THE SUCCESSORS OF THE APOSTLES. (By the Right Reverend S. A. McCoskry, D.D., Bishop of Michigan.)*

Had the Apostles successors? This I will attempt to prove. It is a question involving the eternal interests of millions; and if decided in the negative, the power he had received from his Father. If it died with them, and the promise of His presence to be with them to the end of the world, is to be limited to them, then all who call themselves ministers of Christ are not only deprived of all power or right to preach, but also the only comfort which could sustain and cheer them in their arduous, and oftentimes thankless, office—the presence of the Saviour through the influences of His Spirit. But, God be thanked, we are not left to doubt on this all-important question. We have the transfer of all ministerial Power most clearly set forth, as given by the Saviour to the Apostles; and to prove that such an office duties, given on the day of Pentecost, when they spake as the Spirit gave them utterance. If such an thousands who have heard the glad tidings are to be persuaded to believe, through the foolishness of preaching. The mere fact that the Apostles also received power to work miracles, and actually did so, in no way affects the argument. This was necessary to establish the truth of Christianity, and to put to silence the ignorance of foolish men. But when this power was withdrawn, the power to act as the repreentatives of Christ was not at all affected, for Christ's promise was not limited, but extended to the This promise must have at once satisfied the minds

of the Apostles, that the office they had received from the Saviour was not to cease—that it was to continue until the glad tidings of salvation had been conveyed to the ends of the earth. They could not live to this period, and therefore all doubt as to their right of transfer must have been removed from their minds. But mistake on this subject was impossible; for they not only received the Holy Ghost at the time when the Saviour breathed on them, and said, receive ye the Holy Ghost, and also on the day of Pentecost, to fit them for the performance of the duties of the office, but the Saviour promised to give them the continual influences of this same Spirit, to keep them from doing any act which would be wrong, and also to lead them into all truth. To direct them not only in preaching the gospel, but to enable them to make such arrangements as would secure the preaching of that gospel to every creature on the

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evidence have we that they conferred their powers leave the word of God and serve tables. What, then, did they do to this end, and what upon others? One of the very first acts they did, after they received the Apostolic office, was to impart the very same power they had received from Christ. and applied it to Judas. He stood up in the midst of them, and said, men and brethren, this Scripture

and Matthias. And they prayed, and said, thou Lord, ministry and Apostleship, from which Judas, by transgression, fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Mathing and the lot fell upon Mathing and Apostleship for the lots, and the lot fell upon Mathing and Apostleship for the lots, and the lot fell upon Mathing and Apostleship for the lots, and the lot fell upon Mathing and Apostleship for the lots, and the lot fell upon Mathing and Apostleship for the lots, and the lot fell upon Mathing and Apostleship for the lots f Apostles. It is singular that the Apostles should have thus acted, unless they believed that Christ had given to them the power to continue the power to continue the power to continue they should so soon appoint an Apostle in the place of Judas, when there was no need to increase their number, if there were to be no succession. It seems highly probable that this subject must have been brought before them by the Saviour birded on the search of the saviour birded of the search of the saviour birded of the they were to be placed. This supposition is strengthened by the manner in which it was done. St. Peter mentioned it; and referred to the fulfilment of the prophecy contained in the Psalms, as at once demanding of them some action, in reference to the vacancy occasioned by the treachery of Judas.

All the Apostles of the Miner of Ordained, who saw the Lord. This, however, which choise and thus set apart.

You have the another instance in which the Apostles imparted to others the very same right and powers which Christ had given to them, and which seems to advise the king of Poland, Calvin expresses his approbation of all the Apostles imparted to others the very same right and powers which Christ had given to them, and which saviour himself, was proof that the Apostles were not authorised to impart to others the commission they had received from the Saviour. If so, then there was to be no continued ministry of the end of the world, in accordance with the declaration of the Saviour. If so, then there was to be no continued ministry of reconciliation, for as I have endeavoured to prove, the Apostles.

All the Apostles of the Hierarchy of the Anostles to the King of Poland, Calvin expresses his approbation of all the degrees of the Hierarchy of the King of Poland, Calvin expresses his approbation of all the degrees of the Hierarchy of the Anostles to the king to introduce the system into his own dominions.

