

PROCEEDINGS OF THE AUTUMN ASSEMBLY

Held in

Edinburgh

October 7th, 9th, and 10th, 1901

MONDAY, OCTOBER 7TH

CIVIC RECEPTION

THE INDUSTRIAL MUSEUM, CHAMBERS STREET

From 8 pm, a reception was given to the Members of the Union by Lord Provost (The Right Hon. James Steel) and the Magistrates of the City of Edinburgh, and during the evening the President, Dr. Maclaren, took occasion, in one of the side rooms, to thank the Lord Provost and his colleagues for their hospitality.

WEDNESDAY, OCTOBER 9TH

SYNOD HALL

DEVOTIONAL SERVICE

At 9:30 am a Devotional Service was held, and after Rev. J. Coats, M.A., D.D., of Govan, who presided, had read Ephesian iv. 1 to 16, Rev. J.W. Ewing, M.A., B.D., of London, and Rev A. Wylie, M.A. of Edinburgh, offered prayer.

FIRST SESSION

At 9:53 am, the President, Rev. A. Maclaren, B.A., D.D., of Manchester, took the Chair, and delivered his Address as follows:

I deeply feel the responsibility of the position which by the much-prized kindness of my brethren, I occupy – I wish I could persuade myself that I fill – today. I am profoundly desirous of turning this opportunity of speaking to our Baptist Churches to the best account, since it is probably my last. I have long wavered in my choice of a subject, but have been conscious of a strong impulse to which I did not yield without many misgivings, but which I could not resist, to go deeper than questions as to organisation or topics of immediate present, and probably transient, interest. As one of the Puritans said: “When so many brethren are speaking to the times, let one poor brother speak of Eternity.” I venture to ask you to consider with me a side of Evangelical Christianity which, though theoretically recognized by all, does not enter, in its due proportion, into either the creed or the experience of most of us, to the great detriment, as I venture to believe, of both experience and creed. For brevity’s sake I entitle my subject –

“EVANGELICAL MYSTICISM,”

and if the title startles anyone, that is a proof that I have chosen a needful and timely theme.

No doubt Mysticism is a word of somewhat doubtful reputation, and is more often used as a condemnatory than as a eulogistic epithet. But there is a sane and wholesome mysticism which enters into every lofty view of the world and man and which is at the very heart of Christianity; for the central principle of mysticism, rightly understood, is simply the direct communion of the human with the Divine Spirit; and we all admit, in theory at least, that truth is shrined in the very Holy of Holies of our faith. Those to whom Christianity is mainly the republication, in loftier form and with more heart affecting sanctions, of the purest morality, and those to whom it is mainly a system of reasoned dogma, may and will turn from this, its deepest content, with a shrug of distaste; but, as long as the truth of an indwelling Spirit stands in the forefront of New Testament teaching, and as long as the insight of a periphery leads into a region far above that to which ethics and reasoning carry, so long will the mystical element enter into all living Christian experience, and be a fundamental part of the Christian belief. But, while that is true, it is also true that few of us receive the light of Christ's revelation on a perfectly level mirror without distortion or failure to reflect some part of the beams, and I venture to think that this want of proportion has a conspicuous instance in the place in the average Christian man's thoughts held by the constellation of truths clustering round the central one of the indwelling Spirit. These make up the galaxy which I have ventured to call Evangelical Mysticism. Like other galaxies, they shine but intermittently and feebly in our cloudy sky, and seem but points of light, whereas they are suns. I would humbly try today to bring their brightness nearer, for sure I am that we are dark without their light.

We may sum up these truths roughly as being: The direct communion of the human with the Divine Spirit, the actual communication of a new life principle from Jesus Christ, and the reciprocal indwelling of Christ in the Christian and of the Christian in Christ. You will, no doubt, be ready to say: “All these I steadfastly believe,” and I do not question that they all have a recognized place in the usual creed, but they are not, as they should be, facts to us, verified by experience and habitually present to consciousness. The proportion which they should hold in our minds may be ascertained by considering the proportion which they hold in the New Testament. To that inquiry I ask you to turn with me now. It will, I think, sharply and sadly contrast with much current Christianity.

