

the Ministers, Elders, and Deacons in each case. 4th. By an annual collection made at each preaching Station in the several Missionary Districts established within the bounds of the Presbytery.

V. Supply and distribution of Missionary labour.—In order to obtain a more adequate supply of missionaries, it is recommended that besides the applications which may be made to the Colonial Committee of the General Assembly of the Free Church of Scotland, and to the Presbyterian Church of Ireland, an active and extensive correspondence should be immediately commenced and persevered in by ministers in this country, with individual ministers and preachers of their acquaintance in Scotland and Ireland, setting forth the religious destitution of the Colony, and the prospects which it presents to missionaries, as to usefulness and temporal support.

Correspondence with individuals has already proved successful, in bringing useful missionaries into the country, when more formal applications were fruitless, and there is much reason to believe that if it were more extensively tried, a more abundant supply of labourers would be brought to our aid.—Until a more adequate supply of Missionaries is obtained from these sources, or raised up within the Church, other available means must be employed as far as possible, to remedy or alleviate the evils arising out of the existing religious destitution. One such means has been already pointed out, in the establishment of Sabbath Schools and meetings for public worship on the Lord's day, at the several Stations, under the superintendence of such local office-bearers as may be appointed. In addition to this the Committee submit the following suggestions to Presbyteries.

1. That the amount of labour in the Missionary field to be required of every Minister, should be determined by his Presbytery, and in the opinion of the Committee, one Sabbath, and eight or ten week days, in every two months ought to be statedly devoted by each Minister to this purpose, in the Missionary District or Districts placed under his superintendence. 2. As it should be the aim of Presbyteries to procure a Missionary for each of the Missionary Districts they may establish, each of the stations enjoying the services of such Missionary on the Sabbath once at least in every five or six weeks, so in the meantime such missionaries as may be at their disposal, should be directed to visit the several Districts in succession, spending so many Sabbaths in each, as may, at least, enable them to preach once on a Sabbath at each of the Stations belonging to the District. 3. In the meantime also, Presbyteries should avail themselves, as far as possible, of the services of pious individuals possessing suitable gifts, in the character of Catechists, for conducting religious exercises and instruction, and for superintending Sabbath Schools, at the several Stations. The more advanced Students in our Theological Institute might be employed with much advantage in this capacity during the recess. The offices of Schoolmaster and Catechist might, in many cases, be combined with great benefit to the Church and the community at large, and Presbyteries or the Home Mission Committees appointed by them, should diligently look out for men suitably qualified in these respects, and promote their establishment at the various Stations. It is believed that a considerable number of valuable labourers of this description might be obtained from Scotland, if suitable encouragement were held out to them—men thoroughly trained as teachers, and possessing religious character and attainments suitable to the duties of Catechist; and as this subject may engage the attention of the Synod at its next meeting, it is highly desirable that Presbyteries should direct their attention to it, so as to obtain the necessary information, and to mature their views in regard to it.

VI. SALARIES OF MISSIONARIES, &c.—The Committee have deemed it advisable to defer the determination of a uniform salary for Missionaries and Catechists throughout the bounds of the Synod,

until they shall be put in possession of the opinions of the Presbyteries on this point. They deem it necessary, however, to state that Missionaries who are transferred in the meantime by their authority from one Presbytery to another, will be entitled to receive a proportion of salary from each Presbytery within whose bounds they labour, according to the period they spend in it, at the rate per annum secured to them by the Presbytery with which they originally entered into engagements. The salaries of all Missionaries and Catechists ought to be paid quarterly, by order of the Convener of the Presbytery's Home Mission Committee or the Treasurer. Payments to account of such salaries may also be made to Missionaries and Catechists by the Treasurers at the several Stations, the receipts for such payments being transmitted to the Treasurer of the H. M. Fund, will be entered by him as contributions, and charged against the party to whom they have been paid. In each Missionary District a suitable place of residence for the Missionary should be fixed upon by the superintending Minister, and a reasonable charge for his board agreed upon, for which the local Treasurer should settle on the written order of the Missionary: such order on being transmitted to the Treasurer of the H. M. Fund, to be entered and charged by him as in the previous case. The Ministers to whom the charge of the several Missionary Districts has been committed by the Presbytery, ought to receive an allowance not exceeding half-a-dollar a day, out of the H. M. Fund, for the time which they may devote to missionary labour in their several Districts: such allowances to be paid by the Treasurer on the order of the Convener of the H. M. Committee.

