

alone depository of the Spirit's wisdom, according to the promise of their Divine Master. Indeed the serious differences of opinion, or conduct, between Sts. Paul and Barnabas, and Sts. Peter and Paul, entirely preclude the idea of personal inspiration being a necessary consequence of their official position. Hence the Church Catholic rejects alike *one* pope, or *twelve*! and receives her bishops as the true and scriptural successors of full apostolical power and authority.

4. We finally remark, that it is sufficiently manifest that the Apostolic office, as an ordinance, was not confined to the twelve, from the fact that others, as Sts. Barnabas, Euphroditus, Stephanus, &c., are so styled, in Holy Writ.

The identity of the Episcopate and the Apostolate, is further proved by the well-known fact, that for some time all bishops were called apostles. Thus Theoderet, who flourished early in the fifth century, says, as quoted by Bingham, "those who are now called bishops were called apostles at first." "And Pacianus, a writer of the fourth century, affirms the same thing."

Why, then, we repeat, should sensible Christian men sigh for the *name* of apostle, when, in the persons of their bishops, they have the *thing* in its blessed fulness?

In conclusion, we observe that the Irvingites, and many others also, misunderstood the well-known passage, "And He gave some apostles, and some prophets, and some evangelists, and some pastors and some teachers;" since they consider them as having been so many distinct sacred orders, or offices, in the Church. Whereas that such was not the case is evident from the following considerations:—

1. That several of these qualifications were possessed, or these gifts experienced, by the same individual. Thus the whole of them met in the person of St. John! Many of these offices or gifts, perhaps all, were held and exercised by Sts. Peter and Paul, and many others named in Holy Scripture.

2. It is further manifest that some of them were not confined to any order in the ministry; for Philip the deacon is called an "evangelist," while St. Timothy, who was a bishop, is also admonished by St. Paul "to do the work of an evangelist," evidently as a portion of his regular duty.

3. Lastly, we have no account of persons

being formally set apart for these offices, as distinct from the three acknowledgedly Divine Orders—of Bishop, Priest and Deacon.

From a candid view of the whole subject, then, it clearly appears, that these three are the only perpetual offices in the church of Divine institution; one minister being, as now, especially distinguished by his "pastoral" care, another by his aptness to "teach," another by his missionary zeal, being lead as an "evangelist" to distant lands; while it is exceedingly probable that, in an age of miracles and of primitive zeal, private persons were occasionally possessed of miraculous gifts, or zealously devoted themselves to the work of the Church, under the guidance of their appointed pastors, though holding no distinct, or at least no divinely instituted office. And with this agrees both the testimony of the Bible and of the Primitive Church.

Letters from England.

I.

Steamship Anglo-Saxon, at Sea, July 1856.

A TRIP to Europe is now a matter of such common occurrence, that to make the incidents one meets with on such an occasion the subject of a narrative intended for the public eye, appears almost as preposterous as it would be to publish the records of a voyage from London to Gravesend, or from Toronto to Oakville. The only excuse I can offer for occupying a small space in your columns is, that the route we have taken is at present, as a steamboat route, altogether new, and connected with an enterprise which is likely to prove important in its results to the interests of Canada.

The Anglo Saxon forms one of a line of steamers which now run every fortnight during the summer months between Quebec and Liverpool, and will run once a month during the winter between Liverpool and Portland. Now if your Canadian readers will refer to the map they will readily perceive the advantages of this route over others, from every part of Canada, and from the States which lie to the west and north-west of Canada, to Great Britain. In the first place, the great lakes and the St. Lawrence form a direct line of water communication from the West to Quebec, and by means of the noble steamboats which ply upon those waters, the traveller can reach the seaboard with little less