THE OATHOLIC RECORD RICHMOND THOS. COPPEY, M. A., LL.D., EDITOR

GENERAL AGENTS: OTTAWA AGENCY: P. J. Coffey, General Agent, 74 George RATES PER ANNUM.—One Copy, \$2.00; Sive Copies, \$7.50; Ten copies, \$15.00. Pay-cable in every case in advance. Rates of Advertising — Ten cents per line Approved by the Bishop of London, and second by the Archbishop of St. braiface, the Bishops of Ottawa, Hamilton, (ingatos, and Peterboro, and leading Cathille Glergymen throughout the Dominton. All correspondence addressed to the Pub Arrears must be paid in full belove the saper can be stopped.

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Catholic Record.

LONDON, SATURDAY, APRIL 2, 1887

THE IKISH MAGISTRACY.

Our respected contemporary, the Boston Republic, well said in a late issue, that even a hasty perusal of the Irish Blue Book would satisfy any one-even the most eceptical -of the inequalities and monstrosresident and stipendiary magistrates having jurisdiction in all minor offences, and ing in many instances the keys of the prisons, have been in nine cases out of ten lested from the enemies and persecutors of the people. Not only are they not in sympathy with the victims of landlord rapacity, but actually constitute the stronger part of the merciless machinery of landlordism. Alien in creed, race, instinct and prejudice, they have, aince the ill-fated act of union, been pensioners of the state -a sort of army of observation reporting to the Castle the movement and progress of public opinion and popular ontent-sitting on juries packed to convict men apprehended on their information, and unceasingly proclaiming their loyalty to the throne as an argument for renewed favors and increased British assistance to crush out every effort of the nation to rid itself of Protestant ascendancy and foreign domination. There are Ireland 5,605 magistrates, of whom 3,780 are Protestants, 1,229 Catholics and 46 with no religious belief stated. Not only have the Protestants a majority in the magistracy of the whole island, but in every county thereof are they similarly favored. When it is recollected that in the twenty-three counties outside of Ulster, and in all but four counties of the latter Province, the Catholics are in the majority in most of these counties, their majority being truly overwhelming, the unjust, one sided and despotic character of the arrangement becomes at once appar-

Another significant fact in connection with the Irish magistracy is their social position. Of the 5,605 magistrates in the country, 2,737 are landlords and 438 landlords' agents. Nearly three-fourths of the offences upon which the Irish magistrates have to pronounce are of an agrarian character, while. as the Republic pointedly states, "more than three fifths of the Irish magistracy are not only committed in advance against agrarian disturbance in general, but in a majority of cases are personally interested in the suits brought against the unfortunate tenant." Evidently the legal axiom, Nemo judex in sua causa, bas no force in Ireland. The magistracy is not. indeed, entirely devoid of good men and true, men who plainly see and clearly understand the evils from which the country suffers, but these are the few and the powerless. Of these, few and powerless as they are, the Salisbury government is apprehensive, and their early obliteration from the magistracy may be safely counted on if the correspondence before us can be taken as an indication of the government's purposes :

"Lord Chancellor's Secretary's Office,
"Four Courts, Dublin,
"3lst day of January, 1887.
"Siz—I am directed by the Lord Chan-

cellor to inform you that his attention has been called to your presence at a meeting been called to your presence at a meeting held at Luggacurran on the 9th inst. under circumstances, which, having regard to your position as a magistrate, appear to

bim to require explanation.

"It would appear from the information before his lordship that the meeting above referred to was held for the purpose of advocating and supporting what is known as the "Plan of Campaign," and that speeches were delivered in which the speeches were delivered in which the horted and encouraged to combine in refusing to pay their rents and until certain reductions, adjusted and and until certain reductions, adjusted and demanded by themselves, were agreed to by the landlord. It would further appear that you took a prominent part at the meeting, and in so doing you openly encouraged and aided the advancement of the Plan of Campaign, the absolute illegality of which has been authoritatively mainted out. pointed out.

se circumstances I am to ask if there is any explanation of the matter you may desire to offer.—I am, sir, your obedient servant,

"J. NUGENT LENTAIGNE. "Mr. J. W. Danne, Raheenahone.

[Mr. Dunne's reply.]

"Raheenahone, Stradbally,

"4th February, 1877.

"SIR—I was from home or you would be answered sooner. I did attend the meeting at Luggacurran referred to, held

for the purpose of inducing the landlord to give a fair reduction of rent, which is badly wanted. Your obedient servant, "J. W. DUNNE.

