

liturgies like those of S. Basil and S. James. The words of *Distribution* were adopted from the old English Missals, with the noticeable arrangement, "The Body . . . preserve thy body," "The Blood . . . thy soul." The *Peace* is an expansion of the *Pax vobiscum*.

THE CHRISTIAN MINISTRY.

CHAPTER V. Continued.

ORIGIN AND AUTHORITY OF THE CHRISTIAN MINISTRY.

THE NEED OF A MINISTRY.

Thus—first, there are some—very few indeed, yet some—who hold that there is no need whatever of a ministry; that the Bible alone furnishes all that we require, which seems to be the theory of the Plymouth Brethren; or that, even without the Bible, by means of the inner Divine light which is given to every man, we may have all the needful guidance and grace of the Holy Ghost, which is the doctrine of the Quakers.

Others hold, and these are a far larger class, that a ministry is either absolutely necessary in the Church; or, at any rate, divinely ordained to continue in some form; or at the very least, that it is very useful and conduces to results which could not easily be attained in any other way; but that it has no Divine authority, except that which is derived from the inward promoting of the Holy Spirit who calls men to the work of the ministry, and from the appointment and sanction of the Church or congregation in which they minister. This may be said to be the belief of the Dissenters in England, and of a few Presbyterians and Episcopalians.

Others again believe not only that the Christian ministry is of Divine appointment, and is ordained to continue to the end of the world, until our Lord shall come again; but that no man has a right to minister in the Church unless he is ordained to the office of the ministry by those who have authority to consecrate him to such a work, an authority which is derived from Christ. We say nothing at present as to the nature of that authority—whether it be papal, episcopal, or presbyteral. That question belongs not to the *fact* of authority which we are now considering, but to the manner of its transmission. The belief, thus generally stated, is held by the Church of Rome, the Greek Church, the Oriental Communions, the Church of England, and by the old Presbyterians and Independents. We firmly believe that this is the doctrine of the New Testament—the doctrine of Jesus Christ and His Apostles.

THE TRUE THEORY.

Let us then briefly state the points which we believe to be clearly revealed on this subject, before we adduce Scripture testimony in support of them. We believe, first of all, that the Apostles were called by Christ to their work, and that they were sent by Him with authority to rule and govern the Church in His Name. We believe that the ministry which was first committed to them was to be continued, with the necessary modifications, in the Church, until our Lord's coming again. We believe that the continued existence of the ministry was to be not a matter of human convenience and of human arrangement, but of Divine appointment and order. And we believe, further, that no one has, or was intended to have, a right to minister in the Christian Church unless he was ordained to that office by those who had authority from Christ to confer that right upon him.

Let these points be well observed, because a clear comprehension of the question in dispute is often a considerable advance towards its settlement. At present there is no question of Episcopacy or of any other form of Church Government before us, but simply of the fact that the Christian ministry is of Divine origin and authority, and that every individual Christian minister ought to have not merely an inward call, but an outward designation to his office, given to him by the authority of Christ.

SCRIPTURE PROOF.

In illustrating these points, we must first consider the appointment and ordinance of Jesus Christ as set forth in the Gospels; and secondly,

we must trace the history of the ministry in the subsequent records of the New Testament. And we may do so with the full assurance of obtaining at least all necessary and sufficient information and guidance. We may not—we probably shall not—discover, even on the most minute examination of the documents, all the details of information which we may desire; yet we may be quite sure that we shall find the principles upon which our inquiry must be settled, stated with all needful clearness and fullness; so that, at least, there need be no difficulty in deciding whether these were the principles which guided the action of the early Church, or whether they departed from them.

In fact, we may be quite sure—and all our investigations will confirm the assurance—that in the question of the Christian ministry, as in the questions respecting Christian doctrine in general, the language of Holy Scripture fairly and grammatically interpreted, with reference to its context and the consent of the parallel passages, especially when illuminated by the testimony and history of the age which comes nearest to that of the Apostles, will afford us all needful guidance, if we are willing to be instructed on this subject.

OUR LORD'S WORDS.

We begin with the well known words of power which our Lord spoke to His disciples immediately after His resurrection. We have at present, let it be again observed, nothing to do with the special power—which he here committed to them—of loosing from sin; but simply with the reality of the authority which He bestowed upon them that they might be His ministers and representatives.

"As My Father hath sent me, even so send I you." The words are most striking and remarkable. They were spoken on a most solemn occasion, and they affirm a principle which elsewhere receives abundant recognition and confirmation.

