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CHARITIE.

THE beams of morning are renew'd,
The valley laughs their light to see;
And earth is bright with gratitude,
And heaven with Charity.

Oh, dew of heaven; oh, light of earth!
Fain would our hearts be fill'd with thee,
Because not darkness comes, nor death,
About the home of Charity.

God guides the stars their wandering way,
He seems to cast their courses free,
But binds unto Himself for aye,
And all their chains are Charity.

When first He stretch'd the signed zone,
And heav'd the hills and bar'd the sea,
Then Wisdom sat beside His throne,
But His own word was Charity.

And still, through every age and hour,
Of things that were and things that be,
Are breathed the presence and the power
Of everlasting Charity.

By noon and night, by sun and shower,
By dews that fall and winds that flee,
On grove and field, on fo'ld and flower,
It shed the peace of Charity.

The violets light the lonely hill,
The fruitful furrows load the lea;
Man's heart alone is sterile still,
For lack of lowly Charity.

He walks a weary vale within—
No lamp of love in heart hath he;
His steps are death, his thoughts are sin,
For lack of gentle Charity.

Daughter of heaven I we dare not lift
The dimness of our eyes to thee;
Oh! pure and God-descended gift!
Oh! spotless, perfect Charity!

Yet forasmuch thy brow is cross'd
With blood-drops from the deathful tree,
We take thee for our only trust,
Oh! dying Charity!

Ah! Hope, Endurance, Faith—ye fail like death,
But Love an everlasting crown receiveth;
For aye is Hope, and Fortitude, and Faith,
Who all things hopeth, beareth and telleth.

John Kuskin.

For the PRESBYTERIAN REVIEW.

THE ELDERSHIP—A CRITICISM.

BY REV. DR. JARDINE, BROCKVILLE, ONT.

THE question of the constitution of a Christian Church and the position of its office-bearers is deemed by many to be of very small importance. And especially we of the Presbyterian Church can honestly say that it has always taken a very subordinate position in our Church's thoughts. There are so many other matters of Christian life and work, of doctrine and practice, of such vastly higher moment that the subject of ecclesiastical constitution is sent far into the background. And yet when we look abroad among the churches, and look backward along the dim retreating lines of history we find that the questions connected with the constitution and organization of churches do take and have taken a very important position in the practical working out of Christian aims; and this fact ought surely to commend the subject to our serious consideration.

It was by means of a powerful, compact organization that the Christian Church of the great Roman Empire exercised its far-reaching and almost invincible influence for a thousand years before the Reformation. It is a matter of ecclesiastical constitution that now keeps the Church established in England to a great extent out of the community of other Protestant Churches, and forms a barrier of separation, which at present seems impassable. It is by means of a powerful and efficient organization that the great Methodist Church of this Dominion has succeeded during the past century in building up an institution supported now by a larger number of members and adherents than can be counted by any other Reformed Church; and in supplying Christian ministrations in multitudes of places which otherwise would have been spiritually destitute. In view of these facts and others which might be stated, we cannot surely hold that questions of constitution and organization are unimportant. We of the Presbyterian Church are accustomed to claim that our ecclesiastical system is derived directly from the practice of the Apostolic Church and is in harmony with the great constitutional principles laid down by Christ. If this claim be well founded it would seem that, in reference to constitution, we occupy the true position, and our people might be taught more frequently than they are what our ecclesiastical principles are and what is their history. For surely it should

be a matter of interest to Presbyterians to look back to the original beginning of this system, and to trace its progress and development, written often in letters of blood. The present paper is not intended to be a general exposition of our ecclesiastical constitution; it will aim at being a brief criticism of only one element of it. We propose turning our reader's attention to the Eldership as we find it established in our Church, for the purpose of comparing it with the Presbyterate of the early Church of which it professes to be a copy.

