

he affirms that "For several centuries Prelacy was unknown in the Christian Church. Is this conformable to the Bible, which positively states that Jesus Christ set His Apostles as *Teachers and Governors* of the Faithful. Has he not read these words of the Epistle to the Hebrews: "Obey your Prelates, and be subject to them, for they watch, as being to render an account of your souls" (Hebr. xiii., 17)? Is it not written in the Acts of the Apostles: "To keep the precepts of the Apostles and the Ancients" (Acts. xv., 41)? Can my friend reconcile these things with his doctrine, that "For several centuries Prelacy was unknown in the Christian Church"? In the New Testament the Faithful are called "Brethren"; not so the Apostles. The work of establishing Christianity in Palestine, the Roman Empire, and other countries, was carried on under the direction of the Apostles. They established the first Christian Church in Jerusalem on the day of Pentecost; the other Churches were expansions of that same Church, ramifications from it, and intimately linked with Apostolate or Prelacy denied by Presbyterians, contrary to Biblical evidence and historical testimony. The Apostles were not only preachers; they had authority over those whom they taught. They were the Ambassadors of Christ (ii. Cor., v., 20); His Ministers and the Dispensers of Sacred Mysteries (i. Cor. iv., 1). "For Christ we are ambassadors, said St. Paul" (ii. Cor., v., 20). "The ministers of Christ and the dispensers of the mysteries of God" (i. Cor., iv., 1). They received their power and authority from Christ; "our sufficiency is from God, who hath also made us ministers of the New Testament" (ii. Cor., iii., 4-6). Thus, you see, that by Christ's appointment the Apostles were raised above the faithful in rank, dignity, and power, and set over them as Prelates. Without Prelacy there would be no Church. All other offices were grafted on this. The Apostolate or Prelacy, then, is a peculiar institution from Christ, not a mere missionary enterprise, or the outcome of historical development. The authority and rights of the Apostolate or Prelacy were communicated by Christ before the Churches were founded, the only exception being St. Paul, who was miraculously called to the Apostolate. The equality of all the Brethren in the beginning is a mere fiction, having no Biblical evidence to support it. The Apostles are to be the Judges of the Faithful. "I dispose to you, as My Father hath to Me, a kingdom . . . that you may sit upon thrones judging the twelve tribes of Israel" (Luke xxi., 29-30). The Apostles spoke as having authority, they made their commands to be respected; they never allowed anyone to interpret them by private reason. The Holy Spirit guided the Apostles as Teachers and Rulers of the Christian Church.

Perpetuity of the Church.

We admit that, you will say, perhaps, but the privileges of the Apostles ceased with them to exist; they were personal favours which were not transmitted to their successors. This we positively deny. Jesus Christ came to save all men, of all ages. The needs of succeeding ages were as great, if not greater, than those of the Apostolic time. Our Blessed Lord promised that He would be with His Apostles for ever (John xiv, 16). "Behold I am with you all days even to the consummation of the world" (Matth. xviii, 20). The Rev. Dickson says "that I have turned this text from its purpose; that each member of Christ's Church has the same promise of Christ's presence." The Rev. Dickson is strangely mistaken; the Fathers and Doctors of the Church have never applied this text to the faithful but to the pastors of the Church; any other interpretation is contrary to Biblical evidence. My friend has to twist the text this way to justify the unjustifiable doctrine of Presbyterianism; but such a way of acting is not fair nor honest, especially from a minister of the Gospel. This text could not apply exclusively to the Apostles who were soon to disappear from the scene of this world; it evidently refers also to those who were to inherit their privileges and to be their successors in the ministry. The Apostles, in their lifetime, as we have seen, organised churches. The first position in the church was occupied by the Bishop of the See. Priests were only the auxiliaries of the bishops, and deacons and other ministers the auxiliaries of both bishops and priests. St. Paul and St. Barnabas ordained priests for the faithful in every Church (Acts. xiv. 23). Bishops were not appointed by the community, but by the Apostles, who, however, as is done even to-day, consulted the community to know if the candidate was worthy of that sublime dignity. Sometimes most venerable men would suggest a name; but the Apostles remained perfectly free to accept or reject the one thus suggested. No one could give priestly powers but an Apostle or a bishop, successor of the Apostles. St. Paul admonishes Timothy to be very prudent in the appointment of bishops (1. Tim. iii. 15). He tells Titus to ordain priests in every city (Titus. i. 15) and he enumerates the qualities a good priest should possess. When bishops and priests are mentioned the word bishop always stands first. Bishops are generally chosen from among the presbyters or priests (Petav. Dis. Eccles. i. 1-2 Hir. i. 4. Perrone. Praelic. Tholog. ix). Bishops are often called presbyters because they had the priestly character, but bishops only, not priests, had the government of several churches, of an ecclesiastical province or diocese. Bishops always occupied a post of honour and were ever considered as the heads of the priesthood.

