

BY ORDINANCE OF CHRIST.

This idea of the ministerial office is brought out quite distinctly in our Lord's words to His Apostles. In one of His interviews with them after His resurrection, He declared: "As the Father hath sent Me, even so send I you." At the same time He spoke of certain powers committed to them; and of these we shall have something to say presently; but for the present we are simply to note the position assigned to them as representatives of Christ. That they were so in a peculiar and distinctive sense, was clearly understood by themselves and recognized by others. All Christians were prophets; but these had a peculiar relation, as such, to the Christian community. They were not merely members of the Church; they were officials appointed to perform certain acts which were necessary for its well-being and even for its existence. Every society must have its officers, either elected by the community or appointed by supreme authority; and the Church was, in this respect, subject to the same laws as other societies. In some cases the officers might be elected by the members of the Christian Society, but in all cases they were supposed to derive their authority from Christ, and to sustain a peculiar relation to the society as His representatives.

THIS POSITION CLAIMED.

The Apostles were conscious of this position, and it was generally recognized by the people. Thus S. Paul declares (2 Cor. v. 20, R. V.): "We are ambassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." There is no ambiguity about these words. The Apostles were divine messengers, ambassadors, with the duties, the responsibilities, and the authority of such officers.

We remember how S. Paul insisted upon his own authority. He was "not from men, neither through men, but through Jesus Christ and God the Father" (Gal. i. 1). There were peculiar reasons for S. Paul's insisting upon the immediacy of his own commission; but this made no difference in regard to the power which he exercised as a minister of Christ. He was neither above nor below the rest of the Apostles. If he was "not a whit behind the very chiefest of the Apostles," neither did he claim that the peculiarity of his case gave him any superiority, or any kind of authority which they did not also possess.

THESE POWERS TRANSMITTED.

Nor does S. Paul mean that the powers which he exercised died out with him. Thus he instructs Timothy and Titus to exercise the gifts and powers of the ministry which had been received by them from Christ through his means and by the laying on of hands. And this is the answer to those who speak as though the binding and loosing performed by the Apostles terminated with them, and could no longer be continued in the Church. According to this view, the Apostles received certain miraculous or supernatural gifts which were not to be continued to their successors.

No one will think of claiming for the Christian ministry of later times all the powers of the Apostolate. Some of them were granted for a time, and could not be usefully continued. But all such ministerial gifts and powers as are necessary for the continued existence of the Church, for the celebration of its ordinances, for the extension of its borders, and for the edification of its members—all these are just as necessary now, and will always be as necessary, as they were in the days of the Apostles; and to say that these are still continued, is to say no more than that, by the will of God, the Church still exists.

THE SPECIAL FUNCTIONS.

Here, then, we have an order of men chosen by Christ to represent Him and to do His work in the world. This is their distinctive position and office. Unless this is true, there is no such thing as a Christian ministry in any living sense of the phrase. In what sense, then, do they represent Christ? We must answer this question precisely as we did when asserting the priesthood of the Church at large. We must answer it by asking what offices Christ discharges to the world and

to the Church. The answer is simple. Jesus Christ is Prophet, Priest, and King; and as all His people participate in His offices, so in a special manner do His ministers sustain a prophetic, a sacerdotal, and a royal relation to the Church. In what sense these terms are employed, we must now consider.

(To be Continued.)

REVIEWS.

THE POETRY OF JOB.*

Perhaps we shall best satisfy our readers that the little volume before us deserves consideration by mentioning that we have read it from beginning to end, translation and notes, without our interest in it flagging in the least. As far as we are able to judge, the translation is as near the meaning of the original Hebrew as, in the present state of the text, it can be made. "As it lay outside the purpose of this essay," says the author, "to give the grounds of the translation from step to step, it may be proper to say that the interpretation here given, in the case of each word and sentence in the poem, has been adopted only after repeated and careful examination of all the philological evidence. . . . Every conclusion has been reviewed and tested several times."

The first part of the volume consists of a rhythmical translation of the book of Job, of which more hereafter. The second part is an interpretation of the poem, containing the following sections: 1. A Brief Analysis; 2. Nature in the Poem of Job; 3. The Animal Kingdom in the Poem; 4. Human Life in the Poem; 5. The Poet's Conceptions of God. It is hardly to be expected that a volume of this size should add much to the criticism or exposition of the interesting Poem of Job; but we believe that ordinary readers will find the results of the best work done upon the book here presented in a lucid and impressive manner. We may, at least, affirm that, after the perusal of the contents, we felt that we had a firmer grasp on the subject, the detailed contents, and the significance of the book, than we possessed before.

Having thus borne ungrudging testimony to the general excellence of the volume before us, we shall not be suspected of hypercriticism, if we make some remarks on the form of the translation. On this the author remarks: "First, the translation is rhythmical, or, at least, constantly aims to be; not metrical;" and he says he thinks it a mistake "to render the poem into metrical verse; but," he says, "any translation of it that aims at perfection must be rhythmical. As we are not satisfied with a prose translation of the Faust or the Divine Comedy, so we should not be satisfied with a prose translation of Job." Further, he remarks, that the rhythmical movement of the original should be reproduced; and therefore "the three-toned Hebrew lines have been rendered into three-toned English lines, and the rhythm of the two-toned and four-toned lines has also been preserved." As an example of three-toned lines, he gives the following:

"The wicked have ceased there from troubling,
And there are the weary at rest." (iii. 17).

