

its obscurity to the whole subject of the relation of the Apostles to Christ. Why did our Lord make use of them at all? Why did He need to be surrounded, when Himself present, and represented, when absent, by chosen men? And what was the importance of the choice, that our Lord should spend a whole night in prayer before making it? Reflection will surely deepen the sense of our debt to these men: for all that we know of Christ, and make us the more anxious to do what we may to "receive" them, that we may "receive" Christ. Even if we knew nothing of the personal character or work of any of them, it would be fruitful of a stronger regard for the Apostles' fellowship to turn from time to time in our study of Christ to consider the grace and authority given to His appointed teachers. Their modesty should only stimulate us to honor them. But in spite of their marvellous reticence we are able to know much concerning them. Why the impulsive Peter was called a Rock; the devotion of the Boanerges; the character of the Israelite indeed in whom was no guile; the permission to doubt given to St. Thomas; the fuller portraiture to be derived from their own literary work in the case of the eight or nine writers of the New Testament; all these are ample and profitable subjects for the reflection of those whose acceptance of Christ is something more than admiration of their own subjective image of Him. Once perceive that our whole relationship with Christ is a matter of human transmission, by His appointment, and all that is discoverable of the connecting links of Christian history become worthy of our devout attention.

### *THE PASTORAL STAFF.*

NEARLY all the English Bishops now use pastoral staffs. There are some who object to these, alleging that their use is a sign of Roman tendency. The same argument would apply as well to the surplice and stole, or even to that marvellous mixture of vestments known as "Bishops' Robes." The crozier is the symbol of Episcopal dignity and authority, of solicitude and correction. Christ was the first "Good Shepherd," and the crozier is the ensign of pastoral authority. Kozma de Papi, a well-known liturgical writer, traces its origin to the earliest times. St. Augustine, the great Bishop of Hippo, who was consecrated 395, was invested with a pastoral staff made of solid ebony, which after death was taken with his remains to Sardinia, and afterwards to Valentia, where it is exhibited to this day. In the fifth century, we know that St. Remigius, whose name is preserved in the English Calendar, wielded a staff made of plates of gold, and brilliant with precious stone; whilst old pictures of Gregory the Great represent him continually with a white dove whispering in his ear, and in his right hand a crozier cut from a cypress tree. By the seventh century, as is evident from the acts of the Spanish Councils, and from the writings of St. Isidore, pastoral staffs of bone or wood, or precious metal, more or less elaborate and rich, were in the hands of all the Bishops of the Church. Thus the Crozier is, at least, nearly as old as the New Testament, if not older, and it typified, at the first, that authority and power of which it is the significant