Only priests ordained and appointed by bishops, with the immediate or mediate consent of the Roman Pontiff, are successors of the Apostles and inherit their spiritual powers and privileges. The bishops appointed by the Apostles occupy the first place in apostolicity of the Church. The apostolic office survived and was continued by their legitimate successors, the bishops and priests of the Catholic Church. The Apostles imparted to them the gifts they had received. The gift of miracles and the gift of tongues were not indeed given to each of them; however, the power of working miracles always remained in the Church as a proof of her divinity. "Peter never had any successor," says the Rev. Dickson, "who after his day could speak in unknown tongues like him, or speak and work miracles like him, or write with the same power from on high? Many saints and martyrs worked miracles as great as those of the Apostles, miracles performed publicly, in presence of hundreds, nay, thousands of witnesses. It was mainly through the miracles they wrought that the early Christian missionaries showed the divinity of the Catholic religion. The power of miracles still exists in the Catholic Church and it will always remain with her, because she is the Church of the Living God. None but the Catholic Church ever claimed the power to work true miracles. As I shall soon examine the objections of my friend to the miraculous manifestations which show the divinity of the Catholic Church, I will say no more for the present, except to remind him that spurious coins show that there are genuine, sterling ones. Even the gift of tongues has been given by God to many Catholic missionaries, particularly to St. Francis Xavier who without any study could speak the various languages and dialects of India. A critic like the Rev. Dickson, should examine facts and not talk of what he knows nothing about except through the coloured glasses of Presbyterian prejudice and innate aversion to the Catholic Church. Although bishops and priests legitimately ordained are the successors of the Apostles, each individual bishop or priest does not inherit everything that appertained to each individual Apostle. Bishops are not like the Apostles, immediate witnesses and ambassadors of Christ with extraordinary powers, but they are the ordinary pastors and guardians of the Church. Every individual bishop is not a successor of an Apostle, as the Pope is the successor of St. Peter; but the congregation of the bishops with the Pope is the successor of the Apostolic College. The Apostles were not limited to a particular place to exercise their ministry; bishops are limited to their dioceses. The bishops consecrated by the Apostles had their jurisdiction from Christ; the archbishops, who in earlier times appointed bishops, had received their authority with the consent of the Pope, who conferred upon them the Pallium. The appointment of lawful bishops has always been made mediately or immediately with the consent of the Pope. When assembled in council, bishops are with him judges of the Faith. All power in the Church is transmitted to both pastors and flocks through the Holy See. In the East, the Popes exercised their authority mostly through the Patriarchs; in the West, the Popes founded all the great churches in Germany, Hungary, Scandinavia, England, etc. The Catholic Hierarchy is as visible as the sun at mid-day, to any impartial student of the Christian Church; the Rev. J. Dickson has a veil over his eyes, he cannot see it, and declares "that in the Church, as organised by the inspired Apostles, there was unfortunately no provision made for a Pope, cardinal, bishop or priest." We have seen there was ample provision made for bishops and priests, let us consider especially what kind of provision was made for a Pope, although it might be inferred from what we have all already said.

The Pope's Supremacy of Honour and Jurisdiction.

The Apostolic College, as instituted by Christ, had for its object the spreading and preservation of Faith everywhere by means of bishops or prelates. It was to last until the consummation of the world. But how were the various bishops or prelates to be united together? Was not a centre of unity wanted? Bishops occupy the first place in the Ecclesiastical Hierarchy; they are the governors of the flock of Christ, each in his respective diocese. If each were allowed to govern his diocese independently, how could Christian unity be preserved? Although, in the world there are many dioceses, there is but one Church, one Christian people. A Supreme Head, therefore, was needed to unite together the various Bishops and Churches of the world, to the end that they might not live isolated from the centre of Christendom and the body of the faithful. The unity intended by Jesus Christ is the unity of Faith in all the truths which He had revealed; unity of practice, by means of the seven Sacraments which He instituted; and unity of government, by obedience to the same laws and submission to the chief Pastor and Visible Representative of His Divine authority. It is of this unity the Apostle spoke when he said: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no division among you, but that you be perfect, joined together in the same mind and in the same judgment (1 Cor. i. 10). This also Our Saviour declared, when He said: "There shall be one fold and one shepherd" (John, x 16). The Supreme Head to maintain this union is Jesus Christ;

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