

others are not of this opinion; but against their judgment we may put the uniform tradition of the Church and the early testimony of Irenæus, who, in referring to this appointment, calls the men chosen by the name of deacons (Iren. i. 26, 3; iii. 12, 10; iv. 15, 1). Besides which, it is clear that the duties of both were the same. If, then, we say that we have here a special and temporary institution devised whilst the Church was still undeveloped, an institution calculated to meet for a time the need which was afterwards supplied by the deacons, we do not see that there is much difference between this view and that which regards these men as the first of the deacons.

THE PRESBYTERATE.

Soon after this, however, we do actually find the presbyters in existence. Thus in Acts xi. 29, 30, we read of the Christians at Antioch sending "relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders (*prostous presbuteros*) by the hands of Barnabas and Saul." This office already existed in the synagogue; and as the first Christian congregations were naturally modelled upon the synagogue, and for obvious reasons of utility, each congregation received its president or elder, or presbyter. From the time of their first appearance the presbyters were associated with the Apostles in the government of the Church.

Thus (Acts xv. 2, 4, 6) Paul and Barnabas and some others went up to Jerusalem "unto the apostles and elders," to confer with them on the subject of circumcision; and the conclusion arrived at was given as their united decision (xv. 22, 23; xvi. 4). Again we find that presbyters were appointed by Paul and Barnabas (Acts xiv. 23), that the elders or presbyters of Ephesus met S. Paul at Miletus (xx. 17), and that S. Paul was met by the elders at Jerusalem (xxi. 18). From all these places it appears that the presbyters occupied a position of authority in subordination to the Apostles.

THE NAME OF BISHOP.

By and by we come upon the name of bishop, *episcopos* (overseer): which, in its original use, clearly does not represent an office, but a function. It is, as we might say, used in a generic, and not in a specific manner. And here we should note that errors have been committed by the advocates and the opponents of the episcopate in their references to the term thus employed. The Episcopalian has urged with perfect truth that we find in the New Testament three distinct terms; and the Presbyterian has replied, with equal warrant, that the words bishop and presbyter are used of the same persons. Some English Churchmen have gone so far as to complain that the word *episcopos* has been translated "overseer" instead of "bishop" in the Revised Version. We certainly could wish that it had been so translated wherever it occurs; because in that case, we should have seen more clearly the manner in which the three orders were formed.

That the bishop and the presbyter generally signified the same office in the New Testament there can be no doubt at all. Thus S. Paul, in addressing churches, specifies the "bishops and deacons." So S. Peter (1 Peter v. 1, 2) speaks of the presbyters as bishoping, overseeing (*episcopantes*). So S. Paul (1 Tim. iii. 1-7) speaks first of the duties of a bishop and then of those of the deacon; and in writing to Titus (i. 5-7), he uses the words as interchangeable; bidding him to appoint presbyters of a certain character, because bishops ought to be so distinguished. Even S. Clement, of Rome, writing near the end of the century, probably before the death of S. John, in the same manner applies the two titles to the same office (§ 42, 44). The significance of all this will soon be apparent.

REVIEWS.

VILLAGE, TOWN, AND COUNTRY SERMONS: By Chas. Kingsley. Price \$1.25. MacMillan, New York; Rowell & Hutchison, Toronto, 1890.

These sermons, in their present collected form, appeared first in 1877, and the present is the seventh edition; but they had gone through several editions in their separate form, before that the

Village Sermons having appeared more than thirty years ago. We believe that they deserve the popularity which they have enjoyed. They represent Kingsley talking as a young man to his country parishioners at Eversley, and as an older man, in town churches, in cathedrals, and before the Queen. We do not recommend the clergy to imitate his style, because the style is the man; but there are few of them who will not learn something about preaching from this volume, and there are some of these sermons which they would do well to preach just as they stand.

MAGAZINES.—*Littell's Living Age* (August 9) begins with an interesting article on official Polytheism in China from the nineteenth century. It has a journey to the capital of Tibet from the *Contemporary*, and a very readable paper on Arthur Helps from Blackwood. To many the most attractive paper in this number will be "Napoleon described by his Valet," an article which disproves the saying that "no man is a hero to his valet." But every article in this number is worth reading. *The Literary Digest* (August 9) is most excellent, and we are the more bound to give an earnest general commendation since it is hardly possible to enumerate its contents. One who diligently reads this admirable weekly will be kept abreast of the news of the day, and will know what is thought of our history and politics by the most competent writers of all nations. We have pleasure in introducing to our readers the first number of a new monthly Church paper, the *Rupert's Land Gleaner*. It comes to us rather late, bearing date July; but it seems good and useful, and we wish it a long and prosperous career. It costs 75 cents a year, and it includes the *Church Missionary Gleaner*. The *Century* for August is an excellent number. The two stories, the "Anglomaniacs" and the bright "Friend Olivia" are continued. With regard to the former, which is anonymous, we will offer an opinion when it is a little more advanced. The autobiography of Joseph Jefferson is continued, giving brief but attractive sketches, with excellent likenesses, of well-known men, such as Artemus Ward. An admirable article on the "Old Master" Sandro Botticelli is adorned with some charming reproductions of his paintings. "The Treasures of the Yosemite" is a very remarkable paper with a series of quite wonderful views. "The Perils and Romance of Whaling" is a thrilling chapter. But here we must stop, although not without a final reference to Mr. Bailey Aldrich's "Gulielmus Rex."

ARCHDEACON FARRAR ON MISSIONS.

SECOND ADDRESS.

