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THE WHITE STONE.

Some time I shall behold it,
What will the wonder be
From hands that now enfold it,
To read the name for me?
Unknown to any other,
Designed for me alone,
When my dear Elder Brother
Shall make the gift my own.

O stone of beauty waiting,
With polishment most rare;
The King Himself translating
The words engraved there;
Yes, I shall understand it,
My Saviour's thought alone,
When He to me shall hand it,
My name upon the stone.

'Twill only be His story
In the jewelled phrase,
And mine to speak His praise;
Then shall I know the measure
Of all His love to me;
The sum of all my treasure
Safe in my hand shall be.

—N. Y. Christian Advocate.

PRESBYTERIAN POLITY.*

BY REV. D. SUTHERLAND, WARKWORTH, ONT.

1. THE only King and Head of the Church is the Lord Jesus Christ. He is the Head with respect to all authority and rule, as well as with respect to all vital influences, and He is the Head over all things to His Church. The Visible Church consists of all those throughout the world that profess the true religion, together with their children. It is the organized society of those that profess faith in Christ and obedience to Him. Christ has given to His Church "the ministry, the oracles and ordinances of God for the gathering and perfecting of the saints to the end of the world." He has given the Scriptures of the Old and New Testament as the only ultimate standard of law to His Church. In these Scriptures He has not only laid down clearly defined laws pertaining to doctrine, discipline and worship, but He has also constituted a government and has given officers as gifts unto His Church. Some of these were extraordinary, such as apostles and prophets, which are ceased; others are ordinary and perpetual, such as those so frequently referred to in the Acts of the Apostles and the Epistles, namely, elders, i.e., presbyters and the diaconate or deacons.

2. These officers are to be perpetuated in the Visible Church. The office of presbyter and bishop is the same. New Testament episcopacy is the episcopacy of presbyters. This is apparent when we consider that the terms "presbyter" and "bishop" are used interchangeably in the descriptions given of the qualifications and duties of the office. Paul, for example, addressing the presbyters of Ephesus in Acts xx, calls them overseers or bishops. Peter says in his exhortation to the presbyters of Asia: "Feed the flock of God which is among you, taking the oversight thereof," that is, doing the work of bishops. In the Epistle to the Philippians, the whole office-bearers of the Philippian Church are described as bishops and deacons; and in the pastoral epistles the term "elders" and "bishops" are both applied to the same office.

3. Every congregation should have the services of several ordained presbyters among whom the duties of preaching or teaching and ruling are to be distributed. From Acts xiv. 23 and Tit. i. 5, we learn that by apostolic direction no congregation should be wanting in the services of several ordained presbyters. And the division of labour among these is specially indicated from the fact that there were some presbyters who were set apart to the work of the holy ministry, and others were appointed to bear rule in the Church of God. In regard to the former—those who were pastors, who ministered in word and doctrine and who ruled—we have such references as those contained in 1 Thess. i. 12; Heb. xiii. 7; Heb. xiii. 17, in addition to the specific charges and qualifications laid down in the pastoral epistles. In regard to the latter—the elders who engaged chiefly in ruling as distinguished from the work of public teaching—we find such references as those indicating their sphere of labour: "He that ruleth" is to do it "with diligence," and in the same passage ruling is distinguished from the ministry of the Word (Rom. xii. 6, 7, 8). There is express mention made of "governments," or those invested with the power of ruling as distinguished from "teachers," when those officers are enumerated whom God hath set in His Church (2 Cor. xii. 28). Again, the division of labour is specially marked

in Paul's direction to Timothy, and the ruling elders are expressly distinguished from the elders, who not only rule but also labour in word and doctrine (1 Tim. v. 17).

In every single congregation, therefore, there should be a plurality of elders, composed of one, at least, who is pastor, and also, associated with him, are ruling elders who join in government. This plurality of elders in a single congregation is called the congregational presbytery—otherwise called the Session. It is the duty of the Session to promote, in every Scriptural way, the spiritual interests of the flock under its charge, both young and old; watching over the life and conduct of the members, and seeing that Christian ordinances are administered. In every single congregation there should also be the Diaconate—deacons, or boards of management—elected by the people, who are specially entrusted with the management of temporal affairs and the outward business of the House of God.

