

in the clergy. The first argument, therefore, in support of the doctrine that the people have a right to a substantive part in the government of the Church is derived from the fact that they, according to the scripture and all Protestant Confessions, constitute the Church.

2. A second argument is this. All Church power arises from the indwelling of the Spirit; therefore those in whom the Spirit dwells are the seat of Church power. But the Spirit dwells in the whole Church, and therefore the whole Church is the seat of Church power.

The first member of this syllogism is not disputed. The ground on which Romanists hold that Church power vests in the bishops, to the exclusion of the people, is that they hold that the Spirit was promised and given to the bishops as a class. When Christ breathed on his disciples, and said, "Receive ye the Holy Ghost; whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained;" and when he said, "Whosoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;" and when he further said, "He that heareth you heareth me; and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me, the Father which is in heaven; and he who despiseth the Father and me, will be despised of the Father and me which have sent him;" they held that he gave the Holy Ghost to the apostles and to their successors in the apostleship, to continue unto the end of the world, to guide them into the knowledge of the truth, and to constitute them the authoritative teachers and rulers of the Church. It is true, therefore, of course, all Church power vests in these apostle-bishops. But on the other hand, it is true that the Spirit dwells in the whole Church; if he guides the people as well as the clergy into the knowledge of the truth, if he animates the whole body, and makes it the representative of Christ on earth, so that they who hear the Church hear Christ, and so that what the Church binds on earth is bound in heaven, then of course, Church power vests in the Church itself, and not exclusively in the clergy.

There are any thing plain from the whole tenor of the New Testament, and from innumerable explicit declarations of the word of God, it is that the Spirit dwells in the whole body of Christ; that he guides all his people into the knowledge of the truth; that every believer is taught of God, and has the witness in himself, and has no need that any should teach him, but the anointing which abideth in him teacheth him all things. It is, therefore, the teaching of the Church, and not of the clergy exclusively, which is ministerially the teaching of the Spirit, and the judgment of the Church, which is the judgment of the Spirit. It is a thoroughly anti-episcopal doctrine that the Spirit of God, and therefore the life and governing power of the Church, resides in the ministry, to the exclusion of the people.

When the great promise of the Spirit was fulfilled on the day of Pentecost, it was fulfilled not in reference to the apostles only. It was of the whole assembly it was said, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Paul, in writing to the Romans, says, "We being many are one body in Christ, and every one members one another. Having, therefore, gifts differing according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching." To the Corinthians he says, "To every one is given a manifestation of the Spirit to profit withal. To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit." To the Ephesians he says, "There is one body and one Spirit; but unto every one is given grace according to the measure of the gift of Christ." This is the uniform representation of Scripture. The Spirit dwells in the whole Church, animates, guides, and instructs the whole. If he goes with the Spirit, and arises out of his presence, it cannot be long before the clergy.

8. The third argument on this subject is derived from the commission given by Christ to his Church. "Go ye into all the world and preach the gospel to every creature; and lo, I am with you always, even unto the end of the world." This commission imposes a certain duty; it conveys certain powers, and it implies a great promise. The duty is to go and to maintain the gospel in its purity over the whole earth. The powers are those required for the accomplishment of that object, *i. e.* the power to teach, to rule, and to exercise discipline. And the promise is the assurance of Christ's perpetual presence and assistance. As neither the duty to extend and sustain the gospel in its purity, nor the promise of Christ's presence is peculiar to the apostles as a class, or to the clergy as a body, but as both the duty and the promise belong to the whole Church, so also of necessity do the powers on the possession of which the obligation rests. The command, "Go teach all nations," go preach the gospel to every creature," falls on the ear of the whole Church.

It weaves a thrill in every heart. Every Christian feels that the command is addressed to a body of which he is a member, and that he has a personal obligation to discharge. It was not the ministry alone to whom this commission was given, and therefore it is not to them alone that the powers which it conveys belong.

4. The right of the people to a substantive part in the government of the Church is recognised and sanctioned by the apostles in almost every conceivable way. When they thought it necessary to complete the college of apostles, after the apostasy of Judas, Peter, addressing the disciples, the number being an hundred and twenty, said, "Men and brethren, of these men which have companied with us, all the time the Lord Jesus went in and out among us, beginning from the baptism of John unto this same day; he was taken up from us, and one is ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and cast lots, and the lot fell on Matthias, and he was numbered with the apostles." Thus, in this most important initiatory step, the people had a decisive voice. So, when deacons were to be appointed, the whole multitude chose the seven men who were to be invested with the office. When the question arose as to the continued obligation of the Mosaic law, the authoritative decision proceeded from the whole Church.

"It pleased," says the sacred historian, "the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch." And they wrote letters by them after this manner: "The apostles, el-

ders, and brethren, *Choi apostoloi kai hoi presbyteroi kai hoi adelphoi* send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia." The brethren, therefore, were associated with the ministry in the decision of this great doctrinal and practical question. Most of the apostolic epistles are addressed to churches, *i. e.* the saints or believers, of Corinth, Ephesus, Galatia, and Philippi. In these epistles, the people are assumed to be responsible for the orthodoxy of their teachers, and for purity of church members. They are required not to believe every spirit, but to try the spirits; to sit in judgment on the question whether those who came to them as religious teachers were really sent of God. The Galatians are severely censured for giving heed to false doctrines, and are called to pronounce even an apostle anathema, if he preached another gospel. The Corinthians are censured for allowing an incestuous person to remain in their communion; they are commanded to excommunicate him, and afterwards, on his repentance, to restore him to their fellowship. These and other cases of the kind determine nothing as to the way in which the power of the people was exercised; but they prove conclusively that such power existed. The command to watch over the orthodoxy of ministers and the purity of members, was not addressed exclusively to the clergy, but to the whole Church. We believe that, as in the Synagogue, and in every well organized society, the powers inherent in the society are exercised through appropriate organs. But the fact that these commands are addressed to the people, or to the whole Church, proves that they were responsible, and that they had a substantive part in the government of the Church. It would be absurd in other nations to address any complaints or exhortations to the people of Russia in reference to national affairs, because they have no part in the government. It would be no less absurd to address Roman Catholics as a self-governing body. But such addresses may well be made by the people of one of our States to the people of another, because the people have the power, though it is exercised through legitimate organs. While, therefore, the epistles of the apostles do not prove that the churches whom they addressed had not regular officers in whom the power of the Church was exercised, they abundantly prove that such power vested in the people; that they had a right and were bound to take part in the government of the Church, and in the preservation of its purity.

It was only gradually through a course of ages that the power thus pertaining to the people was absorbed by the clergy. The progress of this absorption kept pace with the corruption of the Church until the entire domination of the hierarchy was finally established.

The great principle, then, of Presbyterianism is the reassertion of the primitive doctrine that Church power belongs to the whole Church; that that power is exercised through legitimate officers, and therefore that the office of ruling elders as the representatives of the people, is not a matter of expediency, but an essential element of our system, arising out of the nature of the Church, and resting on the authority of Christ.

To be continued.

The Presbyterian Witness

Halifax, N. S., June 2, 1855.

Progress of the Presbyterian Church in England.

It is only since the Disruption of the Church of Scotland that the Presbyterian Church in England fairly laid itself out as a Church for the people of England.

For nearly half a century previous to that event it was the prevailing custom to reckon the Presbyterian Church in England as a Scotch Church, for the people, benefit of Scotch people. And the result was—as might be reasonably expected—that no accessions were made to the Church from the English people; Presbyterians were looked upon as aliens in the land; and the Church was far from being successful in securing the adherence of Scotch Presbyterians to the pure doctrines and simple worship of the Church of their fathers.

