

tented itself with anathematizing the heresy, as it viewed it, that the people's consent was an inviolable right.

In the early part of the present century the French Bishop Gregoire, of Blois, in his able defence of the Gallican liberties, sums up his argument in these emphatic words: "Natural and Divine right, Apostolic traditions, the universal discipline of the primitive Church, the canons of councils, the decisions of the Popes, the maxims of the holy fathers, all proclaim as inalienable the right of the faithful to have for their guides in the way of salvation none but those men whom they have chosen, or at least the choice of whom they have invited and ratified by their suffrages."

The consensus of testimony to this primitive right is remarkable. The choice of their pastors is an inalienable prerogative of the laity, a fundamental principle of churchmanship.

From three distinct points of view we have now regarded the origin of the ministry and of the pastoral relation. First, that of its inmost and essential nature; secondly, the external form of its organization; and thirdly, the direct connection of the minister with the congregation, as the result of its choice and election of him. From all these it is evident that the true character of the ministry is not that of a sacerdotal order upon whose mediation the Church is dependent for grace and life, but rather that of an organ of the body whence it emanates, and for whose welfare it performs the functions to which it is specifically devoted.

The consideration of these functions will be found to corroborate the view here taken of the vital connection and interdependence which exists between clergy and laity.

In our analysis of the functions of the three-fold ministry we must carefully distinguish between the essential idea and principle of each order, and the external form in which it is embod-