COBOURG, CANADA, FRIDAY, JUNE 21, 1844.

## Poetrn.

THE TWO CLAUDES.

"Thou that makest the outgoings of the Morning and Evening to praise Thee." Once marked I, 'mid a gallery train Of pictures fair—a city's pride— Two lovely works of Claude Lorraine

In sweet communion, side by side; Of power confess'd to chain the eye, Though not by outward brilliancy. One mirror'd forth a crystal heaven, The freshness of the rising morn; And one the sober tints of even, What time the vesper-star is born: Years had not snatch'd from either scene

Or dewy light, or golden sheen. Choice was not there-to outward view So sweetly did their beauties vie; So deeply passed their spirit through, E'en to the fancy's inward eye; And well methought each canvass told

Earth's glories in the age of gold. O eastward turn! From heavenly bowers In radiant pomp the morn descends; Her heralds are the joyous hours, And roses track the way she wends; Each loftiest peak and utmost isle

O westward bend thy wiser gaze! The colours of the western sky To match their deep screnity; The solemn calm, the peace divine. That issues from their cloudy shrine.

O eastward turn! 'Tis childhood's birth-Not long the mountain waters lie
Above the sullying fields of earth,
And glass awhile their parent sky;
But downward urge their fretful way, And soon those morning hues decay.

O westward gaze! The dawn of life Then track its waters in their strife To that deep sea where all is still-At eve their current, pure once more, Shall wear the hues that erst it wore.

O eastward turn! When sages told Of marble lips on Egypt's plain,
That aye, when touched by morning's gold,
They uttered a melodious strain;
The praise was shadow'd forth thereby Of Memory and of Infancy.

Nay westward turn! Those lips of stone Did but a partial truth disclose; Not then the Happy Isles were known, In western seas that vision rose; And Childhood's hope and Age's rest Are centred in the holy west. [British Magazine.]

THE MONARCH'S HEADSHIP IN THE RE-LATIONS OF CHURCH AND STATE. (From "Episcopacy and Presbytery" by the Rev. A. Boyd, M.A.—Part 3.—Conclusion.)

It is when we look at this subject dispassionately and thoughtfully that we see reason to exult in the Christian integrity of the Church of England. She is satisfied that she gives to the monarch nothing that politically and scripturally he should not have; and having made her alliance with the state under such a conviction, she feels it a high and sacred duty to maintain it. She respects her solemn engagements. There have been those within her pale, who have recommended her to wring from the state a larger measure visable for her interests to have it, and judicious for as indefensible in the Church of England. them at once strip themselves of the advantages. If patronage be "iniquitous, unscriptural, earthly, sensual, devilish," they should manifest the honesty, as well as the sensitiveness of their consciences, by coming out and being separate from the unclean thing. But to retain their position as the established clergy, to receive their incomes, and rest in the possession of advantages which they obtained by the recognition of the terms of the contract—that is, respect for the rights of patrons—while they employ them in resistce to the law which protects them, is to show more solicitude for lucre than for honour, and to dignify breach of promise by the misapplied name of independence. 1. Some important truths, however, has this attempt

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to evade the duty of "rendering to Cæsar the things struggles of the kirk for supremacy have shown, (our nemies themselves being judges) that the maligned Church of England is not the dependent thing, which at other times they are fond of representing her. chains to the chariot wheels of an earthly king." But nified liberty she enjoys, the proud independence which is hers, are made objects whereat the kirk is to aim. The highest literary authority within her circle of ministers, the leader of the party whose aim it is to destroy the present terms of connection between her and the state, has assured us that "he seeks for the kirk only the liberty accorded to the English establishment." He has pointed to the independence of our prelates, the almost absolute power in things spiritual enjoyed by them, and told us that "no bishop would receive an order from any civil court whatever On the matter of ordination;" that "the Church of would submit to the degradation lately inflicted on the the Dean of Faculty kirk of Scotland." He has shown, by a communication from the minister of the crown to an aspirant for holy orders, who would urge the civil power to coerce subject of ordination."† He has quoted, with much

Speech of Dr. Chalmers in the General Assembly, May

† In 1830, James Abbott, of Queen's College, Cambridge being refused ordination by the Bishop of Norwich, addressed to the king a memorial, urging him, as head of the Church, "to The reply of the prime minister states, that he "could not advise the high reply of the prime minister states, that he "could not advise the high reply of the prime minister states, that he "could more the high reply of the high reply the high re of a bishop on the subject of ordination to holy orders,"

approval, the sentiments expressed by one of our pre- testimony by which we prove that there has been a Church; and that the Bishops of the Church were, St. John ordained Polycarp Apostle or Bishop of the tolical Succession, and other points connected with right (despite of all interference) "to excommunicate | dents in the United States of America. a disobedient or contumacious clergyman."\* And To the question, then, Did the successors of the I have already quoted Eusebius, the historian, who Gaul.) The succession, then, is as follows:

of the election of ministers by the people. On this this matter:of the laity to appoint their own clergy. In the exa- generally quoted under the name of St. Ambrose, thus (Jude 3.) At this connecil, composed of several of a minister—means which the electors of a corrupt themselves were called Bishops." (Cited in Bing- tis: "I believe in one Catholic and Apostolic Church."\* greatest difficulties, and likely to be productive of far who were the original Apostles, and took for themselves.

