

enumerate those who were constituted Bishops by the Apostles, and the successors of those Bishops even to our own time"; and he mentions three marks of a true minister, (1) Apostolic succession; (2) sound doctrine; (3) holy life. Eusebius, the historian, born A.D. 260, gives the succession of the Bishops in many of the principal sees.

As Christ derived His commission from the Father: and as the apostles derived their commission from Christ, so the Bishops derived their commission, through the Apostles, from Christ. The Council of Alexandria, A. D. 324, decided that "Colluthus being only a Presbyter, Ischyras and others ordained by him were only laymen." The general Council of Constantinople, A. D. 381, decreed in its 4th canon, "that Maximus (a celebrated impostor) is not a Bishop, and never was a Bishop; and that those who were ordained by him are in no rank whatever of the clergy." I need not accumulate evidence. The doctrine of the Christian ministry which I have endeavored to explain is substantially the doctrine held by all branches of the Christian Church for the first 1,500 years, and it is the doctrine still held by all the ancient historic churches. The Church of England, in her ordination services in the prayer book, sets forth the "necessity" of maintaining the ancient valid ministry, and she rightly declares that "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's Church—Bishops, Priests, and Deacons." In England, through God's good providence, the Reformation movement in the sixteenth century was headed by learned and prudent Bishops, who guided "the ark of Christ's Church" through the troubled waters, with marvellous fidelity and discretion, considering the widespread ignorance, the wild excitements, and all the unparalleled difficulties of the time. With the most scrupulous and reverent care, by due and formal consecrations, they

MAINTAINED THE UNBROKEN CONTINUITY

of the Church and the ancient Episcopal succession. They maintained also the ancient creeds and worship of the Church, and the due administration of the sacraments of Christ, while boldly discarding Romish errors. But many excellent and well intentioned people pursued a very different course. They despised and abandoned the historic Episcopate and the creeds and worship of the Church. What we regard as divinely appointed bonds of Christian unity were hastily cast aside. We now, after three centuries' experience, know the result. Puritan Protestantism, earnest and noble as it was in many respects, has been divided indefinitely; and while all deplore its disintegration, no remedy has been found. I am most thankful that the Lambeth conference has uttered no word of uncharitable condemnation or anathema against any one of the 170 existing Protestant sects. We are not their judges. To their own Master they stand or fall. But we think that they have utterly failed to maintain unity; we think that they have demonstrated that God's methods are wiser than man's; that a really strong and united and orthodox Protestantism, apart from the divinely appointed Church and ministry and ordinances of the gospel, is an absolute impossibility. When, therefore, the question of Christian reunion is raised, we are constrained to tell them, with all respect and affection, that they are running upon lines which have not led to union in the past, and which cannot, in our opinion, lead to it in the future. We are willing to make large concessions in non-essentials for the sake of unity. But the Lambeth conference has well and wisely told us that there are some things we cannot give up—that we cannot for a moment entertain the thought of giving up either the "Holy Scriptures," or the "two sacraments"

of Christ, or the "Apostles and Nicene Creeds," or the "Historic Episcopate." In a remarkable sermon preached in connection with the conference, the following words, to the same effect, were used by Dr. Lightfoot, Bishop of Durham—the most learned living investigator of Primitive church history: "We cannot," says Dr. Lightfoot, "afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the three-fold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church."

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

LUNenburg.—The Ruri-Decanal Chapter met in session at Blandford on Wednesday and Thursday, Sept. 19th and 20th, after an interlude of a year.

During this long period no meeting of the Chapter was held, owing to several causes, which precluded the possibility of the members coming together. Even then, only seven, viz: the Dean, the Rev. W. H. Snyder, Rector of Mahone Bay; Revs. H. Stamer, of Hubbard's Cove; W. E. Gilling, of Bridgewater; George Haslam, of Lunenburg; J. Spencer, of Petite Riviere; George D. Harris, of LaHave, and E. Roy, Rector of the parish, met for business—out of the twelve members. Five of the absentees were prevented from attending by sundry parochial and personal reasons, while one was far away to the old country—the home of our Mother Church.

The usual Divine services were held, which were very hearty and devout, and the sermons preached, one on Wednesday evening by the Rev. Mr. Harris, and the other—the Deanery sermon—by the Rev. Mr. Haslam, were earnest, stirring discourses, teaching *absolute trust* in our Heavenly Father, under all circumstances, both in life and doctrine; and that God's grace is more particularly manifested in the weakness of man.

