

GENERAL ANSWER FROM THE BIBLE.

Whilst agreeing with Mr. Hatch that the elders of the synagogue, may as a rule in Jewish countries have been transformed (by ordination) into Christian elders, it by no means follows that the change was barely noticeable and that their duties remained the same. The question is not the mere genealogical aspect of the presbyterate—but whether the apostles as the heads of God's Church availed themselves of the Jewish eldership, and investing it with higher and nobler duties designedly and purposely laid the foundation of a permanent and lasting order of Church ministry.

Mr. Hatch of course ignores the teaching of the Bible on the question of the presbyterate, but as it is calculated to throw a very important light on the subject, I will refer to it at length.

No one reading the 20th chapter of the Acts of the Apostles can easily see in the picture of the presbyters or elders of Ephesus a reflection of the face of the mere governing layelder drawn by Mr. Hatch. St. Paul plainly called to him all the elders of the Ephesian Church, and with the prospect of never seeing them again on earth, he delivered to them an awfully solemn charge as to the responsibility of their ministry. He reminds them, that that ministry came to them by the direct appointment of the Holy Ghost, that the Holy Ghost had made them elders in order that they might feed the Church of God, which he purchased with His own blood. Then acting as a prophet, he warns these feeders of the flock, that false teachers would come into the fold, and that out of their own ranks would arise "perverse speakers, drawing away disciples after them." He then urges them to be as watchful over their flocks, and to teach and admonish them as faithfully and lovingly, as for three years he had watched over them, and he closes by setting himself before them as an example, in the great work of labouring to build up the weak.

But underlying all, is the great thought running thro' every word of the Apostle—that he committed the souls of the Ephesian flock to these elders. Not their conduct, not their discipline—their rewards or punishments—not these things alone, but *their souls*, their eternal destinies. He had given them, "the whole counsel of God," and now he leaves souls and counsels in their charge, as the most sacred deposit that he could give or they receive.

Now we must bear in mind that this incident brings before us a clear description of the responsibilities of the Christian presbyterate or eldership in apostolic days; and what do we learn?

1. That the elders were appointed to their office by the Holy Ghost.
2. That the Apostle held them responsible for the teaching and instruction they gave the flock.
3. That he committed to their sole charge, during his absence, the souls and spiritual destinies of all the Ephesian Christians.

That there was a division of labour in the early Christian eldership is very plain, and that this division of labour may have marked the Ephesian elders that gathered to meet St. Paul, is probable. But it must be borne in mind that he called the whole eldership to him, and that he told them as a body, that they had received their commission direct from the Holy Ghost. Their fields of duty may have been somewhat distinct, but their ministry was one—all were elders, commissioned not by man but God. And where that distinction of duty differed in the one ministry, the noblest field of duty was that of teaching. "Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching" (1 Tim. v. 17). And hence St. Paul's appeal to the Ephesian elders, as teachers, whatever else they might be called on to do. Reproving, rebuking, admonishing, this "feeding of the flock" was their most sacred duty, and out of all others, the one that he would impress on them most.

It is plain from these two passages, that however the Apostles, acting under the direction of the Holy Spirit, may have adopted the office of the Jewish eldership into the system of the Christian ministry, that no one guided by Scripture can say, that they allowed the Jewish office to remain almost unaltered and unchanged. The Jewish elder was not looked on by the Jews as appointed to his office by God, the Christian elder was actually appointed, and was regarded as appointed to his office by the direct action of the Holy Ghost. The Jewish elder was not a direct teacher of the word, the Christian elder was; the Jewish elder was not accountable for the souls of the congregation, whereas that accountability was according to St. Paul, one of the most marked characteristics of the Christian eldership.

(To be continued.)

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

UPON.—The Bishop has visited this place for Confirmation purposes.

SABREVOLS.—In this parish sufficient funds have been raised by "socials," held during the winter, to enable repairs to be done on church and parsonage.

