

to the end of the world was made to them *qua* apostles. Therefore the *order of apostles* in the Christian priesthood (II) is to continue to the end of the world; hence it did not terminate with the death of the apostles, in the narrow sense, who were personally called by Christ to the office, but is a *permanent order* of the Christian ministry.

To the question, Who now hold the office and execute the functions of apostleship, it is answered: In Scripture this order was known as apostles (2 Cor. viii. 23) and angels (Rev. i. 20). To them *qua* apostles, or *qua* the highest order of Christian priesthood "alone belonged the right and prerogative of laying on of hands whether in ordination or confirmation, and also the chief and supreme authority to exercise the power of the keys: in other words, in this order all ecclesiastical powers and prerogatives were vested and flowed through them also." The second order (or presbyters) were under their control. Since the fourth century the Scripture title of apostle has been modestly laid aside, and this order is now known as Bishops, the Episcopal order or prelate, superior to the priest or presbyter and deacon. The office and functions of the apostleship, therefore, are now held and discharged by Bishops or Prelates, who are the highest order in the ministry, and permanent *qua* apostles.

From all which it follows that the great commission was addressed to Bishops, *qua* apostles, or successors of the apostles, and to them alone, and in that capacity.

This plausible argument is thoroughly overthrown by the following indisputable fact. So far as the commission goes, it is to preach the gospel, and *make disciples* of all nations, *baptizing* them, and *teaching* them. But preaching, discipling, baptizing, and teaching, even according to prelatial doctrine, belongs to deacons and presbyters as such, and to bishops not *qua* apostles but *qua* deacons and presbyters. While again, the *commission* is not to exercise government over the other orders, to confirm and ordain, which functions bishops claim *qua* apostles. Hence, it is evident that Christ did not commission prelates *qua* apostles, nor did He promise to be with them *qua* pseudo-apostles.

J. L.

BRADFORD CONGREGATION.

MR. EDITOR,—Noticing from week to week in your valuable paper an account of the movements and progress of the Churches in this "Canada of ours," I have been much pleased with many tokens of favor and blessing from God, and the increased good will and liberality of His people; and I am highly gratified in being able to say that in our own locality the signs of the times are promising. We parted with sorrowful feelings from our late pastor, the Rev. D. B. Cameron, who was greatly beloved for his works' sake. Our church was vacant for a long time owing to the peculiar circumstances in which we were placed, and though the supply sent us was very good, the want of a settled pastor was severely felt. After much prayer and the ordinary consultations and deliberations, we were induced to give a call to the Rev. E. W. Panton, who accepted the call given, and who has continued to minister to us with acceptance; and many have been added to the Church roll since he was inducted. The membership of our Church has been doubled since his settlement, and the good work is still progressing. About two months ago our village was visited by Mr. T. H. McConkey, from Toronto, an earnest worker in the temperance cause, who, through God's blessing, in connection with the ministers of the gospel and the Churches here, did much good. Upwards of six hundred persons were induced to sign the pledge, and a marked change for the better has taken place. Whiskey selling is at a discount. The attendance at taverns is greatly diminished. The weekly meetings of the Bradford Gospel Temperance Union Club has been well sustained, and men who seldom went to the house of God have been regular in their attendance, and are now earnestly striving to improve their condition both for time and eternity by seeking help from God and connecting themselves with our own and other churches. Last Sabbath was the day appointed for the Sacrament of the Lord's Supper to be administered, and in Scriptural phrase it may be truly said, "we had a good time." Meetings at the church had been held for several evenings through the week, and on Friday night twenty-five persons presented themselves as candidates for membership with us in the Church of Christ. It was a pleasing scene to many of

us who for twenty, thirty, and forty years had been "toiling to make the blest shore," to see so many starting in the way to heaven. On Sabbath we were favored with the presence of our esteemed and much and deservedly respected brother in the Lord, the Rev. Wm. Fraser, from Bondhead, who, in the estimation of myself and others, surpassed even himself in the clear, earnest, intelligent, devout and emphatic manner in which he spoke to us of the death, the burial and resurrection of Jesus Christ, of the doctrines inculcated in these facts, and the lessons we should learn from them. It was a sermon that will be long remembered with pleasure and profit by many who heard it. The closing service was both solemn and impressive. The church was well filled. All remained during this impressive ceremony. About one hundred persons partook of the emblems of Christ's broken body and shed blood in remembrance of his death; many of these, through the enlightening influences of the Holy Spirit, realizing that Christ died for them. One peculiarity in the sermon we listened to was a statement as to the manifestation of ardent attachment on the part of some timid and retiring persons in connection with the Church. The examples of Joseph of Arimathea, who acted "secretly for fear of the Jews," and Nicodemus, who came to Jesus by night, were cited as proof of the peculiar way in which the power of divine grace was seen operating upon the hearts of men. These two timid, hesitating, doubting men were present at the closing scene of Christ's life. When all others forsook Him and fled, *they were there*, the one to save the body of Christ from a felon's burial, and the other to bring myrrh, spices and linen requisite for the decent interment of his Lord and Saviour. Thus in actions which spoke louder than words they manifested their ardent attachment to Christ. This peculiar feature of the sermon, together with the quotation of some verses from the hymn beginning with "God moves in a mysterious way," produced an impression on some minds which will not soon be forgotten. It was a masterly effort, rightly divided, impressively delivered, and calculated to do much good among the people. For the good accomplished and for the pleasing and cheering circumstances in which as a congregation we are now placed, we offer thanks and praise to the Giver of every good and perfect gift.

BRADFORD.

Feb. 18, 1878.

ON THE DEFENSIVE.