We have then another instance in which the Apostles imparted to others the very same right and powers which Christ had given to them, and which the degrees of the Hierarchy of the Anostles to the King of Poland, Calvin expresses his approbation of all the degrees of the Hierarchy of the Anostles to the King of Poland, Calvin expresses his approbation of all the degrees of the Hierarchy of the Anostles to the King of Poland, Calvin expresses his approbation of all the degrees of the Hierarchy of the Anostles to the King of Poland, Calvin expresses his approbation of all the degrees of the Hierarchy of the King of

fully, that in organizing and teaching the Church, and in Timothy's commission was not a limited one, is evident from the we find a censure recorded, as in the case of St. Peter, at heep this commandment without spot, unrebukable, UNTIL THE

office was to continue.

terial power had been equally conferred.

ordained to be a witness with the Apostles of the But the power of ordination was not the only power reproved for that which was evil in the Churches. If, resurrection. If this had been the case, that he was which Timothy received from St Paul, which proves however, he was not the chief officer, why should he only to be a witness, and nothing more, there was no that Timothy succeeded to the Apostleship, and was be thus addressed? Why should the Elders and tion on which Christ had placed him: he had need to ordain him.* For, according to the statebetrayed his Master, and had gone to his own place. ment of St. Peter, he had companied with them all Deacons, but he had also the power to hear charges been long known to the Apostles, and although they may not have had the most remote idea of the manner of its application, yet, when the event took place, no difficulty could have been falt in and the most remote idea of the manner of its application, yet, when the event took place, no difficulty could have been falt in and the most remote idea of the manner of its application, yet, when the event took place, no difficulty could have been falt in and the most remote idea of the manner of its application, yet, when the event took place, no difficulty could have been falt in and the most remote idea of the manner of its application, yet, when the event took place, no difficulty could have been falt in and the most remote idea of the manner of its application, yet, when the event took place, no difficulty could have been falt in and the most remote idea of the manner of its application, yet, when the event took place, no difficulty could have been falt in and the most remote idea of the manner of its application. This ordination was pronounced invalid by the first Council of Sevil." no difficulty could have been felt in applying it to

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So and analysis of the superior to all others. If we now refer to St. Paul's first Council of Sevil."

So and analysis of the superior to all others. If we now refer to St. Paul's first Council of Sevil." no difficulty could have been felt in applying it to Judas. That this was the case is evident, from the address which St. Peter made to the disciples: he at once referred them to the prophecy uttered by David, and applied it to Judas. How the prophecy uttered by David, and applied it to Judas. That this was the case is evident, from the Apostles. And last of all, he was seen of ME, also, as of one born out of due time. St. Paul, therefore, as their Apostle, or as their Bishop, (as the individuals as of one born out of due time. St. Paul, therefore, as their Apostle, as a true Apostle, as a true Apostle, as having who accorded to the office were so called as I shall and applied it to Judas.

they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the elaven

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There was no other ministers of Christ as Apostles. It is singular that the Apostles should have the Apostles should have the agreed the Apostles are addressed as a body, and have the agreed the Apostles are addressed as a body, and the Apostles are addressed as a body and th

the vacancy occasioned by the treachery of Judas. All the Apostles at once consented to it. There were no arguments presented by any of their number.

Saviour. If so, then there was to be no continued thinked and strype; a few red conciliation, for as I have endeavoured to prove, the Apostles to one consented to it. There and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to obtain the said point of Episcopacy and of the Son, and of the Son, and of the Son, and of the Reformed and how readily and gladly he and other heads of the Reformed and heads of the Reformed and

APPEARING OF OUR LORD JESUS CHRIST.

had received special instructions on this subject from himself? He must have spoken of the treachery of But I proceed to the proof. St. Paul says, these things great degree do away with the necessity for the connimself? He must have spoken of the dealery of Judas, and also of the position which he occupied; write I unto thee, son Timothy, that thou mayest know tinuance of the Apostolic office—that it was only an accountable for their conduct, and was either com- word Apostle, but it is now, and has been since the Judas, and also of the position which he decounted: write I was only an accountable to the Apostolic age, designated by the term Bishop. The and if so, it is reasonable to infer that he gave them how thou oughtest to behave thyself in the house of God, how thou oughtest to behave thyself in the house of God, and has been since the mended or reproved, as it was proper or improper.* Apostolic age, designated by the term Bishop. The and if so, it is reasonable to infer that he gave them instructions to supply his place; for it cannot be instructions to supply his place; for it cannot be which is the Church of the living God, the pillar and passage of Scripture relied on to sustain this position.

And you will observe that the Angel is particularly passage of Scripture relied on to sustain this position.

