

don (cir. 43), and the youngest Canon is the Rev. John Owen, Principal of St. David's College, Lampeter, Canon (and till lately Dean) of St. Asaph, who has barely passed the age of 40. The oldest Irish Bishop is Dr. Graves, Bishop of Limerick (81). The Archbishops are all men still in the prime of life, their respective ages being:

Canterbury	64
York.....	67
Armagh	59
Dublin.....	65
Rupert's Land.....	62
Ontario.....	68

The oldest Anglican dignitary in the world is Dr. Macartney, Dean of Melbourne, who is in his 95th year. He can still preach twice on Sundays, and lately delivered a vigorous philippic against the pernicious habit of smoking, which he says was unbecoming of among gentlemen until he was 20 years old, in answer to a during proposal to establish a conversation and smoking-room within the precincts of Melbourne Cathedral.

The *Record* says considerable dissatisfaction is felt and expressed in Belfast by the leading Evangelical clergy at recent proceedings of the Y.M.C.A., which they contend seem to indicate that this valuable Society is likely to develop into another religious denomination. The Y.M.C.A. have conducted for some time past popular meetings in the Ulster Hall, on Sunday afternoons, to which large crowds are attracted, chiefly by the grand organ and popular musical selections. Many of the clergy of the city say that they feel deeply that these Sunday afternoon gatherings are not alone destructive to ordinary Sunday school work, but also tend largely to draw away people from morning and evening services in the various churches by affording an easier method for enjoying a religious service.

THE MINISTRY OF THE CHURCH.

(By the Rev. V. Stavely.)

I.—THE FOUNDATION OF THE MINISTRY.

As we have already seen, when Jesus Christ came, the Jewish Church, with its Divinely-appointed Ministry, existed in full strength. God had taken one tribe out of the twelve to be the priestly tribe; and one family of that tribe to bear the highest office of the priesthood. His choice fell upon the tribe of Levi, and in it on the family of Aaron. Members of this tribe and family alone formed the Divinely-appointed ministers of the Jewish Church.

But this order, which typified the priesthood of our Lord, was not intended to continue when He came. It was the will of God that the Aaronic priesthood should pass away, and that a better and more enduring priesthood should take its place. The priesthood which was to supplant it was that which had been prefigured in the days of Abraham by the mysterious Melchisedec, of whom we read in the fourteenth chapter of Genesis.

I.

It is important that we should see where-in the difference between the priesthood of Aaron and that of Melchisedec lay. In what way was the latter superior to the former, that it should supplant it?

The priesthood of Aaron was hereditary, being handed down from father to son: it was but for a time and destined to pass away. The priesthood of Melchisedec was inherent in himself and independent of others; it was to endure unto the end of time. Moreover, there was a

feature in the priesthood of Melchisedec which was wanting in that of Aaron. Aaron was a priest simply; Melchisedec was a king as well as a priest. Melchisedec is described as "King of Salem, priest of the Most High God," Heb. vii. 1.

II.

The priesthood of Melchisedec was fulfilled in our Lord. In the Psalms He is described as a "Priest for ever after the order of Melchisedec," Psalm cx, 4. In the Epistle to the Hebrews He is five times spoken of by the same title. Heb. v. 6, 10; vi. 20; vii. 17-21.

When our Lord came He took upon Himself for our salvation the threefold office of Prophet, Priest and King. He was anointed by the Holy Ghost at His Baptism to be:

The Prophet, Who should teach man about God.

The Priest, Who should reconcile man to God.

The King, Who should subdue man to God.

These three offices were summed up in His own Person, and were bestowed upon Him never to be taken from Him. Now, in heaven, at the Father's right hand, Jesus Christ is still the Prophet, the Priest, and the King of His Church.

He no longer exercises these offices towards the Church on earth in visible presence, but through a Divinely-appointed Ministry. He has been pleased to choose and set apart a certain order of men to represent Him in His Church below.