On Thursday evening, excellent addresses on different topics of interest in the Christian life and Church work, were delivered by Rev. Mr. Stamer and Mr. Gelling, at the Parish Church; and by Mr. Harris and Mr. Spencer at Bayswater.

No special work was done at the business meeting, with the exception of the adoption of a few resolutions tending to the better and more orderly working of the meeting; and the re-decision of the Chapter, "that it is thought inadvisable to change the time honoured name of the Church of England."

The Chapter, recognizing the fact that these meetings may be made of great value to members seems determined to bring the business meeting up to a higher standard and make it what it ought to be, viz: a meeting for devotion, study, and the discussion of Ecclesiastical questions of current interest.

The Deanery some time ago adopted the custom of two or more of the clergy giving extemporaneous addresses on specified subjects on the second evening of the meeting, and it has been found to be of great benefit, not only to the people, but to the clergy themselves; for the practice has given them a readiness and fluency in extemporaneous preaching seldom surpassed, all being quite ready to speak most acceptably without any notes, for an hour, if need be.

In this parish there are two neat and commodious churches, and two out stations, all regularly worked. A chief feature of this parish is the unanimity of the Christian faith of the inhabitants; all, with but two or three exceptions, belonging to the Church of England, and no denominational services being held within its limits. *Laus Deo.*

The Rector, Mr. Roy, has lately been elected to the vacancy at Eastern Passage, but we are

very glad to know that he is disposed to stay in his present field of labor, where his usefulness and success are so apparent, for we should be very sorry to lose him from our Deanery.

Much and good work has been done in this parish. The churches have been newly painted: the Rectory has been enlarged and refitted; and the parish is out of debt, with a nice little balance on hand.

A tea meeting was held on the 12th Sept., and although the day was most unpropitious—the rain pouring down in torrents—the handsome sum of \$340 was taken. We congratulate the parish on its standing and hope it may long continue to prosper under the efficient care of its energetic and devout Rector.

The hospitality extended to the clergy was most heartily enjoyed, and we left Blandford with the unanimous consent that this meeting was most enjoyable and beneficial, and the visit a most pleasant one.

On Friday morning, after a hurried drive of thirty miles, eight clergy, the seven who were at the Deanery meeting, excepting Mr. Stamer, along with Rev. Mr. Gwillim, who is taking temporary duty for Mr. Butler at Chester, and Rev. E. A. Harris, curate of Mahone Bay, met for the opening service of the new St. Matthew's Church, at Martin's River, in the parish of Mahone Bay, of which the Dean of the Chapter, now in the 53rd year of his ministry is Rector.

Rev. Mr. Haslam preached the opening sermon, from Gen. xxviii, 17. The service was most hearty and devout, the church being crowded to its utmost capacity by a gratified, loyal and loving congregation. Nowhere in the Province, indeed in no church, anywhere, have I heard such responding and singing; zeal, earnestness and heartiness are here most fully exemplified and appreciated.

This makes eight new churches that have been built and opened for Divine worship within this Deanery in the last few years. More particulars of these will be given as they are severally consecrated by his Lordship Bishop Courtney, when he comes on his anxiously awaited for visitation to our parishes in February.

KENTVILLE.—The Rev. Canon Brock, D. D. has accepted the Rectory of Kentville and Wolfville, known as the Parish of Horton, to which he was unanimously elected at a meeting of the parishioners held in St. John's Church, Wolfville, on the 14th of August last. He has, it is said, placed his resignation of all the offices held by him in connection with King's College, in the hands of the Lord Bishop of the Diocese, Chairman of the Board of Governors of King's College, such resignation to take effect on the 1st day of October, 1888.

His Lordship Bishop Courtney was in Wolfville last week, and administered the rite of Confirmation in St. John's Church.

DIocese OF FREDERICTON.

DEANERY OF WOODSTOCK.—On Tuesday, the 11th of September, the clergy of the Rural Deanery of Woodstock, met at Bairdsville. In anticipation of their coming the Church had been renovated. A stone foundation had been put under the sills by joint labor at little expense; also a new ceiling had been put under the old one, and this and the walls had been calcined. The seats had been provided with kneeling benches and bookboards, and to other improvements there had been added through the energy of the ladies a carpet up the centre of the Church and new blinds, giving the Church a neat appearance. To their suggestion is due also a pie Social held on Thursday evening the 13th, realizing \$38.45, and thus leaving about \$28 in hand. The community at large have both shown much friendly feeling and given material help.

The absence, on account of ill-health, of Rev