

to believe what the Apostles believed, and preach what they taught. If the Reformation was anything, it was a return to Apostolic practice and tradition. For all we do and teach in Church—for all involved in our formularies and ceremonies—we claim to have authority either in the writings of the Apostles, or the well established customs of those who lived immediately after they had gone to their rest.

The Church is "Holy," "Apostolic," "Catholic," but above all she is "One." What a sustaining effect there is in the thought! We are surrounded on all sides by those who, hampered with the same sins, in the same grace of God, are pursuing the same course. The thought of companionship is very great. Have we a trial? others have felt the same. Have we a temptation? by others has it been overcome. Oh, what strength in the word "one."

THINGS WE OUGHT TO KNOW ABOUT THE CHURCH.

BISHOPS, PRIESTS, AND DEACONS.

I think many of us have very cloudy ideas about the clergy. And we should not find it quite easy to say why in the Church to which we belong there are Bishops, whilst in the religious bodies around there are no bishops. Perhaps not much easier to say why we have priests and deacons whilst they have (usually) but ministers.

Was it a matter of taste, or of convenience, when the system of the Church was arranged, to have these three orders, or was it simply an accident?

Well, we can scarcely, speak of

taste, or convenience, or accident, when we remember that it was Jesus Christ Himself who created the Church, and that He gave to it the very special gift of the Holy Ghost.

The three orders of bishops, priests and deacons were just as much of God's will as were the appointment of High Priest, Priests, and Levites in the Jewish Church; and you can read all about that in Exodus, and I think you will be struck with the care with which God there made his will to be known.

You may say, 'Then why did not our Lord also make His will to be known as regards the Christian Church? I have looked through the New Testament, and there seems very little said about the appointment of the clergy—certainly there is none of the plain command I find about the Jewish ministry.' All this is quite true; yet I think you will find there is equal certainty as to the Christian ministry.

The first to be sent were the Apostles. They were ordained by Jesus Christ, Himself, using these words, 'As my Father hath sent Me even so send I you,' and he breathed upon them saying, 'Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' This took place on the first Easter Day, and if you look at Acts i. 3, you will see that the great Forty Days, as they are called, between Easter and Ascension, were spent in teaching the Apostles. We are told that our Lord spoke of 'the things pertaining to the Kingdom of God,' and this phrase, 'Kingdom of God,' was nearly always used by our Lord as a name for the Church. The Apostles received these instructions,