

we examine this authoritative Catechism, the more do we pity those children, who, from Sabbath to Sabbath, receive such a singular decoction.

The consequences of this Apostolic Succession theory are serious and wide-spreading with those who hold it. It is truly the doctrine of "a standing or falling Church." The issue is put thus: "Let there be no assumed Apostolic Succession (in the sense which we reprobate) and then (as we are told) "there may be the loftiest spirituality in the minister, there may be the sublimest piety in the hearers, there may be the most clear and conclusive evidences that the God of the Universe bows the Heavens to own the ministrations of his servant, yet, all is void: there is no genuine Christianity, there are no valid Sacraments, no Ministry, no Church, no Heaven, no Hope, and uncovenanted mercies are the only hope." And, *vice versa*, so greatly is this doctrine prized that if this Succession be present, then, according to Tridentine and Tractarian views, it matters not very much that there may be idolatry in the desk, superstition in the pulpit, and blasphemy upon the altar; if the Succession be there in its integrity, there must be a true Church of Christ, a true Ministry and valid Sacraments." The Church of Rome, because she supposes or is supposed to possess the Apostolic Succession, is "our dear Sister" and "Christ's Holy Home:" the Church of Scotland, because she is supposed to have it not is "Samaria," that is, not far from the Promised Land, but still out of it—and the Dissenters (an epithet most offensive here where there is no Established Church) are summarily consigned, without exception, to the uncovenanted mercies of God.

#### EUSEBIUS.

Eusebius, of the fourth century, is the Church Historian on whom the advocates of the Apostolic Succession rely for their lists of Bishops. But was Eusebius sure of his own correctness? At the very opening of his History he says: "We are attempting a kind of tractless and unbeaten path. We are totally unable to find even the *bare vestiges* of those who may have travelled the way before us unless, perhaps, what is only presented in the *slight intimations* which some in different ways have transmitted to us in certain *partial narratives* of the times in which