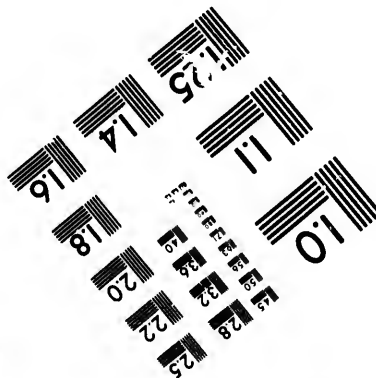
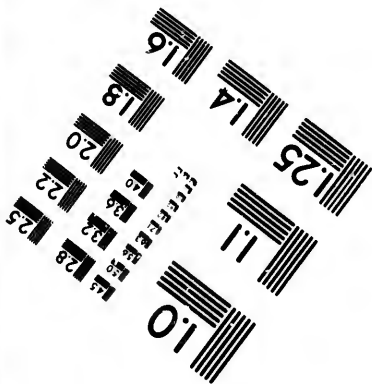
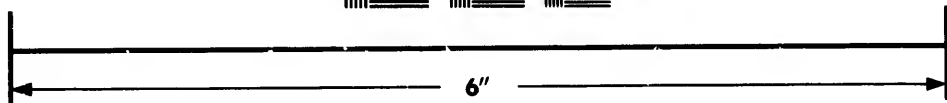
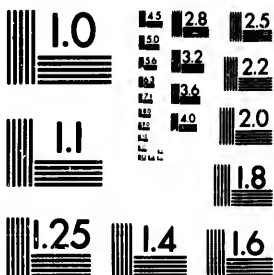


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

2.8
2.5
2.2
2.0
1.8

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10

© 1984

The copy filmed here has been reproduced thanks to the generosity of:

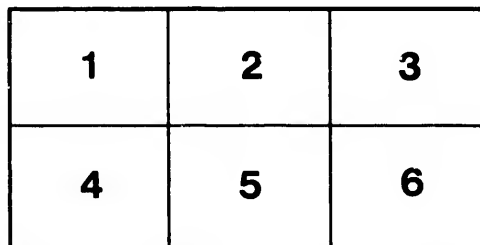
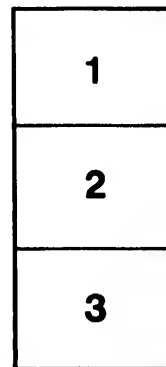
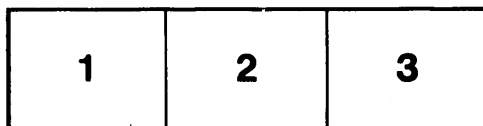
Herold Campbell Vaughan Memorial Library
Acadia University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Herold Campbell Vaughan Memorial Library
Acadia University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

A
285.17
M22


THE
PROMINENT POINTS
OF
PRESBYTERIANISM.

BY
REV. DR. A. W. McLEOD,
THORBURN, N. S.

"The truth I speak impugn it whoso list"—KNOX.

"Veritas omnia vincet."

HALIFAX:
NOVA SCOTIA PRINTING COMPANY.
.1888.



The Prominent Points of Presbyterianism.

I.—ORDER, GOVERNMENT AND WORSHIP.

1. What is the origin of the term "Presbyterian"?

"Presbyterian" comes from the word "presbyter," or "elder," meaning an aged man, one whose ripe experience would ensure wisdom in ruling and command respect for his teaching; in its present use the word "elder" refers to the dignity and responsibility of the office, and not to the age of the person.

2. What is Presbyterianism, and what are its distinctive features?

Presbyterianism is that form of Church government in which presbyters or elders are both rulers and teachers. The distinctive features of this system are,—The Equality of the Ministry, the government of the Church by Ruling Elders, and the attainment of unity and co-operation by courts of review and control.† "That is a Presbyterian Church, in which the Presbytery is the radical and leading judicatory: in which Teaching and Ruling Elders have committed to them the watch and care of the whole flock; in which all ministers of the word and sacraments are equal; in which Ruling Elders, as the representatives of the people, form a part of all ecclesiastical assemblies, and partake in all authoritative acts, equally with the Teaching Elders." Miller on Presbyterianism, pp. 8 and 9.

3. According to what model did the apostles organize the Christian Church, and what was the character of that model?

The model followed by the apostles was the Jewish Synagogue. Our blessed Lord was accustomed to teach in

†Miller on Presbyterianism. p. 45.

the Synagogues as He journeyed from place to place, Luke 4 : 15, 44 ; Matt. 4 : 28 ; 9 : 35 ; John 18 : 20. The apostles resorted to the Synagogues, seeking to convert the Jews to the gospel of Christ. Acts 13 : 15, 42 ; 14 : 1 ; 17 : 10, and 18 : 19. When the Jews, to whom the apostles preached, embraced the gospel of Christ, their Synagogues and officers became Christianized. The Jewish Synagogue became a Christian Church, its ruler, elders and deacons continuing to perform their duties as before, and knowing no change except spiritual enlightening, faith in Jesus Christ, and the gift of His Holy Spirit. As the organization of the Synagogue was completely adapted to the needs of the Church, the apostles simply transferred the order, government and worship of the former to the latter. "These early churches were in many instances converted Synagogues."—Archbishop Whately. The character of the Synagogue, as determined by the best authorities on the subject, was essentially *presbyterian*.

4. How can it be proved that the order, government and worship of the Synagogue were Presbyterian ?

(1.) Because the officiating minister of the Synagogue corresponded exactly to the moderator of the Kirk-Session and pastor of a Parish Church.—Vitringa De Synagoga, p. 934. The titles "bishop," pastor," "presbyter," were familiar and denoted one and the same class of officers in the Synagogue. The Synagogue was essentially a popular assembly, invested with the rights and possessing the powers which are essential to the enjoyment of religious liberty. Their government was voluntary, elective, free, and administered by rulers or elders elected by the people. The ruler of the Synagogue was the moderator of the college of elders, but only *primus inter pares*, holding no official rank above them.—Vitringa De Vet : Syn. : Liber. 3, C. 16. The conditions and qualifications required of the ruler of the Synagogue and moderator of a Kirk-Session, *i. e.*, a bishop or presbyter, are exactly similar. He must be of full age, active, the father of a family, possessed of a good voice, apt to teach.—Compare Vitringa, p. 934, and Titus 1 : 6-9 ; 1 Tim. 3 : 1-7.

