

"The Goodwill of Him that dwelt in the bush be with us."

AUG.

1896.

CHURCH AND HOME



The Magazine of the Presbytery of St. John

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CHURCH and HOME

The Magazine of the Presbytery of St. John.

Vol. I.

ST. JOHN, N. B., AUGUST, 1896.

No. 8

In a time of unrest such as this, when the foundations of the Christian faith, and all things, even the most sacred and hallowed, are undergoing the test of being doubted, tried and proved, it is necessary for man to remember that he must distinguish between the truth which is eternal and the temporary and transient form in which it may be expressed. It may be necessary that creeds and systems should be devised, but their exponents should remember that these are but the work of men, and are in no way obligatory on the heart and conscience, except in so far as they embody the truth of God. The faith required in the gospel from believers is no mere intellectual assent to any scheme of doctrine. What is required is a living, working faith, rooted and grounded in something personal to us. Christianity never has made any appeal to the reason of men or to any outward evidences. It declares that it can prove itself a revelation from heaven by the best of all possible witnesses—the individual man's own heart and conscience. *Be and do this, and ye shall know whether it be of God.* Christianity offers rest, peace, happiness—all that is necessary to satisfy the cravings of man's higher nature, and in return it demands that man should live and love as Christ lived and loved. Those

who have tasted the joy of believing and communing with God in the silence of their hearts are not disturbed or annoyed by the noise and bustle at the gate. There deep in the heart is the citadel which stands secure, although the bulwarks of man's erection crumble and perish. Why should we imagine that all things will progress except that Church system to which we belong? Why should we imagine that change is allowable in all things except that creed to which we may be attached by one of the most subtle forms of prejudice? No one age can exhaust the infinite truth of God. Age succeeds age, and to each the dead past becomes the stepping stone to higher and nobler forms of truth. Why then should the results of the searching spirit of modern criticism trouble or discourage us? If the thing be true it will prevail. If it be not true, then it will be cast aside, trampled under foot and utterly forgotten. Up to this point the world's history has given evidence that it is governed and guided by laws that result in a constantly upward movement. Why should we imagine that that Providence has now ceased from its labours? We cannot believe that that is true. Ever upwards and onwards shall man be led, until the kingdoms of the world shall have become the kingdoms of God and of his Christ. Let us have faith, then, that out of the present heavings and tossings of the Churches the everlasting truth which is in Christ shall emerge, purified and fitted for the new age which has already dawned.

A Synopsis of Christian Missions, their Rise and Progress, with an Appeal for increased effort for Missionary Work.

The word missionary from the Latin is the same as apostle from the Greek, and means "one sent," or sent forth. Before the Holy Spirit had been into the world Jesus Christ personally selected, trained and supernaturally endowed the first Christian missionaries of the Holy Spirit, and so the missionary, then and now, is one called of God, obedient to the command of the Risen Lord, endowed with the Spirit of Christ, and sent forth from Christendom to non-Christian people.

He is sent to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The story of the mission is Christ's death and resurrection for repentance and remission of sins, as described by the Risen Lord, (Luke 24 : 46-47) and said unto them, " Thus it is written, and thus it behooved Christ to *suffer* and to *rise* from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." In confirmation that this is still the story please refer to our *Pres. Record* of May, p. 142, and read the following: " A missionary in China says: ' If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not His miracles, nor even His wonderful sayings or teaching, but the old, old story of the Cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awaking the conscience.' "

The *Methods* of the mission are stated in Matthew's report of the fare-

well commandments which Jesus on earth gave " through the Holy Ghost as teaching or discipling (Matt. 28 : 19-20), by Mark 16 : 15-20, as preaching or heralding accompanied by powers of healing, speaking with new tongues and casting out devils; by Luke 24 : 48, as witnessing unto Christ, by John on the Risen Lord's third appearance (Ch. 21 : 15-17) as feeding and tending His lambs and sheep. And so the subject is one unchangeable truth, historical fact, gracious revelation, centred in the person of Christ. The *methods* through which the life-giving truth may be presented are varied as the needs, the circumstances, the culture of the nations among whom the missions are placed.

