

"Him God raised up the third day, and showed Him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead, and He commanded us to preach unto the people, and to testify that it was He that was ordained of God to be the judge of quick and dead."

Then, speaking of from A.D. 34 to 36, he says:—

"Now Christians, in the New Testament, are divided into two classes, the rulers and the ruled; the latter to obey, the former to be obeyed. So Heb. xiii., 17, "Obey them that have the rule over you, and submit to them, for they watch in behalf of your souls, as they that shall give account, that they may do it with joy, and not with grief, for this were unprofitable for you."

He holds that there is no doubt that there were apostles, elders, and deacons in every church, and that in all the passages the words bishop and elders are synonymous, which is clearly put by Theodoret, A.D. 390. "They used to call, formally, the same persons presbyters and bishops, while those now called bishops they used to name apostles." So Paul and Barnabas, Silvanus, Timotheus, and Titus. So 2 Cor. xi. 13, where St. Paul warns the Corinthians against the influence of some that he speaks of as "false apostles, deceitful workers, transforming themselves into apostles of Christ (without the article wrongly inserted in our Authorised Version). Again, 2 Cor. viii. 23, 'The apostles of the churches, and the glory of Christ.' To such a class did Epaphroditus belong, who was, in his relation to St. Paul (Phil. ii. 25), his 'brother, and companion in labor and fellow-soldier,' but in relation to the Philippians their apostle. And it is quite clear that all those, whether apostles, elders, bishops, or deacons, were not appointed to their office by the congregation, but by those set over them in Lord. St. Paul ordained elders in every church, and sent others, such as Titus and Timothy, to ordain others on his behalf. They were selected and ordained to a special office and ministry, and without direct mission from Christ, through the hands of His appointed ministers, no one ever attempted to act.

ARCHDEACON FARRAR ON THE RESURRECTION.

It might be claimed broadly, he said, that even apart from direct revelation the Resurrection is a doctrine which approves itself instinctively to the mind of man. Dim, shadowy, uncertain, often overwhelmed with doubts, have ever been the thoughts and anticipations of the human race; yet scarcely has a nation ever been so long in the scale as not to form some vague anticipation or to have accepted some splendid guess of consciousness beyond the grave. In the resurrection of nature we may see a parable and a prophecy of the resurrection of man. In the winds of autumn the dead leaves are whirled from the trees, the fields are full of waste and stubble, the colours of the landscape are only gorgeous with a melancholy decay—the sunset hues, as it were, before the approach of darkness. Then comes the long dreary winter, with its snows, and its blizzards, and its fogs; and all this resembles the decay and death of man. But all this revives once more. The woods burst into myriads of emeralds; primroses fill the air with their delicate perfume, the hyacinths roll their blue rivulets through the woodland paths. Shall man alone, the crown and flower of creation, have no spring? Shall Nature reserve her resurrections for her slightest and frailest creatures; shall she enable them year by year to grasp,

as the flowers around us have done, the mighty unseen powers of life, and to reproduce them year by year in forms of imperishable beauty, while for man her last words shall only be 'Dust thou art, and unto dust shalt thou return'?

My brethren, it is not so. Nature herself conspires to confirm our most blessed hopes, for Nature herself laughs at death as a transient phenomenon. But though the works of Nature—which we must never forget are a book of God—might help to suggest hopeful imaginings and dim aspirations to us, they are not enough. Our sure and certain hope of the resurrection to eternal life would soon flicker out into despair if we had no other reason for it than could be derived from the analogies of nature. Far deeper and even sufficient convictions ought to come to us from all we know of Nature's God. For instance, I see a human character of consummate beauty, trustfulness, and tenderness. The late Mr. Buckle said that he had never been greatly convinced by the arguments for man's immortality, but that he could no longer doubt the doctrine when he thought of his mother. Let any good and true son think of some good and true mother, pure, gentle, self-sacrificing, patient—think of her memory, gilded by the aureole of a true son's affection—think of her transfigured in the purple light lent by memory to distances of time. Humble, unknown, much tried, often, perhaps, with an almost breaking heart, she did her duty. She lived for others, her soft invincibility stronger than men's strength—the reed that bends and rises after the blast that rends the strong oak. She died; but can you, in accordance with all you know of God, persuade yourself that she is dead? Be it reason, or be it unreason, we fling the thought from us. Holiness cannot die, love cannot die: the souls of the righteous are in the hands of the Lord; there shall no torment touch them, they shall live for evermore.