(2.) Because the bench of elders of the Synagogue corresponded precisely to the bench of elders in the Christian Church. They exercised discipline, ruled, watched over the

flock, assisting the moderator just as our elders do.—Acts 18: 8, 17; Luke 8: 41, 49; Ephes. 4: 11; 1 Tim. 5: 17, and Vitringa Syn. : pp. 549, 621 and 727.

(3) Because the deacons of the Synagogue corresponded to the deacons of the early Church. Their duties were to care for the Church or Synagogue, attend at the door, look after the poor and the finances of the congregation,—Acts 6: 1-7.

(4) Because the order of worship was the same in the Synagogue and the early Church; viz., Prayer, Old Testament lessons read from the law and the Prophets, the exhortation or sermon, singing of Psalms and Benediction, Schaff-Herzog En. : Art. : Syn. It would hardly be an exaggeration to say that the worship of the Church was identical with that of the Synagogue; modified (1) by the new truths, (2) by the new institution of the Lord's Supper, (3) by the spiritual Charismata—Smith's Bible Dict. : Syn. : Sec. 5. Hence the order, government and worship of the Jewish Synagogue were reproduced and perpetuated in the Christian Church, and as shown above these were *essentially presbyterian*.

5. Why do Presbyterians adhere to one order of gospel ministers, *i. e.*, presbyters, while they reject bishops and deacons as distinct orders in the Church of Christ?

(1.) Because they find only one order warranted in the word of God, and that order the presbyterate.—1 Tim. 4: 14; 1 Peter 5: 1-2; Acts 20: 28.

(2.) Because deacons are not ministers of the word, but laymen. A careful study of Acts 6: 1-7, will show that deacons were appointed for the express purpose that the apostles might give themselves continually to the ministry of the word and to prayer; that deacons were to look after the neglected poor of the congregation; that the qualifications required of them are not such as are required of ministers of the word. They are to be men of honest report, full of the Holy Ghost and wisdom, in order to care for the neglected poor and manage the finances; but aptness to teach required of those who are to labour in word and doctrine is not mentioned.

(3.) Because our Lord gave only one commission, and in that commission He recognized only one order of ministers,

(Matt. 28 : 18-20) who were to preach the word and baptize. Now, "the preaching of the word and the administration of the Sacraments constitute the two principal parts of the pastoral office." Calvin's Inst. B. 4, chap. 3.

(4.) Because the terms "bishop" and "presbyter" are used interchangeably in Scripture, and denote but one order of ministers.

A comparison of the New Testament passages on the subject will show that these titles are convertible.

(1.) Acts 20, 17, 28. Here Paul calls the same persons designated "elders of the Church (v. 17), "overseers" or bishops (v. 28), charging them to feed the Church of God as pastors.

(2.) Phil. 1 : 1. In the Church of Philippi a plurality of bishops would not be necessary, and it would be unlikely that so important an order as the presbyters should be entirely overlooked by Paul in his opening address. That the apostle means presbyters and deacons in this passage is conceded by the most eminent of Episcopalian critics. In his remarks on this passage Dr. Whitby says: "Both Greek and Latin fathers held bishop and presbyter as convertible." "The word is synonymous with presbyters."—Jamieson, Fausset and Brown.

(3.) Titus 1 : 5-7. In verse 5 Paul says to Titus : "Ordain elders in every city as I had appointed thee," and, in verse 7 he calls those spoken of as elders, "bishops."

(4.) 1 Peter 5 : 1-2. "The elders who are among you I exhort, who are an elder;" "feed the flock of God which is among you, taking the oversight thereof." Peter addresses the presbyters as bishops, and solemnly exhorts them as to their episcopal and pastoral duties.

(5.) Because the the qualifications of bishop and elder, or presbyter, are the same.

A comparison of 1 Tim. 3 : 2-7 for a bishop, with Titus 1 : 6-9 for a presbyter or elder, will show that they are identical throughout.

6. Because the duties required of bishops and presbyters are the same. These are to rule, to teach, to administer sealing ordinances, and to ordain. Such duties presbyters are warranted by Scripture to perform. 1. Presbyters rule,

1 Tim. 5 : 17 ; counsel, Acts 15 ; 2. Presbyters teach, 1 Tim. 5 : 17. "Let the elders that labour in word and doctrine be counted worthy of double honour ;" 3. Presbyters administer sealing ordinances. Such are implied by Paul in his address to the elders of Ephesus (Acts 20 : 28) as the flock of God could not be fed without the ordinances of His appointment.

The apostles gave themselves specially to the preaching of the word (1 Cor. 1 : 14, 17) leaving presbyters to administer sealing ordinances. The sacrament of the Lord's Supper was observed every Sabbath, presbyters necessarily officiating. (Acts 20 : 7), 1 Tim. 5 : 17 ; 1 Peter 5 : 1-2.

Presbyters ordained, Acts 13 : 1-3. "This account is the most ample of an ordination to be found in Scripture. The ordainers were not apostles, nor modern bishops, but simply presbyters from Antioch, who laboured in word and doctrine." Miller on the Christian Ministry, p. 63.

"Neglect not the gift that is in thee, which was given thee by the laying on of the hands of the Presbytery," 1 Tim. 4 : 14.

7. Presbyterians reject holy-days, god-fathers and god-mothers in Baptism and kneeling at the Lord's Supper, for the following reasons :—

1.—There is no Scriptural warrant for Holy days, either from precept or example. The mention of Easter in Acts 12 : 4, has no application whatever to the subject, the correct rendering being "intending after the *Passover* to bring Him forth to the people."

2.—We find positive evidence in God's word against the observance of such days. Compare Col. 2 : 16, and Gal. 4 : 9-11, and note how Paul disapproved of such set times. (Gal. 4 : 11.)

