## Reported for the Catholic Record. LECTURE ON THE APOSTOLICITY OF THE CHURCH.

Lordship the Bishop of London lectured on this subject on last Sunday evening. The following is a full report of His Lordship's exceedingly able and

or His Lordship's exceedingly able and instructive lecture:
His Lordship began by reading the folfowing verses from St. Paul's Epistle to the Romans—x. 14, 15.

"How shall they call on him in whom they have not believed; or how shall they believe him of whom they have not because they believe him of whom they have not heard; And how shall they hear without a preacher; and how shall they preach un-less they be sent."

The sulject of this evening's lecture is the Apostolicity of the Church of Christ as an assential and exclusive mark thereof. That Church which is proved to be spos-tolic in doctrine, in public, uninterrop d ministry, dating from the Apostles, and in

minetry, dating from the Aposits, and in mission, must be the Church insutated by the Lord Jesus Christ.

During the course of these lectures I have again and again shown that thrist, before his Accention, organized His apostles into a teaching body or church—nat he clothed them as such with his power and authority—that he commissioned and authority—that he commissioned them to be the teachers of His revelation, and to administer His Sacraments-tha and to administer his special assistance in the promised them His special assistance in their office of teaching, and conferred on them, as a teaching and governing society, an existence and duration that wou \end only with time. This society or corporate only one instituted by Christ, the only one commissioned to teach his doctrines and His commandments, the only one that is authorized to receive believers into His communion by baptism, the only one that inherits the promise of His special protection during all the days of its existence down to the consummation of the world. This is the sheepfold of Christ, and all who do not go into it by the door are thieves and robbers; this alone is the mystic body and robbers; this alone is the mysic body of Christ, and the organ of the Holy Ghost, and those alone belonging to it partake of the life of Christ and are really taught of God. This is the only Church which it is absolutely necessary to hear under pain of being reputed as a heathen and a publican. This society must exist to day as it did in Apostolic times for Christ. day as it did in Apostolic times, for Christ Himself promised it an undying existence down to the consummation of the world. down to the consummation of the No. No matter what tempests of persecution with the consummation of the No. No. No. 1981. might rage against it, no matter waves of human passions might threaten it with destruction, no matter what revolutions might occur, destroying civil governments, overturning thrones and covering the earth with the broken wrecks of states and empires, this church, founded by Christ on the apostles and upheld by His almighty power, must continue unshaken and imperishable in the discharge of its mighty functions, down to the end of

It follows, therefore, that any Church claiming to be the Church of Christ must prove that it belongs to the Church founded by Christ on his apostles, that it is identical in doctrine and origin with it, that it inherits its teachings, its ministry and its authority from it, in other words, that it is the continuation of that teaching society or church which Jesus founded and chartered for the salvation and sanctification of His people; it must shew that it is apostolic in doctrine and in the peris apostolic in tuation of the Apostolic ministry and

All Christians admit that apostolicity of doctrine and of ministry is an essential mark of the Church of Christ, and that the Church lacking it cannot be the Courch of Christ and must necessarily be a false-

Christ. It is evident from the teaching of holy writ that our Blessed Lord decreed that his church should always continue to profess and teach all the doctrines that he had revealed in their integrity and purity and without any alloy of error for all the ages. Our Divine Redeemer said to His apostles: "Going Redeemer said to His apostles: "Going therefore teach all nations. He that heareth you heareth me. I will ask the Father and He will give you another paraclete that He may abide with you forever." John xiv 16. "The paraclete whom the Father will send in My name. He will teach you all things and bring all things to your mind whatsoever I shall have said to you." John xvi., 27. From these solemn declarations and assurances of our Redeemer it follows: First, that He instituted a church and that the apostles were its first author. and that the apostles were its first authorized ministers and teachers. Second, that He committed the whole body of His He committed the whole body of His revelation to the authority and guardianship of that church; 3rd, that He repeatedly promised that He and His holy spirit would ever abide with that church to guide and protect it, to preserve it from error in its office of teaching; and 4th, that this church, informed and enlightened by the Holy Ghost, would live forever in its office of a divine and infallible teacher. The Church divine and infallible teacher. The Church of Christ must, therefore, exist to-day in the active discharge of its office of teaching the doctrines committed to the apostles, unless we are to admit, which God forbid, the doctrines committed to the aposites, unless we are to admit, which God forbid, that Christ failed to keep His promises. The question now arises in what body of professing Christians, in which church, Protestant or Catholic, shall we find the perpetuation of apostolic doctrine?

