

refused steadily to send down the name of the bishop of Rupert's Land to the synod of Montreal for election to the bishopric of that diocese, such position bearing with it at that time the distinction of Metropolitan of Canada, although they presented the name of almost every other colonial bishop throughout the world. He was then but a young pioneer missionary bishop, deemed scarcely worthy to be named for the position of metropolitan and bishop of Montreal. Doubtless there were other reasons, which have happily disappeared, and it was a most pleasing circumstance that after a lapse of years the present metropolitan of Canada, a member of the House of Bishops at the time referred to, proposed in most eulogistic terms the name of Bishop Machray for the honored position of first Primate of all Canada. Happily, times change, and men change with them.

It has been no easy task to form the constitution of this first General Synod of Canada. Many wearisome hours and days were spent over it, and it was evident that on its completion the majority of the delegates were anxious to return to their homes. Several subjects for consideration were proposed, but they were relegated to committees to be made ready and matured for future deliberation, and the synod was prorogued on Wednesday, September the 20th, at six o'clock in the evening—His Grace the Primate pronouncing in solemn tones the closing benediction.

It was a pleasing circumstance that the first duty performed by the Primate, after his election to that high office, was that of presiding at a missionary meeting. This was held on Tuesday evening, in St. James' schoolhouse, and was got up by the secretary of the Domestic and Foreign Missionary Society. It was a splendid and enthusiastic meeting, at which addresses were delivered by Archdeacon Mackay, a veteran missionary among the Indians of the far west; the Rev. Mr. Stewart, for seventeen years a missionary in China; and by the bishop of Athabasca, a lifelong missionary of the Northwest. It is hoped that among the many benefits which will come to the Canadian Church through this blending all its parts together will be a healthy and spirited impetus to her missionary work and zeal.

BISHOP BICKERSTETH, of Japan, says that what the Japanese are likely to do is to form a national church of their own, and to start with a united Christianity. He thinks that the Church of England will form a good basis for this, because of its outward and historic organization.

LIFE is like an ocean; some souls, like great waves, bear heavy burdens and carry treasures to far-off lands; others, like the foam, sparkle for a moment in the sunlight, and then are cast upon the rocks, or dissolved in empty air.

## THE INCREASE OF THE EPISCOPATE.\*

BY THE REV. JOHN PEARSON, D.C.L., TORONTO.

**W**E believe the Holy Scriptures to be the Word of God, and therefore we believe in the divine origin of the Christian ministry, of which the scriptures so plainly speak. We believe also that the ministerial office is necessary not only to the well-being of the Church, but even to its existence; for to the ministry our Lord Jesus Christ entrusted the preaching of His Gospel and the administration of those sacraments which He ordained for our admission into His spiritual body, the Church, and for the sustaining of our personal spiritual life, as well as for the welfare of the Church in its corporate capacity.

(2) In the Gospel of St. John (xx. 22, 23), we read that our Lord, after His resurrection and before His ascension, instituted the ministry in one order only, in the persons of His eleven apostles. We are not told in detail what instruction our Lord gave to His eleven apostles at that time, but we know (Acts i.) that He then "spoke to them of the kingdom of God," *i.e.*, about His visible Church on earth; and we learn (Acts vi.) that in due time, as occasion required, the order of deacons was instituted by the apostles, and that very early in the history of our religion St. Paul and St. Barnabas "ordained presbyters in every church" (Acts xiv. 23), of which order, evidently acting under the apostles and their coadjutors, we find mention in Acts xx. 17; xxi. 18; I. Tim. v. 1, 17, 19; and Titus i. 5.

The episcopate is the continuation of the apostolate. The bishops have always stood in the same relation to the Church as the apostles did in the first age. Their office is an absolute necessity. To their order alone was committed by our Lord the responsibility of the ministry. They have deputed a portion of their office and duty to the priesthood and to the diaconate, and the members of the second and third orders of the ministry at all times have acted and do still act by delegation from the first order. Not only do priests and deacons obtain their ministerial character at their ordination from the successors of the apostles; but in every case, whether by license to act as assistant curates, or when instituted to the cure of souls, either in a mission or in a settled parish, the authority to execute their office comes from the bishop, and from the bishop alone.

Now, if the apostolic office is worth anything, it is worth a great deal. If it is worthy of being preserved in the Church at all, it is worthy of the widest extension. It is a candle which,

\* A paper read at the diocesan conference held at the time of the late meeting of the Toronto Synod.