

and every priest, directly or indirectly concerned in these ordinations, received baptism from a regular administrator, and with all prescribed forms? A single flaw—a solitary instance of deviation from the law of the Church, vitiates and annuls the proceeding, and leaves the individual unbaptized, or unordained, as the case may be.

Bishops do not think alike on all points. Let us hear Bishop Hoadly on the succession:—"I am fully satisfied that till a consummate stupidity can be happily established, and universally spread over the land, there is nothing that tends so much to destroy all due respect to the clergy, as the demand of more than can be due to them; and nothing has so effectually thrown contempt upon a regular succession of the ministry, as the calling no succession regular but what was uninterrupted, and the making the eternal salvation of Christians to depend upon that uninterrupted succession, of which the most learned must have the least assurance, and the unlearned can have no notion, but through ignorance and credulity."\*

The nature and design of Christianity have been greatly disregarded by the litigants in this strife. It seems to have been forgotten that religious character is essential to the Christian ministry, and that if that be wanting no human appointment can make a man Christ's minister. The gospel dispensation is spiritual, and all the arrangements made under its authority must be in harmony with that view. The blessings of the dispensation cannot be enjoyed nor even apprehended by unrenewed men. Such men, therefore, are totally unfit for the work of the Lord. They may be highly gifted and profoundly learned, but "if they have not the Spirit of Christ they are none of his." How, then, can they carry on his work?

The author's sentiments on this subject were thus expressed in a sermon preached at an ordination in Montreal, in the year 1851:—

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\* Quoted in Buck's Theological Dictionary, article "Succession."