We have just observed that the Church of Christ will, in virtue of the divine smidance and assistance, always continue

dance and assistance, always continue to teach and promulgate all the truths committed to it by Christ, that it will ever

committed to it by Christ, that it will ever hold them and teach them pure and unde filed, uncharged and uncorrupted. It follows, therefore, that any new doc-tine opposed to the actual teaching of the Church must be of its nature a false destrict and a luman invention, that any doctrine and a human invention, that any isnovation in the actual creed of the church must be branded with the character church must be branded with the character of error. Truth is necessarily prior to error, falsehood is but the corruption or the denial of a pre-existing truth, the substance must necessarily exist before its ahadow, the original before the copy, and hence any innovation in Christian doctrine must be false and spurious, must be either the

corruption or the denial of the teaching to which it is opposed. This truth the early Fathers strenuously inculcated on their dictipes to guard them against the wiles and snares of sectaries. St Irenuus, one of the earliest Fathers, refutes all heresies by reference to the belief of the Roman Church with which all Christians Roman Church with which all Christians should necessarily agree because of its primacy. "In all things," says Tertullian, "the truth precedes the image, the resemblance comes after the reality, the truth existed from the beginning, error came only afterwards, the good seed is first sown by God, it is but subsequently that cache is rown warn it but the death. that cockle is sown over it by the devil his enemy. Tois parable manifestly desig-nates the difference of doctrine, for in nates the difference of doctrine, for in another place the good seed is said to be the word of God. Thus it is evident from the very order of time that what was taught first is the true and divine doctrine, and that what has been subsequently superadded is profane and false? (Tertulian de praescrip cap 29-30). In another place the same Father observes "what the apostles aught, that is what Christ revealed to them, can best be learned from those Churches which the faintest opposition or protest against the what Christ revealed to toem, can best be learned from those Churches which the apostles founded. All doctrine which agrees with the faith of those original and Mother Churches is to be deemed true; all other is false; not coming from the apostles, nor from Christ, nor from God." Again, "to the authors of novel doc trines, the church has a right to say, "who have you when and whence did you come are you, when and whence did you come, what have you to do, foreigners, within my limits, what right have you, Marcion, to cut down my trees, who gave you leave, Valentine, to change the course of my streams, by what authority, Apelles, do you remove my boundaries? The possession is mine, I held it first, I held it from the beginning, I descend from the first owners. I am the heir of the Apoetles." (Ibidem Caput 37). St. Vincent of Lerins thus enumerates the same principle when avallating the passesse of St. Paul to ut down my trees, who gave you leave, explaining the passage of St. Paul to Timothy, "Keep that which is committed to thy trust. (I Timothy vi 20.) What mean those words committed to thy trust? They signify that which has been delivered to you, not invented by you; what you have received, not what you have found out. Be careful to teach the same things which you have learned and thought; you should propound them in a true manner because of not proposing new doctrines; for to hold that which has been everywhere always, and unanimously believed, this is truly and properly Catho-lic." In conformity with these sound lic." In conformity with these sound principles the Church acted in every age in her judgments of doctrines. Whenever men arose with a pretended mission to reform the Church and propounded doc-trines antagonistic to the belief and teachtrines antagonistic to the belief and teaching of the Church in their day, they were by the very fact condemned as innovators, and teachers of destructive error. No matter with what cloquence and gifts of genius they might have embellished their teachings no matter what ap-peals they might have made to words of Scripture, the fact of their broaching dectrines antagnostic to the faith and teachings of the existing Church branded them as rebels to the Church and as and strange doctrines were co

authors of soul-destroying heresy. New and strange doctrines were considered false. In conformity with necessarily false. In conformity with these sound principles the innovators in every age were condemned as heretics. It was in this way and for this reason that Arius, Nestorius, Eutichius, Felagius and many others were branded with the anathema of the Church. They propounded doctrines new to the Church, they appealed to the word of scripture against her teaching, and were therefore condemned as heresiarchs. M. Renan, who is an infidel, and there-fore by no means partial to the claims of Hence Protestants loudly boast that in casting off the yoke of the Roman Course they merely returned to the purity of faith professed by the primitive church.

