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Evening Telegram

W. J. HERDER, - - - Proprietor

MONDAY, March 11th, 1918.

The Consecration.

Far reaching in their effect upon the Church of England in Newfoundland, yesterday's ceremonies will leave an indelible impress. No persons privileged to witness or take part in them, could fail to be other than profoundly moved with their solemnity and meaning. It was a day of great spiritual purpose, and one of which future fathers will tell their children and children's children for successive generations. Its meaning to them will be as a rallying call to the standard of the Church and its telling will not lose force or interest by repetition. To Churchmen, generally, it will have been a red letter day, and a day that will arouse in them, greater desires to serve him, who by election and Consecration has been given the guidance and direction of their spiritual affairs. All Newfoundlanders regardless of denomination, will feel a thrill of pride, because of the exaltation to the high office of Bishop of one of island birth and parentage. Yesterday all assembled to do him honor. It is fitting, too, that the Consecration of His Lordship Bishop White, was held in the Cathedral of his own diocese, and was the first ceremony of its kind to have taken place in the Church of England in Newfoundland. Easily noticeable, will be a very unique and appropriate feature of the services which marked the Consecration. Newfoundland, in the early days of the history of the Church on this side the Atlantic, was attached to the See of Nova Scotia, and it was most fitting that the Lord Archbishop of that Diocese, should be the presiding prelate at the service which set the seal of the Episcopacy on the brow of the Right Reverend Wm. Charles White, D.D. It is another link in the golden chain which holds more closely together the relationship existing between the Church in the Dominion of Newfoundland and the Province of Nova Scotia. The presence of their Lordships, the Bishops of Ottawa, Montreal and Quebec, added a still further strengthening of the bonds of relationship with the Church in Canada, and it is quite probable that the day is not far distant when an ecclesiastical union of the diocese of Newfoundland with those of the Eastern Provinces of our sister Dominion will be brought about. Such a union was mooted at a session of Synod held but few years ago.

The Consecration Service was most impressive and dignified and was conducted with all the magnificence and splendor of the ritual of the Anglican Church. The white robed choristers: the surpliced and hooded clergy: the canonicals of the Consecrating Bishops enriched and made vivid by the scarlet of their Doctors robes: the solemn and inspiring liturgy: the heart stirring music: the vast and reverent congregation—all contributed to the making of a scene, the like of which was never before enacted within the walls of the Cathedral Church of the Diocese of Newfoundland. The groined arches resounded with the prayers, responses and praises of the thousands who had gathered together in one place to witness the "imposition of hands" on him who had been duly called and was now consecrated to and set apart for the office and ministry of a Bishop of the Holy Catholic Church in Newfoundland. On behalf of our readers we offer His Lordship Bishop White, heartiest felicitations, and venture to hope that the success which attended yesterday's services will be the happy augury of a long and profitable Episcopate.

Thy memory will not fail us,
Nor leave Thy work undone,
With Thy right hand to keep us,
The victory shall be won.
And then by men and angels
Thy name shall be adored,
And this shall be our anthem,
One Church, one Faith, one Lord.

Casualty List.

RECEIVED MARCH 9th, 1918.

Still Dangerously Ill, March 3rd.

3593—Private Joseph Hurley, Brennan's Lane. Previously reported.

Still Dangerously Ill, March 4th.

3443—Private William Devoe, Codroy. Previously reported.

Died of Wounds, March 9th, No Particulars.

2nd Lieut. Robert Kershaw, Lancashire Folds, Middelton, England.

Accidentally Killed by Log Jumping From Chute, March 9th.

3460—Private Selby Taylor, 10 Pleasant Street.

J. R. BENNETT,
Acting Minister of Militia.

C. M. B. C.

The meeting of the C.M.B.C. held yesterday afternoon was very largely attended. The Chairman Rev. J. Brinton welcomed, on behalf of the Class, His Excellency the Governor. The Rev. A. G. Bayly, founder of the Class, and Lieut. Bert Dicks, who recently returned on furlough serving three years with "Ours" in Gallipoli and France, who were present were given a very hearty reception. His Excellency in his address dealt with the Bible and service and delivered a very helpful discourse. He congratulated the Class on the splendid work being done by the Harbor and Wharf missions and was glad that this side of the lives of the people was so well looked after. Several hymns were rendered during the evening by the band.

