

yourself, it is apprehended, will discover any analogy between the *official* act of a Presbytery, expressed by *testimonio*, and the terms "well reported of," by which St. Luke notices the favourable opinion prevalent concerning Timothy.

But it is time to hear the *testimonium* of Tertullian, for overlooking which Mr. Powell is visited with such unmeasured reproach:—"This way the Apostolical Churches calculate the series of their Bishops, as it is related that Polycarp was placed by St. John in the Church of the Smyrnæans; as also that Clement was ordained in that of the Romans by St. Peter; as moreover, the rest also exhibit as *grafts* of Apostolic seed, being appointed to the Episcopate by the Apostles. Can Heretics feign any such thing?" "Here," says Mr. Stopford, "the succession was of single individuals in Churches, in which we know there were many individuals; and this was a thing appointed and settled by the Apostles themselves, in all the Churches they founded." It was doubtless, we reply, a succession of individuals; but the distinctly avowed design of the enumeration was to establish, in opposition to Heretics, the fact of the *transmission of the uncorrupted Gospel of Christ*, through the organ of *faithful* men, from the times of the Apostles. That fact was as fully established by this method as if Tertullian had undertaken the impracticable task of giving a list of every Presbyter in every distinct Church. Mr. Stopford sees nothing here but a *personal* succession, designed to vindicate the divine right of Bishops; although nothing could be more remote from the intention of Tertullian, who employs this argument to evince that the *depositum of the doctrine*, entrusted to the Apostles had been kept inviolate, while the Heretics, against whom he argues, had grossly corrupted it, by the admixture of legendary tradition, and extravagant and seducing speculations. And, after all, as to anything approaching certainty in regard to this succession, it is really most vain to appeal with triumph to the testimonies of Irenæus or Tertullian, or to any or all ancient writers, on the subject. The pretensions of the Church of Rome, which will in this view be admitted to be equally well founded with any other, are far from being satisfactorily sustained. Irenæus and Eusebius place Anacletus next to Linus; Tertullian places Clement in the nearest proximity to Peter; Epiphanius and Optatus seriously affirm, in their turn, that Anacletus and