But at the Disruption of the Scottish Church, Presbyterianism in England—as well as throughout the wide extent of Christendom—received a new impulse. Then it set itself out as a Church for the people of England—an English Church. It established an institution for the training of a native ministry; it commenced in good earnest the work of *Home Missions*; and with a spirit of noble enterprise and christian liberality worthy of the large hearts and wise heads that guide its councils, it also, even when seemingly oppressed with *home* work, established a *Foreign Mission*. The results prove the wisdom of the course pursued.

Taking the statistics of the ten years from 1841 to 1851 and comparing the Presbyterian Church in England with the leading denominations there, the results appear as follows:—The highest increase of any of the leading denominations in England, 24.5 per cent. Increase of the English Presbyterian Church, 46.1 per cent.

Thus, though occupying but an humble position, in respect of numbers, as compared with any of the great denominations of the land, yet for the last ten years the increase of this little Church has been equal to that of the forty years preceding 1841, and the rate of increase is nearly double that of any of the other denominations.

Its College for the training of a native ministry is faithfully and steadily doing

its work against many difficulties. The rate at which the Church has been enabled to extend her borders is the best evidence of what the *Home Mission* is achieving; while the success which has already crowned the labors of the Synod's missionaries at Amoy and Peh-chu-in, in China, and at Corfu nearer home, is a striking evidence of what limited means and a few agents may accomplish, by the blessing of God, when there is genuine faith and unwearying labour.

One grand element in the recent success of this Church is her excellent leadership, and the active part they take in all that concerns her. The following suggestions as to what might tend to increase her usefulness and extend her borders is from the pen of one of these earnest and highly intelligent men:—

"1st. I assume the existence of intelligence, piety, and zeal in the ministry. But there is wanting a good method of reading and speaking in public. The Independents and Baptists pay more attention to correctness in reading, and to a natural earnestness and yet simplicity in speaking; and hence they are more popular, even though their manner may sometimes be inferior. If it is worth while to learn how to compose a good sermon, it is worth while to learn how to deliver it.

"2d. There is wanting far more liberty to the Church to increase the ministry by the admission of men who can show that they have the necessary qualifications. The ridiculous piece of red tape which excludes all who cannot show that they have served a seven years' apprenticeship in a Presbyterian training school must be got rid of. It is ridiculous to suppose that any large work can be done by our Church in overtaking the spiritual necessities of our country, if we are to be tied up to the limited number of young men that can be trained in our own College, or that can be procured from sister Presbyterian Churches. Allow Presbyterians in this matter to have the same power that a Bishop in the English Church has. If such persons offer to devote themselves to the ministry, let them be taken on trial for a year or two before they are eligible for ordination to a charge.

"3. We want some means adopted for securing a community of interest between all the congregations of the Church.—(1.) Some modification of the Free Church Sustentation Fund; so that the minister and people in any locality may not be left to struggle helplessly with difficulties, or be dependent on such an uncertain aid as our Home Mission Fund may afford. And (2.) moralizing of our best and most popular ministers amongst the smaller Churches. It is an easy thing for a well-to-do congregation to obtain occasional appearances of the eminent men, but the poorer congregations need never hope to see them. I think the Synod should organize a band of Evangelists every year, and direct them to go through, and *confirm*, and strengthen the Churches, as Paul and his companions did. On these journeys collections might be taken for some important scheme of the Church—say a common sustentation fund; and thus I think much good might be done in many ways than one.

"4th. We want more brotherly love.

"5th. We want also a union with the other Presbyterian Churches, by which, not only would our numbers be nearly doubled, but the power of the united body for all missionary and other purposes would be mightily increased.

"6th. And we want prayer. Prayer for ministers, elders, and people—for personal holiness—for wisdom to devise and execute—and for the blessing of God on our work."

Suppression of Sunday Trading in London.

Bad as the moral and religious state of the "Modern Babylon" is, still there are hopeful indications that living evangelical christianity is not only "holding her own," but is also making sure and steady aggressions upon the domains of the enemy.

