

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|                          |                          |                          |                                     |                          |                          |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X                      | 14X                      | 18X                      | 22X                                 | 26X                      | 30X                      |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X                      | 16X                      | 20X                      | 24X                                 | 28X                      | 32X                      |

THE  
CANADIAN PRESBYTER.

JUNE, 1857.

---

THE PRESENCE AND POWER OF THE HOLY SPIRIT IN THE CHURCH ON  
EARTH.

The ancient prophets spake of the sufferings of Christ, and of the glory which should follow. But between the sufferings and the glory, there is a long period in the Church's history, of trial and of grace—an intervening dispensation, which seems in a great measure to have been hidden from the sight of the ancient seers. As our Lord's ministry upon the earth drew near its close, he more and more clearly unfolded to his disciples the nature of that kingdom which he was about to set up, and which, after a period of manifold persecutions, conflicts and trials, was to result in that eternal kingdom and glory of which the prophets had spoken. One of the characteristics of the Church in its present state, of which He frequently spake, is, that it is a visible kingdom with an invisible Head. "I," your king, "go away." "Yet a little while and ye shall not see me, because I go to my Father."

The Church of Christ is a kingdom. True, it is divided—sadly divided into sects and parties, yet all owning a common allegiance to the King and His Laws. Like the Provinces of an Empire, with all their provincial distinctions and peculiarities, yet all uniting in their loyalty and allegiance to the throne. But what is there to bind this spiritual kingdom into one? There is no visible throne, or crown, or sceptre. On the contrary, wherever the Church has maintained its purity, any visible or earthly head, has been indignantly disowned. The Church's entire spiritual independence of earthly power and control, is a truth for which, in these last days, we have been called especially to contend. What is there then to bind the church into one? Where is our King? We answer, invisible; for the heavens have received Him till the times of the restitution of all things. The calling of the Church is to walk by faith and not by sight. She looks at "things not seen," and with the eye of faith, she sees a "Priest upon His throne." Faith rejoices through clouds and darkness to see the King in His glory. Jesus hath entered within the veil and hath sat down on His Father's throne. But we know, too, that he intercedes and reigns, exer-

cising at once his priestly and kingly offices for the Church which is his body. Not only does He bend on earth a brother's eye, being touched by the feeling of our infirmities, but He is divinely present in the Church and in each believer—indwelling, pervading, quickening and governing the body collectively, and its members individually. This presents insurmountable difficulties to the reason, and even to the imagination, of unconverted men, but it is gloriously true to the faith, the experience, and the consciousness of the believer. The loyalty of the Church to her king is a close, cleaving affection to a living and loving Saviour, in "whom, though now we see Him not, and yet believing, we rejoice." His bodily presence is withdrawn, but He is still to the Church the fountain of life, and law, and of all spiritual blessings.

Christ, though invisible, is present with the Church "always, unto the end of the world." Not only is the Church collectively the fullness of Him that filleth all in all, but of individual believers it is said, that "Christ dwells in their hearts by faith,"—that He "liveth in them." The Spirit of Christ conveys and represents the presence of Christ. The return of Jesus to the Father was the necessary condition of the descent of the Spirit as the Paraclete. It is the work of the Spirit to attest the love and power of our invisible Saviour. From the day of Pentecost to this day, the Holy Spirit is the living and abiding Teacher of the Church. Under His divine teaching and guidance, from every dispensation of Providence, from every page of the Word of God, and from every ordinance of the Lord's House, there are such outbursts of life and love as fill the hearts of believers with deeper, holier evidences of Christ's power and presence than it is easy for words to express. In the government of the Church, we have not only the Law of the House, but we have an abiding and living Teacher. These two truths are gloriously blended—the sovereignty of Christ as the source of all spiritual life and government, and the necessary and omnipotent agency of the Holy Spirit bringing the soul into union and membership with Christ, applying and communicating the saving benefits of Christ's work, leading the children of God into a spiritual perception of the Lord's glory—into fellowship with Him in life and love, and into sympathy with Him in the great end of His mission.

To this subject we purpose returning again, as our limits will not allow of further illustration now. But meanwhile and in the very near prospect of the assembling of the Supreme Court of our Church, we would impress upon ministers and people the duty of united prayer to God for the presence and the power of the Spirit, according to the promise, in the Sessions of our Synod,—that the minds of its members may be filled with the idea of the glory of God as the end of all they do—that their hearts may be kept pure by the love of Christ dwelling in them—that with humbleness and meekness they may seek to know and to do the will of God,—that they, being associated with Christ in ineffable union, and identified with Him in all things, may be mercifully assisted and directed,—that the Great Head of the Church may guide, govern and prosper all our efforts to maintain the purity of the Church, and to extend the knowledge of the Gospel of the Kingdom of God.

DEACONS COURTS. *A. F. Kerns.*

We are no lovers of this name. We would prefer that the only Congregational Court should continue as of old to be the Session, and that the Deacons should be included under this designation. But the name has become current, and an organization has been generally adopted under it in the revived Presbyterianism of the Free Church, and there is now no help for us but to accept of it as upon the whole the most convenient and the best. There is, we allow, some difficulty in settling this part of our subject. We have very little direct Scripture to guide us in regard to it, and must, for the most part, be satisfied with inferences from the particulars which describe the character and work of the Deacon, as to the kind of organization by which this work is to be done. Ancient History gives us very little light on this topic. We only know on the authority of the earliest historians, that there were Deacons in all the Churches, and that they had at first, and even so late as the time of St. Cyprian, the management and distribution of the Church's property. Whether this was in conjunction with the other Officers of the congregation, or whether they had separate councils for the consideration of the affairs entrusted to them, we have no certain knowledge. Commonly there were but seven Deacons—the number chosen at Jerusalem—in any city or district. Hence it frequently happened that there was but one Deacon to each congregation, or sometimes one only for two or more congregations. This gave rise to the order of Sub-Deacons, as the assistants of the original seven, and to these seven being designated by the title of Arch-deacon. This much we know.

From the fourth century or thereabouts down to the sixteenth, the deaconship was altogether perverted. It became an Order and a ministry in the spiritual service of the Church, occupying—as it does now in the Episcopal Church—much the same place as the probationer with us.

It is only when we come to Reformation times, that history affords us any light on the question; and here we have much that is satisfactory to guide us, and many confirmations of the views expressed in our previous article.

As regards the Lutheran Church, we have no precise information. Its representative in the United States has for its lowest judicatory a Church Council, consisting of Pastor, Elders, and Deacons, one of the functions of which is the superintendence of the temporal concerns of the Church, of which, so far as we can gather, the Deacons appear to have the executive administration.

In the early French Church, we find a constitution of things very similar to this, and from which this, we apprehend, has been borrowed. A good example of the French Presbyterian system as regards Deacons may be found in the Constitution of the Dutch Reformed Church of America. In this Church, the lowest Court is the Consistory, composed of Minister or Ministers, Elders, and Deacons—it corresponds to our Session. The Elders with the Ministers of the Word, it is, however, noted "constitute what in the original Article of Church Government (Canons, Synod of Dort, 1618,) is properly called the Consistory. "But as the Deacons in America have always, where the congregations were at first very small, been joined with the Elders; and wherever charters have been obtained, are particularly named as forming with them one Consistory." On this account, it was thought necessary, to define their joint and respective powers, just as is proposed to be done in the Overture now before our Synod. In this definition by the Dutch Church it is said, "That from the form of their Ordination, it is evident, that to the Elders together with the Ministers of the Word is committed the spiritual government of the Church; while to the

“Deacons belong to the obtaining charitable assistance, and the distribution of the same for the poor. When joined together in one board, the Elders and Deacons have all an equal voice in whatever relates to the temporalities of the Church, &c.; but in admitting members to the Church, in exercising discipline, or in choosing delegates to the Classes, or Presbytery, the Elders with the Minister have alone a voice.” This is substantially what is proposed as the constitution of Deacons Courts in our Church.

When we look to Scotland from whence our Colonial Church has sprung, we find equally decided testimony to the early introduction into the Reformed Churches of the Deaconate. Some are disposed to think that Deacons and Deacons Courts are Free Church inventions, and were never heard of until the disruption in 1843. This is a most mistaken notion. From the first formation of the Church in Scotland, this subject engaged the earnest attention of the Assemblies. Our Fathers were above all things desirous to conform the Church constitution to the word of God. They would admit of nothing into the Church that was not plainly required by the Scriptures. It was therefore to be expected that an office so fully and clearly set down in the Word as that of the Deacon, would not be overlooked by them. Accordingly, in the “First Book of Discipline” of date 1560, under the *sixth* head, which pertains to the “Rents and Patrimony of the Church,” we find it said, “We require the Deacons and Treasurers rather to receive the rents than the ministers themselves; because that of the tiends must not only the minister be sustained but also the poor and the Schools. And, therefore, we think it expedient that common Treasurers, viz: the Deacons, be appointed from year to year to receive the whole rents appertaining to the Kirk. The receivers and collectors of these rents and duties must be Deacons, or Treasurers, appointed from year to year in every Kirk, the Deacons must distribute no part of that which is collected but by command of the Ministers and Elders; and they may command nothing to be delivered but as the Kirk hath before determined, *to wit*, the Deacons shall of the first part pay the sums either quarterly or from half year to half year, to the ministers which the Kirk hath appointed, receiving always an acquittance for their discharge.” In case of any controversy as to the payment of monies arising among the elders and Deacons, then the congregation was to be consulted and their judgment followed. The Deacons were also required to “make accounts to the ministers and elders of that which they receive.” This lucid statement of the duties of Deacons concludes thus; “If this order be perfectly kept, corruption cannot suddenly enter. For the free and yearly election of the Deacons and elders shall suffer none to usurp a perpetual dominion over the Kirk.” In the *eighth* head touching the “Election and office of Elders and Deacons,” it is further said, “The office of Deacons, as before is said, is to receive the rents, and gather the alms of the Kirk, to keep and distribute the same, as by the ministers and Kirk shall be appointed; they may also assist in judgment with the Minister and Elders.”

These articles inform us what our Reformers wished the Church constitution to be as regards the office of Deacons, and we know of no better practical commentary upon Acts vi, than these sage sentences are. In all the writings of these learned and God-fearing Fathers and Martyrs we find no countenance whatever given to the idea that the Ministers and Elders of the Church have nothing to do with the alms and property of the Church. In their eyes the whole policy of the Church consisted in three things, viz: “doctrine, discipline and distribution,” and according to the parts of this division there appeared to them to be a “threefold sort of office bearers, *to wit*, of ministers or preachers, elders or governors and Deacons or distributors,—the Deaconship to have the care of the ecclesiastical goods.” Such, too, was the strength of their convic-

tion on this question that they state in their own doric way. "Thir offices ar ordinar and aucht to continue perpetually in the Kirk, as necessar for the Government and policie of the same, and no more offices aucht to be re- ceivit or sufferit in the trew Kirk of God, establishit according to his word."

The "Second Book of Discipline" is even more explicit on the subject. This was commonly called the "Book of the Policie," and may be regarded as the constitution of the Presbyterian Church. Its preparation occupied the several judicatories and commissions of the Church for ten years. Every part of it was thoroughly weighed and considered by men whose learning is indisputable and whose faithfulness in the interpretation of Scripture is without parallel in the Church. The *eighth* chapter of this Book treats "of the Deacons and their office, the last ordinar function in the Kirks," and which together with the *ninth* concerning the "Patrimonic of the Kirk and the distribution thereof," is a full and admirable statement of the principles of the Word on the question, and with which the principles contained in the Overture now before our Church, on the constitution of Deacons Courts are identical. Not to quote all that these chapters contain, we shall give only a few of the more prominent sentences. After stating that the word *Diaconos* is now taken "only for them unto whom the collection and distribution of the almes of the faithful and ecclesiasticall gudes does belang;" it goes on to say that, "The office of the Deacons, sa taken, is an ordinar and perpetuall ecclesiasticall function in the Kirk of Christ. The Deacon aucht to be callit and electit as the rest of the spiritual officers. Their office and power is to receive and distribute the *hail ecclesiasticall gudes*. This they aucht to do according to the judgement and appoyntment of the Presbyteries or elderships." Again it says, "The gudes ecclesiasticall aucht only to be collectit and distributit by the Deacons as the word of God appoynts." Such is declared to have been the Deacons work in the "Apostolicall Kirk," the collections of which, it is further said, "war not onlie of that quhilk was collectit in manner of almes, as sume suppose; but of other gudes, moveable and immoveable, of lands and possessions, the price quhair of was brocht to the feit of the Apostles." The next sentence is specially worthy of note. "This office continuit in the Deacons hands quha intromettit with the *hail gudes* of the Kirk, ay and whil (untill) the state thereof was corruptit be Antichrist, as the ancient canons beir witness."

