

man. His religion was in his *life*, rather than on his *tongue*. He soon won my profound respect, and his example became a power over me.

"I was profane at that time, and uttered oaths on the slightest provocation. My clerk never reproved me for this, but I saw that every profane expression of mine gave him pain. Out of regard to his feelings, I gradually laid aside the habit of profane swearing, until I ceased to utter oaths on any occasion.

"I was also at that time very irascible; and if one of the men employed by me—of whom I have a large number—in any way provoked me, I had no hesitation in letting him instantly feel my foot or my fist. I could not but observe that this also was extremely painful to my bookkeeper, though he uttered no word to that effect.

"My respect for him, and my unwillingness to wound his feelings, led me, by degrees, to break myself of this habit as well as the other. In a word, this man, though he never opened his lips to me on the subject of religion, exercised an influence over me for good which no other human being. He did not preach by *words*, but his *life* was a perpetual sermon; and to him under God, more than to any other, am I indebted for the hope in which I now rejoice of eternal life through our Lord Jesus Christ."

For the Christian Messenger.

### Presbyterians, Methodists, and Baptists.

DEAR BROTHER,—

The *Presbyterian Witness* and the *Provincial Wesleyan* have offered remarks on the statements in my paper on "the Church of God," published in yours of the 11th inst. They think that I have not fairly represented the practices of their denominations.

I should be sorry to misrepresent any body. But after careful consideration of their strictures I cannot help thinking that I am in this instance guiltless.

My position is, that in several religious bodies *the people* have nothing to do with the government. I said of the Presbyterians that "the whole work of government and discipline is in the hands of the Kirk Sessions." The *Witness* denies this, stating that the Sessions "are but the primary Court, the Presbytery being above the Session, and the Synod above the Presbytery;" and that "the humblest member of the Church can appeal from the Kirk Session to the Presbytery and from the Presbytery to the Synod."

"This is true, doubtless; but it does not dispose of my objection. Take a case:—A. B., a Presbyterian, commits some immoral act, for which he is liable to be suspended from communion. To whom is he amenable? Not to the congregation or church of which he is a member, but to the Kirk Session. The "Form of Presbyterian Church Government" expressly provides that "the ruling officers of a particular congregation have power authoritatively to suspend from the Lord's table a person not yet cast out of the Church." And the final act, the excommunication, is also in the hands of the officers of the Church. See *Confession of Faith*, Chap. xxx. Sect. 4.

The *Wesleyan* is equally anxious to prove that I am wrong, and fails as egregiously. He shows that the work of government and discipline is carried on, not by the people, but by the "Leaders, Local Preachers, Stewards and Trustees." I suppose the Travelling preachers are also included. In answer to the objection, that "all the members of the Church do not, directly, as individuals, take part in these things," he answers, "This is true, and we think it is well (The *Italics* are mine). He thinks that it is "far better that a member, accused of any crime or immorality, should be tried by a court composed of church officers," than that "a mass meeting of the Church" should be called; and he adds, "we very much prefer our own mode of procedure."

Now, is not this an ample justification of my statements? Presbyterians and Methodists, on their own showing, delegate the work of discipline to official persons. Baptists lay it on the Churches. It may be more worldly-wise to commit this matter to appointed officers. It may be thought more "reasonable," as the *Wesleyan* maintains; but that it is more "scriptural," which he also asserts, I cannot admit. I find no such polity enjoined, or even intimated, in the New Testament.

I trust that the Baptists of these provinces will never consent to any measure by which their church, shall be deprived of a power which the Saviour has committed to them, and to them only. They want no Courts of Appeal—no Convocations of the Clergy—no Synods—no decrees of Councils—no Papal

bulls. The transaction of their affairs has been entrusted to themselves, and they are competent to the work. Thus speaks the word:—"Tell it to the church"—"Withdraw yourselves from every brother that walketh disorderly"—"Put away from among yourselves that wicked person."

Yours truly,  
J. M. C.

March 21, 1868.

For the Christian Messenger.

Dear Editor,—

Some months ago I promised to write for your paper a few articles on Church Polity. And you announced this promise in some editorial remarks. The principle of government, for the direction and control of the Churches under this dispensation, is the special feature of polity to which I had intended to confine myself. As another subject has lately taken up much of your space, I have, up to this time, withheld my papers. It seemed but reasonable that I should keep them back until the discussion to which I have referred had come to an end, as it involved the principle of New Testament church government, for the defence of which I wished to write. The subject has been touched at some points, but has not been dealt with in an exhaustive manner. With your consent, therefore, I will ask the attention of your readers to some features of the subject which have not as yet received attention in the *Messenger*, nor fairly as I conceive of late in any other paper.