It is probably scarcely necessary to inform our readers that in the Presbyterian system, and in the Presbyterian view of the Apostolic Church, there are but two permanent office-bearers in the Christian Church, elders and deacons. The elders of the New Testament are sometimes called *episkopoi*, or bishops, from the fact of their exercising oversight over the Church. Both elders and deacons were ordained by prayer and the laying on of hands. The elders, generally speaking, exercised spiritual functions; the deacons were charged with temporal duties, especially the dispensing of alms to the poor. There were several elders in each local church, and they exercised their gifts in various ways according to their several ability. But there can be no question but that all of these elders were by their office entrusted with all the functions of the Christian ministry. We have no authority whatever, as far as the present writer is aware, for maintaining that some elders were ordained to preach, prophesy and administer the sacrament, while others were ordained to rule and advise. Let our position be distinctly understood; different elders might possess and exercise different talents which God had given them; but there was no distinction in the *ecclesiastical order* conferred upon them. They were all elders and bishops set apart by the one form, the laying on of hands and prayer, and there was no function of the eldership or episcopacy which was denied to them provided they had the needful gifts.

Now in our modern Presbyterian system we do not find that this is the case. We have *three orders*, ministers, elders and deacons. We do not like to say so, in view of our protest against three orders somewhere else; but as a matter of fact we have. The minister is ordained to administer the sacraments, to preach, to baptize, and, generally, to edify the body of Christ. He alone can preach. He alone can administer baptism and the Lord's Supper. He alone can preside in a kirk-session, presbytery, synod or assembly. The hands of the presbytery are laid upon him alone at ordination. The elders occupy a position which is practically so entirely different that they may truly be held to have a different order. They cannot preach nor administer the sacraments, nor preside over in a session, even when the minister is absent; they have the distinction of their order indicated by the fact that they are ordained with prayer only and do not join in laying hands upon a minister at his ordination.

In view of all these distinctions I would like to ask if the elder does not hold a distinct order from that of the ministers in our Presbyterian systems? Let us suppose a case. A man has been ordained an elder. Afterwards he studies theology at college or privately, is examined for license, is approved by a presbytery and licensed to preach. In due time he is called to a church, the presbytery approve the call and resolve to settle him as a minister. Will he not be ordained over again? He must. His ordination as an elder will not authorize him to preach, to administer the sacrament or to preside in the session. We have clearly three orders of clergy.

Now, I submit that we have no authority in the New Testament for such important distinctions between these office-bearers. No reasonable inference from any New Testament statements which I have seen, and I think I have examined all that bear upon the subject, can lead to such an immense difference between the one class of elders and the other. There are differences of gifts and talents indicated. Some are better teachers and some better rulers than others; some are characterized by greater wisdom than others; some have important prophetic gifts. But where is the authority for saying that any elder might not exercise any function within the scope of the eldership provided he has the needful gifts? The grand principle of Christ, "One is your Master, and all ye are brethren," applies to this as well as to other ecclesiastical distinctions.

Having entered into this candid and honest criticism, I conclude with a reflection. What would our Church in Canada be to-day if we had had, during the last half century, a body of zealous New Testament elders exercising, unpaid, the functions of the eldership all over the land! While we have been aiming at a highly educated ministry, is it not possible that we have been paralyzing a most important arm of the Church's service? One of the greatest needs of the Church to-day is free, loving, zealous, unpaid service. For two hundred years we have been telling the great majority of our Church's office-bearers, "You are permitted to occupy only a subordinate position in the *one office* which we hold in common; its most important functions we reserve for ourselves." Can we wonder that they have replied by failing to do even a great deal less than what we ask from them?

Mission Work.

REV. J. McLEOD.

