

ance and the unlearned can have no notion but through ignorance and credulity."

Why then return to those weak and beggarly elements whereunto they were in bondage, going back again to the Egypt whence so grand an exodus had been obtained, instead of making a "new departure," and standing fast in that liberty wherewith Christ had made them free? It is not one of the least objections to this whole dogma of Apostolic Succession, that it is Romeward in its tendency.

THE TRUE SUCCESSION.

What we contend for is not a succession of persons, but of principles, not a succession of individuals along a particular ecclesiastical line, whose direct lineal descent from the Apostles never has been proven, nor can be by any reason of constant interruptions at sundry times and in divers manners, but, "a succession of divine truth transmitted from the Apostles in the imperishable record of scripture, a succession of Divine ordinances, the preaching of the Word, the administration of Sacraments and the exercise of discipline which have their warrant in the Word, and have been observed with greater or less purity from the Apostolic age till now; the succession of the Church, the Body of Christ, the society of the faithful, including all who call on the name of the Lord and have been gathered into the one common fold, "both theirs and ours;" the ministerial succession, or the standing ministry of the gospel, for the edifying of the body of Christ receiving their message from the Word, their Mission from Christ, their inward call from the Spirit, their outward call from the Church."

It is in regard to this last—the *ministerial succession*—that the whole High Church party in the Church of England err, falling into the fallacy which Archbishop Whately in his "Kingdom of Christ," so conclusively exposes—the fallacy "which consists in confounding together the unbroken Apostolic succession of a *Christian Ministry generally*, and the same succession in an unbroken line of *this or that individual minister.*" "If each man's Christian hope (argues the Irish Prelate), is made to rest on his receiving the Christian ordinances at the hands of a minister to whom the sacramental virtue, that gives efficacy to those ordinances, has been transmitted, in unbroken succession, from hand to hand, everything must depend on that *particular* minister, and his claim is by no means established from our merely establishing the uninterrupted existence of such a *class of men as Christian ministers.*" "The Church of England," continues the Archbishop—bringing out the Reformation as distinguished from