

Our Contributors.

A UNIQUE ADDRESS TO THE MINISTER, WITH A LITTLE POSTSCRIPT

BY KNOXONIAN.

Dr. Wallace Radcliffe, of Detroit, was appointed by his Presbytery to give the address to the minister at an induction which took place in his city a few weeks ago. A local paper says the address caused "frequent rustling" and "moderate laughter" in the congregation. Whether it is a good thing or not to make people laugh in church, it is a good thing to make them rustle a little at times. In the hope that it will make other congregations rustle and be helpful to ministers as well, we give the address in this column, merely rounding it off with a little postscript. Like all good preachers, Dr. Radcliffe arranged his matter well, putting what he had to say under these three headings—"In your home," "In the pulpit," "In the congregation."

We take the liberty of adding another heading—In the Church courts.

IN YOUR HOME.

Don't surrender your self to any one but God.
Don't let the congregation tell you how you shall spend your money, where you shall find your companions, what time you shall get up in the morning, whom you shall vote for, or how much you shall pay for your washing.

Don't put yourself into the hands of your friends.

IN THE PULPIT.

Don't preach a mutilated Bible, nor a homœopathic dilution of the Westminster Confession.
Don't study without prayer.
Don't pray without study.
Don't feed people with unbaked dough.
Don't tell all you know in one sermon.
Don't put the hay too high in the ricks.
Don't offer them sentimental confections or intellectual shavings.

Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.

Don't use a Presbyterian pulpit for un-Presbyterian doctrine.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't wear blue spectacles all the time, but own a pair, and always have them in the pulpit with you.

Don't scold.

Don't wear the cap and bells.

Don't mistake length for profundity, nor brevity for wit.

Don't lash the back of the sinner instead of the back of his sins.

Don't offer to other people manna which you have not tasted yourself.

Don't imagine your sermon to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.

Don't let your harp have only one string.

Don't be a vendor of nostrums.

Don't try to make bricks without straw.

Don't be anybody but yourself.

IN THE CONGREGATION.

Don't forget that you belong, first to Christ, second to the Presbyterian Church, and third to the congregation.

Don't be a sectarian.

Don't be afraid to be a denominationalist.

Don't let any religious hobby ride you, but don't be afraid to ride any religious hobby if you have one.

Don't live in the third century.

Don't live in the twentieth century.

Don't live in the clouds.

Don't follow everybody's advice.

Don't be afraid of any man.

Don't be afraid of the devil.

Don't be afraid of yourself.

Don't depend too much upon the gospel of shoe leather.

Don't become a peripatetic gossip or a persistent tea drinker, nor on the other hand a solemn clam.

Don't hold yourself too cheap.

Do not try to do anybody's duty but your own.

Don't let a few, and especially the same few, do the work of the many.

Don't spare the people's pockets, for therein lie their hearts.

Don't be too confiding.

Don't despair.

Don't expect the sun to shine through all the twenty-four hours of the day.

Don't expect that all your geese will be swans, or all your believers saints.

Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are.

Don't mistake Detroit for Red Wing.

Don't spread your congregation over every scheme that is presented, lest it suddenly grow thin and vanish.

Don't restrain too much; it is well often that steam escape.

Don't let the young people run away with you, nor the bald-headed put too many brakes on.

Don't drive, but lead.

Don't ask any to work harder than you do yourself.

Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.

Don't see everything that is wrong in the congregation.

Don't hear everything that is said in the congregation.

Don't carry all your ecclesiastical eggs in the one basket.

Don't despise the rich nor dishonour the poor, nor esteem yourself wiser than your brethren.

Don't feel yourself responsible for the universe, nor try to spread yourself over creation.

Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.

Don't fail to appreciate your predecessor.

Don't fail to prepare for your successor.

And now we add our little postscript.

IN THE CHURCH COURTS.

Don't pose as an ecclesiastical leader—nature may not have constructed you for that class of work.

Don't rise to a point of order when there is no point.

Don't speak unless you have something to say worth listening to.

Don't speak on every question.

Don't speak on questions already threshed out.

Don't speak long on any question.

Don't make or second motions merely to get your name into the minutes.

Don't begin a speech by saying you have nothing to say and then take half an hour to prove the truth of your statement. The court may accept your bare statement without any proof.

Don't degenerate into an ecclesiastical pettifogger.

Don't suppose that a spiritual court is a police or division court in which pettifoggers practise without paying costs.

Don't mistake a quibbling, technical ecclesiastic for a Gospel minister.