Laid to Rest.

The remains of the late T. M. McNeil were laid to rest in the General Protestant Cemetery on Saturday afternoon. Deceased who was the first Lieut.-Colonel of the Nfld. Highlanders, was given a regimental funeral with Major Montgomerie in charge. The procession was a very large one and was headed by the pipers. The Highlanders, a guard from the C.C.C., members of St. Andrew's Lodge and others of the Masonic Fraternity, relatives, friends and employees of deceased, and officers of the Regiments, Highlanders, C.L.B., and C.C.C. attended. Rev. Gordon Dickie, M.A., conducted the services at the graveside.

Breach of Fishery Regulations.

Messrs. C. E. Hunt and L. E. Emerson left by yesterday's exppess for Herring Neck where they will be present at the hearing of a case before Magistrate Scott on Tuesday. The defendants are being prosecuted by the Fisheries Department for a breach of regulations governing the Scotch pack of herring. Mr. Emerson is acting for the defendants and Mr. Hunt for the department. Inspector E. Coyle will also be present at the hearing of the case.

Mentioned in Dispatches.

Editor Evening Telegram.

Dear Sir,—The Minister of Militia has received the following cable from the Record Office, London:

"Deckhand Edward Somerton, 1653 X, Royal Naval Reserve, has been mentioned in despatches for services in action with enemy submarines. (See 3rd Supplement London Gazette 22nd February.)"

Yours faithfully,
W. F. RENDELL,
Major, C.S.O.

From Cape Race

CAPE RACE, To-day.

Wind West strong, weather foggy, a S. E. gale with snow and sleet raged last night; a two-topmast schooner was in sight near Cape Ballard at dark, bound in; nothing heard passing to-day. Bar. 28.80; ther. 38.

NOTE OF THANKS.—Mr. and Mrs. N. Snow desire to express their sincere thanks to the many kind friends who sent notes of sympathy, and those who called, on the occasion of the death of their son, Fred, who was lost in the Florizel disaster, also the following for wreaths: Directors Bowring Bros., Ltd., Employees Bowring Bros., Ltd., Drapery Dept., Mr. and Mrs. C. H. Hutchings, Miss O. Hutchings, Shrewsbury, England; Mr. R. MacDonald, Mr. and Mrs. Wm. Barnes and family, Mr. and Mrs. F. R. Rowe and family, Royal Bank of Canada, Officers and men Royal Nfld. Regiment, Officers and men Forestry Battalion, Officers and men C.L.B.—advt.

When you want something in a hurry for tea, go to ELLIS'—Head Cheese, Ox Tongue, Boiled Ham, Cooker Corned Beef, Bologna Sausage.

From the Wreck.

Constable Thomas Lynch of Renews who has been at the scene of the wrecked steamer Florizel since early Sunday morning, Feb. 24th, arrived in the city by the Trepassey train this morning. Constable Lynch has assisted in the recovering of the bodies of the pasengers and crew and states that on Friday, 11 bodies were taken from the water, on Saturday 26 and yesterday 5, making a total of 41 bodies in three days. Of those 3 have reached the city, and 38 are being coffined at Petty Harbor. He says the bodies are in a good state of preservation and were taken from a deep gulch at a point west of Boin Head and east of Horn Head in Cappa Hayden Harbour. With the water clear on Saturday the bodies could be clearly seen resting on a sandy bottom. Yesterday evening a thick slob filed the harbour and it is not likely that any more bodies will be discovered today.

Naval Reservist Reported Drowned.

H.M.S. Briton, St. John's, Nfld.,
9th March, 1918.

Editor Evening Telegram.

Sir,—I regret to inform you that the Admiralty have reported that Walter Marsh, Seaman Nfld. R.N.R., lost his life when the armed merchant ship "Rio Verde" was sunk by the enemy on the 21st February, 1918.

His next of kin is his mother, Mrs. Sarah Marsh, of Dunfield, Trinity Bay.

Yours truly,
A. MacDERMOTT,
Commander.

Entertainment.

METHODIST COLLEGE HALL.

The entertainment which will take place in the Methodist College Hall on St. Patrick's afternoon, under the auspices of the ladies of the Cowan Mission, promises to be a very great treat. The ladies in charge have prepared a most attractive programme. Miss Herder, Capt. Campbell and Mr. Williams will sing and Mr. T. H. O'Neil will recite. There will be a dance by Misses Orr and Reid and the programme will conclude with an amusing comedy, in which some of our leading artistes will take part.

McMurdo's Store News.

MONDAY, March 11, 1918.

Our Effervescent Saline is designed for cases of sour stomach, "liverish symptoms," certain forms of indigestion, and constipation. A dose taken in the morning, followed if necessary by a second dose in an hour, will generally clear up a bilious headache, while an occasional dose will prevent heartburn and similar troubles. Pleasant to take, mild in action, made of the purest materials. Generous sized bottles, 65 cents.

A Correction.

Editor Evening Telegram.

Dear Sir,—Kindly allow me to correct a statement in your editorial of Saturday's issue.

The honour of being the first Newfoundlander consecrated a Bishop, belongs to the **Right Rev. William Cyprian Pinkham, D.D.,** (my uncle) the present Bishop of Calgary. He was consecrated in Holy Trinity Church, Winnipeg, on Sunday, **August 7th, 1887,** by the Most Rev. the Metropolitan (Dr. Machray), assisted by Bishop Horden of Moosonee, Bishop Young, of Athabasca and Bishop Anson, of Qu'Appelle.

Yours respectfully,
C. ARCHER ELLIS.
March 11th, 1918.

(NOTE.—Our article meant to convey that Bishop White was the first Newfoundlander to receive the Episcopate **in his own country,** but in some way these words were omitted. We thank our correspondent for the additional information.—Editor.)

Hudson Super-Six Leads All Fine Cars.

The Hudson leads all other makes of fine cars on the Island of Cuba. An article in a recent issue of the Cuban "Automovilista" shows that 222 Hudson Super-Sixes are owned on the Island as compared with 142 Cadillacs, 51 Chalmers, 137 Studebakers, and 49 Packards.

Ford naturally leads with 2049 owners. Another cheap car takes second place and Super-Six is third on the Island with 222—a remarkable showing for the Hudson—advt.,il.

Police Court.

A young lad was before the Magistrate this morning charged with the larceny of an overcoat, valued at $18 and a suit case containing other articles of clothing. The lad pleaded guilty to both charges and was sentenced to 60 days, 30 days for each charge.

When you want Roast Beef, Roast Veal, Roast Mutton, Roast Pork, try ELLIS'.

Consecration of the Rev. William Charles White, D.D.,

To be a Bishop of the Holy Catholic Church, With Jurisdiction in the Diocese of Newfoundland.

Never in the history of the stately Cathedral of St. John the Baptist has such an immense concourse of people assembled within its walls as filled the great building in every part at yesterday's solemn services, when William Charles White, Priest, Canon and Sub-Dean, was consecrated and set apart for the Holy Office of Bishop of Newfoundland in succession to "Llewellyn, Our Bishop," who was laid to rest from this same bunlding a few weeks ago. The office for the Consecration of a Bishop is the most important of all the ceremonies and functions of the Holy Catholic Church, and had its beginning on that day when Jesus went up into a mountain and "Called unto His disciples, and of them He chose twelve whom also He named Apostles."—St. Luke, VI—13.

Ever since the first Pentecostal outpouring, down through the ages of the Church, the simple Sacramental Act of "Laying on of Hands" has gone on without break or failure, linking men on to the great chain of Apostolic succession, the great network of Apostles who have gone into all the world to preach the Gospel to every creature and to build up the Kingdom of Our Lord. So important has this great office ever been held to be that we find Saint Ignatius, the Martyr, exhorting the early Christians to be loyal to their Bishop, because "Where the Bishop appeareth there let the people be; and so where Christ is, there is the Catholic Church. Let no man do anything that pertaineth to the Church without the Bishop, who standeth to us as an Apostle."