MYSTIC.—The new church in this district of the parish of Bedford was duly consecrated on the 15th ult. by the Bishop, attended by the Ven. Archdeacon Lindsay as his chaplain. Instead of the usual sermon short addresses were made by the several clergy present. In addition to the two already mentioned, there were present the Revs. Messrs. J. Constantine, T. W. Fyles, and the rector of Bedford, H. W. Nye, M.A., and also the Rev. Canon Davidson. A lecture was delivered on the 30th in Christville, by the Rev. Canon Norman, D.C.L., subject, Shakespeare. Our city clergy have been utilized this winter in some of our country parishes to a greater extent. Such intercourse must do good to both sides.

ONTARIO.

From Our Own Correspondent.

THE Rev. Mr. Bliss, who, since his ordination in Advent last has retained his employment under Government, having become a candidate for priest's orders and relinquished his secular appointment, has been entrusted by the Bishop with the responsible charge of carrying the Church's message into the regions of the upper Ottawa, a vast lumbering district in the extreme limits of the diocese on the west, and heretofore unprovided with the ministrations of the Church. An extensive field of labour is here opened up, and we trust that every success will attend the earnest efforts of the missionary in advancing a knowledge and love of the Divine Master for whom he labours. The work is really and truly a missionary one, and has long been contemplated, as the demands for a clergyman have been frequent and urgent. The diocese is to be congratulated on thus being able to extend its operations.

BURRITT'S RAPIDS.—About two weeks ago the numerous friends of Miss Depencier, organist of Christ's Church, met at the residence of her father on the eve of her departure for the North-west, and presented her with a purse containing the sum of \$42, as a token of their appreciation of the valuable services which she had freely given for a number of years past to the great advantage of the Church. Miss Depencier has performed the arduous duties of organist for some years past, and the congregation in presenting her with the above testimonial of their regard and gratitude performed a duty which they certainly owed for faithful services most cheerfully given.

RICHMOND.—The Rev. G. Jemmett, M.A., rector, was last month the recipient of a handsome donation from his parishioners. The presentation took place at the rectory, where a goodly representation of the parishioners was to be seen, and consisted of an address, a first-class set of silver-mounted harness and a buffalo robe, also oats to the value of \$80. The address was as follows:—"Rev. G. Jemmett, M.A., rector of the parish of Richmond. Dear Sir,—We the parishioners of the above parish, being desirous of manifesting our appreciation of your untiring zeal and earnest devotion to the work of the Master in this portion of the Lord's vineyard, have deemed it fit and proper to assemble as a body at your residence this evening. You are now about seven months amongst us, during which time the parish work has been very arduous, owing to so much sickness, necessitating an extra amount of labour at your hands, you have been able by the assistance of the 'All Wise' to bear the burden, and carry on the work successfully, your general superintendence as a faithful shepherd of the flock under your charge has been very marked. We would, therefore, request you to accept this set of harness and buffalo robe as a small mark of gratitude for your faithful labours. Our best wishes are tendered to Mrs. Jemmett and all your family. May God in His mercy give you all strength of body and mind that is necessary to carry on the work in which you are engaged, and when your allotted time in this world of sin and woe is at an end, may you ascend to those realms above, where all labour, toil, and trouble are not known; where everything is joy, peace and happiness to the firm believer and faithful follower of the Lamb. Jas. McElroy, Robt. Hill, Wardens; John Lewis, David Garvin, Reynold Mills, Wm. H. Taylor, Committee on behalf of the parishioners. Richmond, Feb. 3rd, 1882." Mr. Jemmett expressed his thanks in warm and suitable terms, referring not only to the difficulties which had already been surmounted, but also to those still existing in connection with church renovation and provision for out-stations.

