

## Pastor and People.

### MY MITHER'S PSALM.

Come nearer haun, my bairnie,  
Speak louder than ever before ;  
Lead where the sunlight fa's on the page,  
As it glints through the open door.

The fair great-grandchild read it  
With accent meas' red and clear—  
"Though I walk through the valley and shadow of  
death  
No evil my spirit shall fear.

Thy rod and staff me comfort,  
On my table a feast is spread ;  
My cup overfloweth, a crown of rejoicing  
Thy favour hath placed on my head.

My bairn, that's my mother's psalm ;  
How often she crooned it lang syne !  
The Bunk opens there o' its ain accord—  
Her sang o' heart comfort, and mine.

Left early a mitherless lamb  
To the heavenly Shepherd's care,  
He cuddled me into his warm plaid-neuk,  
And I couthily nestled there.

His rod and staff my comfort,  
A' through my wilderness path,  
Whiles up on a bonnie green gaird' hill' side,  
Whiles down in the shadow o' death !

Goodness and mercy my portion,  
How lang on His manna I've fed !  
My bicker weel filled and my cup overflowin'—  
Aye safe by His Providence led.

Read it again, my bairnie ;  
It may be the last time to me ;  
I'm weary the night, I may wauken the morn  
In the rest o' eternity.

—R. Waugh, Winnipeg.

Written for THE CANADA PRESBYTERIAN.

### ORDINATION, ITS SIGNIFICANCE.

BY REV. THOMAS NATTRESS, B.A.

Not long ago a parishioner of mine was asked by a clergyman of another communion: "Why have you Presbyterians departed from the laying on of hands in ordination?" The answer is, we have not departed from it. Neither do we underestimate, or deprecate, or grow lax in the practice of this New Testament rite.

St. Paul, in his epistles to Timothy, to Titus, and to the Hebrews, and also St. Luke, in the Acts of the Apostles, speaks frequently about ordination, and they teach us that by prayer, and the laying on of the hands, men are to be set apart to their spiritual office by the Church. So, then, not only are our ministers ordained, but there is, moreover, this one form only of ordination acknowledged among us, viz., by prayer and the laying on of the hands of the Presbytery in the ordination of ministers, and of ministers in the ordination of elders and deacons. We do not propose to discuss here the question whether, as seems to be intended in the Rules and Forms of Procedure, an elder may be ordained to his office merely by prayer. For our own part we will not ordain an elder by prayer without the laying on of hands any more than we would consent to the ordination of a minister by the laying on of hands alone with a prayer. We would suggest, however, the propriety of ministers associating with themselves the members of their sessions in the laying on of hands in ordaining an elder, and both the members of session and of the deacon's court in the ordination of a deacon.

"The doctrine of the laying on of hands" (Hebrew vi. 2) formed part of "the principles (elements and fundamentals) of the doctrine of Christ" (Hebrew vi. 1), and is, therefore, to be departed from. It is, moreover, essentially a religious ordinance, for it was observed with "prayer and fasting" (Acts xiv. 23). We do not lack recorded instances of its observance, whether of the ordination of deacons (Acts vi. 6), of elders, as in the numerous cases which might be cited; or of a particular elder who was ordained to preach the gospel, as Timothy (I. Timothy iv. 4) and Titus, who was himself instructed to ordain elders in Crete in every city (Titus i. 5). In every case the laying on of hands, accompanied by prayer, was the apostolic manner of setting apart the individual believer, chosen, to the particular office of the Christian ministry to which he had been elected. In addition

to this, it was a formal committing of the doctrine of Christ to the hands of those who, as faithful witnesses, should spend their time and consecrated ability in teaching man that doctrine. "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II. Timothy ii. 2).

In the next place, as the passage just now quoted would also show, it was a guarantee of competence on the part of those ordained, for the words of St. Paul to Timothy (I. Timothy v. 22) cannot be otherwise interpreted when he says: "Lay hands suddenly on no man." The twelve apostles were chosen by our Lord. The eleven who remained faithful to Him, chose a successor to Judas, who fell. We find St. Paul setting apart Titus and Timothy to their particular work, and Paul and Barnabas ordaining elders in every place where they had founded the church in Asia Minor (Acts xiv. 23). Likewise we have seen how the apostles instructed the brethren to make choice of a certain number who should co-operate with them in certain ministerial capacity, and afterward confirmed the popular choice by prayer, and the laying on of hands. Thus did they, the authoritative teachers in the church, both determined the occasion when an addition should be made to their number for economic purposes, and afterward impart the imprimatur of the Church that they who were chosen and ordained should preach the Word of God with authority as successors of the apostles, or serve in their several capacity as co-workers.

