

the laying on of the hands of the presbytery;\* and again:—"I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."† It is quite unnecessary to argue here the question as to whether the Apostle was not here referring to some special supernatural gifts which were bestowed upon Timothy. Even if the mention of the presbytery, the elders concerned in the work of laying on hands, did not conclusively point to the fact of his ordination, it is throughout clear that he had derived his authority, as he was now receiving his instructions, from S. Paul.

This authority, thus received from the Apostles, he was sent to exercise in various churches. S. Paul tells him: ‡ "Lay hands suddenly on no man," clearly showing that it was in his power to do this act, and convey the authority to minister in the Church; and that no one could be regarded as possessing this authority, unless he received it from some one who had power to give it. So Titus§ is commanded, by the same Apostle, to "ordain elders in every city," and he adds, "as I had appointed thee." The teaching of the New Testament in all these passages is very plain; and there is not a word or a syllable to be found anywhere pointing the other way. There is no trace, we must repeat it, of any one ministering or attempting to minister in the Church, without the appointment and commission either of the Apostles themselves, or of those who had received power from the Apostles.

There is only one objection which can even be imagined to the inference that as it was in the beginning so it was intended to continue in the Church. Granting, it may be said, that in the early Church this kind of authority was required, what need is there to suppose that it must be continued? Might there not have been a change in this respect? More particularly in days of division may we not believe that men might be appointed to the ministry in some other way? Such is the kind of answer that we not unfrequently hear to the facts and arguments now adduced. And certainly it is a very peculiar form of argument for those to use who profess to be simply in search of truth, and especially for such as claim to base all their principles of doctrine and practice upon the Holy Scriptures.

#### INFERENCE.

Why should we not depart from the principles which are plainly laid down in Holy Scripture? I ask rather: What right or reason have we to depart from them? Is there, we ask, a shadow of authority for such a change as is here contemplated? Is there anywhere a hint that the course of procedure adopted by Christ, by His Apostles, and by those who received their commission from them, was intended to be temporary and provisional? There is absolutely nothing of the kind anywhere. Nor is there any action on the part of those who wielded the authority entrusted to them by the Lord Jesus, nor on the part of those who formed the general body of the Church, that should lead us to expect any change in the manner of appointing ministers to labour in the Church. Surely, then, they incur a grave and awful responsibility, who, of their own will, and without any sanction from the word of God, break through, despise, or neglect that order which Christ Himself established, which the Apostles continued, for the government of the Church.

#### SUMMARY.

Here for the present we pause. Let us consider what it is that we have established.

We have, in this chapter, said nothing of the functions of the ministry; nor have we attempted to decide what are the divinely appointed orders of the ministry. These are deeply important questions, and they will demand the most serious consideration at our hands. They are, in some respects, very closely connected with the subject which has now been discussed. But we desire to keep them separate, for the time, from this fundamental question.

Whatever the functions of the ministry may be, whether preaching, sacrificing, blessing and absolving, or ruling; whatever the necessary orders of

the ministry may be, whether one only, or two, or three, or more; this at least is certain, that there is, by the ordinance of God, a divinely appointed ministry in the Church; that no Church which does not lay claim to that ministry, and which cannot give satisfactory reasons for believing that it possesses such a ministry, can be thought to be completely constituted according to the mind and purpose of our Lord Jesus Christ, and the model of the Apostolic Church.

These are grave and serious results. The responsibility connected with them is a very heavy one; whether it concerns the clergy or the laity. However this may be, we cannot evade the conclusions at which we have arrived, unless we part with the testimony of our canonical Scriptures.

(Chapter Five Concluded).

#### REVIEWS.

##### KINGSFORD'S HISTORY OF CANADA.\*

\*The History of Canada. By William Kingsford, LL.D. Vol. 3. Rowsell and Hutchison, Toronto, 1889.

The author of this very complete and valuable work had intended to bring the narrative down to the Conquest of Quebec by Wolfe in 1759, within the compass of three volumes. He has however been enabled to go no further than the destruction of Oswego by Montcalm in 1756. The reason of this extension of his plan is found in that which he rightly regarded as the necessity for introducing the history of Hudson's Bay to the Treaty of Utrecht, and a brief account of Louisiana in its relationship to Canada. By adding a fourth volume the author will be able to do justice to various incidents that must otherwise have received insufficient attention. In the next volume the history of the French period of Canada will be completed, and an index will be given.

The first section of this volume, Book vii. of the whole history, contains a minute and most careful account of the Hudson's Bay enterprise, in which Mr. Kingsford shows quite clearly the grounds of English claims and the want of foundation for those which were put forward by the French. "There is a stern logic about dates difficult to explain away and impossible to resist," says the author, and he uses that logic very effectively, showing that the pretensions of the French were nothing but a piece of Gallic impudence.

