

me gold tried in the fire.' What, then, would the dominion of the whole world be to me, and what indeed to the love of God that he hath been pleased to shed abroad in my heart? My dear brother, praise God for it. Buy Mr. Crabb a very large Bible, that when he looks upon it he may bless his God, and think what good he hath done for my poor soul, through the gracious influence of the Spirit of God; and the rest he may dispose of to the glory of God, and the good of poor souls. And what is between you and me think no more of; and pray, my dear brother, send your children to school, and I will pay for them as long as I am able. And do see that our dear brother is not in want of any thing that I can do for him.* I hope that God will be merciful to all my dear friends who are yet in darkness: may they be filled with the Spirit of God, and may they feel the pardoning love of God shed abroad in their hearts! Do, my dear brother, if possible, assemble them together, and prevail on that good man Mr. Crabb to be with them, if possible, (I know he is a dear lover of souls,) that he may assist them in turning to God. I fear what you can say to them will be of no great use; for, remember the words of our Saviour, that a 'Prophet hath no honour in his own country.' My dear brother, how can you rest, seeing any so nearly related to you, so far from God? O when will God cease to be merciful? It is said, when the tide ceases to ebb and flow, then may God cease to be merciful. See them,—

"Lo, on a narrow neck of land,

"Twixt two unbounded seas they stand!

O God, their inmost soul convert!"

Be sure you do as I have desired in the name of the Lord, and for the glory of his holy name; and my love to all that are in him, and that are wanting to turn to him. Pray excuse this, and write as soon as you conveniently can.

"Adieu, dear brother,

"ELIZABETH WALLBRIDGE."

I should have rejoiced to have added here an extract from a letter which she wrote to her brother not long after this, and in which she gave an interesting account of the manner of her receiving the blessing of entire sanctification; but Mr. Wallbridge informed me that it was lost or destroyed before the preservation of her letters was deemed a matter of any special moment.

(To be concluded in our next.)

MINISTERIAL.

APOSTOLICAL SUCCESSION.

We trust it will not be supposed that we have undertaken to lead our readers through the long and dark defile of the controversy on ministerial succession: that would, indeed, be a task for which we have neither leisure, nor ability. We merely glance at it, and have no wish either to go into it ourselves, or to induce others to do so. We are not aware that any who maintain the doctrine, go so far as to assert broadly, that it is one absolutely necessary to salvation. Supposing they do not, and supposing they admit that it is one not so clearly revealed to us in scripture, as to hold a primary place in the creed of

* He was then afflicted, and in needy circumstances.

professing Christians: then, we confess we are at a loss to discover on what ground of secular policy they seek to incorporate it with the articles of the Church of England. They perhaps imagine that it invests our clergy with a sort of prestige, and our church itself with an authority, which neither could possess without it; that it confers a title of more than human origin, and places the church upon a footing which no merely secular power could bestow; that it affords her a sort of protection—closing the door at once against separation, and holding up membership as a thing in itself more desirable on this account. If policy enter at all into the question, it must, in fact, assume some such shape as this, and taking it upon its own ground, we decidedly controvert its positions. We say that the Church of England wants no such help, and stands on a much surer, and better basis without it. The Church of England holds forth the book of life to her people and to the world; she ordains bishops and priests to teach and to preach the Lord of Life, even Christ Jesus; she constrains them to preach nothing contrary to the written word, and all that that word contains as of divine commandment; and what more is necessary; nay, who will presume to add any thing to the words of the Book? What then,—shall her ministers or her bishops pass by the high ground of scriptural authority, and stand upon the mere physical fact (if such really could be proved to exist) of personal succession? For our part we deny the expediency of that proceeding. We see no wisdom or expediency in it; but the contrary. We think it would be injurious to ministers, because it would tend to make them lean on a barren title, without endeavouring to set that seal to their apostleship, by which they may be certainly known and read of all men, namely, their doctrine and their life. Now, in rejecting this tradition, what, we ask, do we take from the church, or in what respect do we meddle with her polity? We answer,—we take nothing away, and meddle with her in no wise. Her episcopacy and her ordination remain untouched. We recognise her ministers in all their legal and ecclesiastical title, wherever we meet them; and moreover we do not withhold from them their superior title of ambassadors of Christ, when we find the doctrine they preach, and the manner of their life—their preaching and their practice, in short, in conformity with that elevated office. Now we say, if policy were to have any place in the discussion of the title of mere succession, sound policy would consist in entirely throwing it from us, and standing upon the ground of works, of faith, and of doctrine. Every other warrant of the ambassadorial character is poor and imperfect compared with this; it is thus, and thus only, that our clergy can make "full proof of their ministry." The apostle Paul has given an ample detail of the particulars; and we shall merely refer to his recital. Shall we, then, have any negotiation with those who tender us another, a different and far inferior certificate? Shall we be content with the wrinkled parchment of "succession," when so much more satisfactory proof of the gift is attainable? Surely, this would be no way to stir up the graces of the ambassadorial character, to improve the office, the shepherd or the flock; but the very reverse. But, perhaps, it will be said, you thus open a wide door to dissent. Let the reader turn the matter in his own mind, and he must perceive that nothing will be more likely to prevent it, than that "full proof" of the ministry on which we are insisting. Let our clergy throw from them this fictitious or most questionable title 'succession,' and rest solely on those other proofs to which we have alluded, and we venture to say, that the ranks of dissent will gain nothing from such misconceived humiliation. No; it is thus that our church will most effectually secure the affections of her own people, and win over others to her communion. It is by flinging off this remnant of Pe-

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