Such, then, is the joint testimony of history and the greater evils, (and probably many of which would come the name of Bishop, only took that which belonged to Church to the doctrine of the Apostolic Succession.

49. Coloroth, Sept....... 830

American Bishops.

50. Æthelred, 2d, ...... 871

119. From St. John, is character enduring the enquiry) the law compels his a short time (till the year 65) in the New Testament, admission or induction. And yet it is this system in occasionally called Bishops, they claim to be the same (Church, by her adoption and profession of this Creed, 62. Edsin, or Elsin, .... 1038)

Alex. Voltswood years, has the clint control of the control of t

trampling on them in a fury of unbridled zeal assuming the vast superiority of the monarchical over the demothe aspect of a virtuous intrepidity. She will never cratic system of government in the Church? The out of respect to the Apostles, dropt the name of contract over the denied by the aspect of a virtuous intrepidity. She will never cratic system of government in the Church? The convert herself into a rebel, to carry any point howwinds of Jerome and Calvin—both strugglers against Apostle and took the title of Bishop) appointed others, millions of Christians; and you will find it denied by blishment? The position of the kirk of Scotland at of contemplation, when the one traced the origin of the kirk of Scotland at of contemplation, when the one traced the origin of the contemplation of the kirk of Scotland at of contemplation, when the one traced the origin of the contemplation of the kirk of Scotland at of contemplation of contemplation of the kirk of Scotland at of contemplation of contemplation of contemplation of contemplation of contempla this moment, is one which it humbles Christian men episcopacy to the early tumults of Corinth, and the successors of the Apostles. to contemplate. A section of her ministers live in the arrivation of the presbyters of a later other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and Wesley, Coke, &c. That a "ministry" with such an other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of Rome, the companion of St. Paul, and other made it the invention of the presbyters of a later of Rome, the companion of St. Paul, and other made it the invention of Rome, the companion of St. Paul, and other made it the invention of Rome, the companion of St. Paul, and other made it the invention of Rome, the companion of St. Paul, and other made it the invention of Rome, and the companion of Rome, and the companion of St. Paul, and the companion of Rome, and the companion of Rome, and the companion of Rome, the enjoyment of temporal advantages, secured to them period for the suppression of discords which were fast in virtue as the last the enjoyment of temporal advantages, secured to them period for the suppression of discords which were fast a Martyr, thus writes in the year 87, "Our Apostles origin—from mere Presbyters—should deny the docin virtue of their being established by the state, and disuniting them, and when both agreed in the same knew by our Lord Jesus Christ, that contentions would trine of the Apostolical Succession, is just what might refuse to comply with the terms on which they consented to comply with the terms on which they conprinciple, that equality must create contention, and arise concerning the office of Bishop. And, therefore, be expected; because, if they were to confess that sented to be established. They reap their revenues that tranquillity could alone be obtained by the elevafrom the state, and refuse to pay the chief rent. They tion of one above many. The truth of this principle persons, as we have before said, and then gave direct their own mouth. acquire through the nation's indulgence and liberality has received in these days a powerful and a painful tion in what manner, when they should die, other a high position of influence in the kingdom, and use illustration. Could such scenes as are now of daily approved men should succeed in their ministry."—
no doubt of the existence of Bishops in a regular sucthat influence to overthrow an arrangement which the wisdom of the window of the windo wisdom of legislators considered needful for the secutity of the rity of the country. And because the admirers of this rights, such disregard to ecclesiastical propriety, such sally received by all," and had in reverence next to ever since? And if they have existed ever since, sally received by all, and had in reverence next to ever since? rebellion choose to demand more than liberty, and long an extensive introduction of the voluntary principle holy Scripture, being "publicly read in most of the what evidence is there, that the chain which binds to creat and the chain which binds have been below the control of the what evidence is there, that the chain which binds have been below to control of the what evidence is there, that the chain which binds have been below to control of the what evidence is there, that the chain which binds have been below to control of the what evidence is there, that the chain which binds have been below to control of the what evidence is the control of the control of the what evidence is the control of the contro to create an ecclesiastical kingdom independent of the from factious motives, into the temples of an endowed Churches, for common benefit, both in times past, and, them to the Apostles, has not been broken? state, because they desire to throw off saintary checks establishment—could all this amount of evil be under also, in his memory." The fact, that this letter was

> A LETTER TO A METHODIST. (By a Presbyter of the Diocese of Maryland.)

overborne reason, and vanity forbids submission?