4. Office-bearers in the Christian Church, having received their inner call from the Lord, are appointed to their respective offices, through the prayerful choice of the members of the Church, and by official ordination. All ecclesiastical power has been vested by Christ in His Church as a whole. No member in good standing is excluded from having a share in this power and responsibility. The professing members of the Church are entitled and are under obligation to appoint to those Scriptural offices such persons as they prayerfully consider to have received the necessary qualifications from Christ. (Acts i. 15-23; Acts vi. 1-3; Acts xiv. 23)

The qualifications of those chosen by the people are to be finally judged by the rulers of the Church. (1 Tim. v. 22; 2 Tim. ii. 2; Tit. i. 5-9)

After being thus selected by the people, and approved by the authorized rulers, they are to be set apart to the duties of their office by official ordination. So Timothy was ordained by the Presbytery; the elders at Lystra, Iconium and Antioch in Pisidia, by Barnabas and Paul; they themselves by the prophets and teachers of Antioch and Syria; the seven deacons and Matthias by the apostles. In all these five instances of ordination there were several elders engaged; in four out of five there is a special service of prayer recorded; while in three out of five it is declared that there was an imposition of hands. Thus ordination is the solemn admission to office by prayer and the laying on of the hands of the Presbytery.

5. Neighbouring congregations should as far as possible join together for the purposes of mutual edification and government. This is effected by the principle of appointing representative commissioners and the formation and subordination of church courts. Pastors of neighbouring congregations, together with one representative ruling elder from each, meet together and constitute at stated times and whenever necessary the Presbytery of the bounds or the Synod or the General Assembly. These Church courts have the supervision of all congregations represented in them. Thus the Churches at Jerusalem, at Ephesus or Corinth, although consisting of several congregations, were each governed by a single company of presbyters, and were each reckoned as one Church. In Acts xv. we have an account of some trouble that arose in the Church of Antioch. After no small dissension and disputation there, it was determined that Paul and Barnabas and certain others with them "should go to Jerusalem" and submit the case to the General Assembly that met there. The Assembly met, the commissioners from Antioch were heard and the case considered. After due deliberation a judgment was adopted and put on record, and an extract minute of this judgment was forwarded to the Church of Antioch, which had the effect of satisfactorily disposing of the difficulty. The decisions arrived at by this Assembly were accepted, not only by the church of Antioch, but also by the churches of the adjoining provinces, as regulative of their practice. And so "the churches were established in the faith and increased in number daily."

Thus we believe that the polity of the Church, as instituted by Christ, enforced by His apostles, and faithfully administered by His servants from age to age through the promised grace of His Spirit, is the best adapted, because divinely adapted, to conserve His truth; to ingather and feed His flock; to secure liberty and order and promote harmony and unity among His people—to glorify God in the salvation of men.

A HOLY act strengthens the inward holiness. It is a seed of life grown into more life.—Robertson.

CHRISTIAN growth is knowing that man is nothing apart from God, and is redeemed by Christ from his own selfishness, that he may be strong in the Lord and in the power of His might.—George Bowen.

PREACHING FROM THE HEART.

It is only when a minister preaches out of his own heart that he reaches the hearts of others. A purely intellectual sermon stops with the intellect; a doctrinal sermon is nothing more than a spiritual opiate. But let a man utter what he has felt and known, let him touch the harp-string that has vibrated in his soul, and there comes that hush and spell over an audience, that chained attention, that lifting of faces which seems like a white tablet for God's finger to write on. Who has not felt the irresistible power of a hidden experience interpreted by another soul? This is the secret of all oratory, of all sympathetic power of man over man. The greatest preachers are not those who may lay claim to the highest scholarship, who are profound, philosophical thinkers or doctrinal giants, whose large hearts have throbbled with the deepest spiritual experiences. "Out of the abundance of the heart the mouth speaketh." These are the men who can lay hold on vast audiences and sway them as the wind sways a forest. Their language may be plain, their style unpolished, their manner awkward, but they know the steps and keys of the human heart as the organist knows his instrument, and all the solemn and sweet music of life answers to their touch.—Zion's Herald.

PRECIOUS FAITH.

Two men are wandering over the mountains in Nevada. They find curious veins running through the rocks. One of them studies these veins with the interest of a geologist, and chisels out a few specimens for his cabinet. The other, who is an expert in ores, believes that he has found a silver mine of great richness. When his companion has passed on with his specimens in his pocket, he returns and stakes out a claim. He perfects his title to that claim. He works it, and becomes a millionaire. Now was it the mine that enriched this man or his faith in the mine? Evidently his faith. And so it is the world over. It is not enough to know of a good thing and to be able to grasp it. We must believe in it and take possession of it.

