

Every subject should, of course, be studied from a christian and scriptural, not a critical and sceptical point of view; and an irrevocable principle be made to submit every doubt and argument to the tribunal of Scripture, and to make every authority subservient to its interpretation. It is more infallible than either the Pope or Colenso.

The class should meet in a separate room if possible, half an hour before the school: our class once occupied the front pews of Zion Church in the afternoon. The subject for study should be read from the pulpit, or posted up conspicuously, the Sabbath preceding. A few brief essays of five minutes each on the subject of study, might precede the lesson. The class might adjourn to close with the Sabbath school.

The principle should be indoctrinated in the school, that the proper development of the scholar is from the school to the Bible class.

I think that the permanent success of Bible classes, especially in towns and cities, depends upon their distinction from the Sabbath School, or any other missionary or congregational work of the church. Once they are assimilated, the class loses its interest for young men; for there's no use mincing the matter;—young men do not like to attend a class for presupposed study, and find themselves victims to preaching, without a chance to ask a question or be enlightened upon a difficult point. If a class could attract scholars and create interest by simple existence there would be no need of reform; but when you have to meet recruits half-way, and conciliate indifference and opposition—for this is the material most needing culture—it cannot be an insignificant work to organize the Bible class upon a system of interest as well as usefulness, that would be more attractive.

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W. G. B.

## CONCERNING ORDINATION.

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The next position I have to uphold, concerning what may be called the minor politics of the church, is that "the ceremony of ordination only ratifies and completes, but in nowise extends or enlarges the office or the powers intended to be conveyed by the election." There is a radical difference between the sacramentalists and other people, on the subject of ordination. With the former, ordination is the investing certain persons with a certain *status* and character, and the conferring of certain spiritual powers and privileges, by persons who are themselves competent to do so, upon the persons so ordained. With other and plainer people, ordination is the publicly installing a person in the office to which he has been already elected, and by the same authority as the election. To measure therefore, the gifts, privileges or status, obtained or enjoyed by the ordained, we must, under the latter system, look to the election; to the intention with which the election was made, and to the parties making the election. And here let me premise that I do not intend to reason about "ministers." The term is vague and general. We shall drop the term when reasoning about the officers of a christian church. These are of two classes, bishops (sometimes also called pastors and elders) and deacons. Ministers there may be many, without office or rule in the church. Joshua was Moses' minister, and John Mark was minister to Paul and Barnabas (Josh. i.; Acts xiii.), and Apollos was a minister (1 Cor. iii.), though he was probably never in the pastoral office. A minister is a servant; and as