

not they *with him*. They are to lead, he is to follow: they are to control and direct, he to obey! And no doubt they will "reprove, rebuke, and exhort," with all *authority*, though we fear with little "longsuffering," and not much "doctrine" of any account.

But we must draw attention to another remarkable feature connected with the list of stipulations, and that is the entire absence of any condition relating to the *teaching* of the Rector of St. Thomas. It may be implied in the personal submission clause, but certainly there is no express stipulation that it shall be "Protestant and not Ritualistic." We apprehend, however, that the omission was intentional and in strict accordance with the authorized method of testing orthodoxy employed by the party to which the Belleville faction belongs—another exemplification of which is furnished by the letter of an associate living here in Toronto, who has not scrupled to use his official influence to encourage the miserable work going on in the churches in the Sister City. This letter, remarkable for its orthography and syntax as well as for its contents, is dated about Easter 1876, and is addressed to a late parishioner of one of the Belleville clergymen, for the purpose of making inquisition respecting his antecedents. But what is the character of the inquiries? Does the writer ask what was the past record of this clergyman in regard to godliness, fidelity, and above all, sound doctrine? No, but he propounds the following inane queries:—

1. What kind of a Communion Table was used in his church, a common table or a boxed in and paneled structure?
2. If the latter, was it put in by the clergyman, or at his suggestion? Or was he in any way connected with its introduction?
3. If put in by the clergyman or by his advice or suggestion, was it put in place of a common table?
4. Is it still in use in the church?

One does not know whether to laugh or to weep at such folly. How much more sensible was Canon Ryle's reply to those who took him to task for preaching in a surplice: "It is not what you wear, it is what you *say* that is the main thing. The sermon is the grand point after all;" and so indeed it is. If the Rector's teaching be *sound* the position of the prayer desk and the shape of the altar are matters of small consequence. If it be *unsound*, no "fit and proper" church furniture will prevent the minds of his congregation from being imbued with error. We know of churches containing just such furniture as that which St. Thomas' Vestry object to, where nevertheless people enjoy the most evangelical teaching; and on the other hand, we are acquainted with at least one church where the doctrine and practice were decidedly Ritualistic, but the *Holy Table was upon four legs*.

In conclusion, we have no sympathy with men, be they High or Low, of the spirit of the Ancient Pharisees who were scrupulous about trifles and forgot "the weightier matters," "justice and the love of God." We have no sympathy with men who live and

labour for party and not for the Church of the living God, with men who, because they cannot have every little thing connected with the Public Worship of God conducted according to their private opinions and narrow prejudices, will persecute their pastors, disturb the peace of Churches, stir up strife in the congregations, and spread confusion and anarchy in their parishes.

ISOLATION OF THE CLERGY DETRIMENTAL.

"AS iron sharpeneth iron, so a man sharpens the face of his friend." It is the property of a live coal to communicate its heat to what it comes in contact with. The English clergy at one time lived in a practical isolation from each other and from the laity—as to any co-operation for religious objects—in a degree that *scarcely can be conceived*; and if Christians in general would suffer for the forsaking of themselves together for united worship and instruction, this applies also to the clergy with reference to their special duties and character. A man isolated from his brethren goes on in the same groove, so to speak, and is too apt to get into a formal and perfunctory routine of work; and to see a lion in the way when any unusual effort is suggested, and to act as if there were no subjects for mutual counsel, as if afraid of one another's inquiries. A great deal has been done, however, to promote a better state of things. Church conferences and church congresses have brought the minds of both clergy and laity more into healthy contact with each other, than almost anything else, both in England and the United States. And we trust that the efforts to be made in Canada in the same direction will be attended with success.

WOOD'S BIBLE ANIMALS.

IN our correspondence department we give additional testimonies to the value of this really important work. We trust our readers will not fail to recognize the superior character of the work, and to act upon the advice coming from so many quarters.

BOOK REVIEWS.

THE WAY OF CAIN: A sermon by Rev. D. W. Telford, B. A., Rector of Grace Church, Cresco, Iowa.