PART III. THE APOSTOLIC SUCCESSION OF THE CHRISTIAN MINISTRY.

[CONCLUDED FROM OUR LAST.]

Hitherto, I have relied nearly altogether on the Scriptures for proof of the Apostolic Commission and Succession; but we have now arrived at a period to which the Scripture history does not extend. We have no more precedents of that kind upon the file.-We shall, therefore, have to rely on other testimony: that are Cæsar's," brought into a clearer light. The testimony, namely, by which we receive the Bible as the Word of God; The testimony by which we know that THE FAITH we now possess is that which has ever been held by the saints and martyrs of all ages since When the tactics of our opponents require it, the Anglican Church is "enslaved, subservient, a barterer of infant baptism, keep the first day of the week holy her independence for worldly advantages, bound by instead of the Jewish Sabbath, and admit women to partake of the Lord's Supper-the testimony of the when circumstances call for different tactics, the dig- Holy Catholic Church of God; and, in a sense, subordinate thereto, the testimony of History-the same

\* "If a clerk were contumacious, and did not obey his injunctions, he (the bishop) would proceed to excommunicate that person, and on so doing their lordships might strip him of his see, they might deprive him of his robes as a bishop, but they could not strip him of his integrity."-Bishop of Exeter's

ech, July 26, 1838. † In the case of the appointment to St. Martin's parish, the roll of communicants not having been completed, "the claims for enrolment were so numerous, and many of them of so equivocal a kind, and the objections brought forward by the contending parties were urged with such vigour, that the kirk ses-

‡ Evidence on Patronage, by Lord Moncrieff. Evidence on Patronage.

the ecclesiastical, that the monarch himself would not venture to "control the judgment of a bishop on the subject to "control the judgment of a bishop on the judgment of a b the Psalms, comprehended the whole Hebrew Scriptures.—
(Luke xxiv. 44.) And we receive the same Scriptures on the authority of the Church, and likewise the books of the New Thus we have the

n part, as follows: (Book of Discipline, page 10.)

authority was never any doubt in THE CHURCH.' The above is taken from the sixth Article of the Church of

yet, notwithstanding all these confessions, notwith- Apostles appoint others, with a like Commission with every where asserts the same doctrine, and in the standing the admission that our Church is an institu- that which they had received from the Apostles? I beginning of the fourth century, gives us a list (which tion to be envied, and a model to be copied, dishonest answer, unhesitatingly, YES; and, that this Commis- I have also quoted) of the Bishops in Apostolical controversialists will play upon the ignorance or pas- sion has been continued to the present day, in the Succession, in the four principal Churches of Jerusa-

assertion, I may appeal to testimony of the most un- promiscuously both Bishops and Presbyters, whilst embrace) "all nations" of the earth, and teaching the church of Scotland. In the first place, I think that before were called Apostles," (Theod. Com. in 1 Tim.) from the Apostles. And such, indeed, was the Faith

popular election of a minister generally, and where it there was a peculiar propriety in calling the successors lishops show, what was the Faith held in the Churches is to be extended to every parish within the whole of the Apostles Bishops, in order to distinguish them | where they presided; that it was the same delivered worst passions of our nature, and to breed endless Apostle, had a "Bishoprich,"—that is, he was an onclusively, that the doctrine universally held conbe put in its place, which is not encompassed with the when they relinquished the name Apostle to those except what could prove that it had thus descended. greater evils, (and probably many of which would come the name of Bishop, only took that which belonged to Church to the doctrine of the Apostolic Succession into immediate operation) than the law of patronage, their office, but which the Apostles had not seen proper until the year 325; and this particular doctrine of the as it now stands." § And what is that law of patron to use. Now, who would suppose, did we not see it Apostolic constitution of the Church, received likewise age? That the monarch, or the nobleman, or the with our eyes, that any body of men could be found, the seal and sanction of the council of Constantinople Scottish laird or the English gentleman, being the who would claim for members of the second order of in the year 381, at which one hundred and fifty patron of a living, may appoint any man he pleases to the ministry the right to be such Apostolic Bishops, Bishops were present. Thus was set forth the 57 it, and "that the presbytery shall be bound and ad- merely because the name of Bishop happened for a few NICENE CREED, embodying the Faith of the Christian 58. Aluricus, or Alfristricted to receive and admit him" if qualified. | The years (about twenty years) to be occasionally given to Church. And this Creed has been the Faith of the presbytery may try his literary qualifications, and the the second order of the ministry!! Yet it is on this Church, from that day to this. The whole history of 60. Living, or Leoning, people may state any objections they may have to his ground that the Methodist claim for Wesley, Coke, the Church bears evidence to this fact. Day after people may state any objections they may have to his ground that the Methodist claim for Wesley, Coke, the Church bears evidence to this fact. Day after appointment, but, (the presentee's moral and literary &c. the right to ordain! Because Presbyters are, for day, week after week, month after month, year after the Church bears evidence to this fact. Day after day, week after week, month after month, year after the Church bears evidence to this fact.