"To J. Nugent Lentaigne, Eq."

The magistracy was, indeed, already un-

representative, unjust, and unfairly con-stituted enough to be completely subservient to the policy and desires of the ad-ministration, but Lord Sali-bury will have no representative whatever in its ranks of the popular and patriotic feelings of the country. Why? Because, as the Republic says, he proposes under his new plan of coercion to invest the magistracy with the most exceptional and extraordinary powers. Under this plan the Orange minority in the country is to be armed afresh with the sharpest weapons that English ingenuity and hate can fashion to harrass and persecute the majority, because that majority does not think either in religion or politics just as the Tory minority is pleased to think. This plan is the last attempt to bolster up by repression and intimidation the dissolving power of landlordism. Its object is to supply the landlords with machinery needed to keep the people in subjection to absenteeism and all the incidental iniquities of legalized robbery and spoliation. Coercion has, every time employed in the past, served to weaken the landlord's hold upon the country-coercion now entered upon by weak and vacillating cabinet, already rendered helpless by the general withdrawal of public confidence-will hasten the day of Ireland's complete deliverance from landlord oppression and alien domination.

MODERN CLAIMS OF ANGLICAN.

THEORIES ON THE CONSTITUTION OF THE

It has been of late years a favorite theory of Anglicans, that the Church Catholic, as instituted by Christ on His apostles, was never intended to be a single organization under one visible head, teaching everywhere the same doctrine, and at all times. According to this theory, the apostles were independent teachers, establishing in different places independent Churches, and this independence is supposed to be no obstacle to the unity which is essential to the Church. It is acknowledged that the whole Church must be subject to its head Christ, but there is no one appointed to be under Christ, the visible head, nor any Church occupying so conspicuous a position as to require that the Churches of other lands shall be in accord with her.

Hence these modern theorizers are fond of setting forth on all occasions the view that in England, especially, the independence of the Church from the authority of the Pope was always held, with little or no interruption, to the time of the Reformation. and the Reformation in England was merely the assertion of the same independence of the English Church, which had been always maintained in England and a protest against claims of the Pope to an auth ority which had never been recognized in him, at all events by the English Church

Thus they pretend that the present Church of England is no new creature, but the Church of seventeen centuries, the legal representative of the and not only the representative, but the same organization. That there have been some differences, even doctrinal, is no generally denied, but these differences are of small account, not sufficient to destroy the theoretical identity.

This theory reminds us of the studen who lost first the blade, and sometime afterwards the handle of his jackknife, but as in each case he had the loss supplied first by a new blade and then by a new handle, he maintained that he had the same knife still, on the principle that "a thing remains the same, notwithstanding a substitution in some of its parts." In his belief he persisted; but he was sadly perplexed when his fellow-student who had found the old blade and the old handle, produced the knife which he had constructed by putting them together again, and asked "what knife was this one?" So we have not any information from these theorists concerning the identity of the real Catholic Church, if the modern Church of England be the same with that of St. Augustine, Venerable Bede, and St. Anselm.

This Anglican theory is absurd on its face. Nevertheless, as it is persistently insisted on by the Church of Eugland clergy, in season and out of season, it is of importance that it should be thoroughly investigated and that its absurdities and incongruities should be subjected to the scalpel.

That we have correctly represented the theory of Modern Anglicanism will be evident to all who have followed, even in a moderate degree, recent emanations of that school of thought. We may, however, quote a few extracts which will prove our position.

The Rev. Dr. Edward J. Stearns, examining chaplain of the diocese of Easton, Md., in his "Faith of our Forefathers," undertaken at the earnest request of the Assistant Bishop of Maryland, makes his own the "words of another" even to the extent of interpolating an important word, so that the views of his communion may be more accurately expressed. He says :

"Unity depends on historic continuity. In the words of another 'It is not because the Church is Episcopal or Presbyterian; because it worships with or without a liturgy; nor for any other peculiarity of doctrine or organization, that it is said to be the Church that our Lord purchased with his own blood, etc. But it is on account of identity or sameness with the Church spoken of in the scriptures, that we can apply these things to any modern Charen spoten of in the scriptures, that we can apply these things to any modern body professing to be Christians. The great point of our inquiry has been identity of origin. The same vine can never grow from several diff rent (original) roots."—Adapted from Rev. Dr. W. D. Wilson.

