

by the book of consecration of Archbishops, Bishops &c., which by the authority of the Legislature, was made an integral part of our public liturgy. It is manifest that Bishops were then reckoned as a distinct order from Presbyters or Priests, and that their succession from the Apostles was indubitably assumed; for in the preface to that book it is expressly said: "That it is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles time there have been three orders of ministers in the Church of Christ, Bishops, Priests, and Deacons," to which is subsequently added, "and therefore to the intent these orders should be continued and reverently used and esteemed in the Church of England, it is requisite, that no man shall execute any of them, except he be called, tried, and examined, according to the form hereafter following."

From this book therefore, it is plain that our Reformers asserted a tripartite ministry from the time of the Apostles; that they resolved that the same should be continued in the Church of England; and in order that a man should lawfully execute any of these offices, it was necessary that he should be not only tried, and examined but "called" to the office in the manner and by the authority prescribed in that Book.

Now, surely nothing else is meant by the doctrine of Apostolic Succession than this; and we would ask is it fair, is it honest in the Church Association

to represent this doctrine of the Church of England, so clearly set forth in her prayer book, as one of the innovations of Ritualists? If our opponents wish to attack us as Churchmen, let them do so openly and in a manly spirit; but let them not dare to tell us, in order to gratify the morbid appetite of a low and vulgar and ignorant mob, similar to the one just called in Toronto, that when we believe in the doctrine of Apostolic Succession that we are papists, trying to introduce a novelty into the Church of England, when every man among them with the slightest intelligence knows that the statement is a deliberate and wicked falsehood.

"All very good," the dissenter exclaims, "so far as your prayer-book is concerned, but what do we care for the prayer-book, it is the Bible (we sects) look to for direction and information."—Very little we know!! but you have had the goodness to accuse us of introducing a novelty, and as such guilty of Ritualism, for teaching and believing what the Church of England commands us to teach and believe. It is amusing to hear the sects talk about the Bible, just as if the Church did not reverence that book which was committed to her own keeping, but which, to the present hour, was never given to the sectarians by its Great Author. The Church is still the keeper and guardian of Holy Writ.

But is it true that the Holy Scriptures are against us? It