This arrangement of the policie of the Church does not appear to have been carried out to the full even at the time (1581) when the "Second Book of Discipline" was finally in all its parts adopted by the Assembly and registered in its records. So we find that in Chapter XII, there were set down "Certain speciall Heids of Reformation" which the Assembly crave the aid of the Prince and parliament to effect. Amongst these the *fifteenth* pertains to the office of the Deacon and is as follows:—"We desire, thairfor Ecclesiasticall guids to be uplifted and distributed faithfully to whom they apertain, and that be the ministerie of the Deacones to the quilk office properlie the collection and distribution thair of belanges." In the *sixteenth* "Heid" it is further stated. "Giff these Deacones be elected with sic qualaties as God's Word craves to be in tham, ther is na feir that they sall abuse thamselves in thair office, as the profean Collectors did of befor; yit because that this vocation appeires to manie to be dangerous, let tham be oblist, as they war of auld, to a yeirlic Compt to the Pastors and Eldarschipe." Such then are the functions assigned to the Deacons by the "Second Book of Discipline" on the authority of God's Word. That these views were universally held by our Fathers there is abundant testimony both in the "Acts" of Assemblies, and in the theological writings of the age. A curious evidence of this we find in certain "Articles quilk the Bischope of St. Androis gaiff out in England to the Frenche Kirke at Londone, sent to Genev, Tygurie, &c." In these articles he des-

cribes the established Policie of the Church under its various heads and his own censure of the same ; thinking thereby as Melville says " to make us and our Discipline odious to the Breithring of the French Kirke and to the Queen and Kirke of England." In the *thirteenth* article the "Bischope" describes the functions of the Deacon in the presbyterian Church thus—"Ther belanges to the Patrimonie of the Kirke all sic temporal and spiritual lands, toinds, rents, as has bein at anie tyme foundit or dotted (bequeathed) thairunto ; and it is sacrilage to the Prince or anie inferior persons to middlo thairwith except the Deacones onlie to the use forsaid." Upon this he prononnces censure as follows : "Benefices and Patronages hes bein zealuslie and goddlie appointed be our antecessours ; and Christian Pastors may with saiff consciences enjoy the saming. And the Deacones to be appointed over the Kirke-rents is an preposterous imitation of the Primitive Kirke, without anie kynd of reasone."

Much more might be said on the historical aspect of this question, but enough has we deem been written to convince any reasonable mind, that the office and function of the Deacon is not an invention of modern times in the presbyterian Church.

From a survey of the constitutional Charters of our time-honored Church, which must be regarded even in these days as displaying singular political sagacity and Biblical learning, we are warranted in saying, that our Fathers did not consider the work of reformation as complete untill and unless to the Deacons the *whole ecclesiastical goods* were entrusted for administration, in concert with the rulers or Elders of the Church.

The principles of the Books of Discipline are those which the Free Church, in perfecting the work of reformation begun in 1560, has embodied in the statute which defines and prescribes the office and functions of the Deacons and their relation to the eldership. With such alterations as the circumstances of our Church seem to demand, it is proposed to *recommend* on the authority of the Church, that a similiar Constitution of Deacons Courts be adopted in this Country. The Synod has frequently recommended congregations to elect Deacons, but it has not yet given any instruction as to their functions and the manner in which these are to be discharged. Several congregations agreably to this, to the conscientious presbyterian, authoritative counsel have elected Deacons ; but no sooner has this been done than the difficulty of assigning to them their place in the Church has been felt. Hence great *diversities of administration* are to be found and some practices anomalous, and repugnant to the Presbyterian constitution. To prevent confusion and to remedy such defects, it is felt by many to be a duty from which the Synod, and the Church cannot in faithfulness shrink, to make some declaration on the question—to prescribe some form in which the Deacons whose appointment they have recommended, may without dispute discharge their Scriptural work.

If the Synod, and the Church through its Presbyteries will do this, it is obvious that it must be done in conformity with the statements and principles of the Word. A matter vital to the constitution of the church and intimately affecting its peace and good-order cannot without detriment be left in doubt. A declaration of the Church regarding it is we apprehend imperative. If it be thought that the Overture now under discussion is not in accordance with the teaching of Scripture and the presbyterian Constitution, then let it be so altered and amended as that it shall be brought into such conformity. By all means let us perfect our Church organization. Let there be no breach in the walls of our Zion, by which the enemy may enter in and destroy our purity and peace.

The Overture referred to is designed to define the relations of the Elders to the Deacons, the specific duties of each, and the work which they have in common to do.

It accordingly begins by stating the duties of Elders—that they shall have the government and the discipline of the Church entrusted to them, and shall generally watch over its spiritual interests. It next states the duties which are common to Elders and Deacons, the most important of which is, that they shall deliberate and vote together in the *Deacon's Court*. This is, we apprehend, necessary, in order to render the government of the Church homogeneous in all its parts. To constitute two independent Courts in one congregation would be an anomalous proceeding, and would at once violate that sacred principle of Presbyterianism, namely, the subordination of Judicatories. By the plan proposed this anomaly is avoided. The Session, with the Deacons, meet for the consideration of the secular affairs of the Church—the judgment of the whole office-bearers is then obtained on the collection and distribution of the ecclesiastical goods, while the Deacons alone undertake the entire administration thereof. Any other system than this will, we apprehend, lead to inevitable confusion, or it will greatly paralyse the Church's activity. The spiritual and the material things of a Church are so interlaced with each other that, practically, it is impossible to separate them with any clearness. They may be defined in a general way. The one may be said to pertain to the Christian Life and the other to property and money. There is, however, an intimate and inseparable connection between these two things in the Church. The *Goods* are the product of the *Life*, and ought to be administered so as to promote and enhance the *Life*. It is, therefore, evident that the office of the administrator of the *Goods* links itself on to that of the watchers over the *Life*. Either then, according to Presbyterian rule, the inferior members of the body politic must be subordinate to the superior, that is, the Deacons to the Elders, or both must be united into one Council, in which the spiritual and the secular administrations shall deliberate and determine, while the Deacons shall over and above undertake the executive, according to the judgment of the common assembly. The wisdom of this plan will be seen in the case of those Churches in which there are no Deacons, but which intrust the secular affairs to a Committee; in such the Elders, so far as the poor are concerned, must do the work which the Word assigns to the Deacons. And further to remedy the defects of such a system one of two things is constantly necessary: either, *first*, that Elders be appointed on the Committee; or, *second*, that the Committee do either formally or privately consult with the Eldership as to the discharge of their functions. Who does not know that in cases of seat-letting, in matters of contributions and arrearages, and in matters of a secular kind involving church discipline, that questions of difficulty do constantly arise in the administration of the ecclesiastical goods—questions, the determination of which does not belong to any Committee. Besides, the appointment of Deacons by the election of the Church and their solemn ordination to office, ensures that the men most fit and most acceptable in the Church will be entrusted with the management of its property, and will also give the Deacon a status in the conscience of the community, ensuring for him a respect and deference in the discharge of his work which is never granted to any members of a Committee.

If it be objected that the appointment of Deacons for life is attended with many inconveniences, we say that this is not necessary to the office. Many Churches appoint their Elders and Deacons only for a term of years. At first, in the Church of Scotland, both Elders and Deacons were appointed annually. There is nothing that we can see contrary to any principle, or to good order, in the election of Deacons for a term of years, if a congregation so pleases. We do not apprehend any practical difficulty in granting such permission to congregations. Theoretical objections, it is true, may be started by rigid adherents to use and wont; but if such an arrangement would remove a difficulty in the

minds of many of our intelligent people, and if it would render somewhat more popular this important office, we see no reason why it should not be sanctioned by the Church.

To those who make an outcry against the proposed constitution for Deacon's Courts, on the ground that it gives considerable influence to the Minister and Eldership in the secular affairs of the Church, we have little to say. We believe that their judgment in regard to ecclesiastical matters is grievously perverted by political theories. Those, too, who speak of the Scriptural Ministry of the Free Presbyterian Church as if it was a priestly caste, merit the severest rebuke, and show themselves incapable of discriminating the difference between the kingdom of darkness and the kingdom of light. Those, again, who imagine that such a constitution for the Deacon's Court infringes upon the liberties of the Christian people, we would like to ask them, what liberties? Is the liberty of free election of church officers invaded? Is the liberty of giving as much or as little as a man thinks proper, for the cause of Christ, or is the liberty of appropriating his money for what Christian objects he chooses, in the slightest degree invaded? What liberty or right is interfered with? None that we know of. Unless it be the liberty of the world to corrupt the Church—to spot the garments of the Bride. Parties who make such an outcry as this have yet to learn what be the first elements of the Church of God. They have not considered the matter in the light of God's Word, nor regarded the teachings of experience in the History of the Church. What we desire is, that the Church be organized according to the principles of the Scriptures—that now, in its youth, it may be formed a perfect Church in all its members, so that it may not halt or limp in its earthly pilgrimage, but be strong to do battle against every foe, and to win conquests for the Prince of Peace. ✕

J. Lamy

---

#### THE OFFICE OF EVANGELIST IN ITS BEARING ON THE CANADIAN CHURCHES.

THE Teachers of the Church have been classified under the two designations of ordinary and extraordinary. Among the latter the office of Evangelist has been generally placed. Thus Mosheim says, "To these (Apostles) the Evangelists are to be added,—by which title those were distinguished whom the Apostles sent to instruct the nations, or who, of their own accord, abandoned every worldly attachment and consecrated themselves to the sacred office of propagating the gospel." If by *extraordinary*, as thus used, we are to understand that evangelists are not now necessary, we cannot accept the term, but if it only mean that in the ordinary or normal state of the Church, the office does not obtain, we would not quarrel about it, although the office of a minister is always to some extent evangelistic.

The All-wise Head of the Church has appointed different officers, and has bestowed different gifts or *charisms* according to the different circumstances of the Church at different times. Those officers or gifts which are necessary in extraordinary circumstances, may not be needed in the ordinary state of the Church; while on the other hand, there are circumstances in which the full organisation of the Church in her ordinary character may not be practicable. Not to refer to the Old Testament infancy of the Church, we see in the history of the Christian Church this diversity of gifts. When a new dispensation was to be ushered in, which was to displace the Mosaic ritual and to overthrow polytheism, some convincing proof was required by which to silence the Jew when he demanded a sign, and the Greek when he called for wisdom. This proof was

given by signs and wonders wrought by Jesus and his immediate disciples, and more particularly by the miracle of the resurrection. To this was added the Pentecostal descent of the Holy Spirit and the many various gifts which succeeded it. These were sufficient to prove that Christianity is of God, and to warrant the rational acceptance of it as truth, both by Jew and Greek.

These were extraordinary times and circumstances, so God gave extraordinary officers and gifts, but when Christianity was established, these officers and gifts ceased. The tender plant which had been hedged in by miracles, and watered with the blood of Apostles, soon grew so strong and struck its roots so deep that it needed no more extraordinary dispensations to ensure its full development, but could bid defiance alike to the chilling blasts and to the withering heats of hostile and persecuting powers.

Unquestionably, Evangelists were then employed in the work of the Church. They may or may not have had gifts of miracles, that was not essential to their office. The office of Evangelists was to preach Christ where he was not named; to establish the Church where no Church existed. Their work lay among those who know not Christianity, not among believers; among the ignorant, not among the savingly enlightened.

Now we have no doubt that if Apostles were again necessary for the Church, they would again be given. If in God's providence the circumstances of the Church were such as to need miraculous interposition, the same All-wise Head who has always wrought miracles when required would do so again. But they are not necessary. When the missionary goes forth now to establish Christianity, he has no need of any but moral miracles,—but Christianity and all its attendant blessings. The completed Word of Revelation, in its majesty and morality, forms so convincing a manifestation of the excellence of the true religion and of its superiority to every system of error or of partial truth, that its success is uniform in overthrowing error and elevating mankind even where the heart is uninfluenced. Miraculous gifts therefore and Apostles are not needed in the present circumstances of the Church, and therefore are not given.

But we cannot say this of Evangelists. We will never go so far as to allow that in a Christian land, even where full provision is made for the religious instruction of every individual, there is no need of any Evangelist, other than the stated gospel minister, labouring in public and from house to house. We contend that in very few places if any, is such a state of things to be found, and wherever there are persons ignorant of Christianity, the circumstances exist which call for Evangelistic labour. The Church of God must send forth Evangelists to teach these the way of life. In this way the office of Evangelist is ordinary and necessary so long as there are any heathen nations to be taught, or any regions not yet blest with the knowledge of God.

What is the missionary but an Evangelist? He preaches Jesus. He teaches and reasons with opposers; he educates and civilizes or plies his healing art, only to recommend Christianity, and to bring the degraded heathen to appreciate it. The Missionary is no pastor. His work is to gather, to organise, to train a native ministry, to ordain elders, in a word to establish the Church, and to bring it to its fully developed state. Till this is done his office is necessary, when this is done his office in that place is unnecessary.

What are our city missionaries but Evangelists? Their duty is to go into the streets and lanes of the city, and the degraded resorts of crime and practical atheism, little better than heathenism, to teach those who never learned Jesus, or who had forgotten him. The objects of their concern are the lapsed masses, not the Church of God gathered in. And when a Christian congregation has been formed by their instrumentality and is fully organised, the Evangelist must turn from them to those who are still in darkness.

The duty of the Evangelist is to excavate the stones, to hew them and bring them to the foundation; to others he must leave the work of building them up and making them polished stones of the spiritual temple. Our answer then to any who say the office of Evangelist is extinct, is, to point to the Noble Army who are assailing the strongholds of Satan, and are unfurling the blood-stained banner of Immanuel on the frowning battlements of heathenism; to those who are sending light into the gross darkness, and are establishing here and there the city set on a hill which cannot be hid; to those who with unnoticed and unhonoured devotedness, are toiling in the lowest scenes of metropolitan misery, to pluck some brands from the burning that they may be bound up in the bundle of life.

But how does this question affect the Canadian field? A new country filling up so fast, and with a population so heterogeneous, presents to the eye of the contemplative Christian a subject of deep concern. When we glance into the new townships, we find settlers amid all the privations of a new opening, too generally careless about religion. The back-woodsman tho' possessed of a stout arm and brave spirit often wants the devout heart. But even when religiously inclined, the difficulties are frequently great in obtaining the privilege of gospel ordinances, and thus in many places it is necessary to teach the inhabitants almost the first elements of the doctrine of Christ. Besides, Churches are to be organised, believers gathered in, elders ordained, and the ordinary provision made for stated gospel ordinances. To do this is the work of the Evangelist.

Then turn we to our cities. Growing with unequalled rapidity, the population of cities in new territories will, unless active measures be taken to prevent it, soon present the same scenes as those of older countries,—lapsed masses of home heathen. Before another generation has passed away, the social evil and religious blot under which the old world now groans will afflict us. To prevent this, earnest efforts should be made, Churches built, provision should be made for providing every new comer with the gospel, and for instructing his children, and to do this is the work of the Evangelist.

Then if we look to the older settlements, there are not a few places where, notwithstanding the preaching of various ministers, error prevails, and above all, an utter apathy on religious subjects,—where the only religious instruction given is a discourse from some well-meaning person perhaps, who yet has himself need to be instructed,—where no family instruction, no school instruction, no social worship, but practical ungodliness with scarce a form of religion prevails. Can such a state of things continue? Will not an intelligent, secularly educated, enterprising community, without gospel privileges be sure to pass into infidelity? To meet this evil, a stated ministry labouring in public and in private and carefully instructing the young is needed, and this is the work of an Evangelist.

But yet again. There are districts passing into popery. In some places Protestants are moving off, and Rome is rearing unchallenged, her crosses, her temples and her nunneries, while the children of Protestant parents are beginning to regard popery without dislike, if not led by intermarriages to bow before her altar. To reclaim Papists is the work of Evangelists. We cannot here enter on so large a subject, as the relation of our Church to our Roman Catholic fellow countrymen. But emphatically we say, to prevent the loss of Protestantism by Popish aggression, to instruct the ignorant, and to care for those who are neglected and left to the darkness and wiles of that apostate Church, is the duty of the true Church and is the work of an Evangelist.

We infer therefore that our Canadian field needs Evangelists. Let us now consider what is being done to overtake that necessity. There are occasional visits paid by ministers to destitute localities, and this will accomplish much. We do not wish to speak lightly of such visits, or to undervalue the hallowed

influence which they often leave behind, yet are we decidedly of opinion that little comparatively is thereby effected. The loss to the congregation by a pastor's frequent absence is very great; and the want of a proper amount of labour among his own people, occasioned by lengthened and frequent missionary tours, even during the week, will materially injure a pastor's success. Besides, in a flying visit and by an occasional discourse very little can be done to reach those who really most need instruction. We doubtless send missionaries among them, that is, student-catechists and probationers, and with gratitude we own that God has wonderfully blessed the labours of such. But we would ask, is not the work of looking up neglectors of religion and endeavouring to bring them to the Church—of organizing congregations, and dealing with applicants on such occasions, and of selecting suitable office bearers,—a very difficult and responsible work? Does it not require a great measure of prudence and no little experience as well as zeal and piety? Surely it does. It cannot surely be the most judicious way to commit a matter so important to those who have no experience, and sometimes are not themselves thoroughly established.

Men have various gifts. While some excel as pastors, others unquestionably would excel as Evangelists, and we have no doubt that if our Church were to set apart a few of her ablest ministers who are qualified for such work, and confine them to Evangelistic labour, in a few years the fruits would be apparent in a more firmly consolidated Church organization, a more intelligent appreciation of Christian doctrine and discipline, and generally a more prosperous state of our mission field. Certainly we act unwisely if, having it in our power, we fail to accomplish the great Evangelistic work which is before us.

---

### THE ELDERSHIP.

In ecclesiastical as well as in other matters, facts and theories are not always found in harmony. It is a pleasant theory among Presbyterians that there are only two classes of office-bearers in the visible Church. Presbyterianism will have us believe that as man has a soul which links him with celestial and spiritual things, and a body which connects him with the earth and its beggarly elements, that hence arise two classes of wants which need to be satisfied, and two classes of duties which Christians, in their associated capacity require to discharge; and that over the former by divine authority elders are appointed, and over the latter deacons preside. Such is the theory; and it has the simplicity of truth about it. We confess, however, that here facts and theory might be supposed to dwell in our Church at opposite poles. Doubtless the idea which practically prevails among Presbyterians is that we have three *grades* of office-bearers in our Church, viz.: ministers, elders and deacons. And we seriously suspect that an intelligent visitant from another world, should such chance to alight on our sinful globe, would, after spending a few months in our congregations and church courts, be in great danger of falling into the same mistake. He would see what is evident to all attentive observers, that there is as wide a difference between minister and elder as there is between elder and deacon. Why is this, if there are only two classes of officers in our church?

It seems somewhat difficult to comprehend what could be the design in the church of such office-bearers as the majority of our modern elders. They do almost nothing. They meet in Session and usually just say Amen to what the minister has done in examining applicants for church privileges, &c. They are a parliament to register the King's acts. Sometimes they give out *tokens*, and

afterwards take them up. And when the Lord's Supper is dispensed, they "serve tables." Each Session has a right to send a representative elder to our higher Church Courts, yet the majority of these representatives never take their seats. And when they are present, they seldom take any part in the business.

To what shall we attribute this state of things? Some will reply to the carelessness of elders and the low state of piety which prevails among them. To this we demur. A somewhat extensive acquaintance with the elders of our church prepares us to affirm, that, while no doubt many of them are not what they should be, yet as a body they are a truly pious and devoted class of men, such as might be an honour to any church. The truth is, that our elders come as near to discharging perfectly the duties which they intended to undertake, and were expected to perform, as any other class of men we know. As a general thing, they are humble and modest men, who have no desire to thrust themselves forward to do what few either of the ministers or people expect at their hands. They perform those duties which the people expected them to discharge when they chose them to the office. If the majority of our elders are ecclesiastically ciphers, on the church rather than on them rests the blame.

Before we can expect any great improvement in the manner in which our elders perform their duties, there must be a radical change in the public opinion of our church in reference to their work. We must learn, in harmony with the New Testament and our own theory, to identify the office of minister with that of the elder.

We are far from denying that there should be both teaching and ruling elders in the church. We consider that there is a foundation for both in the Word of God, (vide 1 Tim. v. 17,) and an increasing necessity for both in the state of the world. But neither in Scripture nor in the state of the world can we discover any reason for such a wide distinction between the teaching and ruling elder as at present obtains in our church.

Both in reference to the manner in which ruling elders are ordained, and in regard to the duties which they are expected to perform, there appears, we must say, to have been a very evident departure from scriptural practice; and that seemingly for the very purpose of placing an impassible gulph between them and the elders "who labour in word and doctrine."

1. In the manner in which we *ordain* ruling elders, there appears a wide, and may we not add, a very improper departure from apostolic practice. Ministers are ordained with prayer and the laying on of hands; elders are ordained simply by prayer. Why are hands not laid on ruling elders, unless it be to *lower* their office, and to mark them out as an entirely different *grade* of the ministry? There cannot be a shadow of Scriptural authority adduced for ordaining one class of elders in one way, and another class in a different way. The only ordinations of which we read in the New Testament were by prayer and the laying on of hands. Deacons were so ordained, (vide Acts, vi., 6,) and should elders who watch for souls be set apart to their work with less solemnity than those who only "serve tables"?

The mode of ordination in itself is a matter comparatively of little importance. We do not, like Romanists and those nominal Protestants who are wandering after the Beast, imagine that the laying on of hands has any magic influence, or that it imparts an indelible character to the person ordained. It is, however, a becoming, impressive, and Scriptural form. And when it is used to one class of elders and refused to another, it must tend, all theories to the contrary notwithstanding, to make them be practically regarded as entirely different *grades* of the ministry. Such undoubtedly has been its effect among us.

2. In the extent of the difference which we make between the *duties* of the teaching and the ruling elder, we have been too evidently guided by some thing else than "the Law and the Testimony."

It is a remarkable fact, not easily reconciled with our present practice, that here is only one text in the whole New Testament, viz., 1 Tim. v. 17, which clearly recognizes, although in an *incidental* manner, the distinction between teaching and ruling elders. Can we believe that if such a wide distinction as at present exists between them among us, had been designed by the Head of the Church, we should have been left to learn its nature from one incidental allusion? If their duties are so very different, why is there no separate enumeration of their qualifications? What writer on Presbyterian government or Church Law would think of speaking of ministers and elders under one name, and of identifying their duties and their qualifications? This, however, is exactly what we find in the New Testament. The duties and qualifications of all elders are thrown indiscriminately into one catalogue. What writer on our ecclesiastical polity would dream of doing this?