3.—"There was no holy day observed save the Lord's Day in the Christian Church during the lives of the apostles, nor do we find any hint that such days were observed until towards the close of the second century." Miller on Presbyterianism, p. 74.

4.—The observance of uncommanded days is ever found to interfere seriously with the due sanctification of the Holy Sabbath.

Presbyterians reject god-fathers and god-mothers in Baptism :—

1.—Because there is not a shadow of evidence in the New Testament that any but parents were admitted to answer for their children in Baptism.

2.—We find no trace of sponsors other than the parents during the first 500 years after Christ. Augustine permitted guardians to present the children when their parents were dead, or when the children were removed from them and could not be presented by the parents ; but this, Augustine explains, was permissible only because of the peculiar circumstances of the children.

Presbyterians reject kneeling at the Lord's Supper :—

1.—Because our Lord "sat down with the twelve." (Matt. 26 : 20.)

2.—Such a practice was unknown in the Church until the thirteenth century.

3.—Kneeling at the Lord's Supper originated with the doctrine of Transubstantiation, and should have been rejected with it by all Protestants.†

8. What are the usual Courts of the Presbyterian Church, and what is the the Scriptural authority for such Courts ?

The Church Session, the Presbytery, the Synod, and the General Assembly are the usual Courts. "Their power is wholly moral or spiritual, and that only ministerial and declarative, (Acts 15 : 1-32.) They possess the right of requiring obedience to the laws of Christ ; and of excluding the disobedient and disorderly from the privileges of the Church." Form of Gov., Chap. 8, Sec. 2.

1.—The Church session consists of the pastor or pastors, and ruling elders, of a particular congregation, (Acts 14 : 23 ; 1 Cor, 5 : 4.) "The Church session is charged with maintaining the spiritual government of the congregation ;" to preserve the purity and peace of the Church ; "to receive members into the Church ; to admonish, rebuke, suspend or exclude from the Sacraments those who are found to deserve censure ; to concert the best measures for promoting the

† Miller on Presbyterianism, pp. 78-81.

spiritual interests of the congregation ; and to appoint delegates to the higher judicatories of the Church. Form of Govt., Chap 9, Sec 7.

The Scriptural warrant for such a Court is found in Acts 14 : 23, they ordained them "elders in every Church;" in Titus 1, 5, "ordain elders in every city," and in Acts 20 : 28. The Session of the Synagogue, or "Lesser Synagogue," is referred to in Luke 12 : 11, 21 : 12 ; Matt. 10 : 17, Mark 13 : 9 ; John 16 : 2 ; 1 Cor. 16 : 22 ; 1 Cor. 5 : 5, as exercising its judicial power. The Court of the Synagogue was composed of the ruler or moderator, and the college of elders, corresponded precisely to our Kirk-Session. Neander, Vitringa.

2.—"A Presbytery consists of all the ministers, in number not less than five, and one ruling elder from each congregation, within a certain district. The Presbytery has power to receive and issue appeals from Church session and references brought before them in an orderly manner ; to examine and license candidates for the holy ministry ; to ordain, instal or induct, remove, and judge ministers," &c. Form of Govt., Chap. 10, Secs. 2 and 8. Warrant for such a Court is found in Acts 15 : 2-6 ; 1 Tim. 4 : 14 ; Acts 6 : 6, and Acts 21 : 17-18.

3.—The Synod is the next higher judicatory above the Presbytery, and sustains the same relation to it that the Jewish Court of the Temple, or "Larger Synagogue," did to the "Lesser Synagogue," or Court of the Congregation. "As a Presbytery is a convention of the bishops and elders within a certain district, so a Synod is a convention of the bishops and elders within a larger district, including at least three presbyteries. The ratio of the representation of elders in the Synod is the same as in the Presbytery." Form of Govt., Chap. 11, Sec. 1.

4.—The General Assembly is the Supreme Court of the Presbyterian Church. It includes in one representative body all the congregations and churches of Presbyterians in the nation. This Supreme Court is composed of ministers of settled charges and ruling elders, chosen in equal numbers, being a certain proportion of the presbyters decided upon for convenience,—these are called "Commissioners to the General Assembly." The warrant is the same as for the Presbytery and Synod as above.

Such are the four Courts of the Presbyterian Church.

Presbyterianism, as a system, is unique. Its framework is elastic and applicable to any possible phase of society. It works equally well in one Church or in a group of Churches. "It is a *world-converting institution*. It needs but the breath from Heaven, the living soul, the spirit's mighty impulses, the heart, the will, to make it all that any system can be."—Dr. Hatfield.

II.—FAITH AND PRACTICE.

1. What do Presbyterians mean by "the Church?"

"The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that filleth all in all."

"The visible Church, which is also Catholic or Universal under the Gospel, consists of all those throughout the world that profess the true religion together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." Conf. Chap. 25, 1, 2.

2. How can it be proved that the people of God before Christ constituted a Church, and that the Church of Christ has been one and the same under both dispensations?

1.—By the fact that the people of God have always had the same promises, the same Redeemer, the same faith in Him as the Son of God and Saviour of the world.

The promise (Gen. 3 : 15) made to Adam immediately after the fall was applicable equally to both dispensations. It is referred to in Isa. 7 : 14 ; Micah. 5 : 2-3 ; Matt. 1 : 23 ; Luke 1 : 35, and declared by Paul (Gal. 4 : 4-5) to mean the Son of God. The promise made to Abraham, that in him all families of the earth should be blessed (Gen. 12 : 3) Paul shows (Gal. 3 : 16) meant Christ. The Lord Jesus Christ was "the seed" appointed by God to bless both old and new dispensations. Paul asserts that the Gospel was

preached unto Abraham, being included in the promise (Gal. 3 : 8.) Christ Himself declares that Abraham saw His day and was glad (John 8 : 5-6)

The rich blessings that flow to His people through Christ are promised equally to both dispensations. In Isa. 43 : 25 ; 55 : 5-6 ; Psa. 103 : 2-3 ; 2 Cron. 7 : 14, and Ezek. 36 : 25-29, sin is declared to be pardoned on repentance, restoration to the divine favour is granted ; the heart is renewed and the gift of the Holy Spirit bestowed with a freeness and a fullness unsurpassed by any promises of the New Testament.

