

"Let not a bishop ordain or appoint any clergyman to places subject to another bishop, unless with the consent of the proper bishop of the district. If any one do otherwise, *let the ordination be invalid*, and himself punished." Hence he argued from the canons of the Church that the Romish priests and deacons had no valid ordination for this country.

On these and many other important particulars, did my friend so fully satisfy me, either in conversation or from books, which he lent me to read, that I could resist his arguments no longer.

In consequence of his exhortations, I have been for many years a consistent member of the English Church; that very Church which, from knowing no better, I was induced to desert in my youth. I now glory and rejoice in belonging to that Church, not because it is the Established Church of the Empire, and is very properly and very scripturally acknowledged by the State as its inseparable ally, but because it is that branch of the Catholic Church which God has planted in the British dominions, and in which I feel sure His word is faithfully preached, and His sacraments administered by clergymen who have received their commission from bishops, who are the successors of the Apostles. Hence I always call myself a Churchman. And when the word Protestant includes a *Protest* against all sorts of error against the renunciation of Infant Baptism, the denial of our Saviour's Divinity, the rejection of Episcopacy, and the unauthorized usurpation of the ministry as well as against the corruptions and idolatry of Rome—when the word *Protestant*, I say, includes all this, I then most cheerfully adopt the title, and thank God for the noble army of Martyrs—for Cranmer, Ridley, Latimer, Hooper, and Farrar, the five Episcopal Victims of Queen Mary's tyranny—for all those stout-hearted men and women of a lowlier degree who gave their bodies to be burned, rather than wear the yoke of Rome—and for those also who, at a later period, suffered death and the severest privations, rather than renounce Episcopacy, and embrace Presbyterianism. To sum up all, I call myself a Churchman, Protestant against Popery and Dissent. I also take particular care never to style the followers of the Pope, Catholics, but always Papists, Romanists, or Roman Catholics; because *Catholic* is a term, which, as I have already stated, is adopted by the English Church, and because I consider it as much more fairly belonging to members of the English Communion, who are Catholics indeed, than to Romanists who have departed widely and most fearfully from the teachings of the Bible, as it was understood by the ancient Catholic Church in its earliest and purest days.

THE APOSTOLIC SUCCESSION.

THE following statement of the necessity and certainty of Apostolic Succession in the ministry of the Church, and of the Apostolic power lodged in her Bishops, is from the pen of Bishop McIlvaine, well known as a leader of the Evangelical party:—

"The beginning of the grass was miraculous, by the immediate mandate of God. It was created in full maturity; but its succession was provided for by no such measure. The grass and fruit tree were furnished with the means of succession by ordinary laws, 'each having seed in itself after its kind.' Thus also with man. Adam was created by the immediate hand of God; but the succession from that moment to the end of time, was provided for by the laws of ordinary nature. But we hold it to be no arrogance to say of any man, though the lowest of his kind, that he has succeeded to the nature of the miraculously created first man; nor to