

approval of those who are to be ordained to any holy function, but it is absolutely reserved to the highest order of the ministry, the Bishops, to admit them into the sacred order by the appointed rite.

The sovereign may nominate to a bishopric, or the rate-payers of a parish, as in a recent instance, may elect their incumbent, but in neither case is the ministerial character conferred by those who nominate or elect, but only by the laying on of hands by the Bishops of the Church. It has always and everywhere been held that the government of the Church and the continuance of the ministry of the Church by ordination were committed to the chief of the three orders, the Bishops. And as we trace back the stream of Church life, flowing by the power of the Holy Ghost through her ministry from her Divine Head, we cannot but feel the significance of the fact, that with scarcely any exception those who have separated from the Church have lost or abandoned the highest order of the ministry, even when in name retaining the others.

One body, the Presbyterians, make this the distinctive ground of their separation from the Church, their leading principle being the assertion 'that by Divine appointment the discipline of the Church lies with the body of Presbyters, not with the Bishops.' They maintain that the call or invitation of a Christian congregation constitutes a Christian minister, and that all ministers of the Word are on a level with respect to office and authority.

The founder of Presbyterianism in Scotland was John Knox, one of the most violent and headstrong among the leaders of the reforming party in that country. Solicited by the people of St. Andrew's to become their pastor, Knox at first refused, declaring that he would not run where God had not called him, that he would not without a lawful vocation intrude as a teacher in the Church. His objections were, however, overruled; he was brought to believe that the will of the Church, thus expressed, imposed an obligation which no man could lightly disregard. Knox accepted the deci-

sion and became their pastor, and thus laid the foundation of the Presbyterian schism. The inflammatory discourses of the fanatical reformer soon aroused the passions of all classes of the citizens. They rushed to the beautiful cathedral of St. Andrew's, tore it down, and left it the naked ruin which it now stands—a monument of the deplorable effect of religious fanaticism and intolerance.

A confession of faith drawn up by Knox, assisted by five ministers, on the basis of a rigid Calvinism, which asserts that one portion of mankind is predestined and elected by God to salvation, while another portion is doomed to everlasting perdition, was laid before the Parliament of Edinburgh, and accepted as the standard of faith in Scotland. To Knox and his five companions was also committed the task of framing a scheme of Church government which has since become the established religion of Scotland.

Presbyterianism has never taken much hold in England, although under the Long Parliament (1645–1654) it was for a short time the established religion. Unlike the Independents, by whom they were soon supplanted, the Presbyterians hold the theory of the Divine authority of the ministry, and that the various congregations of Christians were not so many distinct churches, but parts of the one Universal Church; and in so doing have departed less than other Nonconformists from the faith and practice of the Church; but they have abandoned the unbroken tradition from the earliest times of the threefold ministry, there being no example of a single church without a bishop for fifteen centuries after Christ.

There is a part of our Prayer-book with which it would be well if all Church people were more familiar, and that is, 'The form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.' If this were read and compared with the New Testament many mistakes would be corrected, both as to the nature of the ministry of the Church and of the solemn duties to which her ministers are called. In the preface to this form we read as fol-