

of the idea that they are makers of bishops as was Warwick maker of kings. The teaching of the Church asserts that no man taketh this honor unto himself and that it cannot be conferred except by those who have the right to give it.

Such teaching is in accord with recognized laws of the land. No lawyer holds his title to practice by a majority vote of his friends or clients. He must pass the bar of the State and receive, not assume, authority. No physician writes his own diploma or secures one from his patients. By what right does any man hold authority to preach and administer the sacraments from the congregation? It is said that the good results of the labors of such men justify and ratify the method. But because he makes a good point in a case, does not make a man a lawyer. If it did there would be fewer of them. Because a man is fortunate enough to invent a medicine or perform a cure he is not thereby recognized as a doctor. Many titles would be forfeited if such were the case. So likewise is it absurd to say that if any man can preach a good sermon and lead a holy life he has authority to administer the Holy Sacraments. If that were so the administration would be very limited. Moral sense is not official power.

"Our Lord was himself externally commissioned for His ministry by the visible descent of the Holy Spirit, and by an audible voice proclaiming him to be the Messiah.

None of the apostles or disciples presumed to undertake any ministry until they received a direct commission from Him. It was the direct prophecy of God himself that he would set apart for sacred office Priests and Levites—Isa. lxvi. 72. Aaron and his sons and all the Levites were commissioned by God, and death was the penalty of an invasion of their office, as in the instance of Korah, Dathan and Abiram. Uzzah, for acting in things pertaining to the priesthood, was likewise smitten. Saul lost his kingdom for offering sacrifice himself. Uzzah was smitten with leprosy and excommunicated for burning incense. Jeroboam's special sin was that he consecrated all corners to the priesthood, and the heaviest censures of God are denounced upon all usurpers of the prophetic office.

Such intruders who come in their own name are characterized by our Lord himself as thieves and robbers. St. Paul expressly speaks of the distinct ministerial offices as of God's ordinance. How shall they preach except they be sent? So also our blessed Lord said, "As thou hast sent me into the world, even so have I sent them, and ye have not chosen me but I have chosen you and ordained you, and lo I am with you, even unto the end of the world."

The dignity of the office was magnified by Christ. The apostles were called chosen, and commissioned with special prayers to go forth and distribute the Bread of Life. The apostles were not chosen by the Church, but to found it. They did not derive their authority from the Bible, but the Bible from them. They were the makers of the Bible and the founders of the Church. Is it strange then that it has ever since been a maxim of the Church that without the Bishop there is no Church?

It needs no argument to show that if the apostles had not appointed and qualified certain men as their successors, no one in after years would have heard of such succession, for the Church would have languished and died out soon after St. John, the last of those apostles, had rested from his labors. Further, if the successors of the apostles had not ordained others to perpetuate and extend the ministry, there would be no Bishops in these days to preach the laying on of hands.

In this mode and no other, have we received the Bible, Creeds and Sacraments, and almost all we know about the Christian religion. By transmission alone comes authority to act in Christ's stead. The affirmative vote of a whole nation could not give a layman official power

even of a deacon in the Church of God, and anyone can be made a deacon by the Bishop against the force of a negative vote of the population of the globe. This principle of continuity is simply the application of the law of cause and effect to the Christian ministry.

The idea of succession is involved in the existence of everything which began existence in time past, whether near or remote. Every living body has its origin in a living body before it, and that in like manner in one still anterior. There is not a human being now living who is not thus connected by an unbroken succession of preceding lines with the first parents of our race. Every man may see in himself a succession much longer than that of which we are speaking. The same fact exists in corporate bodies of all kinds, and they maintain existence by a succession of members, officers, &c., as may be entailed by the charter. (See Episodes in Clerical Life).

In the language of the day, the Church is an incorporated institution, and holds its charter from our Lord Jesus Christ. The same cannot be said of those congregations whose existence began 1500 years after this charter was granted. Ordination is the conveyance of authority, and that authority can only be obtained from the charter. Without such line of succession there can be no visible Church.

Dissenters are shrewd enough to see this, hence the preposterous notion of an invisible Church.

"The invisible Church, we are told, is something deeper and stronger than the denominational lines and landmarks which challenge the eyes of sense."

