency.

In this Assembly it occurred, the first time, after three centuries existence, that the distinct mentioning of Helvetic Confession, or any other symbol, was omitted from, or at least tacitly understood in the solemn engagement by oath of all kind of office-bearers. Namely, in the revised and confirmed formulas of oath only general statements are to be found. Looking to the part of official oath treating the denominational engagement, the formula juramenti is thus termed: "I (the superintendent) shall watch for the maintenance of the purity of evangelical doctrine and of the principles of our religion." The senior (moderator of a tractus or presbytery) swears thus: "I . . . shall faithfully watch for the maintenance of the doctrinal principles established by our holy mother church." The professors of theology and in other branches, swear: "never to hurt in their teaching the pure Protestant Christianity."

It is true and evident, that in these formulas the symbols are expressly not mentioned, but they are not abrogated in the use of public worship, looking at the catechetical sermons, at the contents of hymn-books, and at the schools. On the other hand, when in the formulas of oath of moderators is spoken of, of the maintenance of doctrinal principles as "established by the Church" openly is avowed, that the accredited and existing denominational doctrines are understood tacitly, never being altered, changed, revised the official symbols. The right of revising, defining and establishing the specific doctrines in creed belong to the church, but she does not as yet see the time arrived at to do any alteration of it.

What steps are to be taken for the future by a National General Synod, and when will it be assembled? nobody can say prematurely. There is now in project and serious preparation the scheme of such a great synod, for the purpose of uniting all the five separate superintendencies of the whole Hungarian Reformed Church. (See "The Catholic Presbyterian," No. XIII., "Recent Proceedings in the Hungarian Reformed Church.") But, regarding the wavering of mind, hesitations and unfavorable agitations of our own moving epochs, all dogmatical questions are beforehand excluded from out the first General National Synod, which fact shows, that thus far no intention exists to change the creed or confession of the Reformed Church.

There are here and there voices and signs of wishing to revise the old confession, our symbolical books, or of letting them fall down, but there are strong convictions, too, to maintain them.

FRANCIS BALOGH,
Professor of Church History in the Reformed College of Debreczen.

SPAIN.

The Pan-Presbyterian Synod, met in Edinburgh, in July, 1877, agreed that a report should be drawn up of the existing Confessions of Faith, or of those which have existed in other times in the countries where there are or have been Reformed Churches which have followed the Presbyterian form, in order to give an exact and detailed account, as far as possible, in the General Report which the Rev. Dr. Schaff will present in the approaching synod to be held in Philadelphia, United States, in 1880. We shall here answer, although very briefly, in the order in which they are proposed, the questions which bear upon confessions in Spain.

FIRST QUESTION.—*What are or were the Confessions of Faith of the Reformed or Calvinistic Churches of Spain?*

This question is answered by saying that there have been in all *three*, that of the sixteenth century, that of 1869, and that of 1872.

With regard to the first, that of the sixteenth century, I am able to say very little, as I have not a copy of it in my possession. I have heard that Señor Valkspinosa, once pastor in Barcelona, in the years immediately succeeding the Revolutions of 1868, but whose actual residence I have not been able to find out, had a copy; I myself have been unable, in spite of diligent search in libraries, both public and private, to come across a copy of it.

All that I have been able to find out about this confession is the following:

The Spanish Protestants resident in England made and published a Confession of Faith which was received by their brethren in other lands.

According to references found in several authors, whose works I have carefully examined, the title of this confession is the following:

"Confession of Christian Faith made by some believing Spaniards, who, fleeing from the abuses of the Romish Church and the cruelty of the Spanish Inquisition, abandoned their country in order to be received as brethren in Christ by the Church of the Faithful."

Gerdes says that it was published in London in 1559 (Florilegium Libr. Rar. page 87, ed. 1763. Scriniun Antiq., vol. I., page 151). The same Gerdes gives extracts from this Confession of Faith in his Scriniun Antiquarium, vol. I., page 149, 150.

It was published in Spanish and German, in Cassel, in 1601. It was also published in German by Joaquim Ursino, in Antwerp, in 1611.

The articles of this confession (which, I believe, was Arminian) were twenty-one, and I have reason to believe that Casiodoro de la Rema helped in its formation.

. . . . . .

The *second* Confession of Faith, in Spanish, was drawn up in Sevilla, in 1869 [I have reason to believe that part, if not all, was drafted in Gibraltar by a meeting of Spaniards before the Revolution.—J. Jameson], at the instance of the then pastor of the Church of the Holy Trinity, Dr. Juan Cabrera, and was accepted by his church in Sevilla, and also by the churches of Cordova, Granada, Malaga, Cadiz, and Huelva, whose pastors formed then the Assembly of the then-called Spanish Reformed Church, and assisted in the formation of the confession.

This confession contains twenty-five chapters, and at the foot of each page are the proof-texts. [This confession is based on the Westminster Confession, and is in many cases a literal translation.—J. J.]

The title of this confession is:

"Confession of Faith of the Reformed Spanish Church, approved by the General Assembly, in 1869."

There is a seal on the title-page which bears the following inscription: "Central Consistory of the Reformed Church of Spain," and below *Dios es Amor* (God is love).

This confession, a copy of which accompanies this report, fell into disuse when the Confession of the Spanish Christian Church was adopted by the General Assembly at Madrid in 1872.

The *third* Spanish Confession of Faith was made in Madrid, in 1872, and adopted, as I have said above, by the General Assembly of the Spanish Christian Church, in which were represented four congregations of Madrid [those of Madera Baja, Calabrara, Limon (now Leganitor), and Permelus], and those of the Holy Trinity in Savilla, Cordova, Malaga, Granada, Cadiz, Huelva, Jerez, Cartagena, Comuñas, Barcelona, Zaragoza, Valladolid, Comuñas, Santander, Mahon (Island of Minorca), and later on (in 1874) by the new congregation of San Fernando.

At present several of these churches have ceased to recognize that confession, having been transferred to other missions, or having voluntarily transferred their allegiance to others. Such are the congregations of Santander, Zaragoza, Barcelona, Malaga, Mahon, and Madera Baja of Madrid.

This confession has its title as follows:

"Confession of Faith of the Spanish Christian Church, adopted by the General Assembly of the same, held in Madrid, in April, 1872." It consists of twenty three chapters. When it was first published it had no proof-texts, but later a new edition was published as part of the periodical "Lá Suz," with the texts.

It now is the recognized confession of all the congregations still forming part of the Spanish Christian Church, and has suffered no alteration since its first formation.

In addition to these three Confessions of Faith, there existed at one time, in the Church of Madera Baja, Madrid, a kind of confession or code of discipline (and I call it so as I do not find any special name more suitable), which had as its title:

"Organization, Profession, and Discipline approved by the Church of the Madera Baja." This code or organization of the Church of Madera Baja was peculiar to itself, and in consequence its action did not affect others than those who were required to accept it in order to membership of that church.

The time which this organization obtained in the Church of the Madera Baja was only two years, for framed in 1870 it was superceded in 1872 when that church entered into the organization of the Spanish Christian Church. In the formation of this special confession, Dr. Somerville, of Glasgow, took a principal part, being at that time in Madrid.

SECOND QUESTION.—What have been or are the formulas or methods of adhesion to these different Confessions of Faith?

ANSWER.—With regard to the confession of the sixteenth century I am, of course, quite unable to speak. With regard to those of 1869 and 1872 I may say that with regard to the pastors the formula of adhesion was and continues to be their declaration of entire conformity with the text of the signing of the same, both which conditions are required previous to ordination and in addition the solemn promise to preach in agreement with the contents of the said confession. These formulas of adhesion exist still and have not been altered as far as I know.

. . . . . .

THIRD QUESTION.—Has adhesion to the Confession of Faith been required from all the *members* as well as from the pastors of these churches? Has it been required from the elders?

ANSWER.—With regard to the members, it has not been required in any shape. All that is done in the churches connected with the Spanish Christian Church is the following: The pastors, when receiving any one as member, submit him (or her) to an examination in which they address a greater or smaller number of questions based on the Confession of Faith. If these are satisfactorily answered they are declared members of the church, and if not, their admission is delayed until such time as they have received the necessary instruction.

With regard to the elders in the churches which have such office-bearers [which are only three or four, on account of the peculiar circumstances of the people among whom we labor and from whom the elders have to be chosen], it is required of them, as of the pastors, that they declare their conformity with the Confession of Faith.

(Signed) JOAQUIM MAZA JIMENEZ,
Moderator of the Spanish Christian Church.

Note of the Translator.—The change of name and the formation of the new Confession, in 1872, were due to the amalgamation of the churches of Andalucia, which had formed the Reformed Spanish Church, with the other congregations, holding Calvinistic views, of the Peninsula, such as the Church of Madera Baja, in Madrid, the missions of the United Presbyterian Church of Scotland, and several others. It is only right to state that the organization of the Spanish Christian Church is as yet in a considerably imperfect state. As has been indicated, several congregations have dropped off, owing to various circumstances, such as those of Santander and Zaragoza, directed by the Messrs. Gulick, of the American Board of Commissioners for Foreign Missions; Valladolid, under the direction of L. B. Armstrong, Esq., representative of the Leeds and Liverpool Committee for Evangelization in Spain (undenominational); Barcelona, under the charge of M. Empagtaz, of the Swiss Free Church; and recently Madera Baja, on the transference of its pastor, Dr. Juan Cabrera, to the Spanish and Portuguese Episcopal Missions. A semblance of Presbyterial rule is kept up in Andalucia by those still remaining in union with the Spanish Christian Church, who are the pastors and churches of Sevilla, Cordoba, Granada, Cadiz, San Fernando, Jerez and Huelva. But in the rest of the Peninsula no other organization is attempted, partly from the isolated position of the pastors and partly from the fact of each mission pertaining to a different foreign church or evangelization committee.

JOHN JAMESON.

V.

FOREIGN MISSIONS.

The following are the papers accompanying the Report of the Committee on Foreign Missions (see page 613):

BRIEF REPORTS OF THE FOREIGN MISSIONS OF THE AMERICAN PRESBYTERIAN CHURCHES.

I. FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN CANADA.

The Foreign Mission operations of the Presbyterian Church in Canada commenced in 1846, when the Presbyterian Church of Nova Scotia appointed Mr. J. Geddie as a missionary to the New Hebrides. Ten years subsequently, in 1856, the same Church appointed Mr. G. N. Gordon also to the same field. In 1858 the Free Church of Nova Scotia appointed Mr. P. Constantinides to a mission in Turkey, which appointment he resigned in 1861. In 1859 the Presbyterian Church of Nova Scotia appointed Mr. S. F. Johnston to the New Hebrides. This appointment was followed by the Presbyterian Church of the Lower Provinces appointing to different stations in the same field, Mr. J. W. Matheson, in 1862, Mr. D. Morrison and Mr. J. D. Gordon, in 1863, and Mr. W. McCulloch and Mr. J. McNair, in 1866. In 1867 the Presbyterian Church of the Lower Provinces appointed Mr. J. Morton to the island of Trinidad. In 1869 the Church of Scotland, in the Lower Provinces, appointed Mr. J. Goodwill to the New Hebrides. In 1870 the Presbyterian Church of the Lower Provinces appointed Mr. K. J. Grant to Trinidad, and in 1871 Messrs. J. D. Murray and J. W. McKenzie to the New Hebrides. In the same year, 1871, the Church of Scotland, in the Lower Provinces, also appointed Mr. H. A. Robertson to the New Hebrides. In 1872 the Presbyterian Church of the Lower Provinces appointed Mr. J. Annand to the New Hebrides, and in 1873 Mr. T. M. Christie to Trinidad.

In 1856 the Presbyterian Church of Canada appointed Mr. G. Stevenson as a missionary to India, and in 1861 Mr. R. Jamieson to British Columbia. In 1862 the Canada Presbyterian Church appointed Mr. J. Nesbit as missionary to the Indians in the Northwest Territory; in 1864 Mr. D. Duff to British Columbia; in 1865 Mr. A. Matheson to the Northwest Territory; in 1868 Mr. W. Fletcher to the Northwest Territory; in 1868 Mr. W. Aitken to British Columbia; and in 1869 Mr. J. McNab and Mr. D. B. Whimster to the Northwest Territory. In 1869 the

Church of Scotland in Canada appointed Mr. E. M. Epstein a missionary to Salonica, and in 1872 Mr. T. Hart to Manitoba. In 1872 the Canada Presbyterian Church appointed Mr. E. Vincent to the Northwest Territory; in 1873 Mr. G. Flett and Mr. H. McKellar also to the Northwest Territory; in 1871 Mr. G. L. Mackay to China; in 1874 Dr. J. B. Fraser also to China; in 1876 Mr. J. M. Douglas to India, and Mr. A. Stewart and Mr. D. C. Johnson to the Northwest Territory. In 1876 the Church of Scotland, in the Lower Provinces, appointed Mr. J. F. Campbell a missionary to India. In 1877 the Canada Presbyterian Church appointed Mr. Sol. Tunkansaicye a missionary to the Northwest Territory, and Mr. K. J. Junor to China. In 1879 the Presbyterian Church in Canada appointed Mr. J. Wilkie a missionary to India.

In addition to the above-mentioned male missionaries, the Presbyterian Church in Canada, in 1873, appointed Misses Rodger and Fairweather as missionaries to India; in 1876 Miss Blackadder to Trinidad; and in 1877 Misses Forrester (now Mrs. Campbell) and McGregor to India.

Of the above-mentioned forty-six missionaries, nineteen have resigned, six have died, and two, namely: Messrs. G. N. Gordon and J. D. Gordon, were killed by the natives in the New Hebrides.

The missionaries at present in the several fields are the following:

In the New Hebrides Mission Messrs. Robertson, Annand and McKenzie, stationed at Erromanga, Aneityum and Efate respectively. There are associated with them twenty-one teachers and teachers in twenty-one schools. There are 142 communicants in this mission. Connected with the mission is "The Day Spring," a mission ship, which last year (1879) sailed 10,000 miles, paid 100 visits to mission stations, harbors and heathen islands, carrying missionaries, their wives, families, native teachers and natives, besides making her two regular voyages to Sydney, in New South Wales. The Sabbath-school children of the Church in Canada contribute £250 sterling to her support.

In the Trinidad Mission Messrs. Morton, Grant and Christie, stationed in Savannah Grande, San Fernando and Corwa Districts respectively. Associated with them are two teachers and four native evangelists. There are twenty-one schools and 817 scholars in this mission.

In the mission to the Indians in the Northwest, Messrs. J. Mackay, Flett and Tunkansaicye, stationed at Prince Albert, on the Saskatchewan, Okanase and Fort Ellice respectively. There are also two teachers connected with this mission.

In the China Mission Messrs. G. L. Mackay and Junor, stationed at Tamsui, in the island of Formosa. In a little more than eight years twenty chapels have been opened, two mission houses built, and twenty native helpers trained; five schools are sustained, five Bible women are under training, 300 communicants are enrolled, and more than 2,000 persons have renounced idolatry and attend Christian worship. There is also an hospital in Tamsui, at present under the care of Dr. Ringer, doing excellent work. An hospital has been established at Kelung, under the care of Dr. Mann.

In the Central India Mission Messrs. Douglas and Wilkie, stationed at Indore, and Mr. Campbell at Mhow. Associated with them are three female missionaries, Misses Rodger, Fairweather and McGregor, who are chiefly employed in orphanage and zenana work.