We have already referred to the lamented death of Rev. John McLeod, our late missionary at Princetown, Trinidad. The following sketch of his life from the *Halifax Presbyterian Witness* will be welcomed by our readers: "He was born at North River, Colchester, Nova Scotia, on the 23rd April, 1853. His parents are both dead, his mother dying when he was but twelve years of age. His grandfather, to whom he bore a striking resemblance, was John McLeod, of Earlton, a remarkably shrewd, devout, and able man, very well known among the Gaelic-speaking congregations in Pictou and Colchester counties, in his capacity of Bible-Reader and Catechist. He was one of the men who have figured so conspicuously and usefully among the Highlanders. In early youth John was set apart to the work of the Lord in the ministry by a devoted and pious mother. Years after she had gone to glory her prayers were answered; getting his preliminary training in part from his elder brother, now the pastor of Vale Colliery and Sutherland's River, Pictou Co., and in part at Pictou Academy, John entered Dalhousie College in 1872. While there he distinguished himself in both classics and mathematics, securing the highest prizes in his classes. His theological course was marked in a similar manner. He was graduated B.A. in 1875, A.M. in 1880, in Dalhousie College. His first two years in divinity were taken at Princeton, New Jersey, and the last at Pine Hill College, Halifax, where he graduated in April, 1880. In May of the same year he was licensed to preach by the Presbytery of Truro, and filled appointments under the Home Mission Board until October. On November 23rd, 1880, he was appointed the fourth missionary to Trinidad, by the F. M. Board, in St. Matthew's Church, Halifax, Dec. 20th, 1880, Mr. McLeod was ordained and designated missionary to Princetown, his future field of labour. In December, and immediately before setting out for Trinidad, he was married to Miss Emma W. Dowling, daughter of Edward W. Dowling, a prominent business man of Halifax, N.S., and a devoted missionary of the Lord Jesus Christ. Leaving Nova Scotia in December, immediately after their marriage, Mr. and Mrs. McLeod sailed for New York early in January, and at once began work in their new field. Their work during the past five years speaks for itself, and need not be here detailed. Acquiring the Hindustani language, establishing and superintending schools among the coolies, instructing the native teachers, and preaching on Sabbath and through the week, formed but a part of the missionary's work. The high temperature and peculiar climate of Trinidad, and a zeal beyond his powers of endurance, told upon Mr. McLeod's health during the first two years. There being no other to fill his position, though in failing health, he refused to leave; but in weakness and often in pain of body he toiled on. When his strength became such that he could not preach, he resigned his position as missionary, and was continued as instructor for native teachers. At this work, in which he took special delight, and for which he possessed special aptitude, he wrought until a few weeks before his death. Having gone to Tunapuna for rest, expecting to remain a short time at Barbadoes, and then return to Nova Scotia to see dear ones again, he became much weaker, and after some three weeks' confinement to the house, died at Rev. Mr. Morton's residence. His last moments were gladdened by the tidings that the Lord had one in readiness to carry forward His own work at Princetown."

A letter from Mrs. Morton gives a deeply affecting account of Mr. McLeod's closing days. We subjoin a short extract: "On Wednesday evening, the last of March, we feared that he was worse; he complained of shortness of breath, and difficulty in swallowing. Mr. Morton, at his request, slept in the room with him. He was bright and anxious to converse; he spoke of his unbroken friendship, expressed his joy at the news of one coming to succeed him, and talked much of heavenly things. The next morning he was very weak, and about ten o'clock began to suffer from a feeling of suffocation. The doctor was sent for but did not arrive till two o'clock; he found that the heart was giving out, but thought that life might continue for some hours. About four o'clock Mr. McLeod said to his wife, 'Dess, it is getting dark.' Mr. Morton at once asked if there was anything he wished to say to us, he answered, without much difficulty, 'I want my wife to bring up my children in the fear of the Lord.' I then repeated twice, 'Anything more, Mr. McLeod?' but he gave no sign of having heard. A slight struggle, a sweet, sweet smile, and he was gone. A servant who came in and knelt with us in prayer just as the spirit was passing, afterwards said, 'Madame, I did not think he was dying, he looked so pleased. We took the chief mourner and her two little boys to our own home, and are doing what little human hands may do to bind up the broken heart. Mr. Morton and Rev. Mr. Dickson made all necessary arrangements, and at two o'clock the following day a large company had assembled to accompany the remains to their resting-place. There were present eleven ministers, eight Presbyterians, two Church of England, and one Baptist, a number of other gentlemen, and Hindoo converts and school children from every district. Rev. Lal Bihari, Jos. Annajee, C. C. Souleau, and some of the teachers bore him to the grave, and lowered him into it. He is laid in a cemetery lately allowed, on the borders of Tunapuna Village. Friendship will long continue to pay its tribute at the spot. We commend you our dear sister, who, with her little ones, will leave Trinidad for Nova Scotia about the 1st of May."