Yours very truly,  
EDWARD MANNING.

P. S.—I congratulate you on securing the assistance of the able writer of "Thoughts on Theology." We hope you will make further demands on "M. A. H.," whose critical article in your last number will disabuse some minds of a popular error.

### The Scriptural Principle of Church Government.

No. 1.

Definite and full knowledge of a river is obtained, either by beginning at its mouth and tracing it to its source; or, by commencing at the place where it takes its rise and following it in all its meanderings to the point where it disappears by being discharged into the ocean. It is necessary that there should be something analogous to this in the process of searching out the Bible principle, given for the government of the churches, under the present dispensation.

The time at which the Church was called upon to receive and act upon this principle can be easily ascertained, and the point can be reached by a single effort of the mind. It will be easier to trace the principle from the place where it was first introduced, and secure a knowledge of it, along its history, where its gradual unfoldings may be clearly seen, than it would be to take it up in any of the forms in which it now appears, and carry it back, expecting to find where it has been changed from its original and more perfect form or manifestation. At the present time it has as many forms as answer to the demands of the several ecclesiastical governments to which it is required to adjust itself. For Roman Catholicism, it has been tortured into a shape adapted to the despotism of that erroneous system. The central power is in the hands of the Pope, who claims to be God's vicegerent on earth. This power is exercised through his Cardinals, Bishops and a host of lesser satellites. In the Episcopal establishment it is an absolutism somewhat modified. The centralization and despotism are not so perfect. The political and the ecclesiastical powers embrace each other for purposes of mutual help and defence, but the despotic centralizing of power does not so fully obtain, as the authority is distributed among archbishops and bishops. Wesleyan Methodism undertakes to relieve the laity altogether, and puts the governing power into the hands of the clergymen by a kind of equality or power which has its final expression in its General Conferences. Presbyterianism requests a ruling eldership to share with the Clergy the responsibility of government, which is accomplished by mingling these two elements in graded ecclesiastical courts. Congregationalists, Baptists and some smaller bodies, make each church, comprising their respective denominations, the center and limits of a government for the individual churches, and admit the members of each church to participate in its control; enforcing, in practice, the due observance of the scriptural relations, which exist among the individuals composing the church. The ministers, the deacons, and the aged, both among the officers and the laity,

are to be honored, and their opinions are to be respected by the younger members.

Instead of taking up these forms of government separately, and following them to the place whence they took their rise, and ascertaining thereby their origin and scripturalness or unscripturalness, it will be simpler to go to the source—the Word of God—and seek for the principle, whether it may have been given there fully at the beginning, or whether it is found in a seminal form at first, and then unfolding itself gradually till it appears distinct and uniform in its practical workings.

There can be no dispute about the time at which a form of government was given for the Christian Churches. The Law and the Prophets were until John, from that time the good news of the kingdom of God is published and all men press into it. In going back over the centuries, along the ways of Christianity, the place where the Old dispensation dovetails into the New, is the point at which to stop and begin the enquiry and investigation of any thing that is essential and peculiar to the new order of things. Here will be found the first intimation that a new external was to be made for the militant church; and here its general outline is sketched. The Law, in its threefold form of moral, civil and ceremonial, aided by the Prophets, had fulfilled its mission in its original combinations; but at the appearance of the Baptist, the plain truths with which the redemption of man was underlain, and by which it was to be applied, were brought to the surface in connexion with their central facts; and the old structure was submitted to such a test as it had never felt before. The standing or falling of the whole, or any part of it, depended upon the character of the material of which it was constructed, and the foundation upon which it was raised. "Yet once more I shake not the earth only, but also heaven. And this, yet once more, signifies the removing of the things shaken, as of things that have been made, that the things which are not shaken may remain."—Truth, eternal and immutable, was the Samson who laid hold of the central pillars of Judaism and laid it in ruins, leaving the perishable to perish, and taking the imperishable to use in the new edifice.

This is the true place where the honest enquirer must set himself down to watch for the revelation of that external model, conceived in the divine mind, for the visible churches, in an order of things which was then about to be brought in by the Lord Jesus Christ. Here, amid the agitations which attended the taking down of the old dispensation and the rearing of the new, we shall enter upon the search for the form of government authorized by the Head of the Church.

EDWARD MANNING.

## Christian Messenger.

HALIFAX, MARCH 25, 1868.

### The New Postage Regulations.

Our readers will perceive, by the Advertisement in another column, that the new Regulations with regard to Postage will come into operation on the 1st day of April ensuing? *It will not commence till after our next issue.* And from that date it will be necessary that FIVE CENTS per quarter shall be paid by every subscriber to a weekly newspaper, at the commencement of the quarter, at the Post Office from which they receive their papers.

