

## Our Contributors.

### SOME THINGS THE PAN-PRESBYTERIAN DID NOT DO

BY KNOXIAN.

There will be no lack of people to say that the meeting of the Pan-Presbyterian Council was the greatest ecclesiastical event that ever took place in this country. It "drew," and in these modern days anything that draws is supposed to be good. As a matter of fact, some of the addresses delivered at the Alliance meeting were commonplace, and a few did not rise even to decent mediocrity. It could not well be otherwise. The number of addresses was large, and the proportion of comparative failures always increases with the number. Besides trying to discuss the Reformation, or the Labour question, or the Liquor question, or any other great question in twenty minutes is like trying to run the waters of Lake Ontario through a goose quill. There is only one thing more absurd than trying to discuss a great problem in a twenty-minute paper, and that is bringing a man from the other side of the globe to deliver a twenty-minute address and then putting him down if he speaks twenty-one minutes and three seconds. It seems rather hard to refuse a man a few additional minutes in which to finish his piece after he has come all the way from Syria or Japan, Africa or Australia to speak it, but no doubt it is all right. Some ministers would never stop talking if somebody did not shut off the sluice.

No doubt some excellent people believe that the Alliance meeting did a vast amount of good, and are ready to predict that it will do a great deal more. So may it be. The Presbyterian Church, like every other, can stand considerable improvement without seriously endangering our theory in regard to sinless perfection. We need all the good we can get out of an Alliance or any other meeting. But whilst hoping that the best results may flow from the great gathering, it may be well to remember that there are a few things which even a Pan-Presbyterian Council cannot do. Whilst other pens may tell the world that the meeting is to bring in the millenium by leaps and bounds, be it the humble duty of this column to remind people that the millenium is not quite here, and that several council meetings may have to be held before it comes.

There are several things that a meeting of the Pan-Presbyterian Council cannot do for a man, even if he attends all its sessions. For example it cannot give him

#### BRAINS.

No doubt brain abounded in the Council. Anybody with half an eye could see that. There were many able men there, men who can hold their own in any company in any part of the world. But the brainiest of them neither could nor would spare any brain for a brainless brother. No doubt, any of them would be willing to give a weak brother advice or anything of that kind, but the best of them would not care to part with brain power, even if that power could be passed from one head to another, which it cannot. It is to be feared that the Council could not give a man

#### COMMON SENSE.

Had the Council this power its existence would be one of the greatest blessings of the nineteenth century. No doubt the Council has a vast store-house of common sense itself. The way in which it manages its business and steers around some difficult points proves that it is a pre-eminently sensible body, but common sense is an incommunicable kind of thing. A man may have a generous share of common sense himself and not be able to impart any portion of it to others. That is one reason, no doubt, why Solomon's son, Rehoboam, was a fool. Had the old king been able to put any sense into Rehoboam, no doubt he would have done so and have saved the kingdom from being wrecked. There is a remote possibility that a man, yes even a minister, might attend all the meetings of a Pan-Presbyterian Council and have no more sense at the end of the meeting than he had at the beginning. In fact it is a rather nice question whether any power short of the miraculous can give a man common sense. Grace certainly does not. Grace saves and sanctifies what it finds. If it finds a man a crank it turns him into a Christian crank, but he remains cranky; though, perhaps, not quite so cranky as before. If it finds a man's head soft, his head remains soft, though his heart has been changed. If it finds him without natural ability, he remains rather weak in the upper storey. If it finds him a fool, he is likely to remain foolish, though his folly may not be so dangerous as it would have been if grace had never found him. Well, if grace, even invincible grace, cannot give a man common sense, a Pan-Presbyterian Council cannot be expected to help him much in that line.

#### THE WORKING POWER

of the Church may be increased a little by the meeting of the Alliance, but not to any great extent. The real workers will always go on as best they can, Alliance or no Alliance. A few people always put on a little spurt after a great demonstration, but spurts and spurters never accomplish much good. The only worker who can be depended on is one who feels the power of this excellent text: "The love of Christ constraineth us."