The apostolic rite of ordination is, therefore, the Church's stamp of authority upon her three-fold ministry of ministers of the word, elders and deacons. It is her commission to them to pursue with zeal their life-work in her service, which is the service of Christ her Master.

In recognition of this fact no one is ever known to assume the office of an elder or of a deacon without ordination, and although there have been and are many who have preached the gospel and do preach it with the utmost acceptance and appreciable affect, and have not been ordained, yet no such person may dispense the sacrament of the Lord's supper, nor should he pronounce the apostolic benediction, whether in the abbreviated form in which it occurs in most of Paul's epistles (Rom. xvi. 20-24; I Cor. xvi. 23; Phil. iv. 23; I Thess. v. 28; 2 Thess. iii. 18; Gal. vi. 18; Philemon xxv.; and in Rev. xxii. 21); or in the fuller form of 2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." An authoritative act or enunciation requires an authoritative commission.

The laying on of hands, even though accompanied by fasting as well as by prayer, confers no superlative gift or power. The apostle's had powers and gift beyond the qualifications of their successors. But they did not have these by the laying on of hands. We find St. Paul exclaiming with fervor (I Tim. i. 12) "I thank Christ Jesus, our Lord. . . that he counted me faithful, putting me into the ministry." Again, whatever the exact exegesis of the phrase, "given thee by prophecy" (I Tim. iv. 14) may be, if Timothy had any special gift not possessed by those who came after him he had it by virtue of that "prophecy" and not by the laying on of the hands of the presbytery alone. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

God calls men sometimes, as he did St. Paul, to a special ministry; and these men are not always ordained by the Church. So, the anomalous case is presented of one in possession of God's commission to preach the gospel, yet not commissioned by the Church, a case that is anomalous from the very nature, character and purpose of the Christian church. It is therefore true that, as Dr. Arthur J. Pierson says in his new

work, "The new Acts of the Apostles," "whoever, by fulfilling his mission, adds one more unpretending entry to this Apostolic record (the incomplete Acts of the Apostles,) belongs to the Apostolic succession." But it is the evident intention of the New Testament that the anomaly shall be recognized as an anomaly and be avoided.

When our Lord sent the eleven apostles out upon their great mission of evangelizing the nations of the earth and said to them, (Matt. 28: 20,) "Lo, I am with you alway, even unto the end of the world," we know how they understood that word *you*. They first completed their number by ordaining Matthias (Acts 1: 22.) They then ordained elders, ministers of the Word, who should carry on the work in the rear whilst they pressed forward, and who should succeed them. Paul catches up the grand thought of a perpetual ministry, a ministry perpetuated by divine intention, and he is not slow to ordain a Gentile ministry. Soon the Jewish and the Gentile ministry become reconciled; and the promise of Jesus in its universal character is felt to be a great reality, both as to time and country. Never at any time, or anywhere, either among Jewish or Gentile Christians at the first, or among the nations since, has any other form of ordination been recognized than by prayer and the laying on of hands. The only difference that has ever been seriously argued is as to who constitutes the presbytery. (I Tim. i. 14.) From the first they who had received ordination at the hands of apostles, themselves ordained others, as we do now, and as has been done in the interval of centuries.

Without ordination, and the consequent perpetuated ministry, the ministration of the word and doctrine would have been a matter either of hap-hazard or of miracle. Ordination is therefore necessary to the continued existence of the Church, and uniformity in the manner of it equally essential. What can be done through human agency in man's behalf God does not do by miracles.

The laying on of hands, then, is the Church's seal of qualification placed upon the candidate for the ministry; it is her mark of authority given to him; it is, with the prayer that accompanies it, the consecration by the Church to the office of the holy ministry of the man who is already self-consecrated to Christ and the preaching of his gospel: it is the formal committing of the sacred doctrine to the thereby perpetuated ministry; it is apostolic succession in the truest and best meaning of the words.

Amherstburg.

