

which was occupied by his successors, Eleutherus and Victor, for instance, at the close of the second century, or even by his contemporaries, Ignatius of Antioch and Polycarp of Smyrna. He was rather the chief of presbyters than chief over the presbyters. Only when thus limited can the episcopacy of St. Clement be reconciled with the language of his own epistle, or with the notice in his younger contemporary Hermas." When commenting on other names that follow, coming to near the middle of the second century, he says: "With Pius the next in order, the office, if not the man, emerges into daylight." That is to say, the links of tactual transmission in the judgment of Bishop Lightfoot have no clearness for at least seventy years after the death of Peter and Paul, and what is essential to the theory of such transmission is not into daylight even then. It is only the office, not the man that is in the light, so even here we are far from being on safe ground. If that be surety to rest on, we do not envy those who find consolation in such surety. I am confident those who are present here, as well as thousands of others in this city, find a better surety in the Word of God, and it is at the same time simpler and more easy of attainment than the search through such doubtful lists. But I have not done with what writers of the Church of England have to say on the matter. This is what Jacob says: "If from the consideration of the conclusive argument, derived from the absence of all scriptural authority, we turn to matters of fact and historical experience, we may see some who profess to have this apostolic succession, teaching vain