All elders in the New Testament Church were by their office *teachers*. It is acknowledged by all whose opinions on this subject are entitled to any respect that elder and bishop are terms applied interchangeably in the New Testament to the same *grade* of ministers. With this fact in our mind, we turn to the Word of God to learn what were the duties and qualifications of this class of office-bearers, and we find Paul, writing for all ages, declaring that all bishops or elders, without exception, must be "apt to teach." (1 Tim., iii, 2.) And in his epistle to Titus, whom he had left in Crete to "ordain elders in every city," we find him giving great prominence to the teaching functions of the eldership. The man whom he will have admitted into that office, must be one "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer." (Tit., i, 9.) This is surely teaching! yet there is no hint that these words are applicable to only one class of elders. In controversy with opponents, Presbyterians are wont to point to the fact that Titus was instructed to ordain elders or bishops in every city as a convincing proof not only that diocesan episcopacy was then unknown, but also that it was the law of the early church that every congregation should be governed by a plurality of elders. In this they do well, but if when they find, as we have seen, the same duties and qualifications required of all these elders, they would argue that no very wide distinction of duties did obtain amongst them, they would do better. To us it appears very evident from the manner in which Paul treats of the eldership, that all its members were teachers *ex officio*, and that the impassible gulph which now separates "the elders who rule well" from those who labour in word and doctrine, had not then been discovered.

What has our modern elder to do with *teaching*? Truth compels us to answer,—Usually nothing more than any other member of the congregation. Sometimes they are teachers in the Sabbath School. A few of them catechise from house to house, and hold prayer-meetings in their allotted districts. Occasionally they may reprove an erring brother. The vast majority of them do not teach. And no work is expected at their hands for which it is necessary that they should be "apt to teach." It was not so in the early church. All elders were expected and ordained to do essentially the same work. They were appointed to teach and rule, and consequently they were required to have an aptitude for both parts of the work.

It was, however, deemed expedient that some who had gifts which fitted them peculiarly for public speaking should give themselves up chiefly to "labour in word and doctrine," but there is no reason to imagine that the rest ever abdicated their functions as *teachers*. They gave the precedence in teaching to those who were wont to "labour in word and doctrine," but doubtless they still continued to teach from house to house, and in public also, when occasion required, they gave evidence that they were "apt to teach," and "able both to exhort and convince the gainsayers."

And why should not our elders be found acting the part of teachers? Will any one who knows the state of our congregations and of the general community affirm, that there is not need for a much larger staff of men who are "apt to teach" than we can have in the field were even all our congregations supplied with pastors? Will any one who knows whereof he affirms, say that a minister is capable of properly preparing two sermons a week, and attending to all the numerous incidental calls which are made upon his time and talents for the service of the church and of the community in which he lives, and after that find time to visit the sick, and catechise a large congregation from house to house? Why should not our elders regularly visit and catechise an allotted district of the congregation? Why should they not always be found taking the lead in Sabbath Schools? And when the minister is absent from his flock, labouring, it may be, in some destitute locality, why should not the other elders take the pulpit, and show that they are "apt to teach." We know of no reason either from Scripture or common sense why the church should not have the full benefit of all the sanctified talent which she possesses. And certainly we are strangers to any reason why her congregations should be scattered abroad on the Lord's day when there is a whole bench of elders idle, all of whom should be able to exhort and convince the gainsayers by sound doctrine.

It is sometimes said that our people would rather not have such preaching—that they would rather stay at home than come and hear it. To this we reply, we would like to see the experiment made before we can admit the force of this objection. We cannot bring ourselves to believe that our people generally would prefer going to other churches, where not unfrequently, at least in many localities, they patiently endure the harangues of men who have not a tithing either of the learning or Scripture knowledge possessed by the generality of our pious elders.

No doubt the great difficulty to be encountered at the outset would be to persuade our elders to make trial of their gifts. But if the thing is right it can be done, and it should be attempted. No custom, however long continued, should tempt us to muzzle the mouth of an elder who is "apt to teach."

A low state of religion has, among Presbyterians, always been accompanied by low views of the work of the ruling elder. And a revival of religion has always been followed by higher views of this Scriptural office. We have already made some progress towards a correct estimate of the importance of the ruling eldership; and in not a few of our congregations there are men who make an approximation to the primitive ideal of an elder who rules well. Much more however remains to be done. Nothing, except an outpouring of God's Spirit, is more essential to the prosperity of our church than a thoroughly efficient eldership fashioned after the New Testament model. If our church is therefore ever to "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," she must raise the *status* of her ruling elders to a very different point from any they have yet generally reached. The church must no longer delegate her teaching functions in each congregation to one person, but commit them, as of old, to a body of faithful men "apt to teach," and able by sound doctrine both to exhort and to convince the gainsayers.

## INFANT BAPTISM.

## No. II.

OUR object in the present paper is to present the reader with some further arguments in support of Pedobaptist practice, and in doing so we shall start with the quotation of a text of Scripture, which to our mind admits of no other than a Pedobaptist explanation. We refer the reader to 1 Cor. vii. 14, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." Avoiding whatever has not a direct bearing on the question at issue, we confine ourselves to the enquiry, What does the Apostle mean by the words unclean and holy? We suppose our Baptist brethren would answer that these words here mean respectively illegitimate and legitimate, and give us the Apostle's decision of the question, "Shall the believing party depart from the unbelieving?—Does the christianity of the one party annul the marriage contract?" Now in reply to this we observe, First, the words which are here translated unclean and holy, (*akatharta* and *hagia*) never mean and cannot be made to mean illegitimate and legitimate. In the almost innumerable instances in which the words occur in the New Testament and the Septuagint, no instance can be found in which they bear any meaning like this. To attach an arbitrary and unsanctioned meaning to a word, is subversive of every right principle of Biblical interpretation. It is the very principle upon which the Universalist proceeds, when we point him to Matt. xxv, 46. "Yes, he says," "I admit that life eternal does mean a never ending happiness, but everlasting punishment must mean temporary suffering." Indeed we seriously think that the Universalist has the advantage of the Antipedobaptist, because while the word everlasting is sometimes qualified, in limited by the connection, the word here rendered *holy* never occurs in the sense of "legitimate."

But further, apart from the etymology of the word and the sense in which it is used, the idea thus attached to the Apostle's words would be a plain contradiction of matters of fact. If the meaning of the Apostle were, "because the parent is a Christian, therefore the marriage is lawful and the children are legitimate," it would demand the inference that if both parents were heathen, the marriage would be illegal and the issue illegitimate. Now we know that Christianity recognizes the validity and obligation of marriage as a civil contract, whoever are the parties, or however solemnized.

But it might here be objected, "True the marriage was legal according to Civil Law, but these early Christians might question its lawfulness in God's sight, seeing he forbids the union of a believer with an unbeliever." To this we reply; that the objection does not meet the case supposed in this passage, which is that of parties married while both were heathens, but one of whom had subsequently become a Christian.

But even if the case were otherwise—if a believer had married an unbeliever—in no view could it be doubted that the offspring were legitimate, and in no sense could it be said that it was the Christianity of the one party which so legalized the marriage as to make the children legitimate.

As further we take it for granted that none of our readers will suppose that the holiness spoken of in this text is an experimental holiness, we are therefore shut up to the conclusion that the Apostle's meaning is that the children in virtue of the faith of the *one* parent are to be considered federally or ecclesiastically holy. Did our space permit, we might cite many texts of Scripture in which the word holy occurs in this sense, and in which the word unclean is applied to those who are out of the visible church. When therefore the Apos-

tle says "The believing husband is sanctified, &c.," his meaning evidently is this—If both parents were heathen, their children would be unclean, that is, ecclesiastically unclean, or without the pale of the Church visible. But the one parent being a Christian, the unbelief of the other parent does not exclude the child from the covenant blessings of the Church. In virtue of the faith of the one parent the children are to be regarded as holy, and consequently are entitled to a place in the visible church. We learn from this passage:—1. That the child of the believer has an advantage over the child of the unbeliever, not in anything inward or experimental, but in the relation in which it stands to the church, the house of God, into which it is to be received, and to the instructions, oversight, discipline and prayers of which it is solemnly committed by command of God.

2. That this advantage and privilege is confined to the children of professed believers as taught in the standards of the Church. We can find no warrant whatever in the Word of God for recognizing the reception into the Church by baptism of those who are not the children of professed believers. The practice of extending baptism indiscriminately to all who apply, has arisen from unscriptural and superstitious views of that holy ordinance.

3. If the infant seed, the children of professing Christians, are entitled to a place in the visible Church, they certainly are entitled to that ordinance which is the initiatory rite of the Church, and the door of entrance into it, considered as a visible community.

Having established the point that the children of professed believers are federally holy, and therefore entitled to a place in that confederation of saints, called the Church, and to the ordinance of baptism which constitutes the entrance into the visible Church, we purpose briefly to review some of the objections urged against the position of infant baptism. A baptist brother might say to us, "your reasoning may appear plausible—if I admit your premises that holy and unclean in this text signify what you say they do, I must acknowledge that your conclusion is a legitimate inference from these; but whether I can or cannot assail your position—whether I can or cannot give you the true meaning of the text, this I know, that while you can lay your finger upon no positive precept in the Bible sanctioning infant baptism, I can give you both precept and example for our practice." Here we have the strong hold of our Baptist brethren, and if this objection can be established, that is, if the Baptist can give us both scriptural precept and Apostolic example for his practice, namely, his refusal of baptism to infants, we, too, whatever we make of this text, must at once surrender. We meet this objection then by observing

1. That no positive precept is required to sanction the practice of the Pedobaptist Churches. We have shown in the former paper that from the days of Abraham, infants obtained a place in the visible Church by the express command of God. Under the former dispensation they received the rite of circumcision,—the seal not of temporal blessings and privileges merely, but of spiritual, for it was "a seal of the righteousness of the faith"—a seal of that covenant through which the all-sufficiency of the infinite God was made over to his people. Temporal blessings were added *then* just as they are *now*, to the spiritual life. Every circumcised child was by this very ordinance recognized as a member of the spiritual commonwealth, as now every baptized child is recognized by us as within the membership of the New Testament Church, and is entitled, if faithful to the new covenant, to all the privileges of that Church. To say that all the rites and ceremonies of the Mosaic economy have been abolished does not in any degree affect the position of the infant children of believers, for which we plead. The abolition of circumcision which was a Mosaic rite does not prove the abolition of infant membership which was not a Mosaic

rite. Until the Baptist can point us to a positive repeal of infant membership, until he can quote the words of our Lord or his inspired Apostles curtailing the privileges of *Christian* parents, we must hold to the faith for which we now contend.

(2.) But while we insist on positive precept *before we can exclude* infants from the Church, we are also prepared to prove what may startle many of our good friends, who are accustomed to hear a great deal of bad declamation about "plain commands," "example of believers' baptism, &c." that there is neither command nor example in the Bible which gives the slightest countenance for believers' baptism exclusive of infants as contended for by Anti-pedobaptist. A Baptist opens his Bible and reads us those texts in which it is said "Repent or believe and be baptized," or in which we have some instances of baptism being administered upon the evidence of repentance or on a profession of faith, and thinks the question settled. But we ask what do these texts prove on either side? Why they are just so much common property, which prove literally nothing for or against either view. Here is a question which we think settles the point;— is there a single historical case in the word of God, in which a Pado-baptist minister would not act, and would not be compelled by his principles to act in the case of adults, just as Philip or Peter or Paul acted, and require of them a credible profession of faith before administering the ordinance? If there is not, as we assert, *there is not*, then let Baptist preachers and writers no longer appeal to such instances, as though we did not believe as they believe in believers' baptism as regards adults. We do hold the doctrine of believer's baptism, but not to the exclusion of infant baptism. It would be just as logical for a man to infer upon reading of the baptism of some of the converts in India, whom a *credible profession of faith* was required, that the Free Church of Scotland held Anti-pedo-baptist views, as to infer from parallel instances recorded in the New Testament that Peter and Paul held such views. When the Baptist asks us to point to a single example of infant baptism in the New Testament, we reply by demanding of him, a solitary instance in the whole inspired history of Apostolic times, extending over a period of over thirty years, of one who had grown up under the influences and instructions of a christian home, presenting himself as a candidate for this ordinance. Such a case as that would go far in his favour, though the mere fact in itself would not be decisive. But till such a case can be instanced let him cease that incessant cry about Apostolic example.