2.—The same Redeemer is presented under both dispensations. The seed of the woman (Gen. 3 : 15), the seed of Abraham (Gal. 3 : 14), the Son of David (Psa. 89 : 27), is the Lord Jesus Christ. Isa. 53, is abundantly fulfilled in the touching gospel narratives of the four Evangelists, as to what our Lord did and suffered. Christ's death atoned for both dispensations (Heb. 9 : 15.) He is called the "Lamb slain from the foundation of the world," (Rev. 13 : 8.)

3.—The condition of salvation was the same under both dispensations, viz., faith in the promise of redemption through Christ. Abraham received Christ by faith, resting on the promise of redemption through Him (Rom. 4 : 20-21.) The blessing promised Abraham and given him by faith came through Christ, the "seed of Abraham," upon the Gentiles (Gal. 3 : 14). The salvation revealed in the Gospel had been already made known by Moses and the prophets (John 5 : 46 ; Acts 26 : 22-23 ; Rom. 3 : 21-22). Paul declares that he preached "none other things than those which the prophets and Moses did say should come." (Acts 26 : 22.)

In Gal. 3 : 13-28, the Apostle proves conclusively that the Covenant under which we live, and by whose terms we are to be saved, is the identical Covenant made by God with Abraham. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus." "And if ye be Christ's then are ye (Gentiles) Abraham's seed and heirs according to the promise." The same truth is taught in Acts 3 : 25-26 ; 13 : 32-33 ; Rom. 15 : 8-12 ; Matt. 8 : 11 ; Rom. 11 : 16-29 Seeing that the people of God have had the same glorious promises, the same Gospel preached to them by the prophets and

apostles, the same Redeemer, the same salvation presented on the same condition of faith and repentance, and the same covenant and covenant-keeping God ; therefore, the people of God, under these two dispensations, must of necessity constitute *one and the same Church*.

3. What is the Covenant of Grace ? How was it manifested under the Old Testament, and how is it manifested under the new ?

The Covenant of Grace is that "whereby He freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved ; and promising to give unto all those that are ordained unto eternal life His holy spirit, to make them willing and able to believe. This Covenant was differently administered in the time of the law and in the time of the Gospel ; under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances" "Under the Gospel, when Christ the substance was exhibited, the ordinances in which this Covenant is dispensed are the preaching of the word, and the administration of the Sacraments of Baptism and the Lord's Supper." Conf. Chap. 8, Secs. 3, 5, 6.

4. What definite views of Christ's work are presented by the Lord's Supper and Baptism ?

Our Lord declared that He died as a substitute and sacrifice. "This is my body which is given for you ; this do in remembrance of me," (Luke. 22 : 19). "This is my blood of the New Testament, which is shed for many for the remission of sins," (Matt. 26 : 28). Redemption, through the atoning death of our Lord Jesus Christ, whom God hath set forth to be a propitiation for our sins, is the prominent idea which the Lord's Supper exhibits. At the same time it promises and pledges that the sins of those who receive and trust in Christ shall certainly be forgiven.

Baptism is a sign of the Covenant of Grace. "It signifies the great truths that the soul is cleansed from the guilt of sin by the sprinkling of the blood of Christ, and purified from its pollution by the renewing of the Holy Ghost." "When God promised to be a God to Abraham and his seed after him, He appointed circumcision as the seal and pledge of that promise. So when He promised to save men by the

blood of Christ and by the renewing of the Holy Ghost, he appointed Baptism to be, not only the sign, but also the seal and pledge of those exceeding great and precious promises.* The Lord's Supper, therefore, exhibits and emphasizes *Christ's atoning death*, and Baptism exhibits and emphasizes *cleansing by the renewing of the Holy Spirit*. The prominent idea in the former is the *atoning death*, the prominent idea in the latter is *cleansing by the Holy Spirit*, who applies the blood of sprinkling. Rom. 3 : 25 ; Titus 3 : 5.

5. How may it be shown that Baptism takes the place of circumcision as a sign and seal of the Covenant of Grace ?

Both rites point to a cleansing required of man and promised by God (Gen. 17 : 11, and Deut. 30 : 6). A careful inquiry will show that these rites were considered by God as of equal import and signification.

1.—Baptism expresses purification, so does circumcision.

2.—By appointment of God Baptism stands for faith, a seal of righteousness, so does circumcision (Rom. 4 : 11).

3.—In Baptism the subject professes repentance and faith, covenanting with God, while God pledges cleansing and pardon covenanting with the subject, so in circumcision. (Gen. 17 : 11).

4.—Baptism introduces proselytes into the family of God, and declares to believers their position as covenant children, so with circumcision. "In circumcision man says, 'I covenant with thee, O God, repenting of my sins and looking through faith to offered righteousness ;' God responds, 'I covenant with thee, my believing child, and will wash away your impurity and accept your righteousness.' So speaks Baptism. Finally, circumcision carried the believing proselyte or his child into the visible family of God, and brought the arms of the Father around His adopted children, so does Baptism." † Pres. Quarterly Review, March, 1855. Baptism, therefore, takes the place of circumcision under the New Testament, and should be administered to all those qualified to receive the rite of circumcision under the old dispensation.

*Hodge's Theology, vol. III, p. 589.

†Grace Westervell, p p. 53-55.

6. How may it be proved that God's covenant with Abraham had a spiritual as well as a temporal side?

By the word of God itself. "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God," (Rom. 2 : 29). "For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh," (Phil. 3 : 3) God covenanted to be a God to Abraham and to his seed for ever. (Gen. 17 : 4-14). Circumcision is called "a seal of the righteousness of the faith," (Rom. 4 : 11).

In Col. 2 : 11, "Circumcision without hands," and "buried with Him in Baptism," denote the new and spiritual life of the new creature in Christ Jesus. Both expressions are used by the Apostle to mean putting off the old man, and putting on the new man (2 : 11-12).

