

20 : 28). Or where it is written, "Christ loved His *Church* and gave Himself for it," &c., "that he might present it to Himself a glorious *Church*."

We are *Church*-men, loyal, loving, Churchmen ; yet with every true Presbyterian, Christ, in all things must have the preëminence. *Christianity* must carry it far over *Churchianity*. He must increase, everything else decrease. Points of polity must ever occupy a secondary and subordinate position, must be "on either side," while in His peerless perfection we enshrine, "Jesus in the midst."

II. As Presbyterians we hold by the *one class* of spiritual officers in the Church, and the equality in rank of all belonging to this class.

The Apostles had a peculiar pre-eminence. They must needs have seen Christ and been personally called by Him. Hence Paul's question, "Have I not seen Christ?" and that other allusion, "At last, He was seen of me also, as of one born out of due time." The Apostles, therefore necessarily stood apart, and could have no successors. Even the highest Episcopal authorities concede this. Thus Dr. Barrow says : "The Apostolic office, as such, was personal and temporary, and therefore, according to its nature and design, not successive nor communicable to others, in perpetual descendance from them. It was, as such, in all respects, extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges. It was needful for the propagation of Christianity and founding of Churches. To that office, it was requisite, that the person should have an immediate designation and commission from God, that he should be endowed with miraculous gifts and graces, that he should be able according to his discretion to impart spiritual gifts, and that he should govern in an absolute manner, as being guided by infallible assistance to which he might appeal. Now such an office, consisting of so many extraordinary privileges and miraculous powers which were requisite for the foundation of the Church was not designed to continue by derivation, for it contained in it divers things which apparently were not communicated, and which no man, without gross imposture and hypocrisy, could challenge to himself."

When the figment of Apostolic succession is thus summarily discarded by the most reliable and respectable Episcopal authorities, we need not be careful to answer the High Churchmen in this matter, or ask them, as we might, to supply the "missing links" in a chain, which, on their own showing, has nothing to hang by. The "Evangelist" had a special mission then as he has now.