And the Church universal to-day holds the succession from the Holy Apostles of such vital essence that no man is consecrated to this office except by the hands of three other Bishops at least, so that no flaw or break may occur in the transmission of the sacred stream of Apostolic orders. And this because the Church has ever held that the Episcopal Office is "the plenitude of the Priesthood of Jesus Christ," the Divine channel of Sacramental Grace. Apostolic succession is essential not alone because those who are admitted thereto are the successors of St. Peter, and the twelve Apostles, and of Saints Gregory and Augustine, of Anselm and Becket of Andrews and Laud, but because it gives to the possessors thereof the guarantee of the authority of Our Blessed Lord Himself. It makes them the Shepherds of His flock, the rulers of His body, the Church; the vicars of Christ on earth who said, "As my Father has sent me, even so send I you." To such an office only those are admitted who are solemnly called and chosen. Such a call and choice came to William Charles White when the Synod of Newfoundland duly elected him by their suffrages, and this call has been ratified and consented to by His Grace the Archbishop of Canterbury, Primate of the Provinces of the Anglican Communion of the Catholic Church, who has sent hither as his representative the Lord Archbishop of Nova Scotia to bestow upon the chosen Priest the Holy Order of a Bishop of the Catholic Church of God. As co-consecrators His Grace brought with him the Lord Bishops of Quebec, Montreal and Ottawa. It is most fitting that the Archbishop of Nova Scotia should have been chosen for this work, inasmuch as Nova Scotia is the oldest Colonial See, and the Bishop of Nova Scotia originally held jurisdiction over the Island of Newfoundland.

The authorities of the Cathedral are to be congratulated on the splendid order and discipline which prevailed in the admission of the vast congregation, and in the reverence and decorum that reigned throughout the long service. There was gathered no mere crowd of spectators out of idle curiosity, but a devout flock of Christians pleading for an outpouring of grace on him whom they had chosen to be their Shepherd and Father in God. Special seats were reserved for His Excellency the Governor and Suite, His Worship the Mayor, various other officials and representatives, also for the Clergy and Lay Delegates of the Synod and Church officers, as well as representatives of other religious bodies.

The High Altar was vested in Red and adorned with lights and flowers, while immediately in front of the Chancel step was placed "the Chair of Authority" to be occupied by His Grace the Lord Archbishop during the examination and other parts of the ceremony.

Matins was said plain at 7.30, the officiant being Rev. J. Brinton, and at 8 o'clock the Holy Eucharist was celebrated when a very large number made their Communion on behalf of the Bishop-Elect who was that day to be consecrated and set apart for his high office. And many were the prayers united with the Holy Sacrifice there offered and ascending along with it to the Throne of Grace that the Bishop and the Diocese over which he is to preside may be abundantly blessed during his Episcopate.

At 11 o'clock the great service of the day began. The Consecration Rite and Ceremony is grafted upon, and is on such occasions part of, the Communion Service. The Archbishop of Nova Scotia, as Chief Consecrator was, of course, celebrant, and was assisted by the other Bishops. At the hour appointed the procession entered the Cathedral through the south transept, up the centre aisle in the following order:

Cross Bearer.
Choir.
Ecclesiastical Students.
Priests in Seniority.
Canons of the Cathedral.
The Administrator.
The Bishop-elect, vested in his Rochet only.
The Co-Consecrators.

His Grace the Archbishop, preceded by his Chaplain, carrying the Archiepiscopal Cross.

During this procession, Hymn 436 was sung:

"Hark! the sound of Holy Voices,
Chanting at the Crystal Sea."

Entering the Sanctuary, the Archbishop ascended the High Altar and began the solemn celebration of the Holy Eucharist. The Epistle (1 Timothy III—1) was read by the Bishop of Ottawa, and the Holy Gospel (St. Matt. XXVIII. 18) by the Bishop of Montreal. Following the Nicene Creed the Bishop of Quebec entered the pulpit and preached the sermon, a verbatim report of which appears elsewhere.

Then the Bishop-elect was presented to the Archbishop, sitting in his chair, by the presenting Bishops, with these words, "Most Reverend Father-in-God, we present unto you this Godly and learned man to be ordained and consecrated Bishop." The record of the election of the Bishop-designate was read by the Rev. Canon Bolt, followed by the Declaration that the Oaths of Allegiance had been duly administered. The document was signed by the Most Rev. Lord Archbishop of Canterbury, Metropolitan, and Rev. Geo. H. Bolt, Registrar.

