

BISHOP DOWLING.

The consecration of the Right Rev. Dr. Dowling, second Bishop of Peterborough, Ontario, which took place on Sunday last, in St. Mary's Cathedral, Hamilton, is an event upon which the whole ecclesiastical Province of Toronto may well be congratulated. To the Diocese of Hamilton was Sunday last a day of just and well founded pride, and to the long widowed and sorrow-stricken see of Peterboro it was a day of genuine joy and true gladness of heart. Bishop Dowling's long and successful labors in Hamilton, labors discharged with the true singleness of purpose becoming the real Christian priest, give angry and promise of good and joyous things to come for Palestine. The ceremony of Sunday last will long be remembered with hearty satisfaction by the priests and people of Hamilton. The selection of the "Ambitious city" for that imposing rite was the new Bishop's most striking proof of affectionate regard for the diocese with which he had been so long connected. Hamilton is one of the few places in this Province that have been similarly honored. Toronto, Ottawa, Kingston and Stratford are the only other places in Ontario that have ever witnessed a like solemn ceremony. Henceforth, between the dioceses of Hamilton and Peterboro, the latter of which is in part formed out of the diocese of Hamilton, as first constituted, there will be a feeling of more intense affection than ever. In giving to Peterboro' one of the most zealous and successful of its priests, Hamilton endears itself to the more youthful diocese and adds another to its many claims upon the cause of religion in Ontario. Bishop Dowling has before him a wide field and an arduous duty. But he is equal to his task. He enters on it with the most promising guarantees of success. Young in years, zealous of disposition, endowed with apostolic ardor in the quest of souls for the Divine Master, he will, with God's favor and protection, do marvels of good in the new but fruitful portion of the Lord's vineyard committed to his care. We wish him every thing of prosperity and happiness, long years in the episcopate, crowned with superabundant success.

COERCION'S CONDEMNATION.

The vigorous condemnation of the Salisbury coercion act voted within the space of eight days by the three most important legislative bodies in the Dominion of Canada, is an event of such significance as to attract wide-spread attention within and without the British empire. Canada is by far the most important colony of Great Britain. Her Parliament at Ottawa is the second most important legislative body in the empire. This Parliament during its twenty years of existence has done more for the domestic peace and internal progress of Canada than has the Imperial Parliament of Britain, since its formation in 1801 till the present day, for the redress of domestic wrongs and the removal of internal grievances in the three kingdoms whose people it represents. Take the history of Canadian legislation since 1841 and you will find that Canadian statesmen have grappled with and solved problems of government, legislation and administration as difficult as any that British statesmen have had or now have to confront. If the latter have had minorities jealous and uneasy to deal with, so have we had. If they have had questions of race and creed to disturb them, so have had the statesmen of Canada. The statesmen of Canada have solved religious, educational, racial and class difficulties while Britain has heretofore failed. The reason of this is not far to seek. The people of Canada, composed in a very large proportion of persons of British origin, coming to this country to escape the abuses prevailing in the lands they left, have had no desire to plant in the free soil of Canada the germs of discord, inequalities and injustices that weaken and distract the parent state. They set their faces here from the very first against the state churchism of the old world, and against the creation here of that greatest curse of our agricultural-loving people, the landlordism of Great Britain and Ireland. All the evils, social and political, which afflict, disturb and divide the united Kingdom to-day, are to be traced to state churchism and landlordism, which have built Chinese walls about privileged minorities and left the unprivileged multitudes to suffer from want, hunger and ignorance, and through that very ignorance, caused by aristocratic exclusiveness, to seek and strive for each other's destruction. Since 1841 the Canadian people have solved the problem of constitutional government without an aristocracy. They have abolished the feudal system in Lower Canada, and secularized the Clergy Reserve Lands in Upper Canada. They have satisfied the Catholic minority in Ontario, and the Protestant minority in Quebec, by the concession of educational

