

inasmuch as that race has received much wrong, and ought to receive much good, at the hands of those who have settled in the land which was once theirs. The preponderance, however, is with the European societies. The American societies have in this region thirty-three missionaries, forty-two native preachers, whether ordained or not we cannot say, and 2,233 communicants.

The European societies have in the same region seventy-seven missionaries, eight ordained natives, all of whom are in connection with the Church Missionary Society, and 4,277 communicants.

The West Indies are still a field for missionary enterprise; and we find that fully 200 British missionaries labour in those islands. In South America there are 14 English and 15 American missionaries. Eight of these are Presbyterian.

The total number of Protestant Foreign Missionaries is probably a little over 1900. The number of native preachers, teachers, catechists—converts from heathenism—actively engaged in direct missionary work is about *eleven thousand*. The whole number of converts from heathenism who are communicants, is estimated at about 300,000. This, we believe, is not above the mark.

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### THE CONFESSION OF FAITH.

The Confession and Catechisms are not intended in any way to take the place of the Bible, or to come between us and God's Word. They are merely human compositions which are of use to show the sense in which the Church understands the Bible, and also to serve as means of helping the young to a systematic acquaintance with Divine truth. The Confession is not our rule of faith or our standard of belief. It is not the ultimate authority. It can be changed, revised, shortened, extended, as the Church may see cause. The Reformed Churches have always maintained their right to revise their subordinate standards so as to adapt them to time and place. This has been notably the case with Scottish Presbyterians. It were a misfortune to any Church to feel itself bound down by the formulas and very words adopted in past ages, and to be itself without the faith

and courage that should enable it to express the truths of God's Word in the current language of the day.

Making these allowances and admissions, we claim for our Confession of Faith the highest place as a faithful, skillful, and consistent exhibition of the system of divine truth revealed in the Bible. It was compiled by able and earnest men in times of great trouble. God in His Providence gave the opportunity, and the men were prepared for the work. The ripest scholarship, the soundest theology, the deepest thought of England and Scotland were engaged in the work of preparing the "Confession." Years were devoted to the task. And the result was worthy of the effort.

The system of truth contained in our Confession has been adopted, substantially, by all the Reformed Churches; and the Confession itself by all the Presbyterian Churches of English and Scottish type. All the Presbyterians of Scotland adhere to it. The two great Presbyterian Churches of the United States united a year ago on the basis of the "Standards pure and simple." There are several smaller Presbyterian bodies in the United States who adhere to the same Standards with equal stringency. The orthodox Congregationalist Churches on both sides of the sea also look to our Confession as their creed. The Baptists very generally homologate it, except the passage relating to Baptism. Presbyterian Churches have carried the Confession with them to Australia, to New Zealand, to Africa, India and China. It is a text-book in Theological Seminaries in Canada. It is a hand-book for Bible classes in thousands of congregations. There never was a time when it was so widely studied or so extensively adopted.

The Divines who met at Westminster to draw up this Confession did not probably look beyond England, Scotland and Ireland in the work they were doing: how delighted would they have been had they realized the fact that they were working for Churches in every quarter of the globe, and in every age of coming time! There are very many more adherents to the Con-