

Apostles, Eocl. Hist. V. 6) The Apostolic Constitutions declare, that Linus was first ordained Bishop of the Roman Church by St. Paul (Const. Ap. VII. 46) This is a table of bishops of the Apostolic Churches in the first century:

Jerusalem.—St. James, A. D., 35; Simeon, A. D., 62.

Antioch.—(St. Peter); Euodius, A. D., 46; Ignatius, A. D., 70.

Smyrna.—(St. John); St. Polycarp, A. D., 95.

Rome.—Linus, A. D. 66 or 67; Anencletus, A. D. 81; Clement, A. D. (91 or 93)

Alexandria.—Marcus (Mark); Annianus, A. D., 62; Abilius, A. D., 66; Cerdo, A. D., 98 (Pinnock.)

These Churches were established in the lifetime of the Apostles and the bishops were ordained by the Apostles themselves. This succession is a historical fact and it has been maintained to our own branch of the Church. St. Clement, Bishop of Rome, writes in his first Epistle to the Corinthians (which was written a few years after St. Paul's and St. Peter's martyrdom.) 'The Apostles knew, through our Lord, that contentions would arise about the name of Episcopacy, and for this reason, being endued with foreknowledge, they appointed an order of succession, so that when they should depart, other approved men should take their office and ministry,' (Ep. ad Cor. lib. I. chap 44.) Clement of Alexandria says: 'That St. John, when he settled at Ephesus, went about the neighboring regions, ordaining bishops. (Str. m. l. b. Quis Dives Salvetur.) From this it will be seen that the Apostolic Succession is not a theory just got up, but a historical fact. It was the guard in the primitive Church against heresy, as it is still. Accordingly Irenæus appeals to the succession of bishops from the Apostles as the great preservative of the Catholic (general) traditions and the great bulwark against heresy [IV 33, 8] He says also: The bishops are the depositaries of the Apostolic doctrine and the court of appeal in the case of all innovations [III. 3. 1 ff] Further he says: 'The teaching of these successors of the Apostles is to be accepted, since they received along with their Episcopate the true gift of the truth.' Tertullian too, with the utmost confidence in the strength of his case, says: 'Heretics are called upon to produce their Episcopal succession as the authority for their teaching, and the impossibility of their being able to comply with this requirement proves the falsity of their doctrine and their views. On the other hand all the true churches can produce the roll of their bishops down to the Apostles.'

Now, these are the testimonies of men whose authority was great in the primitive Church and still is so that in the primitive Church 'Apostolic Succession' was the guard against heresy. It has continued to the present day, it has existed for about 1800 years and will exist to the end of the world. Whilst on the other hand, how long is it since Presbyterianism has seen the light of the world? Is it since the time of Calvin? And wherefrom did he get his authority of his doctrine? Has the Church been wrong for so many centuries, even from her beginning? The inconsistency of Papacy, has nothing to do with us. What has the Pontifical forgeries to do with Apostolic succession? What has the doctrine of Intention to do with us? It is a Roman doctrine put forward in 1551 at Trent, when the Anglican Church was already reformed. Even that at one time there were three bishops all claiming the Papacy, does not affect the Apostolic Succession. Church History tells us that the British Church existed prior to the arrival of St. Augustine, and that their ritual differed greatly to the one used at that time in Rome,

that it was more of eastern origin than of western. But, even if our succession was afterwards mixed with that of the Western church, it would make no difference. 'Pope' means 'father' [from the Latin,] and a Pope is only a bishop, and though these three bishops claimed the Papacy, they were duly consecrated bishops, and consequently would not affect the claims of Apostolic Succession, but only the claims of Papacy, which is quite a different thing. Our Lord's succession from the line of David, through Abraham and Judah, as given by St. Matthew, includes four women, of these Rahab and Ruth were foreigners and three, Thamar, Rahab and Bathsheba were stained with sin. Does this affect our Lord's succession from Abraham, Judah and David? I don't think it does, because even the Jews never questioned our Lord's succession, though enemies against his Messianic claims. There was no space of time for any usurpation of the Episcopacy between the time of the Apostles and the general existence of Episcopacy, because at the end of the first century, Episcopacy was already established universally. It is only necessary to say here that the invasion of the barbarians did not in Gaul, as in Britain, sweep away the Church. On the contrary, the cities of Gaul remained. The Gallic bishops were seated in these cities and there is abundant historical evidence that the succession of bishops was kept up with entire regularity. St. Augustine, the first Archbishop of the Saxon Church, was consecrated by the Gallic bishops. The Lindisfarne Episcopate also is traced back to the bishops of Southern Gaul. All our mediæval bishops could trace descent from Augustine. Every bishop had three Episcopal consecrators, making any accidental fault in the succession a moral impossibility. In short, in our time, the subject has been carefully investigated by 'Haddan,' one of the most learned and trustworthy of the remarkable School of historians which the present generation has produced. He, Haddan, sums up his conclusions in the following words: 'Upon the whole question the evidence to the succession of bishops, from the beginning, is throughout copious and precise. The lines of bishops are traceable in almost every See, Eastern and Western. If any profess to doubt it, who really are capable of forming judgment it can only be from a foregone conclusion, or from ignorance of the real state of the case.' Page 228-9 These are the words of one who has investigated carefully the subject.

