

of Americanization proclaimed at Baltimore, was made the occasion of a personal ovation in which, strange to say, Americans and "Protestants" were expected to unite, and did so with apparent eagerness on the part of politicians of various colors, to propitiate voters of alien nativity by their presence and participation. The papal envoy to Baltimore recently reported that Roman Catholic dignitaries are treated "like sovereign princes" in America, and these demonstrations give color to his exulting and triumphant impressions of American subserviency, and anti-Republican truckling to the Court of the Vatican. But, Dr. Corrigan was complimented by an eminent lawyer of New York on his "unstinted loyalty" to the Roman Pontiff in terms that called out a reply, which we place upon record for further remark, should events make it worth while. Dr. Corrigan is reported to have said:—

"Mention has also been made of the ancient and inalienable rights of the Holy See. Our Lord has made His vicar, the unerring teacher of Divine truth, the supreme judge of morals, and hence, by an easy transition, the successor of St. Peter becomes the guardian of civilization, and the anchor of society, because society and civilization are founded on justice and on truth, and 'the truth will make us free.' This office of supreme teacher demands independence of any temporal ruler. It is not the lust of power nor the craving after a petty principedom, but the desire to fulfill the charge of universal pastor, that makes our Holy Father demand, over and over again, the restoration of his civil rights that no one may interfere with him in the discharge of his exalted duties. If any further proof were asked of the need of the temporal power, surely we might find it in the history of Rome to-day."

There, then, is no unambiguous definition of the mastery over American "morals, society and civilization," which a Roman Archbishop proposes to enthrone in the United States. Here is what is meant by Roman Catholic parochial schools! Here is the interpretation of Baltimore professions of attachment to the American Constitution! Americans are to make war upon Italy, to force back upon them a government which they abhor and have rejected, a government which made the Rome of yesterday the most illiterate and degraded capital in Europe, Constantinople only excepted. And yet this dignitary ventures to appeal to the "Rome of to-day" as justifying his demands for restoring a yoke to the necks of Italians, which, from Dante to Cavour, all enlightened Italians have striven to dash in pieces. And he complains that he, an "American" by profession, would subject himself to the visitations of the police should he talk to Romans as he talks to New Yorkers,—that is inciting Italians to revolt! Pray, what would have become of an American, in the days of Antonelli and Pius IX., who should have talked revolt in Rome as Dr. Corrigan wishes to do in a reverse of conditions? It was a bold, if not an impudent, appeal which he ventured to make to the "Rome of to-day" against the Rome of a day that imprisoned and tortured Galileo and burned Bruno in a public square—the smoke of his sufferings quite visible from the Pontifical windows. So much we put on record over against the "Gallican" professions at Baltimore, which were either sincere and practical, or else the most insulting demonstration ever made in the very face of our chief magistrate, seated on the left of two Cardinals who toasted him after Leo XIII.!

THE THREEFOLD MINISTRY.

The following extracts from the writings of the late Bishop of Durham, Right Rev. Dr. Lightfoot, which were selected and arranged by himself, will no doubt prove of interest to

our readers. They are taken from *Church Bells*:—

1. *Commentary on the Epistle to the Philip- pians (Essay on the Christian Ministry, 1868)*

(i) p. 199, ed. I; p. 201, later ed.—Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about,

(ii.) p. 212, ed. I; p. 214, later ed.—The evidence for the early and wide extension of Episcopacy throughout provincial Asia, the scene of St. John's latest labours may be considered irrefragable.

(iii.) p. 225, ed. I; p. 227, later ed.—But these notices, besides establishing the general prevalence of Episcopacy, also throw considerable light on its origin. . . . Above all they establish this result clearly, that its maturer forms are seen first in those regions where the latest surviving Apostles, more especially St. John, fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction.

(iv.) p. 232, ed. I; p. 234, later ed.—It has been seen that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissociated from the name of St. John.

(v) p. 265, ed. I; p. 267, later ed.—If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction; and short of an express statement, we can possess no better assurance of a Divine appointment, or at least a Divine sanction. If these facts do not allow us to unchurch other Christian communities differently organized, they may at least justify our jealous adhesion to a polity derived from this source.