The persons who may be sent are all members of the Church of Christ, both men and women, represented by the first Christians to whom Christ entrusted the commission as He ascended; even sons and daughters, young men and handmaidens, who were among the " all" filled with the Holy Ghost on the day of Pentecost (Acts 2 : 4-21) according to the word of the prophet Joel. The Holy Spirit is not the special gift to the sons of God's great family. Sons and daughters are to share alike in the glorious heritage. For each member of the Body of Christ a missionary place may be found now, as it was in the experience of the Apostolic Church. The many who are not called to go themselves are bound to send substitutes for the service. Sons, daughters, offerings—and to pray without ceasing to the Lord of the harvest.

Every method is evangelistic, being subordinated to the one message to sinful men—Christ Jesus whom God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the for-

bearance of God, that He might be just and the justifier of him which believeth in Jesus (Rom. 3 : 25-26). The first Evangel-message, as it has been called, is that of Genesis iii. 15, in which the Messianic hope bursts forth, in the declaration that the contest with evil, to which the human race became exposed by the fall, shall issue in ultimate victory, though not without injury. The time has come for scholars to study the methods and results of missionary enterprise.

The Church has just entered, and is rejoicing in its first missionary epoch worthy of the name, and to this time the apostle Peter represents the prophets as searching what time or what manner of time the Spirit of Christ, which was in them, did point unto when it testified beforehand the sufferings of Christ and the glories that should follow them . . . which things angels desire to look into, (1 Peter, ch. i. 11-12). And thus, although modern evangelical missionary work began a little more than 100 years ago, the first missionary work of the Holy Spirit began nearly 18 centuries farther back still; but Abraham opens the long procession of missionaries, inspired or uninspired, who cover the period of the last 4,000 years, which the birth of Christ divides into two equal parts. The Eternal Son of the Father, who declared "Verily, verily I say unto you, before Abraham was I am," linked the patriarch on to Himself and His own kingdom in the significant words, "Abraham rejoiced to see my day, and he saw it and was glad," (Jno. 8 : 56).

Abraham was the first man whom God sent forth as a missionary, the first in whom He adopted the policy of separating the Church from the world, believers from idolators, that the Church might be strong to evangelize the world; the first individual

whom He admitted to covenant making with Himself.

The epistles to the Romans, Gal. and Hebrews, show, dogmatically, that Abraham was at once a type of Christ, and the Old Testament precursor of Paul who, 2,000 years after, applied to the Gentiles Abraham's universal doctrines of faith, forgiveness and righteousness, historically, consummated in the death, the resurrection and the mediatorial reign which form "the day" of Christ of which John speaks. It was the first missionary call, oft repeated since, to prophet and apostle and to the modern missionary.

The call has always been the same to "get out" from home, to "come" to the land of God's choosing, to "go" to the people who cry for help, to "leave" kindred and all things for my sake and the gospel's.

Every missionary who has faith to identify himself with Abraham, as did Carey, fears no danger, and has no distrust beside that voice "I am thy shield," and spares no sacrifice, even to the death, when he realizes that pledge, "I am thy exceeding great reward," (Gen. 15 : 1). The *symbol* of the universal covenant is that each man and woman who enters into it is appointed to preserve and to propagate, under divine guidance and power, the true knowledge of the incarnate God "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," (Eph. 4 : 12).

Heathenism is the prodigal son among the swine of lust and idolatry, with a conscience which repels the sin he follows, and a craving for God, which is at once the relic of a primeval religion and the anticipation of a truth yet to be revealed to him. To recall the conscience and arouse the craving the missionary is

sent. going with a courage like Abraham's and a love like Christ's, and methinks there is nothing in inspired literature so consoling to the missionary church and the faithful solitary missionary as the message of Isaiah, "Comfort ye, comfort ye my people, saith your God," (Isa. 40: 1) and at once leaps over 700 years to the voice of him that crieth in the wilderness; and so a *full history of missions* would trace the working out of God's purpose down through Judaism to "the fullness of time," and to Christ the King of the missionary host. Then God sent forth His Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons, (Gal. 4: 4-5).

Grace and truth came by Jesus Christ, not only to the Gentile, but to the Jew, whose restoration to the universal kingdom of God will form part of the restitution of all things. Jewish shepherds first received from angels the news of His birth in the great missionary song, and hastened to adore Him. But the heathen world was represented at His cradle by the wise men whom God Himself drew by the star in the East. Thus to Jewish pride and Gentile culture the angels and the star united to herald the greatest, the central event in the history of our earth, "Glory to God in the highest, and on earth peace, good will toward men."

Oh! what a perfect missionary was He. Came all the way from Heaven to earth. What sermons of love did He preach.