No rational man expects that the meeting of the Alliance will

#### ABOLISH SIN

in Toronto and its vicinity. The members of that great and learned body never professed to be able to do anything of the

kind. Travelling evangelists and their admirers sometimes boast that they have pretty nearly driven all the sin out of a place, but men like Dr. Blaikie and John Hall never speak in that way. They know that sin is a terrible power, and that it is entrenched with terrible firmness. Nor has the Alliance solved

#### ALL THE PROBLEMS

that are disturbing society and hindering the progress of the Church. The labour question and the drink question and a dozen other burning questions are still here and will never be settled until they are settled right—that is, by the power of the Gospel. Nor did the Alliance devise any means by which

#### CARELESS MEN

may be brought to Church. You must first go for them and bring them if they are to come at all. Nor did the Alliance suggest any new way for raising money. The right way is to put your hand into your pocket and take the money out. To do this in the right spirit and to the right extent, one's heart must be touched by divine power.

No doubt the Alliance meeting was a good enough thing. It may in some respects have been a great thing, but individual work must still be done by individual men, as if no Alliance meeting had ever been held. It is quite easy to attach too much importance to big demonstrations. After the last speech has been delivered, the last hymn sung and the last amen pronounced, our Master's work must be done by individual men.

### THE FIFTH PRESBYTERIAN COUNCIL.

MONDAY, SEPTEMBER 26.

The Council opened with Rev. W. T. Campbell, D.D., of Monmouth, Ill., in the chair.

Dr. Caven presented the report of the Business Committee. The first recommendation was that a message of sympathy and respect be sent in the name of the Alliance to Dr. James McCosh, of Princeton, one its founders. It was further recommended that the paper prepared by Dr. McCosh for the Council be printed in the volume of the proceedings.

Another recommendation of the Committee was that the proceedings and papers of the Council be published in a volume in the usual form, under the direction of the General Secretary.

Dr. Hall, of New York said that the brethren of the Southern Church began a movement some time ago, the purpose of which was to induce the Churches of various lands to bring their influence to bear upon their respective Governments to lead these Governments to substitute arbitration for war for the settlement of international questions. (Applause.) There was a meeting held last December in the city of New York. Dr. Hoge, of Richmond, whose name was known to all the delegates, and who, they would be sorry to hear, was not able to be present, had been busily engaged in the work. He (Dr. Hall) had received a letter from Dr. Campbell to the effect that it would be gratifying in the highest degree if the work could be brought before the Council in such a way that the delegates could bring it before their respective Churches and so create public opinion on this important matter. There were three points of view from which the question might be regarded. What an immense saving it would be to the nations of the money now needed for the maintenance of armies? What a blessing it would be if that money could be used for benevolent uses! It was a stumbling block in the way of multitudes when Christian nations were engaged in deadly conflict. The Alliance and the Churches might be instruments in God's hands to promote the time when war should cease. As the Council was a power for the promotion of peace and good-will between the Churches, it might also exercise a similar influence for peace and good-will between the nations that were represented. On this motion the papers relating to the matter were referred to the Business Committee.