And you will observe that the Angel is particularly passage of Scripture relied on to sustain this position. instructions to supply his place, to the Saviour would ground of the Truth. The Apostle places him over is found in the first epistle to Timothy, and is in supposed for one moment that the Davids would ground of the Church, and also as the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the power to the Church at Ephesus, and gives him the church at Ephesus at the Church at Ephesus, and gives him the church at Ephesus, and give transfer so great an omce as he master and received the church as is from His Father to feeble and short-sighted men, ordain Elders and Deacons in the Churches as is from His Father to feeble and snort-significant from his instructions to him. The things that without giving them instructions as to the manner in evident from his instructions to him. The things that of the presbytery. Even if it be admitted that this himself? Or why should he try and examine the of the presbytery. Even if it be admitted that this without giving them instructions as to the manner in without giving them instructions as to the manner in which its duties were to be performed, and more espetion advanced, and that pretensions of impostors, if he had been persuaded was established by the Great Head of the Church—passage sustained the position advanced, and that pretensions of impostors, if he had been persuaded was established by the Great Head of the Church—passage sustained the position advanced, and that ally, whether it could be comerred upon others.

Commutation of ministration and were not to have successively and the presbyterians, Congressiantly appointed, and were not to have successively at least other also. And to guide him in the performance of the presbytery, it by no means follows that therefore originally appointed, and were not to have successively at least other also.

Commutation of ministration and the presbytery, it by no means follows that therefore originally appointed, and were not to have successively at least other also. And to guide him in the performance of the presbytery, it by no means follows that therefore originally appointed, and were not to have successively at least other also. But they could not err in a matter which would for the ever after give character to the government of the ever after give character to the given give the give that give the give the give ever after give character to the government of the mance of this day, describes, and that there was to be time, in the year 96, there were TRUE Apostles, who had specified or these officers. The Spirit of Christ had been cations that all should have to be fitted for these officers. The Spirit of Christ had been cations that all should have to be fitted for these officers. The Spirit of Christ had been cations that all should have to be fitted for these officers. The Spirit of Christ had been cations that all should have to be fitted for these officers. The Spirit of Christ had been cations that all should have to be fitted for these officers. Church of Christ. The Spirit of Christ. The promised to guide them two as trans, and to keep ces. He says (the name then given to the second grade in the minthem from every error in discharge that thou stir up the gift of God, which

