

pattern, if we would attempt rightly to carry out our blessed master's commission, fraught with issues beyond the apprehension of many, we must cease to deal out the measure of the Episcopate in homeopathic proportions; we must cease to give the slightest ground for considering the Episcopate as a mere confirming or ever ordaining machine, to be subject to the admiring gaze of the mass of the faithful, like a passing comet, crossing the dull and unenlivened routine of parish work once in three years. On the contrary, we must place it in the position our Saviour evidently designed it should occupy, viz: as the centre whence shall emanate all those energies and enterprises which prove the Church aggressive against all ungodliness, against every sinful and schismatical system—a presence to be seen in every part of the fold, frequently, and at every emergency, an influence ever permeating the most remote and feeble points of a diocese, in other words, an influence to be seen and felt as much as the ever recurring light and heat of the day. To be a Bishop in any Apostolic sense, is to be in the fore-front in trial, in suffering and activity, not *sending*, but *leading* and leaving elders in every city and in every village and congregation in our land, retaining an accurate acquaintance with the needs, necessities, progress and prosperity of every particular field of labour, and sympathizing in the trials and difficulties, or rejoicing in the success and faithfulness, of each particular “ἐπιπρετής” or messenger, the acknowledged representative of the unity of the Church, the patriarch or high priest of his diocese, with his attendant priests and deacons, emphatically a father in God, cognizant of the wants and positions of his spiritual children, ever ready to guide, to reprove, rebuke, with all long suffering and doctrine. A record like this, I believe to be the record of the first three centuries of the Church as sustained by history, when against all odds, under the fire of persecution and reproach, the word of God mightily prevailed. The Church did God's work in God's appointed way. She had not yet learnt to distrust His chosen agencies, by adding, modifying, or substituting man's devices for God's order. No “factitious lights” then eclipsed the native radiance of the sun, God did bless them and all the ends of the then known earth did fear Him—as says the same Ignatius in his epistle to the Ephesians, “For even Jesus Christ, our inseparable life, is sent by the will of the Father, as the bishops appointed unto the utmost bounds of the earth, are by the will of Jesus Christ.” Then came the countenance of kings. No