This sermon is intended as a record of the preacher's convictions and beliefs, in reference to some of the popular religious driftings, liberalism, and skepticisms of the age; with the practical and special *Nemesis* inseparable therefrom. It makes particular allusion to "the heavy, ungainly, melancholy and unchurchly burden, known as the *Parish System*, which alienates from the Bishops important prerogatives—and more or less so from the clergy—giving the same to irresponsible, local corporations—called *Parishes*." The subject is especially worthy of consideration for us in Canada, and the sermon deserves an attentive perusal.

THE ORDER OF MUSIC for the second Annual Festival of Parish Choirs in the Diocese of Massachusetts, to be held in Trinity Church, Boston, May 2. A. D. 1877. To be obtained of Charles L. Hutchins, Rector of Grace Church, Medford, Mass.

The poetry of the Psalms in this "Order" is

from the New "Trinity Psalter." The pamphlet contains music for Hymns and Anthems, Venite, Te Deum, Sanctus. &c.

Contributions.

THE APOSTOLIC CHURCH—WHICH IS IT?

LETTER XV.

To Rev. T. Witherow, Professor Church History, Londonderry.

MY DEAR SIR,—In my last letter we have seen that the Jewish Ministry or Priesthood consisted of a *Hierarchy* of three Orders, viz., High Priest, Priests and Levites. We have seen also that during our Lord's personal Ministry on earth the incipient Christian Church possessed a Ministry exactly similar, and that after His ascension *three Orders* still constituted the Ministry of the Apostolic Church, viz., APOSTLES, PRESBYTERS and DEACONS. We have observed likewise that according to the teaching of Christian writers, between A.D. 70 and 400, these three Orders were to the Christian Church what the High Priest, Priests, and Levites, were to the Jewish.

We will now examine the statements and testimony of some of the Christian writers to A.D. 325, in order to see if these three Orders were continued in the Church after the Apostolic age.

The testimony of St. Clement I have already quoted and will not repeat here further than to state that in his days the christian ministry are noticed as of three Orders and referred to by him under the titles applied to the Jewish ministry. I may say also that he, like St. Paul, whose companion and fellow-labourer he was, speaks of the second Order—that of Presbyters—under the term *Episkopoi* or Bishops, yet as we have seen recognizes the christian church as composed of the ministry in three Orders, and the Laity, to each of which belongs their appropriate sphere of duty.

The next witness I shall quote is St. IGNATIUS. He was martyred on the 13th of the calends of January (Dec. 20th) in the eleventh year of the Emperor of Trajan (A. D. 110) after having been Bishop Antioch for forty years. While on his way to seal his testimony with his blood he wrote seven epistles which have come down to us. From Smyrna, the episcopal seat of his fellow-disciple, St. Polycarp, he wrote one to each of the churches of Ephesus, Magnesia, Trallis, and Rome, and from Troas he wrote the other three, viz., to the churches of Philadelphia and Smyrna and to his fellow Bishop St. Polycarp.

These epistles bear abundant testimony to the fact that what you have been pleased to call "Prelacy" was not only existent in his days but that this order had been established by our Lord and His Apostles.

As to the controversy concerning the genuineness of these epistles it is only necessary to state what Mosheim, who certainly was no Prelatist, says in reference to the matter. "Perhaps there would have been no controversy with most persons about the epistles of Ignatius if those who contend for the Divine origin and antiquity of episcopal government had not been enabled to support their cause with them." (De Rebus Christ. ante Const., p. 160.)

In referring to these epistles I shall quote from Archbishop Wake's translation.

In his epistle to the Ephesians he says "I received therefore in the name of God, your whole multitude in ONESIMUS, who by inexpressible love is ours but according to the flesh is your bishop whom I beseech you by Jesus Christ to love, and that you would all strive to be like him. And blessed be God who hath granted unto you who are so worthy of him to have such an excellent bishop. For what concerns my fellow-servant BYRRHUS and your most blessed Deacon in things pertaining to God, I entreat you that he may tarry longer both for yours and your Bishop's honor * * * And that being subject to your bishop and the presbytery ye may be wholly and thoroughly sanctified. * * * Wherefore it will become you to run together according to the will of your bishop; as also ye do. For your famous presbytery worthy of God is fitted as exactly to the bishop as