

service, when the ordinance and its benefits were explained. Returning home in much joy, they said to their mother: "We are already members of the Church; we were baptized in infancy." At the next communion season they declared themselves on the Lord's side, and sought the privileges of full communion.

The state of ecclesiastical exclusion in which the children of Baptists are left is the worst and most deplorable feature of that system. The little ones may be well and carefully instructed; but they are not recognized as included in the Covenant. Pious parents, in the Baptist denomination in our day, have felt this and have tried to find a partial remedy. In some cases their children have been

#### CONSECRATED

by a solemn service, being devoted formally to the Saviour; but their immersion is reserved till they become old enough to judge for themselves and to become personally candidates for baptism. Thus the system is modified; and its defects are, to some extent, supplied and remedied.

I shall conclude with a few brief statements and arguments which might easily, if space permitted, be expanded and established from Scripture.

1. Let us clearly understand what is meant by the

#### CHURCH VISIBLE.

Does it not comprehend all true believers to whatever denomination they may belong?

2. The Visible Church does not consist exclusively of the regenerate. No church officers can read the heart. Judas was the treasurer of the Church of the disciples—Simon Magus was baptized by Apostolic hands. Jesus says in the parable of the tares: "Let both grow together until the harvest, lest, while ye gather up the tares ye root up also the wheat with them."

3. The ancient commonwealth of Israel was the Church. The nation was the Church, and the Church was the nation. "Who are Israelites: to whom pertaineth the adoption and the glory and the covenants, etc." What more could be said of any church, in any age, than this?

4. The Christian Church is the same as the Church of Israel before the coming of the Saviour. The old root was not plucked up. It received a new engrafting. Paul says (Rom. xi), "If the first fruit be holy, the lump is also holy, and if the root be holy, so are the branches. And if some of the branches be broken off, and thou (the Gentile), being a wild olive tree, wast grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches," etc. Christ came not to destroy but to fulfil. He appeals to the Old Testament. The doctrine that the Church now rests on the Abrahamic Covenant is woven by Paul into the web of the Gospel. The Jehovah of the Old Testament is our Lord in the New.

5. The terms of admission to the Church remain unchanged. Abraham

#### BELIEVED GOD;

and it was counted to him for righteousness, see Rom. ii. 28, 29. Circumcision then was the seal of faith, as baptism now is.

6. Infants were members of the Church under the Old Testament economy. This was shown by their circumcision on the eighth day after their birth. Can any one point, in all the New Testament, to any passage which excludes those, whom Jesus so tenderly invited? "Suffer the little children to come unto Me; and forbid them not, for of such is the kingdom of heaven." Jesus "laid His hands on them and blessed them." He does so still. Did not Christ then

#### BAPTIZE

them by prayer?

Why should not believing parents follow the example of those believing mothers, who brought their little ones to Jesus?

#### JESUS HAS NOT FORBIDDEN IT,

though some modern disciples would hinder them.

7. A divine law can be set aside only by divine authority. Where is the authority to prove that infants are not now included in the Covenant, and entitled to its seal? The burden of proof rests not on us but on the objector. Our title goes back four thousand years. It is established in the Old Testament; and it is not set aside or limited in the New. It is nowhere disannulled or cancelled.

May all the Churches be baptized by the Holy Spirit, that we all may be one, even as Christ and the Father are one, that we all may be one in Them!

### WORSHIP IN SPIRIT AND IN TRUTH.

[John iv. 23, 24.]

MR. EDITOR,—At the late meeting of Synod at Galt I was much surprised to hear the construction put upon and the use made of John iv. 23, 24, both in the opening discourse and in the report on the State of Religion. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." It was positively stated that this meant sincere, real worship and in this sense it is the rule or law of New Testament worship, so that it is of comparatively little moment whether it be with a liturgy or an organ. External forms or modes of worship, then, are of no consequence if it be only sincere and real.

Now, Mr. Editor, was there ever a dispensation under which, or a time when, God did not require sincere real worship? Was this not the law of worship under all dispensations and in all circumstances? Then it cannot be peculiar to one more than another dispensation, and this interpretation of the passage cannot be the correct one and this use of it cannot be a right one.