"The Indian Orphanage and Juvenile Mission," besides supporting four high caste zenana day-schools, providing for the support and education of seven or eight orphans at Calcutta and Poona, supports about fifteen orphans and two Bible women at Indore, and contributes to "The Day Spring" and the Trinidad Mission.

II. Foreign Missions of the Reformed Presbyterian Church—General Synod—U. S. A.

The subject of Foreign Missions was first presented to the First Reformed Presbyterian Church, Philadelphia, in 1819. At a meeting of the synod held that year, a committee, of which the Rev. James R. Wilson, afterwards Rev. Dr. Wilson, was

chairman, presented a report recognizing the obligation of every evangelical church to engage in this work, and suggesting several different fields. It closed with a resolution that a Missionary Society should be organized, but nothing definite seems to have been done. The first practical development of missionary effort appeared in the Sabbath-school of the First Reformed Presbyterian Church, Philadelphia. A young man, who had already devoted himself to this work, instituted a system of collections in each class on every Sabbath day. The amounts received were appropriated for several years to a mission school in the Sandwich Islands; but when the Western Foreign Missionary Society was organized, the contributions of the Reformed Presbyterian Church were paid into its treasury, and afterwards to the Board of Foreign Missions of the Presbyterian Church. For a number of years the amounts from the Sabbath-school reached $600 or $700. About the same time a society was organized in the First Reformed Presbyterian Church called the Juvenile Missionary Society, which, by means of a periodical which it issued for a number of years, did much to awaken and stimulate missionary feeling. This society having devoted its special attention to the education of heathen children, an institution was formed under its auspices at Saharanpur, Northern India, which has been the means of giving a Christian education to a large number of native children, many of whom have become members of the church, and some have been ordained to the ministry.

The first missionary of the Reformed Presbyterian Church was the Rev. J. R. Campbell, afterwards D. D., who, with a number of other missionaries, was sent out by the Western Foreign Missionary Society, leaving Philadelphia November 9th, 1835, and arriving at Saharanpur, November 10th, 1836. Mr. Campbell was supported for a few years by a society called the Mercer County Missionary Society, composed of members of the Presbyterian, the Associate, the Associate Reformed, and the Reformed Presbyterian Churches in Mercer county, Pennsylvania. The Board of Missions of the Reformed Presbyterian Church defrayed the expenses of his outfit, and soon afterwards assumed his entire support. Subsequently, Messrs. James Craig, a missionary teacher, Rev. J. Caldwell, and Rev. J. S. Woodside, with their wives, were sent out. As repeated calls for additional missionaries had not been responded to, the General Synod, in 1854, resolved to adopt the plan which seems to have been taken in the primitive church by the Presbytery of Antioch (Acts xiii. 1–3). After setting apart a day for solemn prayer with fasting, two persons were designated and called upon to go forth to the heathen world. One of these, Rev. David Herron, was pastor of a church in Harrisville, Pennsylvania. The other, Rev. William Calderwood, was at that time a licentiate. Recognizing the call of the head of the church by his appointed representatives, these young men went forth to India and are still laboring there.

Other missions of the Board of the General Assembly have also had laborers from the Reformed Presbyterian Church, as in Africa and in China.

It may be proper here to mention that the Reformed Presbyterian Church (General Synod) has done her work on the foreign field through the General Assembly's Board, to which her contributions for this purpose have been paid, and which has superintended their expenditure. The relation of the General Synod to the mission in India has been entirely and exclusively ecclesiastical. A Presbytery called the Presbytery of Saharanpur was organized in 1838. The Board of Foreign Missions of the Reformed Presbyterian Church has acted in the collection of funds for purposes specified.

The number of missionaries, male and female, from the Reformed Presbyterian Church has been *fourteen*. The amount collected for missionary purposes (estimated) $100,000.

REV. T. W. J. WYLIE, D. D.

III. FOREIGN MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH, U. S. A.

The first formal movement made by the Reformed Presbyterian Church for the establishment of a foreign mission was in 1845. Hayti, in the West Indies, was

selected as the field. A mission family was sent out in 1847. The missionary having adopted views on the subject of the Sabbath inconsistent with the faith of the church to which he belonged, returned within two years, and the mission was indefinitely suspended.

The Synod in 1855 resolved to renew the effort for the organization of a mission in foreign parts. Syria was chosen as the field, and, in 1855, two mission families were sent out with Damascus as an objective point. Zahleh was selected as the centre of operation. The work had scarcely commenced when the missionaries were violently driven out by the fanatical population. This led to the removal of the missionaries to Latakia in 1858, with a view of operating mainly among the tribes of the Nusarieh. From that date the mission has been carried on without interruption and with encouraging success. The original missionaries were Rev. R. J. Dodds and wife, and Rev. Joseph Beattie and wife. A re-enforcement consisting of David Metheney, M. D., and wife, went out in 1864. In 1866 Miss Rebecca Crawford joined the missionaries to take charge of a girls' school. The mission in Aleppo, in charge of the United Presbyterian Church in Scotland, with all its appurtenances, was transferred to the mission in Latakia, with request to take charge of it. Mr. Dodds removed to Aleppo in 1868, and remained there until his death in 1870. Rev. S. R. Galbraith and wife and Miss Mary E. Dodds joined the mission in 1871. Rev. Henry Easson and wife in 1872, Miss Mattie R. Wylie in 1875, and Rev. W. J. Sproull and wife, and Miss Mary E. Carson in 1879. The American force now in the field consists of Rev. David Metheney, M. D., and wife, Rev. Henry Easson and wife, Rev. William J. Sproull and wife, Miss Mattie R. Wylie, and Miss Mary E. Carson.

Latakia is the centre of missionary work. There is a large mission building in the place for girls' boarding-school with capacity for a hundred boarders, and always full. A number of schools are operated in the outlying districts and mountains with requests for more than can be furnished. These are conducted by native teachers, and religion is made a leading point in the instruction.

At Suadia, on the Orontes, there is a station with large and valuable mission property, and known as Dr. and Mrs. William Holt's mission—the entire premises having been made over to the American Mission in Latakia by the late Dr. William Holt Yates, of London.

The revenues of the mission are derived from the usual sources, annual congregational collection, individual bequests, etc. The amount appropriated annually is from $10,000 to $15,000. The mission is conducted on the principle of incurring no debt.

The statistics of the mission for 1878–79 are the following:

Missionaries	8
Native teachers	19
Church members	94
Sabbath-schools	5
Sabbath scholars	200
Week-day scholars	9
Scholars under instruction	476
Mission stations	7
Mission buildings	11
Contributions of mission	$284.69
Estimated value of mission property	$35,000

A considerable amount of work is being done among the Chinese in the United States. A mission is carried on in San Francisco, under the direction of Rev. N. R. Johnson and family. The names of twenty converts are on the roll of the Mission. A number of our Sabbath-schools, as in Cincinnati, Pittsburgh, Allegheny, Philadelphia, and New York, have Chinese under instruction.

In regard to points submitted by the Alliance, it may be said:

1. That we have no suggestion to make "respecting consolidating existing agen

cies, or preparing the way for co-operation in future." Hitherto we have not felt any inconvenience on that score. Our missionaries, acting under their own judgment, have co-operated in various matters with other missions. We leave the matter with them, to be guided, of course, by the general principles and rules of the body whose agents they are.

2. Senior missionaries receive more salaries than juniors. A family in the field long enough to have acquired the language and general competency for work, receives $1,000; a family going out, $800; lady missionaries, $500 and $400. An allowance of $400 for outfit is made for a family; for a lady, $160. We do not pay rent for missionaries, but all expenses pertaining to the mission service—teachers for missionaries, travelling in the interest of the mission, etc.—are allowed for.

3. We have not yet any licensed or ordained native preachers, though this is a prime object kept in view. A fundamental part of our mission policy is, to prepare a competent native ministry, and commit the work largely to them.

4. Medical agency is part of the mission. The physician receives the same salary as ministers, and covers into the mission treasury any proceeds of his practice.

5. The mission reports annually statistics covering the particulars usually found in such tables.

6. Our mission acts as a commission appointed by Synod, our highest judicatory, and with full ecclesiastical power.

7. Missionaries determine as to methods best suited to the acquisition of language, and also as to missionary literature.

8. As to best means of developing missionary spirit in home Churches, the only effectual method known to us is more personal religion. This comes from God in answer to prayer.

REV. S. O. WYLIE, D. D.

IV. FOREIGN MISSIONS OF THE ASSOCIATE REFORMED SYNOD OF THE SOUTH, U. S. A.

Although the subject of Foreign Missions has been in contemplation for thirty or forty years in the Associate Reformed Synod of the South, it was not actually undertaken until some five years ago, at which time we sent out a lady missionary in the person of Miss Mary E. Galloway, but now Mrs. Giffen, into Egypt, to co-operate with the United Presbyterians. She has labored in concert with the missionaries of that Church at different places—Alexandria, Cairo, and Osiout, but mostly at Osiout. The annual salary allowed her is $500 or $550, according to the locality, whether Upper or Lower Egypt.

In December, 1878, we dispatched a missionary and his family, the Rev. Neil E. Pressly, to Mexico City, where he remained about twelve months, preparatory to the selection of a station, and in attempts to acquire a knowledge of the Spanish language. In January last we removed him to Tampico, on the Mexican Gulf. The allowance to him for the current year is $1,100 as salary, and $1,000 to bear contingent expenses.

The above is our answer to the first question submitted, viz.: 1. "The extent and expenditure in salaries and allowances due missionaries."

2. "The employment of native pastors." We have no experience in this respect. Our missionary in Mexico has not been long enough in the work to ascertain the use that might be made of native pastors.

3. "The place of medical agency in missionary work." To this we can only say that in our humble judgment, medical agency might be worked very much to the advantage of the cause. The low state of medical science and the prevalence of disease in the heathen countries would seem to justify the employment of pious physicians to co-operate with the missionaries.

Our Church having little or no experience in the foreign missionary work, we could reply to the other questions, Nos. 4, 5, 6, and 7, only in a speculative or conjectural way, and consequently we decline to respond.

8. "The best means of developing the missionary spirit in the home Churches." (1) Possibly it would contribute to this object to keep the Churches posted in relation

to events transpiring in the foreign field. Let the subject be preached upon, lectured about, and written on with some frequency. (2.) By impressing the people, if possible, with the reflex benefits of missions. (3.) By organizing and sustaining missionary societies.

REV. J. BOYCE, D. D.

V. FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The United Presbyterian Church was formed by a union of the Associate Presbyterian and Associate Reformed Churches. Each of these bodies had its origin in this country mainly in missionary efforts undertaken nearly a century and a half ago, and largely on the application of persons in the various colonies here to the Churches especially in Scotland and the north of Ireland. Early after the organization of these Churches, members from one or both of them earnestly engaged with Christians of other portions of the Presbyterian family in the work of seeking to evangelize the heathen. In this effort members of the Reformed (Dutch) Church, the Presbyterian, and Associate Reformed, united in organizing, near the close of 1797, "The New York Missionary Society." Their first missionary, Rev. Joseph Butler, was set apart to his work in the Reformed Church, then in Nassau street, New York, March 21, 1799.

In later years, portions of these Churches carried on the foreign work in connection with the American Board. Early, however, it was felt that every branch of the Church of Christ ought to be itself engaged in this work; and on the 24th of May, 1843, the Associate Synod formally resolved to undertake a foreign mission. Its first effort was among the colored people and the coolies of the island of Trinidad, in the West Indies. Early in the following year the General Synod of the Associate Reformed Church determined also to engage in the foreign work, and appointed its first mission to be at Damascus, Syria, and with special reference to the Jews. Each of these bodies added to their mission fields—the former fixing upon the Punjab, in India, where it began its labors in 1855, and the latter upon Egypt, which it formally entered for mission work in November, 1854.

On the union of these two Churches in the city of Pittsburgh, Pa., May 26, 1858, they at once combined their foreign missionary operations. In token, also, of devout thanksgiving and gratitude to God for all his goodness in bringing these two churches into one, it was resolved to found a mission in Central or Western Africa, and one in China. In the lack of laborers for the field, the former purpose was abandoned; the latter was carried out. And thus the United Presbyterian Church had at first five important missions under its care, viz., Trinidad, Syria, India, Egypt, and China. Feeling, however, after several years successfully prosecuting its work, that it would be better to concentrate its energies and its forces in the foreign field, the General Assembly transferred some of its missions to other Churches or Missionary Boards. It now specially occupies only India and Egypt, and carries on a work among the Chinese in California.

In its foreign missionary work the United Presbyterian Church has now three missions among the heathen, fifty-nine stations, thirteen foreign and eight native ordained ministers, fourteen unmarried female missionaries, one hundred and sixty-four native teachers and helpers, and eighteen foreign teachers—making a total of two hundred and nine laborers. There are seventeen well-organized native churches, and 1,289 communicants in them; sixty-eight schools, with 3,939 pupils in them; two theological schools, with seventeen native students in them. The contributions for carrying on this work during the past year were $69,089.57. The contributions by the members of the native churches amounted to $9,391, or an average of over $7 per member. In these missions, during the past year, 21,055 volumes of Bibles and books were distributed.

In carrying on this foreign mission work the General Assembly of the United Presbyterian Church has ever retained it entirely in its own hands and under its own control. It appoints a Board of nine members, which carries on the work under its instructions, and is required to make an annual report of all its proceedings for

review and action. This Board may look out and recommend suitable persons for the foreign service, but the Assembly is to appoint them.

In each mission a Presbytery was organized as soon as there was a sufficient number of ministers to constitute it. These Presbyteries are as yet without synodical jurisdiction, and report directly to the Assembly. Each of them has the power of training, licensing and ordaining for the ministry, and any native ordained minister is entered fully upon the presbyterial roll. These Presbyteries have charge of the entire spiritual and ecclesiastical work of the missions. But each mission has also a Missionary Association, which is composed only of the foreign missionaries, and is thus without native members. It has charge of all the secular or business work of the missions outside of the work of the Presbyteries.

On the points referred to by the Council, the following statements may be made:

First.—"On Expenditures, Salaries and Allowances." These vary in the different missions. In India, the salary for a mission family is $1,200, and for an unmarried female missionary, $500. In Egypt, the salary in Alexandria and Cairo for a missionary and family is $1,400; in all other parts of the country, $1,200. In these cities an unmarried female missionary receives $550, elsewhere throughout the country $500. In all the missions a single male missionary receives $800. In each mission every child under ten years of age receives five per cent. of the salary of the missionary, and over ten years and under eighteen, ten per cent.

The salary of each returned missionary with a family is $1,000 for one year, for a single missionary $500, and for an unmarried female $350. Children while in this country without their parents are allowed $150 a year until eighteen years old.

In all the missions the allowances are for house-rent, medical services, stationery and extra travelling expenses on behalf of the mission.

Second.—"Employment of Native Pastors." This is assiduously encouraged in each mission, and each congregation that receives a native pastor is taught and required to contribute for his support. Every native congregation is trained to pray for and look out and early call and have duly settled over them a pastor.

Third.—As to "Medical Agency" the uniform practice of the Board under the advice of the Assembly has been to encourage physicians to engage in the missionary service. Every year, however, with the increase of well-trained native physicians, as in Egypt from the Medical School at Beirut, and in India from the supplies of physicians for the British residents, the necessity for this agency is not so urgent as formerly. It is, however, deeply felt that a faithful Christian physician may be of incalculable service to the furtherance of the gospel in any heathen community.