Don't assume that all the members of a church court are as wise as they look.

Don't suppose that all the men who push themselves in church courts can preach the Gospel or have good Sabbath schools or good prayer meetings at home.

Don't grumble because you are not put on every committee.

Don't say a word if you are not put on any committee.

Don't assume that referring matters to a committee necessarily means anything in particular.

Don't suppose that when a report is received and adopted and a vote of thanks given to the committee, "especially the Convener," that any real work is done. The real work comes afterward if it comes at all.

Don't imagine that passing resolutions asking the people to do or not to do certain things makes it certain that the people will pay any attention to the resolutions. The people have minds and consciences of their own.

"THIS life is too short," said a sensible man, "to fool away any part of it." Every young person ought to set out in the journey of life with this impression, and carry it with him to the end. To live is serious business, even for this world, and much more so in respect to that which is to come.

IS CHRIST OR PETER THE FOUNDATION OF THE CHRISTIAN CHURCH?

BY THE REV. R. WALLACE.

(Concluded.)

In accordance with this claim they deposed Henry III. and Henry IV. of France, and sent an army to aid the rebellion which they excited against them. They deposed Queen Elizabeth of England and sought to overthrow her power by sending against her the Spanish Armada, which by the breath of the Lord—the winds of heaven—was scattered and wrecked on the rocky shores of Britain. In 2 Thes. ii. 9 Paul says that "his coming is after the working of Satan, with all power and signs and lying wonders"—or pious frauds and impositions of every kind, such as "winking Madonnas" and that many should then be deceived and believe a lie such as the infallibility of the Pope, the power of the priests to deliver from purgatory and the immaculate conception of the Virgin. "Forbidding to marry" is another of the marks of this apostasy (1 Tim. iv. 1). By this also the Papacy has shown itself to be the "lawless one," by changing God's laws and substituting men's wicked regulations instead. In 1 Tim. iii. 2 God enjoins through Paul that the bishop or pastor of the Christian Church should be the husband of one wife, even as He had appointed for the Jewish priests. Now the clergy resisted this wicked law of celibacy for many centuries after it was proposed, but were at length compelled to submit by Gregory VII. A.D. 1070. The object of this regulation was to form an army of priests having no interest in common with the people, and no sympathy with them in their social relations, and hence better prepared to enslave them and trample on their rights and feelings. In all this they have succeeded but too well, and the forced celibacy of the Romish clergy has been the fruitful source of much misery and sin. Hence because of this and other unscriptural laws Rome is called "the mystery of iniquity," for while she pretends that her object is to secure the greater purity of her priests, she not only arrogates to herself more wisdom than God, but also enjoins a cause that naturally and almost necessarily leads them into sin.

How long is this great apostasy to continue? In Daniel and in Rev. xii. a period of 1,260 years is allotted to it. The murderer Phocas took away the title Universal Bishop from John, Bishop of Constantinople, who had assumed that title and given it to Gregory of Rome in the year 606 A.D. This would bring us to the year 1866. At the time of the Reformation Antichrist received a deadly wound which was partly healed, and it has been on the decline ever since. Its power was greatly weakened by the Revolution in Europe from 1848 to 1860, when the Pope ceased to be a temporal prince, and the Italian civil power set up its throne at Rome. As D'Aubigne says, the rise of the Papal power was gradual, and so also probably will be its decline and fall. It is held by the best writers that the Papacy came to majority about the year 755 A.D., when the three horns fell before the little horn, or when the Pope, rebelling against the Emperor of Germany, claimed Ravenna, Lombardy and the State of Rome, and thus became temporal prince (Daniel vii. and viii. 1). If we add to this the 1,260 years this brings us down to A.D. 2015, when we may expect the kingdom of Christ to be more fully set up in the world. We should ever make a distinction between the system of the Papacy and the people. There are now, as there have ever been, many devoted Christians brought up under this system and living within the pale of the Apostate Church. Let us cherish no ill will toward them, but even treat them kindly and pray for their conversion.

Let us then make known to the Romanists of Canada the way of salvation as revealed in His holy Word. God commands, "Come forth out of her, My people, that ye have no fellowship with her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

Do your duty at the polls. Send to Parliament sound Protestants who will not sell their votes and influence to advance the power of Rome in Canada. The great duty of the age is to meet and oppose the aggressions of Popery against the civil and religious liberties of the world. Oppose then firmly, but peaceably and legally, all ecclesiastical corporations