The true worship under this more spiritual dispensation was to be "in spirit," not merely in distinction from all heartless or insincere worship, for this was no more lawful and acceptable to God under the former dispensation than under the present, but in distinction from and in opposition to the ceremonial worship of the former dispensation, as being comparatively sensuous and carnal as containing a multiplicity of outward observances and pompous ceremonies and carnal ordinances (Heb. ix. 10). And it was to be "in truth" in distinction from and in opposition to the same ceremonial worship as being *typical*. It was to contain the truth or the glorious substance of which the external glory and pomp of that ceremonial worship was but the faint shadow or type. Hence, says Charnock on this passage, we are to worship God, not by legal ceremonies, the evangelical being called "spirit" in opposition to the legal ordinances as carnal, and "truth" in opposition to them as *typical*. Again, he says, "the ceremonial law was abolished to promote the spirituality of divine worship. That service was a gross, carnal, calculated for an infant and sensitive church. It consisted in rudiments, the circumcision of the flesh, the blood and smoke of sacrifices, the steams of incense, observation of days, distinction of meats, corporal purifications; every leaf of the law is clogged with some rite to be particularly observed by them."

"The spirituality of worship lay veiled under a thick cloud, that the people could not behold the glory of the Gospel which lay covered under these shadows (2 Cor. iii. 13). They could not steadfastly look to the end of that which is abolished. And, therefore, in opposition to this administration, the worship of God under the Gospel is called by our Saviour in the text a worship in the spirit, more spiritual for the matter, more spiritual for the motives, and more spiritual for the manner and frame of worship."

The things in contrast with which the words "spirit" and "truth" in the passage are used are the very things which were shaken in order to their removal. "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. xii. 27).

Spiritual worship in the sense of real and sincere was always that which God required under all dispensations, and is still required of all who would worship Him who is a Spirit. But the outward, carnal, typical forms of a former dispensation and all that was peculiar thereto, including instruments of music used in the temple and in connection with the offering of sacrifices and praise, have been shaken and removed. There never was but the one and the same law or rule of acceptable worship under all dispensations, namely, divine institution. This was the law of all former dispensations, and it is as much the law under this dispensation, and all who subscribe to the Confession of Faith subscribe to it (Ch. xxi.). "The acceptable way of worshipping the true God is instituted by Himself and so limited by His own revealed will that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scriptures." And the second commandment "requires the receiving, observing and keeping pure and entire all such religious worship and ordinances as God has

appointed in His Word," and "forbids the worshipping of God by images or any other way not appointed in His Word."

It will not do to say it is of little moment under this dispensation, any more than under the past, how or with what we may worship the true God—with the use of a liturgy or an organ or anything else of mere human device and human authority. "In vain do ye worship Me, teaching for doctrines the commandments of men." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world Amen."

PRESBYTER.

May 10, 1886.

### MINISTERS WITHOUT CHARGE.

MR. EDITOR,—The following is the overture respecting the status of ministers without charge, transmitted to the Assembly by the Synod of Toronto and Kingston. The status which they occupy in many Presbyteries being that of sub-Presbyters and not co-Presbyters, subordinates and not co-ordinates, and the treatment which they too often receive having become a serious grievance, it is hoped the matter will be carefully considered in the coming Assembly, and that without prejudice arising from preconceived opinions or past practices. X. Y. Z.

Whereas it is desirable to define more fully, and to regulate more clearly, the jurisdiction of Presbyteries and the status of ministers without charge, and that there should be uniformity in relation thereto,

It is respectfully and humbly overtured by the undersigned to the Reverend the Synod of Toronto and Kingston, that your Reverend Court may be pleased to consider this important matter, and cause to be brought before the General Assembly for their consideration and adoption the following or such regulations thereanent as in their wisdom may appear to be best.

1. That when a minister is received into the Church, or when a person is ordained to the office of the ministry, he shall be a member of the Presbytery that received or ordained him, until received on certificate of dismission by some other Presbytery.

2. That he shall be entitled to a certificate of dismission to another Presbytery into whose bound he may desire to remove, and on presenting said certificate it shall be the duty of this Presbytery to receive him as a member thereof.

3. That a minister who may resign, and may be released from a pastoral charge, shall continue to be a member of the Presbytery of the bounds until received by another Presbytery as a member.

4. That when a minister leaves the proper work of the Gospel ministry and engages in any other calling or occupation, without leave of the General Assembly first obtained, he shall cease to be a member of Presbytery, and his name shall be removed from the roll.

### WHAT A SMILE DID.

A lady of position and property, anxious about her neighbours, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and, at the close of their conversation, asked: "But what part do you take in the work?" "Oh," she replied, "I smile them in, and I smile them out!" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men, who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the working classes attend the house of God?

They would, in great numbers, if self-denying, Christ-loving Christians would smile them in, and smile them out.

MORMONS are moving toward Mexico. Over one hundred families have already arrived in the Mexican State of Chihuahua, and more are on the way. It is said that these emigrants are from towns and villages in New Mexico and Arizona, and that they do not disguise the fact that they are fleeing to Mexico to avoid imprisonment under recent laws, which they are satisfied will shortly be enforced in other Territories than Utah.