There is, of course, no value in the faith which we believe is worthless. A Jew, who knew years ago, imagined that he was a millionaire. He would take you into his little chamber, and after carefully locking the door, would open drawers full of bits of paper on which he had written figures for various amounts. He would say, "Here are bills and bonds worth millions of dollars." When asked why he did not use them to buy what he needed he would reply, "No, no, they are too precious." That man's faith was great, but it was baseless. It was like the faith of worldly men in material things. They are heaping up riches that are as worthless for the soul as his bits of paper were for the wants of this life.—Interior.

PREACHING TO CHILDREN.

MANY preachers fail to interest and profit children in their preaching because they are not interested in children. They have never realized the importance and possibility of teaching children from the pulpit. They are occupied with great and high subjects which require deep and intricate reasoning and language not easy to be understood. They imagine that preaching to children is a comparatively small business, requiring little thought and preparation. But the equipment of soul which is necessary in order to address children profitably is of the finest quality. One who has the art of being artless and the wisdom of childlike simplicity will find eager hearers in little children, however profound the subjects he discusses. Nor until we can preach well to children can we preach well to adults. The directness and earnestness and plainness of speech and aptness of illustration which are necessary in order to attract and hold and benefit children are the very elements whereby all preaching may become effective. Late in life Horace Bushnell said that he thought of nothing in his own ministry with so much regret and so little respect as of his failure to make the service of the sanctuary profitable to the young.—N. Y. Christian Advocate.

CONSTANTLY look up. Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air. Such is the nature of holiness. Being from God, it is ever seeking to revert to its source. The heavier the pressure of a mundane life upon it, the stronger is the force of its compressed aspirations. Such pressure is like that of the atmosphere on water, which seeks through crevices in its enclosure the level of its fountain: a spirit like this will demand the habit of fragmentary prayer for its own holy indulgence; and will demand it with an importunity proportioned to the superincumbent weight of earthly cares.

Mission Work.

JAPAN.

LETTER FROM MR. A. W. BEALL.
(To the Editor of the PRESBYTERIAN REVIEW.)
SIR,—Well nigh nine months have passed by since I wrote you. One would like to write more frequently, but the foreign missionary writes not when he wishes, but when he is able. THE REVIEW is a very welcome visitor. I repeat that I am glad to see the attention given to Home and Foreign Missionary matters in the weekly Church paper. How much better this course is than to have such news relegated to the columns of some monthly publication with a very limited circulation.

I have been one year in Japan. I have enjoyed the year very much. The autumn was not as fine as it usually is; the winter was glorious and yet strangely cold; the spring and summer eternally very wet and very fine. On one of the coldest nights last winter I looked at the thermometer, expecting to find it very low, but it stood a little below freezing. The explanation, of course, is to be found in the excessive humidity of the atmosphere. I wore even more clothing last winter in Tokio than I did the previous winter in Kingston. We cannot take too much care of ourselves in the winter. The climate is rather hard on those with weak lungs. Nearly all the foreigners burn soft coal, which is found in large quantities in Japan. American coal oil is chiefly used, although it is meeting with considerable competition now from the oil wells of Southern Russia.

Japan's progress is wonderful. There are now over 1,000 miles of railroad in operation, managed according to the English system. Her postal system is excellent. The telegraph can be found in every important town. The telephone and the electric light are steadily making their way. Immense sums are spent every year on education, and on the army and the navy. Would to God that Japan's rulers would realize that the greatness of a nation consists not in its armies and navies, but in its righteousness. The standard of morality is terribly low. Government-licensed houses of prostitution are a regular recognized institution, and are the handsomest houses in the town. It is not all dark, however. (Occasionally some of the provincial councils, in which there is a Christian element making its voice heard, object to this evil. Tourists see nothing of it; but we, who live here, see and know that the morality of Japan, among high and low, has a very ragged edge.

Treaty revision, at present occupying the attention of the Japanese Government, is of very great moment to the cause of Christ. At present no foreigner can live in the interior, that is, outside the five treaty ports, except employed by Japanese. On all sides we are hedged in by strict passport regulations, if we go inland for health. With the revision of the treaties, missionaries will be able to go anywhere, to devote their whole time to preaching the Gospel, and to give not a remnant of their time and strength, as at present unavoidably compelled to do, to "lifting up Jesus Christ," but all their time and energy.

