

this Heathen land, may be timeously clad with the whole armour of God, and duly prepared for the mighty combat; for who can now undertake to tell how many battles must be bravely fought—how many crowns must be nobly won—ere the glorious conquest over error be finally achieved in this vast realm of darkness, and the throne and kingdom of Jehovah's truth everywhere set up in the hearts of subjugated millions?"

MEETING OF THE SYNOD OF AUSTRALIA

The Synod of Australia met on the 1st of October; the engrossing topic of interest being the relations that should, in time to come, subsist betwixt the Synod, the Free Church, and the Establishment of Scotland. At the former meeting of Synod an attempt was made to steer a middle course; and a series of resolutions was agreed to, which gave satisfaction to no party—which the Free Church disapproved of, and on account of which the Establishment pronounced all concerned to be no longer in communion with it, and notified the same to the Colonial Secretary. The effect of this decision, we believe, is that all the ministers who adhered to these resolutions are cut off from the communion of the Establishment—much more must this apply to the minority who proposed an amendment based on Free Church principles. We are given to understand that there are only four ministers who are exempted from this sweeping judgment, viz., the moderator (Mr. Ross of Paterson), with Dr. Mc'Garvie of Sydney, Mr. Purves of Port Macquarie, and Mr. Macfie of Portland Head.

On the present occasion, a motion was made very similar to the resolutions of last year, when the following amendment was moved by Mr. McIntyre of Maitland:

1. That inasmuch as the present designation of the Synod, namely, "The Synod of Australia in connection with the Established Church of Scotland," clearly implies a decided though indirect testimony in favour of the submission of the Church of Scotland to the encroachments of the civil power on her spiritual independence and the liberties of her constitution, while the Synod wholly disapproves of her submission to those encroachments, and looks upon it as involving a grievous surrender of the great and fundamental doctrine of Christ's sole and sovereign Headship: and inasmuch as the said designation may convey to some an idea altogether inconsistent with the perfectly independent position which the Synod ought to occupy, and is calculated to be offensive to the numerous Presbyterians in the colony, and under the spiritual superintendence of the Synod, who were never in communion with the Established Church, and not a few of whom were dissenters from her, it is resolved, that the Synod change its designation, and that it be called "The Synod of New South Wales," so soon as the issue of an application to the Colonial Government to give civil sanction to the new designation is ascertained.

2. That a committee be appointed to prepare a Bill to amend the Temporaries' Acts, 8 William IV. No. 7, and 4 Victoria, No. 18, in such respects as may be found necessary, and especially so that they will apply to the Synod under the new designation as fully to all intents and purposes as they now apply to it under the present designation—and that this committee shall take all proper and necessary steps to insure the passing of such bill during the next session of the Legislative Council. The committee to consist of the following members, viz., the Moderator, Mr. Mowbray, Mr. Ross, and Mr. McIntyre, Mr. Tait, ministers; and Mr. Kellman, Dr. Hill, and Mr. P. Stewart, elders—the Moderator convenor.

The debate occupied the entire day.

The roll was at length called, and the question was, motion or amendment, when there voted for the

MOTION.

Mr Ross of Paterson
Mr Hamilton of Goulbourn
Mr Adam of Windsor
Mr Mowbray of Sydney
Mr Kellman, elder
Mr M'Master, elder. (6.)

AMENDMENT.

Mr McIntyre of Maitland

Mr C. Stewart, Vale of Clwyd
Mr Tait of Parramatta
Mr Blain of Hinton
Mr Ferguson, elder
Mr P. Stewart, elder
Mr H. Macdonald, elder
Dr Hill, elder. (8.)

The following ministers and elders declared that they could not support either the motion or the amendment, and on that account declined to vote, viz., Dr. Mc'Garvie, Mr. Macfie, Mr. Robert Stewart, Mr. Eipper, Mr. Gilchrist, and Dr. Fullerton, ministers; and Mr. Gill and Mr. Smith, elders.

Miscellaneous RELIGIOUS INTELLIGENCE.