It is clearly implied in these words that the Apostles had given to them by their Lord an authority of a very peculiar and remarkable kind. To no other men who might undertake work similar to that which they were sent to perform could the same powers be attributed. None could claim to teach or to govern with Apostolic authority, but those who had received their commission from Christ. There is an incident recorded in the Gospels which has at first sight the appearance of an exception to this principle. It is the case of those who did not belong to the immediate circle of Christ's disciples, and who were, therefore, forbidden by the disciples to cast out devils in their Master's name. Christ said they were not to forbid them the exercise of a true faith in Him; but He did not say they were to admit them to equal or co-ordinate authority: He implied the reverse. Those men were helpers in the work of spreading the name and the power of the Messiah; but they were not rulers and they had no authority in the Christian society.

(To be Continued.)

THE PENDING JUDGMENT IN THE LINCOLN TRIAL.

The Bishop of Wakefield has addressed the following letter to each of the rural deans in his diocese:—

"I am anxious to write to you as rural dean with regard to the impending judgment of the Archbishop of Canterbury and his assessors in the case of the Bishop of Lincoln. It is possible that some of the clergy in your rural deanery may wish to know their Bishop's opinion with regard to the duty of compliance with the judgment in the case referred to when the judgment is pronounced. I desire, therefore, to record my opinion, and to state quite clearly, that I think it is the duty of the clergy to comply with the terms of the forthcoming judgment. Of course I am not asserting that such judgment will possess legal force in the Province of York; but I think it ought to carry the greatest moral weight, especially with those who have felt such strong objections to the courts which hitherto dealt with ritual cases, and have expressed so strong a wish for a purely spiritual court. I would earnestly entreat any clergy who may find their own practices condemned by the judgment which may be shortly expected, to sacrifice their own wishes

in such matters, and to yield a willing obedience to what may be declared to be the law by the spiritual court called upon to decide the matters brought before it. I am quite sure that the example of simple obedience, be it involving, as it may, some little sacrifice of personal feeling, will be far more valuable than the retention of any practice, however in itself harmless or edifying, in matters which are acknowledged to be non-essential."

Mr. Cosby White, as the president of a Clerical meeting assembled to consider the effect of the pending judgment gives the results of their deliberation in a letter to the Dean of Worcester, as follows:—

"1. That the Court of the Archbishops is a spiritual court, even though it may not be constituted in entire accordance with the precedents of the Primitive Church.

"2. That the Bishop of Lincoln has recognised its authority by consenting to plead before it, though under protest.

"3. That the Archbishop's Court may be regarded as a step towards an authoritative settlement of questions of ritual, a matter so earnestly desired by very many of the clergy, who shrink from being a law unto themselves.

"4. That the charge of 'anomia' which we have hitherto met by saying that the decisions of a secular court were not binding in *foro conscientie*, would lie against us if we should refuse to yield submission to the ruling of the Archbishop.

"5. That we should have no sufficient answer to give to any communicants who might ask us why we refused to render obedience to the judgment.

"6. That should disestablishment come and find us unwilling to recognise any authority above ourselves, the Church of England would indeed be a house divided against a house.

"Some of those who were present reserved to themselves the right of obeying under protest: and two of our number, with great reason, insisted upon the possible effects which such obedience on the part of her priests (involving as it may do the discontinuance or modified usage of practices which have obtained more or less widely in the Catholic Church) might have on the relation of the Church of England to the whole of Christendom.

REVIEWS.

CANADIAN GAZETTEER AND ATLAS.*

This is a very beautiful little volume, uniform with Mr. Bartholomew's Pocket Atlas and Pocket Gazetteer of the world; and, as far as the Gazetteer is concerned, it meets an urgent need, and it meets it satisfactorily. The need of the Atlas is perhaps not quite so conspicuous; but it may be safely said that we have nothing at once so complete, so convenient, and so beautiful as the collection now before us. To begin with the maps, they are in number altogether thirty six, small but clear, and beautifully executed. After three general maps, the remaining thirty three are given to the Dominion, including, however, Newfoundland. Of these six are plans of Cities, four are maps of the environs of Quebec, Montreal, Toronto, and Niagara, and the rest are maps of the usual kind. One map of which nothing was known in our school boy days is the orographical. It gives the distribution of the mountains.

As regards the Gazetteer, it is certainly a very complete compendium, since it gives a list of 8,000 names of places, with the Province and County in which each place is located, together with its population and general features. Under each place there is a reference to the map and to the place on the map in which it may be found. The author's aim has been to "include every place likely to be inquired after even down to the smallest hamlet," and he seems to have carried out his plan with care and success. He has been happy in finding a coadjutor in Dr. Harper of Montreal, by whose help, doubtless, a greater amount of accuracy has been secured.

*The Pocket Atlas and Gazetteer of the Dominion of Canada, by J. G. Bartholomew, F.R.G.S. Edited by J. M. Harper, M.A., Ph.D., Montreal. \$1.00, in cloth; \$1.50 in leather. Hart & Co, 1890.