The same logical fallacy appears in the argument founded on the command, "*Believe and be baptized,*" There is more in the conclusion than is warranted by the promises. The Baptist reasoning put in the form of a syllogism runs thus:—

All who believe should be baptized.

Infants cannot believe.

Therefore, infants should not be baptized.

Let us apply the same mode of reasoning to another matter in which faith is concerned,—the salvation of infants.

All who believe shall be saved.

Infants cannot believe,

Therefore, infants cannot be saved.

The same logic which excludes infants from the Church militant, excludes them also from the Church triumphant. If the Baptist object, "that's bad logic—the major proposition is not "All who believe, &c," but, "Only they who believe, &c," we reply, "It may be bad logic, but your theology demands it, for you have no more Scriptural authority for limiting the major proposition in the case of baptism than in the case of infant salvation. Disputing then the pre-

mises you would assume, we are carried back to the question of the right of infant membership, and here the burden of proof lies not on us but on you. We have proved that the constitution of the Church under the Old Testament contemplated the membership of infants—and it is for you to prove that not only the outward dress, but the essential features of the Church have been changed under the Christian dispensation”

We are at liberty to ask at this point of the discussion, “Do our Baptist friends invariably deem positive precept or example, (to the exclusion of all inferential proof) necessary to sanction any religious observance? Do they not allow female communion? Have they any positive precept or example in the New Testament to appeal to for this practice? Upon what principle do they allow females to approach the Table of the Lord?” If they reply, “Females were admitted to the corresponding ordinance under the Old Testament—the constituent membership remaining the same—no repeal of this privilege;” then we say, this is inferential reasoning not positive statement, and that these are the very grounds upon which we receive into the Church the children of professed believers. If it be urged, “But these are fit subjects for receiving benefit from the ordinance,” we reply, So are infants, and every objection founded on the incapacity of infants or on involuntary obligations, &c., implies a reflection on the wisdom and goodness of God, in appointing the ordinance of infant circumcision. If the benefit to be derived from baptism were tied to the moment of its administration, the objection would have some force. But this is not the case. A beggar’s child receives the title deed of a noble estate and ample revenues. That deed is signed and sealed to him while an infant, but its possession is suspended upon his compliance with certain conditions when he should come to mature years. Would the signing and sealing of that document be a meaningless act? Would it not be a great motive to the parents or guardians of that child to instruct him in the conditions, and frequently to set before him the prize which may, which shall be, his, if he prove himself worthy. Would it not prove a motive to the child himself? And what else is baptism than this? It is God’s seal of that glorious inheritance, purchased by the blood of Christ, and guaranteed to the faith of the believing sinner. It is the parents’ part then, and the Church’s part to tell the baptized child of that inheritance—of his obligation to accept, and prepare for it—of God’s assurance given in the promise and sealed in the ordinance that it shall be his if he but hold out the hand of faith for its reception—of God’s solemn declaration that it shall be forfeited if he continue in unbelief. But there is this difference between the case I have supposed and that of the baptized child. All the efforts and pains of the parent may never lead that child to comply with the conditions upon which alone the estate can be possessed. The efforts of the Christian parent would be equally uncertain, and in the end assuredly equally unsuccessful, were it not for these sure promises upon which in the training of his offspring he rests his hopes. “Train up a child in the way he should go, and when he is old he will not depart from it.” Oh! if Christian parents and the Christian Church would ever act under the stimulus of that blessed promise in the oversight of their baptized children, what glorious results might we look for! Infant baptism would no longer be what in too many instances it *practically* is a meaningless ordinance, but it would be one pregnant with comfort and blessing. We hope, God willing, in a future number to offer a few remarks on the relation of baptized children to the Church, and on the mode of baptism.

## ASSEMBLIES, SYNODS AND PRESBYTERIES.

There is something truly ecclesiastical in these designations of the Councils of the Seniors and Ministers of our Church. These are old names, having come to us from remote antiquity, and there is a fine flavour of wisdom, gravity and integrity about them. They conjure up ideas of the Fathers in the ancient garb of *Clerks*, learned in all the art of Greek, Roman and Hebrew sages, giants in the scholastic theology of the middle ages, masters of the inspired Word of God; having no fear of man before their eyes, but greatly fearing God and realising by a most simple faith His presence in the World and in the Church. Such are our conceptions of the Synods of Apostolical and of Reformation times; and the names by which they are known are hallowed to us as Symbols of the great and shadowy past. These terms have their own literal and classical significations, and were once common names for all sorts of convocations, but with us they are become quite technical, and the Church claims them as her own. They belong almost exclusively to the terminology of Presbyterianism. A Congregationalist speaks of his Church meeting, an Episcopalian of his Bishop, but a Presbyterian of the famous Assemblies of his Church. These, in his mind, have, for the most part, been the bulwarks as well as the nurseries of liberty. To a Presbyterian, the idea of priestly tyranny or corruption is never associated with the Councils of his Church. He knows that they have ever been dreaded by Tyrants, and that they have ever asserted the claims of private judgment in opposition to the statutes of parliament and the decrees of Kings and Prelates.

In Scotland, the General Assembly is a representative body, delegated by the several Presbyteries of the Church in the proportion of one minister to every four or six of their congregations with a less number of elders. The Synod is a convention, *en masse*, of the ministers, with their elders of a certain number of contiguous Presbyteries. The Presbytery, again, is a meeting of the ministers with an equal number of elders within a given district. This description applies also to the Church Courts of the Presbyterian Churches of Ireland and of the United States. The United Presbyterian Church of Scotland, the Church in England, and several of the smaller Presbyterian communities, have, however, contented themselves with an undelegated Synod—a general convocation of all the ministers with a representative elder from each Session—as their Supreme Court. This too is the practice of our own Church, and while we are comparatively few in number, it is the best that can be adopted.

Our Reformers, at the head of whom stands John Knox, were evidently desirous to model the National Church of Scotland after the form of the Protestant Church of France. The government of this church, even at an early period, was disposed entirely in accordance with the representative system. It was composed of Assemblies, one subordinate to the other, all constituted by way of election and delegation; the Consistories or Sessions, under the jurisdiction of the Conferences or Presbyteries; the Conferences under that of the Provincial Synods, and the Provincial Synods under that of the National Synod. The Consistories were composed of pastors and elders elected by the people; the Conferences were formed of deputies nominated by the Consistories; the Provincial Synods of deputies nominated by the Conferences, and the National Synod of Representatives designated by the Provincial Synods. The Consistories met every week; the Conferences every three months; the Provincial Synods every year, and the National Synod every three years. Such was the thoroughly representative form of the Church of the Huguenots. A similar constitution to this was aimed at in Scotland, and was, in the course of events and after many struggles, accomplished with some important modifications.

It is interesting to note the historical development of our present Church form. We may derive wisdom from such an investigation, and be led to see that the Providence of God more than the forethought or devices of man has to do with moulding the visible institutions of the Church. It will, too, teach us the necessity of a large and liberal spirit in our Church legislation, which, while firmly holding by the great leading principles of God's Word, will not advance the orderly and external arrangements of the Church into the place of foundations or pillars.

It is an error for any one to suppose that our present system or "police" was devised by some master mind, complete in all its parts at once. We, it is true, have been so long familiar with it, that it is difficult for us to imagine that it did not always exist, or that it did not spring full fledged at the Reformation, as the Phoenix of primitive practice, from the ashes of the Apostolical Church. To the government of the Church by Kirk Sessions, Presbyteries, Provincial Synods, and General (delegated) Assemblies, we have pledged our faith and declared it to be in perfect accordance with the Scriptures—and so it is. We can scarcely conceive of a church state to be complete, or to have attained its full bloom in which any of the links in this ecclesiastical chain are wanting. This feeling is natural to our habits. We have grown up and been educated under its influence; but if we look into the matter, we shall find that there are many modifications of this system equally suitable for the church, and that historically, our church has assumed the shape in which we find it, in some measure from accidental causes.

It appears from undoubted Records that the first National or General Assembly which convened at Edinburgh, on December 26th, 1560, "wherein there were not above twelve ministers, but sundrie Ruleing Elders commissioners to the number of thirty" was, as its name imports, a Synod of the whole governors of the Church. For several years it continued to possess this character; nor does there appear to have been either Presbyteries or Provincial Synods intermediate between it and the Kirk Sessions. Not until the *Fifth Assembly*, in 1562, do we find that Provincial Synods were constituted with judicial and disciplinary jurisdiction; and these Courts were besides evidently formed after the model and in the place of the Episcopal Diocesan Councils which formerly existed in the Church of Rome. This is shown by the form of the Record which says: "Ordnained that Superintendents indict their Synodal Convention "twice in the year, viz., in the months of April and October, on such days as "they shall think good, to consult upon the common affairs of the dioceie." Such is the Act by which and the circumstances in which the present Provincial Synods were called into the "police" of the Church of Scotland, and from which they derive their character of general Conventions. The next Assembly established the order of appeal in cases where parties conceived themselves to be wronged by a Kirk Session, to the Superintendent and the Synodal Convention, "from which again it shall be lawful to appeal to the General Assembly "immediately following." An "Act" of Assembly of the next year (1563) also reveals to us the way, in which this Supreme Court was at this time constituted. It runs thus:—"It was ordained that every Superintendent within "his own jurisdiction should cause warn the shires, towns and parish Kirks to "send their commissioner to the Assembly in time coming; and that the Superintendents attend the assembly the first day under a penalty of 40s. to the "poor." Such, too, was the primitive and brotherly mode in which business was conducted in these Councils of the Church, that not until the *seventh Assembly* was it "agreed that a MODERATOR should be appointed for avoiding confusion in reasoning." The meeting of the ministers in Provincial and General Assembly was, it would appear, first acknowledged and allowed by the *estates*.

of Parliament which met during the Regency of the "good Earle of Murray," in 1567, and by which the "Confession of Faith" of the Reformed Kirk of Scotland was ratified and confirmed. As yet, we find no distinct allusion to Presbyteries as forming any part of the government of the Church.

In the Assembly which met in 1568, at Edinburgh, we enter upon a new stage of developement in the constitution. This Supreme Court henceforth ceases to be *general* in the strictest sense, and now assumes the character, which it has ever since retained, of a representative Convention. It was then ordained "That nane have place nor power to vote in General Assemblies except Superintendents, commissioners appointed for visiting Kirks, Ministers, commissioners of burghs and shires, together with the commissioners of Universities. Ministers and commissioners of shires shall be chosen at the Synodal convention of diocies with consent of the rest of the Ministers and gentlemen convened thereat. Commissioners of burghs shall be appointed by the council and Kirks of their own towns. Nane shall be admitted without sufficient commission in write." From this it will be seen that the Assembly was the representative, not as now-a-days of the Presbyteries, but of the Provincial Synods and the burghs. Presbyteries did not at this time exist. The second book of Discipline which was adopted in 1578, eighteen years after the first establishment of the Church, makes no mention whatever of these Courts. It says that, "Assemblies are of four sortis. For aither ar they of particular Kirks and congregations ane or ma, or of a province or of a hail nation, or of all and divers nations professing one Jesus Christ." It will be observed that three of these only pertain to the regular constitution of the Church, and that among them the Presbytery is not included.

To speak now more particularly of Presbyteries as another stage of Church developement, we would say that they evidently took their rise from two sources.

1st. From the original constitution of what the second Book of Discipline designates as "the first kind of Assemblies" or Kirk Sessions, which at that time were not only the Elders of one congregation, but of several joined together "to take up the delation of offences, within their own Kirks and bring them to the Assemblies" and which is still known in some parts of Scotland as the "General Session."

