

NOTE C.—“Unto the pastors only appertains the administration of the sacraments, in like manner as the administration of the Word.”—*Second Book of Discipline, ch. iv.*

“Baptism and the Supper of the Lord; neither of which may be dispensed by any but by a minister of the Word, lawfully ordained.”—*West. Confession, ch. xxvii. 4.*

“Every minister of the Word is to be ordained by imposition of hands and prayer, with fasting, by *those preaching presbyters* to whom it doth belong.”—*Westminster Form of Church Government.*

“In short, the elder is to speak nothing to the church from the pulpit,”—*Pardovan i. 7, 9.*

This view has been rejected by eminent scholars. The late Professor Witherow, of Londonquerry, contends against it in his *New Testament Elder; His Position, Powers and Duties in the Christian Church.*

Vitringa, in commenting on 1 Tim. v. 17, says: “St. Paul, therefore, does not in this place refuse to any presbyters the right of teaching. He merely supposes that some do not teach. He wishes, however, that all should teach; nay, he stimulates and exhorts all to do so, when he declares those who teach to be worthy of double honour.”—*De Synagoga Vetere ii. 3, p. 493.* Vitringa’s view is gaining currency in the church; and that elders should be teachers of the young from house to house, as well as in class rooms and churches, is greatly to be desired.

Each elder should be appointed to take charge of a specified district in his congregation, the families of which he should statedly visit, giving them spiritual instruction and aid as he may be able. The universal adoption of this as a rule would promote the growth of Biblical knowledge, which is so much needed, as well as the unity and Christian activity of congregations.