This seed plot of Christian Mysticism, as of all Christian teaching and life, lies in our Lord's words. That infinitely tender and infinitely deep saying in the Upper Room, “I am the Vine, ye are the branches,” contains it all. One life runs through every pliant branch, curls each tendril, reddens in every cluster. The branch does not bear fruit of itself, the sap flows into in, and there is life, unity of life, productiveness of life. The many are one, and the name of the one is Christ: for it is His life that is in them all. To us Northerners a great forest tree is more familiar than the vine, and there we have the same multiplicity and the same unity. From the firm foot, through the massive bole, out to the extremity of each spreading branch, and up to the leaf “that dances so high, On the topmost twig that looks out to the sky,” one life permeates. A shallow and prosaic interpretation of the deep words empties them of significance by talking about metaphor, but it forgets that the metaphor, being drawn from material things, must be less, not greater, than that

which it illustrates. The diffusion of life from Christ is more real, not less real, than the permeation of the lower vegetative life through the unconscious wood. A truer commentary on the great words is that of Paul: "He that is joined to the Lord is one Spirit," not to the destruction, but to the intensifying, of the individual life, which is never so truly lord of itself as when the man can say, "I live, yet not I, but Christ liveth in me."

Side by side with these words of our Lord are the others which speak of the reciprocal abiding of Christ in us and of us in Him – a great and solemn thought, not to be weakened by shallow explanations, and which sets the same truth forth in its double aspect, like the two parts of a stereoscopic picture, which combined made a solid whole. He dwells in us, as the soul in the body, the active principle of life pervading every organ. We dwell in Him, as a fortress home, as in an all-encompassing atmosphere, as in a boundless sea. At the lowest, such words must mean an intimate, inward communion and blending of Being, as close as is possible without destruction of personality. In the same discourse, we find the reiterated promise of the Spirit who "shall be in you."

The truth that Jesus communicates true "life" to all who exercise faith in Him is one of the foundation principles of John's Gospel. When He met Nicodemus' shallow and half patronizing confession, the He was "a teacher sent from God," with the requirement of a second birth through the Spirit, He went on to declare the impossible requirement was made possible by Himself. When He spoke to the flippant woman by Jacob's well, of water of life which should be in us, spring up into everlasting life; or when, in the Temple courts, He stood and cried, "If any man thirst, let him come unto Me and drink," He laid broad and deep the foundations of Christian mysticism. For no explanation of these sayings does justice to their depth, which does not recognize in them the declaration, in words that a child can understand and an angel cannot exhaust, that to Jesus Himself, His highest work presented itself as being to impart from His own life a new life to men, kindred with His own, a spark from the central flame, a ray from the Uncreated Light, and to bind them in a living unity with Himself.

The seed sown by the great Sower took root and grew. In this hurried survey, I can but touch on one or two points, which bring out the prominence given in the Apostolic writings to the Mystical element. It is usual to point to John as its chief representative in the New Testament, and rightly, in so far as he does not deal in deductions or proofs, but broods and sees and declares, and inasmuch as he is continually recurring to that calm abiding in God and of God in us which was allotted to him as his task, on the morning by the lake, when the risen Lord of His servants' fates and functions said: "if I will that he abides...what is that to thee? Follow thou Me." But Paul was as truly a mystic as John, only he was much besides. In that most unique mental personality there were two men, usually widely separate. On one side of its nature, his genius was eminently logical, delighted in following out a principle to its remotest consequences and in bringing the heavy artillery of his reasoning to bear on opponents. But, on the other side, he, too, loved to gaze with the eye of intuition on truths which he had not reached by logic. There are two paths by which men come to know – the road of reasoning and the road of insight. It is rarely that the same feet are as familiar with the one as with the other, but Paul was at home on them both.

