

late years, and the wants of the present, all point to the immediate necessity of a restoration of the Christian ministry to its primitive proportions, as the great Agency to which Christ has specially promised to give His Blessing.

APPENDIX.

In the preceding pages our argument is chiefly based upon the nature and primitive and apostolic proportions of the Gospel ministry itself, and that immediate and personal supervision which is incumbent upon every chief ruler of the Church who would at all commensurably fulfil the Divinely imposed duties of the Episcopate. We may derive some idea as to the contrariety existing between modern, unwieldy and vast dioceses; the oversight of which, in any effectual degree, would require a species of omnipresence; as well as inspiration; and the patterns afforded us by the purest and earliest practice of the Church in this respect. The universal interpretation of the Church, received, too, by most non-conforming writers, give us even a scriptural pattern in Saint John's Apocalyptic Epistles to the "Angels," or Apostles or Bishops of the seven churches in Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, places all situated on the narrow strip of proconsular Asia, coasting the Egean sea, and all in close proximity to each other, and we know, also, that this was the case when as yet the word of the Lord had not "free course," and consequently, it was not a requirement forced upon these Apostolic Churches either from their distance or the large numbers of the disciples. Saint Ignatius, bishop of Antioch, whose martyrdom occurred A.D. 107, mentions, in addition to the forenamed, Magnesia and Tralles, so that the inference is legitimate, that no less than nine dioceses existed at this earliest period of the Church, within an extent of territory of perhaps two hundred and fifty miles long, by ninety broad, giving an average length and breadth of fifty miles. In other words, there were at least nine Bishoprics with an extent equal to that of our present province of Quebec. This was, too, when the disciples were from the despised and obscure of earth, and not from the rich among men, so that the rewards and emoluments of the Episcopate were only those of self-denial and self-sacrifice, which led by almost necessary and invariable steps to the martyr's crown; an unanswerable reply to that lack of faith which would