

cally visited, they were deprived more frequently than they could have wished of his singularly able ministrations, and of those domestic visits which they so highly appreciated, and which, when in health, he was so willing to pay. Whoever may come in his place, it will be long before they forget the amiable and beloved minister who was at last most unexpectedly taken from them almost while discharging a solemn parochial duty. His funeral was attended by about 300 persons from all parts of the surrounding country, and nothing could be more interesting and affecting than the appearance which the churchyard of Dalsarf, presented last Sabbath, when his funeral sermon was preached from the tent by his intimate and attached friend, the Rev. Dr. Heith of Hamilton, and when it was supposed there could not be fewer than 2000 persons present. *Glasgow Constitutional.*

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## CORRESPONDENCE.

### HISTORY OF PRESBYTERIANISM.

No. 4.

We are not to suppose that the departure from the Apostolic model of Church order was universal. There were "witnesses of the Truth," who, in humble retirement, bore a faithful testimony to the original system of discipline, as well as doctrine. The simple-hearted Paulicians in the seventh century testified against the encroachments of Prelacy. They were succeeded, not long afterwards, by the Waldenses and Albigenses, who still more distinctly and zealously protested against all encroachment on Presbyterian simplicity. This is frequently acknowledged by many of the advocates of Prelacy, as well as others.

Aeneas Sylvius, afterwards Pope Pius II, declares, "They (the Waldenses) deny the hierarchy, maintaining that there is no difference among the priests by reason of dignity or office. Medina, a learned prelatist in the Council of Trent, asserted that the doctrine of Ministerial parity had been condemned in Arius, and in the Waldenses, as well as in others specified by him. Bellarmine acknowledges that the Waldenses denied the Divine right of Prelacy. The Rev. Dr. Rainolds, an eminently learned Episcopal Divine, professor of Divinity in the University of Oxford in the reign of Elizabeth, in writing on this subject to Sir Francis Knollys, declares,—“All those who have for 500 years past, endeavoured the reformation of the Church, have taught that all pastors, whether they be called bishops or priests, are invested with equal authority and power;—as first the Waldenses; next, Marcellus Petavinus; then Wickliffe, and his disciples; afterwards, Huss, and the Hussites; and last of all, Luther, Calvin, Bullinger, Musculus,” &c. But the undoubted fact which places this whole subject beyond all question is, that after the commencement of the Reformation in Geneva the Waldenses not only held communion with that Church which, we all know, was strictly

Presbyterian, but also received ministers from her, and of course recognized the validity of her ordinations in the strongest practical manner. This they could never have done, had they been in the habit of regarding the subject in the same light with modern prelatists. But the Waldenses were not merely Presbyterian as to the point of ministerial parity. According to their own most authentic writers, as well as the acknowledgement of their bitterest enemies, they resembled our beloved Church in almost every thing. They rejected all human inventions in the worship of God,—such as—the sign of the Cross in baptism; festival days; the confirmation of children and youth; the consecration of edifices for public worship, &c. We are also told that all their Churches were bound together by Synods, which assembled once a year; that these Synods were composed of Ministers and Ruling Elders as in the Presbyterian Church; that their business was to examine and ordain candidates for the Ministry, and authoritatively to order every thing respecting their body. We may say, then, with strict regard to historical verity, that in the darkest and most corrupt periods of the Church, Presbyterianism was kept alive in the purest, and indeed in the only pure, Churches now known to have then existed.

When the Reformation from Popery occurred, it is at once wonderful and edifying to observe with what almost entire unanimity the leaders in that glorious enterprise concurred in proclaiming and sustaining Presbyterian principles. Luther, Melancthon and Bucer, in Germany; Farel, Viret and Calvin, in France and Geneva; Zuingle and Oecolampadius, in Switzerland; Peter Martyr, in Italy; A. Lasco, in Hungary; Junius, and others in Holland; Knox in Scotland; and a decided majority of the most enlightened and pious friends of the Reformation even in England,—all without concert concurred in maintaining that in the Apostolic age there was no prelacy (Bishop and presbyter being the same); that the government of the Church by ruling as well as teaching Elders was plainly warranted in Scripture; and that individual congregations, were not to be considered as independent communities, but as so many members of the body to which they belonged, and to be governed by representative assemblies for the benefit of the whole.—It is true, these different leaders of the Reformed Churches did not all of them actually establish Presbyterian order in their respective ecclesiastical bodies: but while all the Reformed Churches in France, Germany, Holland, Hungary, Geneva, and Scotland, were thorough Presbyterians, not only in principle, but also in practice, even the Lutherans universally acknowledged that Ministerial parity was the order of the Apostolic Church, and also that in the

primitive times Ruling Elders conducted the government and discipline in all the churches;—till many of them holding, as they did, that the Church was not bound to adhere in every respect to the Apostolic model of government and discipline but was at liberty to modify it according to exigencies; and, as they might deem for edification they adopted forms of regulation and discipline differing from each other and differing, as they did not hesitate to confess, from the plan actually in use in the days of Apostolic simplicity. The Church of England was the *only one in all Protestant Christendom*, which at the Reformation adopted the system of Prelacy. This was occasioned by the fact that in that country the bishops, the courtclergy, and the monarchs took the lead in reforming the Church, and, as might have been expected, chose to retain the system of ecclesiastical pre-eminence which had been so long established. It is notorious however, that this was done originally without any claim of Divine right, with a spirit of affectionate intercourse and communion with all the non-episcopal Churches on the continent of Europe, and after all, contrary to the judgment of large numbers of the most eminently pious and learned friends of the Reformation in that kingdom. Parallel to this it may be mentioned, that the office of Ruling Elder, now peculiar to the Presbyterian Church, was in the reign of Elizabeth kept out of the constitution of the Church of England, into which there was every prospect of its being received,—not on the ground that it wanted Divine authority: No, that authority was conceded, but expressly on the ground that it would interfere with the Queen's prerogative. In other words, the Reformation of the Church was sacrificed to narrow views of supposed political convenience. It is very common for the more uninformed opponents of Presbyterianism to assert, that this form of ecclesiastical order was invented by Calvin, and first set in operation in the Church of Geneva. The ignorance of those who can make this allegation is indeed surprising! Passing by all that has been said of the palpable existence of Presbyterian order in the Apostolic age, of its plain delineation in the Epistles of Ignatius, and in the writings of other fathers succeeding the pastor of Antioch; and waiving all remarks on its acknowledged establishment, as we have seen, among the pious Waldenses; it was undoubtedly in use in Switzerland and in Geneva long before Calvin had appeared as a reformer, or had set his foot in either of these countries. The Rev. Mr. Scott, the Episcopal continuator of Milner's "Ecclesiastical History," explicitly states, that as early as 1528, when Calvin was but 19 years of age, and was wholly unknown in the ecclesiastical world, the Presbyterian form of Church Government