There can be no surer index of the progress thus made, than the respect which is paid to the *Lord's Day*—to the christian Sabbath. *Remember the Sabbath day to keep it holy*, is the centre command of the moral law—not numerically, but *naturally*; and if that command is disregarded, it is in vain we attend to the observance of the other commands, whether they respect our duty to God or to our fellow-creatures. The christianity of the individual, the family, or the community, which systematically and unblushingly desecrates the Sabbath day, may justly be valued at a cypher; for whatever names they may assume, they are not entitled to be reckoned christians;—they may be papists, or infidels, or heathens, but they are not christians.

On a previous occasion we called the attention of our readers to the vast extent to which Sunday trading prevails in London;—to the fact that in the great metropolis of christian England there are large districts "where the markets are in full swing" during the whole forenoon of the Sabbath;—that in these districts not only the necessities of life are sold, but almost every article of luxury or fancy that is sold on week-days.

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Earnest christian men knowing that such glaring and open violation of the law of God would bring wrath, not merely on these daring transgressors themselves, but also on the community with which they were connected, and which permitted such outrages to be perpetrated without the most diligent endeavors to put a stop to them,—set themselves to work in right earnest to put an end to this crying evil. They first most wisely used every means in their power for enlightening the people of these districts on the subject of the Sabbath,—its benefits both in a spiritual and temporal point of view. This was done through the Press—by means of Tracts—Lectures—and agents who had spent years in visiting the people at their houses and in their shops.

The success with which these efforts have been already crowned may be learned from the following extract from the London Correspondent of the *Edinburgh Witness*:—

"Attempts have been made to legislate on this question for the last ten years; but there was always some obstacle or other to prevent the bill passing into law. At first, the greatest obstacle to be encountered was the opposition of the trades-people themselves, who fiercely resented this interference with their Sunday profits. Gradually more enlightened views and a quickened sense of christian principle have made their way among this class; and the House was gratified, at the same time that they were amused, with petitions from the inhabitants of the New Cut, Lambeth Walk, Clare Market, and the other haunts of the Sunday traders unanimously, or all but unanimously, petitioning for their relief from their hitherto never-ending toil, which the bill promised them. The petitions on the other side were very few, and they came, not from the tradesmen, but from the working-classes, who dreaded the being abridged of their present privilege of making market on "Sunday mornings." Their case was stated, and stated with great moderation, by Mr Thomas Duncombe. A deputation of them, he said, had waited on him, and begged him to represent that they had no desire to desecrate the Sunday; all they wanted was, that if shops were to be closed on Sundays, their masters should be made to pay their wages earlier than they now do. Nobly could object to the reasonableness of this request; but the House thought that no measure could tend more to the early payment of wages than the closing of all places of business on the Lord's day. In this, as in all other instances, the observance of the Divine institute is not only good in itself, but it brings hundreds of other blessings in its train."

There is every probability that the Bill introduced by Lord Robert Grosvenor to put a stop to this pernicious practice will pass into a law; and what is still better, into a law that will be cordially received and generally observed by those for whose benefit it is enacted.

Administrative Reform.

The aristocracy of Great Britain have had, from time immemorial, the patronage and administration of the government almost exclusively in their own hands. Dukes, and lords, and earls, and knights ruled the councils of the empire in war and in peace. They had the command of our fleets and armies, as well as the disposal of the country's revenues, and the emoluments of civil offices. A man whatever might be his merits, stood little chance of promotion in any department, civil, naval, or military, if he was not backed by aristocratic influence. In ordinary times sensible men, and indeed everybody except socialists, chartists, and extreme radicals, submitted to this aristocratic exclusiveness with but little complaint. Literature, the arts, the sciences, and above all, mercantile pursuits, engaged and engrossed the attention of millions making them quite willing to forget the less remunerative game of politics and court intrigue, and the bloodier game of war.

