

grounds, that the power to create its officers (or Ministry) rests with the other members of the body or congregation.

Speaking from the standpoint of the student of history, we find a natural development of the Orders of the Ministry. But it is not a sufficient statement of the case to say that the different orders can be explained on the mere development theory. There is a development, but it took place under Apostolic direction, and *they* had the especial guidance of God the Holy Spirit. Lightfoot writing from the standpoint of an Ecclesiastical Historian, endeavours, (I am not saying that he has failed), to show who the officer was that became subsequently, and not long afterwards, known as Bishop. He says: "The President of the Synagogue became attracted, as it were, into the Christian Presbyter."

Some have referred to the interval between the Resurrection and Ascension of our Lord, when He shewed Himself forty days to the disciples, "speaking the things concerning the kingdom" (Acts 1-3). We cannot say He did *not* tell them how to organize His society and officer it; but the history of the Church as given in the Acts seems to go against this idea. I should say, if He did, then it was one of those things which the Spirit had to bring to their remembrance, by the bringing about exigencies of the ministrations to the widows from the common fund of the infant Church; just as St. Peter had to be taught the need of the admission of the Gentiles by means of the vision of the unclean animals. We might by our imagination put a number of things into the mouth of our Lord which He never said, and which no one could say He did not say.

The Acts of the Apostles clearly indicate a Development under Apostolic direction. It is hardly a belittling of the Apostles to say that the magnitude of the work which had been allotted to them was vaster than they seem to have realised. Jesus had told them to "Go into all the world and make disciples of all the nations" and yet He had to give a subsequent revelation to make plain the fact that the Gospel was for the Gentiles as well as for the Jews.

Let us now briefly endeavour to indicate the development. The Apostles early found that there was more to be done in connection with "the faith" that had been committed to them, than merely to