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corruption or modification of the Greek word "episcopos," as "priest" is of "Presbyteros." From such a large number of witnesses we have abundant proof that neither the Apostolic name nor functions are in Scripture confined to the original Twelve, whose special distinction above all others in the same office must ever be that they were the group or "college" of twelve *eye-witnesses* of our Lord's *Life, Death, Resurrection and Ascension*. This temporary, peculiar and personal function of the Twelve being excepted, their authoritative position in *ordaining* and *confirming** (as described in the Bible, and especially in 1 and 2 Timothy) would naturally be passed on to similar officers, as we see distinctly noticed in the case of Timothy and Titus. St. Paul twice speaks of "the gift" imparted by the laying on of his hands with those of the Presbytery in the case of Timothy.

The question of fact as to there having been 'Successors of the Apostles' in the days of the Twelve and of the Scriptures, being thus settled, we may next notice how the same officers, who were thus at first styled "Apostles," "Angels," or "Bedells," have come to be called "Episcopos" or "Bishop." This latter word means *overseer* or "Superintendent,"—a word applied in the Scriptures to those commonly called 'Elders,' which is the Saxon for the Greek Presbyter or "Priest." Theodoret (Com. 1 Tim. iii., 1), tells us that this change of title was made very early in the Succession of the Primitive Bishops, saying, "for those whom we now call Bishops were more anciently called Apostles. Ambrose explains more fully, (as quoted by Analarus, "The holy Apostles being dead, they who were *ordained after them to govern the Churches* could not arrive to the excellency of these first; nor had they the testimony of miracles, but were, in many other respects, inferior to them; therefore they *thought it not decent to assume to themselves the name of Apostles*, but dividing the names they left to presbyters, the names of the Presbytery, and they themselves were called Bishops." We have this testimony, then, that the change was made in the title of the office within a century or two after those whose names are recorded in the Scriptures as bearing the title Apostle or Angel, and that the title the successors of the Apostles assumed, out of respect to the first members of that Holy Order, was the sufficiently significant one of "Bishop" or Overseer.†

The transmission of this supreme authoritative office, upon whom as the ordaining, (as well as confirming and governing), Order of the Sacred Ministry all other Orders hinged, was not left to caprice or haphazard. There were certain well-recognized rules which ensured the validity of the Commission of each Bishop, Priest and Deacon, in such a way, that the right of Queen Victoria to the Throne by Succession, and the authority of each one of her officers (or those of her predecessors) from Premier and Governors down to the humblest official of the army cannot be more clear. The Apostolic Succession is not a 'chain,' the snapping of one link vitiating the whole, but an intricate and manifold network, where the failure of one strand of any one mesh—many Bishops participating in each consecration to their Order, any one of whom was *de jure* capable of transmitting authority—is of little consequence practically. The chance of any individual failure was reduced to a minimum, while the probability of validity in each became a moral certainty, thereby. Eusebius, the historian, has preserved a list of lines of Bishops in various ancient cities from the Apostles to the year A.D. 305—the time at which he lived. This, of itself, shews how exceedingly careful they were about these matters.

In the British branch of the Catholic Church several ancient British, Gallican, Irish, Latin, &c., lines of succession combined from time to time, making the validity of succession, if possible, more certain—as if net were laid upon net and interwoven to strengthen the whole. If any one

*Charging preachers, ordering regulations, deciding controversies, trying accusations, rebuking heretics, exercising discipline, &c.

†Both titles are equally applicable to such officers, "Apostle," describing the Godward aspect of their office as His messengers. Episcopos describing them in their heavenward aspect as overseers of priests, who in their turn oversee the people.

of these were proved invalid, the others would remain; and even if all mere record were lost, the moral certainty would still remain that this branch of the Church proved no exception to the *universal rule* of careful transmission of the Apostolic Commission. It is a fact that for 1,500 years after Christ no other system of ministry than that of the Apostolic Succession was known in the world.

As a matter of fact, the man who refuses to believe in the evidence of a valid succession in the Church of England, assumes a position in which, to be consistent, he must refuse to believe any historical fact whatever, and become a universal Sceptic as to matters of fact.

No learned man, whether Roman Catholic or not, has ever seriously denied either the Scriptural character of Episcopacy or the validity of the English succession. Luther, Beza, Calvin, Melancthon, Fregevil, Senasia, Casaubon, Bogermain, Lingard, Courayer, etc., have testified to the facts.

Having led the subject of the Apostolic Succession of English Bishops to a point where nothing but an elaborate and lengthy consideration of all the details (for which there is neither time nor space) could make it more clear, we may conclude with a few practical observations on the utility of this knowledge.

First of all, what is the *effect upon the Clergy* possessing this authoritative commission from Christ the Lord? The direct effect is a sense of the abiding and absorbing responsibility of their office. He who does not possess the actual commission of Christ may fall back, any moment, in want of it, and lay down his functions and duties in the hour of peril; but he who has accepted it can never conscientiously swerve from the line of duty, and in the presence of the most terrible obstacles and deterrents goes on, "faithful unto death." Such has been ever the characteristic of the class of ministers who are in Holy Orders, distinguishing them from unauthorized ministers.

Secondly, the people naturally feel a confidence in such officers which they would not be warranted in feeling towards unauthorized and irresponsible agents, self-appointed or appointed by equally unauthorized persons. Others may trace their authority (so-called) from Williams the Baptist, Calvin the Presbyterian, Wesley the Methodist, &c.; but here are men whose authority has really descended from Christ on earth through the appointed channel of His apostles and their legitimate successors. Laymen may and should do all they can by word and work to further the Gospel, but here are men whose life-long *business* this is, who "attend to this very thing." How inspiring to priest and people should be the thought that they are thus united with Christ and His apostles in doctrine and fellowship, and that they are free from the crime of Korah—"the gainsaying of Core" in which many *perish!*

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HORTON.—The Rev. D. Owen Ruggles, M.A., at present Rector of St. Margaret's Bay, is to be the new Rector of Horton. Mr. Ruggles for several years held the Incumbency of Kentville, a district church within Horton Parish. The Rectory of Horton was until quite recently held together with the adjoining Parish of Cornwallis, but now they are separated no greater compliment could be paid to Mr. Ruggles than that his old flock together with those of the mother church (for whom he often ministered also) should recall him to take charge of the united congregations and be Rector of the whole.

HALIFAX.—The ladies of St. George's Parish, on November 27th, held a fancy sale for the purpose of paying for the repair of that interesting relic, "The Old Dutch Church," which has of late been put in excellent order.

IN THE CATHEDRAL on Thanksgiving Day the Rev. A. Townsend, Senior Chaplain of the Forces preached an eloquent sermon after the 7.30 service.

BAYFIELD.—By the last Allan steamer we received a very handsome credence table of English oak from the house of Cox & Sons, Southampton-street, which does great credit to that firm, and forms a very becoming, (as well as necessary) piece of furniture to our new sanctuary.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

DERBY.—Harvest Thanksgiving day was duly observed on November 22nd by the Church in this pleasantly situated parish. St. Peter's Church had been neatly decorated with evergreens, grain and fruits, to the great credit of the congregation, who appear to be manifesting an increasing interest in the welfare of the Church. At 11 a.m. the Litany was said by the Rev. Mr. Barber, of Newcastle. Then followed the celebration of the Holy Communion, Rev. Mr. Hiltz, Rector of Derby, being celebrant, Rev. Mr. Forsyth, of Chatham, epistoler, and Rev. Mr. Barber server and almoner. The sermon was delivered by the Rev. Mr. Forsyth. Appropriate selections from the Diocesan collection of Hymns were well rendered by the choir.

After morning service the day was pleasantly spent at the Rectory by the clergy present, and at 7 p.m. the church was well filled for the evening service. The special Diocesan Thanksgiving service was said by the Rev. Mr. Forsyth, and the sermon was preached by the Rev. Mr. Barber. We were glad to witness the evidences of general interest manifested in these enjoyable services, and the new Rector of the parish, the Rev. Mr. Hiltz, is to be congratulated on the auspicious beginning of his ministrations. The parishioners have zealously replaced the old dilapidated foundation of the church by a new, handsome, and substantial one of cut stone. The church is kept neat and clean, and we are informed that the Rectory, which is not finished, will probably be completed at an early day.

PORTLAND.—St. Paul's—At the anniversary service of the Church Institute, held Nov. 20th, the offertory amounted to \$42.75.

WOODSTOCK.—Thursday the 22nd November, having been set apart as a day of thanksgiving to Almighty God for the bountiful harvest was duly observed by the church in this place.

The Parish Church, a neat and pretty gothic building about three miles from the town was very tastefully decorated. Upon the reredos was the text on white ground edged with Autumn leaves and formed in old English characters. "I am the vine, ye are the branches." Upon the altar stood a cross covered with grain, and two vases filled with choice autumn flowers. The altar railing was adorned with a lattice work formed of grain, a bunch of red berries being placed at each intersection. The reading desk and pulpit were covered with wreaths of hemlock and autumn leaves. The lectern was decorated with grapes, corn, and other grain. In the font was a beautiful geranium covered with buds, whilst several vines of various description hung around it.

The chapel of Ease was also decorated for the occasion. The reredos was edged with oats and other grain, and upon it was a cross made of moss, brightened with read berries; at the foot of the cross were the letters, I. H. S., and on either side of the cross the letters A and O. Upon the altar were two vases filled with grain as bouquets. The reading desk, pulpit, lectern and font were all adorned with simple devices and looked very nice. There was a celebration of the Holy Communion at 8 o'clock, the rector Rev. T. Neales M. A., being celebrant. There were about fourteen communicants present at this service, which was a very fair number, as there is still a prejudice amongst many here against early celebrations. Two hymns were sung by the choir and the Gloria in Excelsis was chanted.

The service at the Parish Church at 11 a. m., was well attended. Matins was said by Mr. W. J. Wilkinson, B. A., lay assistant. A forcible sermon from Hosea ii, 21, 22, was preached by the rector after which there was a celebration of the Holy Communion. The service altogether was very bright and hearty. The choir was assisted by some of the members of St. Luke's