Fourth.—"Methods of Stational Arrangement." In each mission the rule has been to have a principal station in a given district or section. Out from this laborers are sent. It is a centre. Smaller stations are formed on every side. In this principal station at least one foreign missionary is located, and thence helpers and teachers are engaged in the surrounding stations under his superintendence.

Fifth.—"Stage at which Presbyteries ought to be formed." This Church has believed that Presbyteries should be formed in each particular mission or field as soon as there is a sufficient number of missionary ministers in it to constitute a Presbytery. Far removed as they are from the churches at home, and in need as they are of mutual counsels and of power to act, in subordination to the Assembly it is felt, and the results have invariably justified the conclusion, that an early Presbytery in every mission is desirable and important. It is called for in order to have churches organized, men licensed and ordained, pastors settled, etc., etc. It is also deeply felt that these Mission Presbyteries ought to be organized and have their proceedings just as the Presbyteries are organized and act here at home.

Sixth.—"Methods Best Suited to Advance Missionaries in the Languages of the Heathen." We have no fixed method. But practically the most efficient and successful one for attaining early ability to engage in the work has been to have the new missionary assigned early after entering upon the field to a station where he will have little or no opportunity of hearing or using any language but the one in which he expects to labor. If in that station he could have a teacher who will prevent his making mistakes and secure his correct knowledge of the language, it will be of the

utmost moment. This method has the advantage of the missionary's having the theory and the practice of the language at the same time.

Seventh.—"Missionary Literature." Much attention has been paid to this, especially in the mission in Egypt. A printing press has been in active operation there for many years. Large numbers of tracts and religious papers have been worked off and scattered widely over the country. The religious publications of the press at Beirut have been of incalculable benefit. The total of the circulations of books last year by the mission in Egypt was 21,244 volumes.

Eighth.—"The Best Means of Developing the Missionary Spirit in the Home Churches." Among the most effective are the having the *pulpits* alive with the missionary spirit, the frequent communicating of information to every particular congregation in regard to the condition of the heathen world and of the efforts making to spread the gospel, the general circulation of missionary reading, the forming and keeping up of spirited missionary societies, the furnishing of the people with frequent opportunities for prayer and conference and contribution on behalf of the missionary work, and finally the enlarged outpouring of the Holy Spirit. When that spirit is most powerfully at work, the first question in reference to person and substance and duty will most earnestly be, "Lord, what wilt thou have me to do?"

REV. J. B. DALES.

VI. FOREIGN MISSIONS OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

What is now known as the Reformed Church in America inherited from the mother Church of Holland some interest in the unevangelized heathen. The Church of Holland was too heavily weighted with certain infelicities, as we think, incident to a state Church, to become a true missionary Church. Consequently her work was not permanent, especially after losing the territory in which her best efforts had been made. But in the earlier days the Church controlled the state, more than in modern times, the alliance of the two suggests.

The Church *in America*, more than a century and a-half ago, had a good measure of success in preaching the gospel to the aborigines, which may be placed under the head of foreign missionary work. The pastor at Albany, New York, led scores of Indians to receive baptism, and saw them witness such a Christian profession as is now, as it was then, held essential to partaking of the Lord's Supper. The names of these Indian Christians are found on the church books.

This work precedes in time the special efforts of John Eliot among the aborigines of Massachusetts. The pastor of the church of Schenectady, New York, was earnest in supplying the Indians, upon the Mohawk river, with translations of portions of Scripture and with books of devotion. The *British Society for the Propagation of the Gospel* was glad in those days to co-operate with the bishops of the Dutch Church. The general remark of the painstaking historiographer of our Church may be quoted here: "At various localities in New York and New Jersey, tradition testifies that the gospel was preached to the red man by the pastors of the Reformed churches, and prayers offered by the people for his conversion and salvation."

The first *organization* in anywise connected with our Church for foreign missions was the *New York Missionary Society*, formed November, 1796, of Presbyterian, Reformed and Baptist churches. Before this society Dr. John M. Mason preached his famous sermon, "Messiah's Throne." At that early day the Monthly Concert of Prayer was established. A few months after the organization of the New York Missionary Society, the *Northern Missionary Society* was formed by a similar union of Presbyterians, Reformed and Baptists. This was in 1797. These were not societies formed of denominations or churches, but of *individuals* in the various churches mentioned. It is worth investigation to see whether these societies do not ante-date any constant efforts in any other part of the United States.

The first union of *denominations* for mission work was formed in 1816. The General Assembly of the Presbyterian Church, the Synod of the Associate Reformed Church and the General Synod of the Reformed Church combined, by ecclesiastical action, in the *United Missionary Society*. In 1826 this society was merged into the American Board of Commissioners of Foreign Missions.

In 1832, the General Synod elected the Board of Foreign Missions of the Reformed Dutch Church—the same organization through which the work of the Church is now performed. In the same year (1832) a compact was made with the A. B. C. F. M., by which the Reformed Dutch Church should have her own missions, organizing and governing the churches which might be formed, according to her well-known polity.

But the Church outgrew the period of that kind of co-operation, in which different churches hinder each other by a seeming alliance. It is co-operation at the wrong time and in the wrong place.

The arrangement with the American Board led to the formation of the Classis of Arcot in Southern India. This organization was effected in the manner prescribed in the constitution of the Reformed Dutch Church for forming Classes (Presbyteries). It requires that the Classis must consist of at least three ministers and at least three elders, representing as many organized churches.

This arrangement with the A. B. C. F. M. was brought to a close in 1857, when the Board of Foreign Missions of the Reformed Dutch Church became her agent in effecting her share of the missionary work. The separation from the A. B. C. F. M. was most peaceful, prompted solely by a desire to bring the Church more fully to her work, and thus accomplish more in mission fields.

This action was taken from a sense of duty. A few of our people, and one of the existing missions, deeply regretted the sundering of the ties which bound the Church to the A. B. C. F. M. It was felt that whilst all our relations to that Board were as pleasant as could be desired, there was the loss of power which results from a communication of force through another set of machinery.

Immediately upon throwing the work upon the heart and conscience of the Church, the result was clearly seen. The gifts of the Church had largely increased under the union with the American Board—from $2,106 in 1833 to $13,000 in 1856. The first nine months of separate action gave $16,000; 1860 gave $32,000. In 1865 they had increased (paper currency) to $80,000. The report ending 1879 gives $58,443. The receipts of the year 1880 indicate a very considerable advance. More than $60,000 a year will be required to keep the existing measure of work in full operation, whilst advance must be attended by increased contributions from the churches.

The Missions.

The first band of missionaries was sent out in 1836. Their destination was the *Island of Borneo.* The supposition was that the Dutch government would grant them special facilities. This hope was sorely disappointed.

The mission divided into two bands—one portion laboring among the Dyaks (the Aborigines); the other devoted to the Chinese immigrants. The mission to the Dyaks was without results.

In 1844, upon the opening of the five treaty ports in China, the Chinese branch of the mission was transferred to the city of *Amoy*, where cheering results were soon obtained. That mission was the first in China to show marked results for the gospel.

In 1853 the *Arcot Mission* was established west of Madras. This mission was started upon principles of ecclesiastical government distinctive of the Church. The field was new. In 1854 the Classis of Arcot was formed. The first labors of the mission were among the Tamil-speaking people. Eventually the Telugus to the north were made the object of earnest work. The laborers elsewhere gave translations of portions of the Scriptures, and a limited Christian literature, to aid our efforts among the people of both dialects.

In 1859 the mission to *Japan* was established. This mission was the result of special appeals to members of our Church to share this work, when Commodore Perry made his famous treaty. This call was of that same divine suggestion which led Christians in the Sandwich Islands to contribute $1,000 when they heard of Commodore Perry's treaty, to be given to the first American denomination that should build a church in Japan. That money fell to us. The first Japanese con-

vert was baptized by Mr. Ballagh, one of our missionaries, in 1864. In 1868 baptism was administered publicly. In 1872 the first church was formed. How rapidly the harvest has grown, and how many eager hands are stretched out to reap it, is a part of the general history of Christianity of our times!

Missionary Co-operation as Part of our History.

The Council, in its resolutions referred to this committee, lays special stress upon co-operation in missionary work. We propose to present simply the facts in the case. They illustrate the success of our work.

The history of the missionary efforts of the REFORMED (DUTCH) CHURCH IN AMERICA illustrates co-*operation* in its dark as well as its bright side; as the result of timidity in attempting the foreign work, and as the result of success after better counsels had prevailed; and the Church had been brought to do her part, *as a Church*, in evangelizing the heathen world. Most important is it that co-operation be not sought at the wrong time and place. The responsibility of the denomination must be felt and exercised. Co-operation is an end to be accomplished whenever God shall have opened the way.

The Reformed (Dutch) Church has one field in India where co-operation is impossible, for there is no joint occupation of the ground. In the other two missions, China and Japan, there is co-operation most zealous and advantageous. But here is illustrated the necessity of having the co-operation based upon *elective affinity*. Indeed, this co-operation, as conducted by the Reformed Church and her sister churches, furnishes excellent illustration, nay, satisfactory proof, that the spirit and aims of the Council, in this respect, are pleasing to God.

At Amoy.—Our Board and General Synod had occasion to review the action of the mission in forming a *Tai-Hoe:* an ecclesiastical body exercising authority over the churches gathered by our missionaries, and those of the English Presbyterian Mission. The Synod bade the mission form a Classis, upon the plan of the Classis of Arcot. This was in 1863. In 1864 the missionaries again brought the subject to the General Synod. After grave and earnest consideration, the Synod changed its action, and gave permission to its missionaries, or rather to the churches, to join the *Tai-Hoe*. This is the first *practical co-operation* in ecclesiastical affairs seen among Presbyterial missions.

In Japan we have the best illustration of co-operation between Presbyterians. The churches of the American Presbyterian Board, of the United Presbyterian Church of Scotland, and of the Reformed (Dutch) Church in America, are under one government. The Church is distinctively Japanese. It is Presbyterian in order and also in faith, so far as its slender but perhaps sufficient creed goes. It is entitled: "The United Church of our Lord Jesus Christ in Japan." At the last session of our General Synod, that Church was represented by a corresponding delegate. It is to be hoped that this youngest, not least vigorous, of our Presbyterial sisters will be represented at the Philadelphia Council.

The statistics of the missions, for 1879, are as follows:

The Amoy Mission, China.

(Organized in 1844.)

The Mission occupies the following cities: Amoy, population 200,000; Chio-be, 60,000; Chiang-Chiu, 100,000; and Tong-an, 60,000. The territory assigned to the Mission, being about sixty miles from East to West, and seven to fourteen miles from North to South, has a population of more than three millions of souls, including that of the cities already mentioned.

The Rev. John V. N. Talmage, D. D., reports as follows, in behalf of the Mission.

AMOY, *February 6th*, 1879.

The following is the report of the Amoy Mission for the year 1878:

Missionaries: Revs. J. V. N. Talmage, D. D., Daniel Rapalje, Leonard W. Kip,

David M. Talmage. Rev. D. Rapalje was absent, in the United States, the greater part of the year. He arrived back at Amoy on the 2d of November. Rev. D. M. Talmage, of course, has not yet been able to do much missionary work. He has been occupied mainly in the study of the language, and during the hot season his health was not very good. The burden of the country work during the year was borne by Mr. Kip, who is now about to leave on furlough for a visit to the United States. Assistant Missionaries: Mrs. Mary E. Talmage, Mrs. Helen C. Kip, Miss Helen M. Van Doren, Miss Mary E. Talmage, and Mrs. Alice Rapalje. Miss Van Doren, in consequence of ill health, was compelled to return to the United States in 1876, and her connection with the Board ceased during the past year. Mrs. Rapalje joined the Mission during the year, arriving at Amoy with her husband, on his return as above. Her mission work thus far has been the study of the language. The woman's department of the work has thus been carried on by Mrs. Talmage, Mrs. Kip, and Miss Mary E. Talmage. Miss C. M. Talmage, though not *formally* connected with the Mission, has as formerly given her whole time to the work. The ladies of the Mission have been enabled during the whole year to render considerable assistance in the department of woman's work to both the other Missions at Amoy. Both of these Missions, in consequence of the absence or ill-health of their female members, have been feeble-handed in this department of their work. Native pastors, 3, to wit: Revs. Iap Han chiong (of Second Church at Amoy); Chhoa Thian Khit (of First Church at Amoy); and Tiong Iu-li (of Church at Chioh-be). Pastor Iap has continued to give much assistance in the country work, we supplying his pulpit during his absence. Organized churches, 7; native preachers (not ordained), 14; regular preaching places, 18; theological school, 1; students, 3; native tutor, 1; parochial schools (including girl's school), 7; Christian school teachers, 5 male, 1 female; heathen school-teacher, 1. The churches of the English Presbyterian Mission are still united with ours in one Classis or *Tai-hoey*. We therefore append the total of their statistics for the year so far as we have received them, at the end of our tabular statement. (In this *total* of the English Presbyterian Mission, if compared with the Report of last year, there will be found some slight discrepancy. This is owing partly to the reducing the form of their Report to correspond with ours, and partly, I suppose, to some corrections they have made in the lists of their church members.)

TABULAR STATEMENT OF AMOY MISSION FOR 1878.

CHURCHES.	Members, Jan. 1, 1878.	Received on Confession.	Received on Certificate.	Dismissed.	Excommunicated.	Died.	Members, Dec. 31, 1878.	Under Suspension.	Infants Baptized.	Boys in School.	Girls in School.	Contributions for Chinese, year ending Feb. 1, 1878.
First Amoy	91	3	3	3	..	1	93	4	15	17	3	$256 21
Second Amoy*	127	8	..	..	..	4	131	9	12	20	30	298 73
Chioh-be†	81	4	..	..	..	4	81	7	6	12	..	105 53
O-kang‡	70	10	1	.	..	1	80	3	2	39	1	164 08
Tong-an†	43	12	..	..	1	..	54	6	6	10	..	44 12
Chiang-chiu§	113	29	3	..	..	3	142	4	1	..	..	122 56
Hong-san†	73	3	..	..	..	.	76	..	5	..	..	163 72
Total, American Reformed Church Mission	598	69	7	3	1	13	657	33	47	98	34	$1,154 95
Total, English Presbyterian Mission	664	54	..	1	8	10	699	59	30	..	..	$1,318 57
Total, Tai-Hoey‖	1,262	123	7	4	9	23	1,356	92	77	..	..	$2,473 52

* Has two preaching places. † Has three preaching places. ‡ Has seven preaching places.
§ Several of the pupils in Girl's school at the Second Church, Amoy, are from other churches.
‖ There are eight organized churches under the care of the English Presbyterian Mission, so that the Classis or Tai-hoey is composed of fifteen churches.

The Arcot Mission.—(Organized in 1854.)

