

also the grossest irregularities in respect of discipline and form. We read of Bishops consecrated when mere children—of men officiating who barely knew their letters;—of prelates expelled, and others put into their places, by violence;—of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the Apostle enjoins. It is inconceivable that any one even moderately acquainted with history, can feel a certainty, that, amidst all this confusion and corruption, every requisite form was in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one, not duly consecrated or ordained, was admitted to sacred offices." (*Essay on the Kingdom of Christ*, pp. 217—219).

As to the Apostle Peter, from whom the succession is said to be traced, as bishop of Rome, there is no satisfactory proof that he held that see. It is even denied by many learned men that he was ever at Rome at all. That position was maintained in a public discussion which took place in Rome itself, in February, 1872, between "Certain Catholic priests and Evangelical Ministers," a Report of which has been published.

But what is the "Apostolic Succession?" It is the succession of apostolic men—"faithful men, able to teach others also" (2 Tim. ii. 3)—ordained or unordained—gifted by Christ himself for the service.

The views on this subject, generally entertained by our Denomination, were thus expressed by the author, in an ordination sermon, preached at Montreal, in 1851:—

"*By Apostolic Succession we understand a succession of apostolic men, holding and preaching apostolic truth, and leading apostolic lives.* No others are in the succession, however regularly, as human laws and customs declare, they may have been ordained and appointed. We may suppose a case, not at all unlikely to occur in these days. During the same service the bishop lays his consecrating hands on two candidates for the ministry:—one of them goes forth, preaching full salvation by the death of Christ, and seeking