Apostles is true knowledge; and the ancient state of | ters and Deacons) have existed in the Church of Gop.

against Heresies, book iv.)

them by the Apostles." (Of Her. Pres. c. 32.) Lord and by His Apostles to us, their successors." - character, to prove any fact whatever; † and is, there-

Bishops, and the frame of the Church, is transmitted, were received by the Church, each in his day, as her affairs are ordered by the chief rulers; and, there- The various Churches of Europe-of Russia, Poland, fore, seeing this is God's appointment, I must needs Portugal, Rome, France, Spain, England, &c.; of the wonder at the audacious daring of some, who have East-of Constantinople, Alexandria, Syria, and chosen to write to me, as if in the name of a Church, Mesopotamia, all can show the regular successions of whereas a Church is only constituted in the Bishop, their Bishops, either immediately from the Apostles, clergy, and faithful Christians." (Ibid.)

The fifth of the Methodist articles of religion is, men living in various parts of Europe, Asia, and Africa, But the Creed is always called the Nicene Creed.

We have no higher evidence than this, to p

future events, freedom from error in doctrine, &c. &c.

sions of their adherents by affirming her to be "tied, order of men called Bishors, in regular succession. lem, Rome, Antioch, and Alexandria. This brings and manacled, and fettered." With what consistency, Here, perhaps, you may ask, (as you have asked,) us down to the great Council of Nice, in the year 325. with what regard to truth, they can advance such state- How is this? Have the successors of the Apostles This council was convened by the Emperor Constanments in the face of such testimonials, it is for them- given up their Commissions to the second order of the tine, for the purpose of considering the heresy of selves to determine. No cause can be ultimately suc- ministry—the Bishops, or Presbyters? I answer, Arius. Who composed this council? Were Prescessful which is defended by weapons of such questionable character.

No: the second order of ministers, though, during the
lifetime of some of the Apostles, they bore the name of
settle the Faith of the Church of God? No; it was 2. The second advantage which this unseemly con- Bishop, never exercised those peculiar powers, which to the Bishops, the successors of the Apostles, in their tention of the kirk with the law has conferred on the belonged to the first and highest order of the Christian power and authority, to whom the imperial commis-Church is, that it has contributed to vindicate the ministry. I shall let two ancient Fathers of the sion was issued, to declare what was the Faith of the propriety of patronage, and to affirm the impropriety | Church, who wrote more than 1400 years ago; explain | Church, in the same manner as their holy predecessors in office had declared what was the Faith of the latter point I have spoken, when discussing the claims | Hilary the Deacon, the author of a commentary; Church, and "delivered it to the saints" of their day. mination of that claim, we have seen ample reasons | writes: "They who are now called Bishops, were lundred Bishops from all parts of the world, who prefor pronouncing it destitute of divine sanction; while originally called Apostles. But the holy Apostles sided? A Presbyter? No; a Bishop; the venerable in the history of the early Church we have met with being dead, they who were ordained to govern the Hosics; in the same manner as St. James presided at | 21 melancholy exhibitions of the practical evils attendant upon its exercise. The unsoundness of the principle of the school of the practical evils attendant upon its exercise. The unsoundness of the principle of the school of the excellency of these upon its exercise. The unsoundness of the principle of the excellency of these upon its exercise. The unsoundness of the principle of the excellency of these upon its exercise. The unsoundness of the principle of the excellency of these upon its exercise. The unsoundness of the principle of the excellency of these upon its exercise. The unsoundness of the principle of the excellency of these upon its exercise. The unsoundness of the principle of the excellency of these upon its exercise. The unsoundness of the principle of the execution of the excellency of these upon its exercise. The unsoundness of the principle of the execution of the excellency of these upon its exercise. The unsoundness of the principle of the execution of the ex is proclaimed by the unseemly contentions it led to in in many other respects, inferior to them.\* Therefore Creed, or form of Belief, which, known by the name early times, and that unsoundness is as loudly pro- they thought it not decent to assume to themselves of the Nicene Creed, has ever since, in all quarters of 26. Lupus. claimed in modern instances. I speak not now of the the name of Apostles; but dividing the names, they the globe, been THE FAITH of the Church of God.— 27. means resorted to in Scotland to ensure the election left to Presbyters the name of the Presbytery, and they smoong the articles of the Faith therein enumerated is 29. Nicetus. the: "I believe in one Catholic and Apostotic Church."