The Mission occupies the North Arcot District; area, 5,017 square miles; population, 1,787,134. The South Arcot District; area, 4,076 square miles; population, 1,261,846. The force engaged consists of

Missionaries: Revs. J. W. Scudder, M. D., Vellore; Jacob Chamberlain, M. D., D. D., Mudnapilly; John H. Wyckoff, Tindevanum; John Scudder, M. D., in this country, and H. M. Scudder, M. D., Arcot. Assistant missionaries: Mrs. J. W. Scudder, Mrs. Chamberlain, Mrs. H. M. Scudder, Mrs. Wyckoff, Miss Martha J. Mandeville, Chittoor, and Mrs. John Scudder, now in this country. Native pastors: Revs. Andrew Sawyer, Chittoor; Zechariah John, Arcot. Native helpers: catechists, 16; assistant catechists, 12; readers, 25; teachers in seminaries, and schoolmasters, 25; schoolmistresses, 9; assistants in dispensary and hospital, 7; total, 94.

Rev. and Mrs. E. J. Heeren died during the year in this country, and Miss Josephine Chapin resigned.

STATISTICAL TABLE.

CHURCHES.	Out-Stations.	Communicants in 1877.	Communicants in 1878.	Baptized Adults not Communicants.	Baptized Children.	Catechumens.	Children of Catechumens.	Suspended.	Scholars in Schools.	Total of Congregations in 1877.	Total of Congregations in 1878.	Contributions of Congregations. R.	A.	P.
Arcot	8	58	55	65	47	279	215	4	167	443	665	63	2	..
Arnee	1	17	13	2	18	12	11	..	36	73	56	8	1	.
Chittoor	..	86	80	41	69	7	13	..	55	221	210	89	2	7
Coonoor	..	57	59	45	82	3	3	..	....	191	192	65	4	8
Aliandal	2	23	16	2	20	99	55	..	51	77	192	6	..	..
Gnaodiam	6	46	49	4	66	142	103	..	24	138	364	24	10	..
Kondipatur	3	39	105	4	68	60	60	..	77	265	297	34	2	..
Kottupadi	7	37	218	....	179	71	42	..	157	514	510	35	..	..
Kolapokam	2	37	28	4	16	53	42	..	20	165	143	10	12	.
Kottapelli	8	34	31	64	71	322	270	.	103	427	758	21	13	..
Maruturambadi	..	18	21	9	38	.. .	....	..	....	93	68	3	..	..
Narasinganur	1	31	31	1	45	66	64	..	21	128	207	29	2	7
Mudnapilly	8	20	14	15	28	78	26	..	....	116	161	10	13	8
Palamanair	..	16	16	15	19	7	1	1	....	32	59	4	6	11
Orattur	5	68	73	13	77	177	132	4	90	321	476	55	6	..
Sattambodi	6	38	45	4	50	157	121	..	106	250	377	24	10	..
Sokadu	2	27	97	8	60	78	66	..	82	315	309	16	10	.
Tindevanum	.	..	20	11	22	6	4	..	165	....	63	27	11	7
Vellore	3	67	76	47	66	52	47	1	325	195	289	97	4	11
Vellambi	8	26	32	42	36	172	128	3	23	237	413	9	11	..
Vorikkal	6	19	33	11	52	100	78	.	43	197	274	28	8	..
Total	76	764	1,112	407	1,129	1,941	1,481	13	1,545	4,398	6,083	659	3	11

A Rupee is equal to fifty cents gold.
The *Arcot Seminary* for boys, at Vellore, has 33 pupils.
The *Girls' Seminary*, at Chittoor, has 33 pupils.

The Japan Mission.—(Organized in 1859.)

NAGASAKI STATION.

Missionaries: Rev. H. Stout. Assistant missionaries: Mrs. Stout, Miss E. T. Farrington, Miss M. J. Farrington. Native licentiate: Mr. A. Segawa. Native unlicensed paid helpers: Mr. J. Tonegawa, Mr. T. Tsuge. One organized church with 22 baptized members. One out-station at Kagoshima, about 100 miles south.

YOKOHAMA STATION.

Missionaries: Revs. S. R. Brown, D. D., J. H. Ballagh, E. R. Miller. Assistant missionaries: Mrs. Brown, Mrs. Ballagh, Mrs. Miller, Miss E. C. Witbeck, Miss H. Brown, Miss H. L. Winn. Native licentiates: A. Inagaki, N. Amenomori, T. Ito, M. Uyemura, H. Yamamoto (theological student). One organized church with 168 baptized members. Two out-stations—Mishima and Nagoya.

TOKIYO STATION.

Missionaries: Revs. G. F. Verbeck, D. D. (in America), Jas. L. Amerman. Assistant missionaries: Mrs. Verbeck (in America), Mrs. Amerman. Native ordained minister: Rev. M. Okuno. Licentiates: S. Maki, K. Ibuka, Mr. Fujiu (student). Three organized churches with 119 baptized members.

STATISTICAL TABLE.

Mission Stations.	Organized.	Rec'd.		Dismissed by Letter.	Died.	Excluded.	Baptized.		Total on Roll Dec. 31		No. of preaching places.	Sunday Schools.		Contributions for all purposes.
		By Confession.	By Letter.				Adults.	Infants.	Adults.	Infants.		No. of Schools.	No. of Scholars.	
YOKOHAMA,														
No. 167 Settlement...	1872	17	4	11	1	....	16	2	149	19	4	6	248	$281 00
NAGASAKI,														
Nagasaki Church....	1876	2	3	1	....	....	2	....	19	3	1	1	12	.....
TOKIYO,														
Ueda Church.	1876	9	....	8	....	....	9	4	42	6	3	1	20	110 73
Kojimachi Church.....	1877	27	7	7	....	....	27	2	52	4	2	1	24	43 54
Wadomura Church ...	1878	1	13	....	....	....	1	1	14	1	1	1	14	4 75
		56	27	27	1	...	55	9	276	33	11	10	318	$440 02

The resolution of the Edinburgh Council asks information in regard to specific topics; to which the following information is given:

1. *Salaries of Missionaries.*—$1100 per annum, with a residence. Allowances are made for special items of expense, as horse-keeping in India. Each child in the family has an allowance, from $50 to $100 annually.

2. *Employment of Native Pastors.*—The policy is to have native pastors in charge of churches as soon as men can be found fitted for the work. Support by native churches is earnestly aimed at. In the Amoy Mission (China) this result is reached to a considerable extent. In Japan the churches recognize that the support of their pastors is one of their first duties. In Arcot, missionaries have central churches with respective districts, comprising several churches in each instance, and a corps of native preachers and helpers. Self-support of these pastors has not made large progress yet.

3. *The Place of Medical Agency.*—The Arcot Mission has given great prominence to medical work. Large and blessed results have been secured. A new dispensary has been opened during the past year, in addition to the old one, opened in 1866, though in earlier years the mission did much medical work. The report of the mission shows the extent of this work. The medical agency brings multitudes to hear the gospel under favorable conditions. It is specially useful in the earlier stages of the work. At Amoy all the missions combined in sustaining a nospital. This has now fallen into other hands. In Japan our Church has no distinct medical agency.

4. *Methods of Stational Arrangements.*—The nature of the field determines these. In India the missionaries have residences at different stations, each principal station having a number of sub-stations; many of the latter have churches, and are centres of missionary efforts by native laborers. In China and Japan the missionaries reside at commercial centres, according to treaty regulations requiring this.

5. *The Stage at which Presbyteries ought to be Formed.*—The Constitution of the Reformed (Dutch) Church does not allow the formation of a Classis unless there be a representation of elders from at least three churches. With this constitutional principle in view, classes (or presbyteries) cannot be too soon formed, whether in connection with the home Church or outside of it.

6. *Measures to Advance Missionaries in Languages of Heathen.*—Our missionaries have no means of studying the language before reaching their fields.

7. *Missionary Literature.*—As the Hindus, Chinese and Japanese possess extensive literature and are reading people, the value of a *Christian* literature cannot be overstated. The missionaries lay hold eagerly upon whatever may be furnished by other laborers, through the same languages or dialects. They have prepared translations of the forms of worship and doctrinal bases of the Church, so far as possible or necessary. The Heidelberg Catechism has been found specially useful, in view of the *experimental* as well as *doctrinal* presentation of the truth.

The Amoy Mission has taken much pains to introduce the "Romanized Colloquial" as a medium for Christian literature.

8. *The Best Means for Developing the Missionary Spirit in the Home Churches.*—The answers to this great question may be condensed under the following points:

(1) Increase of spirituality. The missionary spirit is simply the spirit of Christ. Revival of religion, in knowledge and experience, involves revival of missionary spirit.

(2) Diffusion of intelligent sense of Christian duty. The enlightened conscience is the proper reliance, according to God's working.

(3) Abundant knowledge of missionary facts. Addresses of missionaries. Periodicals and other publications. All information to be made impressive as well as intelligible.

Experience shows the great value of special interest and work on the part of the women of the Church. Whether they are to work under separate boards or organizations has not fully shown itself.

REV. PHILIP PELTZ, D. D.

VII. FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH).

The Foreign Missionary work of the Southern Presbyterian Church is cotemporaneous with the history of the Church itself. Its constitution and organization were adopted at the same meeting of the Southern Assembly (at Augusta, Ga., in the autumn of 1861), which declared its own existence as a separate and independent branch of the Church of Christ. Previously the Southern Churches had cooperated heartily with their Northern brethren in the general foreign missionary work. During the war their labors were necessarily restricted to the Indians in the southwestern Indian Territory, which had been previously sustained by the united contributions of both branches of the Church.

Our missions at the present time are to be found among the Choctaw and Chickasaw Indians, in the southwestern Indian Territory; at Matamoras, in northeastern Mexico; at Campinas, in southern Brazil, and at Pernambuco, in northern Brazil; at Milan, in Italy; in Greece and the Grecian provinces; and at Hangchow and Soochow, in central China. We propose to give a brief sketch of the origin, subsequent history and present condition of each of these.

Indian Missions.

This mission, as has already been stated, is cotemporaneous, in its history, with the history of the Church itself. At one time we had missions among all the prin-

cipal families in the Territory, viz.: among the Cherokees, the Creeks, the Choctaws and the Chickasaws. For two years past our labors have been restricted to the Choctaws and Chickasaws, who are essentially the same people. Those among the Creeks and Cherokees were given up, partly from the want of funds on the part of the committee, and partly from the fact that the wants of these two tribes were pretty well met by other branches of the Church.

We have laboring among these people at the present time three ordained ministers from the States, viz.: Rev. J. J. Read, Principal of Spencer Academy; Rev. J. W. B. Lloyd, at Bennington; Rev. J. C. Kennedy, laboring a part of his time in the northwestern part of the Territory; four ordained native preachers, viz.: Rev. Allen Wright, Rev. Elijah Brewer, Rev. Charles J. Stewart, John P. Turnbull, and five native licentiates; and five assistant missionaries from the States, viz.: Messrs. W. C. Hagan and Dabny Ker Harrison, teachers at Spencer, Miss Read, Mrs. Allen Wright and Miss E. J. Morrison.

Spencer Academy is the only educational institution in the nation that is maintained by the Church. Its design is to train teachers and preachers for the people, and in this respect it has been eminently successful.

The number of churches among these two tribes is twenty-four, all of which are supplied more or less frequently with the preaching of the gospel, and the whole number of church members is about one thousand.

The Choctaws and Chickasaws can no longer be regarded as a barbarous community, but are to be accounted as a civilized and Christianized people, though their civilization may still be of an humble order. The great majority of them, to say the least, have comfortable cabins, whilst a goodly number have neat and comfortable dwellings; most of them cultivate the soil for the means of subsistence; they have horses, cattle, hogs and other domestic animals, and sometimes in considerable numbers; they are regular attendants upon preaching, whenever it is within their reach; and a very large proportion of the younger generation can read and write, whilst there are very many among them that have attained to a much higher standard of education.

It is not probable that these people will maintain their distinct nationality for any very extended period. Nor is it perhaps desirable that they should.

The process of amalgamation with the pioneer whites has been going on for fifty years or more, and perhaps one-half of either of these tribes are already of mixed blood. Among the Cherokees this process of amalgamation has gone even further than this. It was fortunate for these people that they were brought under the influence of Christianity before the tide of white emigration reached them. Had it been otherwise, they would have been destroyed instead of being taken up by the advancing tide. The Church, therefore, has done a great work for these people, in not only imparting the blessings of the gospel to them, but in rescuing them from the ruin which otherwise would have overtaken them. They still need our care and help, and we earnestly hope that our Christian people will not be wearied in extending to them that helping hand which they so much need.

Mexican Mission.

The head-quarters of this mission is at Matamoras, a Mexican city of 15,000 or 20,000 inhabitants, on the south side of the Rio Grande, and is distant from the seaboard about twenty-five miles. It was founded by Rev. A. T. Graybill and Mrs. Graybill, both of the State of Virginia, in January, 1874. Towards the close of 1877 the mission was reinforced by the arrival of Rev. J. G. Hall and Mrs. Hall, who had labored a number of years in Baranquilla, in the United States of Colombia, and who, having already acquired the Spanish language, were at once prepared to enter upon the work at Matamoras.

This mission, whose history extends over six years only, has been greatly blessed almost from the very outset. A church was organized the first year, and in the course of eight months seventeen persons were added to its communion, among whom were two persons, Seniors Leandro Mora and Carrero, who have since not

only given the best proof of the sincerity of their conversion, but who have rendered the most important service in extending the knowledge of salvation among their countrymen.

At the present time there are four organized churches connected with this mission, viz.: one at Matamoras, one at Brownsville, in Texas, on the opposite of the Rio Grande, a third at Santa Rosalia, and a fourth at San Juan, embracing in all nearly three hundred members. There are also large day and Sabbath-schools both at Matamoras and Brownsville. Two natives, Messrs. Leandro and Corruo, have, after several years of close study, been ordained to the full work of the ministry, one of whom is laboring as an evangelist along the banks of the Rio Grande, and the other is expected soon to commence a new station at Victoria to the south of Matamoras. Three other young men are pursuing their studies with the view of entering the ministry. Few missions, as will be inferred from this brief statement, have been attended with earlier or richer fruits.

Mission at Campinas.

The following statement will give some idea of the location of this mission:

Campinas is a city of twenty thousand inhabitants, located in the central portion of the province of Sao Paulo, in Southern Brazil. It may be approached by a railroad extending from Santos, on the sea-board, or by one starting at Rio de Janeiro and joining the former at the city of Sao Paulo, and thence on to Campinas and to points further in the interior. It is distant from Santos about one hundred miles, and from Rio de Janeiro more than two hundred and fifty. It is located in the centre of one of the finest coffee districts in the whole empire. Its climate is genial and healthful, and the products of the soil are rich and varied, containing many articles of food, as well as fruits that are common both to temperate and tropical climates. The Chacara, a name quite familiar to the readers of the *Missionary*, was originally an open field—or one only partially cultivated—on a rising ground on the south side of the city. It comprises about twenty acres, is surrounded by a rough clay wall of four or five feet in height, and is now the site of all our missionary buildings. It affords a commanding view not only of the city, but of the surrounding country, and whilst it enjoys all the advantages of a city, it is exempt from many of the nuisances which afflict most tropical cities.

This mission was established by Rev. G. Nash Morton and Rev. Edward Lane, in September, 1869, and has been in operation, therefore, about ten years. During that period others have labored for longer or shorter periods, viz.: Rev. William Leconte, Rev. John Boyle, and Mrs. Boyle, Rev. John W. Dabney, and Mrs. Dabney, Mrs. Morton, Mrs. Lane, and Misses Nannie Henderson and Midian Kirk.