7. Upon what Scriptural authority do Presbyterians baptize the infants of believing parents?

1.—In all God's covenants with His people He included their seed equally with themselves, (Gen. 12 : 2-3 ; 17 : 7 ; Gal. 3 : 16-18).

2.—In the confirmation of God's promise to Abraham, "I will be a God to thee and to thy seed," there was an appointed religious rite, "circumcision," which by God's command was to be administered to infants as to adults, (Gen. 17 : 7).

3.—The Church of God, under both dispensations, is substantially one and the same, (Heb. 9 : 15).

Besides, it is nowhere stated in Scripture that any change was made repealing this law of the Old Testament, that required children to be presented to the Lord, and the seal of the covenant affixed to them.

4.—As circumcision was appointed by God to be applied to unconscious babes, as the sign and seal of the covenant,† and since Baptism is appointed by God as the sign and the seal of the new dispensation,‡ and the law requiring the seal to be applied to children being still binding, therefore Presbyterians deny the right of any human authority to forbid the application of the rite of Baptism to infants.*

†Gen. 17 : 7-14. ‡Matt. 28 : 19. *Grace Westervell, p. 47.

Our Lord did not repeal the law commanding little ones to be set apart by circumcision, but in full view of that law said, "Suffer the little children to come unto me, and forbid them not." (Mark 10 : 14.)

"And He took them in His arms and blessed them, laying His hands upon them," (Mark 10 : 16). Of such as these is the kingdom of Heaven.

Our Lord was much displeased at His disciples for attempting to keep the little ones from Him. "In bringing the children at that moment, the mothers interrupted Him in an important doctrinal discourse; yet Jesus suspended His teaching, and gave place to a sentiment, a symbol, a sacrament; for the blessing was of the nature of a sacrament. It signified that there was a place in His thought, in His heart, in His mission, in His Church, for children who were too young to understand His teaching."—J. P. T. in Butler's Bible Work.

6.—Five instances of household Baptism are recorded in the New Testament, which of themselves furnish authority for the baptism of families collectively. The recorded instances are the household of Cornelius, Acts 10 : 47-48 ; of Lydia, Acts 16:15 ; of the Philippian jailor, Acts 16:33 ; of Crispus, Acts 18 : 8 ; of Stephanas, 1 Cor. 1 : 16.

7.—Because the promise of God is as much for the child as it is for the parent (Acts 2 : 39 ; 3 : 25.) Because the command of God binds us to present the little ones to Him in Baptism, and cannot be neglected without loss of spiritual blessings and positive disobedience to his word. (Gen. 17 : 14 ; Mark 10 : 14).

8. What is the Presbyterian belief as to mode of Baptism, and why do Presbyterians hold such a belief ?

"Dipping of the person into the water is not necessary ; but Baptism is rightly administered by pouring or sprinkling water upon the person," (Conf. Chap. 28, Sec. 3.) Dipping of the person into the water is not necessary. 1.—Because it is not commanded in the word of God. 2.—Because the word dip (bapto) is too narrow and fails to cover the extensive range of baptizo. The word baptizo, to baptize, means to wash with water. It does not bind specially to any mode, the only necessary thing being to make such an application of water as shall render the act significant of the

purification of the soul. 3.—Because the word dip, bapto, as used by the Old Testament writers, does not mean to immerse, (Lev. 4 : 17 ; 9 : 9). The word immerse, or plunge, makes no provision for withdrawing the person immersed or plunged ; it expresses a condition or state, not a definite act, and is therefore too narrow to render the full meaning of baptizo. 4.—*Because “all Greek writers refuse to interchange baptizo and bapto,” (baptize and dip) ; †because “the Holy Spirit persistently refuses to employ bapto or to interchange it in a single instance with baptizo, in speaking of Christian Baptism,” (Matt. 28 : 19).

Presbyterians pour or sprinkle for the following reasons :

1.—Because sprinkling was the mode commanded by God under the old economy, (Ex. 29 : 16-20. Hyssop was dipped in the blood and the blood then sprinkled on the person, (Lev. 14 : 6-7). 2.—Because sprinkling was the mode practiced under the Mosaic dispensation, and is employed *nine out of ten times* in the law to denote the rite of purification. ‡

3.—Because the purifications referred to in Heb. 9 : 13, 19, 21, 22, were all performed by sprinkling, (Lev. 16:14 16).

4.—Because the Holy Ghost is said to be “poured upon,” (Joel 2 : 28-29), to “fall upon,” (Acts 10 : 44-45), to “sprinkle,” (Ezek. 36 : 25), to “be shed forth,” (Acts 2: 33), but nowhere in all Scripture do we find that persons were dipped or immersed into the Holy Spirit, (Isa 52 : 15 ; Acts 2 : 17-18.)

5.—Because John, being zealous for the law, would employ the usual mode, and the only authorized mode for purification, *i. e.*, sprinkling with a bunch of hyssop dipped in water, (Psa. 51 : 7). For John to immerse with his own hands the multitudes that flocked to him from all parts of Judea, would be utterly impossible, (Matt. 3 : 6).

6.—Because it cannot be proved that Christ was dipped, on the contrary, the evidence is in favour of sprinkling or pouring. Our Lord had no need of cleansing rites, having no sin to wash away nor to confess ; His baptism, therefore, was not Christian baptism. Besides, our Lord came to fulfil

*Dale's Classic Bap., p. 98. †Theodore, p. 121.

‡Ex. 9 : 8 ; Lev. 14 : 7, 16, 27, 51 ; 16 : 14, 15 ; Num. 8 : 7 ; 19 : 18, 19.

all righteousness, and was set apart to His work, as the Aaronic priests were; (1), at the age of 30 years; (2), by washing *with water*; (3), by anointing with oil—Christ was anointed by the Holy Spirit after His baptism.

7.—Because the baptism of the Eunuch was by sprinkling or pouring, the very mode suggested by the context to the passage of Scripture which Philip expounded to him. The preposition rendered “into” means also “at” or “to” as well as into.