Hence the *history of missions* is the realization of Christ in time and in humanity. Jesus Christ Himself went about the towns and villages preaching and teaching and healing wherever He went, thus setting a noble example of the most efficient missionary method of attracting the

attention of hundreds who would never have listened to the simple, but plain, preaching of the truth.

The stoning of Stephen, and the persistent and cruel persecutions of Saul, only had the effect of spreading this new teaching over a great part of the then known world. An example of this is found in Philip, who, forced out of Jerusalem, goes down to the city of Samaria and there preaches Christ to the throngs of eager people who hear and believe, and among them the Ethiopian who, after his conversion, himself becomes a missionary, and carries the glorious truth for the first time 1,600 miles down into Africa.

We have not time to notice now any other of the bold members of that noble band of workers in the infant church; but one thing we shall do well not to forget, that they were grand examples of some of the most successful missionaries of the cross that ever lived.

The Lord's word to the unconverted is "come," and to those who come "go."

Andrew telleth Simon, his brother, and Philip telleth Nathaniel, "that they have found the Messiah." The Gospel of Christ had to be spread by the co-operation of every one of His apostles and disciples who were able to do anything for His cause, and if all the converted to Christianity had been as faithful as were the members of the early church, the whole world would have been won for Christ long ago, and to-day it would not have been necessary to hold such meetings as these either in this town or anywhere else. The career of every missionary from Paul to Carey and Duff, and others of our own time, is worthy of study in proportion as he lived the life of Christ, and loved sinful men as Christ loved the world. And we see missionary churches and societies ever turning

to the Gospels, the Acts of the Apostles and the Apostolic letters for their guidance, and for charges to the men and women whom they send forth in Christ's name. Christ Himself ascribed His apparent failure to convert many of the Jews of Palestine, as Paul did at the close of the Apostolic history among the Jews in Rome, to spiritual blindness of the covenant people predicted by Isaiah (Acts 28 : 26-28), a blindness which 19 centuries of Christian light seem only to have intensified. But in harmony with the divine claim which He always made when on earth, He told the timorous, ignorant disciples of all ages that the conversion of the world to Himself was reserved for them. God's redeemed creatures are the instrumentality.

How can *we* be guiltless if heedless or apathetic. In the blessings of Christ's kingdom, as portrayed by Isaiah, emphasis is frequently laid on the work of the Spirit, and the predictions and promises are peculiarly applicable to missionary work. Marvellous are His own words, "Verily I say unto you, he that believeth on me, the works that I do shall he do also ; and greater works than these shall he do." (John 14 : 12). The assurance would be incredible but for Pentecost a few days after.

The Incarnate God, whose veiled glory men beheld on earth for a time, gave place to a living influence whom He had promised to send, and whom He did send, to abide forever. If the Captain of Salvation personally abstained from making many followers by putting forth a power which must have extinguished the first law of the kingdom--the individuality of the Church--it was that He might do it through the impersonal life-giving influence of the Spirit and the co-operation of those whom the Spirit should graciously enable to do

"greater works" than His. Paul, the Apostle of the nations, was separated and called by the grace of God to preach among the Gentiles the Jesus whom he persecuted (Gal. 1 : 15). Read the life of Paul and his writings in the light of the charge which he received, (Acts 26 : 16-18) viz., "To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein I will appear unto thee ; delivering thee from the Gentiles, unto whom I send thee to open their eyes, that they may turn from darkness to light, and from the powers of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me"—and behold the *ideal missionary*. Every period mutually appeals to the Church in its too prolonged trance, "Come over and help us." Truly the present, the rapid conversion of the world depends now only on the faith of the Church, that is, on the faith and obedience of each of its members. The Reformation from Wiclif, its *morning star*, to Knox, was a Home mission to Christendom, that the Church might be purified and again enlightened to preach the true gospel which Christ has given as a message to all nations. Historically the Reformation was the *beginning* of that series of revolutions which introduced *modern missions*. Now, says one writer—Erasmus—when Luther issued his treatise against the Bull of Antichrist: "I see no end of it but the turning upside down of the whole world." So has the Acts of the Apostles described missions (ch. 17 : 6).