To him, too, “the gift of God is eternal life,” and that “in Jesus Christ our Lord.” He develops at length, and sets in the front of this Gospel, the indwelling of the Spirit of Christ as the new life principle which animates every believer. He, too, conceives of the Christian’s relation to Jesus as being not merely that of trust, adoration, love and obedience, but as that of a true union in the very depths of personality. That union stirs him to lofty, imaginative representation, and he sees it feebly adumbrated not only in the relation of the branch to the root and fatness of the olive, - an echo of Christ’s parable of the vine and its branches - but in the noblest form of corporeal life, that human body with its members all vitalized, knit together and increasing, from the Head, and in the noblest type of heart-union, the blending of man and woman in marriage, and in the noblest creation of the architect, the shrine in which a present deity dwells.

But perhaps the most illuminative fact in this connection is the great prominence in Paul’s writings of that expression “in Christ,” and its corresponding one, “Christ in us.” Many of his words have suffered many things at the hands of careless readers and unspiritual commentators, but surely none of them have been more strangely emptied of their meaning than that phrase; and there are few things more needful than that it should, in the mind of the ordinary Christian, be restored to its rightful and weighty significance. To Paul it is the very definition of a Christian that he is “a man in Christ.” So he habitually speaks of “saints or churches” in Christ Jesus. To be “in Christ” is to him the basis of all Christian activity; so he speaks of “laboring in the Lord,” of being “created in Christ Jesus unto good works,” of labour not being “in vain in the Lord.” To Paul, to be “in Christ” conditions and impels to all the acts of the Christian; therefore he speaks of saluting the brethren “in the Lord,” and it is “in the Lord” that he speaks, or testifies, or purposes, or rejoices, or exhorts, or walks.

To Paul, to be “in Christ” is the condition of all Christian blessings; therefore he speaks of being “sanctified in Christ,” or of being “enriched in Him,” or of “having our redemption through His blood” if we are “in Him,” or of having “access with confidence in Him,” or of being “light in Him,” or to sum up all, of being “complete in Him.” To Paul, to be “in Christ” is the one guarantee and bond, of unity, for it is “in Christ Jesus” that we “are all one,” and it is “in the Lord” that we “have the same mind.” To Paul, to be “in Christ Jesus” is the one ground of hope, for it is to “them that are in” Him that “there is no condemnation,” and the one desire and aim that he has in reference to the future is that he may be “found in Him.” To Paul to be “in Christ” is not only to possess a better life and to “sit in the heavenly places in Christ Jesus,” even while he lives “in this dim spot which men call earth,” but it is to possess a life which persists through death, like a stream that finds its sunless way beneath black rocks; the “dead in Christ” live, and “them that sleep in Jesus will God bring with Him.” So the hope of resurrection activities and blessings of the present Christian experience, in that one deep word: “In Christ.” I can imagine no more fruitful exercise for deepening the spiritual life of most professing believers than a careful, prayerful study of the manifold connections in which that phrase occurs in Paul’s letter that alone would do much to promote the fuller recognition of the wholesome mysticism which is indispensable for all deep religion in the soul.

Need I do more than recall in a sentence or two Paul’s use of the correlative expression that Christ is in the believer? The identity of the idea that underlies both these expressions of reciprocal indwelling is clearly put by the Apostle when he tells us that “ye are...in the Spirit, if so be that the Spirit of God dwell in you.” Jesus is in the believer, and the believer is in Jesus.

Believers are individually His temples; the Church collectively is His temple. To Paul, Christ's being in us is the condition of any spiritual life or righteousness. To Paul Christianity in us is the ground of every "hope of glory" that gleams in our darkness here, for that indwelling presence brings experiences "whose very sweetness yieldeth proof that that they were born for immortality."

