

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 the Restoration, the Cranmer and Ridley as distinguished from the Laud and Bancroft view—"the Church of England (in common with all other Protestant churches) rests the claim of ministers, not on some supposed sacramental virtue, transmitted, from hand to hand; in unbroken succession from the Apostles, in a chain of which, if any one link be even doubtful, a distressing uncertainty is thrown on all Christian ordinances, sacraments and Church privileges for ever, but on the fact of *those ministers* being the *regularly appointed officers of a regular Christian community*."

How different this view from that which now prevails in the Colonial as well as American Episcopal Churches, and which found expression in Bishop Doane before the collected Episcopate, at Fredericton: "There is no break in the golden chain, no split in the close mesh. We have an Apostolic ministry coming to us in an unbroken line from Apostolic days." After the indubitable evidence we have adduced, endorsed so fully by the very highest Episcopal authorities, we can, ourselves, determine how utterly fallacious these High Church testimonies are, but that, while wide as the poles asunder from them, we are in perfect accord with the prevalent Church of England sentiment of an earlier and purer era, the essence of whose witness-bearing is voiced by Bishop Hoadly [born 1676, died 1761], who filled four Bishopsrics, Bangor, Hereford, Salisbury and Winchester, when he says: