

The qualities of mind necessary to discharge these duties, are of a very high order. Those who possess these gifts are no ordinary men: those who despise them, must be ignorant and presumptuous beyond correction. The same authority writing to Timothy, says, "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." This element of their character requires intellectual power, and spiritual illumination. Through this divinely appointed medium, God has purposed to teach and train immortal souls, to glorify himself in heaven. The children of God who are rightly taught, consider them worthy of double honour. Another feature of their mind is, that they are men who love truth more than their life, "Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers."

*D.* Some people thought that the majority in the Hamilton meeting were anxious to degrade the elders, by raising common members to the dignity of administering the Lord's Supper in the churches.

*M.* Some people think a good deal to little purpose, the dignity of the eldership consists in their being humble men, full of the inspiration of God, zeal and activity in preaching the Gospel of Christ, in the demonstration and power of the Holy Ghost, possessing a spirit of discernment to understand human nature, and the modifying influence of society upon the human mind in all its phases. Men called of God can never be despised, either in the church or in the world. Their sentiments in view of duty, will be, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. In the midst of the splendour and glory of the Areopagus, surrounded with the Literature of Athens, the power of divine truth, inspires the conception of its worth in the sight of God, I perceive that in all things ye are too superstitious, or, in the spirit of self sacrifice, for the souls of lost and proud sinners, the mighty impulse of faith in the soul of the preacher is sublime beyond conception, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds; or, What human eloquence in its beaming energy, pleading in defence of truth, and devotion to the King of kings, ever felt the worthlessness of natural life, except it glorified God. If I have committed any thing worthy of death, I refuse not to die. The might of faith cannot descend to the arrangements of who is to have the absolute right to baptize; Christ sent me not to baptize, but to preach the Gospel.

*D.* I doubt such elders are not to be found in the present day to fill the office.

*M.* It is just because you, and other followers of the Saviour, doubt so much the effect of believing prayer, that such men are not to be found in greater abundance. Thank God this age is not without such men, and the reason why they are so few, is, many members in the church for want of proper knowledge undervalue the functions of the Christian ministry. It is a special and earnest request of the Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his

harvest." Can you inform me, how many Regular Baptist Churches meet in their church capacity to supplicate in believing prayer, for elders to the churches, and to the dark places of the earth?

*D.* I am an old man now, often I have gone to the prayer meeting, cold and dead, and when there, did not know what to ask for, in connection with the church. But I now see, that believing prayer, would make the members zealous and active, in devising plans to prepare and train proper men for the work of preaching the Gospel.

*M.* Believing prayer in the members of the church, and in their church capacity, is the main spring, which would set every other influence to work. Let this with you and myself, be the special subject of prayer; when this is begun in the churches, then an effective movement will be in motion to supply existing destitution in the wilds of Canada.

*D.* Yes, but the human means to train young men is already in existence, here are friends with us this evening, who have promised large sums to found an institution in the States, to train elders for the Regular Baptist churches in Canada.

*M.* The apostles were a class of men brought forth to preach the Gospel, trained in the ordinary circumstances of Providence under Christ; and his promise is, "I will be with you to the end." In training other men, upon the field of their future labour, faith trusts in this promise. Paul in writing to Titus upon this duty, says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I appointed thee." Titus was left there to train a native ministry. And Paul gives a citation from a native author to show the moral condition of the Cretians, adding, this writer is a true witness. And all experience is given in proof, that the elders ought to be taught in the country where they are to labour as far as is practical.

*D.* It never entered my mind, that there were any Scripture instructions upon the subject of how or where the ministry were to be taught. But I now think that Divine wisdom has some design in such arrangements, a home-taught ministry must have a greater intuitive knowledge of the manners, customs, and habits of the people, and a deeper sympathy with their wants and weakness. But how could these good brethren commit such an error, as give support to an institution which promises for all time coming to supply a ministry to the Regular Baptist Churches, of Canada.

*M.* The error is a common one, many people act in religious duty, without taking for their guide the Word of God. Those who have given their money to train a ministry in another country, for the Baptist churches in Canada, may mean well, but they have acted wrong, their object will never be realized, to their own satisfaction, and to the extent it may be accomplished, it will give and perpetuate a divided ministry, at present the greatest evil the Baptist Church have to mourn over.

*D.* This view of the matter is calculated to throw a gloom over the future prospects of the ministry, and to dishearten those who have subscribed their money.

*M.* Those who have given their money, have acted hastily. The institution is at present soliciting support from government; this support, if given, will be accompanied with the right on the part of the State, to create and control the nature of the education, and the formation of its various faculties. And in addition to this confessed evil, those in this country who create these scholarships, exercise no legal right over them, in favour of those young men, who may have the confidence and sanction of the churches in Canada. It is melancholy to see such a want of foresight, on the part of those from whom better things might have been expected. These remarks have no force applied to the ministry in that country.

*D.* I am satisfied that such a ministry as a permanent source of supply will never be agreed to by the church in Canada. And now I wish to know your views of the amendment of the minority in its relation to the union of the churches in the cause of home missions.

*M.* The teaching of the amendment is, that every church having an ordained elder, is a church of Christ, however erroneous in doctrine and practice otherwise. And every church sound in doctrine and correct in practice, if they obey Christ after the manner of the brethren at Troas, to whom Paul preached, they are unfit to assist by believing prayer, or their money, to send the Gospel to the destitute parts of Canada.

*D.* With your leave, it is its influence upon the mission field of the world, that the information is desired. It was the basis of union among the churches in the times of the apostles.

*M.* My desire is to show you, that the amendment would have excluded the church at Troas, had the apostles given it their approval. The constitution of the church, we have in the practice of the brethren and apostles, after the day of Pentecost. The first assembly of the churches was for the purpose of ordaining deacons. Afterwards the deacons and the apostles commence mission work in Samaria. In the prosecution of this mission they are met with an amendment, the same in sentiment as the one offered at Hamilton, saying, "Thou wentest unto men uncircumcised, and didst eat with them." These people had more of the spirit of Christ, than the Hamilton leaders; for when they heard the defence, they held their peace, and glorified God. This missionary report reaches the church in Jerusalem, drawing all the churches into union, and firing them with holy zeal in the soul-refreshing exercise of preaching the love of God. This element of union in the churches is farther stirred up with the call from the Holy Ghost, requiring them to "separate me Barnabas and Saul for the work whereunto I have called them." For a time the cause of Christ goes on prosperously, until they are again opposed with an amendment, "Except ye be circumcised after the manner of Moses, ye cannot be saved." The churches meet; and after discussions, they dispose of the anti-mission amendment in the following language:—"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden." Again the mission spirit carried forward the gospel triumphantly—souls were converted—and churches planted every where.