2d. From the meeting together of Ministers for religious exercises in regard to which Row in his History says: "The Kirk was strictlie and well governed by Kirk Sessions in everie particulare congregation, then afterwards by Presbyteries in chief towns 20 ministers, or some fewer or more as the bounds about that town could afford with one Elder accompanieing each minister, meeting together every week on a certain day appointed; at which time some portion of Holy Canonick Scripture was opened up and expounded by one of the said ministers, others speaking by course, which was called the Exercise of Prophecieing or in ecleptick expression the Exercise of the Ministers. After whilk Exercise all matters of discipline belonging to that præinct or bounds were handled." But these Exercises were at first voluntary meetings, and not until the fortieth Assembly in 1579 were they recognised as a part of the Church polity. This was done evidently to meet the wants of the Church on the cessation of the office of Superintendent, and on account of the difficulty of convening in these troublous times the diocesan Synod twice every year. It was accordingly enacted, that "The Ministers of the Exercise are judged, a Presbytery in the meanwhile whill (untill) the Policie be established."

This interim arrangement was made permanent by the Assembly which met at Glasgow, in April 1581. For this we are in some measure indebted to King James. At this time he seems to have been greatly pleased with the Kirk and its policie. With his own hand he drew up a public confession of faith, known

as the "King's Confession." To this confession the King himself with his household and counsellors adhibited their signatures. Along with this, James, through his representative the Laird of Caprintoune, presented to the Assembly "certain rolls containing the number of Presbyteries to whom the planting of Kirks should belong, and the numbers of congregations belonging to everie Presbyterie; and the Assemblie, did nominate a committee for reviseing of the draught and to report their judgement thereanent." After this committee had reported, their judgment on this matter, it appears that "the Assembly thought good that without delay some Presbyteries be constitut for paterns to such as were to be erected afterwards; viz, at Edinburgh, St. Andrew's, Dundee, Perth, Stirling, Glasgow &c." Such is the statement in "Forbes' Narration," but in "Row's History" there is a fuller statement than this, from which we gather that the Assembly having reduced the 924 reputed Kirks in Scotland to 600, "divided them into 50 Presbyteries or thereabouts; 12 Kirks or thereabout to each Presbytery. Three Presbyteries or more, or fewer, according as the country lies, to make up a Provinciall Synode and a Diocie, and everie Provinciall Synode shall appoynt the place of the next Synode within the same Diocie."

Then follows a list of 18 Provincial Synods and of 53 Presbyteries, concluding with the remark. "Thus Presbyteries were presentlie erected in the most eminent places to be paterns to the rest." Again, in the next Assembly which met at Edinburgh in October of the same year (1581) it was "ordained that Presbyteries be fullie and rightlie constituted, and that the now named place of a Presbyterie seat be not altered, but with the advice of the General Assembly." Again, in the fiftieth Assembly, May 10th, 1586, we find it "Inacted: That Presbyteries be settled in all convenient places." From this date the Presbytery (though not without opposition from the Episcopal party) took the place in the government of the Church which it now occupies. Hence we find that in 1592, when Episcopacy was abolished and the Presbyterian discipline restored, the government of the Church was established by Kirk Session, Synods and Assemblies. This order was ratified and approved by Act of Parliament, (1592) an Act which is regarded as the charter of the Church's liberties. The powers of Presbyteries were also in said "Act" defined and described as follows:—

"MATTERS TO BE INTREATIT IN THE PRESBYTERIES.—The power of the Presbyteries is to give diligent laboures in the boundes committed to their charge. That the Kirks be kept in gude ordour, to enquiry diligentlie of nauchie and ungodly persones, and to travell to bring thame in the way agane, be admonitioun or threatening of Goddis judgements, or be correctioun."

It was probably about this time, too, that the power of electing commissioners or representatives to the General Assembly was transferred from the Synodal Assembly to the Presbytery. In 1593 the names and number of the Presbyteries were carefully recorded in the Acts of the Assembly as if for this purpose, but it was not till 1694 that the proportion of Ministers and Elders to be sent from the Presbyteries was determined.

From this historical survey of the developement of the Presbyterian Polity into the symmetrical form in which it now appears in Scotland, in the United States, and partly amongst us, it will be seen that the process has not been a regular one from the congregation to the Assembly. The Church Session and the General Assembly seem to have sprung into existence at one end the same time—they were contemporaneous. The Assembly it would further appear called into existence the Provincial Synod, to meet the pressing wants of the Church at that time—to be the Superintendent's Council and to be a check upon his prelatie tendencies. Again, the Session together with the voluntary

Exercise of the Ministry for religious improvement, gave rise to the formation of the Presbytery. It will also be noted that the representative system did not at first obtain any place in the Church Courts, nor does it now uniformly characterise our Assemblies as it did the Councils of the French Protestant Church. For many years the General Assembly was, just what our Synod now is, a convention of all the Ministers of the Church with their Elders.

Our Polity is thus formed upon the two great principles of the Unity of the Church visible—that it should be one—and upon the government of the Church by Presbyters or Elders. The details of organization have not been copied from any Church previously existing, but have taken that shape which Providence indicated, and which enlightened wisdom determined. The fabric has now stood the test of ages. It has baffled the wicked efforts of adversaries to destroy it. It has weathered many a storm, and it is yet unscathed. Under it the Church has some guarantee of liberty and progress with good order and peace. If the world would only let it alone, and if it will keep itself from the entanglement of State control and political influences, this constitution has within it, we believe, powers and capacities fitting it to spread the saving knowledge of Christ's name over the Globe, and to maintain the purity and integrity of His Kingdom. What is wanted in the present day is a clear conception, along with a large and liberal construction of our Church constitution. It will be fatal to our christian influence in the world, if we permit ourselves to be limited in our activities by a rigid adherence to peculiarities. Anything that will hinder the expansiveness of the Church should be resisted. A two-fold manner of progress is aptly illustrated by the strengthening of the stakes and the lengthening of the cords of a tent. To do the one without the other is of no use, both should proceed simultaneously, and the one be handmaid to the other. What infinite damage has been done to some sections of the Presbyterian Church, by their exclusive endeavour to make the stakes strong by sinking them deep, and their forgetfulness at the same time to stretch out the cords! On the other hand, the lax liberty of the Presbyterian Church in the United States before the division into Old and New Schools took place, and the still lax government of the New School Church, show us the danger of lengthening the cords and not at the same time seeing that the stakes of Eternal truth remain firm and strong. To keep us in the golden mean in which we shall at the same time conserve our strength and enlarge our borders, we need enlightened wisdom and prudence, with the promised teaching and guidance of the Holy Spirit.

x

---

## MINISTERIAL SUPPORT. No. II.

(From the Philadelphia Presbyterian.)

What is a fair and just support for your Minister? Remember, he is an educated man. Five years in school and academy, four years in college, and three years in the seminary—twelve years of hard toil have been spent in preparation for the duties you have called him to discharge. In the course of this long preparation he has probably spent all his little patrimony. He has learned no other trade or art to aid in getting a livelihood. He is married, or ought to be, for but few men are fully fitted to sustain the pastoral office who have not gathered about them the softening, sympathising, sustaining solace of the domestic circle.

To what duties do you call him? He is to prepare carefully and preach to you two sermons a week all the year round; to lecture once a week; to see after

the Sabbath-school, the prayer-meeting, the choir; preside in the church-session and attend the several judicatories of the Church; to visit the sick, attend funerals, and frequently see and converse with your families. He must have books and some standard periodicals, to keep up with the Christian age. And besides all this, he must be given to hospitality; the prophet's chamber must be always ready under his roof; and he must reciprocate at least, if not invite, the social intercourse of his people. But still more than all—to be an efficient pastor, he must have the graces of personal piety in constant exercise, to give unction to his ministrations; if his heart grows cold, if his zeal flags, if his ardour loses its freshness, his ministry will prove a failure. To accomplish all this he must work hard—work incessantly—and keep his perilous charge with unceasing vigilance, wisdom, and firmness.

Now, this is the Presbyterian pastor, and these are *his* duties. What are the duties of his congregation? I answer—to honour him, to co-operate with him, to pray for him, and to *support him liberally*.

What are the figures? Take your pencil and put them down. So much for rent; so much for wages; so much for fuel and light, furniture, library, provisions according to the number of his family, clothing; so much for the education of his children, and so much for the thousand little things that your wife will tell you must be added to the house-keeping account;—put all these at what you know they cost in your locality, and then add twenty-five per cent. to the whole amount of your figures, and you will find, 1. The actual amounts necessary for your pastor's support; and 2. The fact that the salary you give does not support him, will, in nine cases out of ten, be established.

And yet you perceive here is no calculation made—no provision allowed for enabling your pastor to put by something for sickness, disability, old age—no provision for his family in case of his death. Pastors are men, and subject, like all others, to human vicissitudes. They feel as anxious for their families as you do for yours. What is wise and prudent and proper for you to do, it is equally proper they should do. But is not the fact apparent, that even if you give them a full and liberal support, no adequate provision is made for them beyond it.

Men of ordinary education, talents, and industry, almost always make a competent support, and lay up enough to make their families comfortable after they are gone. Why should pastoral labour be less liberally rewarded?

But pass this by. The cold, naked, unmitigated truth is, that we do not support our pastors, with a few exceptions, adequately. The world expects them to pay full price for every thing; to incur no debts, or pay them promptly; to live in a way not to discredit their people; to be patterns of honesty; to do justice to their families, to be an hospitable, cheerful, attentive, kind, amiable, excellent Christian gentleman. In a word, to make the full tale of bricks, while we give them no straw.

The right way to secure a competent support for a pastor is to adopt the same rule which the people adopt for the support of the civil government, to wit, for every one to pay according to his ability. Taxes are assessed upon property. The rich pay according to their wealth. The poor man, who has no property, pays only a small capitation tax. A. pays \$100 to support the government; B. his next door neighbour, pays \$1. Yet government is just as important to B. as it is to A. The same rule is admitted to be equitable in the matter of sustaining all the benevolent and religious charities of the Church; the rich are expected to give according to their abundance, the poor according to their poverty. The Saviour taught this doctrine in commending the widow for her mite.

Now, if the people of our congregations would cordially adopt this rule, there would be no difficulty in raising a competent annual support for the pastors. If we would first ascertain what sum per annum would be a just and liberal support, and then each agree to pay his share of it, each of us graduating that share by

the amount of our property, the object would be accomplished, and no one would be overburdened. The rich and the poor would share alike the consciousness of having done their duty.

Our obligations begin at home—first in the family circle, then they extend to the church with which we are connected, then to the Church at large and to the world. Expansive benevolence is well, but our home duties have the first claim upon our hearts. Next to the spiritual welfare of our own families, we should regard the spiritual welfare of our particular church and congregation; and next to the proper care for and support of our own families, comes our obligation to take care of and support the pastor who breaks to us the bread of life, and spends his strength in our service. He ministers to us in spiritual things, and we should minister to him in temporal things—measuring our services not by what others do for him, but by his need and our ability.

It is here that the voluntary system has its weak point. The poor can do but little, and the rich are not willing to do much. It is hard to impress upon the heart the truth that he who distributes his talents among his servants expects ten times as much for the ten as he does for the one. Still, as in the time of Christ, the rich man turns from his duty sorrowfully, because he has great possessions. Men, esteemed in their congregations as the rich men, think they do liberally if they pay the largest pew rent, or the largest assessment. But the real test whether they do liberally or not, is not whether they do more than others, but whether they do all that ought to be done.

We hear constantly of poor churches; of churches not able to support a pastor adequately; of churches in which pastors with families receive four, five, or six hundred dollars a year, while their neighbours in good circumstances, and economists too, spend fifteen hundred; and the plea for this injustice is—inability. In one sense the plea is true. There is a kind of inability which is an effectual bar to action—the want of a will to do. When that is removed the inability is removed. This plea may abide the test of the popular judgment, but will God receive it as valid? It may quiet the conscience. It is astonishing how easily we persuade ourselves that that is true which we wish to be true. But the end is not yet.

I can point to whole Presbyteries in which not a church supports its pastor fully, and yet in every one of them there is abundance of individual wealth to enable its possessors to supply the deficiency without feeling any inconvenience or denying themselves a single luxury. Are these cases rare examples? Let the reader look around him. How is it at home?

These plain and earnest words may pass unheeded. Hundreds of poor pastors may struggle on in poverty, and labour still for people who, in starving their pastors starve their own souls; thriving worldly Christians may harden their hearts, and draw tight their purse strings, but I have faith that here and there a heart will ponder what I say, and respond to it with true Christian sympathy.