But this is not all. If the goodness with which God's grace has endowed some convinces us that so much moral beauty cannot end in corruption, how much more are we convinced of this when we see such goodness afflicted with such miseries! I showed you, some Sundays since, the apparently final and overwhelming failure which often awaits the holiest and noblest of human efforts. The extinction of such life in final death is inconsistent with the justice of God. Had Christ only been a prophet of Nazareth, even had He not been the Son of God, even then would not His life on earth, to any who merely believed in God, have been sufficient to show that there must remain a heaven to atone for the wrongs of earth? Think of it—that childhood like roses in the Spring of the year, and as lilies by the watercourses, the fragrance of that sweet, humble, obedient boyhood in peaceful Nazareth, that stainless youth of obscurity and faithful toil in the carpenter's shop, that divinely golden teaching of the perfect man in all its trembling love, and pity, and unchecked holiness. What is the earthly reward and issue of it? To be excommunicated by His priests, to concentrate upon Himself the virulence of an insolent Church and scornful world, to be execrated by mobs, to be spitted upon by idle varlets, and buffeted by brutal soldiers, and nailed to the cross by vile executioners, and to see nothing beneath the blazing kingly eyes but a foul, insulting mob, and Pharisees wagging their heads. Surely, if Christ had been but a mortal man, and there be no resurrection, then neither can there be any God. But the certain historic fact of Christ's Resurrection gives us the final pledge, the unshaken certainty we need, that we shall rise again, and live for ever and for evermore. The angel message of that first Easter morning, 'Why seek ye the living among the dead? He is not here, He is risen; come, and see the place where the Lord lay,' is a message for all time and to the end of time. To God's Church every Sunday is

an Easter day. This is the solution of all perplexities, this is the consolation in all sorrows and bereavements, this is the sun bursting through the darkest mists of all despair.—*Church Bells.*

THE WELSH SUSPENSORY BILL.

(*The Religious Review of Reviews*—March.)

SINCE our last number appeared, the initial step in the Dis-establishment and Disendowment of the four Welsh Sees of the Province of Canterbury, foreshadowed in the Speech from the Throne, has, through the exigencies of party strife, become a question of burning political importance, and the Welsh Suspensory Bill has assumed a leading place among the legislative measures proposed by Her Majesty's Government. Introduced at the dictation of the avowed enemies of the Church, with indifference to the merits of the question at issue, and with disregard of the dignity and claims of the institution attacked, this amazing scheme of bribery and spoliation has been laid on the table of the House of Commons, and an attempt is being made to rush it into law with indecent haste, and without deliberation. Not daring openly and honestly to face the country on the subject of Disestablishment, this underhand measure has been resorted to by responsible Ministers of the Crown, to paralyse and suspend the activity of an integral portion of the Church, and to gratify the envy and agreed of those who, while calling themselves Christians, would hesitate at no scheme for the destruction of the greatest Christian religious agency in this country. Of the ultimate fate of this Bill, the price of a bargain unparalleled in the annals of political corruption, we have little doubt; but none the less behoves all Churchmen, irrespective of party—for where the vital interests of the Church are at issue, party ties have no claim—to recognise the gravity of the crisis involved in the introduction of such a Bill, and to gird themselves for the fight boldly and firmly. The defence of the oldest institution in this country is no ignoble one; many men have suffered martyrdom in a less holy cause. It only needs a bold enthusiasm, a great energy, and a steadfast determination to bring home to the mind of the country the iniquity and the impossibility of this flagrant act of fanaticism and injustice. Of the merits of the Bill—it has none—we do not here propose to speak, but thinking that the opinions of those more immediately concerned in the attack, and most qualified by their position to expose its dangers, the Fathers of the Church in Wales, would be of great value at the present moment, we wrote them, but up to the moment of going to press only the replies of the Bishops of Bangor and St. David's are to hand.

The Bishop of Bangor writes from the Palace, Bangor:

"March 7, 1893.

"My dear Sir,—I think the 'Suspensory Bill' is far more injurious to the interests of the Church in Wales than a Disestablishment and Disendowment Bill would be. There will be the greatest difficulty in filling up vacancies, and there can be no doubt whatever that it will act as a crippling instrument for the next two years. The open downright stroke I can understand, but this sneaky blow is as contemptible as it is damaging.

"I am, your obedient servant,

"D. L. BANARON."

The Bishop of St. David's begs to be excused from replying, on the ground that he has not time to do the subject justice.

God's promises never fail. His word is our guide and counsellor under all circumstances.