For the PRESBYTERIAN REVIEW.

OUR HOME MISSIONARIES.

BY REV. ALEX. M'KNIGHT, D.D., PRINCIPAL, THEOLOGICAL HALL, HALIFAX.

THE season of the year has come round again when kings go forth to war. A salvation army is on the march. Our theological halls have emptied themselves into the mission field. This annual raid on the waste places of the land is a most interesting movement, and claims the attention and sympathy of our people at large. Let us pray the Lord of the harvest to sustain and shield the labourers, to cheer their hearts, to anoint their tongues, to speed them in their work of faith and labour of love, so that they may return in joy, bringing their sheaves with them.

There is another point to which I would like to direct the attention of the Church. We should pay them as well as pray for them. An increase in the rate of payment secured to them by the Home Mission Board, is a legitimate and I think a necessary corollary to the success of the augmentation effort. The salary of a missionary should bear a reasonable proportion to that of a settled minister. When the one is increased, the other should be increased in the same proportion. The salaries of our ministers to-day are at least one-fourth larger than they were a quarter of a century ago. For a country minister, \$600 without a manse was as respectable a salary then as the augmentation minimum is now. I speak immediately of the Maritime Provinces; but I suppose the increase in the west is equally great. When \$600 was a respectable salary for a minister, the rate of pay for students was \$6 per week, and board; for probationers, \$8 per week and board. These rates remain unchanged. The rule in Ontario may be slightly different; but in the east the fee secured to a missionary in the service of the Home Mission Board is no higher than it was in 1860. What I propose is that the fee for a student be raised from \$6 to \$8, and for a probationer from \$8 to \$9 or \$10. And my argument is that the labourer is worthy of his hire—of the fair market value of his work.

It may help to enforce this argument if reference be made to the fact that divinity students

by the earnest summer's work. We have come to ourselves in this system, as cultivating in our young ministers a hardy spirit of personal independence. We sometimes go so far as to contrast it with the systematic bestowal of large money grants by our brethren across the border—a method of securing students for the ministry that may have its justification, though it is apt to strike a stranger as too eleemosynary in its character and tendency. But if our students are to work their own way, they must have a fair chance for doing so. The work provided for them must be decently paid. The objection, of course, will at once be raised, that any change would throw a heavy burden on the Home Mission Fund. It is probable, however, that a considerable portion of the additional expense would be borne by the stations themselves. Let it be fully explained to them that the scale of payment to which they have been accustomed was formed a quarter of a century ago, when money was more scarce than it is now; that it has become inadequate; that a sense of common justice has compelled the Church to raise it; and that they are expected to bear their share, as God hath prospered them, in providing a suitable remuneration for their own catechist. Christian men will respond to such an appeal, and the old scale will soon be forgotten. Take, for instance, a station that receives \$2 per week from the Home Mission Fund. On the introduction of the new scale the people will probably contribute \$1 more than they do now, and the charge on the Home Mission Fund will only be \$3. Should the Fund be depleted for a time, the Church will not fail to replenish it. And the student will find his way to a solution of the problem that often vexes ministers as well as students—how to make ends meet.

One point more. The steady grind of continuous work—six months at college and six months in the mission field—is exhausting. The only regular holiday a student has is at Christmas, and then he goes preaching. Let him receive a more adequate remuneration for his work as a missionary, and he will be able to go home and take a rest for a month, at the beginning of vacation or at the end, or in the middle of it. The building up of physical health is not the only interest involved in this matter. An occasional season of retreat is wholesome for the spiritual life. And there are courses of severe reading and investigation that cannot be prosecuted with full advantage unless the student has his time at his own command. Physically, intellectually and spiritually, it is important that the student have a real vacation, and be a liberty to do with it as he pleases. And all this depends practically on a question of \$2 a week.

PROTESTANT missions in Japan were commenced in 1859. There are now over 10,000 communicants, besides the nominal Christian population. The number of churches is over one hundred and forty. Mission work is making marvellous progress.