REASONS FOR BEING A PRESBYTERIAN

I. I AM A PRESBYTERIAN, because the model of Church Government, called Presbytery, is founded on the Word of God; its office-bearers are elders and deacons; and their government is conducted by the office-bearers of the respective churches, which we call Church Sessions,—by the office-bearers of a number of churches, which we call Presbyteries,—and by the office-bearers of a still greater number of churches, which we call Synods and General Assemblies. The elders are of two kinds, viz., the preaching elder or minister, and the ruling elder, the former having for its chief office the preaching of the Gospel, and the spiritual care of the congregation; the latter (viz. the ruling elder), having for his chief office the care of the church by his advice and counsel, and the visitation of the sick. The preaching elder is the same as the bishop, as is plain from Acts xx. 17, compared with verse 23, the same persons called "elders" in the 17th verse are addressed as "overseers," the same word that is elsewhere translated bishops, in verse 18: being called "elders" for their advancement in age or experience; and "overseers" from the superintendence of the flock. The ruling elder, again, is marked out in 1 Tim. v. 17, "Let the elders that rule well be counted worthy of double honour," and they are distinguished from the preaching elder or minister by what is then added, "especially they who labour in word and doctrine." This class of office-bearers, viz. ruling elders, is the same that from their duties are elsewhere called "helps," "governments." (1 Cor. xii. 28.) The deacons, again, have chiefly for their office to attend to the wants of the poor in all things temporal; their institution is found in the sixth chapter of the Acts. These three office-bearers, viz. the preaching elder or minister, the ruling elder, and deacon, are all that appear in the Scriptures to be designed as permanent in the Church of Christ; and accordingly the only office-bearers that are addressed in the titles of the Epistles are "the bishops and deacons," or, as the version should be, the "overseers and deacons,"—the word overseer including both preaching elders and ruling elders. The government is conducted by the respective office-bearers in each church, which we call Church Sessions, and it is to such a body of men that the apostle alludes, when he says, "Tell it unto the Church," that is, the office-bearers of the Church, the Church Sessions, or elders. (Matt. xviii. 17.) The government, further, is conducted by the office-bearers of a number of churches which we call Presbyteries, and it is to such a body of men that the apostle alludes, when he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." (1 Tim. iv. 14.) The government, further, is conducted by the office-bearers of a still greater number of churches, which we call Synods and General Assemblies. And it is to such a body of men that there is express allusion in the fifteenth chapter of the Acts, when Paul and Barnabas went up to preach "unto the apostles and elders" (v. 2); "And the apostles and elders came together" (v. 6) for that purpose. Such are the scriptural office-bearers and form of Church Government. But Christ expressly forbids the assumption of authority by one "overseer" or "bishop," that is, preaching elder, over

other overseers or ruling elders, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever," &c. (Matt. xx. 25-26.)

II. I AM A PRESBYTERIAN, because I know of no Church that holds the great doctrines of the Gospel more purely than the Presbyterian Church—the doctrine of the Trinity in Unity, the fall of man, the necessity of an atonement, the supreme divinity and incarnation of Christ, justification by faith, the renewal of the heart by the Holy Spirit, the sanctification of the whole man, the resurrection of the dead, the final judgment, the everlasting happiness of the righteous, and the everlasting punishment of the wicked. The Westminster Confession of Faith, and the larger and shorter Catechisms are our standards, and that, not because they are the compositions of man, but because they are based on the Word of God, the "only infallible rule of faith and manners." We call no one master, for "one is our Master, even Christ." (Matt. xxiii. 10.)

III. I AM A PRESBYTERIAN, because I know of no Church that more liberally or more effectively brings before the people the great lessons of the Sacred Scriptures. At the Reformation in Scotland, wherever a church was planted, there was also planted a school, and into every school the Bible was introduced as a text-book. In the church large portions of the Word of God are lectured upon in the morning of every Sabbath, and in the "Directory for Public Worship" it is laid down as an advice, "that it is convenient that voluntarily one chapter of each Testament be read at every meeting, and sometimes more, when the chapters be short or the coherence of matter requireth it." And amidst many backslidings, it would be difficult to find the members of any Church more generally acquainted with the Bible than the members of the Presbyterian Church.

IV. I AM A PRESBYTERIAN, because the Presbyterian Church is one of the oldest branches of the Christian Church; the government of the church by presbyters or preaching elders, that is, scriptural bishops, was introduced into Scotland by the elders long before the introduction of Popery, (from which corruption of religion other Churches have borrowed their order of prelate bishops) and long previously to the Reformation, the Presbyterian form of Church Government can be traced down from the age of the apostles through the Waldensian Church in the north of Italy, and the Albigenian Churches in the south of France, even to the present day. In fact, no Reformed Church is governed by prelate bishops but the Church of England; and many of her Reformers have acknowledged that the preaching elder or presbyter and the bishop were originally one and the same.

V. I AM A PRESBYTERIAN, because the Presbyterian Church can present a noble army of Reformers, martyrs, and confessors, inferior to none in the world: need I mention the names of Hamilton, Wishart, Knox, and Melville, and a host of others! or need I allude to the thousands of men and women, who, during the religious wars in Scotland, Holland, France, and elsewhere, shed their blood like water, who "overcame by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11), "of whom the world was not worthy."

VI. I AM A PRESBYTERIAN, because the Presbyterian Church administers the sacraments agreeably to the Word of God. "The promise is unto you, and to your children" [Acts ii. 39], says the Apostle Peter; and therefore the Presbyterian Church admits the parents only, as persons taking vows for children at baptism; holding that sacrament merely as a sign and seal of regeneration, but not necessarily implying regeneration itself; and discharging the admission of godfathers and godmothers as derived from the Church of Rome, and unfounded on the Word of God. "This do in remembrance of me" [Luke xxii. 19], says the Saviour: and, therefore, the Presbyterian Church regards the bread and wine in the Lord's Supper, not as the real body and blood of Christ, but as the solemn signs and symbols of the one and the other; carefully examining every one that communicates for the first time, and seriously warning all.

VII. I AM A PRESBYTERIAN, because the Presbyterian Church does not restrict the devotions of the faithful to written forms. The Word of God