

under the old and new testament—Circumcision and the Passover Feast under the one, corresponding with Baptism and the Lord's Supper under the other. The Order of High Priest, Priest, and Levite under the former, analogous to that of Bishop, Priest, (or Presbyter) and Deacon under the latter.

History supplies proof presumptive: ecclesiastical records, in many instances, furnish the designation of Bishops' Sees, and the Incumbents of those Sees. Ignatius, a disciple of St. John, became Bishop of Antioch: seven of his epistles (we say not inspired epistles) were republished by the eminent and learned Usher, in 1645, and remain to this day. Polycarp, contemporary with Ignatius, was Bishop of Smyrna; Iræneus was Bishop of Lyons; Augustine of Hippo: and so I might proceed and shew that at the celebrated Councils of Arles, and Nice, English Bishops, whose names are on record, were present.

Shall we, then, be incredulous to Ecclesiastical history, and receive as authentic, history politic? We may as consistently disbelieve what is recorded concerning Thrones and Empires, as be sceptical with regard to matters Ecclesiastical.

On the whole, we concur in the aptly expressed language of the Prayer Book, as set forth in the preface to the Ordination Services: "It is evident to all men reading the Holy Scriptures, and ancient authors, that from the Apostles' time, there have been these three orders of ministers in the Church,—Bishops, Priests, and Deacons."

But, my dear brethren, is order in rank, ritual, and externals, that for which we are alone solicitous, or that which I would now urge upon your attention? No, assuredly. Were Order as complete as organization could make it; were system as perfect as exactness could effect; were all that is attractive to the eye, or stimulating to the senses, set forth, or practised amongst us, without the spirit of *The Word*,—"the word of the truth of the Gospel,"—we should regard the fest as mere superstition; as meretricious imposture.

Without doctrine sound, religion Scriptural, godliness vital, order, utterances, gestures, tones and intonations are to be accounted as no more than the sounding brass, or a tinkling cymbal.

Truths searching—not things visual; the gospel not in word only, but in power, and in the Holy Ghost, and with much assurance, is the regenerating influence, the converting agency, the instituted means, under the grace and mercy of God, to the salvation of men.

Hence Paul's admonition to Titus: "In doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of a contrary part, may be ashamed, having no evil thing to say of you." And to Timothy: "Take heed to thyself, and to the doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear thee." Mark, my brethren, the

Apostle's words not by seeing uttered testimony exposition of hearing that in the enjoyment Lord and Sav

It will not any other than with sanctifying distills as the showers upon works, the Epistle is the very revelation to God. Let acceptance of believes, or at attainments, and that he is

Under the re is incumbent on characteristics required express in language dictation of the Scripture appointment of Bishops:—

"This is a true desireth a good band of one wife pitality, apt to t filthy lucre, but his own house w vity—for if a m he take care of lifted up with p Moreover, he m lest he fall into r

Were I to use thing to what is should be firm, y repulsive; high-m easy of access, bu preach; observan administrative ab men, without part