

*and Unity*," p. 83) that from the New Testament "no decisive conclusion as to the form of the Christian ministry can be reached," and in his open letter recently published, he has said : "It is quite true that the Church of England imposes upon the clergy no obligation to hold the dogma that only Episcopal ordinations are valid, and only priestly consecrations of the Eucharist, and that Bishops are of the *esse* of the Church."

2. In the next place, the whole question of the origin of Church Government was greatly affected by the discovery of the "Didache," the little book published in 1886, and known as "The Teaching of the Twelve Apostles." In it was revealed a "prophetic" ministry of direct call without ordination, and this ministry was seen to have been regarded as of even greater authority than that of the ordained minister, and this, not only in respect of preaching, but of the celebration of the Eucharist. This discovery threw back a flood of light on many passages of the New Testament which hitherto had not been supposed to have any particular bearing on the question, but are now seen to be of first-rate importance.

That the results of this modern investigation are injurious to the Anglican retention of Episcopacy is far from the case. Personally, I believe they are destructive of the Tractarian position, but they strongly reinforce a moderate view of Episcopacy in ways which I must not attempt to describe now.

There is, however, no doubt that the great weight of scholarship behind this modern view of the ministry is producing its inevitable effect. The best short summary of the whole position is that of Mr. Rawlinson in the now somewhat famous volume known as "Foundations." The significance of this essay, which