Those connected with the mission at the present time are Rev. Edward Lane and Mrs. Lane, Rev. John W. Dabney and Mrs. Dabney, and Miss Henderson, located at Campinas, and Mr. Boyle and Mrs. Boyle at Moggy Mission, a station recently established forty miles to the north of Campinas. In addition to these there are five native Brazilians who are engaged either as teachers or colporteurs. Five churches have organized, one in the city of Campinas and four in the adjacent county, the aggregate membership of which do not exceed one hundred. Much has been done in circulating the sacred Scriptures, as well as other religious books, in the meantime. The Campinas Institute, located in the suburbs of the city of Campinas, is the only educational institution connected with the mission. This is an important institution, however, embracing in both of its departments one hundred and twenty pupils, a considerable portion of whom have attained to a very respectable standard of scholarship, and a few, it is hoped, have been made the subjects of divine grace. It is hoped that this institution may, in the course of time, prove a great blessing to Southern Brazil.

Pernambuco Mission.

Pernambuco is a large and flourishing commercial city of 150,000 or 200,000 inhabitants in Northern Brazil. It is situated immediately on the sea-board one hundred and fifty miles west of Cape St. Roque, and is very nearly equi-distant from

Para on the south side of the great Amazon river, and Rio de Janeiro, the great metropolis of the empire. With the exception of Rio de Janeiro, it has the largest commerce of any city in the empire, or perhaps in South America. The people, for a wholly Romish community, are very liberal minded, and perhaps are more opposed to religious intolerance than any other community in South America.

Our mission here was established in January, 1873, by Rev. J. Rockwell Smith, who was joined in the course of a few months by Rev. John Boyle and Mrs. Boyle. The latter remained only about one year, when they were transferred to Campinas, whilst Rev. William Leconte was transferred from Campinas to this mission. He did not survive, however, but a little more than a year. The mission is of seven years continuance, and has been sustained the greater part of that time by the sole labors of Mr. Smith, who, however, has several native Brazilians aiding him in his work. It is supposed that he has been reinforced before this time by the arrival of Rev. B. H. Thompson, of Tennessee.

Mr. Smith has devoted his time mainly to preaching the gospel, to editing and circulating a monthly religious magazine, and in circulating the word of God. The matter of education has not been undertaken in the mission as yet. It was thought best to try the experiment of bringing the people under the influence of the gospel in the first place, and then leave it with them to provide for the education of their own children, the missionaries only giving such advice as the case might seem to demand. The experiment is undoubtedly a very important one, but it is too soon as yet to decide upon its merits. A church has been organized in the city of Pernambuco which embraces about twenty members, while worshipping circles have been formed in three neighboring towns, which, it is hoped, will very soon be developed into organized churches. The Pernambuco Mission is regarded as one of great promise.

The Italian Mission.

We have no regularly organized mission in Italy, nor is it proposed to have one. Our only missionary laborer is Miss Christina Rouzone, a native of Italy, but for many years a resident of South Carolina, and a member of the Southern Presbyterian Church. She is located in Milan, and has a school there of fifty or more pupils. The spiritual fruits of her labors, both in and out of the school, are gathered into the Waldensian Church in that place, so that in this respect we are simply co-operating with this venerable church and feel it an honor to do so.

Rev. Dr. Turino, the pastor of the church at Milan, and who has recently been in this country soliciting aid for the Waldensian Missions in Italy, spoke in very commendatory terms of the importance and success of Miss Rouzone's labors.

Greek Mission.

This mission was undertaken in 1873, at the earnest request of Rev. M. D. Kalopothakes, who was the originator of it and by whom it had been carried from the beginning. Dr. Kalopothakes is a native Greek, was brought to the knowledge of the Saviour through the instrumentality of Rev. G. W. Leyburn, while acting as a missionary in Greece forty years ago, and has been a member of the Synod of Virginia ever since his introduction into the ministry. The field contemplated by this mission includes Free Greece, the Grecian Islands, and the Greek provinces of European Turkey, aggregating a population of four or five millions.

The missionary force at the present time consists of Rev. M. D. Kalopothakes and Mrs. Kalopothakes, Rev. T. R. Sampson and Mrs. Sampson, from America, Rev. Messrs. Michaeldes and Egyptiades, native ordained missionaries, Messrs. Laoutsi and * * * native helpers. It is expected that the mission will be reinforced in the spring by another American. Three principal stations are occupied, viz.: one at Athens, another at Volos, in the province of Thessaly, and Salonika, in Southern Macedonia, besides several out-stations. Substantial houses of worship have been erected at Athens and at Volos, where the attendance has been good, especially at the former place. Five native laborers are constantly and actively at work, and four young men are under training with reference to the work

of the ministry; two newspapers, one for children and the other for adults, are very extensively circulated, not in Eastern Europe, but in Western Asia; many thousand copies of the sacred Scriptures, as well as other religious books, have been circulated from year to year. Many of the people have acquired some knowledge of evangelical religion, and many, it is believed, are inquiring about the way to be saved.

Missions in China.

The two principal stations occupied by our church in China are Hangchow and Soochow, two large and important cities to the west of Shanghai, and some sixty or seventy miles apart. The mission at Hangchow was established, in 1867, by Rev. Elias B. Inslie, who, after laboring in connection with it for something less than three years, was called to his rest above. The Soochow Mission was established a few years later. The missionary force at the present time consists of Rev. J. L. Stuart and Mrs. Stuart, Rev. G. W. Painter, Mrs. A. E. Randolph, and Miss Helen Kirkland, at Hangchow; and Rev. H. C. DuBose and Mrs. DuBose, Rev. John W. Davis and Mrs. Davis, and Miss A. C. Safford, at Soochow.

There are, in addition to these, some ten or more native laborers, variously employed as teachers and colporteurs. There are three boarding-schools, two at Hangchow—one for boys and the other for girls—and one at Soochow; embracing more than sixty pupils in all. There are also seven day-schools, containing upwards of seventy pupils. Two churches have been organized, one at Hangchow, which embraces thirty-four members, and one at Soochow, with only three members. A number of books have been prepared and printed in the Chinese language by the members of the mission.

Annual itinerations have been made into the surrounding country by different members of the mission, and a very large number of Bibles, or parts of the Bible, as well as religious tracts, have been circulated during the last eight years, the fruits of which will no doubt show themselves in the course of time.

REV. J. LEIGHTON WILSON, D. D.

VIII. MISSIONS OF THE CANADIAN PRESBYTERIAN CHURCH.

The Canadian Church has had experience in foreign mission work only for a few years, and consequently could not report or suggest anything that might be of use to other Churches engaged in that work for many years. The only subject on which we could give any information is respecting the salaries and allowances to missionaries. In these matters we have hitherto followed the practice of the Presbyterian Church (North) in paying our missionaries in India, and that of the English Presbyterian Church those in China. In the New Hebrides we pay them £175 sterling per annum, and £10 per annum for each child until sent abroad. In Trinidad we pay them £300 sterling per annum, and provide them with a house. In the mission to the Indians in the Northwest Territory on this continent, the salaries of missionaries varies from $500 to $1,000, according to the qualification of the missionary and his field of labor. In Trinidad the mission work is principally among the coolies. There are at present two native pastors laboring in that field. In Formosa, China, there are twenty native helpers in the mission. In the New Hebrides and Trinidad all stational arrangements are left to a Mission Council on the field.

REV. THOMAS LOWRY.

IX. FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, U. S. A.

By Foreign Missions is understood the work of making the gospel known—first, to the heathen wherever they are found; and next, to unevangelized people in countries under the influence of Mohammedanism and of corrupt forms of Christianity.* To these large classes might be added the Jews, who are still foreigners

* It is sometimes said we have heathen at home, particularly in some of our large cities. But these should be classed rather as irreligious people than as heathen. They know, or may know, the light of the gospel. They are not idolaters in their formal worship. They are not heathen in the usual sense of the word. They may be often worse in morals and far more to be blamed, as their sins are committed against light. Their salvation is to be earnestly sought by our usual Christian means of grace and active benevolent labor.

in all lands, and whose spiritual condition seems to require means of instruction either such as are in use in foreign work, or else such as are additional to the teaching ordinarily imparted in our churches.

In the following sketch of the foreign missions of the Presbyterian Church in the United States of America, no attempt will be made to give a complete account of them. Little more can be done than to give an outline or index of these missions; for full information reference is made to the Annual Reports of the Board, to its missionary periodicals, and to books of travel and biographies of the missionaries. Dr. Ashbel Green's "Historical Sketch," 1837, contains useful accounts of the earlier stages of the work, which are not elsewhere readily accessible; and the "Foreign Missions of the Presbyterian Church," 1868, may also be referred to for information concerning some of the missions.

The Aboriginal Tribes, found in this country on its settlement by Europeans, first received the attention of our Presbyterian people as well as of other Christian Churches. With generous aid from Scotland, the Rev. Azariah Horton, a member of the Presbytery of New York, was sent to the Indians of Long Island in 1741. His appointment and work are spoken of by Dr. Green as "the first formal heathen mission instituted in the Presbyterian Church." Mr. Horton's appointment was followed in 1744 by that of the Rev. David Brainerd, of the same Presbytery, a missionary whose great devotedness and saintly character set him before his brethren, even to this day, as a model, and whose labors were crowned with marked success. After his death, in 1748, his work was continued by his brother, the Rev. John Brainerd, whose ministry ended in 1780, having had the seal of many converts to the religion of Christ our Lord. Other devoted ministers were employed as missionaries among the Indians, of whom perhaps the best known was the Rev. Gideon Blackburn. He had the honor of beginning the work of giving the gospel to the Cherokees, in the early part of the present century, under the auspices of the General Assembly. Besides the brethren who appear to have been chiefly, if not solely, engaged in the Indian work of those early days, there were ministers who gave a part of their time to the same service, as opportunity offered.

Missionary efforts for the Indians eventually occupied so deep a place in the regard of our Christian people, that several societies were organized for their furtherance—the New York Missionary Society, in 1796, and the Northern Missionary Society, in the next year; while the Synod of Pittsburgh, from its organization, in 1802, manifested almost special interest in the evangelization of the Indians. For information concerning the missions thus formed, and also of the United Foreign Missionary Society, organized in 1818, reference must be made to their reports. A brief account of them is contained in Dr. Green's *Historical Sketch*. Nearly all these societies continued but for a short period; but their work was attended with some degree of encouragement. It was embarrassed, however, by the fluctuating, and, for the most part, declining circumstances of the Indians, several of the tribes having long since become extinct; but it is worthy of note that the tribes which largely accepted the religion of Christ are still in existence, and their members are mostly a civilized and Christian people. Such are many of the Senecas, and of other New York tribes, the Cherokees, the Choctaws (now in the Indian Territory), and others.

Missions to the Indians, already viewed with deep interest by the Synod of Pittsburgh, received immediate consideration by the Foreign Missionary Society, organized in 1831 by the Synod; and when this society was merged in the Board of Foreign Missions of the General Assembly, in 1837, its Indian work was transferred to the new board. This board received, also, the transfer of three missions to the Indians from the American Board, in 1870. Referring to the annual reports of the board for details, this sketch of its Indian work, omitting notices of missions formerly supported by the board, but now supported by the Board of the Southern Presbyterian Church, may be ended with the summary statement of 1880. Its missions are found among the Senecas, Tuscaroras, Tonawandas, Chippewas, Omahas, Creeks, Seminoles, and Nez Perces, and embrace 18 ministers, of whom 7 are natives; 7 licentiate preachers, all natives; 30 teachers, of whom 7 are natives and

the others American women; 1,048 communicants, and 506 scholars, of whom 187 are in boarding-schools.

It may be added that the Board of Home Missions, of the same branch of the Presbyterian Church, has entered, within a few years, on missionary work for the Indians. It reports several missionaries among the Navajoes and Pueblos of New Mexico, and some in other tribes, but statistics do not seem to be separately classified.

The mission in Syria was begun in 1823 by the American Board, of Boston, and continued under its direction until 1870, when it was transferred to the Foreign Board of the Presbyterian Church. Many of the missionaries had been connected with this Church, and the mission was supported by many of its congregations jointly with Congregational Churches, in connection with the American Board. For information concerning this mission during this period, reference is made to the valuable publications of that board. After its transfer, several new missionaries were sent out, and its work was enlarged. In 1880, the statistics are as follows: Ministers, 18, of whom 4 are natives; medical missionary, 1; licentiate preachers, 17, all natives; teachers and other assistants, 143, of whom 21 are American women and 122 natives; communicants, 810; scholars, 4,260, of whom 82 are in boarding-schools. One of the marked features of this mission is its extensive printing press, from which the Holy Scriptures and many Christian books and publications have been widely circulated.

In 1832 the mission to Western Africa was begun by commissioning two ministers to Liberia. One of them was removed by death just before embarking for his field; the other arrived in Monrovia early in 1833; and others were sent out from time to time. More than the usual number of changes, by death and return to this country, tended to limit the efficiency of the mission. It was begun with special reference to the extension of its work to the people of the interior, but thus far it has not been found practicable to fulfil this purpose. The statistics for the present year are as follows: Ministers, 3; teachers, 6; communicants, 270; scholars, 65.

The mission of the American Board at Cape Palmas, Liberia, was removed to Gaboon, near the equator, in 1842, and the mission at Corisco, north of Gaboon, was begun by the Board of the Presbyterian Church in 1849. The former mission was transferred to the board in 1870, and united with the Corisco Mission, now called the Gaboon and Corisco Mission. It has as its base line of evangelistic work the coast from Batanga, 150 miles north of Gaboon, to the south as far as the river Congo or Livingstone, and so it reaches a considerable population. The Mpongwe and the Benga languages have been reduced to writing, and are likely to become the permanent languages of most of the tribes on this part of the sea-coast. They now contain translations of parts of the Scriptures, readers, hymn-books, etc. These languages will eventually be of great service probably in distant regions; the Mpongwe has already been useful among tribes living from 100 to 150 miles inland, and the Benga among tribes north of its former district. It has from the first been the great desire of all connected with this mission to gain access to the large inland population, and in 1876 a station was occupied on the Ogowe river, 145 miles from the sea. But it now seems probable that the Congo river will become the main channel of access to the largest nations. In this case the trained converts from the sea-coast tribes may be invaluable amongst their people of the interior. The returns of this mission in 1880 are as follows: Ministers, 6, of whom 2 are natives; medical missionary, 1; licentiate preachers, 3, all natives; teachers and other assistants, 38, of whom 10 are American women; communicants, 331; scholars, 179, of whom 134 are in boarding-schools.

In INDIA, the missions of the Board were begun in 1833. Their statistical returns in 1880 are: Ministers, 44, of whom 14 are natives; and several are ministers of the Reformed Presbyterian Church, General Synod; native licentiate preacher, 1; teachers, Bible-readers, etc., 204, of whom 48 are American women, the rest natives; communicants, 971; scholars, 7,798, of whom 223 are in boarding-schools. A printing press is conducted by this mission at Lodiana.

The mission in PERSIA was begun in 1834 by the American Board, and was

limited mostly to the northwestern district of that country, with its chief station at Oroomiah, and its main work among the Nestorians. In 1870 this mission was transferred to the Board, and enlarged by new missionaries sent out, and stations occupied at Tabriz and Teheran. The returns of 1880 are: Ministers, 29, of whom 21 are natives; medical missionary, 1; licentiate preachers, 66, all natives; teachers and other assistants, 115, of whom 16 are American women; communicants, 1,321; scholars, 1,909, of whom 127 are in boarding-schools. A printing press is in the service of this mission, at Oroomiah.