30. Priscus.

40. Dr. Coke was only an occasional visitant in Amelone: because the Church is the body of Christ, and Canter Bury.

31. Etherius. A. D. 589.

32. John Stafford..... 1443

33. John Stafford..... 1443 borough would almost scruple to adopt †—but of the destruction of harmony and good feeling, which such destruction of harmony and good feeling, which such destruction of the earliest ecclesiastical histo- thrist has but one body. (Eph. i. 22, 23, iv. 4.) elections are wont to produce. In support of this assertion, I may appeal to testimony of the most unassertion, I may appeal to testimony of the most unquestionable order:—"Under any definition of that mode of appointment which I have yet heard," observes a high authority, "it would be full of danger to serves a high authority, "it would be using too weak a word.—When an English, a French, or a Spanish to St. John. "The serves a high authority, "it would be using too weak a word.—When an English, a French, or a Spanish from St. John. The serves a high authority, "it would be using too weak a word.—When an English a word.—When a place, as far as my information goes, I hold that the This explains the whole matter. And besides, assembled to declare it. The testimony of these 35. Mellitus, range of Scotland, has a tendency which must in a from the Apostles themselves. By referring to the ly the Apostles to the Church; and the testimony of 39. great number of instances take effect to excite the first chapter of the Acts, you will find that Judas, an Clement, Irenœus, Tertullian, Eusebius, &c., proves, exercised." The same authority, when speaking of of his death, Matthias was elected into his room, and vas, that it was founded by the Apostles, and that its 44. Bregwin, .... the expediency of patronage in opposition to the sys- "took his bishoprick," -here, then, was another Apos- ninistry had come down in regular succession from the 45. tem of popular election, adds—"I object to the abo- tolic Bishop. It does not appear, however, that the Apostles to that time; and that no others were 46. Ethelred, 1, lition of the law of patronage, because I have seen no Apostles ever used their title of Bishop, but simply accounted to be Churches except such as were thus 48. Theoglid or Feoglid 830 117. Frederick Cornscheme or plan for the appointment of ministers, to that of Apostle. The successors of the Apostles, then, founded; and no other ministry to be a valid ministry,

talm expostulation, by temperate remonstrance, not by flinging her marriage articles on the ground, and tramples her marriage articles on the ground, and tramples her marriage articles with Apostolic authority (but who, find this one doctrine professed by the Church of God, the second order of the Christian priesthood, such as

Here, perhaps, you may say, that, although there is

which they please to call "fetters," and to disown the steady rule of a Christian bishop? The system of thus received, revered, and read, proves that the doc-With respect to the first question, What evidence rights which, in the teeth of history, they choose to the Church of England has been denounced as tending trine of the Bishops being the successors of the Apostery trine of the Bishops being the successor trine of the Bishops being th term "usurpations," "they speak evil of us, because to a state of stagnation; but, which is better, the diswe will not run to the same excess of riot with themcipline of the well-ordered vessel where all proceeds century, when Eusebius wrote. And this fact is fully centuries; divide these centuries into years; these This attitude may be bold, but it is scarcely noiselessly because regularly, and where each man sustained by the evidence of other writers, who lived years into months; the months into days; the days diguified. It may be imposing, but it is hardly redefers to a legitimate control; or the disorder which during that period. Thus, Irenæus, ordained by into hours; and in every one of these centuries, years, spectable. If such men like not the conditions, let reigns among a band of equals, when excitement has Polycarp, (who was the disciple of St. John,) Bishop months, days, and hours, History bears its evidence of Lyons, A.D. 178, writes: "The doctrine of the to the fact, that Bishops, (having under them Presby-

