

power, is found in the order of Bishops." That is plain, and, on his part, we doubt not, honest speaking. This we like, and in so far commend him. But it is very sad that scholarly and Christian men should be found not only clinging to, but thrusting in the face of this enlightened age, the doctrine of *Apostolic Succession*,—the veriest figment of superstition,—a dogma unsanctioned by Scripture, repudiated by reason, and contradicted by historic facts. There are emancipated minds in the bosom of the Episcopal Church in Canada—her honour and her best defenders, who would blush to have it supposed that they had read history so ill, and that they reasoned so wretchedly, as to admit into their creed the silly and absurd doctrine of Apostolic Succession. At these the Bishop must needs have a charitable fling. He thus proceeds: "Men among ourselves, and good men too, may be found seeking to discredit this principle, and teach others to sneer at it as an exploded notion; but does any man seriously and deliberately believe that the ministers of the Church of England, or any of her offshoots, will ever, while the world lasts, be constituted and carried on upon any other principle than that which compelled the Episcopalians of America, at the close of the Revolutionary War, to procure consecration in England for men who were to hold and pass on the Episcopal office, and through that office to have the like transmitted for the other two orders of the ministry? Would not the very men who cry down these principles, or who shrink from asserting them, be rather backward, if it came to the point, to accept a ministry which would be fabricated, *de novo*, at the will of this or that self-constituted authority, to provide for the demands of the Church?" "Now, look in this very point of view, as well as in others, 'upon Zion the city of our solemnities.' She is a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Never, I trust, will the peculiar Anglican stamp, the genuine Anglican character and spirit (with whatever necessity for some partial adaptation to local circumstances), be obliterated from our Colonial institutions." The cordiality and the confidence with which these statements are made by the good Bishop are noticeable. And both would be amply warranted could it only be proved that "Zion" in the text referred exclusively, or referred at all to a Church having "*the peculiar Anglican stamp, the genuine Anglican character and spirit.*" But such proof it will be difficult to adduce. All that is Scriptural in and about the Anglican Church (and there is much), which is common to all Evangelical Churches, will doubtless be divinely protected and perpetuated. But there is good ground to believe that the State—"stakes," on which the Anglican Church has hitherto leaned, shall be "removed;" and the carnal "cords" with which she has willingly permitted herself to be bound, shall be "broken." And the man, within or without her pale, who prays and labours for the consummation of this, is her truest friend.