

shaped by no less an authority than S. John himself, the latest living of the apostolic band, Irenæus, while yet a young man and probably prior to Polycarp's martyrdom (circa A. D. 155), removed from Asia to Rome. At the latest, in the year 177, when persecution visited the churches of southern Gaul, Irenæus was a presbyter of Lyons, and was elevated to the See of the martyred Bishop Pothinus. There is a record of his visiting Rome prior to his entrance upon the episcopal office as well as afterwards; his object in each case being to promote the peace of the Church. Thus fitted by circumstances as well as by his character to know and maintain the "traditions of the elders," we find in his writings, to quote the language of the latest authority on this subject, Mr. Charles Gore, in his work on "The Ministry of the Christian Church," "the picture of the universal Church, spread all over the world, handing down in unbroken succession the apostolic truth; and the bond of unity, the link to connect the generations in the Church, is the episcopal succession,"³

The language of Irenæus is clear and determinate with reference to the succession of Bishops to the authority and rule exercised by the Apostles in the Church, and "because it could be tedious..... to enumerate the succession of all the Churches," he gives that of the Church of Rome, and records the committal of the episcopate by the Apostles SS. Peter and Paul to Linus (A. D. 68), and then the succession from him of Anencletus (A. D. 80), Clement (A. D. 92), Evaristus (A. D. 100), Alexander (A. D. 109), Xystus (A. D. 119), Telesphorus the Martyr (A. D. 128), Hyginus (A. D. 139), Pius (A. D. 142), Anicetus (A. D. 157), Soter (A. D. 168), and at length in his own day, of Eleutherus (A. D. 177). (4) Certain discrepancies which confessedly exist in the various lists of Roman bishops which have come down to us may be explained by assuming the existence in the very first ages of two distinct Churches, one Jewish and one Gentile, at Rome. Lightfoot, while claiming that "no more can safely be assumed of Linus and Anencletus than that they held some prominent position in the Romish Church," (5) adds that the "reason for supposing Clement to have been a bishop is as strong as the universal tradition of the next ages can make it." It in no way detracts from this admission with respect to Clement that Lightfoot regards him rather as "the chief of the presbyters than the chief over presbyters," and consequently not in the position of irresponsible authority occupied by his successors Eleutherus (A. D. 177) and Victor, A. D. 189), or even by his contemporaries Ignatius of Antioch, and Polycarp of Smyrna.

With Victor, apparently the first Latin prelate who held the bishopric of Rome, a new era begins. The line of ecclesiastical descent is now clearly defined, and by the participation in each consecration of three or more of the episcopal order required by the early Canons and continued with scrupulous exactness till the modern view of Episcopacy as held by the pap-

acy permitted at times the substitution of the papal authority for the presence of more than a single consecrator, there has been knitted together the meshes of that vast network which in its comprehensiveness includes the Church's chief rulers from the very first, and by the multitude of interlacing lines of succession makes any serious defect in the direct connection with the apostles of any individual bishop well-nigh impossible. The succession of bishops from the Apostles' times is not to be regarded as a chain of single links, the whole being of no greater strength than its weakest part; but as a network or web of interwoven strands, now innumerable, which would hold together even if, to venture an impossible supposition, nine-tenths of these lines could be proved defective and therefore invalid. In other words, a possible defect in one, or in a hundred, of the different lines of succession would in no way affect the consecration of any Bishop of our day, so infinite in number are the interlacing strands of the great network uniting one who has been set apart for this office and administration in the Church of God with the Apostles, and through the Apostles with Christ, the Great Shepherd and Bishop of Souls.