Renfrew Missionary Meetings concluded.—Last week your correspondent followed Rural-dean Baker on his missionary meeting expedition to Rankin in Wilber-

force, to Mr. Thomas Davis's comfortable residence and home of the missionary, the Rev. A. J. Harvey, where he spent Saturday night, January 28th. Next day, betimes, the clergymen were driven in their kind host's family sleigh to St. Stephen's church, where, it will be remembered, there had been an apology for a meeting the previous afternoon, and a promise given of a real one (D. V.) on Sunday morning. The success of this meeting justified the postponement. The church was well filled, and some twenty-five remained for Holy Communion. The addresses were earnest and practical, and the collection was in excess of last year's returns. After the service another old friend of the Rural-dean's carried him off to dinner, Mr. Wm. Wright, who in 1855 presented the site on which the first church in the county was built (a log structure which the present nice stone edifice has replaced). Still another old friend of the Rural-dean's, Mr. Hawkins, kindly offered to drive him in the afternoon to Pembroke fifteen miles off. The pleasant interchange of reminiscences of old times, while it beguiled the tedium of the way naturally relaxed the hand of the driver, so that the Rural-dean reached his destination none too soon for Evensong in Holy Trinity, at which he had promised to preach. Here there was an excellent congregation and a very enjoyable service. Next day was delightfully spent in visiting, in company with the incumbent, the Rev. F. R. Forsythe, M.A., a number of old surviving friends. The Rural-dean in his perambulations, was much struck with the wonderful growth of the place since his departure in 1859; an improvement with which through the care and diligence of the present talented rector, the Church is happily keeping pace. In the evening came the missionary meeting. Here the Rural-dean was admirably supported by two earnest lay members, Messrs. Sweatman and Hunter, the former Sunday-school superintendent, the latter, churchwarden, who broke through the reserve which too much characterizes the laity of the Church in these matters, and helped on the good cause by excellent and practical addresses. The congregation numbered about 250, and the service, including the singing, could not well have been heartier. A most interesting feature of the proceedings was the presentation by three little boys, and as many little girls, representing the Sunday-school, of the sum of \$19 for the Mission Fund of Algoma. The address read by one of the lads is worthy of being reproduced here did space allow.

On Tuesday the Rural-dean quitted the hospitable rectory, and in company with Mr. Forsythe and churchwarden Hunter, set out for the next station, Beachburg, sixteen miles distant. Here the deputation was rejoined by the Rev. Mr. Harvey, from Rankin, but not without considerable trouble for want of a horse, a need which it is hoped the people have by this time supplied. At the appointed hour a goodly number gathered at the Town-hall, and in view of the existing irritation at the removal of their missionary by the authorities at Stafford, and the very infrequent services he is able to give this place, the meeting may be pronounced a success. Much care had been taken by minister and people to prepare for the occasion, consequently the service was hearty and well rendered. After each of the neighbouring clergymen and Mr. Hunter had delivered short but pithy speeches, the Rural-dean gave one of his rousing addresses. The offering of \$7.06 was the largest given by any congregation under Mr. Harvey's charge. The meeting over, Postmaster Surtees and Dr. Forbes hospitably provided for the Rural-dean and the incumbent, while the others, late as it was, drove back to Pembroke. Next day Dr. Forbes kindly conveyed the clergymen to Cobden, a distance of twelve miles, which is another neglected station of the former mission of Beachburg. Here, owing to insufficient notice, the attendance was small, though still exceeding, it was said, that of the preceding year, while a larger collection evinced an increased interest in the cause. Here the doctor and the Rev. Mr. Harvey took leave of the Rural-dean and returned to Beachburg, leaving him comfortably ensconced for the night at Mr. Marshall's. And now the meetings were all over, and on the whole successfully achieved. The proceeds of the offertories were greater than last year by nearly fifty per cent., notwithstanding the loss of the collections at Douglas, Scotchbush, and Alice, where the snow-drifts vetoed the meetings. Next day the Rural-dean took the train homewards after an absence of nearly two weeks. Not difficult will it be to guess the nature of the reflections and emotions which occupied his mind after such a trip as he had just completed. Feelings of pleasure and regret at meeting and again parting from old and well beloved friends and brethren. Joy and thankfulness at beholding the growth and expansion of the Church, and the zeal of the missionaries toiling over the district; yet pain at seeing so much left undone, and so much ground still unoccupied for lack of more labourers in the vineyard. Feelings of pleasure at the thought of being at home once more, yet of anxiety connected with his absence from his own work and people, and also regarding the missionary meetings