

they should fall asleep, other approved men should succeed to their office." It is true that Scripture does not mention the Bishops as bearing distinct rule over others, but this is not surprising, as when the Scriptures were written, the Apostles were still alive. It is also true that Scripture uses the terms Bishop and presbyter synonymously, yet we have St. James appearing as the president, or Bishop, of the Church of Jerusalem, (Acts xv. 13; xxi. 18; comp. xii. 17; Gal. i. 19; xi. 9, 11), and Timothy and Titus occupy a similar position in the respective districts, (1 Tim. i. 3; Tit. i. 5). In these names Scripture shows us "the link" as Bishop Lightfoot says, between the early Apostle and the later Bishop. But though the Episcopate is only outlined in the New Testament, it is in full operation before the close of the Apostolate. St. John, upon the best authority, died about A. D. 95, and "Episcopacy," says Bishop Lightfoot, "was matured during the first fifty years after the fall of Jerusalem." That city fell in A. D. 70. St. John did not die until twenty-five years later. Thus, in the short space of twenty-five years after his death, Episcopacy was in full operation. Now, so important an organization as the Episcopacy could not possibly have been invented and matured in twenty-five years; its origin then must be looked for before the death of St. John, and as it is well-known that Episcopacy first developed in Asia, where St. John lived, it must have been originated with his sanction if not by his direct action. This we find is in exact accord with the writings of the early Fathers. Tertullian, born A. D. 160 or 65 years after the death of St. John, claims that the bishops were able to trace their succession from the Apostles. St. Irenæus, born A. D. 120, or 25 years after the death of St. John, traces the succession of ministers, not through the Presbyters as a body, but through those at their head, up to the Apostles. To the Episcopate has always been conceded the right to ordain to the ministry. In A. D. 324, i. e. 229 years after the death of St. John, a council of Bishops at Alexandria declared an ordination null and void which had been undertaken by a presbyter. St. Chrysostom, born A. D. 346, writes that the power to ordain belonged only to the Bishops. Nor is there a single instance on record where any persons were ordained otherwise than by the Bishop, and the very fact of Irenæus tracing the succession through the heads, and not through the body of the presbyters, shows conclusively that from the first, ordination belonged to the Episcopate. How thoroughly this bears out the language of Scripture, "No man taketh this honour unto himself, but he that is called of God, as was Aaron," (Heb. v. 4). "How shall they preach except they be sent," (Rom. x. 15). It has been asserted by some that persons may be called to the ministry by any assembly of Christian men wanting a minister; and in support of such an idea, (1 Pet. ii. 5, 9) has been cited, where, we are told, God's people are to become a royal priesthood. But similar words were addressed to the whole house of Israel by Moses (Exod. xix. 6), yet we all know the fate of Korah, Dathan and Abiram (Num. xvi). But as well as its Episcopate, the Church of Christ is known by its Catholicity. St. Ignatius, bishop of Antioch, who knew, and was converted by the Apostles, speaks of the body of Christians as "the Catholic Church." Tertullian speaks of the Church as composed of all the churches founded by Apostles, or offsprings from Apostolic churches, and living in the unity of the same faith and discipline. Cyril, Bishop of Jerusalem, writing about 360 A. D., speaks of the Holy Catholic Church as distinguished from the sects; testimonies which merely bear

out the statement of Scripture respecting the members of the Church, that they "continue steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers." Now, nowhere but in the Catholic Church do we find the three orders of ministers instituted in the time of the Apostles; nowhere do we find the unbroken succession of ministers, nor the doctrine and fellowship, and breaking of bread of the early Church, so that, unless we desire to do violence to all historic testimony, the Catholic and Apostolic Church is the true and only Church of Christ. But though, as a whole, she is the Church of Christ, part of her has become so corrupt as scarcely to be recognized as the true Church. At the same time there is little use in asserting, with some, that this corrupt part is no longer a branch of the true Church, inasmuch as she has become corrupt, for they might as well say that the few are no longer God's chosen people, since they have rejected Him. But, thank God, according to His promise, Christ has ever been with His Church, one part of which has now for the last three hundred years returned to its ancient purity, and is now known as the Anglican branch of the Catholic Church, or in other words, "the Church of England."

(To be Continued.)

BOOK NOTICES.

NOTABLE EPISCOPAL CHURCHES IN THE U. S. By the Rev. Dr. Shinn, being one of King's Handbooks. Published by the Moses King Corporation, Boston, Mass.