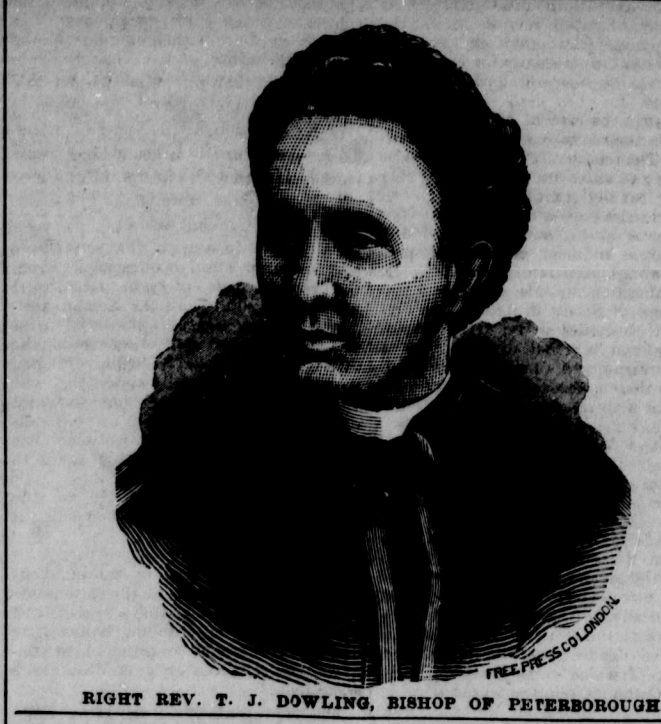
facilities and privileges, which promote the cause of sound knowledge and averted conscientious scruples. They have averted civil war by providing for representation according to population. They have enfranchised the masses without detriment to any class or fraction of the people. They have provided and established the finest municipal institutions in the world. They have by peaceful negotiations established a confederacy of Provinces and Territories comprising 3,204,381 square miles, divided into eleven Provinces and territories, extending from the Atlantic to the Pacific. Home Rule is the principle and the watchword of their existence. They have in twenty years proven themselves the most skillful, tolerant and progressive self-governing people in the world, because they have respected the rights of every portion of their community, and while looking to the general good as the supreme law, never suffered injustice to be done the weakest member of the Confederation.

But for State Churchism and landlordism, with the evils therefrom resulting, Imperial statesmen had long since redressed the relations between Britain and Ireland—besides removing the many inequalities especially affecting the people of England and Wales. Imperial statesmen may well take a lesson from Canada in the matter of redressing grievances and effecting inequalities. Canada's condemnation of coercion comes with special point and force at this juncture of Imperial affairs. It does so happen at this moment that Scotland, Ireland and Wales are by large majorities opposed to coercion and in favor of Home Rule for Ireland. No one now entertains a doubt that if the people of England themselves were appealed to they would, by a decisive majority, pronounce in favor of the principle of Mr. Gladstone's Irish government Bill of 1886. That keen observer of public events, Archbishop Walsh, of Dublin, lately speaking of the strength of the last Home Rule vote in England declared to Mr. Stead, of the *Mail*, that he is a successor of Right Rev. J. Dowling, Bishop of Peterboro'. The event took place in St. Mary's Cathedral and was solemnized with all the grandeur of ceremony characteristic of the Catholic Church. The office of bishop is the plenitude of the priesthood, and as, according to Catholic belief, he is a successor of the apostles, the ceremony is one of the most august in the Roman Ritual. Its great significance is observable from the fact that according to the present discipline of the Church the consecration of bishops is reserved to the Pope or to a bishop specially commissioned by him, and that two other bishops to assist him are required by the ancient canons and by the general practice of the Church. These requisites were more than fully complied with on the present occasion.

HOW A BISHOP IS SELECTED. It is seldom that in the Catholic Church a Bishop is appointed who is not eminently qualified for the duties of his high office, for before the appointment is made a sifting process has to be gone through which involves a vast amount of investigation, analyzing, discussion and careful thought. In the first place, when a vacancy occurs, all the Bishops in the Province meet, and from the data furnished them, select with great care the names of three priests from among all submitted to them, and together with all the necessary information as to life, habits, etc., send them to Rome. There, a committee of Cardinals examines closely into the matter and recommends to the Pope the name they judge to be most suitable, and he, if he sees fit, ratifies the selection.