The catholic church, In a course of lectures delivered in London, England, in the full sense of the arrow they merely returned to the purity of faith professed by the primitive church.

The catholic church, In a course of lectures delivered in London, England, in the full sense of the word, otherwise the early heretics such that is by communication from those who doctrine, ministry and mission, and therefore, the sects founded by them have the law we reach the law we reach the law we reach the law we reach the did not the slightest proof of apostolicity in the full sense of the vord, otherwise the early heretics such that is by communication from those who doctrine, ministry and mission, and therefore, the sects founded by them have the law we reach the law we reach the all we reach the law we reach the all we were and the doctrine, ministry and mission, and therefore, the sects founded by them have the law we reach the all we were and the law we reach the law we reach the word, otherwise the early heretics such that in the slightest proof of apostolicity in the full sense of the vord in London, England, in the tures delivered in London, England, in the word, otherwise the early heretics such that is by communication from those who doctrine, ministry and mission to the law we reach the law we reach the law we reach the law we reach the word in the law we reach the part with the law we reach the part with the law we reach the part with the law we reach the law we reach the law we reach the law we reach the word in London, and therefore, the sects founded by them have the law we reach the law we reach the law we reach the law we reach the part with the law we reach the part with the law we reach the part with the law we reach the law we reach the law we reach the law we reach the law we re the Catholic church, in a course of lec-tures delivered in London, England, in Nicene Creed declares apostolicity to be hearting apon and to her one of the marks of the true Church of quired; it was enough to show that he was outside the Catholic pale; and the rule afterwards formulated by Vincentius of Lerins: "Quod semper, quod ubique, guod ab omnibus traditum, was already the test of truth." Now these principles if true and sound must hold good in every age, must be as applicable to the sixteenth century as to the first or fifth or tenth century. Our whole dispute therefore with Protestants in regard to the

apostolicity of doctrine reduces itself to a question of fact: What were the tenets of the Christian Church when the Reformers arose? What were its teachings Reformers arose? What were its teachings when they undertook their self imposed mission of Reformers? These tenets and teachings were those which are held by the Catholic Roman Church of to-day. The opposing doctrines of the Reformers were novelties unknown to the existing church and were therefore false and heretical—they came too late to be identical with apostolic doctrine; and the church of their day might address the Reformers in the language of Tertullian, "Who are you? When and whence do you come? What have you to do within my limits? What right have you Luther, to

come? What have you to do within my limits? What right have you Luther, to cut down my forests? Who gave you, Calvin, authority to change the course of my streams? By what authority, Henry VIII., do you remove my boundaries? The possession is mine, I held it first, I held it from the beginning, I descend from the primitive owners, I am the heir of the Apostles." Now it is by these very principles laid down by the early Fathers as religious axioms that the Catholic Roman Church bases and triumphantly establishes its claim to apostolic phantly establishes its claim to apostolic-ity of doctrine. The Catholic Roman Church was in possession when the Re-formers arose. It opposed no new docrines antagonistic to existing doctrines trines antagonistic to existing doctrines, it rebelled not against, nor did it separate itself from, a more ancient Christian Church. It did not raise its altars against those of a pre existing Christian society, and hence it rigorously follows that it is the same religious society which was founded by Christ and promulgated by the apostles, that it is therefore apostolic in origin and in the doctrines which it holds and teaches—that it is the body of Christ and the organ of the Holy which it holds and teaches—that it is the body of Christ and the organ of the Holy Ghost, and that not one iots of the saving doctrines which it received from Christ and His apostles has it changed or corrupted. But, admitting for arguments sake, the possibility of such a change, if such a change took place, we would surely find some trace or proof of it in history.

