

ward Presbyterians, &c., by ex-communicating them, that Rome played so powerlessly toward herself? If so, then is it not true that a third party can play the same game, and with just as good a grace toward Canterbury, as Canterbury toward them? But away with such empty figments; they are nought but the husks on which the swine do feed, that these poor prodigals would fain fill their bellies with; true apostolic succession is, *personal holiness*, and the unmixed doctrines of the inspired word, "for without the spirit of Christ ye are none of his." Thus you see clearly how those men's principles destroy themselves; nor could we suppose them so foolish did we not hear themselves say that "we are deeply conscious that in lacking re-union with Rome, far from asserting a right, we forego a privilege. Rome has imperishable claims upon our gratitude, and, were it so ordered upon our deference. She is our elder sister in the faith, nay, *she is our mother*, to whom, by the grace of God, we owe it that we are what we are." (See British Critic, vol. 39, page 3.) 3rd. Such doctrines, to say the very least, are both dangerous, uncharitable, and monstrous; making, as they do, the basest guilt, if protected by this mysterious invisible thing called succession, safer, and far preferable in the ministry, to the soundest, loftiest piety without Episcopal succession: Thus making the religion of our blessed Redeemer no longer a reasonable, spiritual service, but a compliance with unreasonable, unscriptural, and presumptuous claims. What else can we say of such teachers, and teaching? of men who can deliberately tell the world, that "as for the person himself, who takes upon himself without warrant," (from Episcopal Bishops,) "to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram, whose awful punishment you read of in the book of Numbers." (Tract No. 35, page 3.) Thus consigning to perdition all the other Ministers, with their churches, in Protestant Christendom. Alas for our country, for the world, if such doctrines were true; thank God, we have ten thousand scripture texts, and ten thousand undeniable facts to prove to our perfect satisfaction, the falsity of the doctrine. "The word of the Lord is not bound" to their, and Rome's pulpits: it is free, we have it, preach it, prove its power, and witness it in others, for "there is no respect of persons with God; for *whosoever* feareth him, and worketh righteousness, the