He then states that "the Church is a sarmentose vine, sending out runners in all directions, and these runners striking root in every soil, and when firmly rooted, retaining the common life ever when severed from the parent stock .- pp. 16

All this is to show that the church of England grew naturally out of the common root, Christ, just as did the Catholic church, in connection with the See of Rome, but that the gardener for good reasons severed the runner which united them, and thus, as an independent vine. the church of England continued to grow and prosper, being as much a true church of Christ in the new state of things as she was before! This is made still more clear by the extract further down, where be speaks of the Reformation. He repudiates the view that the church of England is a mere sect, thus :

"A sect, on the other hand, is, as the name implies, an attempt to propagate the vine by a cutting; a mode of propagation for which no provision was made in the original constitution of the vine."

He then compares the Church, to "a stream rolling on to the ocean." Mountains enclose it. Rocks and islands separate for a time its waters into several channels, each pursuing its circuitous course to a union with that from which it was separated. Perhaps the last that the eye can see will be deltas extending their dividing influence into the very bosom of the ocean. The separation between the East and the West in the eleventh century is one such division. The Reformation another. These may prove islands in a stream yet to be reunited; or the river may empty itself by different mouths into eternity. But whether separate channels lowing round rock and island, or separate mouths flowing into the same ocean, the tream is one and the same."

He then states that there are other streams from other fountains, flowing in different channels, "but their identity ever mistaken."

In all this it is not quite clear whether the Rev. doctors wish to include in their heterogeneous church scheme, Presbyterians, Methodists, &c., or not. The last entence seems to imply that these are excluded from the claim to be part of the true Church; and such is the usual view taken by Anglicans, and members of the off shoot church, the Protestant Episcopal of the United States. Certain it is that the claim is here set up, first, that the English Church of to-day is identical with that which existed in England before the Reformation. 2ndly, that with the Catholic Church proper, and the Schismatical Greeks, the Church of England combines to form an agglomeration of contradictions which is dignified with the title "THE Catholic Church."

Dr. Stearns and his confrere are two of many who hold and maintain these views. We had occasion, a few weeks ago, to review a couple of lectures delivered in Toronto by Bishop Cox of Western New York, wherein the same theory is partially set forth. We proved then that Bishop Cox was only playing on the credulity of his audiences. We showed that St. Anselm was as thorougly Catholic and Roman in his religion as is Cardinal Manning, or any other Catholic prelate of to-day. propose to show further the utter fallacy of this identity theory by comparing the belief of the early Church in England with that of the present Church of Eng. land. From the comparison it will b seen that the latter church is entirely destitute of the essential characteristics of Christ's Church as well as being altogether a different individual from the early Church.

In this investigation, one of the first considerations which naturally occur to us must be, what is the nature of the Church? What are its essential characteristics ? If there exists a radical divergence on this point, a fatal blow is given to the identity theory.

The position of Catholics on this matter is unmistakable. Cardinal Bellarmine's definition of the Church is: "the congregation of men professing the same Christian faith and partaking of the same sacraments, under the government of their lawful pastors, and chiefly of the Bishop of Rome, who is Christ's vicar on earth ; and this definition all Catholics accept. Between this and the definition given in the Church of England prayer book, there rolls an ocean broader than the Atlantic. The nineteenth article of the Church of

England says : "The visible Church of Christ is a con

lawful pastore; the Anglican definition i satisfied with government of the Church by laymen; and further, the decree prefac ing the articles declares that the king is, by God's ordinance, "supreme Governor of the Church." And even those portions of the two definitions seem to agree are essentially contradictory, owing to the different meanings given to words used. The Catholic definition requires profession of the same Christian aith, including thereby all the doctrines struggling masses.' taught by the Councils of the Church, and especially by the Holy Council of Trent. while the Anglican definition declares that some of these doctrines are erroneous. Besides, the other articles of religion specify some doctrines which are to be rejected. As to the Sacraments, the Catholics believe that there are seven, whereas the 25th article of the English Church admits of wo only. The Greek Schismatics agree with Catholics on all these points, with the exception of the Pope's supremacy, and certain matters of detail regarding