truths on which human salvation depended, there would be question of introducing religious tenets and forms of worship until then unknown, and in direct antagonism to faintest opposition or protest sgainst the alleged changes and corruptions which are falsely asserted to have been introduced into Christian faith and worship by Catholic Roman Church. This Catholic Roman Church. This is a proof amounting to the character and force of a demonstration that no such change or corruption had ever taken place, and that therefore the doc-trines of the Catholic Roman Church have come down from the primitive church and are really and truly apostolic. It will not do to say, as some adversaries assert, that those changes were gradually and insensibly introduced; for all history as well as experience and common sense demonstrate that such a thing is an utter impossibility. We therefore evolved that impossibility. We therefore conclude that the Catholic Roman Church, and it alone, is Apostolic in doctrine and holds in it bosom, pure and entire, the whole revela-tion of Christ, and that the distinctive tenets of Protestantism are of human invention and a congeries of the merest

But the Church of Christ must b apostolic, not only in doctrine, but also in its ministry and jurisdiction, that is to perpetual and uninterrupted succession of bishops from the apostles down to our time. We are now come face to face with the question in which of the two societies, Protestant or Catholic, do we find a perpetuation of the Apostolic ministry? In which do we find lawful mission and jurisdiction? It must be rremised that Christ intended the would be continued in the discharge of its saving functions down to the end of time. "All power," He said to His apostles, "is given to Me, in heaven and on earth." The evident meaning of this special commission is that the apostolic ministry should last in the world to the end of time, that though the apostles would die as do other men they would live in their lawful successors, and the apostolic college, created and chartered by the Son of God, would continue forever in its office of teaching the doctrines of Christ and in the administration of His ordinances as long as as there existed men to be taught would be continued in the discharge as there existed men to be taught and souls to be saved. This truth is further evidenced by St. Paul who (in Ephes iv c. 11-13.) writes that Christ gave some to be apostles and christ gave some to be apostles and some prophets, and others evangelists, and others pastors and teachers for the perfection of the saints, for the work of the ministry unto the edification of the body of Christ, till we all meet in the unity of the faith and the knowledge of the Son of God." But a constant unbroken and But a constant, unbroken succession, of pastors, although necessary, is not of itself sufficient to constitute a true Apostolic ministry in the full sense of the Apostolic ministry, notwithstanding their errors and schism, so long as they retained a valid ordination. There is required, be sides, a lawful mission, or the faculty and authority to teach and dispense the mysteries of Christ, conferred by competent authority. The Apostles undertook not the work of the holy ministry until duly commissioned to do so. No one should take the honor to himself, but he that is truly called of God. "From "error St. Parl truly called of God. "Even," says St. Paul, (Hebrews v 5. 6.) "Christ did not glorify Himself to be made a High Priest, but He that said to Him, Thou art a priest for ever according to the order of Melchisedeck." The Eternal Father, then, constituted our blessed Lord a High Priest and gave Him from all eternity his commission to teach mankind the his commission to teach mankind the mysteries of the kingdom of heaven. Christ commissioned his apostles, for he said, "As the Father hath sent me I also send you" (John xx. 22) and the apostles sent their successors, and so on down through the ages. This is the divine order established by God for the appointment and continuation of a legitimate ministry; and outside of this divinely appointed order, no one is authorized to preach the word of God, or to dispense the holy mysteries. Our Blessed Lord, before his ascension, organized the apostles before his ascension, organized the apostles into a teaching body, clothed them with his powers, and commissioned them to go and teach the world. "All power is given to teach the world. "All power is given to me in heaven and on earth, going, therefore teach all nations, ... and behold I am with you all days even to the consummation of the world" (Matt xviii, 18, 19, 20). This teaching body was constituted a moral person which was to live forever in the execution of the divine commission. Peter is the head of the Apostolic College
-the rock on which the Church was
built—the superior who was assigned by
Christ the office of confirming his breth-Christ the office of confirming his brethren. It was to him and the other
apostles our Lord said, "He that heareth
you heareth me, he hath despiseth you
despiseth me, and he that despiseth me
despiseth him who sent me" (Luke x, 16.)
To him and the other apostles constituting the teaching body, Christ said, "I will
ask the Father and he will give you
another paraclete, the spirit of truth,
who will teach you all truth, and
abide with you for ever." (John xiv,
16.) The divine commission therefore
to teach all nations was given to the apostles and their lawful successors in the work to teach an instone was given to the apost-les and their lawful successors in the work of the apostolate. To no one outside of that body were the words, "Go and teach" addressed, and therefore no one outside of it has commission to do so. Any person else presuming to exercise the office of a