VII. REPORTS.—Besides the quarterly reports by the Committees at the several Stations, Presbyteries should require the Ministers in charge of the several Districts, and all Missionaries and Catechists, to keep regular journals of their missionary services, carefully written out in suitable books, to be submitted yearly, or oftener, as may be deemed necessary, for the inspection of the H. M. Committee and the Presbytery, and eventually to be deposited with the Convener of said Committee. Missionaries and Catechists should also be required to furnish monthly reports of their services to the H. M. Committee. Each Presbytery should prepare a general annual report for the Synod, on the state of Missions within their bounds, comprising specific statements on the following points:—The number of Missionary Districts and of the Stations in each of them, as established by the Presbytery; the number of members and adherents of the Presbyterian Church in each District; the amount of missionary service extended to each District, and whether rendered by Ministers, Missionaries, or Catechists; the usual attendance on the religious services at the several Stations in each District; the number of Sabbath Schools, and of scholars attending them in each District; the state of the Presbytery's Home Mission Fund, exhibiting its receipts derived from the contributions and collections at the several Stations, and from collections and contributions by the several congregations,—and its disbursements, in payment of salaries to Missionaries and Catechists, and allowances to Ministers.

AL. GALE, Conr.

THE OFFICE OF DEACON.

In regard to this office, which was clearly designed to have a permanent place in the Christian Church, the following extracts will show how it has been regarded and regulated in the Church of Scotland:

The first book of Discipline, drawn up in 1560, thus speaks of the office of Deacon:—

"The office of deacon is to receive the rents and gather the alms of the kirk, to keep and distribute the same, as by the minister and kirk shall be appointed. They may also assist in judgment with the ministers and elders, and may be admitted to read in assembly, if they be required, and be able

thereto." This last provision is in harmony with those of Foreign Churches, that, in the absence of other office-bearers, and in cases of necessity, the deacon may publicly read the Word of God, so that the people may not be deprived of the privilege of divine worship.

The views entertained by the Church regarding the office of deacon, did not consist of mere speculations, she forthwith proceeded to put them into co-operation. In St. Giles', Edinburgh, the church of John Knox, which contained 3000 hearers, there were 12 elders, and not less than 16 deacons.—*Dunlop's Confessions*, vol. ii. p. 638. It cannot be questioned that the congregations throughout the country were similarly appointed.

The second book of Discipline agreed on by the General Assembly in 1578, treats, in Chap. VIII., of Deacons and their office, "the last ordinary function in the kirk," and runs in the following terms:—

"1. The word *Diakonos* sometimes is largely taken, comprehending all those who bear office in the ministry, and perpetual function in the kirk.

"2. But now as we speak it is taken only for those to whom the collection and distribution of the alms of the faithful and ecclesiastical goods do appertain.

"3. The office of the deacon is taken as an ordinary and perpetual ecclesiastical function in the Kirk of Christ.

"4. Of what properties and duties he ought to be who is called to this function, we remit to the manifest Scriptures.

"5. The deacon ought to be called and elected as the rest of the spiritual officers, of the which election was spoken before.

"6. Their office and power is to receive and distribute the whole ecclesiastical goods to them to whom they are appointed.

"7. Thus they ought to do according to the judgment and appointment of the presbyteries or the elderships (of which the deacons are not), that the patrimony of the kirk and poor be not converted to private men's use, nor wrongfully distributed."

In the interesting little treatise of the celebrated Alexander Henderson, on 'The Government and Order of the Church of Scotland,' published in 1641, we have a section "Of the Deacons and their Office." The most important parts are contained in these sentences:—"Their main duty is to collect, receive, and distribute, not only the alms for the poor, but the whole ecclesiastical goods which are not assigned and appointed for the maintenance of particular persons. These duties they must perform at the discretion and by the appointment of the pastor and elders; for which cause, and not for government, they are to be present, at the ordinary meetings of the eldership. The means for the maintenance of the poor are collected by the deacons, the first day of the week, or the Lord's day, and other days of the public assembling of the people to the worship of God, at the entry of the church; and if this prove not a competency, then do the people either bring in their charity on such days as are appointed by the eldership, or are willing to be taxed according as they shall be judged to be able. In some cities and parishes where this order has been carefully observed none have been suffered to beg, and none have lacked.

A little later, about the middle of the 17th century, 'A Treatise of the Ruling Elders and Deacons' was published by a minister of the Church of Scotland. By some the tract is attributed to the celebrated George Gillespie, one of the ministers of Edinburgh, and a commissioner to the Westminster Assembly; but the prevailing, and apparently well founded persuasion is, that it proceeded from the pen of James Guthrie, minister of Stirling—one of the noble martyrs of the Church of Scotland. It is often bound up with the writings of his kinsman, William Guthrie of Fenwick; and Stewart of Pardovan, in his 'Collections,' published at the end of the century, expressly ascribes it to him, and extracts a whole