MR. EDITOR,—In your issue of the 11th ult. there is a report of the meeting of the Chatham Presbytery on the 18th Jan., on which permit me a few observations in order to correct what, to me, seems an imperfect representation of the matters at issue between the Chatham Presbytery and myself, and that without any reflection on the Clerk of Presbytery.

In regard to Dover, I supplied their pulpit on two Sabbaths in the spring of last year—the exact dates I cannot at this moment give—and that congregation paid me nothing. I sent in a claim upon the Presbytery for payment. That payment was made to me through the Clerk of Presbytery in a letter dated Dec. 28th. In your notice of the meeting of Presbytery it is said: "Mr. Simpson, elder, reported that their treasurer had recently remitted to Mr. Burr what the congregation owed him." There must then be a failure somewhere, either in the sending of the money, or in its transmission, or on my part in not acknowledging its receipt, and withdrawing my claim.

If the treasurer failed to send the money direct to me, Mr. Simpson is misled in his statement. If the treasurer did send it direct to me, it has been lost in transmission, as I never received it. And if the treasurer simply handed the money to the Clerk of Presbytery to be sent to me, then he did not send it direct to me "recently," nor at any other date; and there is then no failure on my part in not acknowledging what I did not receive, which would be a very discreditable neglect, if I had had time to do so, when I did not withdraw my claim.

In regard to the claim I sent in to the Presbytery for an increase of the payment I received from St. Andrew's congregation, Chatham, it is founded on the following—call it the law of the Church or not: "All probationers are to be paid at the minimum rate of eight dollars per Sabbath, with board; but this amount must be increased so as to be in proportion to the ability of the congregation, or the stipend paid their pastor, if they had one." Here then are the facts. I was paid "at the rate of eight dollars per Sabbath"—the

minimum. The question then is, is that congregation bound to pay me more than the minimum? It is not *may* they, but *must* they, according to the foregoing rule. It is the question of right and not of generosity. The Presbytery have decided against me in the face of that rule; and the question then is, is that rule intended to guide congregations in what they are to pay, and probationers in what they are to expect, or is it a dead letter—a delusion and a snare?

But there is another question to be looked at. Is this congregation able to pay more than the minimum? They have answered that question by promising \$1,500 to their minister. Now, suppose they had paid their preachers at double the minimum, that would amount only to \$832 per annum, and would still leave them \$668 for their preacher's board. Where, then, is the unfairness of my claim, and according to what law does the Presbytery decide against me? I am, yours truly,

ALEXANDER BURR.

Temperanceville, King, Jan. 15th, 1878.

PHRASING IN PSALMODY.

In a late issue an instructive extract appears on Choir training. The ideas on phrasing, canon, fugue, and imitation are of great practical importance in connection with church psalmody. Phrasing is the sum and substance of musical expression—without a grasp of its fundamental principles our *pianos* and *fortes*, *cres's* and *dim's* are but a dead letter. To illustrate more fully, let us take for example the well-known tune "French." It contains eight notes in its first line; six in its second; eight in its third; and six in its fourth. The phrase commonly occupies four notes, in this tune Doh, Me, Fa, and Sol, the first four of the first line, form the first phrase. This is the germ or theme of the tune; and having in practical singing arrived at the note Sol, we have gained a resting point for the voice, the proper point at which to breathe and prepare for the following phrase—Doh, Ray, Me, Fah. Having again renewed our breath, we proceed to the next phrase in the opening of the second line—Me, Ray, Doh, Doh, which is followed by the cadence, Se, Doh; then the third line divides itself into two phrases, thus—Sol, Doh, Se, Lah, and Sol, Sol, Fe, Sol. Then the last line has, like the second, one phrase, Me, Ray, Doh, Doh, with its cadence or close, Se, Doh. The phrases and cadences of a good tune bear, so to speak, a family resemblance to each other, and these resemblances are particularly marked in this grand old tune. It is easy to observe how the second phrase imitates the first by reproducing the theme one degree lower. Then in the beginning of the third line we have strict imitation of the theme in contrary motion; then the second part of the third line is strikingly reproduced by the fourth line at the interval of a fifth, the fourth and second lines being identical;—then the cadences imitate each other, thus—first line, Me, Fah; second line, Se, Doh; third line, Fe, Sol; and last line, Se, Doh.

In singing it to the familiar words of the 121st Psalm, the first line of first verse has its poetic phrases exactly corresponding to the musical phrases. "I to the hills—will lift mine eyes;" the second line is easily arranged for; but the third line would require breaking in the middle of the word "cometh," which all know to be an unpardonable offence, therefore we have to retain the sense of the words at the expense of the music in this case, and breathe after the word "cometh." Then the last line phrases exactly like the music, "Who heaven and earth—hath made." Then notice following verse. "Thy foot he'll not let slide; nor will," etc. We must here contradict the music phrasing and give place to the poetic after the word "slide," when with renewed breath we continue, "Nor will He slumber—that thee keeps." Then following line, breathe after "behold," etc.; then the last line exactly suits the music, "He slumbers not—nor sleeps."

The breathing referred to must be short, quick inspirations, so as in no case to break the time of the tune from beginning to end. If this tune were sung with spirit and vigor; its grand harmony well sustained by the several parts; the breathing points carefully studied, and the renewed attacks produced simultaneously by every voice; we would have a soul-stirring song of praise, which would vibrate every chord of our emotional nature. These points thoroughly taught and acted upon would exhibit somewhat of the true spirit of expression in psalmody, and serve to show the worthlessness of our insipid and humdrum tunes, with their specially marked *pianos* and *forte* lines, *lovely*