

and the appointment of its officers. So with the Kingdom of Christ. Our Lord, early in the ministry, "called unto Him His disciples, and of them He chose twelve, whom also He called Apostles" [St. Luke vi, 13]. To these He assigned an honorable and distinct position. "I have called you friends, for all things that I have heard of my Father I have made known unto you" [St. John xv, 15]. "Ye have not chosen Me, but I have chosen you and ordained" [St. John xv, 16]. "Whatsoever ye shall bind on earth shall be bound in heaven" [St. Matt. xviii, 18]. In His last prayer He distinguishes the Apostles from the rest of the followers [St. John xvii, 20]. From all the references to them we learn that ministerial agency and authority was a leading principle of His Kingdom. Let it be observed, also, that these Apostles were chosen, not from below, but from above; not by the people, but by Christ. Jesus gives his final commission to the Apostles when, after His resurrection, He meets the eleven by appointment in Galilee. Read it in St. Matt. xxviii, 16-20. This commission is full, absolute and perpetual. "Lo, I am with you alway, even unto the end of the world." This text alone meets the assertion that the apostolic office was limited to the twelve.

Matthias makes twelve; for the inspired writer speaks of "the twelve" after the Pentecost, but before St. Paul was converted [Acts vi, 2]. St. Paul is thirteen. Barnabas is fourteen [Acts xiv, 14]. Thus the charmed number of twelve is broken. St. Paul's case alone refutes the definition that an Apostle must be one who had "compared" with Jesus from the beginning. Witnessing to the resurrection was not peculiar to Apostles, for the Commission to be witnesses [St. Luke xxiv, 48] was given to the disciples of Emmaus and others besides the Apostles. Five hundred brethren could witness to His resurrection. Inspiration was not peculiar to them, for six of the Apostles gave no evidence of inspiration, while St. Luke and St. Mark do. Others besides Apostles worked miracles [1 Cor. xii, 10]. Christ said to the Apostolic College:—"Lo, I am with you alway, even unto the end of the world."

After Christ's ascension the Apostles exercised supreme control over the entire Church, and those who believed "continued steadfastly in the Apostles' doctrine and fellowship" [Acts ii, 42]. Every man's goods were placed at the Apostles' disposal [Acts iv, 35]. Barnabas laid the price of his lands at the Apostles' feet [Acts iv, 37]. The Pentecostal Church was not democratic, but an oligarchy, ruled by twelve persons, who were neither appointed nor removable by popular will.

Hitherto no other ministry is mentioned. But now the Apostles appoint seven "Deacons." Although not called deacons in the Acts, exegetical tradition is almost unanimous in favor of this view, and the latest and best critics sustain it. The Apostles appointed these deacons and ordained them. "Look out among you seven men whom we may appoint over this business" [Acts vi, 3].

Then we read next [Acts xi, 30] of Elders in the Jerusalem Church, but we are not told in the Acts when this order was constituted, or what precisely were its duties. However it is here.

So, then, we have in the Jerusalem Church three orders of ministers—viz., [1] Apostles, or supreme rulers and ordainers, [2] Elders, [3] Deacons. These last two never ordained.

But it was not destined that the twelve should remain in Jerusalem forever. One of them, "James, the brother of John Herod killed with a sword" [Acts xii, 2]. The Apostolic College is broken up, and we never read again of the twelve as before. The government of the twelve at Jerusalem is now exchanged for the presidency of one man—"James, the Lord's brother." From every notice of this man recorded in Scripture he seems to exercise Episcopal powers over the Church at Jerusalem.

St. Peter sends tidings of his release to "James and the brethren" [Acts xii, 17]. Next we see him presiding over the first Council and delivering his sentence: "My sentence is, that we trouble not them" [Acts xv, 19]. So again, St. Paul, on coming to Jerusalem after his third missionary journey, "went in unto James; and all the Elders were present" [Acts xxi, 18]. These and other notices incidentally confirm the truth of the testimony of all antiquity, that James was the first Bishop, or perpetual president, of the Church of Jerusalem.

The few notices of Church government which we have in the Acts all teach one principle, viz.:—*Apostolic merging into Diocesan Episcopacy.*—Rev. R. S. Barrett in the *Silent Missionary.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR;—Will you, or some clergyman answer my inquirer? Is the money paid to the Widows of deceased clergymen properly inherited, or do they receive it, as an act of charity? As stated per letter, in *Dominion Churchman* on April 14?

AN INQUIRER.