Archdeacon Farrar's addresses on missions seem to have awakened the interest of a large number of people, judging by the attendance on Saturday, the 11th inst., at the Abbey. He did not desire to preach a sermon. His object was rather to awaken inquiry, because "our efforts as a Christian nation ought to be much more continuous than they are." If we could not afford to give much we need not be ashamed to give little. If each Christian would give but 1d a week, instead of having a little under 2,000,000l. a year to spend on Mission purposes, the amount would rise easily to 30,000,000l. He had chosen to speak of the Success of Missions because no objection has been more frequently made than that they were a failure. But supposing there were no success, we should still have to work on because the duty to work is ours, while the result is God's. Results must not be "judged by immediate consequence or quantitative estimates, as if souls were so many bales of merchandise."

It took 200 years to make the Anglo-Saxon a Christian race in England, the population of that time being not more than half-a-million, yet even 50 years after Augustine, Mercia was so entirely unconverted that the king was called the pagan of pagans. Compare that with the progress in India with its 250 millions, where, in less than 100 years, two million converts could be counted. If it took that time to convert England, and it full of monks and missionaries, it would be seen that in India the progress had been much more rapid. No grave excited more interest in Westminster Abbey than that of Livingstone, but when he died he had not seen one trace of results from the effort and self-denial he had expended, yet from the lives of Livingstone and Moffat all missionary successes had sprung. Beside, in speaking of the failure of missions, it

ought to be remembered that the efforts to convert the heathen were so small that we had no right to expect disproportionate results. Three thousand Protestant missionaries had, he said, 1,250 millions of heathen to deal with. The Bishop of Durham stated, in 1878, that "at the end of the first three centuries Christianity was represented by one-fiftieth part of the whole human race; now the Christians form a fifth."

Since that time the increase had been so rapid that latest statistics gave 26 per cent. as professing the Christian religion, while the number of missionaries had increased from 20 to 2,000. Of the five great divisions of the modern world, Christianity was now dominant in three, widening in the fourth, and in Africa had effected an important lodgment. Sierra Leone, at the beginning of this century was one of the most degraded places on the surface of the globe. Shipyards of slaves were turned adrift, the place reeked with every kind of abomination, and no less than fifty-three missionaries and their wives died in twenty years. Now, under the presidency of a native, Bishop Crowther—once a slave boy, sold for a horse, returned as a bad bargain, sold twice for rum and tobacco, then converted, liberated, ordained—the colony is full of Christian places of worship. Mission work in Madagascar had since 1784 accomplished so much that the children are now trained in the schools of the missionary societies, while there are hundreds of church members and 800 native pastors.

In Japan 200 years ago it was said, "While the sun shall shine upon the earth let no Christian dare show his face in Japan;" this was repealed until 1872. In 1854 a Japanese nobleman picked up a Testament he found floating in the bay of Yeddo, became interested, had it translated, read it, and 60 congregations worshipping, some of them in churches with two others became a convert. Now, there are made of the wood of ruined temples; English and the Bible are taught in their schools, and it was being said to-day, "Our old faith has lost its hold; a nation cannot live without religion; this religion has Jesus Christ behind it—let us listen."

Not 50 years ago, in China, Dr. Morrison, hiding in a cellar, was engaged in translating the Bible into Chinese, and in locked rooms was preaching to the few who cared to listen. Now, the Bible can be read in the various Chinese languages, and there are over 100,000 Christians. In Fiji, where 50 years ago the natives were cannibals, it was stated by the Governor in 1879, that out of 120,000 inhabitants, 102,000 had accepted the Christian faith, prayers were offered in their families, and there were 800 good churches. And all this in less than a life-time. Fifty years' work in Polynesia and New Zealand had achieved similar results.

In India the average rate of increase in the number of Christian converts had been, from 1808 to 1861, 51 per cent., from 1861 to 1871 it had reached 61 per cent., and by 1881 had increased to 76 per cent., demonstrating that heathenism is practically condemned. So great was the Christian influence, that Chunder Sen once said that it was not the British Government that ruled India, but the Bible. Those, therefore, who said that missions were a failure, showed that they had not studied the question. In 1800 there were seven missionary societies in existence, there are now seventy. Then there were eighty schools now 12,000. Then, not 50,000 converts, now more than two millions. "Tomorrow," said Dr. Farrar, "in China they will sing the praises of a Christian God; India and Ceylon will take up the strain, with the rising of the sun in the east, and we shall join in the refrain, and after the strains have died from our lips, they will go echoing far away in the silence of the western sea, on the track of the flying sun-set."

The Bible was translated into gothic in the fourth century, but not into any other heathen language until the nineteenth century. It can now be read in more than 200 languages and dialects. 100,000,000 Bibles are now in circulation in all languages of the human race. And this has been accomplished entirely by missionaries and mission work.

"SOME REMARKS ON ANCIENT SYNODS."

BY THE REV. DR. BRIGHT.

(Prepared for a Meeting of Churchmen in England.)

The first set of the Councils which belong to the post-apostolic Church is clustered together in the second half of the second century. We know but little about them. The Montanist movement compelled "the faithful" of the western part of Asia Minor to "come together at many times and in many places," in order to examine the claims made by the new "prophets." Although the document as quoted thus by Eusebius does not tell us how they met, or under whom, or by what form of proceedings, there is reason to conclude, in the words of Dr. Salmon, of Dublin, that the decision against the fanatics of Phrygia was pronounced by "the neighbouring bishops," who, in fact, are referred to in other