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used in the war—and for much prayer, for "daring faith," and many workers. Mrs. Cummings is made convenor of the Central Women's Committee of Organization, and, on motion of Miss Cartright, the women representing the Diocesan W.A., by a standing vote, expressed their sympathy and promised to do everything possible to further the movement. Two missionaries spoke of work in the Dominion—Rev. W. G. Walton, Moosonee, who has given 27 years of his life to the Far North, and gave a graphic account of the desperate needs of those "wards of the nation," the Eskimos and Indians there; and Miss Stringer, daughter of Bishop Stringer. She was born in that northern land. Two spoke of foreign lands—Rev. Egerton Ryerson describing the difficulties of missionaries in Japan, and their need of prayer and sympathy; and Rev. F. S. Ford, telling a tragic tale of the many lepers in his district of Kangra, India, and, in cheering contrast, of the hope brought to them, and of the saving of their untainted children, many of whom fought for Britain in the war. The Communion service on Thursday morning in St. James' Cathedral, was attended by many of the delegates, Bishop Sweeny being the celebrant. Helpful, devotional addresses were given by Rev. L. R. Sherman, of Holy Trinity Church, Toronto, and Very Rev. Dean Owen, Hamilton. The president's address and the reports of the officers all told of progress during the past year, and of need for greater efforts in the future. The receipts from all sources amounted to \$37,946.01—\$28,742.94 being reported by the treasurer, \$2,413.97 by the Dorcas department, \$329.43 by the literature department, \$1,716.39 by the Junior department, \$2,749.33 as E.C.D.F., \$799.81 from the Babies' Branch, and \$1,194.14 from subscriptions to the "Leaflet." The programme of this year's "Annual" included numerous conferences and opportunities for discussion, and for the meeting of members of different branches; and the ladies who dispensed the good luncheons and teas had no small share in the success of the meetings.

Mr. A. B. Wiswell, of Halifax, who recently resigned the office of secretary-treasurer of All Saints' Cathedral, a position which he has filled most acceptably for 25 years past, has been presented by the congregation with an appreciative address and thirty volumes of the Oxford Edition of the Poets, beautifully bound.

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THE HISTORIC MINISTRY AND REUNION.

(Continued from page 346.)

"the beginning of her Reformation career," and nothing is clearer or more emphatic than the appeal in those title-deeds behind themselves to the ultimate and final authority of Scripture. To that authority let us now turn our attention.

EPISCOPACY IN THE APOSTOLIC AGE.

In dealing with the crucial period of the Apostolic age in relation to the Christian ministry, the Archbishop writes: "Surely we ought not lightly to change or discard in favour of our own modern methods institutions set in order by our Lord's inspired agents, and thus, by a fair inference, stamped with the approval of our Lord Himself." Again, "Apostolic institutions may reasonably be considered as expressions of His will. They appear to be the Lord's way of bringing grace home to the world." Again, "the great ministry which has come down to us from Apostolic days, and which thrusts its roots down into the mind of Christ, expressed in the choice, the commission and the inspiration of his Holy Apostles." It is unfortunate that where clear statements, founded upon ascertained facts, are so essential, the Archbishop rests his case upon what he claims to be a "fair inference" and a "reasonable consideration." Does Episcopacy come to us with such evident Apostolic sanction and Scriptural authority that it can claim to be an institution of Divine appointment, and, therefore, of universal obligation? That is the question. The Archbishop of Algoma apparently says "yes." Modern scholarship, surely without doubt, says "no." Even Bishop Gore, the staunchest upholder of "Apostolic Succession," says: "It must be admitted that if the documents of the New Testament stood alone . . . we should feel that various tendencies towards different kinds of organization were at work in the Christian Church, that the picture presented was confused, and that no decisive conclusion as to the form of the Christian ministry could be reached." ("Orders and Unity," p. 83.) It is well known that, while Episcopacy developed at an early date in the Church, it developed irregularly, i.e., earlier in some Churches than in others. The Roman Church was almost certainly Presbyterian in the time of Clement, and the Church of Alexandria retained Presbyterian government till 313 A.D., the Pres-

byters appointing one of their number as Patriarch without Episcopal assistance or interference. (See Lightfoot, Philippians, p. 231.) Gwatkin points out how significant it is that even Bishops like Ignatius, who urge most strongly complete submission to the authority of the Bishop, "never use the one decisive argument which would have made all the rest superfluous. With all his urgency, Ignatius never says, Obey the Bishop as the Lord ordained, or as the Apostles gave command. The continued silence of so earnest an advocate as Ignatius is a plain confession that he knew of no such command: and the ignorance of one who must have known the truth of the matter would seem decisive that no such command was given. The theory of an apostolic command is needless as well as unhistorical. . . . Episcopacy was so clearly the right policy for that time that nothing short of apostolic prohibition would have any chance of checking it. But what was the nature of the process? Was the bishop developed downwards from the Apostles, or upward from the Presbyters, or did he arise in some third way? The first theory is quite untenable. The Apostle's work differs entirely from that of a bishop, and there is no evidence that he ever gave up his calling to become a bishop. The second will be in the main the true account: that one of the bishops became the Bishop, while the rest remained simple Presbyters. The Bishop is as regularly connected with the Presbyter-Bishops of early times as he is sharply separated from the Apostles." (Early Church History, Vol. I., pp. 294-296.) This verdict of the late Professor of Ecclesiastical History at Cambridge corresponds with that given by Lightfoot forty years earlier to the effect that, "the Episcopate was created out of the Presbytery . . . not advancing everywhere at an uniform rate, but exhibiting at one and the same time different stages of growth in different Churches" (Philippians, p. 227). Thus it is seen that there is really no justification for speaking of the Episcopate as an "Apostolic institution" in the strict sense of the words, still less as an institution which "thrusts its roots down into the mind of Christ expressed in the choice, the commission and the inspiration of the Apostles." Episcopacy has abundantly justified itself in history and experience on practical grounds. But false claims of "Divine Right" have been a most prolific, if not the most prolific, source of evil in Church and State. In days when Democracy rigorously scrutinizes all such claims, let us beware of claiming for Episcopacy a Divine sanction "above that which is written," and of making a false theory with regard to it a hindrance to the Unity of Christendom.

With the latter part of the Archbishop's article, and his more practical proposals with regard to Church Union, I hope to deal upon a subsequent occasion.

Mr. Wilmot Deloui Matthews, a director of the Canadian Pacific Railway, died last Saturday at Toronto, following a short illness. He was born in Burford, Ont., on June 22nd, 1850, and was a son of Wheeler Douglas Matthews, known as "The Barley King," and Maria (Colton) Matthews. He has been numbered among the 23 men at the basis of Canadian finance, and was president of the Toronto Board of Trade for two years. He was a member of St. James' Cathedral. He was married in August, 1872, to Miss Annie Jane Love, daughter of N. C. Love, of Toronto. Mrs. Matthews predeceased him two years ago. Surviving are four children—Mrs. J. K. L. Ross, of Montreal; Miss Ina, at home; Mr. Wilmot L., of Toronto, and Capt. Arnold Matthews, who arrived in Canada from overseas last Sunday.

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