The Archbishop standing, then moved the congregation to pray, saying: "Brethren, it is written in the Gospel of St. Luke that Our Saviour Christ continued all night in prayer before He did choose and send forth His twelve Apostles. It is also written in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas. Let us, therefore, following the example of Our Saviour, Christ, and His Apostles, fall to prayer before we admit and send forth this person to the work whereunto we trust the Holy Ghost hath called him."

The Litany was then said by the Bishop of Quebec, the whole congregation joining in the responses. Next the Archbishop sitting in his chair addresed the Bishop-elect: "Brother, forasmuch as the Holy Scripture and the ancient Canons, command that we should not be hasty in laying on of hands and admitting any person to government in the Church of Christ which he hath purchased with no loss price than the effusion of His own Blood: Before I admit you to this administration, I will examine you in certain articles to the end that the congregation present may have a trial and bear witness how you be minded to behave yourself in the Church of God." The questions from the Ordinal followed, and were duly answered by Dr. White, and at the conclusion, His Grace standing up, prayed for him as follows:

"Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that He accomplishing in you the good work he hath begun, you may be found perfect at the latter day: through Jesus Christ Our Lord. Amen."

The Bishop-elect then retired to the Vestry, attended by the Presenters, and returning fully vested in the Episcopal Habit, he knelt down and the Veni Creator Spiritus, "Come, Holy Ghost, our souls inspire," was sung over him by the Archbishop and Bishop and all others present, all kneeling. That being ended the Archbishop chanted, "Lord hear our Prayer," and the response was made "And let our cry come unto Thee," following which he recited the Consecrating Prayer. Then the Archbishop and Bishops present laid their hands upon the head of the elected Bishop, kneeling before them, the Archbishop saying, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands. In the name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the Grace of God which is given thee by this imposition of our hands, for God hath not given us the spirit of fear, but of power and love and soberness." This was the culmination of the solemn and glorious rite, the climax of the Sacrament of Holy Orders, the long waited for moment in which, by the power of the Holy Ghost, William Charles, by Divine Providence, became Bishop, Chief Pastor, and Head of the Holy Catholic Church in the Diocese of Newfoundland, member of the Sacred College of Bishops throughout the world, partaker of the Priesthood of Jesus Christ who is "a priest forever after the Order of Melchisedeck." Laus Deo. The Archbishop then returned to the Altar and began the Offertory, during which a collection was taken up on behalf of the Halifax Cathedral repair fund. Hymn 603:

"Round the Sacred City gather
Egypt, Edom, Babylon,"

was sung at this time. After the singing of the Sanctus and Benedictus Qui Venit by the choir, the Archbishop proceeded in the Consecration and Communion of the Most Holy Sacrament of the Body and Blood of Christ, the newly consecrated Bishop receiving the Blessed Eucharist in both kinds at the hands of the celebrant. During this the choir sang the Angus Dei, O Lamb of God, with its threefold repetition, and Hymn No. 322:

"And now, O Father, mindful of the Love
That bought us once for all on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee,
That only offering perfect in Thine eyes,
The one, true, pure, immortal sacrifice."

After the Post Communion Prayers, Gloria in Excelsis was sung, the whole congregation standing. The Blessing was given by the Archbishop, and the Choir, Clergy and Bishops left the Sanctuary during the singing of Hymn 300, "All hail the power of Jesus Name."

The above is an account, brief and inadequate, of this grand act of worship which lasted over two hours and was followed with devout interest and attention by all who were privileged to be present thereat.

The new Bishop of Newfoundland enters upon his arduous work fortified and strengthened by the good will, best wishes, and earnest prayers not only of his own people, but of many others who do not share in his jurisdiction. His Lordship Doctor White has bravely taken up the mantle which fell from the shouders of the late lamented Bishop Jones, and with the mantle we trust there has come a double portion of his spirit. The work before him is such as a strong man might well shrink from, but with deep humility and trust in the Master he has taken it up bravely. We wish him ad multos annos!

Consecration Sermon

Preached by the Bishop of Quebec.

Isaiah VI.8: "I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? Then said I, here am I, send me."