Thus briefly, and yet I fear tediously, I have tried to present some faint notion of the prominence given in the New Testament to the mystical element. In view of these facts, are we not driven to ask with great seriousness and heart-searchings, whether it has the same proportionate prominence in our conceptions and in our experience? I may be mistaken, and guilty of too hasty generalization on insufficient data, but you will suffer one brother to express the conviction, which is to him an ever-growing one, that the answer must be a sad and penitent No. Neither in the religious literature nor in the pulpit addresses of the day does he discern an adequate clearness and abundance of statement of these truths. They are not denied nor altogether ignored, but surely it is plain that they are relegated to a more obscure position than they hold in Gospel and Epistle, and are handled hesitatingly and infrequently. I suppose that no man reproduces in his conceptions the Revelation of Jesus Christ without refraction. No ear is susceptible to all the tones of that Voice or mighty compass; but, as in acoustics there are musical vibrations at each end of the range of audible sounds which are unperceived by human ears, so, though every one of us "has ears to hear" some of the melody which is sweet as harpers harping with their harps and loud as many thunders, yet we none of us are capable of receiving, still less of re-echoing, the whole. An apostle hears, but could not produce, "words which it was impossible for man to utter." Some distortion must be in all our representations. Idiosyncrasies of temperament, training, racial characteristics, the attitude enforced by our very occupations, the spirit of our age, and a thousand other causes operate to make us more sensitive to some, and less so to others, of the rays into which the perfect white beam may be resolved. And much in the national characteristics, both of Englishmen and Scotchmen, makes it hard for them to enter into the Mysticism of Christianity. The one loves "plain common sense," the other, clear-cut argumentation; and it is with something of the feeling that he is being drawn on to unfamiliar ground that either hears of an actual Divine life imparted through faith and of a real union with Jesus Christ, by which He becomes the active life-principle in the believer. But we are bound to try to overcome such limitation of view, and to widen and calm and clarify our minds and hearts, that they may take in the full-orbed "truth as it is in Jesus," and to train our voices that they may reproduce as much as human lips can utter of the all-comprehending Word which God hath spoken to us in His Son.

Dear brethren in the ministry, let me urge on you the examination of the habitual bias of your instincts in the choice of subjects for sermons. Do we give due prominence to these truths of a communicated life, an outpoured Spirit, an indwelling Christ? I cannot but fear that many of us must confess that we do not. In the old days, before the custom of steadily "expounding" a book of Scripture had fallen into its present desuetude, ministers had an automatic defence against their own limitations and a curb to their inclinations. But now, for the most part, they have abandoned that habit, and roam at their will over the Bible, lighting for the most part on favourite spots, and leaving vast tracts unexplored. Few things are more needful and less attended to than careful periodic examination by us of the whole map of Christian truth, to see what regions we have omitted to visit in our sermons, that we, too, may be able to feel that we "have not shunned

to declare the whole counsel of God.” I do not dare to say that I am sure, but I do venture on the assertion that I vehemently suspect, that many of us would rise from such an investigation with the acknowledgment that a conspicuous instance of our omissions was to be found in our treatment of Evangelical Mysticism.

And the same undue minimising works, and works to evil, in the experience of the average Christian. Is it not true that there is among us a woeful lack, not merely of intellectual perception of these truths as part of our Christian faith, but consequently, a woeful lack of living experience of them, and a consequent impoverishing of the whole Christian life? Is it not true that if the old question were asked of many of us: “Did ye receive the Holy Ghost when ye believed?” we should have to give the answer: “we have not so much as heard whether there be any Holy Ghost.”

There are not wanting signs that a better day is dawning. On all sides, from many schools of thought, come indications that these deep truths are finding more congenial soil in which to grow, and that the Church is waking to see how great a treasure it has held in them and how negligently it has held it. The ages since Christ have been slowly developing the contents of that sacred deposit which was put into the Church’s keeping then, and the order of development has been such as might have been expected. The early centuries were occupied with evolving, establishing and defending the deep questions of Theology proper, the truths as to the Divine Nature, and the relations of the eternal Word, who is the Incarnate Son, to the Father. Later ages were busy in working out the truths of Soteriology proper, the doctrines of Salvation. And now the task of the present and the future seems to be very largely to elaborate, to bring into orderly clearness, to save from misconceptions and exaggerations and to defend against adversaries, the great truths belonging to the Mission of the Spirit who dwells in the Christian’s spirit and is the life of his life, “working in him both to will and to do.” As Milton, in his magnificent apologue, puts it: “Truth indeed came once into the world with her divine Master and was a perfect shape most glorious to look on, “but her lovely form has been hewed to pieces and scattered to the winds. From that time ever since, the sad friends of Truth, such as durst appear, went up and down gathering up limb by limb still as they could find them. We have not found them all yet...nor ever shall do till her Master’s second coming: He shall bring together every joint and member and mold them into an immortal feature of loveliness and perfections.” We can do little in the great search, but one thing we can each in his own life, accomplish. We can strive to set these parts of that perfect whole of which we have been speaking, in their due place in our creed and in our experience. Suffer the suggestion that as yet many of us have not so done.