Our Reformers also asserted the Apostolic Succession, as can be seen in their documents; in the book, called 'Necessary Doctrine and Erudition of a Christian Man,' put forth in 1543, and in Cranmer's Catechism of 1548. Notwithstanding the trials of the Church during the dark ages, she with her Episcopate, has been wonderfully preserved by God. Just as in the time of Ahab, the wicked king of Israel, Elijah thought that he alone had remained who did not bow his knee before Baal, but God told him 'That He has preserved for himself 7 000 who have not bowed their knees before Baal.' In the same manner has God preserved the Church with the successors of the Apostles.'

We may add that in the darkest periods of the history of the Eastern Church, when Russia was subject to the Mogul Tartars and the Byzantine Empire to the Turks; episcopal sees in those countries remained vacant for years till the rite of consecration could be obtained in the authorized way. A Patriarch of Constantinople taking refuge in Warsaw with two of his bishops in the 16th century filled up some of these vacant sees in Russia, while a Patriarch of Syria went 2000 miles to find consecration in Warsaw, even half barbarian Abyssinia has never ventured to accept an irregularly consecrated Abouria or Archbishop, but has more than once made war with Egypt, to obtain permission for the Coptic Patriarch of Alexandria to perform the rite.

ST. ANDREW'S BROTHERHOOD.

The Brotherhood of St. Andrew is growing—growing big, growing popular. It has hitherto been too small to feel the attraction of gravitation. The world and the Brotherhood were of such disproportionate size that the Brotherhood seemed left to pursue its heavenward course untrammelled, unsoiled. Now the size and weight of the world are beginning to be felt. What shall keep the Brotherhood from gravitating? So many other bodies have fallen earthward from a heavenly course, bodies of high purpose, of noble membership, of splendid results. The history of the Church records, age after age, the rise of organizations within her ranks, their mounting with wings as eagles, their day of splendid promise and triumph, their sorrowful absorption into the world.

What is the remedy for this danger of moral gravitation? The sustaining grace of God, The Spirit from on high, set against lower law. For the Brotherhood in all its Chapters, in each one of its memberships, there is a drawing both ways,—that towards the world, all the time, while men slumber and sleep,—that towards the high ideal, which must be eagerly cried out for and deliberately sought.—*St. Andrew's Cross.*

OPEN CHURCHES.

The practice of locking up of God's house all day long has been described as "thoughtless." A House of Prayer is a building into which men can enter to pray. But how can it be prayed in if its doors are locked? "The central idea is that our churches are God's houses. They are not our own, but for God to abide in, as He did in the Jewish Temple. In them the Incarnate God has His presence, whither we go to meet Him. These houses of God are also houses of men. We cannot shut men out here, because we cannot shut them out from the Divine. We too often regard the Incarnation as a theological dogma, a tying together of the Divine and the human. Those interests are inseparable, and we cannot draw between them any dividing line. The house of God is ours because it is His. God's house, therefore, ought to be free to every weary foot that will enter. It should be open from sunrise till sunset, and may God hasten the time when all shall be admitted at all hours. It is for every child of man for whom Christ died; a centre of light, help, and of Divine pity and compassion; a centre of power for all that lies around it." The custom of the continent of Europe, which is an always open church, is obtaining increasingly in this land.—*Selects,*

TOBACCO.

Dr Ziegler, of Philadelphia, says:—Tobacco so effectually deadens and destroys vital excitability and the inherent contractibility of the living tissues that it is not safe even as a drug. Tobacco poisons the blood both directly and indirectly and thereby effects injuriously every particle and part of the body.

Dr. James H. Jackson, says:—'I believe tobacco is sapping moral and physical foundations of the race, more even than alcohol.' Prof W. S. Sperry, of Ann Arbor, speaking of cigarette smoking, says:—

It lowers vitality, lessens bodily vigor, it unfits the victim for concentrated effort, it is always associated with a low degree of morals and generally with the practice of other vices.

It was in a view of such facts as these, gathered from a wide range of correspondence, that the committee, before the Michigan Legislature the other day urged the conclusion that the increase of the habit was 'alarming and the time had come for radical legislation.'—*From the Weed, by Rev. J. Brand, D. D.*