PRELATES AND PRIESTS PRESENT. An unusually large number of clergy-men, representing all dioceses of the Province and elsewhere, including the leading ecclesiastical dignitaries, were present in the Cathedral during the ceremony. Presently were noticed: His Grace Most Rev. J. J. Lynch, D. D., Archbishop of Toronto; Right Rev. John Walsh, D. D., Bishop of London; Right Rev. James V. Cleary, D. D., Bishop of Kingston; Rt. Rev. Timothy O'Mahoney, Bishop of Sudbury; Rt. Rev. Jas. Joseph Carbery, Bishop of Hamilton; Rt. Rev. Mgr. Bruyere, V. G., London; Very Rev. R. LaFontaine, V. G., Adm., Lindsay; Very Rev. Dr. Vancken, Berlin; Very Rev. C. Vincent, V. G., C. S. B., Toronto; Very Rev. Father Smith, O. C. C., Niagara Falls; Very Rev. Dr. Kilroy, Stratford; Very Rev. E. I. Heenan, G. Hamilton; Very Rev. Dean O'Connor, Barrie; Very Rev. Chanceller Keogh, Dundas; Very Rev. Fathers Agnew, Chicago; Paulin, S. S., Montreal; Quinlan, S. S., Montreal; W. Kloefer, Berlin; Fianney, St. Thomas; Klopfer, Igersoll; O'Donohue, C. S. B., Oshawa; Brown, Port Hope; Casey, Campbellford; O'Connell, South Duro; Connolly, Downeyville; Quirk, Hastings; Sweeney, Barrie; Kilty, Enlamore; McEvey, Fenelon Falls; Lennon, Brantford; Jas. Lennon, Elora; O'Connell, Galt; Maddigan, Dundas; Kelly, Caldwell; O'Leary, Southton; Curooran, Teeswater; J. Cassin, Mount Forest; Burke, Arthur; Carre, Hamilton; McCann, Hamilton; Halm, Hamilton; Cogrove, Hamilton; Craven, Hamilton; La Forest, Berlin; J. J. Fillatre, Ottawa; Dean Harris, St. Catharines; Dean Wagner, Windsor.

THE FOLLOWING sent letters expressing their regret at being able to attend the consecration: Most Rev. Archbishop Duhamel, Ottawa; Right Rev. Bishop Durain, V. A., Pontiac; Very Rev. Father Rooney, Toronto; Very Rev. Father O'S. R. D., do.; McCann, do.; Shea, Safford; Owend, Ayrton; McCloskey, Victoria Road; Galt, St. Clements; Twobey, Westport; Bloom, North Bay; Murphy, Brantford; Bardea, Cayuga; McMahon, Southville; Burke, Chicago; Brennan, C. S. B., Toronto; Lausie, Walkerton; Hamel, St. J. Port Arthur; Taaffe, Blooklyn; Ruxel, Montreal; Crinon, Danville; O'Reilly,



RIGHT REV. T. J. DOWLING, BISHOP OF PETERBOROUGH.

During the past few days the eyes of the Canadian people have been rudely awakened to their self interest in the Irish question. Lord Salisbury, in a vain attempt to win American regard and prevent further expressions of American indignation at his misgovernment of Ireland, actually has handed over our inshore fisheries to the republic without a farthing's compensation for the loyal colonists. Who can stand such an outrage?

PETERBOROUGH'S PRELATE.

CONSECRATION OF BP. DOWLING.

Eloquent Sermon by the Bishop of Kingston.

