

divine mission to English-speaking Christendom is the grand fact of her Apostolic Orders. Our LORD sent His Apostles in the same manner as His FATHER sent Him; and because the evangelization of the world could not be effected by twelve mortal men, He left with them the supernatural power of sending other bishops, in the same manner as they were sent. And if we had not, at the time of the so-called Reformation, by the grace of GOD preserved an unbroken episcopate, our candlestick would have been removed as surely as that of Ephesus.

The Sects, such as Baptists, Christadelphians, Plymouthites, and a number more, have no valid orders, and consequently all their ministrations are void, except those in which the Church admits the intervention of lay agency. As churches, they have no more authority than a Gas Company.

But we are only a part of Christendom, and it would ill become us to claim that we, and none but we, are the Temple of the LORD. The great Churches of the Latin and of the Greek Obedience have also an unimpaired succession, and offer the True Body upon the Sacred Altar as we do. And since the reunion of Christendom, which is only a question of time, is to be compassed by the fusion into one of those bodies which are Apostolic, and by the absorption of those lay organizations which are not so, it follows that everything is important which differentiates us from the latter, and which assimilates us to that unity at which we are one day to arrive. The use of the Sign of the Cross at the final article of the Creed is in itself a small matter; but it becomes more than a trifle when it is made as a symbol of unity with the Holy Church throughout all the world, which employs the same sign; and it is no longer trivial when used as a protest against Protestantism, which would banish the symbol altogether, except as an item of personal adornment. The same line of thought,—for we are unwilling to take lower ground,—applies to many other Catholic customs.

When the first English Bishop of Quebec landed at the end of last century, the Roman Bishop of Quebec greeted him with the kiss of peace, as a brother in the Apostolic rank. This incident is both a fragrant memory of the past, and a cheering presage of the future, when Judah will no longer vex Ephraim, and when we shall be one fold under One Shepherd. Is the English Church immaculate, that when the Catholic Faith is feebly hinted at, we are always warned against "the