Rev. Dr. Black, of Glasgow, presented the report of the Committee on the Reception of Churches, which made the following recommendations. A commission was presented from the Synod of the Church of Scotland in Canada, appointing two brethren as its delegates to the Council. The Committee has been led to regard this document as a somewhat informal application for the admission of this Church into the Alliance. In view of all the circumstances, it recommends the Council to regard it as an application, and to grant the Synod's request. An application from the Reformed Church of Hanover, signed in name of the Synod by the Moderator, the Hochgraff Knyphausen, enclosing a copy of the resolution of the Synod, seeking admission into the Alliance, was presented, and the Committee expresses its gratification with this application, and cordially recommends the Synod to welcome into its membership this Hanoverian Church, one of the Old Reformed Churches of the European continent. An application, signed by the Moderator of the Synod of the Church of Christ in Japan, seeking admission into the membership of the Alliance. The Committee of the Council cannot but rejoice in the existence of this new-born Church, and of the prosperity that has hitherto attended its course. It, therefore, most warmly recommends the Council to welcome it into the household of our faith and order, and to grant the application. At the London Council an application was received from the Reformierte Bund of Germany for admission into the Alliance. This application that Council felt itself unable to deal with, and the secretary was instructed to make further enquiries and report. As a result of the information laid before it by the secretary, the Committee would recommend (1) that this bund be received by the Alliance as an associated community; and (2) that this bund be declared entitled to send to the successive Councils delegates, who shall be regarded as corresponding members. An application for connection with the Alliance was received on behalf of the Swiss Evangelical Union. As the circumstances of the union are similar to those of the bund, the committee recommended that it be placed on a similar footing, and that the request be granted. There is lying on the table since the London Council an application from the consistory of the Reformed Church of Poland, seeking admission into the Alliance. The Committee recommends that this application still lie on the table, and that a letter be sent expressing our great joy at hearing of the steadfastness of these brethren, the descendants of the once powerful Reformed Church of Poland, in the doctrine and order of the Reformed Churches that hold the Presbyterian system, of our deep sympathy with them in the difficulties of their present position and of our earnest desire that a great spiritual blessing may rest upon them, and that they may be enabled to become once more such as their Church and fathers were in the days gone by. A commission was presented, issued by the Local Mission Board of the Presbyterian Church of the United States of America, appointing a delegate to represent it in this Council. The Committee, in view of the constitutional provision that the delegates to the Council shall consist of persons appointed by the Churches forming the Alliance, is unable to regard this commission as valid. Several commis-

sions have been received, issued on behalf of the Federal Assembly of Australian Churches, and appointing delegates to this Council. The Committee is unable to regard such commissions as valid. The Committee has not been informed that the right to appoint delegates to the Council on their behalf has been conceded to it by its several constituent Churches, and, therefore, it desires from the Federal Assembly a statement that it is possessed of such authority. Some of the brethren from Australia have presented commissions from the particular Churches to which they belong. These brethren have already been recognized as members of the Council. The Committee will further recommend that the brethren not so commissioned be, in the circumstances, recognized as corresponding members, and that the general secretary be instructed to correspond with the Federal Assembly on the whole matter. The report was adopted.

Dr. Black then said that he had been commissioned, along with other delegates, to make an important communication to the Council. It was a letter from Rev. John Marshall Lang, enclosing a resolution passed at a meeting of ministers and elders held in Glasgow on July 4, 1892, extending an invitation to the Council to meet next in that city and promising the delegates a hearty welcome should they decide to come. The following delegates from Glasgow stood beside Dr. Black upon the platform and endorsed his warm invitation: Dr. W. Ross Taylor, Rev. James Sommerville, Rev. Dr. Drummond, Professor Robert Orr, Dr. James Kerr, Rev. Lindsay, Alexander Watt and Rev. William Ross of Cowcaddens. Dr. Taylor said that he felt some hesitancy in pressing this invitation in view of the warm cordiality and unbounded hospitality which they were receiving in Toronto. It would be difficult to rival and impossible to surpass the splendid reception the citizens had tendered to them. (Hear, hear.) But Glasgow had a reputation for hospitality, and if the Council accepted their invitation he could confidently assure the delegates that they would experience the warm grasp of friendship from the gentlemen and the kindly smiles from the ladies, for which Glasgow was famous. There were many reasons why they should go to the great northern city. It was a great commercial centre and the facilities for reaching it from all parts of the world were unrivalled; with its 800,000 inhabitants and over 200 Presbyterian Churches the visit of the Council would be an immense boon to the work of the Church, and in the name of the Free Church of Scotland he cordially endorsed the invitation. Rev. Professor Lindsay supported the memorial in a few words, and was followed by Rev. James Sommerville and Rev. Dr. Drummond. Mr. Alex. Watt, as a lay member of the Glasgow delegation, felt that not only would a visit to his city do that city and the Church within her borders good, but it would do the Council good also, to visit Auld Scotland again. He could assure them of a right hearty Scottish welcome—he could not in honesty say a warmer welcome than they were receiving in Toronto—and he believed that Glasgow would come in a good second. Mr. Robert Orr, Dr. Kerr and Mr. William Ross also spoke very briefly, after which Dr. Chambers, of New York, moved, and Dr. Blaikie, president of the Alliance, seconded, a resolution of hearty acceptance of the invitation. Dr. Blaikie said that it would not be easy to come up to the standard set by their hosts in Toronto; it was not easy to suppose any city could repeat what had been done here, but he was satisfied all that was necessary would be done, and he gladly seconded the motion of acceptance.