---

When we endeavour to estimate the worth of an immortal soul, we are utterly lost in the attempt. The art of spiritual computation is not governed by the same principles and rules which guide our speculations concerning earthly objects. The value of gold, silver, merchandise, food, raiment, land, and houses, is easily regulated by custom, convenience, or necessity. Even the more capricious and imaginary worth of a picture, medal or statue, may be reduced to something of systematic rule. Crowns and sceptres have had their adjudged valuation, and Kingdoms have been bought and sold for sums of money. But who can affix the adequate price to a human soul? "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

## WORDS OF THE WISE.

## QUESNEL ON THE LORDS PRAYER.

*After this manner therefore pray ye:*

The prayer which Jesus Christ gives us here is the pattern of all Christian prayer, and an abridgement of the gospel. What satisfaction it is to learn, from God himself, with what words and in what manner he would have us pray to him, so as not to pray in vain! A king, who himself draws up the petition which he allows to be presented to himself, has surely a very great desire to grant the request. The order of the petitions is the order of our desires and of our duties; it is here we ought to be particularly mindful of them.

*Our Father which art in heaven,*

We must, in the first place, say this prayer with the heart of a heavenly child, disengaged from the earth by his new birth, animated with the Spirit of the divine adoption, and full of desire to be reunited to his Father and Author. The heart of a child of God is a brotherly heart, in respect of all other Christians; it asks nothing but in the spirit of unity, fellowship, and Christian charity, desiring that for its brethren which it desires for itself.

*Hallowed by the name.*

We must say it, with the heart of a priest, all inflamed with zeal for God's glory, and for the sanctification of souls, and with the desire of that holiness, which should render him like to God as to his Father. In the sanctification of the elect and of the whole church, God is pleased to place his glory; and, therefore, this glory and this sanctification we ought to desire and to pray for before all things.

*The kingdom come.*

We must say it with the heart of a faithful subject, zealous for the glory of his sovereign. When will it be, O my God, that death and sin, the devil and his ministers, the world and its offences, shall cease to reign upon earth; and that thou, after having judged the quick and the dead, separated thy elect from the reprobate, and destroyed all the powers of earth and hell, wilt thyself reign alone everywhere, in all, and forever, and thy saints with thee, and with thy Son?

*Thy will be done in earth as it is in heaven.*

We must say it with the heart of a wife who studies the desires and inclinations of her husband, and seeks only to please him. God everywhere effects his will, even in those who oppose it the most; but it is done, with and by love, in none but the saints in heaven and on earth. We acknowledge the necessity of a grace, which, by a free and predominant love, may subject our will to that of God, when we pray that "his will may be done in us as it is in heaven."

*Give us this day our daily bread.*

We must say it with the heart of a sheep, which requires food from its shepherd; and of one really in want, who begs his bread. We ought to ask of God the bread of the body; but much more the bread of the soul,—his grace, his word, the divine eucharist, the love of his law, and the accomplishment of his will. God will have us depend on him.

*And forgive us our debts as we forgive our debtors.*

We must say it with the heart of a penitent who begs mercy of his God, while he affords it to his neighbour in all respects. That man condemns himself to suffer the eternal vengeance of God, who makes use of this prayer with revenge

and hatred in his heart. He who observes not the condition of a transaction so advantageous, does not comprehend what he owes to God, and is a madman who resolves to perish. Let us adore the infinite love and mercy of God and let us beseech him to give us such a heart as is indulgent, charitable, and always ready to forgive.

*And lead us not into temptation,*

We must say it with the heart of a sick person, who implores the assistance of his physician, acknowledging that he deserves to be forsaken by him. The way of salvation is a way of humility, and the Christian grace a grace of combat. There is nothing makes men more humble, renders them more vigilant, and obliges them to have recourse more frequently to the arms of faith and prayer, than their being unable to ascribe to themselves any good, their perceiving themselves capable of all evil, their having a domestic enemy who leaves them not one moment's quiet or security, and their depending continually upon a grace which is not due, and of which they are altogether unworthy.

*But deliver us from evil: For thine is the kingdom, and the power and the glory, for ever. Amen.*

Lastly, we must say it with the heart of a captive, an exile, or an afflicted person, who has recourse to his deliverer. With how many snares, how many obstacles to good, how many occasions of sin, how many enemies of salvation are we surrounded, among whom our false friends are the most dangerous! Lord, from thee alone we expect deliverance: delay not to succour us. May the frequent combats, in which the tempter engages us, make us sigh and long after the general deliverance, which will forever banish to hell the tempter and the temptation, all disorderly affection and concupiscence, all sin and wickedness whatsoever. Let us adore the power and justice of the sovereign Judge; let us wait like exiles, to be called home, and, like captives, to be delivered; and let us fly to him for aid under the miseries of our banishment and slavery, and in all the assaults of our enemies.

---

## POETRY.

---

### ANGELS.

Fair is the heaven where happy souls have place,  
 In full enjoyment of felicity,  
 Whence they do still behold the glorious face  
 Of the divine eternal Majesty.  
 More fair is that where those *Ideas* on high  
 Enranged be, which Plato so admired,  
 And pure intelligences from God inspired.  
 Yet fairer is that heaven, in which do reign  
 The sovereign powers and mighty potentates,  
 Which in their high protections do contain  
 All mortal princes and imperial states.  
 And fairer yet, whereas the royal seats  
 And heavenly dominations are set:  
 From whom all earthly governance is set.  
 Yet far more fair be those bright Cherubims,  
 Which all with golden wings are over dight,  
 And those eternal burning Seraphims,  
 Which from their faces dart out fiery light.  
 Yet fairer than they both, and much more bright,  
 Be th' angels and archangels, which attend  
 On God's own person, without rest or end.

## REVIEWS AND NOTICES OF BOOKS.

**ABBEOKUTA; OR, SUNRISE WITHIN THE TROPICS.** An outline of the origin and progress of the Yoruba Mission, by MISS TUCKER. London: James Nisbet & Co. Montreal Depository of the Religious Tract Society.

This book gives a most interesting account of the condition of the African races in that large tract of fertile country which lies to the north of the Bight of Benin; on the west there is the kingdom of the fierce and savage Dahomey; on the coast there are a variety of principalities, to the north of which the country of the Yoruba Nation lies, an immense region in which there were formerly many large towns and finely cultivated districts. The people of this country are remarkably docile, and are not ignorant of the arts of civilization. Their government was a confederation of chiefs, of whom one was made supreme. For many ages these people dwelt securely from the ravages of the slave hunter, but from some unaccountable cause a religious frenzy took possession of the Fellatahs—a Mohammedan and Arabian race dwelling chiefly to the north of the Yoruba. Under a sagacious chief, the banner of the prophet was unfurled, and a fierce onslaught was made upon the infidels around them. Thousands were thus slain, and thousands of all sexes were made captive and sold into slavery to the traders on the coast. Flourishing towns with 50,000 and 60,000 inhabitants were utterly destroyed by this fierce people, and those who escaped were compelled, for protection, to flee to the more remote and wilder parts of the country. The district of Abbeokuta lies upon the banks of the river Ogun. It is covered with rocky mounds, among which there are sheltered caverns. These, once the resort of robbers, now became the refuge of the scattered people. It has now grown to be a city containing 100,000 inhabitants, and surrounded by a wall 10 miles in circumference. This place has sprung up within the last 25 years, and rivals for its progress any of the cities of our American continent. The Gospel has, within these few years, been sent to Abbeokuta by the London Church Missionary Society. Both European and native Ministers trained in Sierra Leone, have been the agents in this work; they were most cordially received by both chiefs and people. As Englishmen they were welcomed as the friend and liberators of the Africans. Great success has attended their labors; many have been converted to Christianity; Churches and schools have been established; the Bible and other books have been translated into their language. The wild manners of the people have, in some measure, been corrected, and the influence of their fetish idolatry much abated. Notwithstanding the opposition of the devil and his agents to this good work, and the persecution to which, in some measure, the converts have been subjected, the cause of Christ rapidly advances, and bids fair ere long to become the religion of Abbeokuta. There is no civilizer like the Christian Missionary. The message of mercy which he bears to the sinner has a charm for the suffering and the oppressed. The sun of righteousness has risen with healing upon this fine race of Africa's sable children, and is blessing them with his saving light. We strongly recommend this most interesting little book to our readers, and especially that it be put into the shelves of the Congregational or Sabbath School Library. We would also recommend an occasional visit to the Depository of the Tract Society, where there may be found a large variety of books most suitable for family reading and for the young.

---

**AFRICA'S MOUNTAIN VALLEY; OR, THE CHURCH IN REGENT'S TOWN, WEST AFRICA.** New York: Carter & Brothers. Montreal: Depository Religious Tract Society.

This is another Missionary book, of a similar kind to the preceding. It is chiefly taken from the Diary and Letters of a distinguished and devoted Mission-

ary, the Rev. W. A. B. Johnson. We have here a brief and interesting account of the Colony of Sierra Leone, established in 1787 by the British Government as a refuge for the liberated slave. Here all the slave ships captured by the British cruisers are brought. Freetown is the capitol of the Colony; and Regent's Town, the scene of Mr. Johnson's labors, lies in a deep mountain valley, and contains a population of several thousands now almost entirely Christian. Augustine Johnson, the Missionary through whose agency this was brought about, was raised up by God in a peculiar way for this work. A German—a native of Hanover—he left his native country and came to London, and was for some years engaged in that city as a mechanic in a sugar refinery. Here he was visited with severe affliction which led him to the Saviour. So fervent did his love to the Redeemer become that he resolved to devote himself to God as a Missionary of the Cross. He was, in 1816, sent out to Africa by the London Missionary Society. In a short time after his settlement in Regent's Town, remarkable success attended his labors. The wild and savage people from forty different nations became, under his teaching, a docile and industrious community. The Spirit of God was poured out upon these benighted heathen, and Ethiopia stretched out her hands to God. Through many labors, and prayers, and watchings, the work of grace has been advancing in this country, and we may entertain the hope that from this free settlement there will emanate to all the nations of Africa, the Gospel of the Grace of God, by which they shall obtain the freedom wherewith Christ maketh his people free. This is another admirable library book. It is refreshing to one's heart to read of the saving power of the truth upon these children of the sun.

---

UNDER GREEN LEAVES. BY CHARLES MACKAY. London.

The style of these poems is natural, hearty and vigorous. They appeal to the sympathies of every-day life and every-day people, and without any ostensible aim at setting the age to music, seem not unlikely to do their part in that vast undertaking, by infusing into the minds of their readers those gentler thoughts of which poetry and music are the natural utterances. The title of this volume is very appropriate. In reading its contents one seems to breathe the pure summer air, and to hear the breeze rustling in the boughs overhead. There is, however, an occasional exaggeration of language, and, perhaps, of thought, which injures the beauty of some of the poems. The pathetic story of "Lullingsworth," one of the longest poems, is told simply and well, but one is apt to regret that the author should have chosen, for its composition, so peculiar a metre. On the whole this is a charming little volume, well worthy of the authors reputation.

---

— We have received from Mr. Lovell, Montreal, "An Address on the present condition, resources and prospects of British North America," delivered by special request at the City Hall, Glasgow, on the 25th March, 1857, by the Hon. Mr. Justice Haliburton; for gratuitous circulation by the publisher. This is a beautiful piece of typography, and highly creditable to the Canadian Press. The Address itself is of great intrinsic value. It states the case of the Colonies before the British public with great force of reasoning. It exposes the blunders of ignorance and incapacity which have been perpetrated by the Colonial Office in past times. The character, the progress and the prospects of the Colony are described in the most felicitous terms. We may not altogether agree with the Judge's political views and anticipations, and may think that in his honest enthusiasm he has given somewhat of a color de rose, to things and matters Colonial, still we cannot but admire his hearty advocacy of Colonial interests and unsparing exposure of the injustice which has been done to these Provinces by our British Governments. We recommend an attentive perusal of this able Address which the liberality and enterprise of our publisher has put within our reach in so pleasing a form.