Isaiah was worshipping in the Temple Court. As he knelt, he beheld in ecstatic vision the way lying open to the Holy of Holies. The Temple on earth became the miniature of the Temple in Heaven. Other worshippers saw the outward ritual, the Shekinah, the carved figures of the angels over the mercy seat, the vapour of the incense. He saw what their eyes could not see, the King of Glory clothed in His Majesty, and he heard the adoring seraphim chanting their antiphonal song: "Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory." And what was the effect of this wonderful vision upon the prophet? Not what we might have expected. One would naturally have thought that spiritual joy and satisfaction would have flooded his soul, but as first it was far otherwise. He was filled with a deep sense of his own sinfulness. In the view of the Divine vision, Isaiah sees his own sinfulness and that of others as he had not seen it before, as he realizes the holiness and the majesty of God, and the cry of anguish is wrung from his heart, "Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." And then there came to the humble and contrite spirit of the man the message from the altar of Divine love, "the live coal touching his lips," the assurance of mercy and pardon—"This hath touched my lips, thine iniquity is taken away and thy sin purged." And to him there came the call to work in the name of God. He heard the Divine voice saying, "Whom shall I send and who will go for us?" Isaiah is ready now to go forth in obedience to the will of God. He is ready for service—"Here am I, send me,"—ready to speak Thy word, ready to do Thy work. My brethren, what does this vision say to us to-day? When to a Minister of God there comes the offer of higher service and greater responsibility, if he is a man of God, worthy of such an offer, his first instinct is to place himself in the presence of the Almighty. He kneels before the Lord of Hosts, and the vision of the King floods his soul with light, and reveals to him his own unworthiness. He cries in humble self-abasement—Woe is me, for I am not worthy. And then he seeks the guidance of the Divine direction. He hears the Divine voice saying, "Whom shall I send, who will go?" Not "Go, for I have sent you." Not yet at least. God asks the co-operation of the man's judgment and will. He must weigh well and consider many things: his present work, whether he may conscientiously leave it; the manner and spirit in which, through human instrumentality, the offer comes; his own gifts and qualifications for the high and holy work. Above all, he must search and examine his motives, and make quite sure that there is no reaching after personal benefit and advancement. Then he listens for the still small voice of God the Holy Ghost, speaking in his innermost soul. And if (when with simplicity of mind and creative ca-

titude of soul he has listened and waited), the spirit moves him to say: "In spite of my own sense of unworthiness, if Thou requirest my poor services, O Lord, 'Here am I, send me,'" then he will know that God has indeed called him, that God is sending him, that God will enable him for the work, however difficult and responsible that work may be. Such a call, my brethren, we believe to have been his, who to-day is to be consecrated and set apart for high office and responsibility in God's service. We know well that with him the searchings of heart and motive have been very real, and that nothing but the sincere prompting of the Holy Spirit and the desire to do the Divine will have moved him to say: "Here am I, send me." And now in this beautiful Cathedral, a gem of ecclesiastical architecture, with its sacred memories of saintly Bishops and others who have gone on before, we are assembled amidst all the hallowed and hallowing influences of Divine worship; nay, in the very Holy of Holies of Divine Worship—the Blessed Communion of Christ's Body and Blood—itself the sacred pledge to the Church of the perpetual Presence and Presidency of her great Head, we are assembled to take part in a solemnity of the utmost significance, and of the utmost importance, not only for the members of the Church and the whole community in this Dominion of Newfoundland, but in a solemnity which concerns, and the influence of which reaches out to the whole Church throughout the world, for to-day, at this solemn hour, he whom you know and honour and trust is about to receive the Divine Commission and the Divine Grace to be a Bishop of the Holy Catholic Church. The living head of the Church, our Lord, Jesus Christ, who after His resurrection from the dead, commissioned His Apostles to go forth in His Name and carry on His work, saying unto them: "As my Father has sent Me, even so send I you," and gave them the Holy Spirit to enable them; He, the living Christ, is present here to-day, ready to give the same Commission and the same enabling grace, ready to say, "As My Father hath sent Me, even so send I you," to him whom you, under the guidance of the Holy Spirit, have chosen and designated to be your Father-in-God. When the solemn invocations and prayers have been offered, and the Bishops who have gladly come to you, in the Name of the Lord, for the holy purpose, have laid their hands upon the head of the elected one and have uttered the words, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the Name of the Father, and of the Son, and of the Holy Ghost," then one more link will have been added to the long chain which comes down unbroken from the Church of the earliest Christian age, one more strand will have been added to the web which unites in close connection the Church of to-day with the Church of Apostolic times. The preface of our Ordinal begins with these words: "It is evident unto all men, diligently reading Holy Scriptures and calling

(Continued on next page.)

