

him in judgment divided both from himself and them." This is what "Hooker says" on this point.

The next quotation from Hooker is equally incomplete. Three different parts of a sentence, or rather of different sentences, are brought together, the intermediate parts, which explain and qualify the others, being omitted. Who would suppose, from the quotation, that the only just and sufficient reasons granted by Hooker for allowing ordination without Bishops are, (1) "when God Himself doth of Himself raise up any, whose labour He useth without requiring that men should authorize them; (but then," he goes on, "He doth ratify their calling by manifest signs and tokens Himself from Heaven,") and (2) "where the Church must needs have some ordained, and neither hath, nor can have possibly, a Bishop to ordain." Who could suppose that, immediately after the quotation, there follow these plain and positive words: "These cases of inevitable necessity excepted, none may ordain but only Bishops!"

I may conclude in Mr. Girdlestone's words:—"Additional testimony of the same kind might be adduced almost '*indefinitely*.' This is quite enough, however, as a sample of all." Of the Reformers of our Church three, who sealed their testimony with their blood, have been shewn to have admitted the Succession of Bishops, and to have made it, with succession of doctrine, to be a good proof for the Catholic Church; while the first and chief, Archbishop Cranmer, maintains it, and its necessary continuance, in its truest and fullest sense. Hooker declares that all the ancients were known to hold, "that the authors of Episcopal government were the very blessed Apostles themselves, directed therein by the special motion of the Holy Ghost;" and "that, cases of inevitable necessity excepted, none may ordain but only Bishops." Pious and learned divines of both Schools in our Church have from that time to the present day taught and maintained the same doctrine, and grounded their authority upon it. The Church asserts that "from the Apostles' time there have been these" (not *three*, as strangely misquoted in the Sermon) "Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." St. Paul gave directions only to the persons on whom he had laid hands, and appointed for that purpose to *ordain elders in*