8.—Because the immersion of 3000 persons in the time specified, and by the apostle alone, was impossible.

9.—Because dipping or immersion in the case of the sick and dying, or in extremely cold regions, is not possible.

10.—Because baptism, in the word of God, is designed to exhibit and emphasize not the death, burial and resurrection of Christ, but the cleansing of man from moral guilt and pollution by the blood of Christ and the renewing of the Holy Spirit. Since the Scriptures set forth pouring or sprinkling as the only mode that properly denotes spiritual cleansing, and since baptism exhibits spiritual cleansing, therefore Presbyterians follow the Scriptural mode of administering that sacrament. Heb. 10 : 22; Matt. 3 : 11; 28 : 19; Ps. 51 : 7.

9. What status do the Presbyterian standards assign to the baptized children of the Church, and how should these children be treated subsequently to their baptism?

“The visible Church is a society made up of all such as in all ages and places of the world do profess the true religion, *and of their children*,” Larger C. q. 62. Conf. Faith C. 25, sec. 2. The children of believing parents are “within the covenant, and are to be baptized.” God’s promise to their parents to be a God to them and to their seed gives the children the status of membership in His invisible Church, and at the same time warrants their admission by baptism into the visible Church, Gen. 17 : 7. Acts 2 : 38-39. Luke 18 : 16.

As circumcision did not make the circumcised child a member of the Jewish Church, but on the contrary was the sign and seal of membership which already existed, so with baptism. Children of believers should be regarded as

members of the Church, and treated accordingly. They are to be taught and trained "to believe, feel, act and live as becomes those who are the Lord's."

"Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read, and repeat the Catechism, the Apostles' Creed and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper." —Directory, Chap. 8.

The nurture of the home and the nurture of the Church should interpenetrate and mutually co-operate for the salvation of the baptized youth of the Church. Careful discipline should be exercised by the parents. The Church should see that parents are not remiss in training the children for Christ. Pastor and elders should seek them out, know them individually, take a kindly interest in their welfare, and win them to Christ. They should "feed them with knowledge, guide them by counsel, and especially commend them to God in prayer." * Church officers should catechize and instruct with a view to making them conscious of their Church relation, leading them to profession of faith in Christ and full membership in his Church.

After being led to Christ and partaking of the Supper of the Lord, great care should be exercised over them lest they fall into the practices or habits inconsistent with a godly life. They should be tenderly but faithfully admonished, and on repenting be restored. When removing from the jurisdiction and bounds of the Session, they should be certified as baptized members of the Church, and affectionately commended to the Christian care of God's people where they purpose residing. Such care on the part of parents, and such care and watchfulness on the part of pastor and elders, would, we believe, produce good results; there would be "the blade, then the ear, then the full corn in the ear." (Mark 4 : 28).

* Children of the Church, p. 85.

III.—DOCTRINE.

1. What is God ?

“God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth.”

2. What three attributes of God does Presbyterianism specially emphasize, and how are these attributes defined ?

God's infinite sovereignty, His infinite justice, and His free grace.

“God is in Himself, and in all purposes and actions relating to His creatures, *absolutely sovereign*.” “The second divine attribute, especially emphasized by Presbyterians, is the infinite justice of God as exercised in the punishment of sin.” “It is the grand fundamental principle of all Christian doctrine and experience that salvation is of *free grace*.” —Dr. A. A. Hodge in *Presbyterian Doct. Briefly Stated*, pp. 11-14.

The Sovereignty of God denotes His absolute right to govern and dispose of all His creatures according to the good pleasure of his will, (Dan. 4 : 35). His infinite justice denotes the absolute moral perfection of God, viewed as it is exercised in His dealings as moral Governor with the sins of His creatures, (Isa. 59 : 18). By Free Grace we mean the absolute and inexhaustible goodness of God, as exercised upon sinful men, (John 3 : 16).

3. How are these attributes of God exhibited in His plan of redemption ?

Scripture everywhere teaches that God elected His children according to His “good pleasure,” or the counsel of His will, *i. e.*, His infinite sovereignty, (Ephes. 1 : 5-11 ; 2 Tim. 1 : 9 ; John 15 : 16, 19 ; Rom. 9 : 10-18). God's sovereignty underlies His entire plan, and is manifested in each part thereof, (Ephes. 1 : 9 ; Rom. 16 : 25-26) In all His acts God is infinitely sovereign, being limited by nothing outside of Himself, (Psa. 135 : 6).

As to God's justice in punishing sin the Presbyterian Church teaches : (1), That sin is intrinsically ill deserving, that the principles of righteousness require that every sin

shall be punished in exact proportion to its ill-desert, and because of that ill-desert alone. (2), That this moral perfection of God, which requires the punishment of every sin, although voluntary is not purely optional with God. It does not grow out of His will because He chooses it, but it is grounded in His immutable nature. It is not right because He wills it, but He wills it because it is absolutely right and necessary. (3), That God cannot relax the moral perfection of His law or remit the penalty without satisfaction to His infinite justice. Therefore, He cannot forgive sin in any case. *Sin must be punished* in the person of the sinner, or of His substitute. Hence the suffering of Christ on behalf of His people was an absolute necessity in order to their salvation.—Dr. A. A. Hodge, Pres. Doct., pp. 14-15. (Condensed).

The justice of God is equally manifested in His dealings with the righteousness and with the wicked, (Gen. 18 : 25 ; Math. 25 : 31, 46 ; 2 Cor. 5 : 10.)

No attribute of God is more strikingly prominent in His plan than His *wonderful grace*. "It is the characteristic glory of Presbyterianism that it seizes this truth as *central*, and views the whole system of revealed truth in its light." Since all men came into the world under the wrath and curse of God, it follows that the salvation of men is absolutely and solely of *Free Grace*. Since God was not under obligation to provide salvation for man, if man be saved, it must be according to the sovereign good pleasure of God, and not the merit of the person ; therefore, the motive prompting to salvation must be God's *ineffable personal love*, His marvellous *free grace*, (1 John 4 ; 10 : 19). Since all men are alike deserving of God's wrath and curse, the gift of His only begotten Son to die in the stead of malefactors, to expiate their guilt, is the most stupendous exhibition of undeserved favour and personal love that the universe has ever seen.—Dr. A. A. Hodge in Pres. Doct., (Condensed.)