The theory, therefore, of identity between the three Churches is a mere fiction. The Church of England stands alone. She s not the outgrowth of the original vine planted by Christ: She is the noxious weed, planted by the enemy to impede the growth of the vine. Dr. Stearnes' comparison of the Church

to a sarmentose vine is of no avail to rescue the Church of England from this position. Comparisons are, perhaps, of all species of reasoning, the most liable to be wrested to sophistical uses. They are very useful as illustrations of truth, but if they are pushed beyond the limits of perfect to merit praise from the Toronto Tele purity of circumstances, they become dangerous sophisms. Our Divine Saviour compared himself to a vine, and his disciples to the branches, because the branches derive from the vine the sap which is the medium by which the life of the plant is communicated, so must abide in Christ and in His love. (St. John xv.) But if we push the comparison beyond what is implied in the will of Him who uses it, we grope in the dark and stumble into the pitfalls of error. So Dr. Stearnes uses their comparison for a purpose alien to Christ's intention. The Church must teach all that Christ com manded; (St. Matthew xxviii, 20,) and Christ promises his aid for all time, that she may continue so to teach. And, if any hear not her words "it shall be more to! erable for the land of Sodom and Gomorra in the day of judgment, than for that city." (St Matt. x, 15) A portion of reject doctrines which form part of the deposit of faith entrusted to the care of and inculcated by the teaching body of the Church. This is what was done in England, and the English Church is therefore in the position of a dead branch cut

The same is true of the government of the Church as of her doctrine. The apostles are its rulers, and only the lawful successors of the Apostles possess the Apostolic authority. The Church of Eag. land repudiated the living authority of the Caurch Catholic, which alone was derived by direct succession from the Apostles: she is therefore amenable to the judgment which Christ pronounces against those who receive not the Apostles. and hear not their words.

We shall, in future numbers of the RECORD, continue this investigation into "Modern claims of Anglicanism."

SAVE US FROM OUR FRIENDS.

The Toronto Telegram is in esctacies over Dr. McGlynn's letter on the late Henry Ward Beecher. Having never, and we think with good cause, looked on the deceased Plymouth preacher as an advocate and apologist of the huminitarian animalism which some few men mistake for the more effectually to robboth of liberty religion, we cannot speak of Dr. Mc- and of wealth. The long agitation for Glynn's utterances, anent the late Mr. Beecher, otherwise than as singularly unwise, uncalled for and baseless. To speak of the late Mr. Beecher as an exponent of Him who taught on the Mount, to say that a man whose life was a constant protest against the fatherhood of God and therefore against the brotherhood of man, was an advocate of both, is a travesty upon truth monstrous in any man but specially odious and monstrous in a Christian priest, Far from us the desire to deny Mr. Beecher's gifts of mind and heart which endeared him to multitudes of his fullow- on the one side, and the fear of Catholic men. What we protest against is the attempt to hold him up as a mouth piece of the teachings of Christ. The Tele gram's interpretation of Dr. McGlynn's party indeed. O'Connell was never, at

Those who know the Telegram are but too well acquainted with the fact that praise in its columns on a priest must be regarded with suspicion. The priest that is zealous for truth receives no notice, or merely the notice of condemnation from the Telegram, whose religion, like the late Mr. Beecher's, consists in loud, repeated, and emphatic protestations of belief in the fatherhood of God and the brotherhood of man, with a practical, uncessing and unequivocal denial of both. We regret, for Dr. McGlynn's own sake, that he should have penned anything so afflict. ingly absurd as the letter from which the Telegram approvingly cites. The letter may create "sympathy" for him among certain classes of Protestents, but will, as certain as it appeared, deprive him not alone of sympathy, but of earnest and genuine esteem among Catholics, No Catholic priest has need of sympathy from Protestants. He is sure of their esteem, and even confidence, so long as he does his duty as a Catholic priest, in obedience to his legitimate superiors, but not one day longer. We are sorry, indeed, that Dr. McGlynn should have done anything

MR GLADSTONE AND THE

"LOYAL" MINORITY. Mr Gladstone places a just value on all the vapory threats of the "loyal" minor. ity. The sane portion of the Irish Protestant population thoroughly understands that the minority has nothing to fear from the Irish majority. There are two classes of men in Ireland interested in keeping Irish Protestants in the dark on the real issue now before the nation. These are the office holders and office-seekers, with their kindred and other following, on the one hand, and the Orange leaders on the other, whose only hope of power and prominence rests in the keeping alive of fanatical hatred among their dupes and victims. The late election of Mr. Swift McNeill, in the Catholic county of Donethe Church is, therefore, not at liberty to gal, is, or ought to be, proof, ample and overwhelming, of the kindly feeling of the Catholics towards the Protestants of Ireland. The truth is, that the Protestant industrial classes have been the heaviest sufferers from the iniquitous union of application to the rest of Ireland. The 1801. Mr. Gladstone has a clear grasp of House divided on Mr. Morley's amendoff from the vine, from which only the branches that remain attached thereto branches the remain attached the remain attac the situation in Ireland, as his letter to the ment:

"Hawarden, Feb. 16, 1887. "SIR,—I have received the commencing numbers of North and South, and I have numbers of North and South, and I have been reading them with great interest. Nothing can be more legitimate than the appeal to the Pretestants of Ireland to re-turn and maintain the tradition of their sires. Strange as it may seem, I believe that a very large part of the English peo-ple, and no small number of their representatives in Parliament, are still ignorant of that elementary fact of Irish history that down to the time of the Union the that down to the time of the Union the Irish Protestants, nay, even the now too famous town and people of Belfast, were the most prominent supporters of Irish nationality. They have now the opportunity of supporting that nationality within safe and constitutional bounds, and of thereby giving peace to Ireland and great comfort and advantage to the whole United Kingdom. whole United Kingdom,

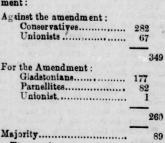
I am, etc., "W. E. GLADSTONE." The very essence of Mr. Pitt's Irish policy was the division of the Irish people into two hostile parties, the one Catholic and the other Protestant, now alarming the one and coercing the other, in order Catholic emancipation which followed the Union, had, to a very great degree, the effect intended and desired by the Minister. The Irish Protestants, deprived of the Parliament that had been their pride, their glory, and their protection, bereft of industrial strength and commercial development, seeing every promise made at the Union broken or unfulfilled. expecting naught from England but what they could obtain by force, banded themselves together against the danger of English indifference aggression on the other hand. With their wealth, their intellect, their industry, and their valor, they constituted a formidable

Catholic clergymen do not often mingle position and education that joined it together, and Father McGlynn sees in the invitation sent to him to take part in the invitation sent to him to take part in the meeting to honor the memory of the great preacher "a sign of the dawning of the better day for which the world has so long yearned." He writes in the highest terms of Mr. Beecher, and Catholic though he be and the priest of a Church which is antagonistic to Protestantism, frankly pays him the tribute of saying that "to him was given to see with clearer vision, to reveal with unequal genius, and with tireless energy, to make common among men the meaning of Him whom we all revere as our divine Teacher, who taught of old on the Mount and by the scashore, the core of all religion—the fatherhood of God and the brotherhood of man." The letter does Father McGlynn great credit, and will no doubt create symmathy for him among Protestants in his efforts for freedom to speak in the interest of the struggling masses." It never stirred the masses of the Irish Sheridans, its Grattans, its Currans and

THE SITUATION IN BRITAIN.

The debate on the first stage of the coercion bill shows that the Home Rule party, English and Irish, is determined to resist Tory proposals of continued misgovernment to the very last. Mr. Glad-stone in his great speech, and a great speech it was even for that "old man eloquent," in opposition to urgency for the Coercion Bill, expressed his trust that the people of England would see the Liberals united in opposing this ill-omened measure to the last stage, and that the Liberal members would ring out the voices of justice and reason against a government which, after eighty-six years of experience, were preparing under the name of a statute of Parliament to strike a fresh blow at the life and happiness of Ireland, and at the prosperity, contentment and unity of the pire. This speech aroused heartiest enthusiasm among the Home Rule party and intensified the feeling in the country against the sickly nondescript Salisbury cabinet. Mr. Morley's amendment to the motion for urgency caught the popular sentiment and of course provoked Tory fury. The Liberal Unionists so-called voted of course for Salisbury's Slaughter Bill. Mr. Morley's amendment read thus: "That this House declines to set aside business in favor of a measure increasing the stringency of the law in Ireland whilst no ffective security is taken against the abuse of the law by the exaction of excessive

Sir William Vernon Harcourt rightly declared that the Tory principle was to enforce law whether the law be just or uniust. He pointed out that the crime they had to deal with was the outcome of an unjust law; that law repealed, coercion were unnecessary. The right hon. gentleman evoked the jeers of the House upon Mr. Chamberlain, the quondam radical, for expressing his confidence that the House of Lords would pass a satisfactory land bill. He conceded that the government had a strong case for the application of coercion to Belfast, but no case whatever for its



The result was received with loud opposition cheers. This vote confirms the belief that the Hartington-Chamberlain faction has gone over for good to the Tories. Not without cause indeed did United Ireland on the 12th of March declare :

clare:

"We have constantly protested against the solicitude shown in the Liberal party as to Mr. Chamberlain's sayings and doings. The daily bulletias as to the varying condition of his digestive organs are only of importance because they are so anxiously advertised. The best and only way of securing reunion with Mr. Chamberlain is to show him that it concerns the Chamberlain household and himself solely whether he can best advance himself and stab his friends by giving Ireland a Parliament or a cat-o' nine-tails. Mr. Chamment or a cat-o' nine-tails. ment or a cat-o' nine-tails. Mr. Cham-berlain is one of those animals dangerous to carees but amenable enough to the whip. Humouring his whimsies at a Round Table in London may be good. Denouncing his false hearted knavery in round set terms to a mass meeting in Bir mingham would be better."

The Liberal party has shown that it can prosper without him. The Burnley election and now the likeston division of Derby contest show the strong tendency of the British mind in favor of Home. Rule. In both cases the Marquis of Hartington and Mr. Chamberlain interfered against the Gladstone candidates-and in both have met with signal discomfiture. In Burnley an adverse majority was con-verted into a Home Rule triumph, and in Derbyshire a small Home Rule majority has been transformed into a crushing vic-tory for the good cause. Sir W. Foster, whose election Mr. Chamberlain sought "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As a liberal minded clergyman. The letter written on the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and dogmas of religious life. Protestant and soars above the mere creeds and paratively few Protestant gentlemen of life in his career, enabled to continue to the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the libration of the groundlessness of their to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the country whose election Mr. Chamberlain sought to prevent, has carried the constituency by a vote of 5.512 to 4,180 given for the country whose election Mr. Chamberlain sought to prevent, has carried the constituency of the Reported for the Catholic Record.

LECTURE ON THE APOSTOLICITY OF THE CHURCH.

His 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

of 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 they have not believed; or now shall they believe him of whom they have not heard; And how shall they hear without a preacher; and how shall they preach unless they be sent."

The sulject of this evening's lecture is

the Apostoicity of the Church of Christ as an assettal and exclusive mark thereof. That Church which is proved to be apos-tole in docaine, in public, unin erroped ministry, daving from the Apostos, and in

ministry, dating from the Apostles, 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 christ, before his Ascension, organized His apostles into a teaching body or church—that he clothed them as such with his power and authority—that he commissioned them to be the teachers of His revelation, and to administer His Sacraments—that aposition. and to administer His Sacraments—that and to administer His Sacraments—that he 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 'tend only with time. This society or corporate body of religious teachers and guides is the only one instituted by Christ, the only one commissioned to teach his doctrines and William of the control of the co 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 protec-tion during all the days of its existence tion 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 of Christ, 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 today as it did in Apostolic times, for Christ limself bromised it an undying existence Himself promised it an undying existence down to the consummation of the world. No matter what tempests of persecution might rage against it, no matter what angry might rage against it, no matte waves of human passions might threaten it with destruction, no matter what revolu-tions 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 sanctiand constrered for the salvation and sencu-fication of His people; it must show that it is apostolic in doctrine and in the per-petuation of the Apostolic ministry and authority to teach.

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

hood and an imposture.

Hence Protestants loudly boast that in casting off the yoke of the Roman Courch they merely returned to the purity of itiv faith professed by the primitive church whi etolic ministry. Nicene Creed declares apostolicity to be one of the marks of the true Church of 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 intrines 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
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 whom the Father will send in My name. He will teach you all things and bring all things to your mind whatsoever I thall 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 specific were it first and the state of the same than the same and that the apostles were its first author-ized ministers and teachers. Second, that He committed the whole body of His revelation to the authority and guardian-ship of that church; 3rd, that He repeatedly promised that He and His holy spirit enip 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 of Christ must, therefore, exist to-day in the active discharge of its office of teaching the doctrines committed to the anostles.

the active discharge of its office of teaching the doctrines committed to the apostles, 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, chall we find the perpetuation of apostolic doctrine?

We have just observed that the Church of Christ will, in virtue of the divine guidance and assistance, always continue guidance and assistance, always continue to teach and promulgate all the truths committed to it by Christ, that it will ever

old them and teach them pure and unde led, uncharged and uncorrupted. It follows, therefore, that any new docthe Church must be of its nature a false doctrine and a human invention, that any innovation in the actual creed of the 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 shadow, the original before the copy, and hence any innovation in Christian doctrine must be false and spurious, must be either the