Luther was 10 years old when Columbus returned with his story of San Salvador and the New World, but the age was not ripe, in any respect, as it became when Wm. Carey was fired by the South Sea voyages

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of Captain Cook. Truly God's ways are not as man's ways, nor His thoughts as the thoughts of even the best and wisest of his servants. The discovery of America in 1492, and the opening up of India in 1508, (including Africa) meant to the world and Kingdom of Christ empires wider than Rome at its greatest. And so the 19th century has become the missionary century, and English speaking men and women of Great Britain and America, aided by their German cousins in lands under the British influence, are its missionaries.

Truly the sound has gone out into all the world, but so far are we from the end of it that even the 19th century missions are but the day of small things. Oh! how slow the world has been to recognize the fact that to Christianity we owe every blessing of modern civilization. It would seem as though 1850 years had been required to prove to the enlightened portions of the world that this Gospel of Christ had in it the only true principles or elements of prosperity, greatness and happiness, and now when this fact is fully recognized, and the other fact—that these blessings can only be extended by those in possession of them—is partially recognized, we notice one reason at least for the increased growth of modern missions.

(To be continued.)

Florenceville.

Rev. Daniel Fiske writes: "We have much to encourage us in different ways. The Sabbath attendance at service is good, Sabbath, Aug. 2, specially so. Our Sabbath School flourishes. We have capable workers. One feature particularly worthy of note is the encouragingly large number of men and women, who have grown up children, who attend the Bible class, and not only prepare their lesson, but the greater proportion of whom learn their memory verses, or make good attempts to do so.

Our mid-week prayer meeting is well attended. We had the Book of Amos for our subject on the 29th ult., and now we are occupied with the Book of Hosea. The aim is to get a more thorough acquaintance with the Scriptures, a more ardent love for the study of them, and an increasing capacity to see the wonderful contents of the passage at any time under examination.

Our Y. P. S. C. E., only organized a few months ago, and now held on Sunday evening, at 7 o'clock, has a fair membership, draws a large attendance, and is conducted with a marked degree of energy and success. About twenty-four took part on the evening of the 26th ult.

It is cheering to observe how it is



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promoting Bible research and developing the latent talent, banishing bashfulness, calling into requisition "The Golden Rule" and "Presbyterian Review," cultivating the religious life while enlarging the spiritual knowledge of its members, and training a group of workers in this part of the vineyard. It has cheered the hearts of some of the older people, who contrast the present with say 25 years ago.

The editors of CHURCH AND HOME are instructed to state that Miss Helena A. Wark has not accepted the appointment of Treasurer of the W. F. M. S. Presbyterian. Miss Upton, Saint John, is the acting Treasurer in the meantime.

Rev. Donald Fraser has accepted the call extended to him from St. George and Bocabec. A meeting of Presbytery, for the purpose of inducting Mr. Fraser, will be held in Bocabec Church on August 20th, at 3 p. m.

Rev. L. G. Macneil has gone on a visit to his old congregation in Newfoundland. He has been asked to open the new church which they have built there.

Pisarinco Presbyterians have been holding meetings to decide the manse building question. They have decided to erect a suitable building, and have appointed a committee to look out for a site.

Rev. G. Bruce, D. D., who has been on a vacation in the West, seeking restoration for injured health, has returned and resumed his pastoral duties. His friends are glad to hear that he has found in rest and change of scene the needed recuperative forces, and extend their congratulations on his recovery.

Dr. Macrae preached his farewell sermon to St. Stephen's Church on the last Sunday of July. A large congregation attended, and on every side was heard expressions of regret at the Principal's departure. The congregation of St. Stephen's held an "At Home" on Tuesday, 25th July, at which Dr. Macrae said his last words to his people. The school-room was crowded. Ministers of the Baptist, Methodist, Presbyterian and Episcopal communions were present, and voiced the sentiments of the city by expressing their deep sense of loss resulting from Dr. Macrae's departure. Mr. A. C. Smith acted as chairman, and presented Dr. Macrae with an illuminated address on behalf of the congregation. The Principal made one of his happy and inspiring speeches in reply. Refreshments were served during the evening, while Harrison's orchestra performed between the speeches. The Ladies' Society presented Dr. Macrae with a handsome study table, and the Sunday School Teachers provided him with a comfortable writing chair. Mr. Murray sang "Will ye no' come back again?" and the audience joined heartily in the chorus. The singing of "Auld Lang Syne," and the pronouncing of the benediction by Dr. Macrae, brought the proceeding to a close. Many lingered to grasp their minister's hand in a farewell grip, and a pastorate of over twenty-one years' standing was ended amid expressions of sorrow and warm wishes for the success of Morrin College under its new Principal.

