

ordination which hath been in the Church of England, *which we hold for substance to be valid*, and not to be disclaimed by any who have received it, there then being a cautious proceeding in the matter of examination, *let him be admitted without any new ordination.*" 11. "And in case any person already ordained minister in Scotland, or in any other Reformed Church, be designed to another congregation in England, he is to bring from that Church to the Presbytery here, within which that congregation is, a *sufficient testimonial of his ordination*, of his life and conversation while he lived with them, and of the cause of his removal; and to undergo such trial of his fitness and sufficiency, and to have the same course held with him in other particulars as is set down in the rule immediately given, before touching examination and admission." I do not think that any comment is needed to make it evident that the Westminster divines held ordination by the Church of England and other Reformed Churches valid, and only such. Hence it follows that Popish ordination to the priesthood was not valid in their estimation, and a "new ordination" would, in the case of a priest desiring to become a minister, be necessary. One historical fact more. The Act of the Church of Scotland, enacted *ad interim* in 1879, and I suppose now in force, reads, section 2nd: "When a minister or licentiate of another Protestant Church applies for admission," etc. But no provision is made for the reception of any but applicants from Protestant Churches. Surely it is fair to infer that under that Act Roman Catholic priests, as such, cannot be received. If anyone can shew that they can be received in any other way, or have been, it will give us some light.

No correspondent from Scotland or England, in any branch of the Presbyterian Church, can give a case of the reception of a priest. Dr. Begg and another minister refer to the case of Mr. McManamy, to say that he never was a priest. The Church of Ireland has one case—Rev. W. Croft, of Birr—but I must defer the consideration of it till another time. Meanwhile I think I may say that, since 1560 till the present day, the Church of Scotland and all her offshoots required, and still require, the re-ordination of an ex-priest. But I wait for light. JOHN LAING.

MR. EDITOR,—I see that the question of re-ordination, as regards ex priests, is being discussed anew in your columns. Will you kindly allow me to make the following remarks on that subject?

1. That ordination, though naturally and properly attended by such religious exercises as preaching and laying on of hands, is at the same time neither more nor less than an act of authorization, or an appointment from some competent Court to fill a certain office and discharge certain duties thereto pertaining.

2. That, as a matter of fact, every priest coming to us from the Church of Rome does actually, and in every case, receive the appointment of which I speak, in the sanction of the Assembly and otherwise; and that therefore every such priest should be looked upon as being actually invested with ordination from our Church.

3. That what holds true in this respect of ex-priests, holds true also of ministers coming from any other church; that ministers, for example, from the Methodist and Congregational bodies are dealt with, and enter the ministry of our Church, through an act of authorization from our Church Courts.

4. That, in the very nature of things, the ordination of other Churches, whether Romish or Protestant, ought to, and actually does, count nothing with us; and accordingly men from such quarters are always examined by us, and are either received or rejected by us according as we find them in harmony or otherwise with what we deem to be truth, and proper qualifications of a gospel minister. If *reception* after that fashion into our ministry is not actual ordination, it is hard to understand what ordination really involves.

5. That the licensing of students, and even the appointment of them to mission fields while yet prosecuting their studies, though not covering, so to speak, the same amount of ground, are so far of the nature of ordination also.

6. That what we call induction, so far as it has anything new in it, is the imparting of new authority—new so far as the new charge is concerned—and is therefore substantially a new act of ordination.

7. That the present ordination of our ministers

should, and does, count nothing, in passing, say into a Methodist Church, and for the good reason that, to a large extent, the system of doctrine to which we pledge loyalty would properly disqualify us for ordination in a Church whose theology is Arminian.

8. While, however, the foregoing positions seem to me correct, I cannot help feeling that there is a serious inconsistency in the practice of our Church, inasmuch as the religious services that are deemed proper when ordaining our own licentiates are dispensed with as unnecessary when we ordain, as we do, ministers coming to us from other Churches. X

#### THE GOSPEL BY MARK.

MR. EDITOR,—In my last note the compositor has made me give a very peculiar rendering of Tennyson. However, the line is so well known that it is not worth while to repeat it.

It is not my intention to give notes on the lessons in detail—that is already well done in your columns—but rather to point out some of the more prominent features of this Gospel, and a few principles which may be of use in the study of it. Teachers may well be inspired by the thought of a year to be spent in the contemplation of the life of Our Saviour, as it is given in a narrative of sixteen short chapters. Indeed it would seem difficult to over-estimate the results which may be expected from such an opportunity faithfully employed. There could be no more healthful or effective antidote to the insipid rationalism which is so prevalent, and so ruinous to weak, nerveless minds—better a thousand-fold than argument, however logical or conclusive.