Saviour to the eleven, "when He breathed on them,
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Timothy, St. I am says, wherefore I put thee the
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Saviour to the eleven, "when He breathed on them,
of Christ as to be banished from it before the close of them from every error in disch. If this be not admitted, and this act of the duties. If this be not admitted, and this act of the listry; the highest grade being designated by the term is in thee, BY THE PUTTING ON OF MY HANDS. So that listry; the highest grade being designated by the term is in thee, BY THE PUTTING ON OF MY HANDS. So that duties. If this be not admitted, and this act of the listry; the lightest grade denig designated of the listry; the lightest grade denig d Apostles considered as unauthorised, we must come any mostles, made to the processorily to these two conclusions—that there regularly, and some the processorily to these two conclusions—that there regularly, and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and that the presbytery only and was the ordainer, and the presbytery only and was the ordainer, and the presbytery only and was the ordainer, and the presbytery only necessarily to these two contents and that the presoyery only any one of cannot be implicit reliance placed upon any one of apt to teach, not given to wine, no striker, not greedy of signified their assent to the act by the laying on of office? their acts; and next, that St. Luke, the writer of the filthy lucre, but patient, not a brawler, not covetous, one their hands, as they do in our own Church at the their acts; and next, that St. Luke, the written that ruleth well his own house, having his children in present day.* But it is conceded by the most learned the continuance of the Apostolic office, and that it is conceded by the most learned the continuance of the Apostolic office, and that it is conceded by the most learned the continuance of the Apostolic office, and that it was supreme. 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The Churches the continuance of the Apostolic office, and the continuance of the Apostolic office, and that it was supreme. The Churches the continuance of the Apostolic office, and the continuance of the Apostolic office, "Acts of the Aposties, count not have would subjection with all gravity. (For if a man know not men among those who deny the continuance of the have recorded an unwarrantable act, and panied it of the off on the Christian world as authorised. It was his duty to have mentioned that the Apostles acted duty to have mentioned the Apostles acted duty to have m the day to have also the record of the best ownent of ministerial ability, to fit them for its best ownent of ministerial ability, to fit them for its the authority which they had received from the without; lest he fall into reproach and the snare of the would read, with the laying on of hands, to confer Saviour; for his silence, and of course his implied devil. Likewise must the deacons be grave, not double the presbytery, or presbytership, or clerical office. recognition of this act as authorised, has led to the tongued, not given to much wine, not greedy of filthy Such is the opinion of Jerome and Ambrose, early continuance of this very office, with all its ordinary lucre; holding the mystery of the faith in a pure conwhich our blessed Redeemer came to purchase, and thousands who have the office of deace, he was the office of deac But this cannot be: few persons are willing to Even so must their wives be grave, not slanderers, sober, as he could not receive the Apostolic ministry, from reject the "Acts of the Apostles," and, therefore, faithful in all things. Let the deacons be the husbands circumstances said by him to be beyond his control. reject the "Acts of the Aposties, and, therefore, the discontinuous of the Church. They must recognise the transfer of Apostolic authority to Matthias: if so, the position is established, well. For they that have used the office of a deacon Apostolic office was to continue, and did continue, in that the Apostles had successors. For if the power well, purchase to themselves a good degree, and great the Church, is not yet exhausted. They contain received from Christ be rightly conferred upon one, it boldness in the faith which is in Christ Jesus. The evidence of the fact, recorded when all the Apostles, is rightly conferred upon others; for the Saviour ordination of both Bishops (or Elders) and Deacons, with one exception, had laid down their lives, as fixed no limit, but expressly promised to be with their was committed entirely to Timothy; for the Apostle witnesses to the truth and power of the Gospel of successors to the end of the world, which promise, as further writes to him, lay hands suddenly on no man.— the Son of God. This evidence is to be found in the I have already observed, is a clear intimation that the That these offices were parts of the Ministry which book of the Revelations of St. John. The seven Christ gave to the Apostles and their successors, none Churches of Asia were addressed by the Saviour, In addition to this, we find that when the Holy can doubt, when they remember the charge which St. through him. The epistles are directed to the Ghost was given to the Apostles, on the day of Pen- Paul gives to the Elders of the Church at Ephesus, Angels of those Churches. And it will be no diffitecost, to qualify them for discharging the duties of prior to the placing of Timothy over them as their cult matter to prove that these were the Apostles or the office they had received from Christ, prior to his Apostle. In this charge they are addressed as Pas- Bishops of those Churches. In the epistle to the ascension, Matthias was equally honoured. This was tors, (not Laymen) as you will hereafter see. And Argel of the Church at Ephesus, we have these ascension, Matthas was equally honorated that the Deacons were also clothed with Ministerial words:—Unto the Angel of the Church at Ephesus office. For ministerial gifts were given to Matthias, powers of a limited degree is evident, from the fact that write, I know thy works, and thy labour, and thy patience, precisely as they were given to the other Apostles, St. Stephen, and St. Philip, both Deacons preached, and how thou canst not bear them which are evil; and

and this would not have been the case unless minis- and the latter baptized, as we learn from the Acts of the hast tried them which say they are Apostles, and the Apostles. Then Philip went down to the city of are not, and hast found them liars, &c. This epistle After this, he was numbered with the other Samaria, and preached Christ unto them. When they was written in the year 96, and of course there must Apostles, and spoken of precisely as they were, believed Philip preaching the things concerning the hive been many Pastors or Elders over the Churches when they spake with other tongues, as the Spirit Kingdom of God, and the name of Jesus Christ, they a that time, for there were several when St. Paul sent gave them utterance. But Peter standing up with the were baptized, both men and women. And that this office for them to meet him at Miletus, and also when ELEVEN, lifted up his voice and said unto them, &c. was greatly inferior to the Apostolic office which Ti- Timothy was placed over them, in the year 65. And Again, Matthias is numbered with the twelve some mothy held, is evident from the fact that two of the ve cannot but conclude that many Elders and time preceding the conversion of St. Paul, as we Apostles were sent, viz: St. Peter and St. John, to Deasons, (the inferior ministers, as I have already find in the sixth chapter of the Acts of the Apostles. Samaria who when they were come down, prayed for shown,) were added to the number by Timothy him-Then the TWELVE called the multitude of the disciples them, that they might receive the Holy Ghost, (for as self, as St. Paul had fully set before him the qualifiunto them, and said, it is not reason that we should yet He was fallen upon none of them; only they were cations such ministers should have. But the epistle

as of one born out of due time. St. Paul, therefore, recognizes Matthias as a true Apostle—as having been properly set apart for that office; and if so, the Apostles had, and were to have, successors.