In SIAM the mission of the Board was begun in 1840, and among the LAOS in 1867. The returns of both in 1880 are: Ministers, 7; medical missionary, 1; native licentiate preachers, 2; teachers and other assistants, 26, of whom 14 are American women; communicants, 206; scholars, 346, of whom 110 are in boarding-schools. A small printing press is in the use of this mission, at Bangkok.

The mission in CHINA was begun in 1842, though a station for Chinese work had been occupied at Singapore in 1838, which was afterwards removed to China. And the mission to the Chinese in California was begun in 1852. The returns of these missions in 1880 are: Ministers, 40, of whom 16 are natives; medical missionaries, 2; licentiate preachers, 35, all natives; teachers, Bible-readers, etc., 107, of whom 35 are American women; communicants, 1,915; scholars, 1,286, of whom 287 are in boarding-schools. A large printing press is in the service of the mission, at Shanghai.

In SOUTH AMERICA the missions were begun by the Board in the United States of Colombia, 1856, and in Brazil, 1859. The mission in Chili was formerly under the care of the American and Foreign Union, but became connected with the Board in 1873. A mission was begun in Buenos Ayres in 1826, under the auspices of the General Assembly, and at first it met with some encouragement, but after two or three years it was discontinued. The statistics of the three missions above mentioned in 1880 are: Ministers, 15, of whom 4 ministers and also 1 licentiate preacher are Brazilians; teachers, etc., 31, of whom 15 are American women; communicants, 1,089; scholars, 511, of whom 52 are in boarding-schools.

The mission in Japan was begun in 1859, and in 1880 its statistics are: Ministers, 10, of whom 4 are natives; medical missionary, 1; native licentiate preachers, 8; teachers, etc., 14, of whom 12 are American women; communicants, 739; scholars, 345, of whom 115 are in boarding-schools.

In MEXICO the mission was begun in 1872, and its statistics in 1880 are: Ministers, 18, of whom 11 are natives; native licentiate preachers, 6; teachers, etc., 17, of whom 11 are American women; communicants, 3,907; scholars, 586.

GENERAL TOTAL.—Ministers, 208, of whom 83 are natives; licentiate preachers, 147, all natives; medical missionaries and teachers, 11; American women, 209; native teachers, Bible-readers, etc., 516; communicants, 12,607; scholars, 17,791, of whom, in boarding-schools, 1,317.

Eight subjects are specified on page 278 of the First Council Volume of Proceedings, concerning which information is desired. To these others might be added: such as the place of industrial occupations in missionary plans among uncivilized tribes; the place of English in missionary education; the training of native missionaries; the self-support of native Christian churches, how best promoted, etc. The salaries of missionaries, specified in the list on page 278, may be understood as including the provision that should be made for the children of missionaries, and for the support of aged and infirm missionaries; and the reference to presbyteries in the same list may include the question of the relation of missionary presbyteries for a time, to the home Church, whether independent, or ecclesiastically related in some cases by distributive representation or otherwise—a matter which will be stated at some length further on. The subjects to be embraced in the subordinate standards of a native Christian Church may also be mentioned as needing consideration.

These subjects and others still are all of interest; but it is no easy matter to treat them briefly, nor is it practicable to give a direct statement concerning some of them

that would be satisfactory to all who are engaged in missionary labors. Further study, comparison of views, the teaching of experience, may be expected to result in a settled judgment as to what is best. Perhaps the members of the Council in Philadelphia, and of future Councils, whose special reading or whose pursuits have led them to regard with interest subjects of this kind, might meet separately for conference concerning them; but probably most of them will have to be practically dealt with by each Committee of Missions, and by the missions in the line of actual work. Formal decisions concerning some of them by the Council in Philadelphia, would hardly be expedient at present. Some of these subjects may, however, receive brief statements in this place.

First, The salaries of missionaries from this country range from $600 per year to $2,400 to a married man, according to the cost of living in the country in which his lot is cast, and two-thirds of this amount to an unmarried man. Besides, and as a valuable part of the salary, the board provides a dwelling-house for each family and defrays medical expenses. An allowance is also made for each child to the age of eighteen of $100 per year; in the Indian Missions, of $50. The ministers and teachers in Liberia receive only a round salary, without house-rent or children's allowance; they expect to live always in that country as citizens, and are regarded rather as home missionaries there than as foreigners. The amount of the salary, and the way in which it is made up, have much to do with the education and support of the children of missionaries. It deserves consideration whether a round salary with a house, but without other allowances, would not be a better plan of support than the varying scale heretofore adopted.

Second, The Board, or rather the Church for which it acts, considers the employment of native pastors as of the greatest importance. Before they are employed they ought to be well qualified for the duties of the ministry. In connection with this, questions of no little moment require to be considered. 1. As to the method of their training, whether in theological schools, and if so, under how many instructors, each having his own chair, or whether each candidate for the ministry should be under the training of his own pastor, or else of some teacher appointed for the purpose, like the late Dr. Birney, of the Baptist Mission in Burmah; 2. As to the extent of their education; 3. As to their ordination, unless when called by a church; 4. As to their support, to be sufficient relatively to the circumstances of most of the native Christian brethren, and to be provided altogether or as far as practicable by the native congregation, and all to be so regulated as not to separate the native ministry by expensive foreign ways from the native church. Hardly any part of the work of foreign missions calls at this time for more careful study than is required by this subject.

Third, The Board regards the employment of medical missionaries as expedient in most countries, and at some stations as necessary; but in all cases their professional skill should be tributary to the spiritual object of the mission. They are placed on the same footing with clerical missionaries as to support by the Board, and under the same rule as to turning over to the mission treasury any moneys received for professional or other services.

Fourth, As to Presbyteries in missionary fields there is some diversity of opinion. In the missions of the late Old School part of the Church, it was orderly to form Presbyteries in all countries in which three or more ministers were found, and they were authorized to ordain native ministers, duly qualified and called, whose names were reported to the General Assembly, together with all native churches, and regularly entered in the Assembly's Minutes. In some of the missions received by transfer from the American Board in 1870, though the ordained missionaries were nearly all of the Presbyterian Church, its usual forms had not been fully adopted in some of the local organizations; partly, no doubt, because brethren of two denominations and their churches were connected with the same missionary Board. At present the tendency of opinion, both in the churches at home and the missions abroad, it is understood, favors the forming of Presbyteries in the missions on the same principles as at home. The Church acts in the spread of the gospel, not as a society, nor merely from public sentiment, but under a divine commission. In ful-

filling its sacred work as a Church, its sense of Christian duty is clear, and is closely connected with the welfare of the native churches. Both unite well in the work of evangelization. But here important questions arise, to one of which careful attention is here invited.

Should the churches and Presbyteries in the countries occupied by our foreign missions, stand in ecclesiastical relations with the home churches, or be independent of them? This is a question closely connected with the subject of co-operation by the home churches in this work, especially in the case of two or more Presbyterian Churches laboring in the same field. Eventually all parties look to the native churches becoming independent of the home Church; but while they are in a state of infancy, and until they are able, in some good measure, to support their own ministry, is it expedient that they should be placed on an independent basis?

The reasons for independent organization are partly of a practical nature and partly theoretical. The former seem to rest on the idea that the same methods of representation and appellate jurisdiction must be adopted by the native churches and ministers as are usual in the Church at home, if ecclesiastical relations are to be maintained between them. Hence, it is alleged that difference of language and remote distance would make organic relations inconvenient, if not impracticable. Conceding some weight to this statement of the case, it may yet be claimed that it assumes a rigid uniformity of procedure that is not verified in the history of Presbyterian Churches in different countries, nor justified by the providential circumstances of the case. Considerable diversities of practice already exist, and it may be presumed that existing usages will be modified to meet the exigencies of the native Church. Limiting cases of appeal, or terminating them with the highest court in each country, placing representation in the home churches on a distributive or some other method, etc., are examples of modifications that may be deemed expedient.

Theoretical reasons for the independence of native churches in each country may result from the general idea of independency as a form of Church government. On this theory, provision must be made for fulfilling duties in the mission field to which local churches are inadequate, and, therefore, it is held by some that missionaries are to be distinguished from other ministers. They are not to be connected with the native churches, except as counsellors and advisers. On the theory of the Presbyterian Church as to the ministry, it must be owned that it is difficult to give a Presbyterial status to foreign ordained missionaries, if we adopt these independent views. But waiving this, the influence of such brethren as counsellors would be greater within than without the local Presbytery; while their standing outside, giving advice, would be likely to result in their giving directions, as if they were prelates. Indeed, there is risk of the foreign ministers gradually exercising powers that do not belong to them, and so the parity of the ministry becomes seriously invaded, as was sadly the case in the early centuries.

Another theoretical reason for independent native churches grows out of regarding foreign missionaries as evangelists. Views are sometimes advocated of the office of an evangelist which tend to place in the hands of missionaries certain functions of Church government and ordination. But the office of an evangelist, *eo nomine*, like that of "apostles and prophets," was probably special and temporary, limited to the early age of the Christian Church. Or, if stress be laid on "the work of an evangelist" as still abiding, it may be such work as is common to all Christians described in Acts viii. 1–4; or else it may be work included in the functions of the ordinary ministers of the Church. Certainly no idea of an evangelist can be entertained now that would place the power of ordination solely in his hands without reference to the "laying on of the hands of the Presbytery." Even if foreign missionaries were evangelists, it is not apparent how they could be regularly connected with an independent Church.

On the other hand, good reasons recommend a qualified organic relation between the missionary and the mother churches, to continue until the former reach the ground or stage of self-support. These may be briefly stated as follows:

1. The real relationship is that of parent and child. For a time the native Church is necessarily dependent on the mother Church; eventually it will be strong enough to walk alone. In the meantime, it would not seem to be wise to encourage native

Presbyterial organization, independently of the Church, by which it is chiefly supported, and by which the mission is altogether supported. So far as the native churches are concerned, they are at first not only too feeble in pecuniary means, but too immature in knowledge and Christian character, to undertake the somewhat difficult duties of government and discipline. As well might such duties be assigned to the baptized children of our home churches whoare under ten years of age.

2. The office and the essential duties of the foreign and the native ministers are so much the same that they properly rest on the same ground, ecclesiastically, abroad as at home. All the ministers and a ruling elder from each Church, within certain geographical boundaries, should constitute the Presbytery. In its broad limits ministers and elders of different gifts, acquirements, social position, etc., meet together as Christian brethren. One of our American Presbyteries has on its roll ministers of Scotch, Irish, French, German and other European birth and training, and many men from different parts of our country, including men of African descent and Hebrews—ministers who differ very widely in many respects, but who are all Catholic, sympathetic, and happily united in common service for Christ. Distinctions of ecclesiastical position are to be deprecated in the mission field, while different kinds of work may yet be conducted satisfactorily there as at home. In the Presbytery the usual order of Church life and action can be well exemplified. Certain dangers are therein best averted, as of undue lordship on one side and distance on the other; these interpose a barrier or chasm between parties that ought to be closely united. In this way, moreover, mutual aid and Christian sympathy may best be shared by both parties, as in a family. It was in this way, it may be held, that the apostolic churches were organized, governed, strengthened and qualified for the highest degree of usefulness.

3. By the union of the native Church and the mother Church the great principles of authority and of representation are best subserved. At first independency tends to ignore these great matters. Its practical working too easily may become chaotic. The influence of the foreign members of Presbytery is at once conservative and progressive, and well suited to be of service to the native members.

4. This union is of great influence in developing the work of self-support among the native churches, and also the work of extending a missionary spirit among them. Too often this is a work of slow progress. Its attainments would be expedited by close relations between the parent Church and the infant churches abroad. The correct views of the former would be influential with the latter in a ratio with the nearness of their relations to each other. The missionaries would enjoy more frequent opportunities, as members of the same Presbytery with their native brethren, of calling their attention to these subjects; and their influence would be far greater than if they were standing at a distance and members of a Presbytery in a foreign country.

5. Such union is of great service to the foreign missionary. It brings him into the best relations with the native brethren. It secures for him their friendly watch and care, often a conservative influence of invaluable benefit, especially as contrasted with the virtual irresponsibility as to ecclesiastical supervision which exists, if his connection is only with a Presbytery, in a distant country. It gives him the finest opportunities of usefulness. All of these advantages are enjoyed in a less degree, and under conditions more or less embarrassing, on the opposite theory.

6. Such union is of indispensable benefit to the home Church in its missionary work. It tends to bring the mission field, and especially the infant churches in it, near the heart of the Christian brethren who are united in their support. It calls forth in behalf of the native ministers and churches such sympathy and aid as spring from church fellowship. In a word, it fosters the spirit of missions at home.

Briefly as most of these reasons have been stated, they seem to favor joint ecclesiastical relations between the missionary and the home churches. A careful examination of apostolic usage and of early Church history would, it is believed, sustain the same conclusion. But the limits assigned to this paper forbid further inquiries, and also preclude remarks on the other subjects specified in the proceedings of the former Council.

REV. JOHN C. LOWRIE.

VI. MISCELLANEOUS: LETTERS.

The following interesting and fraternal letters were received by the Council, and have been duly acknowledged (see also pp. 957, 958):

I. *From the Free Evangelical Church of Germany.*

To the Reverend Assembly of Representatives of Presbyterian Churches at Philadelphia:

The Presbytery of the Free Evangelical Church of Germany in Silesia sends respectful greeting to the Pan-Presbyterian Council met in Philadelphia. Under the circumstances it was not possible for our deputy to effect the journey to America and be present, as we would have desired; but we will pray that the meetings and proceedings of the Council may enjoy the special presence of the Lord Jesus Christ our head, and be filled with the power of the Holy Ghost, and that manifold blessing from God may abound in the midst of you, and go forth on all sides from you. May the Lord Jesus himself be glorious in the midst of your assemblies, whose exclusive province it is to build the temple of Jehovah, who also alone is able to bear the glory.

We could tell of some things, in which the Lord has helped us lately: to mention only one, in which we are sure of the sympathy of all who know Germany, that we have seen our way to institute a new tract society; to make sure, as far as lies in our power, of sound scriptural literature being disseminated among the people.

In the bonds of brotherly esteem and affection.

BRESLAU, August 4th, 1880.

THE PRESBYTERY OF THE FREE EVANGELICAL CHURCH OF GERMANY IN SILESIA.
[L. S.] H. ROTHER, *Secretary.*

II. *From Basel.*

MOST ESTEEMED SIRS, BELOVED BRETHREN IN CHRIST:—To us in Basel, too, you have sent an invitation to take part in the second meeting of the Presbyterian Council in Philadelphia. We could do this only as guests, not as real members, as we are not in the position in the crisis through which our church is passing at present, to enter into your league as representatives of a Presbyterian Church.

But also to come as your guests, we are not allowed by our professional duties, and we are forced to restrain ourselves to assuring you by writing of our heartfelt sympathy, and to express to you the wish that all your deliberations may be blessed unto the advancement of the reign of our Lord Jesus Christ.

Believe us, dear sirs, yours most sincerely and faithfully attached,

CHARLES SARASIN,
A. SARASIN,
IMMANUEL STOCKMEYER, D. D.,
CHR. JOHN RIGGENBACH, D. D., Prof.

