been so repeatedly discussed, that little need be said on the present occasion. I allude to the validity of Presbyterian Ordination. On this subject some have lately obtained new light; but whether they have, since the reception of this favour, exhibited any of the effects which might be expected from a new, or an increased illumination I am not able to decide.

I am thankful to God that on this point my mind has always been at rest. If, in order to secure the ecclesiastical status of her clergy, as successors of the apostles; if, for this purpose, the church of England is willing to be regarded as a continuation of the Church of Rome, I have no objection. There is no accounting for taste; it is like genius, rather eccentric. But her claim to continuation or descent is not allowed. The Romish church denounces her as the chief heresiarch; declares that all her bishops, priests, and deacons are unauthorized teachers, mere laymen, who have obtruded themselves into the sacred office. And when it is remembered that all this is *ex Cathedra*, the anxiety evinced about lineage and pedigree, is as servile, as the repudiation of dissent is ridiculous and assuming.

We have among us the very best form of Presbyterian ordination, and cannot doubt of its validity and divine order, while we hear the Holy Apostle thus addressing the presbyters of the church of