This, however, is not the only instance recorded in a stheir Apostle, or as their Apostle, or as thei at Ephesus, and Titus over the Church in Crete. For I know this, that after my departing shall grievous give us such an Hierarchy, in which the Bishops have such a at Ephesus, and Titus over the Church in Crete.

They had supreme authority to rule and govern the Church and also to set apart Elders and December 1. Of your own selves shall men arise, speaking perverse.

For I know this, that after my departing shall grievous give us such an Hierarchy. In which the Bishops have such a Pre-eminence as that they do not refuse to be subject unto Christ, &c. &c., then I will confess that they are worthy of all of your own selves shall men arise, speaking perverse.

* "In which," in the original, ἐν ψ̃.

must have been brought before them by the Saviour himself, on those occasions when He bad retired with them from the multitudes which surrounded Him, to converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with the converse with them, and give them instructions in the converse with them, and give them instructions in the converse with the con mino Jacobo Ithavio Episcopo Epist, p. 287.) In his epistle to the King of Poland, Calvin expresses his approbation of all

and of the Son, and of the Holy Ghost, teaching them to observe any evidence to show that they thought the proposition admitted of any doubt or hesitancy on their part. Now, how could this be so, unless they fully believed that Christ had given them the power to give to others the power they had received; and unless they

**From "Episcopal, Bishops, the Successors of the Apostles." The Sermon preached in St. Paul's Church, Detroit, on Sunday, February 19th, 1842, at the Ordination of the Reverend Montgomery Schuyler, to the Priesthood, and Sabin Hough and Edward Hodgkin, to the Deaconship. By the Right Reverend Samuel Allen McCoskry, and nake him an Apostle. And so unwilling were the other Apostles were marked their office to others, is that the saws, and the Holy Ghost, teaching them to observe all things whatsoever I command you; and lo, I am with serve all things whatsoever I command you; and lo, I am with serve all things whatsoever I command you; and lo, I am with serve all things whatsoever I command you; and lo, I am with serve all things whatsoever I command you; and lo, I am with serve all things whatsoever I command you; and lo, I am with serve all things whatsoever I command you; and lo, I am with the saws, that Christ had given them the proved the great proofs that the Apostles were to have successors, and that power was given to them by the Saviour to continue the office the world. But we consider the choracle of Titus, who was placed over the Church in Crete that Palacy and how readily and gladly he and other heads of the Reformed the Church in Crete that Palacy and the Reformed Titus. Who was placed over the Church in Crete that the Church in Crete that the postles were to have send the Reformed Titus. Who was placed over the Church in Crete that had been the common faith, grace, and any and any setting and great the common faith, grace, that the propose of the Falter, and the Lord Titus who was placed over the Church in Crete that Palacy and great the Church in Crete that had been the common fai D.D. Published by request. Third Edition. Detroit: Morgan Bates, Printer. 1842."

† It is truly painful and alarming to find those persons who deny the Apostolic succession, and claim to be the commissioned ministers of Christ, from some inward and undefined impulse, endeavouring to destroy the inspiration of the Scriptures, because they must otherwise admit that Matthias was duly ordained an Apostle. But such is the recklessness and daring of the Apostolic success and placed him over the Church at Ephesus, and placed him over the Church at Ephesus and placed him in the archive endeavouring to destroy the inspiration of the Scriptures, because they must otherwise admit that Matthias was duly ordained an Apostle. But such is the recklessness and daring of men, that the word of God must bend to support some favourite speculation or theory. If it do not comport with their opinion, the authors of that sacred volume are freely branded as acting under hasty tempers, and doing that which should for ever cover them with infamy—leading the whole Christian world into error. This is precisely the ground all take who deny the Divinity of our Saviour: they freely reject aske who deny the Divinity of our Saviour: they freely reject aske who deny the Divinity of our Saviour: they freely reject aske who deny the Divinity of our Saviour: they freely reject the such portions of the word of God as contradict their favourite opinions, and console themselves with the reflection that the Apostles were as fallible as themselves. We believe most fally, that in organizing and teaching the Church, and in the Latter he placed as an Apostle over the Church at Ephesus, and placed him over and placed him over and placed him over and placed him over the Elders and placed him over and placed him over the chirch at Ephesus, and placed him over and placed him over and placed him over the Elders and placed him over the Elders and placed him over the church of the Market placed as an Apostle over the Church at Ephesus, and placed him over the church of the Market placed as an Apostle over the Church at Elders and Deacons, with power to increase their number, and remove those who were not faithful in executing the trust committed to them—and the latter he placed as an Apostle over the Church at Elders and Deacons, viting femery and been an Apostle over the Church at Elders and Deacons, with power to increase their number, and remove those who were not faithful in being not discovered until, or about the sixth year of her Mafully, that in organizing and teaching the Church, and in recording the truths necessary for its edification, they were charge in the sight of under the infallible guidance of the Holy Ghost. In other matters they were liable to err; and when this was the case, matters they were liable to err; and when this commandment without spot, unrebukable, until the commandment without sp