BASEL, *August* 30, 1880.

To the Presidents and Members of the Presbyterian Council, Philadelphia.

III. *From the National Evangelical Union of Geneva.*

To the Members of the Second Council of the General Presbyterian Alliance, meeting in Philadelphia in September, 1880:

GENEVA, SWITZERLAND, *August* 9, 1880.

GENTLEMEN AND HONORED BRETHREN:—These words of brotherly greeting and cordial congratulation are addressed to you from the city of Calvin, the principal cradle of Presbyterian Protestantism.

Geneva, as you are doubtless aware, possesses two reformed churches. The Constitution of the General Presbyterian Alliance does not allow either of these churches to be represented officially at your Council. In fact, as has been explained in the statistical report presented in 1877 to the Council at Edinburgh, the National Protestant Church has no longer as such any positive Confession of Faith, while the Free Evangelical Church has not been organized on a system thoroughly Presbyterian.

Nevertheless, you have amongst us, gentlemen, in each of our two Protestant churches, many brethren warmly attached to you on the double ground of religious faith and of ecclesiastical principles. This your successive delegates, Rev. Dr. W. G. Blaikie, of Edinburgh, and Rev. Dr. Philip Schaff, of New York, ascertained during their visits to Geneva, and it is this which has led them to invite two or three of our friends to attend, as associates, alike the Councils of Edinburgh and of Philadelphia.

These brethren, who had already been hindered, either by their official duties or the circumstances of their families or of their health from taking part in the Council of 1877, find themselves anew, to their great regret, unable to accept this year the invitation of the American Committee. Under these circumstances, those of these Christian friends who belong to the Established Church (and especially the Rev. Messrs. Coulin and Chaponnière), have thought it both right and respectful that we, members of the Committee of the National Evangelical Union, should express to you in writing the brotherly regard of the evangelical portion of the Reformed Church of Geneva.

It is with sincere pleasure that we comply with the earnest wish of our brethren, and gladly avail ourselves of the opportunity of entering into correspondence with the authorized representatives of all the Presbyterian churches that remain faithful to the teachings of the word of God.

You are doubtless aware of the momentous changes that have taken place, during some years past, in the position of our National Church, in consequence of the development of a misleading liberal Christianity and of the reconstruction of our ecclesiastical laws. Our official establishment has lost the right of basing itself on any Christian profession whatever, while negations the most radical can be uttered in the preaching and teaching of the pastors. In this state of affairs, those members of the National Church who remain faithful to evangelical Christianity have drawn nearer to each other that we may assert and diffuse those religious convictions which we hold in common, and revive and refresh our spiritual life by fellowship with our brethren. This is the two-fold object that our Union contemplates. Instituted in Geneva in 1871, our association (whose Constitution we annex) soon became one of the cantonal divisions of the Swiss Evangelical Union, and seeks to remedy the deficiencies that our official arrangements allow to exist in our church, both as to edification and to Christian instruction. It has also gathered under its flag more than a thousand adherents of both sexes, and possesses many friends outside of its enrolled members. Under Divine Providence the efforts of these zealous believers have not been in vain, and despite the violent opposition of their rationalistic antagonists and the sad indifference of the masses and of a portion of the more educated, they have assuredly succeeded in maintaining—perhaps even in strengthening in the framework of our National Church—the principles of belief and of religious life, that have been the strength and the glory of our *Protestant Rome.*

Our religious situation is, nevertheless, very critical, so that it is only by believing effort and continuous struggle that we shall be able to retain the positions we now hold. Some weeks ago, you are aware, we believed that we were going to be called to conduct this struggle on a new ground—one that many amongst us considered very favorable.

A resolution abolishing in the canton of Geneva State endowments for religious purposes and separating the Church from the State, was considered by our Legislative Assembly. Of the members of our Union, some supported the resolution whose adoption promised to the believing section of our National Church a reconstruction of the old Church of Geneva on a basis avowedly evangelical. Others opposed the measure, dreading that the fall of our National system would be for the advantage of ultramontane Catholicism—of practical materialism, and of sectarianism. Ultimately, under universal suffrage, the separation was defeated by a large majority, and the evangelical doctrine of the National Church has been thrown back into its previous position. May the diversity of opinion which has been shown in the bosom of our Union in reference to this vote of July 2d, not survive the occasion which gave it birth.

You understand, gentlemen, that in these difficult and delicate circumstances we realize the urgent need of your constant remembrance, not only by counsel and by example, but also by your sympathy and intercessions for us, your foreign co-religionists. Pray then for us, dear and honored brethren; ask the Lord to give us always to see clearly his holy will, and to do it faithfully. On our part we will ask God to bless your great assembly; to preside, by his spirit of truth and of charity, over your important deliberations; to strengthen the bonds which unite us all in Jesus Christ, and to grant that from your labors there may be some fruits lasting and precious, and for the profiting of all the Reformed Churches.

In the name of the National Evangelical Union of Geneva.

L. CRAMEZ, President.
F. COULIN, D. D.,
THEO. CHAPONNIERE, Vice-President.

PRINCIPES ET STATUTS

DE

L'UNION EVANGELIQUE SUISSE.

(*Schweizerischer Evangelisch-Kirchlicher Verein.*)

Adoptés à Olten le 26 septembre 1871, amendés à Genève le 26 septembre 1876.

---

§ 1. Dans les graves circonstances où se trouvent les Eglises nationales de la Suisse réformée, considérant que l'autorité des confessions de foi nées aux jours de la Réformation n'est plus reconnue dans ces Eglises, et que l'usage que l'on y fait de la liberté d'enseignement menace leur caractère chrétien;

Attendu notamment qu'il s'y trouve des ministres de la Parole de Dieu qui attaquent ouvertement la foi au Dieu vivant, notre Père céleste, et en Jésus-Christ, l'unique Médiateur entre Dieu et les hommes, en même temps qu'ils nient la nécessité de la rédemption et de la régénération, et qu'ils repoussent l'espérance de la vie éternelle:

Il se forme pour toute la Suisse une *Union* (*nationale*) *évangélique* fondée sur les principes suivants:

Nous considérons comme la *base* sur laquelle repose notre profession chrétienne le baptême au nom du Père, du Fils et du St-Esprit, demeurant attachés à la déclaration de foi que récitaient ceux que l'on baptisait dans l'ancienne Eglise, et qui porte le nom de Symbole des apôtres.

Nous célébrons la sainte cène en mémoire de la mort de notre Seigneur Jésus-Christ, et nous proclamons ainsi que son sang a été répandu pour la rémission de nos péchés.

Ce qui est pour nous le point central de l'Evangile, ce qu'aucune Eglise chrétienne ne peut abandonner à nos yeux, c'est la foi en Jésus-Christ, Fils unique de Dieu, crucifié et ressuscité, qui nous délivre du péché et de la mort, et c'est sur cette foi que se fonde notre espérance d'un bonheur éternel dans le céleste Royaume.

Nous désirons de tout notre cœur répondre par notre amour à l'amour de Celui qui nous a aimés le premier, et consacrer toute notre vie terrestre à servir le Seigneur dans la personne de nos frères, en trouvant notre force dans la régénération qui vient du Saint-Esprit.

Et en cela nous savons que nous sommes en plein accord, tant avec l'Ecriture sainte qu'avec les vérités que nos pères y ont puisées lors de la Réformation.

§ 2. L'Union évangélique a pour *but:*

1° De travailler activement à maintenir la foi chrétienne dans les Eglises nationales réformées de notre patrie.

2° De rêveiller et d' entretenir dans les paroisses la vie religieuse et morale et l'intérêt pour l'Eglise.

§ 3. Nous poursuivrons ce but par les *moyens* suivants :

1° Nous provoquerons des réunions dans lesquelles on pourra confêrer sur les questions religieuses et ecclsiêastiques du jour.

2° Nous prendrons une part active à la tractation des affaires qui intêressent nos Eglises.

3° Nous dêfendrons les droits que les constitutions et les lois reconnaissent à nos Eglises nationales.

4° Nous ferons connaître nos vues par des publications et des conférences.

5° Nous ferons notre possible :

a) Pour obtenir que la jeunesse soit êlevée et instruite dans un esprit vraiment chrêtien, soit dans l'Eglise, soit dans l'école ;

b) Pour former et pour soutenir des pasteurs et des instituteurs évangéliques ;

c) Pour venir au secours des paroisses ou minoritês de paroisses qui sont notoirement privées de la prédication de l'Evangile.

Là où il pourra résulter de la transformation de l'Eglise établie que des individus isolés ou des groupes entiers soient forcês de sortir de la communion de l'Eglise nationale par suite de leur fidêlité même à la foi antérieure de l'Eglise, l'Union continuera à les admettre, comme par le passê, dans son sein.

§ 4. Sont *membres* de l'association, ceux qui dêclarent adhérer à ces principes, et qui sont décidés à coopêrer à son œuvre selon leurs forces.

§ 5. Les membres forment des *sections cantonales*, qui demeurent libres de dresser leurs statuts selon leurs besoins, pourvu que ces statuts ne soient pas en contradiction avec les principes généraux de l'association.

§ 6. Un *Comité central* dirige les affaires communes de l'Union. Il est composé d'un prêsident nommê par l'assemblêe gênérale et de deux membres proposês par ce prêsident au choix de cette assemblêe. Le président rêunit, aussi souvent qu'il le juge nécessaire, les *délégués des sections*, qui sont au nombre d'un par section. Le Comité central est soumis chaque année à une rêélection.

§ 7. L'*assemblée générale* se réunit au moins une fois par annêe dans un lieu dêsignê par le Comité central. Elle est prêcêdée, dans la règle, d'une *réunion de délégués*.

§ 8. Chaque membre paie, pour subvenir aux frais de l'association, 50 centimes par an à la caisse de sa section, et les sections contribuent à alimenter la caisse centrale dans la proportion du chiffre de leurs membres.

STATUTS

DE L'UNION NATIONALE ÉVANGÉLIQUE DE GENÈVE.

Adoptês le 9 octobre 1871, revisês le 12 avril 1878.

1° Il est formê à Genève une association dont le but est de maintenir la foi évangélique dans l'Eglise nationale protestante, et d'y grouper en un même corps tous ceux qui partagent cette foi.

2° Elle prend le nom d'*Union nationale évangélique*.

3° Les membres de cette association, se rattachant aux anciennes liturgies de l'Eglise nationale de Genève, affirment, conformément aux Saintes Ecritures, leur foi en *Jésus-Christ, Fils unique de Dieu, mort pour nos offenses et ressuscité pour notre justification*.

4° L'association forme l'une des sections cantonales de l'*Union évangélique suisse*, aux principes gênéraux de laquelle elle donne son adhêsion.

5° Elle est dirigée par un Comité de vingt et un membres, nommês chaque annêe par les membres de l'association, réunis en assemblée générale.

6° Les membres de l'Union s' engagent à seconder le Comité de tout leur pouvoir, et à verser entre ses mains une souscription annuelle dont chacun fixe pour lui-même le montant, mais qui ne doit point être inférieure à 50 centimes.

GENEVA, 21 *October*, 1880.

REV. DR. SCHAFF:

Sir and Honored Brother: We have followed here at Geneva, with great interest, the proceedings of the General Presbyterian Alliance. I have but one regret, that no Church from our city has considered it possible to be represented directly in its Council.

The General Presbyterian Alliance is distinctively an Alliance of *Churches*, and I am aware that churches alone have a right to send delegates. At the same time, I have seen that the National Evangelical Union of Geneva, which is not a church, but an association, has sent you an address, which you have received.

It has occurred to me to send you, in all frankness, an inquiry soliciting your opinion.

You know, without my requiring to offer any detailed statement, of the Theological School, with its Faculty, of the Evangelical Society. You know the spirit in which it labors, and the spirit with which, under God, it has inspired the four hundred pupils nurtured within it. The professors of this theological faculty, my honorable colleagues, are, I am sure, all in sympathy with the work of the Alliance. Nowhere has your labor been followed with greater attention and with greater hope than in the midst of us who here are the most direct heirs of Calvin.

Will you receive a fraternal letter from the College of Professors of our Theological College? Would such a letter be well received? or, would it be regarded as impossible for you to receive it, since we are not a Church?

That is my question.

You doubtless understand the spirit which suggests it. It is natural that the city of Calvin should come and give you an evidence of its sympathy and most fraternal attachment.

If your reply be favorable, I will bring the matter before the College Professors.

Receive, etc., etc.,

D. TISSOT, Professor.

INDEX.

PAGE

Africa, South, Missions in..... 592
Agnew, B. L., D. D., Paper by..... 686
Agnosticism, Paper on..... 243
Discussion on..... 295
Alexander, Prof. S., LL.D., Remarks by. 225, 893
Alliance, Churches in..... 5, 9, 23
Admission to, Committee on..... 871
Amusements, Popular, Paper on..... 584
Aneet, Rev. L., Address by..... 862
Paper by..... 929
Apple, Prof. T. G., Paper by..... 484
Apologetics, Paper on..... 250, 902
Armstrong, G. D , D. D., Remarks by..... 295
Arrangements, Report of Committee on..... 56
Committee of, for next Council..... 884
Arrighi, Rev. A., Address by..... 776
Atwater, L. H., D. D., Paper by..... 323
Australasia, Formulas of Churches in.....1042
Australia, South, Formulas of Church in.....1044
Church work in..... 810

Baptism, Paper on..... 525
Bannerman, Rev. D.D., Paper by..... 506
Basel, Letter from.....1147
Beattie, Rev. J. D., Address by..... 719
Belfast, the next place of meeting..... 355
Belgium, Romanism and the School Question in..... 862, 929
Beneficence, Systematic, Paper on..... 667
Bernard, Pastor, Creed Statement by.....1094
Blaikie, Prof. W. G., Clerk..... 53
Paper by..... 180
Remarks by..... 54, 237, 463, 730
Boardman, H. A., D. D., Fragment of Address of Welcome..... 21
Boggs, W. E., D.D., Remarks by.. 228, 296, 785
Bohemia and Moravia, Church in..... 832, 1097
Bomberger, President J. H. A., Paper by.... 543
Note by..... 958
Boyce, J., D. D., Mission Statement by.....1127
Breed, W. P., D. D., Address of Welcome.... 37
Paper by..... 802
Remarks by..... 132, 470
Breslau, Free Church of..... 874
Brownson, J. I., D. D., Remarks by..... 457
Brown, W., D.D., Remarks by..... 239, 893
Bruce, Alexander B., D. D., Remarks by. 130 239.
Burns, R. F., D. D., Remarks by..... 141, 384
Buscarlet, Rev. A. F., Paper by..... 754
Business Committee..... 69
Reports from..... 102 103, 193, 251, 257, 258 593, 729, 870.

Cairns, Principal John, Paper by..... 357
Remarks by..... 137, 230, 252, 262, 799, 869
Calderwood, Prof. H., Paper by..... 198
Remarks by. 127, 386, 634, 663, 877-8, 880, 899
Campbell, A. J. Creed Paper from.....1042
Campbell, President W. H., Paper by..... 354
Canada, Missions of Presbyterian Church in..1140
Formulas of Churches in.....1049
Of Church of, in connection with Church of Scotland.....1051
Of Presbyterian Church of.....1054
Of Canada Presbyterian Church.....1055
Of Presbyterian Church in.....1057
Candidates for the Ministry, Paper on..... 638
Catholic Presbyterian, The, Recommended.. 591
Catholicity, Presbyterian, Papers on..... 344, 354
Caven, Principal, Remarks of..... 147, 301, 463 799, 877, 879.

