

God ; not to the clergy exclusively ; much less to any special order of the clergy alone. The Apostle John says to believers, " Ye have an unction from the Holy One, and know all things ; and the anointing which ye have received of Him abideth with you, and ye have not need that any man teach you."—1 John ii. 20 and 27. The Apostle Paul commands us (the people) to pronounce accursed the Apostle, or an angel from heaven, who teaches anything contrary to the divinely authenticated Word of God.—Gal. i. 8. He makes the people the judges of truth and error as accountable to God only ; he places the rule of judgment in their hands, and holds them responsible for their decisions. Private judgment, therefore, is not only right, but a duty, from which no man can exonerate himself, or be exonerated by others.

Third.—We believe in the universal priesthood of believers ; that is, that all men have, through Christ, access by one Spirit unto the Father.—Eph. ii. 18. They need no human priest to secure their access to God. Every man for himself may come with boldness to the throne of Grace to obtain mercy and find grace to help in time of need.—Heb. iv. 16. " Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way . . . . and having an High Priest over the house of God, we may all draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 19, 22. To admit,

therefore, the priesthood of the clergy, whose intervention is necessary to secure for the people the remission of sins and other benefits of redeeming grace, we regard as involving either the rejection of the priesthood of Christ, or a denial of its sufficiency.

Fourth.—We deny the perpetuity of the apostleship. As no man can be a prophet without the spirit of prophecy, so no man can be an apostle without the gifts of an apostle. Those gifts, as we learn from Scripture, are plenary knowledge of the Gospel, derived by immediate revelation from Christ (Gal. i. 12) ; and personal infallibility in teaching and ruling. What are the seals of the apostleship we learn from what St. Paul says to the Corinthians : " Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."—2 Cor. xii. 12. Modern prelates, although they claim apostolic authority, do not pretend to possess the gifts on which that authority is founded, nor do they venture to exhibit " signs " by which the commission of the messengers of Christ was authenticated. We cannot, therefore, recognize them, either individually or collectively, as the infallible teachers and rulers of the Church.

Much less can we acknowledge the Bishop of Rome to be Christ's Vicar upon earth, possessing " supreme rule." We acknowledge our adorable Lord and Saviour Jesus Christ to be the only head of the Church, which is His body. We believe that, although now enthroned at the right hand of the