Jews called their High Priest by this name, because than the Apostles who had been placed over the

remarked, brings us down to the year 96. the office (which the persons addressed as Angels,) then held. And it is evidence which cannot be denied; for we rely upon it, with other testimony, to prove the canon of Scripture. If it be rejected, we may at once give up the word of God and throw ourselves into the hands of infidels. Ignatius who suf-

age through life, is true.

given by those who had received it from them, down that knows the Bishop is honoured of God."

Apostolic office was to continue, and has continued. as I shall show, without one single link being broken the Church, Jesus Christ, yet the name Apostle has been confined to the first rulers in the Church, that is in the chain which connects it to the Great Head of ferior to the Bishop. Now, how such testimony could the Apostolic age. After this age, as we learn from tles, who were guided by the Spirit of God, and with Theodoret, one of the Fathers, the term Bishop was taken from the second order of ministers and appropriated to the first. All, therefore, that is said of

the subject above mentioned; "Those who understand the Churches themselves by the Angels, manifestly contradict the sacred writings. For the Candlesticks are the Churches, says age, and propounds it as the surest way to orthodoxy Christ, but the Stars are the Angels of the seven Churches. It is wonderful, whither the humour of contradicting may not carry men, when they dare to confound those things which the is wonderful, whither the humour of contradicting may not carry men, when they dare to confound those things which the Holy Spirit so evidently distinguishes. We do not deny that the name of Angel may be suited to every Pastor in a certain general signification; but here it is manifestly written to ONE in every Church. Was there therefore only one Pastor in every city? No indeed. For even in Paul's time, many presbyters were appointed at Ephesus to feed the Church of God (Acts xx, 17, 18). Why, therefore, are letters sent to presbyters were appointed at Ephesus to feed the Church of God (Acts xx. 17, 18). Why, therefore, are letters sent to Member of the Church of England. But he lived one person in every church, if no one had a certain peculiar and eminent function." After showing that some of the ancient Fathers, and among the Reformers, Bullinger, Marloratum, Beza, Rainoldus, agree with him in this representation, he says: "CHRIST, THEREFORE, WRITING TO THOSE BISHOPS, says: "Christ, therefore, writing to those Bishops, thus eminent among the clergy, undoubtedly approached the framework of the color of PROVED OF THIS EPISCOPAL SUPERIORITY."

their truth. The celebrated Grothus, a Presbyterian, when writing to Vossius concerning Blondel's opinion of these epistles, says: "The epistles of Ignatius, which your son brought out of Italy, pure from all those things which the learned have bethere assembled in the learned have hitherto suspected in the large epistles, Blondel will not admit, because they afford a clear testimony to the antiquity of Episcopacy." And Mosheim, a learned Lutheran clergyman, and no friend to Episcopacy, says: "Perhaps there would have been no contention with most persons, about the Epistles of better." been no contention with most persons, about the Epistles of Ignatius, if those who contend for the Divine origin and antiquity of Episcopal government, had not been enabled to support their cause with them."

better."

He recognized, as you perceive, the necessity for "the Bishops" to transfer such an office, as they alone were the successors of the Apostles.

had received special instructions on this subject from must admit, who are familiar with the word of God. also exercised by the Elders, and if so, it would in a The only reason that can be given is, that the Angel are now, designated by the term elder or presbyter.