Rev. Dr. J. Macdonnell had hoped that a proposal would have been made to hold the next meeting of Council in the grand and historic old city of Geneva, but he felt it would be useless to press the suggestion at that time. The motion was then put to the Council and adopted by a unanimous standing vote.

Dr. D. J. Saunders, D.D., the President of Biddle University, Charlotte, N.C., read the first of a series of papers upon "The American Churches and their Work." Dr. Saunders is the only coloured delegate on the floor of the Council, and his appearance upon the platform was the signal for a warm welcome of applause. Speaking upon the work of the Church among the negroes, he said that all questions concerning the negro awakened special interest, for during the past 250 years no element of population in the United States had so much to do with shaping public policy and in forming the course of events as had the negroes. They dominated in the halls of the Legislature, they influenced and directed the affairs of State and they decided questions of peace and war. They had given direction to the course pursued by the Churches and had laid out mission fields in which the Churches laboured, and there was no class of the community which excited so much interest. In tracing the history of the Church among the negroes it was not necessary to go back before the emancipation of the slaves. Up to that time much good work had been done by self-denying men and women among the down-trodden blacks, and there were many cases of true, simple piety, while there was a professed Church membership of some 14,000. Presbyterianism was strongest in Upper Carolina, Tennessee and Kentucky regions, which had been controlled by the Scotch Irish Presbyterians from the first. Before emancipation came the congregations in the Northern and Western States were but sparse, for all told there were not more than half a dozen Presbyterian Churches. In 1869 the Cumberland Presbyterian Church (coloured) was founded, and to-day it had extended into nine States, and one Territory had twenty-three Presbyteries, 13,439 communicants, possessed Church property of the value of \$202,961 and its places of worship had an average seating capacity of 280.

Rev. A. L. Phillips, who is the secretary for the coloured work of the American Presbyterian Church, with headquarters at Tuca-loosa, Ala., read a practical paper upon the same subject. The paper opened with a sketch of the negro question from the earliest period of the appearance of the coloured people upon this continent, and showed how the first influences of civilization had been pressed into the negro, as it were, from the outside, instead of being developed from within. Quoting Rev. Dr. Payne, the speaker said that the negro had made three valuable acquisitions under slavery, viz., the English language, industrious habits and the Christian religion. The estimate of Church membership in ante-emancipation days was given as being: Methodists, 180,000; Baptists, 150,000; Presbyterians, 12,000, and Episcopalians, 6,000, or a total Protestant Church membership of 348,000, i.e., about ten per cent. of the whole slave population. When these people were raised to full citizenship after the war there were two things to be done—first, to fit them for citizenship after it had been given them, and, second, to be better fitted for citizenship in the heavenly kingdom. To do the first of these the Southern States has from first to last spent \$60,000,000, while the Christian people of the North, East and West have added \$30,000,000 more from their Church societies and private fortunes in building, equipping, and endowing universities, colleges, academies and primary schools, whose influence is entirely Christian. As a result, 2,500,000 negroes can now read and write; 18,000 coloured people are now teaching school; 154 newspapers and two magazines are supported by them, and they pay taxes on \$264,000,000 worth of property. Of the results of the religious work among the negroes, the speaker quoted the following figures from the latest available returns: Communicants in the Presbyterian Church of the United States of America, 15,676; Cumberland Presbyterian Church, 13,439; Presbyterian Church in the United States, 1,269, total, 30,384. The proportion of communicants to population is higher than the average with the negroes, being thirty-five per cent. as against thirty-three per cent. of whites.

The great need of the negro to-day was declared by Mr. Phillips to be education, the power to form and to follow tenaciously through life a serious, definite object; and to supply this need American