

who confess the name of Christ, and conform to the laws and institutions of the gospel. In this point of view, the Church of Christ may be "seen and known of all men; it is a city set upon a hill, and cannot be hid." Viewed under this aspect, too, it is not merely local or national, as the Jewish Church was, but catholic; that is, general or universal, embracing "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2.) Such is the society so frequently noticed in the New Testament as "the Church," of which Saul "made havoc," when he "persecuted the Church of God," "all that called upon the name of Jesus" (Acts viii. 3; ix. 14; 1 Cor. xv. 9); "the Church" of which Paul the apostle boasted of being "made a minister" (Col. i. 25); "the Church" to which the Lord added daily such as should be saved (Acts ii. 47); "the Church," in short, in which "God hath set apostles, prophets, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues" (1 Cor. xii. 28). And to this Church, visible and catholic, there appertains, we think, a visible unity; a unity admitting of external development, though the whole cannot be seen at once; as an army is one, though it may never be seen actually marshalled in the same field. It is "one body," "one flock," "one kingdom;" having this peculiarity to distinguish it from all earthly societies, that it is a visible body, flock, kingdom, under an invisible Head, Shepherd, King. Virtually, indeed, these characteristics of the Church are recognised by all true Christians. When we pray, "Thy kingdom come," we pray for the extension of the Church, visible and general; for we add that "His will may be done on earth, as it is in heaven." When a person is baptized, he is thereby admitted into the Church visible and general, and not merely into the particular Church in which the ordinance may be dispensed. When a man is set apart to the ministry, he becomes a minister, not only of the flock among whom he is called to labour in the word and doctrine, but of the Church universal; in which character he may preach the gospel and administer the sacraments "to every creature." And the obvious reason is, that our blessed Lord has been pleased to give the ministry, the oracles, and the ordinances of God, not to any particular Church, but to his visible Church universal, for the gathering and perfecting of his saints, to the end of the world.

Now, the bond of this external unity is the government of the Church. To deprive her of this would be to annihilate her as a society. No doubt it might leave a number of individuals calling themselves Christians, who might worship together; but wanting any visible bond of union, wanting any outward organisation, the Church of Christ, as a body corporate, would exist no more. She would have no tongue to assert her rights, no hand to lift in defence of her King; no means of making a joint public profession of his name as a society instituted by him, purchased by his blood, and government by his laws.

Our system of church-polity has this recommendation, that it furnishes an organisation for maintaining the unity of the visible Church under her one living Head. It "endeavours," at least, "to keep the unity of the Spirit in the bond of peace." As a

system of representation, it finds a striking parallel in the theory of the British constitution. As a system of subordination, it is exemplified in almost all corporate societies. And as a system of church-rule, it seems to grow, as by a natural process, out of the visible unity of the Church universal. Recognising particular churches as part of the great whole, it seeks to amalgamate them into one, and to give unity of counsel and community of action to the whole body. Not, indeed, that it anticipates a universal incorporation of Christians under the rule of one ecumenical council; but avoiding, on the one hand, the dangers of centralisation, and leaving it to churches in different lands to maintain their independent jurisdiction, it aims, on the other hand, at opening a fraternal intercourse and communion between these churches, as holding the same Head, and as members of the same body. Nor is this unity of Presbytery a mere nominal or passive amalgamation. It gives each congregation its share in the representation, the action, and the influence of the body. Clergy and laity, or, more properly, pastors and people, are equally represented in our church-courts. Thus our people, besides enjoying the privileges of church-membership, participate in the administration of the Church at large; and our congregations, instead of being isolated fragments, "being many, are one body, and every one members one of another," mutually dependent and mutually helpful, while they all hang, like clusters on the parent stem, upon him who is "the true Vine."

Are we not warranted to conclude, that something like this spiritual organisation be fulfilled? "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." "And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one." "All the ends of the world shall remember, and turn unto the Lord; and all kindreds of the nations shall worship before him. For the kingdom is the Lord's, and he is the Governor among the nations."—From *Manual of Presbyterian Church in England*.

## Proceedings of Presbyteries, &c.

### PRESBYTERY OF MONTREAL.

The Presbytery of Montreal met in Cote Street Church Montreal, on 9th May. The following are the chief items of business.

The resignation of the charge at Cornwall was considered. Parties having been heard and removed, it was unanimously decided:—That considering the unanimity which prevails in the congregation of Cornwall, and also their attachment to Mr. Campbell, considering besides the importance of maintaining the efficiency of the Church in that central and populous locality, the Presbytery do not accept the resignation now tendered; and further agree to offer to the congregation the sum of £20 per annum for two years, on the understanding that the congregation will, inclusive of this amount, raise a minimum stipend of £140 per annum, and aim sincerely at reaching the amount of £150. Remit this offer to the congregation, and appoint the Session to report to a meeting of Presbytery to be held in Hamilton during the meeting of Synod. Parties being re-called ac-

quiesced and craved extracts which were granted.

Mr. McArthur begged leave to resign the charge of St. Louis de Gonzague, and requested that as all parties interested were present, the Presbytery would now dispose of the same. Parties being heard, Mr. McArthur stated that his reason for resigning the charge was that as St. Louis was now separated from the neighbouring stations, it could not, although willing, of itself, support a Mini-ter. After consideration it was unanimously agreed to, that in all the circumstances of the case, and considering that there is no prospect under present arrangements of uniting any of the neighbouring stations with St. Louis, the Presbytery do now accept with sincere regret of the resignation of their esteemed brother Mr. McArthur, and grant him a Presbyterial certificate in commendatory and affectionate terms. This decision to take effect on the last Sabbath of May. Prayer having been offered up, parties were recalled, and acquiescing, craved extracts, which were granted.

Mr. Black was appointed to preach the Church vacant on the last Sabbath of May.

The following Missionary supplies were appointed. Farnham Centre,—Mr. Coulthart till the end of May, after that date Mr. McArthur. St. Louis de Gonzague,—Mr. Coulthart from June till next meeting. Valleyfield,—Mr. E. Graham. Grenville and Harrington,—Mr. J. Munro, Catechist, for three months. English River, Mr. Kirkland till next meeting.—Kennebec,—Mr. Shaw having expressed a wish to remove,—Mr. Clark of Quebec was appointed to correspond with the people there, as to future supply. Oanabrock,—Mr. Matheson till next meeting. Finch and Laguerre, the Clerk was appointed to obtain such supply for these places as might be available.

Mr. Clark was appointed to ordain elders at Portneuf, and to dispense the sacraments on a convenient day.

The Presbytery unanimously agreed to overture the Synod for the immediate establishment of an Aged and Infirm Ministers Fund.

Mr. Thom requested and obtained leave to ordain elders in his two country charges.

A memorial was presented by the Church of Inverness, C. E., requesting the sanction and recommendation of the Presbytery in an appeal to Christian friends for aid in erecting a new place of worship, as they would shortly be deprived of their present property by the action of certain parties connected with the Church in connection with the Church of Scotland. The Memorial set forth:—1st That the congregation in 1839 erected a Church on a lot of land granted to their trustees by a neighbour, and were put into possession of the same by a written note of purchase to which a letter was afterwards added, promising that a deed would be granted when required to the Free Church. 2nd. That the preparation of a deed having been delayed, the proprietor in the face of his own written promise, did in the year 1849, make over, by deed of gift, the whole property to Dr. Cook of Quebec, who accepted the same, for the use of the Church of Scotland. 3rd. That in March last year, on the ground of said deed, Dr. Cook and others instituted an action of ejectment against the Minister and Trustees which suit is now pending