We much regret this action of Parliament. It will doubtless give the Post-masters and Way office keepers a vast amount of trouble and will greatly displease all parties concerned. Indeed, we think the amount of additional labor it will throw on the Post office Department will be found so great that it will be scarcely possible to carry it out. The officials in the Department as well as our subscribers, may rely upon our sympathy under the infliction, and our continued efforts to secure a return to our present mode.

We have sought, by Memorial and other means, to shew those in authority that the charge of postage on newspapers—although a small one—will cause much annoyance and vexation to those who have heretofore had this service performed free of charge. We have received a very courteous reply, and a promise that the subject shall have the most favorable consideration. We hold the opinion that it is most impolitic to make a charge of postage on newspapers, and we trust, that when our Representatives, sent to the Dominion Parliament, are in their places, and the acts of the last session are again brought under review, they will not fail to reconsider this matter, and to demand the abolition of the obnoxious impost. We trust that our friends will bear with the arrangement, at present, in the hope of its

being changed at an early day, so soon as the members of Parliament, together with those from New Brunswick and other provinces, who advocate free postage for newspapers bring their force to bear on this question.

We would at the same time suggest to our readers that some compensation is given for this charge on Newspapers, by a diminution of the Postage on Letters, from five to three cents, and six cents to the United States, instead of ten cents as heretofore. Thus in case a person writes but one letter a month, he will save by the change more than sufficient to pay for the postage of his weekly newspaper.

We shall live in hope of seeing, again, and that very shortly, free postage for newspapers, as well as three cents for letters.

The New Brunswick Legislature is in Session and proceeding with the business of the country. They have just had a vote of want of confidence under debate, brought forward by Dr. Dow, but the Government was sustained by 31 against 6. Charges of extravagant expenditure are made, but these are thrown back on their predecessors, and will not be likely to have much effect on their supporters.

An attempt was made to prevent any supplies being granted till the Committee on Public Accounts had reported. On division the government was sustained by 29 against 9. In voting the supplies, the grant of \$800 for the Professor of Logic in the Fredericton University, called up some discussion on that institution. Mr. Moore, of Westmoreland, contended that the University, instead of being a benefit to the country was a positive injury and a public burden, and instead of progressing, under its new constitution it had actually been retrograding, notwithstanding extraordinary efforts that had been made to supply it with students.

It is gratifying to learn that out of the whole number of representatives in the N. B. Parliament there are 22 who are total abstainers from intoxicating drinks.

The House of Assembly has voted \$2000 for the relief of distressed fishermen of this province.

A bill for the settlement of Crown Lands has been adopted. It provides that a grant of land may be secured by a payment of \$20, or by performing \$10 worth of labor a year for three years, clearing 12 acres, and putting up a house of at least 16 feet by 20.

THE YOUNG MEN OF HALIFAX, especially the Christian portion of them, are such as ought not to be despised. A large amount of philanthropic work is being done by them, as well as efforts made at self-improvement, which warrant the hope of usefulness in years to come. The amount of visiting done by them in connection with the Association for improving the condition of the Poor, as shewn in another column, often at considerable sacrifice, is no small service to the city, in arching out and supplying the necessities of the sick and deserving poor, and almost abolishing street begging.

The best course of popular lectures, mostly on religious subjects, we have had for several winters past, has been under the auspices of the young men of Halifax.

We have means of knowing many of those engaged in these benevolent enterprises and are in a position to appreciate their labors.

There is doubtless much room for improvement but it is not that the young men were themselves organized for active christian work, our condition would be much worse.—All the other institutions—Temperance organizations, Sabbath Schools and churches are benefitted by the good derived from Christian Associations.

We are happy to inform our friend "Edward Manning" whose able article—the first of a series—is in another column, that we have already another article from "M. A. H." for our next issue, and that he promises to be a frequent contributor to our pages.—Our readers will thus perceive that with the addition of these popular writers to those already favoring us, they may anticipate that each week will bring to them papers of increasing interest and value.

The Rev. T. HARLEY has arrived in St. John, N. B., and has entered on his ministry with the Brussel Street Baptist Church. We are informed that Mr. H. is under 30 years of age, has a wife and family of three children, and has been engaged in the work of the ministry for the last four or five years,—having been last settled at Derby, England.

The *Visitor* says, "He commenced preaching the gospel in the streets of London, when only 13 years of age—crowds flocked to hear the boy preacher, as he was then called. Subsequently he was baptized by Rev. C. H. Spurgeon, and passed through a course of study in his college; during his studies he continued to hold forth the word of life in the