We can lay our finger on the map of time, and point out the periods when the ancient heresiarchs arose, and can tell the nature and character of the errors they propounded. And surely, in the same way and by the same means we could discover the doctrinal changes introduced by the Roman Church and the precise period of their introduction, had such changes taken place. There would be they case taken place. There would be question, in the case supposed, of the most vital interest of immortal souls, there would be question of corrupting doctrinal truths on which human salvation "shall they cail upon Him in whom they depended, there would be question of corrupting doctrinal truths on which human salvation "shall they cail upon Him in whom they have not believed, or how shall they have not believed, or how shall they believe Him of whom they have not heard and how shall they hear without a preacher, and how shall they hear without a preacher, and how shall they preach unless they be s at." (Romans x., 14). Wherein the apost a proceeds from invocation to faith, f. in faith to hearing, from hearing to preaching, and from preaching to mission: so that in the last omes, as it were, the basis of man's salvation; since, without mission, imparted by God to His preachers, the people could not have true faith, or the true worship of God. Mission has been at all times both in the ancient as been at all times both in the ancient as well as in the new dispensation, by divine appointment, a nece sary condition of a lawful ministry and it has in consequence been considered a wicked and profane usurpation for any person not commis-sioned to assume the offices and duties of the ministry. Hence God inflicted the awful punishment of being swallowed up alive into the earth upon Core, Dathan, and Abiron for having attempted to usurp the priesthood of Aaron and the author-

ity of Moses. (Numbers 16c., 24, 31 33v.

It is incumbent on those who claim to be apostles, or the heirs to their authority, to prove their mission and exhibit their credentials as ambassadors of Christ. Even in civil society it is necessary for ambas-sadors to prove by their credentials that sadors to prove by their credentials that they are duly commissioned by the government which they claim to represent; it is required from judges to prove that they are duly commissioned to judge causes and sit in judgment on their fellow-citizens. We must, in scriptural language, try every spirit whether it be from God. The most arrant impostors have claimed the authority of Heaven for their self-improved missions. Heaven for their self-improved missions nd their destructive deadly errors. From Mahomet down to Joe Smith, founder the Mormons, impostors and fanatics have given it out that they were of God. Mission, therefore, must be proved and Mission, therefore, must be proved and must be easily, irresistably proved, as God could not allow the claims of His Church o rest on doubts and uncertainties. The more strictly he requires submission and obedience to those who speak in His name the more He owes it to His goodness and justice and veracity to furnish to His true messengers, such testimonials and evi messengers, such testimonials and evidences of their mission as that all honest searchers for the truth can easily and surely discern them from mere impostors. And such in fact has been aiways the case. When God appointed Moses to be the leader of His chosen people. He empowered him to God appointed Moses to be the leader of His chosen people, He empowered him to work the most splendid and startling miracles in proof of His appointment and mission. The prophets proved their mission by miracles as well as by the fulfillment of their prophecies. The apostles proved themselves the envoys of heaven by the most astonishing prodigies, even Christ Himself repeatedly appealed to His works and miracles to show that He was works and miracles to show that He was sent by His Father. Hence it is by no means sufficient for a man to say that he is an envoy of heaven and holds a commission from God to preach and govern; he must prove it by incontestable miracles if he claims he is commissioned to establish a new form of religion. When a new order of things has been established, when religion is once founded, a lawful mission to teach and govern the faithful may be obit—that is, the body or organization origin ally constituted by God. In this as in the former case there is a true mission from God, through the channel which He Him. God, through the channel which He Himself appointed. Thus while in the old law, He established and indicated the priesthood of Aaron by stupendous miracles He decreed that the children and descendants of Aaron should possess His priesthood and authority without any new miracles and could prove their mission to the people by the exhibition of their generalogy. Thus, in the new law mission may people by the exhibition of their gene-alogy. Thus, in the new law mission may come direct from God, or it may come through the medium for communicating it appointed by him. Of the former kind was the mission of the apostles, for to them he said, "Go teach all nations; he that herreth you heareth me; he that despleath you despiseth me," and when despiseth you despiseth me," and when having chosen them he gave them power over unclean spirite to cast them out and to heal all manners of diseases and all manner of sicknesses. (Luke ix., 142 v.) As to the second we find it 1-2 v.) As to the second we find it mentioned and in operation in the Acts when the apostles having founded many churches, those of Derbe, Lystra, Iconium, Antioch "ordained for them priests in every church," (Acts 14 c., 22 v.), and we also find it expressly mentioned in the epistles of St. Paul to Titus and to Timothy, where he tells the former "to ordain priests in every city," and warns the latter not to impose hands lightly on any man but to choose faithful men who should be fit to teach others also (Titus i c. 5 v. 1st to Timothy v. c. 22 and 2ad to