Through the kindness of some friends Calvin Church has obtained the use of a small pipe organ, manufactured by Warren & Sons, Toronto, in place of the cabinet organ which has done duty for nearly a quarter of a century.

Ordination of Mr. G. H. Gratz.

A most interesting service, in connection with the ordination of Mr. G. H. Gratz, missionary to Andover, was held on the evening of the 10th inst., in United Church, New Glasgow. Rev. A. Rogers, pastor of United Church, presided, and narrated the steps. Rev. A. Falconer, Pictou, preached an eloquent and appropriate sermon. Rev. A. Robertson, pastor of new St. Andrew's, addressed the missionary in the most suitable and felicitous terms. Rev. J. Carruthers, of St. James Church, New Glasgow, addressed the large congregation, which assembled for the occasion, in an earnest and effective manner. The Superintendent of Missions in our own Presbytery was present and pressed the claims of Home Missions. All in all, the service was extremely edifying and interesting, and greatly enjoyed by every one. Rev. Anderson Rogers is to be warmly congratulated on the success of his ministrations in connection with his present charge. Our people of United Church congregation deserve the highest praise for the noble example of Christian liberality they have set before the Synod of the Maritime Provinces. For long years this congregation has held a foremost place in this respect, and at the present time they have excelled themselves. Cheerfully, gladly have they come forward with the large contribution of \$400 for the support of a missionary within the bounds, and at the same time without diminishing the ordinary contribution towards the fund. The action of United Church congregation will have a most stimulating effect upon Home Mission work in our Synod. It will direct attention to the importance of this branch of missionary enterprise, provoke other congregations to greater liberality,

and encourage the hearts of those who are toiling in our weak and scattered stations to upbuild our Zion and hasten the coming of the Kingdom of our Lord and His Christ.

The following is an extract from a letter received from Mrs. Morton, Trinidad, and is inserted in the present issue of CHURCH AND HOME in the hope that it may prove of some service to auxiliaries preparing boxes of goods for distribution in our missions in Trinidad.

"My Dear Miss Henderson :

I received your kind note, also the box of clothing. You can never go wrong in sending to Dr. Morton, for if we get more than a fair share we always divide with the other districts. Your box from the Welsford auxiliary was received in good time and in perfect order. Your skirts were the best, almost the only ones we had this year. The material was splendid and they were much prized by the fortunate girls who got them, a few of them were large enough for the "Home" girls. We do not ask clothes large enough for these girls, that is in a general way, as we should get too many, because nearly all the girls, except those in the "Home," are very small. Perhaps, however, if you are making for us for this year, you could send us under garments, night gowns large enough for girls of fourteen, also aprons and skirts, but not jackets. When a new girl comes in as a rule she has nothing but the clothes she has on her back, of course they have to make clothes in time, but it is a great ease to me to clothe them at once. Unbleached cotton is very suitable, never mind the red trimmings. Aprons are nice of dark print, with bills to them. If you agree to sew for the "Home" I shall depend on you and not ask any one else to do so. • •

Such help as yours is very welcome, and I have had great pleasure in distributing as rewards to poor children for diligence at school. With thanks to all, in which Dr. Morton unites, and asking you to pray for our work,

I remain,

Very truly yours,
SARAH E. MORTON."

The Elder and the Eldership.

BY REV. PRINCIPAL MACRAE.

My position in regard to the foregoing will, I expect, be deemed rank heresy by some of my most respected brethren. To make that position as clear as is in my power, permit me to preface my observations with the following brief quotation. It is taken from a little treatise by Edward Caird on Hegel,—having, you will conclude beforehand, about the same relation to my theme as Newton's Principia bears to the composition of a sermon. "Strike" by all means, "but hear me."

Says Caird:—"It is the peculiar strength of the modern time that it has reached a clear perception of the finite world as finite: that in science it is positive,—i. e., that it takes particular facts for no more than they are: and that in practice it is unembarrassed by superstition,—i. e., by the tendency to treat particular things and persons as mysteriously sacred. The first immediate awe and reverence, which arose out of the confusion of the absolute and universal with the relative and the particular, or, in simpler language," adds Caird, somewhat irreverently, you may aver, "of the divine with the human, the ideal with the real, has passed away from the world. The artist and the poet, indeed, still keep up the confusion or indentification: it is their work to give,

To one brief moment caught from fleeting time

The appropriate calm of blest eternity."

