

unclean birds"—a conglomeration of all evils—a nest of vices? Had not public opinion declared against her for centuries, and demanded "reform, in the head and in the members"? Had not the true meaning of the word "Church" been lost for ages, so that it was understood to refer, not to the congregation of the members, in which sense our Lord used it (Mat. xviii. 17.), but to the prelates, particularly when assembled in Council? And now, the Greek Church declares itself to be the Church Catholic; the Roman Church makes the same averment; the Church of England, admitting that both these are branches of the Catholic Church, maintains that she also is a branch—with all her divisions and contrarieties—the "high"—the "low"—the "broad." Alas! alas! How unlike they all are to the mother church at Jerusalem!

"We are the priests of the Lord," they say. "We only are authorized to preach the word and administer the sacraments: ours is the true Apostolical Succession. We of the Church of England can trace the line of our bishops up to Augustine, in the sixth century, and from him to Peter." CAN YOU? One of you own archbishops will teach you a different lesson. "*There is not a minister in all Christendom,*" Archbishop Whately observes, "*who is able to trace up with any approach to certainty his own spiritual pedigree.*" His assertion is based on the following considerations:—"If a bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinances are null; and so are the ministrations of those who are ordained by him; and their ordination of others; (supposing any of the persons ordained by him to attain to the episcopal office) and so on, without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent. * * And who can undertake to pronounce that during that long period usually designated as the Dark Ages, no such taint was ever introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in, during those ages, we find recorded descriptions not only of the profound ignorance, and profligacy of life, of many of the clergy, but