c. 5 v, 1st to Timothy v. c. 22 and 2ad to Timothy ii c., 2 v.) The first of these kinds of mission is called extraordinary, because it is founded by miracles and is a departure from the ordinary established order of things. The second is called ordinary, because it is proved and communicated according to an established order of things. How admirably these principles find their application in the Catholic Roman Church! They find themselves as much at home in her system as does the key in the wards of the lock for which it has been made. The apostles received their commission from Jesus

broken succession in the Catholic Church | certain they did not, what profits Anglidown to our time. And so certain and indisputable is this fact that not a solitary instance can be addiced of an authorized paster in the Church who did not receive his orders and commission in the manner and according to the form prescribed by the existing Ministry. Thus every Catholic has the assurance that he is a member of that Charach which a member of that Church which alone teaches Apostolic doctrine and which comes down to him holding in her band the authentic and indisputable proof, that she was founded by Christ on the Apostles and is governed by their legitimate successors, that she is the Church built upon the foundation of the Apostles and prophets, "Jesus Christ Himself being the chief corner-stone."

Every Catholic knows that his immediate pastor has been sent by his bishop, that his bishop has been appointed and commissioned by the Pope, that he is in communion with the Pope and with all Catholic bishops, and by a glance at the apostolic tree he can prove that the Pope is the legitimate successor of St. Peter, the prince of the Apostles, and the supreme visible shepherd of the flock of Christ; Popes that stretches back through the now governing the church, with St. Peter, prince of the Apostolic College and with Jesus Christ himself. The Catholic feels Jesus Christ himself. The Catholic feels therefore that his faith is planted on that solid rock against which the gates of hell cannot prevail. What a refuge, what a harbour of security and repose is the Catholic Church to her children, whilst those outside her pale are buffeted and tossed about by every kind of doctrine, poor children of doubt and dread whose faith is built on reeds. Cardinal New man wrote the following, "This is the great manifest, historical phenomenon which converted me—to which all partic ular enquiries converged. Christianty is which converted me—to which all partic ular enquiries converged. Christianity is not a matter of opinion, but an external fact, entering into, carried out in, indivisible from, the history of the world. It has a bodily occupation of the world; it is one continuous fact or thing the same from first to last, distinct from everything else: to be a christian is to partake of, to submit to, this thing; and the simple ques tion was, where, what is this thing in this age, which in the first age was the Cathohe church? The answer was undeniable, the church called Catholic now is that very same thing in hereditary descent, in organ ization, in principles, in position, in exter-nal relations, which was called the Catholic Church then; name and thing have ever gone together, by an uninterrupted connection and succession, from then till now. Whether it had been corrupted in its teaching was, at best, a matter of opinion. It was indefinitely more evident a fact, that it stood on the ground and in the place of the ancient church, as its heir and representative, than that certain peculiarities in its teaching were really innovations ties in its teaching were really innovations and corruptions. Say there is no church at all, if you will, and at least I shall understand you, but do not meddle with a fact attested by mankind. I am almost ashamed to insist upon so plain a point, which in many respects is axiomatically true, except that there are persons who wish to deny it."