### FOR COLLEGE AND KINGDOM.

The following prayer, offered by Rev. Principal Dykes at the opening of the proceedings in connection with the College Jubilee services of the Presbyterian Church of England, is in every way so beautiful and appropriate that we reprint it in full from *The Presbyterian*, of London, England, the organ of the Presbyterian Church, in England. [Ed.]

O God, the Father of Lights, who hast given unto Thy Church pastors and teachers in every age, we acknowledge this day Thy loving kindness in maintaining, restoring, and augmenting from time to time the light of the pure Gospel, and of sacred learning within our native land. For all students and doctors of Thy holy mysteries, for all reformers of religion and defenders of Thy faith, for all wise and reverent divines, by whom the knowledge of Thy people has been widened or corrected, we bless Thy providential care and laud the promised Spirit who guides into all Truth. Neither hast Thou left Thy people at any time without pastors and preachers of Thine own rearing and furnishing, by whose gifts and graces the Flock of God among us have been guarded from error or recovered from it, have been nurtured in the wholesome Word of Life, and led into the ways of holiness and obedience.

Specially do we thank Thee, our God

this day, for Thy goodness to this our College, planted among us half a century ago, for the equipment of a godly and learned ministry of the Holy Gospel. Thou didst inspire the generous fathers of our Church, by whose enterprise it was founded, and by whose fostering hand it has been established among us. Thou, Lord, didst raise up those honored teachers, by whose faithful and learned labors the students have profited, and whom, after a course finished in Thy fear, Thou hast taken to their rest. For their memory we thank Thee; and for the successive bands who from the walls of the College have gone forth to proclaim the unsearchable riches of Christ, we magnify Thee, Who alone callest such labourers into Thy harvest-field.

Bless, Lord, in their several spheres of labor, the old students who survive. Give more ardor, wisdom, courage, and faithfulness—for the times grow arduous, and the duty waxes heavier. Help us who now labor in the College Halls, teachers and taught alike, to be worthy of our forerunners, and to devote ourselves to our sacred task with deeper humility, a more open mind, free from prejudice, a wider sympathy with the mission and the perils and the responsibilities of Thy Church in the critical times we live in. Awaken throughout our congregations, we beseech Thee, a more intelligent, prayerful, and loving concern for the prosperity of the College. And, by the secret movings of Thy grace prepare, in many a home, gifted and devout young souls to offer themselves in due time to the sacred Ministry of the Word among us.

Lord Jesus, Head of the Church universal, we pray this day for all seminaries of sacred learning; for the godly upbringing of youth in our schools, and colleges, and universities; for an abundant supply of capable servants of God to minister in every faithful and pure branch of Thy one Church.

We pray for the Missions of our own and of all Churches; for Mission Colleges in particular, where native Christians are being fitted to bear the Message of Life to their fellow-countrymen. Deepen in our students at home zeal for the conversion of the world; and unite more closely the efforts of Thy people to win the nations for Christ.

Finally: We humbly intercede on behalf of all princes and rulers and of their subjects: especially that it may please Thee to comfort and strengthen, to preserve and rule, Thy servant, our Sovereign Lady, Queen Victoria: that it may please Thee to bless to the Royal House of England, and to other kindred Houses in Europe, the events of Thy Providence, teaching them sobriety and godly fear, and the love of justice and of freedom; that it may please Thee to spread through all classes in our Commonwealth, temperance and thrift, and purity and uprightness, and undefiled religion. May it please Thee also to bring to a speedy and a secure end the war in the distant East; and over all Christendom to restrain the force and confound the designs of such as delight in war.

Let these and all the just desires of Thy servants find favor in Thine eyes, we humbly beseech Thee, O Lord God: for we present our petitions through the mediation of Jesus Christ alone, our Priest and Advocate; unto Whom, with the Eternal Father, and the ever-blessed Spirit, One God, be glory and worship, dominion and thanksgiving, world without end. Amen.

The unfaithful man is more untrue to himself than to any one else. Every promise which he breaks, every trust which he dishonours, every responsibility which he throws off, every rightful labour which he shirks, weakens the force of the inner law, destroys his firmness, impairs his energy, hardens his conscience, and renders him not a free man but a slave. In being unfaithful to others, he is still more unfaithful to his own nature; in trying to secure some paltry gratification, he has lost the richest treasure of his being.