

Nothing has been said in this paper regarding natural adaptability for the task of teaching; nothing regarding the deficiencies that should make one hesitate to undertake this good work. There are, no doubt, many whom nature seems to have made for such usefulness, and others who by defect of speech, or education, or position, are unable to enter this field of labour. But let none be discouraged. God has given to each his talents and from each he demands an adequate use of the same. After all we are but witnesses while results remain with God: we are but sowers of the seed, God gives the increase.

Let us see to it that we witness a good confession—that we are burning with zeal for the cause which we champion: leave conviction with God.

Let us see to it that we plant with care, and water that which we plant with the utmost faithfulness; remember that God alone can give the fruition.

Let us watch and pray and labour in humility, acknowledging ourselves as unprofitable servants—leaving all—all our work and anxiety and even our discouragements in the omnipotent hands of the Most High.

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THE FUNCTIONS AND LIMITATIONS OF "THE BISHOP."

The writer on the Function of the "Deacon" can put his finger on the passage of Scripture which records the creation of the order of Deacon by the Apostles, and he can also point out from the Acts the functions which this order performed. So also in connection with the order of "Presbyter", it is a well recognised office explicitly mentioned in the New Testament. The writers on these two offices can then compare the functions as laid down in our Ordinal, and the scripturalness thereof be readily established.

But in the case of the "Bishop" the matter is a little more intricate. There is no express mention of the institution of this order. It is the Apostolic order which occupies our attention in the New Testament. Where, then, has this order of "Bishop" come from? And