the Church, and the character of the body of Christ, The Church also bears her testimony to this fact; is according to the succession of Bishops, to whom, in (1.) because she has always expressed her Belief in every place, they delivered the Church." (Work the existence of the Apostolic Church; and this and St. Paul) -or, unless he receive his authority from "sense of office," without being real officers, then the Apostolic Church could not exist, without an Apostolic Tertullian, A.D. 200, thus writes: "Let the here- ministry; and this Apostolic ministry must have was the case of those, whom the Apostles ordained.) tics set forth the order of their Bishops, so descending | become extinct, unless there had always been Bishops by succession from the beginning, that he, who was the to ordain others in the room of those who died-for first Bishop, had one of the Apostles, or of t tolical men who was in full communion with the Apos- ters and Deacons: their powers terminate in themtles, for his author and predecessor. For, in this selves; they have no authority given them to transmit from the Apostelis, holding the Apostelis Commission Sheriffs, Magistrates, &c., "in the sense of office' manner, the Apostolical Churches bring down their them to others. (2.) The Church bears her testimony registers; as the Church of Smyrna had Polycurp to this fact, because she has always kept a record of placed over them by John; as the Church of Rome | the ordination of her Bishops. A record is one of the also set forth those who were made Bishops over is admitted, in all trials before a Court of Law in brother, is and ought to be, our principal labour and official acts, is evidence before a jury, and is universtudy, to the utmost of our power, to take care that sally admitted as evidence in all Courts of Law and the unity may still obtain which was delivered by our Equity. It is, then, evidence of the very highest fore, the very best evidence to prove the fact of the Again, Cyprian thus writes: "From thence, through existence of Bishops in the Christian Church, from the course of times and successions, the ordination of the Apostles' days until now; and that these Bishops so that the Church is built upon the Bishops, and all having been lawfully elected, and lawfully ordained. day. or else through the Bishops of an Apostolic Churchremitting sins was given to the Apostles, and to the United States, can show their succession through remitting sins was given to the Apostles, and to the United States, can show their succession through contested election, were not the comparison too favourable to Churches which they founded, and to the Bishops, the Bishops of the Apostolic Church of England. In England professing the king to be her head, never who succeeded to the Apostles, by a vicarious ordination."

Contested election, were not the comparison too favourable to the included the Apostles, by a vicarious ordination."

order to satisfy you of the truth and reality of these whom the ecclesiastical court."—Church Review, 1837, certified by who succeeded to the Apostles, by a vicarious ordination."

The contested election, were not the comparison too favourable to the ecclesiastical court. "—Church Review, 1837, certified by the ecclesiastical court."—Church Review, 1837, certified by the ecclesiastical court. "—Church Review, 1837, certified by the ecclesiastical court."—Church Review, 1837, certified by the ecclesiastical court."—Church Review, 1837, certified by the ecclesiastical court. "—Church Review, 1837, certified by the ecclesiastical court."—Church Review, 1837, certified by the ecclesiastical court."—Church Review, 1837, certified by the ecclesiastical court. "—Church Review, 1837, certified by the ecclesiastical court."—Church Review, 1837, certified by the ecclesiastical court. records, I have already given you four from Eusebius The Church receives the Old Testament as the Word of Jesus Christ is manifest, sending his Apostles, and to Church in the United States, through the Bishops of

\* The Nicene Creed only speaks of the Catholic and Apostolic Thus we have the most positive testimony, from fifty years afterwards, that this article in the Creed received its present form, of "the one, Catholic, and Apostolic Church."

in part, as follows: (Book of Discipline, page 10.)

"In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose canonical we prove that the Bishops of each succeeding generation since \* As in discerning of spirits, the gift of tongues, foretelling the Apostles were lawfully ordained by other Bishops, who had themselves been lawfully ordained.

as, and accounted to be, the successors of the Apostles. Bishop of the Church of Lyons in France, (then called perusal, I think you will be satisfied,

63. Robert Gemetis ST. JOHN. 1. Polycarp, Bishop of Lanfranc, .... BISHOPS OF LYONS. Zacharias. Faustinus: Maximus: Stephen Langton, 1207 Richard Wethers-. Verissimus Justus. Albinus. Elpidius. Eucherius, 1

William Courtnay 1381
Thomas Arundel, 1396
Thomas Arundel, 1396 missionary to the 96.
Anglo Saxons, was 97.

John Morton ... 1486
tension!

To co

693 109. William Sancroft, 1677 731 110. John Tillotson, ... 1691 803 116. Matthew Hutton, 1757 consecrated June 5, WILLIAM WHITE, of Pennsylvania, Athelm, or Adelm, 923 Wulfelm, .. consecrated Feb. 4, 1787, by John Odo Severus, ..... 941 Moore; Archbi-shop of Canter-Æthelgar ..... 988

. 1005 of Bath and Well and the Bishop of Bishops in the sense of office 120. Alex. V. Griswold 1811 they are not real Bishops! ... 1840 of ecclesiastical independence. But if she feel it advisable for her interests to have it and indicated by one of their highest authorities, which presbyterians brand only speak of the officers of the Church of God as Visable for her interests to have it, and judicious for the mignest authorities, which presbyterans brand the monarch to grant it, she will seek her object by taken expostble for any person of unbiaseed and power of the first order of ministers in the Church of England.

3. Neither Wesley nor Coke, when they were ssion from the Apostles. Travel where you will, confessors - men who have hazarded then twee for or

the Archbishop of York, the Bishop

the Church, place the Methodist Succession!!