2. *Commentary on the Epistle to the Philip- pians (Preface to the Sixth Edition), 1881.*

The present edition is an exact reprint of the preceding one. This statement applies as well to the *Essay on the Threefold Ministry*, as to the rest of the work. I should not have thought it necessary to be thus explicit, had I not been informed of a rumor that I had found reason to abandon the main opinions expressed in that *Essay*. There is no foundation for any such report. The only point of importance on which I have modified my views, since the *essay* was first written, is the authentic form of the letters of St. Ignatius. Whereas in the earlier editions of this work I had accepted the three Curetonian letters, I have since been convinced, as stated in later editions, that the seven letters of the Short Greek are genuine. This divergence, however, does not materially affect the main point at issue, since even the Curetonian letters afford abundant evidence of the spread of Episcopacy in the earliest years of the second century.

But on the other hand, while disclaiming any change in my opinions, I desire equally to disclaim the representations of those opinions which have been put forward in some quarters. The object of the *essay* was an investigation into the origin of the Christian Ministry. The result has been a confirmation of the statement in the *English Ordinal*, 'It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons.' But I was scrupulously anxious not to overstate the evidence in any case; and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the *essay*.

3. *Sermon preached before the Representative Council of the Scottish Episcopal Church in St. Mary's Church at Glasgow, October 10th 1881.*

When I spoke of unity at St. Paul's charge to the Church at Corinth, the thoughts of all present must, I imagine, have fastened on one application of the Apostolic rule which closely concerns yourselves: Episcopal communities in Scotland outside the organization of the Scottish Episcopal Church—this is a spectacle which no one, I imagine, would view with satisfaction in itself, and which only a very urgent necessity could justify. Can such a necessity be pleaded? 'One body' as well as 'one Spirit,' this is the Apostolic rule. No natural interpretation can be put on those words which does not recognise the obligation of external corporate union. Circumstances may prevent the realisation of the Apostle's conception, but the ideal must be ever present to our aspirations and our prayers. I have reason to believe that this matter lies very near to the hearts of all Scottish Episcopalians. May God grant you a speedy accomplishment of your desire. You have the same doctrinal formularies: you acknowledge the same episcopal polity; you respect the same liturgical forms 'Sirs, ye are brethren' Do not strain the conditions of reunion too tightly. I cannot say, for I do not know, what faults or what misunderstandings there may have been on either side in the past. If there have been any faults, forget them. If there exists any misunderstandings clear them up. 'Let the dead past bury its dead.'

While you seek unity among yourselves you will pray likewise that unity may be restored to your Presbyterian brothers. Not insensible to the special blessings which you yourselves enjoy, clinging tenaciously to the threefold ministry as the completeness of the Apostolic ordinance and the historical backbone of the Church, valuing highly all those sanctities of liturgical office and ecclesiastical season which, modified from age to age, you have inherited from an almost immemorial past, thanking God, but not thanking Him in any pharisaic spirit, that those so many and great privileges are continued to you which others have lost, you will nevertheless shrink, as from the venom of a serpent's fang, from any mean desire that their divisions may be perpetuated in the hope of profiting by their troubles. 'Divide et impera' may be a shrewd worldly motto, but coming in contact with spiritual things it defiles them like pitch. 'Pacifica et impera' is the true watchword of the Christian and the Churchman.

4. *Epistles of St. Ignatius, vol. 1, pp. 376, 377, 1885.*

The whole subject has been investigated by me in an *Essay on 'The Christian Ministry'*, and to this I venture to refer my readers for fuller information. It is there shown, if I mistake not, that though the New Testament itself contains as yet no direct and indisputable notices of a localised episcopate in the Gentile Churches, as distinguished from the moveable episcopate exercised by Timothy in Ephesus and by Titus in Crete, yet there is satisfactory evidence of its development in the later years of the Apostolic age; that this development was not simultaneous and equal in all parts of Christendom; that it is more especially connected with the name of St. John: and that in the early years of the second century the Episcopate was widely spread and had taken firm root, more especially in Asia Minor and in Syria. If the evidence on which its extension in the regions east of the *Ægean* at this epoch be resisted, I am at a loss to understand what single fact relating to the history of the Christian Church during the first half of the second century can be regarded as established; for the testimony in favour of this spread of the Episcopate is more abundant and more varied than for any other institution or event during this period, so far as I recollect.