(As we understand it, the Clergy pay what may be called an annual premium to secure an allowance on death to their widow and children. Apart from the fact that the premium probably is low, there is little to distinguish this from like provision by way of Insurance; and we do not see why the one more than the other should be regarded as an act of charity. The survivor takes the benefit as a right, according to the rules of the particular diocese.—Ed.)

SIR,—The outspoken and manly utterances in reference to the Church, which appear from time to time in the CHURCH GUARDIAN cannot fail to merit the warm approval of all Church people. I only pray that they may accomplish their proper work and be heartily endorsed by an any one calling himself a "Churchman." These are but a few of the reflections which have come to mind on perusing back numbers of the CHURCH GUARDIAN, which I was prevented from reading in the order in which they came, on account of absence from home.

By the way, I see that one of your correspondents in a back number uses the word "ruination," which, permit me to say, is said by a distinguished Lexicographer to be obsolete and inelegant." I suppose that the word was never a substitute for its more simple, yet correct one, "ruin," by any educated person.

I hope when I get settled in my new home, to be able to send you a number of new subscribers to the CHURCH GUARDIAN, which I think is one of the best mediums for Church information, etc.

Yours very truly,

SENEX.

Port Stanley, Ont., April 20, 1887.

SIR,—The importance of having religious instruction given in our Public Schools must be my excuse for asking a small portion of your space to make known to others what we have done in this matter in the village of Shelburne, Ont. Every time I read the rules and regulations pertaining to religious instruction in the Public Schools of Ontario, I was struck with one clause, which gives power to the Trustees to shorten the hours of secular instruction in order to give an opportunity to the clergy of the different denominations or their representatives, to give religious instruction to the children belonging to their own communion. I thought, what is there to prevent me asking the Trustees of our village school to allow me

to teach our Church children the principles of the Christian Faith.

Accordingly I got up a petition and got it signed by nearly all our members who pay school rate, asking that the school hours might be shortened by twenty minutes, one day each week, that thus I might have an opportunity of giving religious instruction to those pupils attending the Public Schools who are members of the English Church. I personally presented this petition to the Trustees, and was much pleased with the willingness they displayed in carrying out my suggestions.

They at once passed a resolution shortening the school hours by thirty minutes every Friday afternoon, so as to give an opportunity to the ministers of the different denominations to give religious instruction to their own children.

I now, therefore, visit the school every week for the purpose of giving religious instruction.

Two thoughts suggests themselves to my mind on this matter. 1st Most of the clergy in Canada have their outstations to attend to on Sunday afternoon, so it is the exception for clergymen to be habitually present in his Sunday-school. Is not this an invaluable opportunity afforded us of seeing and teaching the young of our flocks.

2nd. Here is a common platform on which all of us, high or low, can meet and forget our little differences while carrying out the Great Shepherd's command, "Feed my lambs."

Yours faithfully,

HENRY G. MOORE,

Incumbent of Shelburne, Ont.

JUBILEE SUGGESTION.

SIR,—The air is full of Jubilee propositions. May I through you, submit one to the mothers and children of the Church in the Diocese of Ontario? For if there be one class of our Great and good Queen's subjects more than another, which should gratefully commemorate her reign and example of fifty years, it is that which comprises mothers and children. No features of Her Majesty's character have been more illustrious than those which have made her forever admirable as a Daughter and a Mother.

Now with the deepest regret, I state the fact that just now the Bishop of our Ontario diocese is homeless and houseless; widowed and bereaved of his children his Lordship has I believe, the heartfelt sympathy of both his laity and clergy in his afflictions. At present, he is in England prosecuting with success the interests of the Church generally as well as those of his own Diocese. It happens that this year is the twenty-fifth of his Episcopate during which he has seen his young Diocese making the most rapid progress and urgently in need of division. There is scarcely a parish or mission in Ontario that has not now its Parsonage; but the Bishop himself remains houseless!

May I then suggest that it would be a most practical and timely "JUBILEE MEMORIAL" for the Mothers and Children of the Church in Ontario, to contribute the amount required to purchase or build a See House for the Diocese, and present this to the Bishop on his return to Canada? Very small sums of from 5 cents to one dollar from each mother and child, would supply all the funds required. If the clergy approve of the above suggestion and will present it to their congregation at once, organizing a little band of collectors in each parish, the money will soon be raised. But no time should be lost. In hope that the suggestion may commend itself to the sympathy of all hearts that are at once loyal to the Throne and the Altar. I am, sir, yours, &c.

T. BEDFORD JONES, LL.D.,

Archdeacon of Kingston,

Napanee, April 29th, 1887,