Asbury, by regular order and succession." A fine succession of Bishops this from Wesley, a could give it, namely, the Bishops of the Church. Presbyter of the Church! one of the second order of It is evident, then, that this talk about "Bishops it after pretending to be a Bishop, applies to Bishop Church of God. Seabury to ordain him and Asbury over again!!

O shame! shame!!!

it is impossible that it could be broken.

Christian ministry on earth. The Christian ministry was established by Christ

Himself, as I have fully shown; and no man has any authority to act as His minister, unless he be author- this argument, let us carry it a step further. If the ized so to do by Christ Himself (as were the Apostles officers of the Church may be such merely in the those, whom Christ authorized to give it to him (which officers of the civil government may exercise the The Apostles, or St. Paul, would have had no autho- may have a President of the United States in the rity to act as ministers of Christ, unless Christ had "sense of office" without being a real President; we that there has been a regular succession of Bishops being real Governors; and so we may have Judges;

of ordaining and sending others to act as ministers of without being really Judges, Sheriffs, or Magistrates! the Gospel-it is plain, that the ministry of the and all these offices may be usurped by any one who Church, at the present day, are as much "Ambassadors is desirous of being a President, Governor, &c., "in had Clement ordained by Peter; as the other Churches very highest kinds of evidence known to the Law. It for Christ," as were the Apostles themselves, or those the sense of office!" whom the Apostles ordained. But, if this chain of Was there ever an argument like this before heard, proof of facts, touching our lives, property, rights, or the Apostolic Succession of Bishops have been broken, or dreamed of, to prove a Society to be the Church of Cyprian, Bishop of Carthage, A.D. 250: "This, character. This record, kept by the Church of her then (whenever it happened) the ministry of the God, until the Methodists invented it? an argument Church ceased-there was no power on earth clothed which, carried out to its legitimate results, would make with authority to ordain others to act in Christ's name, the Christian ministry a matter of moonshine, and until he issued a new Commission to another set of reduce civil government to a state of anarchy! Apostles to send out ministers to act in His name, And yet it is this argument, of there being "Bishand by His authority. But Christ never has issued ops in the sense of office," without being real Bishops, any such new Commission, and, therefore, the first by which it is attempted to uphold the "Methodist Commission, given to the / postles, must still be in ministry!" And what is this but acknowledging, existence, and preserved in an unbroken chain to this that, that "ministry" cannot be defended on the ground

cause, if it could be, Christ's words would be falsified, need, my friend, than this, that the "Methodist Church," which is impossible.

Christ declared, that "the gates of Hell should 18.) is built upon the sand! Oh! that Wesley's never prevail against His Church"—that is, it never warning voice had been heeded, when he so pathetically should be destroyed. Now, the Christian ministry is intreated Asbury, for God's sake! for Christ's sake! Firmilian, A.D. 250, thus writes: "The power of as the Bishops of the Protestant Episcopal Church in an essential part of the Church. If there were no for his sake! not to call himself a Bishop! Wesley ministry in the Church, the Church would cease to clearly foresaw what would be the result of his doing exist, (because there would be none, after a few years, so: he foresaw that a spurious Bishop (that is not with authority to baptize: and thus, the old members "in the sense of office" only,) would introduce a spudying off, and no new ones being added by baptism, rious ministry, and spurious sacraments; and that in Clarus a Muscula, Bishop in the province of to the fourth century; and shall now give you the the Church would become extinct)—that is, "the consequence, an awful schism would be made in the Carthage, A.D. 250: "The sentence of our Lord succession of the Bishops in the Protestant Episcopal gates of Hell" would prevail against Her, and Christ's Church of Gop! Oh! that this warning voice had words would be falsified! But this is impossible, been heeded! because Christ's words are true: His declaration concerning the stability of His Church is true; the "What care we for the Church, or its ministry, or sac-Church, therefore, is still in existence, and the chain raments? We have 'got religion;' our happy feelings governing the Church of our Lord with the same power." Church. It was at the Council of Constantinople, held about of the Apostolic Succession has not been broken, nor tell us our sins are forgiven; we are perfectly satisfied." can be, because the Church is to last forever-which But, my friend, be not you like one of these! Reit cannot do, if its ministry become extinet; and the member our Lord's awful words: ninistry would become extinct, if, at any future time,

this chain could be broken. use concerning the necessity and reality of the Apos- and the Rev. T. Coke, LL.D., page 20.

approvat, the sentiments expressed of the sentiments expre

1. That there are three distinct orders in the Christian ministry, and that, therefore, Presbyters .... 1050 and Bishops are not the same order.