## SUMMARY OF INTELLIGENCE.

## MISSIONARY AND ECCLESIASTICAL.

This is the season for religious Jubilee in England and in the United States. The Exeter Hall May meetings have become famous over the world. From all hands we hear joyful tidings of the progress of the Redeemer's Kingdom. Bible and Tract Societies, Foreign and Home Missionary undertakings, are obtaining everywhere such a measure of success as greatly to rejoice the Christian heart. While much remains yet to be done, let us be thankful that much is doing. At this time also, the Supreme Courts of our Presbyterian Churches, both in Britain and America, generally meet. The Synod of the Presbyterian Church in England has had its annual Session, and one, too, of great interest both to the Church in Scotland and to the general Presbyterian family.

On the 20th April, in John Knox Church, Newcastle-on-Tyne, this Synod was constituted in usual form. The Rev. W. M. Thomson, of Woolwich, an amiable and devoted minister, was chosen Moderator, and delivered a singularly appropriate address. A new feature has been introduced at this Synodical Assembly, viz., that of out-door preaching. By the formal appointment of the Court, brethren were sent to preach the Gospel to the poor in the city and neighborhood. The work met with encouraging success. The Congregational Schools and the College were interesting subjects of consideration. Many schools have been established in destitute localities by the aid of the Synod Fund. The College is now in a most flourishing condition. Under the auspices of Dr. McCrie, the recently appointed Professor of Theology, it is acquiring much favour among the Churches, and promises to be of signal service to the Church. Some steps in advance have been taken in regard to the Union of the Church with the United Presbyterian Congregations in England. A plan was mooted by which, in the meantime, a sort of Union might be effected, namely: that while the Synods of the two bodies continued to occupy their own ecclesiastical position and to be the Supreme Courts of their respective Churches, there should be a Representative Assembly of Commissioners from each to watch over and legislate for the general interests of both. The chief argument in favour of this mode of effecting Union was, that it secured the immediate advantage of Union, while it escaped the dangers which some apprehend and the difficulties which all feel. In the meantime, the Committee on Union was re-appointed. In the Foreign Mission work the Report is most cheering. There are three missionaries in China whose labours so far have been attended with the Divine blessing, and two other probationers of the Free Church are about to proceed to the same field. Through the substantial aid of kind friends in Scotland the funds of this mission are in a flourishing condition. At Corfu, also, our English brethren have had a mission since the year 1844, partly intended for the Jews and partly for the soldiers in the garrison. The labours of the missionary meet with much favour. The grand subject of debate was, however, "The Organ Question." It appears that in two Churches in the Presbytery of Lancashire, the Organ has of late been introduced as an aid in the conducting of public praise. This, as might be expected, in a Presbyterian Church whose ministers and members are for the most part Scotch, led to serious disturbance and debate in the Church Courts. Last year, the Synod prohibited the introduction of Organs into churches, and thus gave a distinct verdict against their use. But the organs not having been removed from the churches, the question came up again this year, both in the way of reference and appeal; and while in the decision come to there has been no formal sanction given to the use of organs, yet the two cases of Warrington and Liverpool being regarded as *exceptional*, were not to be interfered with—were to be tolerated. Our readers may be interested by reading the motions which on this occasion were submitted to the Synod. They are as follows:—

"1. REV. WM CHALMERS proposed, which was carried;

"Dismiss the reference—find that the use of instrumental music in public worship, though not without precedent, is not in accordance with the ordinary practice of this Church, and ought not to be introduced in any case, without the permission craved and obtained of the Supreme Court; and enjoin Presbyterians to take order accordingly. But with regard to the cases of St. John's, Warrington, and St. George's, Liverpool, inasmuch as instrumental music had been introduced into them by the sanction, express or implied, of the Presbytery of Lancashire, and is agreeable to the feelings and wishes of said congregations, while its prohibition would disturb their peace, destroy their prosperity, and endanger their very existence, the Synod instruct the Presbytery of Lancashire to take no further action in regard to them, and renew its injunctions to all Presbyteries to take steps, as far as practicable, to encourage and cultivate the harmonious exercise of vocal praise."

"2. REV. Mr. DUNCAN, of Newcastle, proposed this amendment :—

"The Synod having heard the statement of the reference and of the relative dissents, agree to maintain the declaratory deliverance regarding the use of instrumental music in public worship, as having respect to all the congregations within its bounds, dismiss the dissents and complaints; and enjoin the Presbytery to take order that instruments shall forthwith cease in St George's, Liverpool, and St John's, Warrington."

"3. DR. HAMILTON, of London, proposed the following resolution :

"The Synod receives the reference, and, whilst generally approving of the procedure of the Presbytery of Lancashire, and regretting that the Session of St. George's, Liverpool, has not acted on what is acknowledged to be the spirit of the last Synod's declaratory deliverance. Considering that an organ was used in St. John's, Warrington, at the time when it was received into the Presbyterian Church in England, and that an organ was introduced into St. George's, Liverpool, in 1855, with the consent and sanction of the Presbytery of Lancashire, the Synod *in hoc statu* forbears from issuing any prohibition of the continued use of the organ in these churches, but refers the matter to the Sessions of these respective congregations, in the hope that they will take order to bring the mode of conducting the psalmody into harmony with the declared practice of this Church."

"4. THE CLERK (REV. GEORGE J. C. DUNCAN), proposed the following motion :

"Sustain the reference, find that the Session of St. George's ought to have received the Presbytery's committee appointed to confer with them, and to have deferred to the Presbytery's brotherly desire to reason and remonstrate with them on the use of an organ in public worship, and that they are answerable for having failed so to do;—find that an organ was used in St. John's, Warrington, at the time when it was received into this Church, and that an organ was introduced into St. George's, Liverpool, in 1853, with the consent and sanction of the Presbytery of Lancashire, and the Synod declare that such use is not approved by this Church. But in consideration of the peculiarities and specialities of these cases, which render them exceptional and incapable of being hereafter precedents, authorize the Presbytery of Lancashire to forbear further proceedings *in hoc statu* for silencing the instruments now in use in their congregations; desire the Presbytery and all other Presbyteries of this Church carefully to obtemper the finding of last Synod on the introduction of instruments into the public worship of God, and further to take notice that on no pretence such instruments be elsewhere sanctioned in the public worship of God."

Dr. Hamilton withdrew his motion in favour of this last, which, on the vote being taken, was carried against the prohibitory motion by a majority of 67 to 38, but was lost against the first motion of Mr. Chalmers by a majority of 53 to 49; putting these two numbers together, it will be seen that the Synod in England have by the act of 102 of its members given its sanction to the use of organs—for both motions went this length—in the two churches referred to. Against this decision, as might be expected, several members have taken an energetic dissent, to which an energetic answer has been given. The leading speeches of the minority have been separately published, and various rumours are abroad of ulterior proceedings. The Synod after disposing of several judicial cases, and some routine business closed its Session on the 25th April, having appointed the next meeting to be held at Manchester.

The next important item of religious intelligence we would note is the "Report of the Committee of the American Tract Society appointed to consider the subject of Slavery." The substantial part of the report, which was adopted, is as follows :—

"In relation to publishing upon the subject of slavery, as marking out the line of discrimination between what the American Tract Society, according to its constitution, may and may not publish ;

*Resolved*, 1. That the American Tract Society was established for a definite purpose, namely, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians."

2. That this Society cannot therefore with propriety allow itself to be made a special organ of any one system of religious or moral reform, such as temperance, peace, anti-popery, anti-slavery, &c. ; while within its proper sphere, its influence should sustain the cause of truth and righteousness in all their departments.

3. That in endeavoring to accomplish its high and holy mission, the Society should deal even-handedly, and bear impartial testimony against all forms of fundamental doctrinal error and practical immorality, prevailing in any and every part of our country.

## LITERARY.

We notice the publication of a new volume of the Rev. Dr. Guthrie entitled. *The City ; its Sins and its Sorrows* which will we doubt not be eagerly sought after by the religious community.

There have just issued from the American press two masterly works on Universalism and Parkerism. The first is from the pen of Rev. Mr. Barlett, lately of Manchester, N. H., now of Chicago. It is a searching exposure of modern Universalism, tested by philosophy, by Scripture, and by experience ; and condemned out of its own mouth as fruitful in all unrighteousness. In a small compass it gives a most conclusive and effective argument against that pernicious error. It gives also a compendium of proofs against the system from the writings of its apologists. Every pastor has need of just such a work, and in point of thoroughness and ability this is in every way satisfactory.

The other work is an analysis of Parkerism from the keen and practiced pen of Rev. J. B. Walker, of Mansfield, Ohio. Mr. Walker is most favorably known as an able logician and a vigorous writer. The influence of Mr. Theodore Parker is widely felt in all our towns and villages at the East and West, where he has had access to the public mind by means of Lyceum lectures. Mr. Walker grapples with the main points of his system and thoroughly refutes them. Every minister who has occasion to deal with the latest phase of infidelity, should provide himself with this work. It is called the "Philosophy of Skepticism."

An important historical work has just been published in Philadelphia entitled :—*THE HISTORY OF THE PRESBYTERIAN CHURCH IN AMERICA, from its Origin until the Year 1760. With Biographical Sketches of Two Hundred of its Early Ministers.* By the Rev. Richard Webster, late Pastor of the Prebyterian Church, Mauch Chunk, Pennsylvania. With a Memoir of the Author, by the Rev. C. Van Rensselaer, D. D., and an Historical Introduction by Rev. William Blackwood, D. D. Published by authority of the Presbyterian Historical Society. It is now ready, and will be sent to any part of the United States free of postage. This work, for which the labour of twenty-five years was expended by the author, and which is now published for the benefit of his family, is offered as the most interesting, unique, and valuable history that has yet appeared ; it is the volume to which all must come who wish to form a correct estimate of the importance and value of the Presbyterian element in U. S. Society.

*THE LETTERS OF CALVIN.*—Messrs. Constable & Co., who have undertaken the publications of the Calvin Translations Society, intimate that Volume II. of the *Letters of Calvin* is just finished at press, and is now in the hands of the binder, so that they hope to deliver the first issue immediately. Volumes III. and IV., completing the set, may be expected soon.

We have much pleasure in noting the publication of a new work by the Rev. J. C. Ryle, B. A., namely : *EXPOSITORY THOUGHTS ON THE GOSPELS.* For Family and Private Use. With the Text complete. The author is well known as a popular and earnest evangelical writer. The present work breathes the spirit of the gospel, and presents the truth in a simple and pungent manner, well calculated to leave a salutary impression.

Messrs. T. & J. Clark have just published, as the Fourteenth Volume of their new series of the Foreign Theological Library ; a "Commentary on the Book of Joshua," by Dr. K. F. Keil, of the University of Dorpat, pp. 501. This work is designed to vindicate the historical veracity of the Old Testament records, as well as to illustrate and explain their contents.

— From the same Press there issues "The Internal History of German Protestantism, since the middle of the last century," by Dr. Kahnis, Professor in the University of Leipzig, translated by the Rev. T. Meyer. This is the work of an ultra-Lutheran, and throws great light on the extraordinary state of the theological and philosophical public in Germany.

— We notice two works on the subject of the position of Baptized Infants in the Church. The one entitled—"The Child of the Covenant, or how Christian Parents should train up their Households," by Dr. Waterbury, of Boston ; the other, "The Church and her Children," a sermon preached at the opening of the Synod of New York and Jersey, by the Rev. J. P. Wilson, D. D., published by J. A. Gray, New York. These two works are indications of the fact that the mind of the Church, in its several communions, is beginning to be exercised on this important subject.

*NEANDER'S HISTORY OF DOCTRINES.*—The first volume of this posthumous work of the great modern father of Church History has just appeared, edited by Professor Jacobi of Halle. We may notice this work more particularly hereafter. At present we wish merely to announce a translation of it by Professor Hitchcock of the Union Theological Seminary, which Mr. Scribner will put to press in the autumn.—*New York Evangelist.*