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ospel preaching may be expected. We now
in view of facts which we must know,
it would not be better to choose worthy
Christian laymen who love the Church, and
loyal to its order; who are well versed
in the Scriptures; who know their teach-
ings as a system, or in other words, in the
order of our symbols; and license them
from one meeting of Presbytery to another,
to adopt a term-service, and thus avoid a
longer, and have the benefits of our own
resources, and have our workers fortified in
their work by the character we would give
them, and commended to our people as
worthy of their confidence. They would
have no status in our ecclesiastical bodies
except so far as they were elders represent-
ing the churches; they never could have,
and never should have such a place until
they had fulfilled, all the conditions of
license, scholarship, &c., required for ordination.
We raise the standard higher in all re-
spects for ordination—raise it higher in the
knowledge of theology, church polity, licen-
sure, but not require less important branches
of knowledge, and give term-licensure to
those of undoubted piety, of ability to teach,
who give no uncertain loyalty to the
Church, and no uncertain sound about the
truth which they preach.

is admitted to be destructive of the
interests of our nation, to be dependent
on supplies on foreign labor and capital,
especially when she has within herself the
means, at least, to supply all her needs.
We need much more so in a church, which has
the resources necessary to be self-sus-
taining in every department of her work, to
be depending on her own strength, and poorly sup-
plying it from without?

Why cannot the Presbyterian Church
employ her own authorized lay-workers, and
do her own work, and in doing it develop
her own resources? Who can do it so
effectually? Could an Episcopalian, however
pious, as a Christian and worker? No;
he does not recognize the validity of our
ordination. Could a Baptist, however
devoting and active? No; he does not
recognize the validity of our baptism.
What of a Methodist? Better than either of
the others, yet he could not be in full sym-
phony with our church order? Could a
lay brother? No; for he has no
authority with church organizations as
such. And yet all these might be among
the best of teachers, and most godly among
us. We are bound to conserve not only
ourselves as Christians, but our existence as
a Church.

The Methodist Church is one of the
most successful in results, and most efficient in
its work in our country, and is especially
valued for her economy of her forces, working
within her own bosom, and having
met her needs to her success within

her own communion. On what outside or-
ganizations is she dependent? She fur-
nishes her own money, uses it within her
own organization, builds churches, furnishes
work for her own lay-elements, turns it to
the best account, so that any school-house
in the land has a man hard by, that preaches
the Word, and takes care of the flock within
its walls.

There are on the most moderate estimate
one hundred laymen in our Church who
could be prudently "licensed" as evange-
lists. The subject has been once and again
on the verge of discussion by Synod, but it
has hitherto been crowded out by more
business seemingly more pressing, but not
really of greater importance.

FRENCH PROTESTANTISM.

Alas for France, still bound in three-fold
chains of infidelity, Romanism and igno-
rance! She crushed out Protestantism—or
nearly crushed it out, by her massacres, and
expatriations, and dragonnades. Bible re-
ligion was a deadly crime in the eyes of
Church and State till the Revolution
brought in a new era. Napoleon granted
liberty of worship to the Protestants. But
it was not till after the fall of the Third
Napoleon, and under the Presidency of M.
Thiers, that the right of self-government by
Synods and Presbyteries was conceded by
the Government. When a representative
Synod did assemble it was found that a
large number of members were deeply
tainted with Rationalism. Testing divi-
sions showed 61 orthodox to 45 rationalists.
The latter are strong in Paris and have
considerable influence in government cir-
cles. Still, being in a minority, they have
not been able to resist effectually the pro-
ceedings of the Orthodox who have re-or-
ganized the whole body on the basis of the
old Reformation creeds. It will be remem-
bered that the French Government pays the
Protestant pastor as well as the Roman
Catholic priest.

The Synod—that is, the orthodox ma-
jority—determined that in future all voters
in parishes should be men holding by the
Protestant Reformed Church and such re-
vealed truth as is contained in the Old and