Sunday, the date set apart in the Roman calendar in commemoration of the Apostles St. Philip and St. James the Less, was signalized in Hamilton by the consecration of Right Rev. J. Dowling, Bishop of Peterboro'. The event took place in St. Mary's Cathedral and was solemnized with all the grandeur of ceremony characteristic of the Catholic Church. The office of bishop is the plenitude of the priesthood, and as, according to Catholic belief, he is a successor of the apostles, the ceremony is one of the most august in the Roman Ritual. Its great significance is observable from the fact that according to the present discipline of the Church the consecration of bishops is reserved to the Pope or to a bishop specially commissioned by him, and that two other bishops to assist him are required by the ancient canons and by the general practice of the Church. These requisites were more than fully complied with on the present occasion.

Eleven o'clock was the hour appointed for beginning the ceremony. An hour before that time, however, dense crowds assembled on Park and Sheaffe streets in the neighborhood of St. Mary's Cathedral, anxious to be admitted. The 10 o'clock mass had not yet been finished, and as a consequence the church was full of people. Of course these had to be excluded before the ceremony commenced, a difficult task certainly with all the doors crowded without, but it was successfully accomplished by the firmness and dexterity of the indefatigable Vicar-General Keenan, who seemed to be ubiquitous. When the doors were opened, pew holders were admitted first, and were allowed two seats in their own pews. General ticket holders were then accommodated, and in a short time the cathedral was filled to its entire capacity. The arrangements were perfect, and there was no confusion noticeable, notwithstanding the immense attendance.

Precisely at 11:30 o'clock the imposing procession issued from the sacristy, headed by the cross-bearer with acolytes, followed by the sanctuary boys, handsomely robed, the clergy, two-and-two, in cassock and surplice, followed by Right Rev. Dr. O'Mahoney, Bishop of Sudbury, having as his chaplains Rev. Fathers Paulin and Quinlan; Right Rev. Dr. Cleary, Bishop of Kingston, having as his chaplains Rev. Fathers Flannery and Agnew; Right Rev. Dr. Dowling, Bishop-elect of Peterboro', having for his chaplains Rev. Fathers Carbery and Laurent, attended by Right Rev. Dr. Walsh, Bishop of London, in cope and mitre, having for his chaplains Rev. Dr. Kilroy and Rev. Dean Wagner; then came the archiepiscopal cross-bearer followed by Archbishop Lynch, of Toronto, attended by Rev. Father Laurent of Toronto, and Rev. Dean Harris, as deacons of honor. Rev. Fathers Oshawa and Halm, deacon and sub-deacon, and Rev. Fathers Lennon and O'Connell, chaplains. Right Rev. Dr. Carbery, Bishop of Hamilton, in cope and mitre, having for his chaplains Rev. Chanceller Keogh and Rev. Father Carre. These, with the Bishop-elect and his assistants, having proceeded to the altar of the Blessed Sacrament for adoration for a few moments, then proceeded, under the direction of the two masters of ceremonies, Rev. Wm. Kloefer and F. LaForest, to take the places prepared for them in the Sanctuary. After a brief pause, the Bishop-elect, accompanied by his chaplains, was led by the assistant Bishops to the chapel prepared for him, where he was robed in suitable vestments. Having been robed with cope and violet biretta, he was led by the assistant Bishops to the presence of Archbishop Lynch, the consecrator.

THE BISHOP'S BLESSING. The new Bishop was then escorted through the aisles of the Cathedral by Bishops Walsh and Carbery, and bestowed the benediction on the congregation. This part of the proceedings was deeply impressive, and many eyes were moist with tears as the good Bishop waved his hand over the pews, alternately to right and left.

Bishop Cleary's Sermon.