4. Explain the doctrines of Predestination and Election as held by Presbyterians.

To predestinate means to arrange beforehand, to plan with a view to an ultimate result. Applied to God predestination denotes His plan of governing the universe. "He directs all the forces, controls all the laws and manages all

the affairs of the vast universe which He has created, whether in the domain of matter, or in the sphere of intellect and conscience." "The expression of this predestination in God's moral government, is the providence that does not allow a sparrow to fall without His notice, and that converges all the control and government and discipline of His intelligent creation toward their final good and His own highest glory." The architect, who conceives a plan, makes a draft, sets his men at work according to the specifications of his plan, predestinates. He knows the place for every stone, the length and size of every timber, the nails, shingles, and everything needful to complete the building.† Before the materials are prepared he has decided in detail precisely how many of each kind and quality shall be required in order to complete his plan. With his eye on the plan and with reference to it, he selects, prepares and works up his material until the whole edifice is completed. So does God pre-arrange, select, and execute in His wonderful plan of redemption. To elect means to choose, it refers to God's choosing according to the counsel of His own will, (Ephes. 1 : 11). In His plan God arranged and selected his material, treating each part according to its nature, so that violence is not offered to the will of His creatures, "nor is the liberty or contingency of second causes taken away, but rather established."

Says Dr. A. A. Hodge : " We do not teach that God, in the execution of any of His purposes, ever forces the wills of free agents, or induces them to act in any manner inconsistent with their freedom. But we maintain that God's purpose predetermining all events of every kind, is not inconsistent with the freedom of free agents. (1), Because the decree of God does not produce the event, but only renders it certain ; and the very same purpose that determines the certainty of an action, at the same time determines also the freedom of the agent in the act. (2), Because He who made a free agent can govern him without destroying his freedom. (3), Because the Scriptures teach the freedom and responsibility of man, and the determination by God of all classes of events, even the sinful acts of men," (Acts 2 : 23 ; 4 : 27, 28 ; Psa. 22 ; Isa. 53.)

†Dr. Moore in Pres. Faith and Practice, pp. 19-23.

5. Wherein consisteth the sinfulness of that estate whereinto man fell?

"The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined unto all evil, and that continually; which is commonly called Original sin, and from which do proceed all actual transgressions," (Larger Cat., Ques. 25.)

"Albeit man, having brought himself into this woeful condition, be neither able to help himself, nor willing to be helped out of it, but rather inclined to lie still, insensible of it, till he perish; yet God, for the glory of His rich grace, hath revealed in His word a way to save sinners, viz., by faith in Jesus Christ." (Sum of Saving Knowledge, Head 2, Sec. 1; John 6: 44; 3: 16; Ephes. 2: 1-5.)

6. Has man of himself any power to repent of sin and turn to God?

Man became by the Fall so entirely depraved in his moral nature, as to be totally unable to do anything spiritually good, or in any degree to begin or dispose himself thereto. Even under the exciting and suatory influences of divine grace, the will of man is totally unable to act aright in co-operation with grace until after the will is itself renewed by the power of the Holy Spirit. This sad condition is called in Scripture, "blindness of heart," (Ephes. 4: 18), "dead in sins," (Col. 2: 13), "without strength," (Rom. 5: 6), "captivity of the devil," (2 Tim. 2: 26). Human helplessness to do aught but sin until arrested by the Holy Spirit, and "drawn" of God is proved by such passages as Jer. 13: 23; John 6: 44, 65; 1 Cor. 2: 14.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus," (Ephes. 2: 4-6).

7. In what sense do the Scriptures teach that Christ died for all men, and in what sense for God's elect children?

In accordance with the terms of the covenant of redemption (1 Peter 1 : 20) between the Father and the Son, Christ acted as the Head and Representative of His people. He took their law-place, as their personal substitute, and by His obedience and sufferings, discharged all their obligations to God's law. By His obedience Christ discharged for His people the conditions upon which in the covenant of works their eternal well-being was suspended. By His sufferings He endured for them the penalty they had incurred. Christ, therefore, sufficiently fulfilled the demands of the law for the salvation of all men. His work is *adapted to* and *sufficient for* all men. It makes the salvation of every man possible, and lays the foundation for the Gospel offer to all men, which every man may accept if he will, and which, if he accepts, will secure his salvation, (John 3 : 16 ; Acts 16 : 31 ; Rev. 22 : 17). As to the elect of God, Christ died to make their salvation certain, "neither are any others redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only," (Conf. Chap. 3, Sec. 6 ; John 10 : 26-29 ; 6 : 37, 39 ; Rom. 8 : 28-30.)

8. What is sanctification ?

"Sanctification is the work of God's free grace whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness," (Shorter Cat., Ques. 35.)

"This sanctification is throughout the whole man, yet imperfect in this life ; there abideth still some remnants of corruption in every part ; whence ariseth a continual and irreconcilable war ; the flesh lusting against the spirit and the spirit against the flesh," (1 John 1 : 10 ; Rom. 7 : 23 ; Phil. 3 : 20 ; Conf., Chap. 13, Sec. 2.)

9. Is perfection, or "entire sanctification," attainable by believers in this life ?

1.—The Scriptures never assert that a Christian in this life may attain to a state of sinlessness.

2.—Special passages must be interpreted consistently with the entire word of God.

3.—The language of Scripture never even implies that man may live without sin here. The commands are adjusted to man's responsibility, and the prayers and aspira-

tions of the saints to their duties and ultimate privileges, and not to their present ability. Perfection is the true aim of the child of God, in every act, and in every stage of spiritual life. "Perfect" and "blameless" are frequently used relatively to denote sincerity, (Gen. 17 : 1) good report, (Luke. 1 : 6 ; 1 Tim. 3 : 2).