Consecration

(Continued from 4th page.)

authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons." Such is the authoritative declaration of our Church. She believes, moreover, not only that the office of Bishop is of Apostolic institution, but that she can prove without fear of contradiction that she can trace the succession of her Bishops back to the earliest age of the Church of Christ. The office of a Bishop is of Apostolic institution. I do not mean the name, but the thing. I know that in the New Testament the terms Bishop and Presbyter are used without that distinction which now prevails, and that the chief pastor was sometimes called by other names, but this, I take it, is clear, that there ever was, in each part of the Church, one in rank above his fellows to whom alone were committed certain powers, more especially the powers of ordination; and these powers were originally transmitted by the Apostles or by those delegated by the Apostles for the purpose. In the Book of the Acts of the Apostles we read of St. Paul and St. Barnabas ordaining presbyters or elders in every Church. Titus is to ordain Presbyters in Crete. The office is there by whatever name the men who discharged the functions of the office were called. We find, moreover, that very shortly after the time of the Apostles those officers of the Church in whom resided the power of ordination were called Bishops in contradistinction to the Presbyters who did not possess that power, and the transmitting of that power, with the Divine blessing and commission, from one to another down through the ages, constitutes the Apostolic succession, although the term is not very well chosen, since in one sense, and that a very important sense, the Apostles had and could have no successors. As eyewitnesses of the facts of redemption, as founders of the Church, they—the twelve Apostles of Christ—form a class apart and they had and could have no successors; but as Depositories of the Commission, in virtue of which men might be sent to preach the word and administer the Sacraments, they had, and could not but have, successors. It is not from identity of office, but from authenticity of Commission that the Episcopal is rightly called the Apostolical succession. The Church is no human society, not, I mean, merely a combination of those who think alike and are united by a common purpose in the furthering of a common cause. It is not true, as sometimes taught, that the Church only exists in the union of believers and has not a reality of its own. The Church takes its origin, not in the will of man, but in the will of the Lord Jesus. It is His Body. It is a living organism of which He is the Head. He sent forth His Apostles; the Apostles were Ministers of the Lord Himself, and that Commission and Ministry they have transmitted. And he who receives it to-day, receives it through the Apostolic line from the Lord Jesus Christ. In no period of the history of Christianity, in no age of the Church of Christ was that sacred commission fraught with more grave responsibility or more splendid opportunities than at the present day. These critical and crucial times are testing us all in a hundred different ways, testing our faith, our courage and powers of endurance, testing our patriotism, testing our capacity for service and sacrifice. (And here in passing permit me to pay my tribute of profound admiration to the patriotism and noble self-sacrifice of the men of Newfoundland who have played such an heroic part and won for themselves and their country such undying fame in the war.) It is not individuals only that are being tested at this crucial time: Nations, governments, institutions, nay, the very Church of Christ itself, are being tried. If, out of this awful welter of slaughter, out of this confusion and strife, right ways of thinking and acting, righteousness and truth are to prevail, if the world is to be better, if the Kingdom of God is to come upon the earth, which, after all the sacrifices that have been offered, we most earnestly hope and pray will be the result, the leaders in Church and State must be strong men and true, men of vision, men of faith, men of fearless readiness to proclaim the right and the true way, men of zeal and ability to lead men in the true and right way, courageous enough to break out of old ruts and to discard the rags of threadbare customs, which have proved ineffectual, men courageous enough to stand firm, against all opposition, for principles which cannot change and must be maintained, men big enough to think little of the dignity of office, and much of its responsibilities, men great enough to be willing to serve, unselfish enough to be ready to give themselves for the good of others, ready to lose their lives that they may find them in service, men who love and fear God, ready to stand on God's side four square to every wind of opposition, ready to strive their utmost, at whatever cost, to help forward His Kingdom on earth for that alone; loyal allegiance to God, loyal obedience to His laws, wholehearted surrender to Christ, will bring lasting peace to the blood-stained earth. That alone will