I need say nothing about the union of the Presbyterian and Congregationalist Churches in Japan—you have already sufficiently explained the situation in one of your July numbers. From all that I can learn, the union of the Methodist bodies in Japan has reached the stage of certainty, but awaits final action by the various Home Churches. We have had several distinguished and warmly welcomed visitors during the year, among whom have been Rev. Principal Grant; Rev. Dr. Sutherland, of the Methodist Missionary Society of Canada; Rev. Dr. Ulrich, from near Boston; and, quite recently, Revs. Phillips Brooks, of Boston, and Dr. McVicar, of Philadelphia. Bishop Andrews, of the M. E. Church, North, is here now. I am still employed in the Canadian Methodist Mission School, and expect to be until union is accomplished.

Regarding the views which I expressed in my last letter, I have only to say that every day I live here but confirms me in the belief of the necessity of the Gospel in its simplicity being preached, especially to the lower classes. Rev. Dr. Sutherland, when here, emphasized, in an address given at Nikko, the often-forgotten fact that great religious movements work upwards from the lower classes, which harmonises well with Christ's words to John the Baptist's messengers, "The poor have the Gospel preached to them." A great deal, has, of late years, been written about the necessity of saturating Japanese thought—leavening the Japanese mind. The following, by Rev. Hugh Price Hughes, in *The Methodist Times*, of London, concerning missionary work in India, permit me to apply to Japan: "Christianity is not a change of opinion, but a new life. Christianity is not a mystic abstraction which in some subtle

way pervades masses of people collectively. Christianity in the first instance is intensely individualistic. Christianity is spread only so far as Christians are spread. The Christianity of Christ is not a vague sentiment, but a Christ-like life built up upon personal repentance and personal faith. It is all moonshine to talk about evangelising Japan in some extraordinary way in the lump. The only plan described in the New Testament is the plan of saving individual Japanese. Ten soundly converted men are better than ten thousand impenitent heathens glibly blabbing the ethics of Christianity while their hearts reject Christ. What we want is not to leaven Japanese thought, but to bring Japanese sinners to their knees. Japanese thought will then right itself."

In my next I shall refer to the work being done by the Girls' Schools. Our two schools opened in the first part of this month. In the Boys' School the average is about seventy-five; in the Girls' School about two hundred and twenty-five.

I remain, faithfully yours,
ARTHUR W. BEALL.
13 Torii Zaka, Asabu, Japan.

FORMOSA.

LETTERS FROM MR. JAMIESON.

We have had heavy rains here of late and the temperature is now much lower than formerly, which is a welcome change from the great heat of past months. Though the days may be yet somewhat warm the nights will now be cooler.

My health, I am glad to say, has continued to improve, and I am now about as well as ever. I have been going down to the Hospital here every alternate day to speak a little to those of the patients who can assemble in the meeting room. There are a good many at the Hospital, and I trust the word spoken to them in this way will not be in vain. I will also now be able to go out to stations for Sabbath services; and so if nothing happens to prevent I hope in time to be able to go round all the chapels in this district.

From the country we hear of a good deal of sickness among the converts, but, fortunately, Dr. Mackay took the precaution, some time ago, to send medicines suitable for the season to each station; so that on that account in the Church deaths have been fewer than otherwise they might have been. Dr. and Mrs. Mackay and family are keeping well, and the work at the College and Girls' School is going on as usual.

YESTERDAY, Sabbath, September 1st, the Sacrament of the Lord's Supper was dispensed at Oxford College, Tamsui, and a number were baptized. Two public services were held, one in the forenoon at which in all eighteen were baptized by Rev. Dr. Mackay and myself. A good few of these were children of preachers, who with their wives are at present at Tamsui for study, and children of converts living near. Some who were baptized have been hearers for a long time; among them was one old woman, the mother of two of the preachers, who has been a hearer ever since we came to Formosa. With students, preachers, their wives and children and converts from the neighbourhood who had come to attend, the large hall at the College was well filled.

The communion service was held in the evening. The neat movable desks used by the students for writing upon were ranged in a long row lengthwise along the hall, and covered with white cloth. Seats were placed on each side of these, and thus a very suitable table was formed accommodating most of the communicants. Fifty-seven in all sat down to the feast. Four sat together at a small table. These were four out of five converts, the first baptized in North Formosa, who sat down together at the first communion here. The other one of the five I did not know, as he died some time ago. I know that from the time of our arrival here these four have been most faithful and devoted men. After the communion service they sang together in Chinese the hymn beginning—"I Am Not Ashamed To Own My Lord"; the same one as they sang when they first partook of the Lord's Supper in Dr. Mackay's little Chinese hut, where with an angry crowd around them they stood up and boldly declared that till death they would worship the true God.