But now the claims of the aristocracy are challenged, discussed, spurned. From the extreme of reverential consideration and respect the British people have rebounded to the very opposite extreme. All this is owing to the disasters of the terrible Crimean campaign,—carelessness, recklessness, mismanagement, stupidity and incapacity have been discovered at every step. Soldiers as brave and hardy as ever left the shores of Britain have been starved or frozen to death in thousands within two hours' walk of abundance of food and clothing. Others recovering from severe wounds have been left to starve in the hospitals. Horses have eaten each other tails and manes and then died from want of food, while hay in immense quantities was rotting in the harbor of Balaklava. All these horrors sound fabulous; and were they not placed beyond all doubt, one would fain pronounce their recurrence last winter an impossibility;—and all these horrors have been laid at the door of the aristocracy. A system of administration under which our fleets and armies were wont to go forth to glory and to speedy victory, has during the present war condemned our

army to unparalleled suffering and unparalleled inactivity, and our fleet, from being the terror of the world is now too much like a great and useless toy. All was bitterly felt and strongly commented on at the beginning of the current year, and as the result the coalition Cabinet of Lord Aberdeen was defeated and scattered by the winds. Lord Palmerston was looked to as the hope of the nation. He was the "pet of the people" for many years; and it was hoped that were he at the head of affairs all would be well again. He has now, backed by a pure whig cabinet, governed the councils of the nation for several months. But his friends and admirers have been disappointed. Lord Palmerston is now accused of laughing when it would be more comely to weep, and of jesting at the nation's calamities. The prestige of his name is all but gone; and with it will go the power and influence of the whigs as a war party. A Tory government, headed, as it would necessarily be, by Derby and D'Israeli, would not be endured for an hour—or would be emphatically the *dernier resort* of the British people.

What then is the remedy that will restore the "body politic" to health and vigour? ADMINISTRATIVE REFORM is the reply that resounds from a large portion of the press and of the people:—"administrative reform, upon the basis of thorough responsibility, promotion for merit, and business management in every department and office of the government."

The city of London takes the lead in the agitation, and it is gradually extending to the other large centers of population, commerce, and political influence. We would deprecate the entire success of this movement,—understanding by this the *entire* overthrow of the political power of the aristocracy. But undoubtedly, that power could be advantageously curtailed. Such a curtailment will, we hope, be part of the result of the present agitation. The public mind is deeply moved on the subject; and there seems less danger that there will be too little change and innovation, than that there may be too much. We notice with pleasure that Mr. Layard (facetiously called "the member for Nineveh") is in great measure the leader, and parliamentary advocate and defender of this movement. He is a sensible man who will not be disposed to go too radically to work.

REV. MR. FORRESTER has returned from his visit to the United States and Canada, and has taken up his abode, with his family, at Truro—the scene of his future labours. Mr. Forrester, we understand, visited the chief educational institutions in New England, and spent some time with the first Educationists and Naturalists of America. He seemed in fine spirits, and eager to enter on the arduous and important duties of his new vocation.

THERE IS TO BE A THIRD trial of the case "Boyle versus Wiseman." The friends of the Cardinal confess that the last decision involved "his eminence" in the charge of forgery as well as "malicious libelling." *Baal* should be awake when this trial comes on so that the "malicious libeller" may not also be condemned as a "base forger."

We would request special attention on the part of all our readers to an article on our first page on Presbyterianism from the pen of the distinguished Dr. Hodge of Princeton. It is worthy of being read over and over, and then preserved and read over again. It will be continued in our next.

REV PROFESSOR LYALL has gone to England by the last Steamer. He proceeds to Edinburgh where he intends remaining for some months. We are sure that the many admirers of the learned Professor's taste and genius, in this country and elsewhere, will be delighted to learn that before his return, he is to give the world a work on *Moral Philosophy*.

WE ARE HAPPY TO LEARN FROM A CORRESPONDENT, that the Rev. George N. GORDON, well known in this City as the indefatigable City Missionary, preached in Picton on the Morn'ng and Even'ng of Sabbath the 20th inst. The morning service was in the United Presbyterian Church, and the Evening, in the Free Church. On both occasions the audience was unusually large, and the lively interest and fixed attention with which the preacher was heard, indicated that the word came indeed with demonstration and with power.

