

# THE PRESBYTERIAN.

DECEMBER, 1864.

TOO many of the resolutions come to by the Synod of our Church are consigned to the limbo of good intentions. Among these are two, affecting, to some extent, the attendance at, and, consequently, the efficiency of, our Church courts. We refer to clauses in the acts respecting the attendance of ministers and representative elders at meetings of our superior Church courts. These acts, introduced as bills in the session of 1860, subsequently, and after much deliberation, became law. Clause VII. of the *Act ancient Representation of the Eldership in the Superior Church Courts*, says, "Inasmuch as representative elders are elected to attend the superior courts in behalf of the sessions and congregations to which they belong, and for the general interests of the Church at large, it shall be the duty of each session to make provision from any fund at their disposal for such a purpose, by public collection, or otherwise, for the travelling expenses of the representative elder to Presbytery and Synod." The third section of the *Act ancient the Attendance of Ministers at the Meetings of the Superior Church Courts*, is to the same effect. It might have been thought that, without any injunction, sessions would have seen it their duty to defray the expenses of the minister and representative elder, in attending our Church courts. The reasonableness of this is very apparent; and the words of the act so clearly show why it should be done, that we believe the neglect need only be pointed out to be remedied. If, in the discharge of a public duty, members of our Church courts do not grudge to give their time, and often at a very inconvenient season, to leave their homes, should they be expected also to give the money which most people in Canada have laboriously earned, and which many can ill afford to spend. We believe that the neglect has arisen more from thoughtlessness than from stinginess. We are convinced that if sessions resolved to do what is right in the

matter, congregations, if appealed to, would find the means. We have no doubt that far too little confidence is felt in the liberality of our people. They only require to have the object for which money is required laid before them and clearly explained, and, if the claim is a right one, it will be met in a liberal spirit. Ministers and sessions are often apt to distrust the justice and generosity of their Church members; and, by their natural repugnance to appear exacting, congregations which would give gladly and generously if properly appealed to, are often stigmatised as ungenerous and niggardly. But liberality must be trained in order to its development, and the virtue of giving must be taught. Satisfied with calling the attention of sessions to this matter, we now leave it for their consideration with the full assurance that the grievance complained of will not long continue.

LEAVING yelling and execrations against our Saviour to the frantic mob who clamour for his instant execution, Infidelity, acting once more the part of Judas, seeks to betray him with a kiss, saying, "Hail, Master," or, with the soldiers, tries again to tear from him the seamless robe of the Godhead, to replace it with the false purple of an earthly potentate, bends the knee in derision, crucifies Him, while it affixes to the cross the mocking inscription, "This is Jesus the King of the Jews." It is the old story. Driven from one point of attack, infidelity chooses another, and, taking advantage of every discovery in science, every advance made in our knowledge of ancient history, every imperfectly translated sentence or apparent contradiction in the Word of God, builds up new theories as the old are demolished. It is with modern infidelity as with modern warfare. Its old weapons of attack and defence must be replaced by new. If our adversaries, entrenching themselves behind the defences of their iron plated batteries,