AUTHORITIES.—In addition to the late Bishop of Durham's dissertation on "The Christian Ministry," appended to his Commentary on the Philippians, and the many special treatises on the Apostolical Succession by Perceval, Haddon, Elridgton, Morse, and others, the latest and most conclusive work on the general subject is that of Gore, "The Ministry of the Christian Church," Rivington's, London, 1889. A compact treatise by the Rev. Professor J. H. Barbour, of the Berkeley Divinity School, Middleton, Conn., is admirably arranged and deserves general reading. Its title is "The Beginnings of the Historic Episcopate Exhibited in the Words of Holy Scripture and Ancient Authors." New York: E. & J. B. Young & Co., 1887. Canon Liddon, in his sermon entitled "A Father in Christ" (Rivington's, 1875), effectively disposes of the arguments of the late Dr. Hatch, in his Bampton Lectures on the "Organization of Early Christian Churches," as well as those of a later paper in the *Contemporary Review* from the same source. A scholarly and conclusive volume has just appeared, written in Latin, of upwards of six hundred pages octavo, which gives in detail, and with sufficient critical apparatus, both the arguments for the apostolical succession and lists of bishops from the apostles' times to our own day. The title of this work is as follows: "De Successione Apostolica necnon Missione et Jurisdictione Hierarchiæ Anglicanæ et Catholicæ, unacum appendicibus et indicibus: auctore Venerabili Doctore Jacobo Clark, Archidiacono Antiguensi, Sacellano, Exam Dno, Antiguensi Epo Rectorum Par. S. Philippi in Antigua, Georgiopolis in Guiana Britannica: MDCCCXC." The third edition of a clever compendium of the argument, by the Rev. Andrew Gray, a Priest of the Diocese of Massachusetts, has just been published in Boston. It is entitled "Apostolical Succession in the English, Scottish, and American Church, from S. John the Apostle to the present time, in the line of consecration, taken from authentic records." A learned work by the present Bishop of Oxford, the eminent

historian Dr. William Stubbs, gives the succession in the Church of England. The title of this work is "Registrum Sacrum Anglicanum. An attempt to exhibit the course of Episcopal Succession in England, from the records and chronicles of the Church." Oxford: University Press, 1858.

THE LATEST WAY OF MAKING MONEY FOR CHURCH PURPOSES.

IF late private theatricals, as an adjunct of bazaars, appear to be coming into vogue. We do not profess to be very strait-laced or puritanical, yet we must confess that we are strongly inclined to regard anything of a "stagey" character as an unsuitable element in a bazaar. Probably we are getting old-fashioned, and are not going with the times in making this confession. We expect dancing to be introduced as another feature before long. Raffles have long held their ground, and in carrying them out revolving drums have been in use. On one occasion, when we heard of a wheel of fortune at a bazaar, and objected to it, a friend quietly but sarcastically said, "If you admit the drum, why object to the wheel; it is only the difference between the horizontal and perpendicular axis." This was very neatly put, certainly. Yet the tendency is, we fear, more and more to yield to the craving for mere amusement and excitement in these matters.

Bazaars have their own excellent features; people by their means can contribute in work who cannot often contribute in money; and as gatherings of Church people, working for a common church purpose, they may be very useful. For all these reasons we are all the more desirous that they should not be secularised by the adjuncts of the race-course and the theatre; and we fear the tendency is downwards. Indeed we almost expect to see presently, hard by the wheel of fortune, some ingenious youth or attractive maiden manipulating three thimbles and a pea. Surely one must draw the line somewhere. We speak as to wise men. Is it not repugnant, e. g., to a reverent mind to think of purchasing a Holy Table for a church with money made by private theatricals? For ourselves, we should certainly shrink from making money for such a purpose by such incongruous means. Surely it has not come to this that we are obliged to say—Make money honestly if you can; but in any case make money. Make money without drums, wheels, and plays if you can; but if not, make money with them. Is the Church really obliged to follow the world to the race-course and the stage, and to imitate and adopt the most worldly ways and means for sacred ends? Is there any "fitness of things" here?

We remember once being present at a parochial concert, at which a young girl came on the stage dressed as a fast young man, smoking a cigar, and sang a fast song. A friend who was present, a military man, observed drily, "She is a member of the church choir!" Further comment was needless. Figure to yourself this girl singing hymns and chants on the following Sunday, before many of the same people, after making such an exhibition of herself! If we err at all in these matters let us clergy err on the side of reverence. There is an old saying that "gold may be bought too dear;" it is worth remember-

³ Gore's *Ministry of the Christian Church*, chap. iii, p. 119.

⁴ Iren. iii. The dates we have given to the successive incumbents of the See of Rome are from Lightfoot.

⁵ Com. on the Philippians. *The Christian Ministry*, p. 219.