After the communion, the Right Rev. James Vincent Cleary, Bishop of Kingston, ascended the pulpit and delivered the following sermon: "Obey your prelates, and he ye subject unto them, for they watch as being the office of preaching God's Word in sincerity. There are men who traffic upon the credulity and curiosity of multitudes in this fashion, and make a heap of money by the delusion of simple people. But ye know their discourses are not sermons, but rather lectures of entertainment for the rich and idle. They are simply theatrical performances. One thing is certain: if the commission of Jesus Christ to 'go and teach' has not been delivered to the preacher, the promise attached to the commission, 'Behold, I am with you,' shall not be fulfilled in him. His learned harangues, unhalloved by grace, shall be 'as the sounding brass and the tinkling cymbal.' They may strike the ears of his auditory with the rhetorical force, as essential to faithfulness, but they shall convey no message of God to the soul. In this sense the Apostle of the Nations, addressing the Romans, who had mastered the world in philosophy and rhetoric, makes nothing of scholarly qualifications, and attributes all efficacy of preaching to Christ's grace, saying, 'The words of the apostles preached.' How shall they believe, said he, 'if they do not hear? and how shall they hear without a preacher? And how shall they preach unless they be sent?' (Rom 10c) The mission from Jesus Christ, and His grace accompanying His commission, are as essential to faithfulness as the truth of the words of the Apostle of the Nations, by which he rebuked the vain glory of certain preachers who claimed credit for the number of their converts: 'Neither he that planteth

the leave of the Roman Pontiff. And should proceed to any alienation of the soil, I will be content with the very fact, the penalties specified in the Constitution published on this subject. So may God help me, and these Holy Gospels of God.

The form of examination required by the most institution of the holy fathers was then proceeded with. The Bishop-elect was asked: If he would teach by work and example the things he understood from Holy Scripture and with veneration receive, teach and keep the traditions of the orthodox fathers and the constitutions of the Holy Apostles; if he would be faithful and obedient according to canonical authority to blessed Peter the apostle, and to his successor the Roman Pontiff; if with God's help he would temper his manners from evil, keep and teach chastity, sobriety, humility and patience, be always occupied with divine and merciful as possible, and be affable and merciful to all; if he would be an account of the name of God. To each and all of these questions the Bishop elect, standing with his head uncovered, answered "I will." Thereupon the consecrator prayed that the Lord would preserve and strengthen him in all goodness. He was then asked: Do I believe in the Holy Trinity, Almighty God, the Creator of all things visible and invisible, and that each person of the Holy Trinity is one God, true, full and perfect; that Jesus Christ is the only begotten Son of God, born of the Father before all ages, and that he is the Father in all things in His divinity; that he is the Father in the Holy Ghost from the ever virgin Mary; that he suffered in His humanity for us and for our salvation; that he was buried and rose from the dead on the third day; that he ascended into heaven and is still at the right hand of the Father, and that he will come on the last day to judge both the living and the dead, and give to each according to his works; that the Holy Ghost is true God, proceeding from the Father and the Son and co-equal to them in all things, and that the Trinity is but one God, eternal, almighty, invisible and unchangeable; that the Holy Catholic and Apostolic Church is the one true Church which is given none but true baptism and true remission of all sins; that all men shall rise again on the last day with the same bodies they had in this life, and that the next life will be a life eternal. To all this the elect answered categorically "I believe," and after the last question the consecrator prayed that faith be increased by the Lord in him (the elect) to true and eternal beatitude.

The examination concluded, Mass was commenced. The principal prayers of the Mass were filled with the spirit of the occasion, viz.: that God would bestow the abundance of His grace on the elect; that He would fill up in him the perfection of His ministry; that faith, love and peace abound in him; that whoever's sins he should retain they be retained, and whose sins he should forgive they be forgiven; that God would grant him to be servicable by word and example to those over whom he is placed, and that, together with the flock entrusted to him, he might arrive at eternal life. As the Mass proceeded the different parts of the consecration were taken up *seriatim*. The litany of the saints was recited, showing the communion existing between the Church triumphant and the Church militant; the consecrator and his assistants raised their hands simultaneously on the head of the elect, saying, "R. Give thou the Holy Ghost"—the commission of Jesus Christ to His Apostles; the elect was gradually arrayed in his episcopal vestments—typical of the beauty and brightness that should decorate the mind and soul; the crown of his head and the mitre on his forehead, signifying the royal character of the political order; the consecrator delivered him the cross (resembling a shepherd's staff)—henceforth he is to be the spiritual shepherd of the flock entrusted to his charge; he was presented with the episcopal ring, denoting his union with the Church. Finally he croaked with the cross, signifying the royalty of the priesthood, and the royalty of the priestly and episcopal order. Right Rev. T. J. Dowling stood forth as the consecrated Bishop of Peterboro'. Ad multos annos!

