

have direct access to God. And must there be a sacrifice? Yes: we are told, a *real sacrifice*, but bloodless! And what next?

The figment of Apostolic succession we need not re-argue. The chain cannot be established, and if it could, it would be worthless. But it is instructive to observe how, when any one overlooks the Spiritual nature of Gospel worship and Gospel ordinances, he is inevitably borne away with Newman and the Wilberforces by the tide of ceremonial and symbolism, till he is sucked down in the vortex of Popish errors and Formalism. There is no *Via Media*. Either we must worship "in spirit and reality," without making *forms essential* (however desirable), and without symbols, or give up the glorious realities of a Finished Atonement and *Justification by faith alone*; of an ascended high Priest, by whom we draw near to God without a human priesthood; of an in-dwelling Spirit present with the Church, not outwardly and carnally, but inwardly; not by water and bread and wine, but by faith. The question of an order of ministers superior to Presbyters has been long ago settled to the satisfaction of all—even the better class of Episcopalians—who take the *Bible alone* as their guide. This all true Protestants do. Others who rest on the proof furnished by the Apostolic Fathers to help out God's word, may, if they choose, leave the sunlight of heaven for the gloom of human authority; but they need not be surprised if we refuse to follow them, and smile at the folly and conscious weakness through which they are brought to give up the *Bible alone*.

THE TRUTH AND THE LIFE.

THE FULNESS OF CHRIST.

Col. 1, 19. "For it pleased the Father that in Him should all fulness dwell." ¶ The truths of revelation may be considered either as these existed in the Divine counsels from eternity; or as they were gradually evolved in the history of redemption from the creation and apostasy of man on to the Incarnation, the Cross and the Resurrection; or lastly, as they are incorporated in the belief, experience and practice of Christians. The first of these methods is essential to the systematic teaching of theology—wherein the truths of revelation are arranged and classified, with a view to the purpose of God's love as the grand underlying truth which gives harmony to the whole. The second method is that best adapted for pulpit ministrations, which takes the truths as they lie in the Word, not in the logical order of a fixed system; and yet not without method and order, but touching at a thousand vital points the whole range of divine truth, and all finding their centre in the love of God in Christ Jesus. The third method is that generally pursued in books which treat of vital godliness or personal religion. It however has this disadvantage, that in treating of a change of heart, consecration to God, and the performance of duties; or in describing the believer's hopes, and fears, and feelings, and determinations, we are apt to lose sight of Him whom to know is life eternal. It is only when the free grace of God in the redemption of our world through our Lord Jesus Christ is kept before our minds, as the beginning and the end of our confidence, that peace is shed into the heart, and the sacred fire is supplied which kindles to purity and love, and which furnishes the strongest motive to holy living. The cross of Calvary not only pours glory on the Divine nature and perfections, but it is the very life of the believer's life—and by bringing it to bear upon every act and duty of ordinary life, it secures not only select moments of communion with God, but sanctifies