4.—All the perfect men of Scripture sinned, as for example, Noah, Job, David, Zechariah and Paul. Compare Gen. 6 : 9 with Gen. 9 : 21, and Job 1 : 1, with Job 3 : 1 and 9 : 20 ; also examine Gal. 2 : 11, 14 ; Psa. 19 : 12 ; Rom. 7 ; Gal. 5 : 17, and Phil. 3 : 12-15.

5.—The following passages are directly in opposition to any theory of perfection in this life, viz., 1 Kings 8 : 46 ; Prov. 20 : 9 ; Eccles. 7 : 20 ; James 3 : 2 ; 1 John 1 : 8.

6.—Perfection contradicts the ordinary experience of God's people. "The holier a man is the more humble, self-renouncing, self-abhorring, and the more keenly sensitive to every sin he becomes, and the more closely he clings to Christ." Imperfections clinging to him he feels to be sinful, and he laments them and strives to overcome them.—Dr A. A. Hodge in Outlines of Theology Art., Sanctification Sec., Perfectionism.

Believers find this life a continued struggle, requiring unceasing watchfulness ; they are chastised by a kind Father to correct their imperfections and promote their growth in grace. The most eminent Christians in every age instead of claiming sinlessness for themselves have agreed with Job. "But now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes," (Job 42 : 5-6).

7.—The passages of God's word relied upon by perfectionists when examined in the light of the entire testimony of Scripture, teach the very opposite doctrine.

Thus Matt. 5 : 48 implies an imperfect state, it is addressed to man's responsibility ; it presents the end to be ever aimed at and pressed towards. As explained by perfectionists, it contradicts Matt. 5 : 22, 28 ; 6 : 12, 13, 14, 15 and 16 ; also Phil. 3 : 12-15. Aim at the high and full standard of excellence, as in your heavenly Father (1 Peter 1 : 15-16).

Ezekiel 36 : 25-29 is made to teach perfectionism. This remarkable passage denotes a partial reformation of Israel

under Ezra and Nehemiah on the return of the exiled Jews to their own land. "New heart and cleansing from all sin" denoted sanctification begun and progressive; the effects were self-aborrence and deep hatred of sin, (vv. 31-32.) That the exiles were far from perfect is abundantly witnessed by both Ezra and Nehemiah, (Ezra 9 : 6-7 ; Neh. 13 : 17-25.)

John is made to contradict himself ; thus 1 : 7, 3, 6, 9, are made to contradict 1 : 8-10 ; 2 : 1-2 ; 5, 16, 20.

John teaches that sinlessness is the legitimate aim diligently sought by the believer. He cannot live in sin, commit sin, or practice iniquity, being born again and having Christ abiding within him. Whosoever abideth in Him doth not commit sin willingly, nor take pleasure in iniquity, but wars against it, (Rom. 7 : 21-23). He that is born of God cannot practice sin, because Christ delivered him from the bondage of sin, and is enthroned within his soul. So that with the mind a J will he serves Christ, but with the flesh the law of sin, (Rom 7 : 25).

Such passages as John 1 : 7 and Psa. 130 : 8 ; Isa. 43 : 25 ; Psa. 103 : 2-3, refer to the fountain of cleansing ever flowing for the sinner, and in which he is required daily to purify himself, (Isa. 55 : 1 ; Zech. 13 : 1).

The teaching of our Lord does not imply nor express that believers may attain to sinlessness in this life. The sermon on the Mount, the Lord's prayer, the parables, the addresses of Christ, regard man as a sinner, whether saved or unsaved, until glory. (See Matt. 6 : 12, 14-15 ; 7 : 11 ; 25 : 5 ; Mark. 13 : 34 37 ; Matt. 20 : 24 ; Mark. 7 : 18-23.)

10. Can a believer in Christ fall from grace and finally perish ?

" True believers, by reason of the unchangeable love of God (Jer. 31 : 3) and his decree and covenant to give them perseverance, (Heb. 13 : 20) their inseparable union with Christ, (1 Cor. 1 : 9) His continual intercession for them, (Heb. 7 : 25) and the spirit and seed of God abiding in them, (1 John 3 : 9) can neither totally nor finally fall away from the state of grace, (John 10 : 28) but are kept by the power of God through faith unto salvation," (1 Peter 1 : 5), Larger Cat., Ques. 79.

That God's children cannot apostatize and finally perish is proved by the following passages of Scripture : Mal. 3 : 17 ;

John 6 : 39 ; 10, 28-29 ; 17 : 11 ; Rom. 11 : 29 ; Phil. 1 : 6 ; 1 Peter 1 : 5. Such passages as Heb. 6 : 4-6, and Heb. 10 : 26, are hypothetical, and are used as solemn warnings against apostacy. That God's children cannot fall away finally is implied, (1), in the doctrine of election, Jer. 31 : 3 ; Matt. 24 : 22-24 ; Acts 13 : 48. (2), in the covenant of grace—the Father gave His people to His Son as the reward of His obedience and suffering ; Jer. 32 : 40, John 17 : 2-6. (3), in their union with Christ believers can never fail ; Rom. 8 : 1, John 14 : 19, Gal. 2 : 20. (4), in the atonement of Jesus Christ ; Isa. 53 : 11, 1 Peter 2 : 25. (5), in their justification (Rom. 6 : 14). (6), by the indwelling of the Holy Spirit as a " seal " and " earnest " of the promised redemption ; John 14 : 6, and finally by the intercession of our blessed Lord, John 11 : 42, 17 : 11 ; Rom. 8 : 34.

Such then, in brief, are the order, government, worship and doctrines which are peculiar to the Presbyterian Church, and which distinguish it from other denominations.

In the appropriate language of the venerable Dr. Miller we close our presentation of the salient features of Presbyterianism. " Firmly believing that all the leading features of the Presbyterian system are more in accordance with the word of God, and with the usage of the purest and best ages of Christian Church, than any other, we feel bound to maintain them ; to teach them to our children, and bear testimony in their favour before the world."



; .
rs
y
;
of
d
6.
l;
e-
in
of
ed
of

ip
h,

ler
py-
of
he
of
in-
sti-