But there are other considerations going to show another, and that it was supreme. That there were candlesticks. Which, as has been observed, is a very sanctioned by the Great Head of the Church. It is fit emblem of those who succeeded in the place of the impossible. Men are too jealous of their rights ever to Apostles, whom our Lord calls the light of the world, have yielded to such an assumption of power without and resembles to candles, which being put into can- a struggle. And if so, where is the evidence of any dlesticks, give light to all in the house. They are also called, as I have remarked, stars and the same all history is silent. And who could have been the title is given to our Lord himself, who is the great usurper? We might as well expect that history would light of the world. In addition to this, the term be silent in reference to our own civil revolution, as Angel is never given to any, but such as are placed to expect silence in so remarkable and complete an in some high office and dignity under God. The Au- ecclesiastical revolution, as must have taken place when

But, I ask your attention a little longer, to the evidence they looked on him as the messenger of God to them." which is furnished from the early records of the Church, It is not then, an uncommon mode of addressing those to prove that the Apostles had successors, viz; the in authority; and the evidence before us is sufficient Bishops, and that this succession was preserved in all to prove that this name was applied to none other the Churches of which we have any account. I quote again from Ignatius, of whom we have spoken, and who Churches addressed by St. John. This, as I have had been the Bishop of Antioch thirty-six years, when St. John died. In his epistles, which are now to be But we have strong human testimony in reference found entire, and which were written a short time to this point, which at once settles the question as to before his martyrdom, there is scarcely any duty so earnestly pressed, and so often inculcated, as that private christians should be obedient to their Pastors, and the presbyters and deacons to their Bishops,

In his epistle to the Magnesians, he writes, "seeing then I have been judged worthy to see you, by Damas your most excellent BISHOP; and by your very worthy fered martyrdom about the tenth year of Trajan, which PRESBYTERS, Bassus and Apollonius, and by my fellow was only four years after the death of St. John the servant, Sotio, the DEACON, in whom I rejoice, foras-Apostle—at which time Ignatius had been forty years much as he is subject unto his Bishop as to the grace the Bishop of Antioch, tells us who was the Bishop of God, and to the presbytery as to the law of Jesus addressed by St. John. And it is important here to Christ; I determined to write unto you. Wherefore learn, that Ignatius was made Bishop of Antioch by it will become you also not to use your BISHOP too St. Peter, to fill the vacancy occasioned by the death familiarly on account of his extreme youth, but to of Evodius. In his epistle to the Ephesians, he speaks | yield all reverence to him according to the power of "of Onesimus, their Bishop, and exhorts all of them, God the Father; as also I perceive that your holy presbyters and deacons, and private citizens, to obey presbyters no: not considering his age, which indeed Here, then, we have the testimony of one to appearance is young, but as becomes those who are who had conversed with some of the Apostles, and prudent in God, submitting to him, or rather not to Nor can it be supposed that Matthias was only heir hands on them, and they received the Holy Ghost. The Church of He himself, as I remarked, had received the Apostolic that ye study to do all things in a divine concord; your office from the hands of St. Peter. He tells us that Bishop presiding in the place of God, your presbyters Onesimus was at that time, viz. the period when St. in the place of the council of the Apostles: and your John wrote his epistle to the Church at Ephesus, their deacons, most dear to me being entrusted with the He nad never received the full Apostolic commission, but, as St. Peter observed, he was numbered with them and obtained part of this ministry. The fall of Judas was in accordance with a prophecy, utered by David several hundred years preceding the distinction be desolate, and his bishoprick let another take. So that you perceive fact of having seen Christ after he arose from the fine continuations.