The fuller recognition of these truths would enrich current Christianity in many directions on which time forbids me adequately to enlarge. But I must try to point out some of these, though well aware that I can but skim the surface. First, we have to consider their relation to the great Evangelical truths of Christ’s sacrificial death, which are sometimes treated as being in a special manner, “the Gospel.” These may be crystallised into the phrase “Christ for us,” while the others may be summed up in the other watch-word, “Christ in us,” It cannot be denied that those who have most strongly grasped the conception of Christ’s relation to men set forth in the latter expression have been apt to regard it as the whole Gospel, and have failed to unite it with the conception set forth in the former. Neglected truths, when once discerned, have a way of avenging themselves by taking exclusive possession. No doubt, the tendency of Christian

Mystics has been to treat the segment of the circle, which was so radiant to them, as being the perfect round, as witness George Fox and the early Friends, and many another instance. On the other hand, the same tendency has operated on the other side. Hence these two condensations of great and blessed truths have been pitted against each other, to the great detriment of both, and have been made the war-cries of antagonists, instead of being embroidered together on the one banner of a fraternal host. "What God has joined together, let not man put asunder"; and He has joined these two truths together, so as that either, without the other, is incomplete and weakened. There is no basis for the faith that Christ is in us, but the assurance that Christ died for us. There is no possibility of the communication of Divine Life to men, unless there has been a Sacrificial Death for men. The alabaster box must be broken before the ointment can be poured forth. And on the other hand, the substitutionary nature of Christ's death is not perceived in its deepest ground, nor the imputation of righteousness freed from the aspect of artificialness, unless His righteousness freed from the aspect of artificialness, unless His righteousness is imparted, that is to say, unless He is regarded as living in the believing spirit and uniting it to Himself. He died for us that He may live in us. He lives in us; else He has not died for us. Let us not hold the two hemispheres apart. They meet in perfect harmony, and together constitute the round world of Christian truth.

Again, consider how the full recognition of these great truths will give a firm and broad basis for Christian liberty from dependence on any external forms of mediation between God and man, whether they come in the shape of ritual, sacraments or priests. If the very essence of the gift which Christ died and lives to bring to all His followers is direct access to Himself and to God in Him, all these are impertinences. They who live in the presence of the King – nay, who live by the life of the King – have no need of outward aids, or human go-betweens, to introduce them. The strongest bulwark against the re-introduction of ceremonial Paganism into the Church, is living experience of an indwelling Christ.

Again, consider that he who lives in Christ and has Christ living in him may well possess his soul in patience amid the dust of present critical controversies as to scripture, its manner of origination and its authority. He will have the witness in himself. The springs of his faith and of his life lie too deep to be frozen or evaporated. Such believers do not rest their faith on the Book for they have verified it in experience, and can say even to the Bible: "Now we believe, not because of thy word, for we have heard Him ourselves and know that this is indeed the Saviour of the world."

Again, consider how the conscious possession of that higher life in Christ brings with it an absolute incapacity of believing that what men call death can affect it. "Christ in us" is "the hope of glory." The true evidence for immortality lies in the deep experiences of the Christian spirit. It is when a man can say: "Thou art the strength of my heart," that the conviction springs up inevitable and triumphant, that such a union can no more be severed by the physical accident of death that a spirit can be wounded by a sword, and that, therefore, he has the right to say further, "and my portion *for ever*."

