

ALLIANCE
OF
THE REFORMED CHURCHES

HOLDING
THE PRESBYTERIAN SYSTEM

PROCEEDINGS
OF
The Fifth General Council
TORONTO, 1892

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FRIDAY, *September 23rd*, 1892.

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

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

The motion was referred to the Business Committee.

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

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