If it be so, why should it not have force enough to make itself visible. Or is it only that which is comparatively weak and partial in our interior life that can be expected thus to clothe itself with corporeity and outward form? There is palpable contradiction and gross hypocrisy in the whole pretence. To make the one Holy Catholic Church a sheer invisibility is to convert it into an idealistic Gnostic abstraction. Why not remand the sect consciousness itself into the same shadowy realm.

Why not give us an invisible Lutheranism, Presbyterianism, Methodism as well as an invisible Church Catholic" (See *Mercersberg Review*).

If this invisibility is of such great worth and importance, we heartily desire that our friends who boast of it should make a practical application of it. If fellowship in the invisible Church is the ideal attainment of character, Christian perfection may be defined as "the time for disappearing."

It is the visible Chartered Kingdom that is perpetuated through the office of the Ordinal, an office which is conspicuous among Churchmen for their (1) ignorance as to its contents; (2) stupidity as to its meaning; (3) indifference as to its observance.

This notwithstanding there is no part of the Book of Common Prayer invested with such authority, save the Creeds.

In Art. 36 of the Articles of Religion it is said:—"Whosoever are consecrated or ordered according to said form, we decree all such to be rightly and duly and lawfully consecrated and ordered."

The object then of the coming council is not to make a bishop but to elect a man who shall be made a bishop by those having authority to do so.

A man is to be chosen to whom shall be committed the sacred trusts contained in the Charter of the Church as our Lord hath granted the same. A man who shall occupy the chair and office of the apostles. One who will be to us what St. James was to the Church at Jerusalem; St. John to the Church at Ephesus. The ordinal says he shall be godly and well learned and two bishops must stand sponsors in presentation.

The solemn words of the office are none

other than the benediction of our risen Lord to his disciples in the upper room assembled: "Receive ye the Holy Ghost."

THE BISHOP OF NOVA SCOTIA.

St. MARK'S Day, 1888, will be memorable in the Annals of the Diocese of Nova Scotia as being that on which the Rev. Dr. Courtney, its Bishop-elect, received through the imposition of the Hands of those to whom the gift had already been imparted in like manner, the Holy Ghost for the office and work of a Bishop in The Church of God. In this office, though elected by the unanimous suffrage of the Clergy and Lay Representatives of his diocese he had no effective share until the Commission given by the Great Head of the Church to the Apostles and continued in unbroken succession through their successors, was thus imparted to him; and now himself invested with this gift he becomes one of those through whom for all the ages this power shall be continued till "He shall come again"—he in a special manner obtains a share in that promise of the Risen Saviour, "Lo, I am with you always even unto the end of the world."

That the day will be one of deepen and holy rejoicing to the diocese which for so long a time has been deprived of its Chief Pastor we can well believe; and fervent will be the prayers offered in behalf of him who will thereafter bear rule over it. But in that rejoicing and in those prayers the whole Church Catholic will also have a share, witnessing as this Consecration does to the faithfulness of the Chief Shepherd and Bishop of Souls in thus continuing the succession of those to whom He first gave the commission to go into all the world and disciple all nations—

"His twelve Apostles first He made
His ministers of Grace,
And they their hands on others laid
To fill in turn their place,"

"So age by age and year by year,
His Grace is banded on,
And still the holy Church is here
Although her Lord is gone."

The universal testimony is that in electing Dr. Courtney the Clergy and Laity wisely exercised the power that they had; his work in the priesthood has been noble and true, and we confidently look forward to a brilliant and widely beneficial Episcopate. To say that we congratulate Dr. Courtney upon his elevation to the Episcopal dignity, and congratulate the Diocese and the Church in Canada on securing one so able and well qualified, would be to say but half of what we feel. Recognizing the responsibilities for time and eternity involved in this act, we would and do in all sincerity add not our wishes but our prayers to the many offered at this time that God may grant him power to fulfil the vows made and perform the duties devolving upon him, and that to him may indeed be given in answer to the prayers of the Church and as at the first the Holy Ghost for this office and work, and that both by word and deed, he may faithfully serve in this office to the glory of Christ's name, and the edifying and well governing of His Church.

An Ontario subscriber, renewing for self and another, writes: "I have ceased to take the _____ and am very well pleased with your paper, THE CHURCH GUARDIAN, and more so with its truly Catholic Spirit."