Nor is it only in the region of theology that these truths enrich us. For do they not bear most blessedly on Christian Ethics? No doubt, there is a Mysticism which has strong affinities for gross forms of immorality, and another type which is indifferent to morality; but these are not the

genuine fruit of the tree, but diseased growths, produced by punctures of noxious insects. The true type of the morality of wholesome Mysticism is shown in the Epistle of John, that which nothing can be imagined loftier and more austere in its demands. "Whosoever abideth in Him sinneth not" – that is the voice of the true Christian Mystic. "Know ye not that ye are a temple of God. If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" – there is the stringent motive, expressed in mystical terms, to a spotlessness of consecrated life far beyond the noblest human ideals.

Nor is it motive and pattern only that these truths, of which we have been speaking, give us. Their specific characteristic is that they proclaim the actual communication of a life, which certainly will unfold itself in whatsoever things are venerable, and of good report, and they thus stand apart from, and above, all mere systems of ethics, which tell men, indeed, what they ought to be, but have no hands to stretch out to help them to be it. A direction-post is good; but if a man is lame, he may lie all day at its foot, and be no nearer the city after all. But Jesus Christ's life imparted to us "makes the lame man leap as an hart." "This do and thou shalt live," says Law, says Morality, says that which some call Religion. "Live, and thou shalt do this," says that Gospel which proclaims Christ for us that we may not die, and Christ in us that we may live. In the Christ, dying once and living for ever on the Throne and in the Christian spirit, is the pattern of all morality, the motive for reproducing, and the source of power to reproduce it. If we know that Jesus died for us, we shall be drawn to copy the Lord who has set free the springs of love in our hearts; if we know that He lives in us we shall be aware of a vitalizing, impelling, elevating, purifying energy, which entitles us to hope that it will one day triumph over all our evils, and make us fully participant of His glorified life.

Surely, if ever there was a time that needed a larger infusion into its Christian consciousness of these truths which I have tried to emphasise, it is this time. And that not merely in the interest of a symmetrical development of the whole contents of the Christian revelations, but in the interest of a deepened spiritual experience and of more efficient Christian service. Their bearing on the latter is immediate and plain. We must all rejoice in the manifold activities of the Churches, and none of us would have these diminished, but rather would wish that they were increased a hundredfold, till an inactive Christian was as much a rarity as he is always a walking contradiction. But life is the root of work, and so is more important than work. And it is open to doubt whether the abundant works of the Churches at present are the outcome of life, or whether they are not, in some cases, galvanic movements that stimulate vitality and mask death. Martha has it all her own way now. We hear a dozen exhortations to service, for one to sitting at Jesus' feet in blessed receptivity. There cannot be too much work, but there may be too little still communion; and if so, the work may be vigorous and self-sacrificing, but it will have little success with men, and little benediction from God. The power of the dynamo must be increased, as the number of lamps it has to feed with electricity is multiplied. The more we abound in labour for Christ, the more prolonged and intimate should and must be our communion with Christ. We are in danger of building so many mills and factories on the river's bank, each requiring to draw off some of the water to drive its machinery, that the stream will be all used up and its bed dry. This busy age needs to obey the invitation; "Come ye yourselves apart." He who is to prepare the way for Christ must be "in the desert" till the day of his showing unto Israel, and must often withdraw there to recreate and strengthen his soul, to renew his impulses, to purge himself from low motives, and to feed on the truths he speaks. Then, and only then, will he be

unmoved in will and word – an iron pillar, not a reed shaken with the wind. Then, and only then, will he be lifted clear above suspicion of seeking ease of material well-being, silken garments and delicate fare. Then, and only then, will he be a prophet and more than a prophet, and have the supreme honour of fading away in the light he loves. The Christian activities of this day specially need the deepening consecration of the Mystical side of Evangelical truth. The river that is to bring fertility to half a continent must rise high on the mountain of God, and be fed from the upper springs.

