

Exercise of the Ministry for religious improvement, gave rise to the formation of the Presbytery. It will also be noted that the representative system did not at first obtain any place in the Church Courts, nor does it now uniformly characterise our Assemblies as it did the Councils of the French Protestant Church. For many years the General Assembly was, just what our Synod now is, a convention of all the Ministers of the Church with their Elders.

Our Polity is thus formed upon the two great principles of the Unity of the Church visible—that it should be one—and upon the government of the Church by Presbyters or Elders. The details of organization have not been copied from any Church previously existing, but have taken that shape which Providence indicated, and which enlightened wisdom determined. The *fabric* has now stood the test of ages. It has baffled the wicked efforts of adversaries to destroy it. It has weathered many a storm, and it is yet unscathed. Under it the Church has some guarantee of liberty and progress with good order and peace. If the world would only let it alone, and if it will keep itself from the entanglement of State control and political influences, this constitution has within it, we believe, powers and capacities fitting it to spread the saving knowledge of Christ's name over the Globe, and to maintain the purity and integrity of His Kingdom. What is wanted in the present day is a clear conception, along with a large and liberal construction of our Church constitution. It will be fatal to our christian influence in the world, if we permit ourselves to be limited in our activities by a rigid adherence to peculiarities. Anything that will hinder the expansiveness of the Church should be resisted. A two-fold manner of progress is aptly illustrated by the strengthening of the stakes and the lengthening of the cords of a tent. To do the one without the other is of no use, both should proceed simultaneously, and the one be handmaid to the other. What infinite damage has been done to some sections of the Presbyterian Church, by their exclusive endeavour to make the stakes strong by sinking them deep, and their forgetfulness at the same time to stretch out the cords! On the other hand, the lax liberty of the Presbyterian Church in the United States before the division into Old and New Schools took place, and the still lax government of the New School Church, show us the danger of lengthening the cords and not at the same time seeing that the stakes of Eternal truth remain firm and strong. To keep us in the golden mean in which we shall at the same time conserve our strength and enlarge our borders, we need enlightened wisdom and prudence, with the promised teaching and guidance of the Holy Spirit.

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MINISTERIAL SUPPORT. No. II.

(From the Philadelphia Presbyterian.)

What is a fair and just support for your Minister? Remember, he is an educated man. Five years in school and academy, four years in college, and three years in the seminary—twelve years of hard toil have been spent in preparation for the duties you have called him to discharge. In the course of this long preparation he has probably spent all his little patrimony. He has learned no other trade or art to aid in getting a livelihood. He is married, or ought to be, for but few men are fully fitted to sustain the pastoral office who have not gathered about them the softening, sympathising, sustaining solace of the domestic circle.

To what duties do you call him? He is to prepare carefully and preach to you two sermons a week all the year round; to lecture once a week; to see after