2. That the authority to ordain was committed to 1093 the first order in the Christian ministry; and, conse-

3. That there is an absolute necessity for a succes-always existed, and does now exist, in the Christian

4. That no society has any foundation whatever for calling itself a Church of Christ; which does not . 1229 possess a ministry thus Apostolically descended; and Boniface, ...... 1245
Robert Kilwarby, 1272
John Peckham ... 1278
Robert Winchel
Buth Methodist Church does not even pretend to have such a ministry, it is not at Church of Christ.

But, when one might suppose that the very last consequently, as the "Methodist Church" does not

But, when one might suppose that the very last stone in the foundation of the "Methodist Church" Simon Mepham, .. 1328 had been removed, and that there was nothing left to John Stratford, 1333 support the crumbling fabric; all at once the Method-line strature ists shift their ground, and tell us that Coke and ms Simon Islip, ..... 1349
Simon Langham, 1366
Wm. Wittlesey... 1368
Simon Sudbury... 1375
William Converse 1321

Simon Converse 1321

"Dr. Coke was only an occasional visitant in Ame-

619 104. Richard Bancroft, 1604 624 105. George Abbot,... 1611 634 106. William Laud, ... 1633 there, nevertheless he is a Bishop still, and uses his title 634 106. William Laud, ... 1633 of Bishop, and is addressed by the *title* of Bishop. 668 108. Gilbert Sheldon, ... 1663 When Mar Yohanan, the Nestorian Bishop, lately "visited" this country, he had no such office here; still he did not cease to be a Bishop, but claimed to 735 111. Thomas Tennison 1694
742 112. William Wake,... 1715
759 113. John Potter, ..... 1737
763 114. Thomas Secker,... 1738
793 115. Thomas Herring, 1747
into another nation. At this rate, he would be under into another nation. At this rate, he would be under the necessity of being ordained over again at the end 

I must confess, that this argument about "Bishops in the sense of office" is a most extraordinary one, and am greatly astonished that the Methodists would venture to use it: Nothing that I have seen so completely exposes the nakedness of the whole Methodist system, as this pretence of Bishops in the sense of office! As I do not remember, in the various conversations we have had, ever alluding to this point, I shall briefly

1. By declaring Coke and his successors to be only Bishops in the sense of office, it is acknowledging that

2. There is no such officer as "a Bishop in the sense of office" known to the Christian Church; and Alongside of this noble list of Christian Bishops, it is directly contradictory to the Scriptures, which

the Name of the Lord Jesus' —alongside of this noble "office' conferred upon them: neither could Wesley list, I say, embracing the great and good of all ages of confer it on Coke, because all the powers which Wesley, as a Presbyter possessed, Coke possessed likewise, in "Q. Who are the persons that exercise the Epis- an equal degree, as I have before shown. If either copal office in the Methodist Church in Europe and Wesley or Coke undertook to perform the duties pertaining to the "office" of a Bishop, it was an act of "A. John Wesley, Thomas Coke, and Francis usurpation—authority to perform Episcopal duties was never committed to either of them by those who alone

the Christian ministry! A succession, too, in which the sense of office," is a mere pretence. Neither Coke Wesley denies that he was a Bishop! In which he nor Wesley were such officers; and, if they had been; denies that Asbury was a Bishop! In which Coke, there is not, as I have said, any such officer in the

But, independently of this, the argument destroys itself by proving too much! because, if there can be But, here, your other question comes in: admitting "Bishops in the sense of office," without being real the fact to be true, that Bishops have always existed Bishops, then there can be Presbyters "in the sense in the Christian Church, and that they have always of office" without being real Presbyters! and Deacons claimed to be, and the Church has always received "in the sense of office" without being real Deacons! them as, the successors of the Apostles-what evi- Whether this is not the situation of the "Methodist dence is there, that the chain which binds them to ministry" I leave you to judge. For there we find a the Apostles by successive successions has not been body of men performing the various duties belonging to the office of Bishops, Elders, and Deacons, without I reply, that this chain has not been broken, because being real Bishops, real Elders, or real Deacons; for no one, who is not really and truly a Bishop, can ordain 1. Because, if it have been broken, then there is no real Elders and real Deacons; and thus we have a Society calling itself "a Church," with a visionary

ministry-which is absurd. But, in order to show more fully the absurdity of powers of their offices in the same manner, and we

of Scripture, and consequently that it is unscriptural, 2. This Apostolic chain could not be broken; be- and therefore invalid! What better proof can you instead of being built upon a "rock," (St. Matt. xvi.

But, here, some might say, (as many have said,)

\* Coke, when he returned to England, applied, in 1813, to I have thus, sir, endeavored to set down, as briefly as possible, the various arguments you have heard me specified the various arguments you have heard me see concerning the recognity and realize field.

Mr. Wilberforce to get him ordanied a Bishop in the Church of England; thereby acknowledging that he was no Bishop in any sense of the word. (Letters by the Rev. John Wesley,