THE BISHOP'S BLESSING. The new Bishop was then escorted through the aisles of the Cathedral by Bishops Walsh and Carbery, and bestowed the benediction on the congregation. This part of the proceedings was deeply impressive, and many eyes were moist with tears as the good Bishop waved his hand over the pews, alternately to right and left.

NATURE OF THE EPISCOPAL OFFICE.

If the Episcopate were an office for which, beside legitimate appointment, nothing more were required than a just combination of priestly virtues and learning and stability of character, of seal and prudence, of firmness of purpose and gentleness of disposition, there would be no necessity for the venerable Archbishop and Bishops of this Province to come together here at such personal inconvenience for the sake of a mere ceremonial of public investiture with the insignia of office. There would be no substance in it, certainly no true consecration; because there would be no sacramental grace, no divine communication of power, no transforming virtue, no spiritual reality of a religious pageant, calculated to imprint the mind of the beholders with something like awe, perhaps, with a reverential idea of the higher order of ecclesiastical dignities. But now, although the Bishop-elect of Peterboro has received his appointment from the Supreme Pastor of the whole Church, he is not yet a Bishop, by right of his sovereign jurisdiction, until he has expressed his consent to the will of God, the glory of all grades, turn, as to the centre and "source of sacerdotal unity," consequently of honor and prerogative and hierarchical institution, he is not yet a Bishop, until he has received the natural powers and gifts which constitute the wisdom and learning and eloquence and wealth and marvellous enterprise of this age could accomplish, would not suffice to save a single soul. The beatitude of heaven is a supernatural goal that cannot be reached but by paths of supernatural direction, and by help transcending the highest powers of nature. "Eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for those that love him." (1 Cor. 2, 9.)

THE EPISCOPATE IS A SUPERNATURAL AGENCY.

The end of Christian life being supernatural, it is evident that the means of attaining it must be likewise supernatural. And so our Lord has provided by instituting the Apostolic Hierarchy as the agency through which salvation shall be wrought; to the end of time for "as many as have believed shall have eternal life" (Acts 13, 48). He prepared twelve men in a special manner by three years' private as well as public instruction and by performance of stupendous miracles in their presence for proof of His mission from His Father. After His death on the cross and His resurrection from the grave, He spent forty days in completing His instruction, "appearing to them, and speaking of the kingdom of God," and speaking of the kingdom of God." (Acts 1, 3-5); and finally, at the mountain of Galilee, at the moment of His ascension into heaven, He delivered His momentous commission to them, "All power is given to me in heaven and on earth; going therefore teach ye all nations; in the name of the Father, and the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have given in charge to you, and behold! I am with you all days, even to the consummation of the world." (Matt. 28.) The meaning is obvious, that this world-wide and everlasting mission was absolutely impossible to fulfilment by mere human agency, and that He alone to whom "all power is given in heaven and on earth" could work it out through His commissioned agents. Hence the preamble recites the omnipotence of Jesus Christ, "all power is given to me in heaven and on earth," and the mandate refers to this omnipotence as the source of assured efficiency, "going therefore teach"; and the promise of ever present divine help, "Behold! I am with you all days," guarantees success of the Apostolic ministry in the full measure of God's predilection unto all nations and all generations of the world, "in the name of the Father, and of the Son, and of the Holy Ghost." Therefore it follows that a man, because he has acquired a certain power of oratory or the art of attractive and compelling speech, may take upon himself the office of preaching God's Word in sincerity. There are men who traffic upon the credulity and curiosity of multitudes in this fashion, and make a heap of money by the delusion of simple people. But ye know their discourses are not sermons, but rather lectures of entertainment for the rich and idle. They are simply theatrical performances. One thing is certain: if the commission of Jesus Christ to "go and teach" has not been delivered to the preacher, the promise attached to the commission, "Behold, I am with you," shall not be fulfilled in him. His learned harangues, unhalloved by grace, shall be "as the sounding brass and the tinkling cymbal." They may strike the ears of his auditory with the rhetorical force, as essential to faithfulness, but they shall convey no message of God to the soul. In this sense the Apostle of the Nations, addressing the Romans, who had mastered the world in philosophy and rhetoric, makes nothing of scholarly qualifications, and attributes all efficacy of preaching to Christ's grace, saying, "The words of the apostles preached." How shall they believe, said he, "if they do not hear? and how shall they hear without a preacher? And how shall they preach unless they be sent?" (Rom 10c) The mission from Jesus Christ, and His grace accompanying His commission, are as essential to faithfulness as the truth of the words of the Apostle of the Nations, by which he rebuked the vain glory of certain preachers who claimed credit for the number of their converts: "Neither he that planteth

