

record of the change from two orders of the ministry to three; and they must further explain the astounding wonder that a large body of intelligent men, whom we must suppose to be at least as righteously jealous of their spiritual privileges as men are now, would tamely submit to a fraud intended to deprive the whole order of presbyters of powers which they rightfully possessed; and how a large body of truth-loving men—men who cheerfully laid down their lives for the truth—could endure a lie to be imposed not only on themselves, but on “the Church of God, which He purchased with His own blood!” Surely to credit this is simply monstrous! To believe such a state of things possible requires more credulity than just to accept what was the undoubted truth, namely, that there was no usurpation at all, simply because there was no usurpation of right—simply because bishops had always existed, and because, as several of these ancient primitive authors strongly put it, there never was, nor could there be, a Church without a bishop. We regard the Church of Christ, brethren, as a divinely constituted body, against which the world and all the powers of evil can never prevail, for we have the Lord's own word for it. Therefore, were not the fact of succession from the apostles established by existing documents, we might well assume it as a necessary consequence of our Lord's own promise that the organization which He established should be maintained for ever. But Christ has not left His Church without witnesses, for these ancient authors, whose writings are as genuine and undisputed as any other productions of antiquity, and who lived in the times of which they wrote, show Christ's promise fulfilled, and the Church firmly settled everywhere in the threefold ministry. And so all along down eighteen centuries of the history of the Church of Christ—in days of darkness as in days of light—amid early heresies and mediaeval perversions of doctrinal truth, the threefold orders have never failed; nor was Episcopacy as the first order ever questioned for more than fifteen hundred years. We in the Church of England—that noble bulwark of Protestantism—have been peculiarly favoured, for in God's good providence we are enabled clearly and unquestionably to trace back the succession of our present bishops through the metropolitan sees of Canterbury and York to apostolic times and apostolic men. Now suffer me, in conclusion, to say a few words as to the vital importance of what is commonly called apostolic succession. We have said that when our Lord established His Church on earth He appointed sacraments in that Church to take the place of the Jewish sacraments, and to be—the one the beginning of spiritual life to His people, the other a special means of maintaining that spiritual life. Now to this very end is the settled ministry, not only that Christ's name should be proclaimed and His great salvation preached to every creature, but that all that He obtained of spiritual blessings for “the Church which is His Body” might unfailingly be transmitted to the end of time. Repentance and faith were to be followed by the ordinance of baptism, which was thus made by our Lord's direct appointment the sacrament of entrance to the new covenant, the means of engrafting into His visible body; and so to all Christ's faithful ministers—bishops, priests, and deacons—was this initial sacrament entrusted. Again, as the spiritual life of those by baptism engrafted into Him and made members of His body was to be kept up and renewed under the deteriorating influences of “the world, the flesh, and the devil,” the sacrament in which we not only commemorate the Lord's death, but partake spiritually of His life-giving body, was committed to bishops and to priests, to be by them perpetually shown forth until He shall come again; and further, to the intent that every precaution should be taken that only to faithful men should be permitted the preaching and expounding of God's Holy Word, and the administration of the sacraments in their integrity and fulness. The Lord Jesus, the chief bishop, has devolved on the order of bishops alone the right to judge authoritatively of doctrine and of general fitness for the ministry, and to ordain such as they, after due care taken have found suitable for the work. Let us thank God then heartily that, far removed as we are from the days in which our Lord and His Apostles

ministered on earth, we have, in the present constitution of that part of Christ's Church to which we belong, everything that the devout mind can require to keep it free from all doubt and uncertainty as to the ministrations of what should be to us all dearer than life itself, namely, the assurance that we are really, and in accordance with our Lord's will, grafted into His living body; and further, that abiding in this apostolic doctrine and fellowship, “the bread which we break” in the Holy Eucharist is verily, and as the Lord willed it to be, “the communion of the body,” and “the cup which we drink” is “the communion of the blood” of “the Lamb of God, which taketh away the sins of the world.”

ERRATA.—In our last issue, page 49, column 2, line 9 from the bottom, read “not ignorant.” On page 51, column 3, line 28 from the bottom, read “—from the legal enactments by which she has consented to bind herself, and from the authoritative declaration of the meaning of those enactments, which she has provided,” &c.

Diocesan Intelligence.

FREDERICTON.

(From our own Correspondent.)