The eighth book deals with the very interesting subject of Acadia (Nova Scotia), the story of which has been told in prose and in verse—notably by Longfellow, with more poetry than truth. The troubles with these Acadians, ceded by France to England, were endless. Taking an unbiassed view of the whole subject, it is impossible to deny that the English government treated them with fairness and kindness; and they made such treatment as difficult as possible. "For a series of years every art was practised by the priests, who were allowed to perform their religious duties in Acadia. With scarcely an exception those ecclesiastics were unceasing in their attempt systematically to mislead the ignorant population with which they had to deal, practising the lowest arts which chicane could suggest."

And the results were such as might have been expected. "No one," says Mr. Kingsford, "can read the frivolous excuses on which the oath was excused, without tracing the intrigue continually at work to prevent the Acadians accepting their condition. The people of Beaubassin, when called upon to swear allegiance, could give no answer to the request until the Kings of France and England had agreed regarding the articles submitted by their deputies," and so forth.

And the people were as unsatisfactory as colonists and farmers as they were as subjects. "Although the main occupation of the Acadians was the cultivation of the land, they were not good farmers. They had recovered the marsh from the sea by dykes, but they objected to clearing forest land, only a small area of which was prepared by them for agriculture."

The spirit in which they proposed to make terms with the English government may be seen from the reservations which they proposed to make in taking the oath of allegiance (p. 158); and we cannot wonder that it should have been declared "that

the said articles and concessions are unwarrantable and dishonourable to his Majesty's government, and consequently null and void, and that the Lieutenant-Governor of the Province be desired not to ratify and confirm the same." When we remember that one of these articles gave to the French inhabitants an exception from the obligation "to take up arms against any one soever," we can hardly wonder at this decision.

"As to the present inhabitants," wrote General Philipps, "they are rather a pest and incumbrance than of an advantage to the country, being a proud, lazy, obstinate, and untractable people, unskilful in the methods of agriculture, nor will be led or drove into a better way of thinking, and (what is worse) greatly disaffected to the Government." So much for these poetical and romantic Acadians. What a pity it is that these fancies should be so ruthlessly exploded! After an interlude on Louisiana the writer returns to Acadia, gives an account of the founding of Halifax, and of the development of Nova Scotia under English influence down to the year 1755. We congratulate the author on having carried on his work thus far and made what must be reckoned a contribution of permanent value to the history of Canada.

MAGAZINES.—The Churchman (June) opens with an able article by Dean Payne Smith, of Canterbury, on "Recent Hostile Criticism on Old Testament Scriptures." This is followed by an article on the Epistle to the Hebrews in conclusion of previous papers. A deeply interesting sketch of the late Dr. Hannah, of Brighton, follows, from the sympathetic pen of the Dean of Salisbury. Mr. Dimock concludes his valuable essay on the Death of Christ. Mr. P. Vernon Smith writes on the "Reform of Convocation." *Littell's Living Age* (June 14) begins with Insect Communists, a very interesting article on the life of bees. Next comes a pretty story from Blackwood, "Rathillet." Then follows an article on Robert Browning from the Quarterly Review—wonderful for the review which "killed poor Keats," or did not kill him. Among the other articles is a very delicious story, if story it can be called, from *Temple Bar*, "Poor Mrs. Carrington." *The Literary Digest* (Nos. 7 and 8), we must remind our readers again is a truly admirable weekly publication, giving articles and portions of articles from English and American periodicals. These are now becoming so numerous that it is impossible for the most industrious reader to keep pace with their contents; a publication of this kind is therefore becoming a necessity. We can conscientiously testify that the contents of the two numbers before us are selected with great skill and taste. The price of the periodical is 10 cents a copy and 3 dollars per year. It is a weekly publication.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

##### MONTREAL.

MONTREAL.—The annual synod was opened on Tuesday morning the 17th inst., by an impressive service in Christ Church cathedral, at which there was a large attendance of clerical members, a few lay members and a number of members of city congregations. At 10.30 the choir, followed by Bishop Bond and a number of the clergy in vestments, entered and took their seats in the chancel. Rev. G. A. Smith led in the opening portion of the service, Ven. Archdeacon Lindsay reading the lesson from the second chapter of the Acts of the Apostles. The first hymn was 215, "The Church's One Foundation." Canon Fulton, Archdeacon Evans and Dean Naylor assisted in the ante-Communion service. The Ven. Archdeacon Evans preached a very able sermon from the text 1 Corinthians, iv. 5: "Then will every man have praise of God."

The first business session was opened at two o'clock in the synod hall, His Lordship Bishop Bond presiding. There was a large attendance of clerical and lay delegates. The session was opened with prayer, and after routine the proceedings were opened by the re-election of Rev. Canon Empson and Mr. Richard White as clerical and lay secretaries respectively.

Mr. Chas. Garth was re-elected treasurer, and Messrs. G. W. Simpson and S. C. Fatt were re-elected auditors.

\*1 Tim. iv. 6. ‡2 Tim. i. 6.

†1 Tim. v. 22. §Titus i. v.