is anything, nor he that watereth; but God that giveth the increase." (1 Cor. 3c) The planting and watering is done to-day by the apostolic ministry, just as in the days of St. Paul; but now, as they are called to enjoy earthly life, it is in God's "high" of the Apostles it is written that some of their hearers rejected their teaching and others accepted, and that significant sentence is written that every man should take into his heart of hearts: "As many as were foreordained by ever-lasting life." (John 6, 44) Just that many and no more. All those amongst the congregations who were foreordained for everlasting life believed—the rest went away. We have to save souls and it is by faith in Jesus Christ they are to be saved. Hundreds of churches profess to have the true faith but only one really has it and the other ninety nine have not. There must be only one true church and it is worth our while to know if we have the faith in Jesus Christ, and if our faith is from Him. If we have the true faith, where do we get it? From those sent to teach it to those who are really lost, and to God's "high" of the Apostles? It follows that GRACE IS NEEDED FOR THE PROPAGATION AND SAFE CUSTODY OF THE FAITH, and therefore supernatural preparation is requisite for the episcopal office, the first care of a Bishop being to rear up his spiritual children in the true and original principle of all spiritual life, the "foundation and root of all justice." Faith is not derived from human reasoning, nor is it to be confounded with intellectual conviction. Intellectual conviction may belong to the Jew and heretic as well as to you. They are intellectually convinced as you are, but they are lost, while the faith of Jesus Christ must be in truth. Faith must have conviction, otherwise it is not faith, but it must be a conviction impressed upon the soul by the grace of the Holy Spirit of God and founded entirely on the revelation of God. The only true and supernatural conviction that covers in the soul by the grace of God, it was to sow it and water it and nourish and guard it in the souls of men that Jesus Christ appointed the hierarchy, gave them their everlasting mission and sent them into all parts of the earth filled with the omnipotence expressed in His promise that He would be with them unto the end of time. Its termination in youth, its vigorous development in growing age, its fruitfulness in deeds of self-denying charity, through life, its acceptance also by unbelievers in response to our preaching, these must ordinarily depend on a concurrence of graces flowing through the channels of sacramental administration.

THE AGENCY OF GRACE WORKS IN THE BISHOP AND THROUGH THE BISHOP.

Let us examine more closely this divine agency of grace and the manner of its co-operation with the Apostolic ministry for the salvation of the people. God has no need of man's agency. He could accomplish His designs of mercy in His elect without any other agency than His own will. But since He deigns to employ the Apostolic Hierarchy throughout all ages as His instrument for the sanctification and salvation of mankind—"as many as will be saved shall be saved through faith and grace, the gift of God, by which the just are justified, not by works; but by His grace, through the redemption which is in Christ Jesus; whom God gave Himself for us, that He might redeem us to Himself, by His own blood, purifying unto Himself a peculiar people, zealous of good works." (Eph. 2, 8-10) It is evident that the divine agency of grace works in the Bishop and through the Bishop.

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