

the Lord." See then that the ends of preaching, of ordinances, and of Pastoral duties are answered in your holy lives. Be the joy of his heart by your fruitfulness in holiness, and by exhibiting much of "the mind that was also in Christ Jesus."

—My young friend, to whom your spiritual interests are committed, will disappoint me much, if he do not preach to you faithfully and earnestly, the "unsearchable riches of Christ,"—the doctrine of salvation through faith in a crucified Saviour, and the necessity of holiness pervading all the affections and actions of life. I feel confident that he will devote himself to the sacred and momentous work given him to do, and that to his utmost, he will "watch for your souls, as one who must give an account," and remember God will require you to answer for your treatment of your Pastor, and the reception you give to the message, sent by him unto you. Again remember that the great design of the Gospel is to provide heirs for the vast inheritance of the saints, which is incorruptible and glorious. It is to convert the nations, in order to people the heavens. "When God counts the number of his people, may it be said of many that they were born here." And with regard to you and your Pastor, "may the Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace." Amen.

APOSTOLIC SUCCESSION AND PRESBYTERIAN PRINCIPLES IN VIEW OF MATTHEW XVI: 15—19.

In a late number of the *Record* there was published an article from the *Evangelical Witness* on "Presbyterian Principles," in which the doctrine of Apostolic Succession was thus disposed of: "This principle" (the New Testament is quite sufficient to originate a complete Church) disposes of "the theory of Apostolic Succession—It is nowhere recognised or hinted at in Scripture. Blessed be God, we are not dependent on any such intangible, invisible cable, varied amid the mire and dirt of the dark ages,—ages at once of apostasy and turbulence, when there was sorrow on the Sea, and it could not be quiet."

On this theory of Apostolic Succession, the arrogant claims of the Episcopalian exclusiveness rest; and as some of our readers, who from other considerations, have been led to regard the Prelatic Church, with favour, may not be satisfied with a dismissal so summary of the only ground on which Episcopacy claims to be *the Church*, we propose to add a few supplementary notes.

Though the Presbyterian Church does not require the dogma of Apostolic Succession, as she can prove that she is part of the visible church which the Apostles built on the only foundations which can be laid, by arguments real not fictitious, scriptural not antiquarian—nevertheless though the doctrine is not necessary for her existence, though she refuses to receive the legends connected with St. Peter, and the traditions concerning St. Paul's visit to Britain and Gaul, or to make these a sorry link in the evidence that she is part of the Church; though she rejects, as unscriptural, nay *anti-scriptural*, unapostolic, and belonging to a degenerate Christianity, the order of Prelatic "Lords over God's heritage," through whose consecrated hands the grace of apostolic unction is supposed to have flowed; and though she utterly repudiates as a ground for the validity of her ordination or sacraments, a shown connection with the infamous characters that are in the so called line of Succession—still the Presbyterian Church can meet the Episcopalian on his own ground, and can show for herself a regular succession of "laying on of the hands of the Presbytery" from Paul's time down to the present. True, this miserable historical trifling proves nothing; it is no evidence in any sense that the Presbyterian Church is *the Church*; nay, it is in the eyes of true