But we no longer take the artist or poet as prophet: we cannot seriously and permanently worship the objects which he makes us admire. Whenever the evanescent light that never was on sea or land fades away from them, we are obliged to see that it never was there, and

to treat the things and beings on which it fell as merely individual, things and beings, like the things and beings around them. "How," asks Caird, "can we treat anything as deserving of praise or worship for itself, if, to explain it, we have to look, not to itself, but to its conditions and causes? And when science bids us treat everything in this manner, how can there be anything left to reverence? "Zeus is dethroned and Vortex reigns in HIS PLACE." Caird, I fear, would regard neither the office, eldership, nor any particular occupier of the office, merely because he was known and addressed as elder, with very profound respect. Equally, however, we may presume that, though from his position in Cambridge, he is probably a worshipper after the fashion of Episcopalians, he cherishes no great reverence for what is believed by the majority of that persuasion to be implied in the "Historic Episcopate." For he continues, "Nor can we count it a more respectable worship when we are told to adore the unknown, which always lies at the end of every finite series of causes and effects, so long as no reason is given to suppose that what lies BEYOND our knowledge is other than a continuation of the chain that lies WITHIN it. The undeveloped terms of an infinite mathematical series have no preference over those that have been ascertained, and we cannot find any special reason for admiration in the fact that the series cannot be completed. An endless series of finites is the negation of all worship, and it does not matter whether we regard its endlessness, or the finitude of its parts." Enough, you will say, of Caird. How he discovers an object of reverence "in a world which," he says, "is a connected drama, in which there is no place for episodes,"

does not now concern my theme. My purpose, in quoting from him, has been, to define my own mental attitude towards all offices and all officials as such, he they invested with ever so gorgeous a halo woven of antiquity, alleged dignity, virtue mystically conferred, assumptions or ascriptions of authority, and the like, it is simply, sheerly impossible for me,—it may be a constitutional defect,—to feel any reverence whatever. "The tools to the man that can carry them." "Honour to whom honour is due"—on the score, first and last and all the way, of personal worth,—that is my position. And that I take to be the Ideal or essence of what, in its ideal, was and is intended, and to a large extent has been exemplified, in and by the eldership. Not "the office magnifies or dignifies the man," but "the man dignifies or magnifies the office." That, in my humble opinion, is Presbyterianism. That is the whole sum and substance of Presbyterianism. And Presbyterianism, or, if you like, Elderism, radiates from this centre of personal worth in as many directions as may, in any given circumstances, be deemed desirable or necessary. Whether a congregation has but one official, as in given circumstances might be the case,—one official, on whom, in that event, would devolve the various duties of preaching the word, looking after the finances, caring for the poor, and discharging all other pastoral duties, by not unknown or unfamiliar possibilities to grooming and harnessing his horse,—he would be an Elder. Or were there fifty different branches of work, in society, Sabbath-school, prayer-meeting,—even amusements of a becoming order,—with as many, or thrice as many officials, to whom the management, administration, &c., of such work was committed because of their worth of character,—one

and all, to the extent of that worth, would come under the category of Elder.

Rank heresy, more than one will of course exclaim. And what do I make of the "laying on of the hands of the Presbytery?" Precisely, I answer, what I make of the laying on of the hand of a Bishop,—in itself nothing whatever.—in relation to the duties with the discharge of which it is connected, an interesting and solemn mode of designation to those duties:—interesting, because of its historic associations,—solemn, because attesting a man's dedication of himself to a profoundly responsible course of life, and the recognition by others who are respected, of the possession by him of the gifts and graces requisite and qualifying him to pursue that course of life. Should any one allege that he attaches some mystic virtue to the "laying on of hands,"—should any one aver that he was conscious in himself of having received such virtue at the time and by the manner of his ordination,—I shall not for a moment dispute the statement or quarrel with the belief. Simply, it is not my belief. Nor, to the best of my judgment, can a solitary argument, beyond that of bald and reiterated assertion, be adduced in support of the belief. It belongs to the order of occult qualities, intangible, impalpable, within the ken only of the initiated, and concerning the nature of which no masonic or other pledge is needed to bind them to secrecy, the inadequacy of language to unfold the mystery being a sufficient seal.

(To be continued.)

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