The work before us is valuable and most interesting as an historical record and picture of Church life in the States. That the first page has a drawing of a ruin reminds us how swiftly the ages go by when so young a country as we think America to be can show its old ruins, as those of Europe. That an affectionate reverence is paid to such mementoes tells of a nobler spirit than some are disposed to associate with the States. But with age is coming more wisdom and reverence. It has always been to us a matter of surprise that any Church should now be built lacking in structural beauty or fitness for its sacred uses. There are thousands of models to select from, and an infinite variety of details, and special adaptations to site and locality, available for our architects, so many indeed that originality is almost impossible. But while some of the buildings represented in this work are notable for good style, we pass from one page to another and wonder why there are so very few of these churches showing architectural merit? It is not necessary to expend more to secure beauty in form than ugliness, and church architects would elevate their art if they kept this canon in view, and when out down in ornamental details take greater pains in securing attractive results by good proportions and harmonious lines. We fear the old land has to answer for the common notion that costliness is essential to beauty, and for another most unhappy mistake, the sacrifice of the interior to the exterior. Surely when funds are scanty the great aim in a church should be to get out of them all possible aid for making it glorious within. Far better to spend lavishly in the chancel at first than scatter decorations where they are lost, congregations will thus have something to work up to. Dr. Shinn's book gives 125 drawings of American churches, divided into the Colonial churches, those built more than fifty years ago, Pariah churches and buildings, Cathedrals and Pro-Cathedrals. As he puts it the book is "a history of the Episcopal Church in a new form." It is charmingly presented in a very handsome binding, and deserves to have a large sale. Even in Canada, churchmen would do well to own so interesting and so attractive a book, as its pages are stimulating and encouraging.

CATECHISM OF CHURCH HISTORY. By the Rev. O. E. Gardner, of the Society of St. John the Evan-

gelist, Cowley. The Young Churchman Company, Milwaukee, Wis.

We have had pleasure before in commending the publications of the Young Churchman Company, they are usually admirably selected, carefully edited, and well printed. The Catechism of Mr. Gardner, "Father Gardner," we presume, is a capital book for the older pupils of our Sunday Schools. It is a miserably contracted idea that a Bible class is to be confined to the Bible as a text book. Those who are so restricted in their diet are very apt to grow up spiritual dyspeptics who are disagreeable in temper and bigoted. A great cause of dissent is gross ignorance of church history, and our clergy are seriously to blame who do not now and again lift the dark cloud that hangs over this part of the divine record, as regarded by the mass of Christians. We say advisedly "divine record," for the history of the Church of God in the 19th century is as sacred as the history of it in the 1st century, and it is a downright betrayal of trust for a teacher of Christ's children to keep them ignorant of His life as read in the Church, which is His Body. Let our S. S. teachers get this Catechism, at least for their own reading, but they will find it of great interest to young people to be instructed in the historic life of the Church. It will set some of them reading and thinking, to their profit and the strengthening of the Church. With a book like this in the hands of our youths and girls we should soon shame the editors of the sectarian press into buying a copy and learning from it that the history of the Church of God is not to be found in catch penny tracts, or historical romances, such as they now regard as authorities.

CHURCH QUARTERLY REVIEW, January, 1889.

The current number of the C. Q. Review contains articles on Gordon's letters, the names of God, the religious opinions of S. T. Coleridge, the Roman Question,—Rivington and Gore, English ceremonial, with others of much value and interest. The minor articles, as usual, display a style of literary criticism which puts the C. Q. Review in line with the best of its class.

THE CHURCH ECLECTIC MAGAZINE, Feby, 1889.

This publication is a favorite of ours, it should be with all churchmen who desire to keep abreast of the thought of the times as expressed by our ablest theological writers and preachers. The articles in the February issue are "The Church to be obeyed," by Rev. J. F. Spalding, "Unction of the sick," by Rev. A. W. Little, Reservation of the Blessed Sacrament, with articles quoted from the Literary Churchman, Canon Liddon, Bishop Doane, &c., &c., and a well selected miscellany of shorter one and of correspondence, all of much interest. Our church teachers should organize book clubs to circulate Church literature, they would find a magazine like the Church Eclectic very helpful. It is published by the Rev. Dr. Gibson, at Utica, N.Y., and by Pott & Co., Astor Place, New York.

We take the opportunity of thanking a number of our Church contemporaries for their regularity in furnishing us with copies of their publications.

CANON LIDDON AT ST. PAUL'S.

Canon Liddon's sermon at St. Paul's on the 16th Dec. was based on the words "Behold, the husbandman waiteth for the precious food of the earth, and hath long patience for it, until he receive the early and latter rain" (St. James v. 7), and dealt generally with missionary work, a collection being afterwards made in behalf of S.P.G. In the course of his address, Dr. Liddon said:—Now, it is a matter of common remark that missions are often looked upon somewhat coldly even by well-disposed people—much more coldly than ought to be possible by Christians with the love of the Lord Jesus Christ in their hearts. There are more reasons than one that may be given in explanation of this, such as the mistakes which missionaries, who after all are but men, make now and then in carrying out their difficult work, and the mistakes which societies and earnest persons at home, who undertake to promote the missionary cause, but who also are human, make either in the conception or the conducting of their great enterprise. The wonder would be if there were no such mistakes; but, what