If it is true that Christ is the active life-principle in the believer, it follows that our chief task and true wisdom is to keep the channels clear by which that Life may enter, and to increase the measure of it which we possess. Receptivity is the all-important thing. Christian Mysticism has been called Quietism, and the name is accurate, insasmuch as that “waiting” is by no means passive inaction, but is the result of intensest energy. How much force is expended in standing still, when strong forces try to move a man! Concentrated effort of the whole nature goes to produce that “waiting,” which brings the life of Christ into the still soul as surely as the sunbeam fills the cup of the flower, opened wide and turned to its light. The Life must be first received, and then the holinesses, which are its results, will follow. But just as the communication of the Life is no magical imparting without the effort of faith, so the Life produces Christian character in it recipient by no magical process independent of his effort. The first word of Christian Mysticism is, “It is God that worketh in you”; its second is, “Work out your own salvation.” First receive, then use, the Life. Then we can feel the intensest consciousness of our personal existence, and at the same time feel that it is truly and consciously blended with the all-quickenning, all-producing, all-united Life of Him who is “The Life,” and our experience will express itself in the blessed paradox, which to the simple heart is a felt truth: “I live; yet not I, but Christ liveth in me.”

So how can I better end my words than with that which I have called the seed of Christian Mysticism, which is also its most perfect expressions, and lays on our hearts not only the great thoughts of a derived life, and a resulting unity in all its possessors, but stringent practical directions, and large hopes of the possible fruitfulness even of our poor lives? – “Abide in Me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit, for apart from Me ye can do nothing” – and are nothing.

The President nominated as

MINUTE SECRETARY

The Rev. W.J. Avery, of London.

COMMITTEE OF ARBITATORS

On the motion of the President, seconded by Rev. J. Bradford, of London, it was unanimously resolved: -

“That the following gentlemen (having been previously nominated by the Council) be and are hereby elected to form the Committee of Arbitrator: - Mr. D. Clarke, C.A.; Dr. John Clifford, M.A.; Mr. Herbert Marnham; Rev. J.H. Shakespeare, M.A.; Mr. Alderman W.R. Wherry, J.P.; and Rev. J.R. Wood.” (See page 80)

ADMISSION OF VISITORS

The President moved, the Vice-President seconded, and it was unanimously resolved: -

“That the Colonial and Foreign Delegates to the Ecumenical Session be elected members of this Assembly.”

The following representatives then received the right hand of fellowship from the President: -

United States of America	Rev. W. Newton Clarke, D.D. of Colgate University.
Maritime Provinces of Canada	Rev. E.M. Keirstead, M.A., D.D. Acadia University, Wolfville.
South Australian Union	Mr. G.J. Denness, Adelaide.
West Australia	Rev. A.S. Wilson and Mrs. Wilson, Perth.
New Zealand	Rev. J. Muirhead.
South African Union	Mr. T.B. King, King William's Town.
	Rev. T. Chapman, Johannesburg.
	Rev. W.J. Buchanan and Mrs. Buchanan, Port Elizabeth.
Jamaica	Rev. A. James, B.A., Calabar College.
France (Franco-Belgian Mission)	Rev. A. Cadot, Channy.
German Baptist Union and Missionary Society	Dr. P. Bickel, Cassel.
	Mr. W.S. Onckeo, Lincoln.
	Rev. B. Weerts, Frankfort.
Dutch Baptist Union	Rev. C. Mensing.
Sweden	Rev. J. Bystrom M.P., Stockholm.

THANKS TO EDINBURCH FRIENDS

On the motion of Mr. H.E. Lester, J.P., of London, seconded from the Chair, it was unanimously and heartily resolved: -

“That the Assembly hereby expresses its most cordial thanks to the Lord Provost and the Magistrates of the City of Edinburgh, to the friends of all denominations – especially to the pastors, deacons, and members of the Baptist Churches – for their abounding hospitality and courtesy to the Members of the Baptist Union during its Session, and to the Local Committee for the admirable arrangements made for the reception of the Union.”

On behalf of the Local Committee, Rev. J.T. Forbes, M.A., briefly responded.

RECEPTION OF ADDRESSES

The following ministers of various churches in Scotland then gave a cordial greeting to the Assembly: -

The Very Rev. J. Cameron Lees, D.D., of Edinburgh, one of H.M. Chaplains for Scotland.	
Rev. Principal R. Rainy, D.D., of Edinburgh, United Free Church of Scotland.	
Rev. J. Coats, M.A., D.D., of Govan (President), and	} Baptist Union of Scotland
Rev. G. Yuille, of Stirling (Secretary)	