Among the means of preparation for profitable study and efficient teaching, it may be worth while to mention a knowledge of the geography of the country. Teachers will do well to see that the minds of their scholars are thoroughly furnished in this matter. Such things are sometimes left undone, because they are so simple and so easily done. And in this very thing scholars, and sometimes possibly even teachers, continue to read of journeyings and events with a very confused and jumbled notion of the relative situations of the places named, an occasional ray of light being thrown in upon the chaos by a reference to a map. In such a study as that on which we are now entering, a few minutes of well-directed attention would remove the difficulty once for all. The scholar would be in a position to see what is meant when it is said that Jesus went from Nazareth to Bethabara, to the supposed scene of the temptation, or to Capernaum. The situation of Gadara of demoniac fame, of Bethsaida and Chorazin, could be seen on a map always open for inspection. Such statements as that of John, "He must needs go through Samaria," would be accepted with intelligent assent; Jacob's Well and Sychar would become visible realities; touching thoughts and tender ceremonies called into being by the wondrous story, would cluster around the scene, finding it a place of abode, and rendering it sacred by their presence, instead of being forced to wander like waifs in a trackless wilderness of thought. Through such a knowledge the narrative will grow more luminous, and the study of it more interesting, just in the way in which it is more interesting to see a thing than to hear about it only. One is prepared to follow the Saviour as He goes from place to place. You hear Him speak, because you see Him. In this way material help is given to the true aim of study. The past is transformed, and becomes the present. Jesus is no longer a character of history whom you are reading about, but a Man who walks and speaks before you, the warm currents of your own sympathy more readily flow through the veins of the narrative, and your heart is made more susceptible to the truth.

The simplest way is to have the scholars prepare maps themselves. A piece of cardboard, about the size of the ordinary page of a book, is all that is required. Nothing should be on the map but the outline and the places named. The great difficulty with the printed maps is, there is too much on them. In studying them, the eye becomes confused among the multitude of names printed at every angle, in every colour, and in every size of type. The mind is apt to lose sight of what it is seeking for; a nebulous idea of devouring the whole map at a single meal comes into the mind, and floats about for a few moments, ending, as all such wholesale conceptions usually do, in very little additional available accurate information. Maps of reference must be, as they were, but for laying

the foundations of geographical knowledge. Some such plan as this will be found to amply repay all the trouble.

Another remark is worthy of being made at the beginning of such a course. The study now will need to be of a different character in some respects from that to which we have been accustomed. The wide field and rambling nature of the course in the past gave great freedom in the treatment of the subjects, and left the teacher at liberty to gather round each lesson illustrations brought from every part of nature or the Bible; and no matter if he felt that his resources were pretty thoroughly exhausted, he got relief in a new and perhaps quite a different subject on the following week. All this will be changed; close, critical study, always to be desired, is essential now. Every teacher who wishes to continue, with pleasure and benefit to himself and his scholars, to the end of the year, will need to train himself in *exegetical* study. Nothing but close, patient, sometimes intense thought will keep the mind supplied with fresh truth. One may gather illustrations, indeed, from far and near, but they must be more accurately and specifically appropriations. They must be gathered by a mind nicely discriminative of the distinctive lines and shades of the narrative. Notes will prove less sufficient now than before. The best help will be patient study. It is told of Turner, that prince among the painters of the varying moods of the ocean, that one time he sat for the greater part of a day on the beach in silence, gazing down on the water beneath him. Some one expressed a curious interest to know what could have so attracted him in so uninviting a scene. He replied, "I have learned to-day how a wave breaks on the shore." The commonplace observer would have seen all that his dull eye and unresponsive soul was capable of comprehending in five minutes, and, impatient, he would have gone in quest of more striking scenery. A storm would have moved his soul and delighted him; but only Turner, who had analyzed the hair-lines on the rippling wavelets which broke on the sands, could *paint* the storm. Teachers, your helps are good; many of them are excellent, invaluable; but, after all, they can only bring you to the shore, and paint in silence to the water. If you become impatient, and lift your eyes asking for more startling scenes, it will be well to take timely warning. If you find yourself incapable of *intensive* study as well as of extensive acquirement of knowledge of striking things gathered everywhere, you and your class will be weary enough long before the year is out. G. BRUCE.

THE printed report and statistical table of the Presbyterian Sabbath School Association of Montreal gives evidence of progress during the past year. The number of schools in operation was 17; teachers, 325; scholars on the roll, 3,005; average 2,085; missionary collections, \$2,159.74, being an increase over 1880 of three teachers, ninety-seven scholars on roll, 163 in average attendance, and \$14.69 in missionary collections. Most of the schools increased their missionary collections in a much larger ratio than is indicated by the aggregate increase, which is kept down by an exceptional decrease of \$250, occurring, no doubt for some satisfactory though unexplained reason, in one school, that of St. Paul's. Seven out of the seventeen schools are closed in summer. This fashion appears to be on the increase. Would it not be preferable to change the hour of meeting during the summer from three p.m., or whatever it may be, to nine a.m., or thereabouts, thus utilizing the cool morning hours?

THE annual congregational meeting of St. Andrew's Church, Three Rivers, was held on Monday, January 23rd. The Rev. C. E. Amaron, M.A., pastor, presided, and conducted the devotional exercises. Mr. Geo. Lindsay acted as secretary. Mr. Alexander Houlston, on behalf of the managers, presented a most cheering report. The year 1881 began with a debt on the church and manse exceeding \$3,000, and also a balance of \$48 on the ordinary revenue, against the treasurer. The debt has been completely paid, and the other balance reduced to \$8. The whole sum contributed by the congregation for debt, stipend and incidental expenses, amounts to \$4,431. Notwithstanding this heavy drain on a small congregation of about ninety members, the Schemes of the Church have not been neglected, the additional sum of \$206 having been set aside for this purpose. For all purposes St. Andrew's Church has contributed, during the year 1881, \$4,637. Such results are encouraging, both for pastor and people.—COM.