"What a subject of consolation for the children of God," exclaimes Bossuet, "what conviction of truth in every one of them when he sees that from Innocent XI. (now Leo XIII) who at present so worthly

Leo XIII) who at present so worthily occupies the first see in the Church, we ascend without interruption to St. Peter, whom Christ our Lord appointed prince of the Apostles; whence tracing up the line of the Pontiffs who ministered under sport of its own reasonings, requires a sure authority to guide and determine it in those questions where salvation is concerned, what greater authority than that of the Catholic Church, which embraces within itself all the authority of the past ages and the ancient traditions of mankind up to their first origin." (Discourse on universal history, part ii, c. 30). San Protestantism show anything like this? To whom or to what does it succeed? Protestantism succeeds to nothing. It is a secession and a revolt; it has no roots in antiquity and no con-nection with the Christian past and no continuity. It was and is a protest against the only organized Christianity that existed in the world. There is a chasm of fifteen hundred years between it and the apostles, and it has no power to bridge the apostles, and it has no power to bridge over that chasm. It stands isolated from the past, a modern man made religion, feeble and tottering with three short centuries of age. In the language of Tertulltan, "let Protestants produce the beginnings of their churches; let them set forth the order of their bishops so running from the beginning by succession, that he who was the first bishop had for founder and predecessor one of the Apostles, or an apostolic man, one of the Apostles, or an apostolic man, who, however, should have steadily con-tinued in communion with the apostles." (De praiscrip 32 c) "For it is in this way the Apostolic churches exhibit and make good their title." (toldem) It is needless to say that none of the Protestent sects will attempt to do anything like this. The efforts would simply serve to cover them with the confusion of defeat and the contempt of intelligent men. It is true the Anglican Church makes pretence to apos-tolic succession, but when confronted with the crucial test of Turtullian its claims we find to be false, its title deeds mere for-geries. Let them, Anglicans, show the origin of their Churches, let them exhibit the unbroken series of their pastors, dating Christ. They proved it by miracles to the people amongst whom they preached. They ordained bishops and priests and appointed them over the converts they had made. These in their turn preached the word of God, exercised the holy ministry, converted multitudes to the Christian faith and ordained bishops to teach and govern them. And in this way the apostolic ministry, beginning with the apostles and authenticated by them by splendid miracles, has continued in their successors in a public, constant and un-