The first of this long series of representatives to whom He gave authority to act for Him, were the Twelve Apostles whom He chose out of the body of believers, St. Luke vi. 13, etc. Our Lord gave them the title of "Apostles," i.e., those who are sent forth. The Twelve Apostles were men sent forth by Christ to be the prophets, or teachers, priests and rulers of His Church. To the Twelve our Lord said: "As My Father hath sent Me, even so send I you," St. John xx, 21. Jesus chose these men to be with Him, and in this way trained them to take His place when He should leave the earth.

In like manner He instructed them to choose others to take their place, and to succeed to their office at their death. In this way provision was made for the continuation of the Ministry founded by our Lord, and for the perpetuation in the Church of His threefold Mission as Prophet, Priest and King.

On the eve of His Ascension into heaven, He bestowed mission or authority upon the Ministry He had chosen, saying "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." St. Matt. xxviii, 18-20.

To show how truly He intended that they should be His representatives in the world, He declared, "He that heareth you heareth Me: and he that despiseth you despiseth Me," St. Luke x, 16. It is impossible to find words which shall set forth more strongly the Divine origin and authority of the Christian Ministry.

III.

In the words, "Ye have not chosen Me, but I have chosen you, and ordained you," St. John xv, 16, Jesus taught that the Christian Ministry is derived from above, and not from below. Of the Christian Ministry, as well as that of the Jewish Church, the words of God are true, "I have given your priest's office unto you," Numb. xviii, 7.

The term "clergy" is now used in speaking of the Christian priesthood. This word signifies those upon whom the sacred lot has fallen,—those chosen by God to a sacred office. The

clergy are not so much the organs of the people as the ministers of Christ to His people. Thus it is their first duty to represent God to the people as His ambassadors. An ambassador is one who represents the king who sends him. The clergy can say, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God," 2 Cor. v, 20.

It is most important to notice this. The members of Parliament who govern our land receive their authority from below,—from those who choose them as their representatives. They represent the people; but the ministers of the Crown, officers in the Army and Navy, Judges and Magistrates, receive their authority by commission from the Sovereign whom they represent. The authority of the priesthood of the Church of God is derived from above. The clergy are sent by God to the people. Every minister of the true Church can say, "Christ has sent me to represent Him; I speak and act for Him; I am His minister; I am come to minister in the person of Christ," 1 Cor. iv, 1.

It is important also to notice that when Christ sends men to be His representatives, He does not part with His power, He only puts it forth. When the ambassadors of a king administer law in distant lands, they do not dethrone the king, they maintain and exercise his authority. It is so with the Christian Ministry. Christ keeps the power in His own hands, putting it forth by means of His ministers. This truth gives the explanation of the saying, "Ubi sacerdos, ibi Christus," i.e., "Where the priest is there is Christ."

The very greatness of the claim of the clergy to act "in the person of Christ" is their safeguard against pride. What room is there for self-exaltation in a system in which self is merged and lost in another, and in which the man fades, and the Lord is more and more? The priesthood must never lose sight of St. Paul's teaching, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor. iv, 7.

THE CONGRESS OF RELIGIONS AND FOREIGN MISSIONS.

It is evident that many persons who attended the sessions of the Parliament of Religions were very much impressed by the fine suavity and lofty composure, the large views and elegant sentiments, to say nothing of the flowing garments and graceful gestures, of certain representatives of the Oriental cults, who from time to time expounded the supposed principles of their native religions. There was a certain refined affectation of injured innocence in their allusions to the intolerancy of Christian missionaries. Too ignorant or too intellectually feeble to understand the grand conceptions which underlie the venerable systems of the East, our missionaries presume to criticise them with discourteous severity, and to accuse them of superstition and grossness. These missionaries, he intimated, are possessed with the absurd idea that their Christian religion, a thing of yesterday in comparison with the hoary antiquity of Hinduism, Buddhism, and the rest, has a better message and a higher claim than other religions, and is, in fact, bound to supersede them all.

The effect of such allusions upon many minds has been to induce doubt as to the utility of Christian missions to the countries where these religions hold the ground. It is all very well to send them to the savages of Africa and Australasia, but they have no place in such regions as India, Persia or Japan.

To all who have been affected in this way, we should like to recommend a careful perusal of