Dr. Mackay then told the younger people present that they knew nothing of what these early converts had to bear; that they did not see as he did the angry faces of the crowd who thronged round them on the first communion day. Now it is comparatively an easy thing for any willing to enter the Church, but then mandarins and all officials were bitterly opposed to the work and were determined to drive the "barbarian" out of the Island.

At the close Dr. Mackay spoke very appropriately from Colossians iii. 16, impressing upon the communicants the importance of having their hearts filled with the truths of God's Word, and living

so as to exhibit their fruits. Simplicity and order characterized the whole arrangement of the service and the effect was very impressive. With open Bible everything was conducted as nearly as possible to the way in which the ordinance was instituted by our Lord, and continued by the Apostles in the early churches; in minor details not following the practice carried out in any particular congregation or congregations with which one may have been acquainted. Having the converts seated by themselves apart from others in a plain orderly manner around the table, all present could at once see that a distinction is made between those who profess to serve the true God and those who do not make that profession. Every one evidently felt the solemnity of the occasion, and we doubt not good results will follow from both services of that Sabbath.

TAMSUI, Formosa, 2nd Sept., 1889.

WHAT A PASTOR CAN DO FOR MISSIONS.

It is becoming more evident every year that the present rate of progress in missionary effort can be maintained only by a corresponding increase in interest and liberality on the part of all God's people.

It is equally evident that if this result is ever to be realized, its attainment must depend chiefly on the pastors of the individual churches. Special appeals, visits of missionaries, secretaries, and others, may have a temporary effect; but the real work of enlarging the views, awakening the sympathies, kindling the desires, and increasing the liberality of the great body of believers in relation to the great work of giving the Gospel to the nations, must be done by the pastors if it is done at all. They only have the ear of their people constantly. They are the divinely appointed teachers and leaders of the flock.

What then can the pastor do?

1. He can himself embrace the missionary idea, divinely taught, of the missionary character and constitution of the Church. This, too, many pastors utterly fail to do. The local Church, its interest, its preservation, its progress, its limits, and its expansion, its growth, its fruitfulness, its mission, and then rather of the thought of two things: boards of companies of men who are continually begging, to whom something must be given for the sake of decency, or to stop their mouths as often (?) as once a year, but to whom care must be taken not to give too much, lest it be so much subtracted from the strength of the local Church. Never was mistake more radical or fatal. These are the churches that dry up down to their very roots, that find it hard to hold their own and make good their annual losses. Wiser than they was He who said, "There is that scattereth, and yet increaseth." Give, and it shall be given unto you."

2. The pastor, impressed with this truth himself, can press it upon his people, illustrate it, enforce it in a multitude of time and ways. He can make it prominent in his prayers and conversations, and draw his frequent illustrations from the work and history of missions. He can show how this thought runs through all the Scriptures, and is especially prominent in the last utterances of the Lord, from the first coming after His resurrection, when He said to His disciples, "As My Father hath sent Me, even so send I you," to His last appearance on Olivet, preceding His disappearance in the clouds of heaven, and His last declaration, "Ye shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." And this the faithful pastor is bound to do, if he would "teach them to observe all things whatsoever He has commanded." The responsibility of obedience to these commands he can, and he is bound to, press upon the individual conscience, whether men will hear or forbear.

3. He can carefully inform himself, and then inform his people, in regard to the nature, history, methods, progress, and prospects of the missionary work. There was a time, perhaps, when it was not easy to do this. It is easy now. The volume of missionary literature is great and constantly increasing. No branch of literature is more thrilling and inspiring, or furnishes richer food for thought or material for discourse. Denominational periodicals are abundant, furnishing details of work and progress in distinct fields of operation; while general publications, such as the *Missionary Review*, or the *Gospel in All Lands*, cover the broad field of the world.—Free Church of Scotland Monthly.

The coloured sunsets and the starry heavens, the beautiful mountains and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpoetic life.—Faber.

* Substance of an address delivered at the induction of Rev. Mark Scott, Campbellford, Oct. 26, 1879. Published by request.