

The work has been so recently commenced that it would be unreasonable to expect great results as yet, enough however has been accomplished to animate the friends of religion with new hope. But in this cause, where the importance and the attainableness of the object, and the propriety of the means used, are unquestionable, it is not the part of the philanthropist, much less of the Christian, to gauge his zeal by his success.

The churches will be crippled, until they look away from what they have done to the work they have yet to do.

But I encroach upon your columns, and will retire with two suggestions,—of which the one is, that with your leave I will present a phase or two of this subject in future numbers, and the other respects a point which your readers have already surmised that the object of the foregoing remarks is to enlist their affections, and to gain their contributions on behalf of the Society.

A CATHOLIC (NOT ROMAN.)

### APOSTOLICAL SUCCESSION.

TO THE EDITORS OF THE HARBINGER.

GENTLEMEN,—Among the editorial observations in your last publication you mentioned “the absurdities involved in the dogma of Apostolical Succession.” Now I can see no absurdity in it. I think it is as clear as a sunbeam, and believe it as firmly as my own existence. True, indeed, the Apostles, as such, had no successors,—their office died with them; but this is not contended for, neither by Papists nor Puseyites—the keenest advocates for Apostolical Succession. As far as I understand the question, and what is insisted upon, is, a regular succession of instructors in Christianity, teachers of the Apostles’ doctrines, down from the days of the Apostles to the present time. Is not this an historical fact, that cannot be disputed, that there has been such, and will be such a succession, to the end of time?

The dispute then cannot be with regard to the thing itself, but with those who insist that it is exclusively vested in them, and no others; such a regular, exclusive, uninterrupted line, as pretended, cannot be established and shewn either from Scripture or history. There is not the least hint in all the Word of God, that the teachers of Christianity were to be confined to any sect or party exclusively, as now known among us. What says the Apostle Paul? “This is a true saying, If a man (any man) desire the office of a Bishop, he desires a good thing. A Bishop then *must* be” so and so, enumerating all the qualifications. Of course it follows, that whoever is *not* qualified as therein described, or does not preach the same gospel, has no claim whatever to the office; and if disallowed by Divine authority, neither the laying on of the

hands of a Bishop, or a Presbytery, nor any thing else, can place him in the line of succession. The successors of the Apostles must preach the same doctrine. The Apostle Paul denounces in the strongest terms all who teach any other doctrine. In the first chapter of the Epistle to the Galatians, he says, “If any man, or an angel from heaven, preach any other gospel, let him be accursed.” Our Saviour himself says, “He whom God hath sent, speaketh the words of God.” Of course, they who do not speak the words of God, God never sent. They speak a vision of their own heart, and not out of the mouth of the Lord.”—Jer. xxiii. 16 and 21. “I have not sent those Prophets, yet they run.”

This “regular Apostolical Succession,” when reduced to its true and simple elements, is neither more nor less than such a succession of *qualified* individuals, as there has been in any other profession.

Let the advocates of *exclusive* Apostolical Succession look with humility into the Divine Oracles, and compare themselves, and their practice with them, and those they assume to have succeeded, and I am persuaded they would be compelled to lay their hands upon their mouths, and their mouths in the dust, realizing, and applying, the rebuke of the Apostle of the Gentiles—Titus i. 11.

Yours, &c.

V.

[FOR THE HARBINGER.]

A DAY AT THE FRENCH CANADIAN MISSION HOUSE, ST. THERESE.

Sunday, May 1.—About seven o’clock, A.M., the household assembled for family worship, consisting of—

1st. Rev. Emmanuel Tanner, the descendant of an ancient family in the canton of Berne, Switzerland, a gentleman of great piety and intelligence, as well as sweetness and simplicity of disposition. Mr. Tanner was, I believe, Colporteur, Teacher and Evangelist in the south of France previous to his ordination as pastor, and he realizes very fully the idea I had formed of a primitive Christian Bishop.

2d. Madame Tanner, a lady eminently qualified for the important relations she sustains. She is also Swiss; but having resided some time in childhood at Lord Selkirk’s Colony, on the Red River, she speaks English fluently.

3d. Joseph Vaisseau, a native of France, formerly a soldier, and latterly a very successful Colporteur, both in France and this country. He is of a lively, happy disposition, animated by deep and fervent piety, and has a rare talent of illustrating religious instruction by reference to the business of life, and of improving every circumstance that occurs to spiritual edification. His present station is at the village of Industry, between l’Assomption and Berthier.