certain they did not, what profits Anglicans to attempt trace their series of bishops up to St. Augustine, and even to the Bishops of the early British Caurch? What connection has the new series of the bishops with the first? The latter repudiate and abhor all the former held most sacred. The latter acknowledges a king or queen to be the head of their Church, whilst the former revered the Pope as the Vicar of Christ and believed an acknowledged him to be the visible supreme head of the Church on earth. This fact shows that there is a break in the chain of apost-tolic succession that once bound England to the Catholic Church, that the modern Auglican Church has nothing in common with the pre reformation Church in that country—that it is not her daugh-ter or a continuation of it, but that it is quite a modern institution, the creature and the slave of the state. And if this be the case with the Church of England It is for a greater reason the case with all the Protestant denominations that have admitted no epi-copacy; these have not a shadow of title to Apostolic succession but are as brauches cat off from the living tree of the church of Christ. Of all Protestant denominations, it may be said, in the words of Bossuet, "It he can trace the line of the Popes in a public and unbroken succession back to apostolic times from Leo XIII, to St. Peter, he knows that not a link is wanting in that bright chain of that they once withdrew from that numerous body and ancient church which was founded by Jesus Christ and in which ages linking age to age and binding cen.
St. Peter and his successors held the first tury to century and connecting Lo XIII, place as every new sect was compelled to admit. The moment of separation will always remain so well known that the innovators themselves will never be able to deny it nor attempt so much as to refer their origin to an Apostolic through an unbroken succession. is the inevitable defect of all sects of merely human institution; no one can change the past or give to himself predecessors or produce the retroactive effect of placing in their hands a charter which they never received. The Catholic Church alone shows this undeniable series of pastors throughout all preceding ages. To her has always and exclusively belonged the uninterrupted succession, the chair of unity, the universal diffusion of the name of Catholic and apostolic church, the authority of primitive times ; nor has it ever been possible to show that she had any other primitive pastors than the apostles or any other author than Jesus Christ Himself." Nor is the want of the apostolic succession the only inherent defect of Protestantism. Its pastors have no mission or jurisdiction, they were sent and commissioned by no one who had authority to do so. If they had a mission it would be either extraordinary or ordinary. They had not the former, for they exhibited no miraculous powers, wrought no miracle in proof of their mission, not even, said Erssmus, the cure of a lame dog They had not the latter, for they were repudiated and condemned by the only institution that was competent to bestow it and from which along they could receive it and from which alone they could receive it. They are not, therefore, true pas-tors of souls—they have not entered the sheepfold of Chr st by the door, but have climbed up another way, and therefore are not the shepherds of the sheep, they are but like those false prophets of whom the Lord complained through Jeremiah, "I did not send these prophets, yet they ran, I have not spoken to them yet they prophesied." (Jer. xviii., 21 c iv). Besides, either the (Jer. xviii., 21 c iv). Besides, either the Catholic Roman Church was the Church of Christ in the 16th century, or it was not. If it were the Church of Christ, then there could have been no justification for the Reformers to leave it, and in doing se they were guilty of the awful sin o schism and of revolt against Christ schism and of revolt against Christ's Church. If it were not the Church of Christ, it could not give the Reformers mission or jurisdiction. In any case, therefore, the sects founded by them have

Dower to instruct or grace to save.

It is admitted on all sides that any Church claiming to be the Church of Christ or a branch of it must show that it is the heir of the apostolic Church, that it is apostolic in doctrine, in ministry and in jurisdiction, and, therefore, that it is inserted in the true vine. Jean Christ. inserted in the true vine, Jesus Christ, from whom it receives life, and sap and enduring vitality. We have shewa that the Catholic Church is alone the heir of of the apostolic college and that Protestantism has neither apostolic doctrine, nor ministry, nor mission. The Catholic Roman Church is in name, in line, in principles, in manner of being, in moral characteristics, in apostolic teaching, in public, unbroken, uninterrupted succession of pastors, the descendant and representative of the apostolic Church. Away back through the ages we trace this long, unbroken line of Popes and bishops, who in each succeeding generation have stood up for right and virtue, who have lived for God's glory and man's salvation, who by their teachings and virtues made a track of light through the centuries, who, like watchful sentinels on the watch-towers of Zion, have challenged and condemned every form of religious error and faithfully guarded the citadal of divine truth, who preached the gospel of Jesus Christ to the savage as well as the civilized races of man, illuminating their intellect with the light of faith, softening and christianizing their hearts by the graces of prayer and sacraments, refining their manners by the gentleness and sweetness of charity, teaching them justice, mercy, charity and peace, until, under the magic power, the creative in-fluences of their teachings and the mightiness of their teachings and the might-iness of their bright examples Christen-dom sprang up from the corruptions, the moral ruins of the past, and the charities and sanctities and innumerable blessings of the religion of Christ coverflowed the world, like the covering waters of the sea. Yes, the apostolic ministry of the Catholic Church has changed the face of the earth has created Christian civilization, has saved and sanctified millions zation, has saved and sanctified millions of immortal souls, has made innumerable saints who shone by the light of holiness in this world like stars in a dark firmament it has wiped the tears from the eye of mercy, it has been like an angel of consolation in the Gethsemane of the suffering and the sorrow stricken, it has raised institutions for the alleviation of every form of human misery, for the comfort and the healing of the sick and suffering. It has been the light of CONTINUED ON EIGHTE PAGE.