*The opinion of the ancient Church in reference to the right of course give his opinion as to their guilt or innolated with the ministry of Jesus Christ. And not only so, but the confirms the position already advanced, for presbyters to ordain, may be gathered from the following acts: them. Besides, St. Paul himself, in his first epistle of course give his opinion as to their guilt or innolated with them only so, but to rebute them before the concernance of course give his opinion as to their guilt or innolated with them only so, but to rebute them before the core, and not only so, but the confirms the position already advanced, that there were inferior grades in the uninistry—prestication of presbyters, ordained behins the thirty of Jesus Christ. And not only so, but the confirms the position already advanced, the the says: "But the Synoidian Episte of the that office. Inchem and obtained part of this ministry. The fall of Judas was numbered with them only so, but to rebute them before the core, and not only so, but to rebute them before the behins the corinthians, he says: "But the Synoidian Episte of the that office. Inchem and only so, but the confirms the position already advanced, the them initistry of Jesus Christ." And not only so, but the confirms the position already advanced, the them only so, but to rebute the right of course give his opinion as to their guilt or innolated with them only so, but to rebute the right of course give his opinion as to their guilt or innolated with the ordination, and office in the Church, if found guilty. St. Paul himself, in the Synoid all substances of the them only so, bu the time that the Lord Jesus went in and out among against the Ministers over whom he was placed, and against the Ministers over who he was placed, and against the Ministers over whom he was placed, and against the Ministers over whom he was placed, and against several hundred years preceding the event, let his several hundred years preceding the event, let his habitation be desolate, and let no man dwell therein, and his bishoprick let another take. So that you perceive his fall was foreseen, and at the same time a clear direction was given, that his place should be supplied. The proof, however, does not stop here. The proof, however, does not stop here. The proof, however, does not stop here. The testing for which, and some other his declaration contained the works of Athanasius, it is declared that the ordination was have been the only reason why dead could not have been the only reason why direction was given, that his place should be supplied. The proof, however, does not stop here. The testing for which, and some other data to the years preceding the event, let his bishoprick let another take. So that you perceive his fall was foreseen, and at the same time a clear data time the desolate, and let no man dwell therein, and his presbyters were taught in Ephesus, he informs Timothy of them were taught in Ephesus, he informs Timothy of them were taught in Ephesus, he informs Timothy of them were taught in Ephesus, he was condemned as a heretic. Taylor's works, direction was given, that his place and the wintesses of Christ's resurrection, who never was a man the works of Athanasius, it is declared that the ordination was null, because it was performed by a presbyters. The the works of Athanasius, it is declared that the ordination was null, because it was performed by a presbyters were there is division and the works of Athanasius, it is declared that the ordination was null, because it was performed by a presbyter. In the works of Athanasius, it is declared that the ordination was null, because it was performed by a presbyter were taught in Ephesus, he informs Timothy of them with the works of Athanasius, it is declared that the ordination was null, because it was performed by a presbyter were taught in Ephesus, he informs Timothy of them with the works of Athanasi the Churches addressed. The epistle is directed to be done without the Bishop, even as ye now practise him as the Angel. And if so, why may we not infer subject yourselves to the college of presbyters, as to that the epistles were directed to the other Churches the Apostles of Jesus Christ, and let the deacons, who in the same manner. To the Angel of each, viz: are the mystery of Jesus Christ, study to please all their Bishop. Ignatius speaks of Polycarp as the men, for they are not deacons of meats and drinks, but Bishop of Symrna, "and exhorts all the Churches, ministers of God's Church." And in his epistle to presbyters and deacons, as well as laymen, to be obe- the Ephesians, he says: "Let no man be deceived; dient to him." And Irenaeus, who was Polycarp's whoever is without the altar, is deprived of the bread disciple, assures us that Polycarp was ordained Bishop of God. Let us beware of opposing the Bishop, that we may be subject to God." And again, he speaks of must needs name ween juilling, which the Holy Ghost, by the mouth of David, spake before, concerning Judas, which was guide to them that took Jesus.

This, however, is not the only instance recorded in the 20th chapter of the Acts of the Scriptures. St. Paul, who was called to the Scriptures. St. Paul, who was called to the Scriptures. St. Paul, the says, take heed therefore, unto your-steel legibus definitum. They, therefore, under the guidance of the Spirit, which was to lead them into all truth, appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthius. And they prayed, and said, thou Lord, great chart given to us of God to guide us in our voy- be, even as where Christ is, there is the Catholic Church. Without the Bishop, it is neither lawful to I have thus brought before you the evidence going baptize, nor to celebrate the feast of charity, but that to show most clearly, that the Apostles had succes- which he approves is well pleasing to God." And sors; and that the office which they held, was to be again: "it is well to know God and the Bishop. He

any other arrangement could be proper in the Church. And here it is proper to remark, that although the He mentions it as a thing acknowledged by all. And you also find that he constantly speaks of the other orders of the ministry, presbyters and deacons, as in-

But, I pass to the next witness, Irenaeus, who was Bishops in the New Testament, is to be regarded as the disciple of Polycarp, Bishop of Smyrna. Irenaeus belonging to the middle grade, who were then, and was first a presbyter and afterwards the Bishop of Ly-* Grotius, a learned Presbyterian, thus writes in reference to ons. He makes the succession of Bishops an argument against the heretics, who crept into the Church in that

* The Methodists do not hold to an equality of ministerial To whom he thus writes-the letter is written to Mr. Asbury PROVED OF THIS EPISCOPAL SUPERIORITY."

† As to the genuineness of the epistles of Ighatius, there can be but little doubt. Dissenters, in their controversies with Unitarians and others, have freely used them and admitted their truth. The celebrated Grotius, a Presbyterian, when and Christ be all in all. One instance of this your greatness, has given me great concern. How can you, how dare you suffer