Examples of the four-toned and two-toned lines are the following:

"The wicked man is in pain all his days,
And the sum of the years reserved for the tyrant."
—(xv. 20).

"My spirit is broken,
My days are extinct.
The graveyard is mine." (xviii. 1).

Now it strikes us that the translation has here come nearer to what we should call irregular metre than to rhythmical prose; and it is a remarkable fact that many persons prefer those translations of the very books which the author has named which are in the form of rhythmical prose. We refer, of course, to Hayward's translation of Faust and still more to Dr. Carlyle's translation of the Inferno. It is not quite certain that a translation is best in the metre of the original, and we fancy that the grandeur of this great poem will be best appreciated in the authorized English version as recently revised. Still, many persons may get help from the rendering here given.

*The Poetry of Job. By George H. Gilbert, Ph.D. \$1.00. McClurg & Co., Chicago. 1890.

MAGAZINES.—*Littell's Living Age* (June 21) is full of good things. The first article on the Prussian Monarchy and the Revolution of 1848 gives a very concise and brilliant sketch of that wonderful fiasco, the true nature of which is in some danger of being forgotten. A charming story from the *Cornhill Magazine* is the "Colonel's Boy." "The Comte de Clermont" follows, not a cheerful picture, yet instructive in its way. A touching sketch, "Out of the Depths," by Ethel Earl, an unknown name, but one which we expect to hear of again. Among the other papers is an excellent and interesting one on "Maurice de Saxe," generally known among ourselves as Marshal Saxe, the Son of Augustus the Strong, and the victorious leader of the French at Fontenoy. One feels glad, when a story of this kind is told, that his lot is cast not under Louis XV. of France, but under Victoria I., Queen and Empress. The other contents are excellent, as is nearly always the case with this admirable magazine. The same may be said of the number for June 28, which begins with a review of Sir Charles Dilke's recent important book on "Greater Britain," and Sir G. F. Bowen's work on "Thirty Years of Colonial Government." A brief but interesting article on the "Characteristics of English Literature," deals with a subject which is now claiming a large amount of attention in both hemispheres. All the other articles deserve a perusal. *The Church Review* for April has only just come into our hands when the next number is almost due. But it is one of the aristocratic qualities of the big Quarterlies to be late. The present number, of volume, as it prefers to call itself, is of unusual importance. It indicates, the preface tells us, a departure from the course which it has pursued since 1848, the year of its foundation. "It is largely taken up with the statements of twenty representative men of the chief Protestant communions in the United States, showing how far they (individually) are willing to accept the basis for Christian reunion proposed by the House of Bishops, in 1886, and reaffirmed with slight modifications, by the Lambeth Conference in 1888." These papers demand and shall receive, in due time, careful consideration, as they will enable us to ascertain pretty completely the exact state of public opinion (at least on this side of the Atlantic) with reference to the prospects of Christian reunion. The editor is quite right when he decides that no apology is needed for thus taking up so large a portion of the present volume. Hardly any subject is of greater importance. Among the writers are men like Dr. C. A. Briggs, Dr. H. J. Van Dyke, Dr. McCosh, Dr. J. Hall, and Dr. W. M. Taylor. A lengthy article is given to King's College, Windsor, N. S., the Centenary of which is celebrated at the end of this month. There are several other articles of interest.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

LENNOXVILLE.—*University and School of Bishop's College*.—Thursday, June 26th, was the closing day of the session, which has been a prosperous one. The day commenced with a celebration of the Holy Communion at 7 a.m., the Rev. Principal Adams, D.C.L., being the celebrant. At 9 a.m. the annual business meeting of the Alma Mater society of college and school was held, Rev. A. J. Balfour, M.A., vice-president, in the chair. The balance in hand, \$52, for the year 1889, was reported as having been placed to the credit of the endowment of the science chair. A successful reunion of about seventy members in Quebec, at the annual dinner of January, was reported. It was resolved to hold the annual dinner in Lennoxville, on Wednesday, June 24th, 1891, and a local committee was appointed to carry out the necessary arrangements. The following were elected officers for 1890-91:—President, Hon. G. B. Baker, M.A., Sweetsburg; vice-presidents, Rev. Canon Thorne, M.A., Sherbrooke; H. Abbott, Esq., B.C.L., Montreal; committee, Wyatt Johnston, M.D., Montreal; Rev. R. Fothergill, Sherbrooke; G. Rolt White, Esq., Quebec; secretary-treasurer, H. G. Hamilton Perry, Esq., M.A., Bishop's College School, Lennoxville. The Principal made a general statement as to the general progress of the institution. The building fund for the new divinity house is now