St. John—St. Luke's Church, Portland.—The anniversary meeting of the “Church of England Temperance Society,” in connection with this Church, was held on the evening of the 25th inst. The room was crowded, over five hundred persons being present. The singing during the evening, which was excellent, was by the choir of the Church, assisted by Mr. A. B. Smalley. Mr. A. Rankine presided at the organ. Mr. H. P. Kerr read with much spirit a temperance tale called “The Railway Chase.” In opening the meeting the Rector, the Rev. F. H. Almon, spoke of the necessity of influencing men's consciences in effecting great social and moral reformations. He referred to the time when men thought it right and proper to be slave holders. But the awakening of the conscience led to the abolishing of this evil. When the same course is pursued with regard to the drinking habits of society, the same result will follow. He then introduced the principal speaker of the evening, the Hon. S. L. Tilley, Lieut.-Governor of the Province. His Honor's address was one of great vigor and eloquence, and was frequently interrupted by applause. He reviewed at length the history of the Temperance movement in the town of Portland—a work in which he himself has taken a leading part from the very first. The address abounded in such striking thoughts as the following: “His Honor had seen with pride the display of Canada at the Centennial, but there was a Canadian exhibition that might be pictured, which could only produce feelings of shame and sorrow—an exhibition of the products and results of the use of intoxicating liquors in the Dominion. Here would require to be shown all the grain consumed in its manufacture in order to estimate the waste of bread; the sixteen millions of gallons of wine and spirits consumed; the eighteen millions in specie wasted upon it; the widows and orphans made by it; and the victims of the murderous spirits aroused by its use. Surely this ghastly show ought to arouse men to work in this cause of Temperance.”

The Rev. G. M. Armstrong, Rector of St. John, made some pertinent remarks on “Patience.”

The Rector then closed a most successful anniversary.

Portland—St. Paul's Church.—The annual musical festival at this beautiful Church was held on the evening at the Feast of the Conversion of St. Paul. Every seat in the spacious edifice was filled before the clergy entered. The service opened with the “Dona Nobis Pacem,” from Mozart's Twelfth Mass, as a voluntary, by Prof. De Vine.

Evening prayer was intoned by Canon Medley. The first lesson was read by Rev. G. Schofield, and the second, by the Rector, Rev. Canon Deveber.

The Psalms and Canticles were sung as

arranged by Dr. S. S. Wesley. In place of the usual Anthem and Hymns, the choir sang selections from Mendelssohn's oratorio of St. Paul.

The sermon was by the Lord Bishop of the Diocese, taking for text Acts ix. 15: “Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” His Lordship said: “The amount of instruction and of knowledge of Holy Scripture to be obtained from the celebration of these Festivals should alone be a sufficient inducement for their observance, did not popular prejudice denounce them as marking the connection of the Church with Roman Catholicism. This was an unfounded charge, as the Church of Christ had ever pursued her steadfast course, while the Church of Rome was constantly introducing new doctrines and promulgating dogmas contrary to the word of God. So far had this gone that one stands amazed at the credulity which to-day mistakes our belief as similar to that of Rome. To the charges that the Church was the creation of Henry VIII., His Lordship replied that she had an existence in the days of St. Jerome, St. Augustine, St. Basil the faithful, to whom God intrusted His Church before superstition crept in. The very celebration of these festivals was an answer to the charge of superstition, and is offensive only to that Erastianism which derides the poetical teaching of the lives of the saints.” With this introduction His Lordship went on to review the leading events in the life of St. Paul. The sermon throughout was deeply interesting, and the peroration one of great beauty.

Immediately after the service the clergy and choir partook of a collection served in the adjoining school room.

Items.—The rector and congregation of St. Paul's, Portland, have presented their organist, Mr. Ernest Peiler, with an expensive gold watch, accompanied by an appropriate address.

The parishioners of Barton held a very enjoyable and successful fancy sale and tea on the evening of the 24th inst.

The bazaar held last week in aid of St. Mary's Church, St. John, proved fairly successful. One attractive and profitable table was presided over by Miss Annie Berton. Last winter this young lady, who is only twelve years of age, sent to the Bishop of Algoma, through her own exertions, seventy dollars. We shall be only too happy to chronicle the achievements of any who may be led to imitate so excellent an example.

The last weekly lecture in St. Jude's school-room, Carleton, was delivered by G. Herbert Lee, Esq., son of the late Canon Lee, Rector of Fredericton. The subject was: “What I saw at the Centennial.”

MONTREAL.

(From our own Correspondent.)

MUNSONVILLE.—Rev. E. A. W. King, of Georgeville, in the Diocese of Quebec, delivered a very interesting lecture here a few days ago for the benefit of St. Paul's Church Sunday-school. His subject was the “United States Centennial.”

GLEN SUTTON.—Rev. S. Ker, missionary, is earnestly advocating the temperance cause among his people, and is about to start a society for its promotion in connection with the church. The society will not be secret, but will be open to all who will pledge themselves against the use of intoxicating liquors.

MONTREAL—Trinity Church.—A united effort has been made by the Right Reverend the Metropolitan and the congregation of this Church to maintain services and prevent the fall of it. A sum of \$3,000 will be raised for three years to meet the pressing wants of the Church and pay the incumbent's stipend. The Rev. J. G. Baylis, whose health has so much improved, has been appointed incumbent.

WATERLOO.—St. Luke's Church annual bazaar was held in the basement of the church on Wednesday evening, 24th inst. A fine lot of fancy and useful articles were displayed for sale, which had been manufactured by the Ladies' Society during the year. Oysters, coffee and cake were served during the evening. The choir added to the