PAGE

Chambers, T. W., D.D., Paper by..... 263
Chancellor, J. A., Creed Paper from.....1042
Chaponniere, Francis, Creed Statement by...1093
Children's Portion in Sabbath Service, Paper on..... 441
Chiniquy, Rev. C., Address by..... 7-6
Christian Life and Worship, The Ceremonial, the Moral, and the Emotional in, Paper on..... 71
Discussion on..... 126
Church Extension in Large Cities, Papers on. 395 408.
In Sparsely Settled Districts..... 414
In the United States..... 425
Discussion on..... 778
Church Order and Life, Paper on..... 646
Cisar, Rev. F., Creed Statement by.....1097
Paper by..... 765
Comba, Prof. E., Paper by..... 851
Committees raised by Edinburgh Council..... 11
Communication with the Churches, Resolution on..... 873
Consensus of Creeds, Committee on Defining. 393 497, 593.
Constantine, Rev. G. C., Address of..... 722
Constitution, The..... 6
Continental Church, Committee on Helping.. 872
Credentials, Committee on..... 53
Reports of..... 24, 44, 460
Discussion on..... 460
Creeds and Confessions, Report of Committee on..... 259
New Committee on..... 261
Paper on..... 263
Discussion on..... 295, 379, 394, 498
Committee on..... 593
And Formulas of the Churches..... 965
Croil, James, Esq., Remarks by..... 215
Cumberland Church..... 24, 235, 333, 460
Cuyler, T. L., D. D., Paper by..... 584

Dales, J. B., D. D., Mission Statement by..1128
Danforth, Hon. Peter S., Remarks by... 221, 455
Dawson, Hon. J., Remarks by..... 214
Day, H., Esq., Remarks by. 217, 236-7, 333, 780
Desiderata of Presbyterian History..... 872
De Witt, J., D. D., Paper by..... 157
Remarks by..... 304, 880
Dickey, C A., D. D., Remarks by..... 465
Farewell Address..... 896
Discipline, Church, Papers on..... 536, 729, 921
Divine, The, in Men's Lives, Paper on..... 176
Dodds, James, D. D., Remarks by..... 501
Dodge, Hon. W. E., Remarks by..... 253, 452
Paper by..... 569
Drake, Chief-Justice C. D., Paper by..... 190
Duff, Rev. R. S., Paper by..... 329

Education, Presbyterianism and, Paper on... 280
Discussion on..... 500
Edwards, J., D. D., Paper by..... 536
Elders, Ruling, Paper on..... 165
Employers and Employees, Influence of Gospel on, Paper on..... 180
Discussion on..... 223
England, Formulas of Presbyterian Church in.....1036
Erdmann, Pastor O., Paper by..... 950
European Churches, Report of Committee on Helping..... 729, 738
Our Relations to..... 740

Evangelists and Evangelistic work, Papers on..... 419, 447, 646, 909
Ewing, Rev. S. C., Address by..... 714
Extension, Church..... 395, 408, 414, 425, 778

Family, Training of Children in, Paper on... 950
Farewell Address..... 896
Fisch, Rev. George, Paper by..... 909
Finances of Council, Provision for..... 875
Fliedner, Rev. Fritz, Paper by..... 843
Flint, Prof. R., Paper..... 243
Foreign Missions, Reports of Com. on.. 597, 612
Co-operation in..... 618
Report on..... 883
Paper on..... 625
Discussion on..... 629
Communication from Scotch U. P. Church on..... 633
Addresses on..... 701
Reports from Churches in America on...1127
Formulas of the Churches..... 965
France, Religion in..... 748
Formulas of Churches in.....1068
The Church United to the State in.....1068
Churches Independent of the State.....1071
The Gospel in..... 864

Ganse, Rev. H. D., Paper by..... 560
Geneva, Formulas of Reformed Church of...1085
National Protestant Church.....1088
Free Evangelical Church.....1093
Letter from National Evang. Union of..1147
German Reformed Church, Theology of..... 484
German Empire, Conflict of, with the Pope.. 935
German Meeting, The..... 934
Germany, Present State of Religion in, Report by Prof. Pfleiderer..... 939
Letter from the Evangelical Church of...1147
Godet, Prof., Letter from..... 934
Graham, W., D. D., Paper by..... 176
Grant, G. M., D. D., Paper by..... 90
Remarks.....134, 230, 238, 298
Gregg, Prof. W., Paper by..... 554

Halsey, L. J., D. D., Paper by.....729, 921
Hatfield, E. F., D. D., Paper by..... 812
Haydn, H. C., D. D., Paper by..... 667
Hitchcock, Prof. R. D., Paper by..... 71
Hobart, Rev. Thos., Creed Paper from.....1031
Hodge, Prof. A. A., Paper by..... 363
Remarks..... 498
Letter by.....1061
Hofmeyr, Prof. Nicholas, Remarks by..137, 223 298, 595.
Holland, Conflict between Faith and Rationalism in..... 914
Hood, Rev. S. P., Address by..... 717
Houston, Gen. D. W., Remarks by..... 216
Houston, Rev. M. H., Address by..... 631
Howie, Rev. Robert, Remarks by...146, 458, 778
Humphrey, E. P., D. D., Paper by..... 104
Hungarian Reformed Church.....1099
Letter from..... 957
Hutton, G. C., D. D., Paper by..... 334
Remarks.....128, 500, 634

Introduction..... 5
Ireland, Evangelization of, Dr. Knox..... 419
Work in..... 788
Formulas of the Presbyterian Church in.1041
Reformed Presbyterian Church in.....1042
Italy, Free Church in..... 776
The Church in..... 851

Jacottet, M., Creed Statement by.....1084
Jameson, Rev. J., Address by..... 786
Note by.....1123
Jenkins, John, D. D., Remarks by....63, 65, 137
Jimenez, Rev. Joaquim Maza, Creed Statement by.....1121
Johnson, Herrick, D. D., Paper by..... 638
Jones, Hon. I. D., Remarks by.....253, 462, 800

Kendall, H., D. D., Address by..... 425
Kinross, Principal John, Paper by..... 306
Knox, Robert, D. D., Paper by..... 419
Remarks by.....64, 222, 235, 241, 258
Krafft, Prof. William, Paper by..... 935

Lang, J. Marshall, D. D., Paper by..... 646
Remarks.....733, 869
Letter to the Churches..... 886
Liberty, Civil and Religious, Presbyterianism in Relation to..... 312
Liturgies, Discussion on..... 126
Lowrie, J. C., D. D., Address by..... 625
Mission Paper by.....1140
Lowry, Rev. Thomas, Mission Paper by.....1140

Mabille, Rev. A., Address by..... 710
McCosh, J., D. D., LL. D., Paper by..... 204
McDonald, Rev. John, Creed Paper from....1033
Macdonnell, Rev. D. J., Remarks.. 302, 472, 792
MacIntosh, Rev. J. S., Paper by..... 740
McKenzie, Rev. H. L., Remarks by..... 144
Address by..... 703
McLeod, Alex., D. D., Paper by..... 441
Macrae, Rev. Donald, Remarks by..... 382
McVicar, Principal D. H., Paper by..... 344
Remarks.....219, 385, 464
Meeting, The Next Place of..... 355
Mathews, G. D., D. D., Clerk..... 53
Methodist Episcopal Ministers' Association 250
Ecumenical Conference, Correspondence with.....251, 874
Milligan, A. M., D. D., Remarks by.....131, 503
Ministers, Demand for..... 663
Support of..... 686
Mitchell, J. Murray, D. D., Report on Foreign Missions..... 597
Remarks by.....66, 142
Mitchell, Prof. Alex., Paper by..... 474
Report on Desiderata of Presbyterian History..... 796
Remarks.....135, 257, 430
Mission Field, Presbyterian Organization on the..... 334
Modern Theological Thought, Paper on..... 77
Monod, Jean, Creed Statement by.....1068
Monod, Rev. A., Paper by..... 748
Moravia, Religion in..... 765
Church in.....1097
Morris, E. D., D. D., Paper by..... 280
Murkland, Dr. W. U., Remarks by..226, 381, 793

Neely, W., Esq., Remarks by..... 389
Neilson, Rev. T., Remarks by..... 380
Address by..... 706
Nelson, H. A., D. D., Remarks by.232, 251, 255
Neuchatel, Independent Evangelical Church of.....1084
Newkirk, Rev. M., Clerk..... 53
Newspapers and Evangelical Religion..... 782
Nish, Rev. J., Address by..... 810
Remarks 220, 456, 464
Nova Scotia, Formulas of the Church of.....1049

Obituary..... 53
Officers of the Council.....53, 63
Official Volume, The, Action in Regard to... 57 67, 877.
Orders, Standing..... 10

Patterson, R. M., D. D., Introduction by... 3
Paper by..... 395
Paris, Evangelistic Work in.....447, 909

Paxton, W. M., D. D., Sermon by..... 25
Report by..... 612
Peace, International..... 885
Peltz, P., D. D., Mission Paper by.....1130
Personal Religion, Paper on..... 823
Perth Conference, Letter from.....874, 958
Pfleiderer, Prof. J. G., Paper by..... 939
Pierson, A. T., D. D., Remarks by.....135, 233
Philadelphia Reformed Presbytery..... 593
Place of Next Meeting..... 258
Politics, Religion and, Paper on..... 323
Presbyterian History, Desiderata of, Report on..... 796
Committee on..... 872
Presbyterianism, Distinctive Principles of, Paper on..... 148
Discussion on..... 213
Presbyterian Literature, Diffusion of, Paper on..... 802
Presbyterian, The Catholic..... 591
Presidents of the Council, The..... 68
Pressense, Ed., D. D., Paper by.....250, 902
Prime, S. I., D. D., Obituary Address by.... 53
Remarks.....66, 505, 863
Programme, The..... 57
Resolution on Next.....637, 871
Punishment, Future, Duration of, Paper on. 369
Remarks on..... 785

Queensland, Formulas of Church in.....1044

Rainy, Robert, D. D., Paper by..... 77
Remarks 63, 473
Read, C. H., D. D., Paper by..... 165
Remarks by..... 891
Reception into Alliance, Committee on..... 235
Regeneration, Paper on.....543, 958
Reid, W., D. D., Remarks 255, 388
Reid, W. J., D. D., Paper by..... 414
Reveillaud, M., Address by..... 864
Revivals of Religion, Paper on..... 812
Revision, Bible, Paper on..... 268
Remarks on..... 499
Report on..... 870
Roberts, W., D. D., Letter from.....1067
Robertson, Dr. W., Letter from..... 734
Robson, Rev. G., Remarks by..... 629
Rogers, Rev. J. M., Remarks by..... 788
Roll, The.....45, 23
Rules, Resolution on..... 594
Ruling Elders, Resolution Concerning..... 257
Rules of Order, Committee on, Appointed... 871

Sabbath, Resolution on the..... 595
Sabbath Observance, Paper on..... 554
Claim of, Paper on..... 560
Sabbath-schools, Paper on..... 430
Discussion on..... 451
Schaff, Philip, D. D., Remarks...64, 66, 262, 499
Science and Theology, Relations of, Paper on 198
Discussion on..... 225
Scotland, Formulas of Established Church... 969
Of Free Church..... 985
Of United Presbyterian Church..... 998
Synod of United Original Seceders.....1031
Reformed Presbyterian Church.....1033
Scotch Mission Work..... 790
Scovel, S. F., D. D., Paper by..... 312
Scriptures, Inspiration, Authenticity and Interpretation of, Papers on.....104, 113
Discussion on..... 137
Secular Life, Relation of Religion to, Paper on..... 90
Sermon, Opening..... 25
Sealing Ordinances, Admission to, Paper on 506
Sheshadri, Rev. N., Remarks by..... 143
Address by..... 724
Skinner, T. H., D. D., Remarks by.....140, 391
Sloane, Dr. J. R. W., Remarks by..129, 139, 379
Smith, Geo., LL. D., Remarks by..... 782
Smith, H. W., D. D., Remarks by..... 300
Smith, J. T., D. D., Remarks by...213, 240, 451
Spain, Church in..... 786
The Gospel in, Rev. F. Fliedner..... 843
Formulas of Reformed Churches in.....1121
Standing Orders..... 70
Statistical Reports.....70, 873, 959
Steele, D., D. D., Paper by..... 823
Stevenson, T. P., D. D., Paper by..... 525
Stout, Rev. H., Address by.....630, 701
Strong, Hon. W., Remarks by.....242, 453
Stuart-Gray, E. A., Esq., Remarks by..... 790
Switzerland, Germanic, Formulas of Churches in.....1094
Churches in, Paper on..... 754
Szalatnay, Rev. J. E., Paper by..... 832

Tasmania, Paper on..... 329
Taylor, W. J. R., D. D., Paper by..... 408
Remarks..... 795
Temperance, The Church and, Paper on..... 569
Remarks on..... 792
Thanks, Resolutions of..... 894
Theology of the Reformed Church.....474, 914
With Special Reference to Westminster Standards..... 474
Tissot, Prof., Letter from.....1149

United States of America, Formulas of the Presbyterian Church in.....1058
Of the Presbyterian Church in the U. S.1062
United Presbyterian Church of N. A.....1062
Reformed Presbyterian Church in N. A.1065
Reformed Church in America.....1066
Welsh Calvinistic Church.....1067
Foreign Missions of Reformed Presbyterian Church.....1125
Associate Reformed Synod of the South1127
United Presbyterian Church of N. A.....1128
Reformed (Dutch) Church in America...1129
Presbyterian Church (South).....1136
Presbyterian Church (North).....1140

Van Nest, A. R., D. D., Remarks by..... 390
Van Oosterzee, Prof. J. J., Paper by.....474, 914
Van Zandt, Prof. A. B., Paper by..... 263
Vicarious Sacrifice of Christ, Papers on..357, 363
Victoria, Formulas of Church in.....1043
Viguet, Prof., Creed Statement by.....1081

Waldensian Church..... 730
Wales, Formulas of Calvinistic Methodists in.1040
Wales, New South, Religion and Education in..... 306
Formulas of Church in.....1044
Wallace, D. A., D. D., Remarks by.....241, 392
Watts, Robert, D. D., Paper by..... 113
Remarks.....227, 471
Welcome, Address of..... 37
Wilson, J. L., D. D., Mission Statement by.1136
Report by..... 618
Wilson, Jos. R., D. D., Paper by..... 447
Wilson, S. J., D. D., Paper by..... 148
Remarks..... 591
Witherspoon, T. D., D. D., Paper by..... 369
Explanation..... 590
Wood, Rev. W., Remarks by..... 238
Working Classes, Christianity the Friend of the, Paper on..... 190
Worship of Reformed Churches, Paper on... 157
Wright, Rev. A., Address by..... 708
Wylie, S. O., D. D., Mission Statement.....1127
Wylie, T. W. J., D. D., Mission Statement.1123

Young Men, How to Deal With, Paper on.. 204

Zealand, New, Formulas of Church in.....1045

LIBRARY OF CONGRESS
0 020 697 250 6