United Presbyterian Synod. The annual meeting of the Synod of this venerable body commenced on Tuesday 8th May. The proceedings were very interesting and marked throughout by a spirit of free and independent discussion; and although those differences of opinion existed which might naturally be expected, among so numerous a body, in the consideration of the important questions discussed, the greatest harmony appears to have pervaded all the proceedings. The Rev. Dr. N. McMichael of Dalkeith was unanimously chosen as Moderator.

We are precluded by want of space from giving the proceedings at length, and must content ourselves with a synopsis of their more important features, some of which are briefly described in extracts which we have inserted in another column.

One of the first measures was the consideration of several applications of ministers for admission into the Church. The Reverend Walter Inglis lately a Missionary in Southern Africa, and the Rev. James Caldwell a licentiate of the Free Church, were received without opposition. The Rev. J. Cowper of the Reformed Church in the United States, who had removed to Scotland, on account of his health, was also unanimously received upon his making a highly satisfactory statement of his opinions and previous conduct in relation to slavery, in the course of which he remarked that "he trusted the time was not far distant when slavery would be known only as a matter of history."

A great amount of discussion took place respecting the admission of the Rev. Alex. Rutherford, formerly a minister of the Secession Church, who having become imbued with the Moravian errors had been suspended from the Ministry and membership of the Church, and had connected himself with what is called the "Evangelical Union Church," a small body who hold to important errors on the subject of the atonement. The application for re-admission was first made to the Stirling Presbytery, accompanied by a satisfactory recantation of the erroneous doctrine and a full recognition of the doctrines of the Church.—The Rev. gentleman appeared before the Synod, recognized the justice of his previous suspension, and the error of his previous conduct, and as his conduct in other respects had been free from reproach, he was cordially and unanimously restored to his former standing as a minister.

A similar application was made on behalf of Mr. William Anderson, a theological student belonging to the same body, who had also become convinced of the erroneous doctrine held by them, and the case was remitted to the Aberdeen Presbytery, by a considerable majority, with a view to his admission to the Theological classes, if the Presbytery should be satisfied with his attainment.

It is extremely satisfactory to observe this most emphatic testimony in favor of sound doctrinal views, and we trust that the praiseworthy example of these two gentlemen may soon be followed by the remainder of those who have been misled by plausible theories from the Scriptural doctrine of the confession of faith on the vital doctrine of the atonement.

A motion was made "with a view to secure such a change in the form and phraseology of any future proclamation intended to promote national unions for prayer, as should direct them of the offensive features that characterized the lately published edicts, and adapt them to the circumstances of a free community;" and urged that the present system was self-defeating, as many refused to observe the national fasts on account of the offensive form of the proclamation. The mover of the question in the Synod did not dispute "the privilege of the sovereign to promote national unions for prayer in any way that would not infringe upon the conscientious scruples of any class of Her Majesty's subjects." After considerable discussion, as to the proper course to be adopted, during which none of the speakers appear to have expressed dissent as to the objectionable form of the proclamation, the following resolution was adopted:—

"Approve of the object of the overture and reserving any opinion as to other matters referred to in it, appoint a Committee to frame a minute on the subject, strongly disapproving of the phraseology in which recent proclamations have been issued on the subject of national fasts."

The same question occasioned considerable discussion in this Province, a few years ago, which led to the institution of a form of proclamation, satisfactory to all parties, and which secures the general co-operation of the religious community on these interesting and important occasions.

A unanimous resolution was passed approving of a proposal made by a number of evangelical churches in England, Scotland, and Ireland, for united prayer for a period of 12 months or more, in reference to the peculiar circumstances of the world, and of the United Kingdom, viewed in the light of Scripture. This subject affords a useful suggestion as to the duty of our own evangelical churches at the present time, which we hope will not be neglected.

A summary of the principles of the body adapted for general circulation in the church, which had been prepared by a Committee, was approved and adopted.

The most interesting portion however of the proceedings was the Synodical Missionary Meeting. The annual report and state-