

served it from the "Gates of Hell." The living ministry, God-taught, and orthodox, has been, is, and ever will be the Rock on which the Church is built, whether the fiction of Apostolic Succession is claimed for them or not.

2. An answer to the modern idea, 'that the Church does not need a ministry.' A bare creed will not do; the written word alone will not do; a number of believers met together will not do; the Church must rest, under Christ, on a living ministry, "teaching" the *disciples* "to observe all things whatsoever Christ has commanded"; and to these *living men* the promise is made, "Lo I am with you always even to the end of the world."

3. An answer to the question "Can a company of believers with the New Testament originate a ministry?" "We have no objection to the answer given in the case supposed by the *Evangelical Witness*; and perhaps to illustrate the doctrine, it may be useful to suppose such a case. As a historical fact, however, where is there such a Church? The organisation of churches both among the heathen and nominal christians, sunk in error, has invariably been associated with the preaching of living men, God-taught, and orthodox, who have come among them bringing with them the spoken and written word.

4. A ground for the Catholic recognition of all churches or denominations of christians—for it follows from the principles laid down.

1. That a Church without a ministry is no church; witness the *Societies* of friends; Plymouth Bethren; Disciples &c.

2. That a Church without a God-taught ministry will soon cease to be a Church; witness the churches of Asia when God "removed the candlestick out of its place."

3. A Church denying the Deity of our Lord is not a *Christian Church*; witness the Socinian and Unitarian Societies.

4. Every Church, no matter what may be its form of Government or distinctive features, which has a living, God taught, orthodox ministry, is a Church to which belongs the promise, "The gates of hell shall not prevail against it." Such churches have always succeeded. J. L.

THE SABBATH—'IS IT A MERE JEWISH ORDINANCE?'

The Sabbath, it has been stated, is enforced by reasons peculiar to the Jews. Thus in the preface to the Ten Commandments—"I am the Lord thy God which hath brought thee out of the land of Egypt, out of the house of bondage;" and in the form of the Fourth Commandment, given in Deuteronomy, "And that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." The Sabbath also is elsewhere spoken of as a sign between God and the children of Israel; and hence it is inferred that it is no sign and no ordinance to other men and nations. This, I think, is about the strongest thing said against the Sabbath as a universal institution; and I am bound to declare that it looks to me in no ordinary degree inconclusive. For if these reasons show the Sabbath designed for Jews, then by every law of fairness the reason given in the Fourth Commandment in Exodus, drawn from God's resting and hallowing the day at the creation, which had nothing whatever peculiar to the Jews, shows it to have been designed for man. In truth, the two things are perfectly inconsistent. The Jews had reasons and motives additional to other men to keep the Sabbath; but that was all. It did not, therefore, become a Jewish thing any more than when our ministers of religion and public speakers call upon Britons to stand up for the Bible by the memory of their