TORONTO, CANADA, FRIDAY, MAY 12, 1843.

THE OFFICE OF A BISHOP.

(From a Sermon preached in Trinity Church, Boston,

For this office, we take the definition of Hooker:further power to ordain ecclesiastical persons, and a or lost. power of chiefty in government over presbyters as well other pastors. Now even as pastors, so likewise Bishops, being principal pastors, are either at large or else with restraint: at large, when the subject of their regiment [i.e. government] is indefinite, and not tied to any certain place; Bishops with restraint are they whose regiment over the Church is contained

For clothing Bishops with this superiority, our Church claims the sanction of Holy Scripture, and of hold the Church in her avowal of the superiority of Bishops, and which control us her children in a conscientious and tenacious adherence to this view, let me remind you,

1. That the office of a Bishop is received by fourfifths, at least of the Christian Church, at the present time, and has been so received for the last three hundred years. When we look over the Christian world, elevating our view above and beyond the narrow sphere which lies immediately around us, and extending it to the widest circuit, we see evidence enough to justify the assertion that the sun above us does not shine office and this officer are unknown. From every kinbowed the knee to the Gospel of Christ, there comes the testimony to the knowledge of its claims as part of the Gospel system, with unvarying uniformity in its behalt. Call these national witnesses from any quarter of the globe that pleases you. Let them come remnants of the Christian faith in Africa, t from the inmost recesses of Asia, s or from our own shores, the visions of the world, on which the Gospel now shines, dimmed by superstition and error, where the name and nature of this office of a Bishop in the Christian Church can be said to be wholly unknown.

Even among the few nations that, since the Reformation, have cast off the power and government of Church of Christ for fifteen centuries.

that Bishops from that country attended councils held at Alex- with the baptism of his Master, who, surviving a cruel sanctioned. Nubia, Abyssinia, and Lesser Ethiopia; but the religion is the same in all. Their affinity with Egypt has made way for the introduction of Mohammedanism in some places, and in others the inhabitants are Pagans; but the main body of the people are Christians, though, properly speaking, neither of the Greek had now gone to his rest. Paul and Peter had long

city in Egypt, frequently mentioned by Plutarch and Straho. earth to their reward above. We stand at the close "The Christians of Egypt are at this day distinguished by this of the first century of the Christian era, and ask, name, and speak a language peculiar to themselves, which they call Coptic." "These Copti have a Patriarch, who generally quide the Christian flowles? Who send forth the resides at Alexandria or Cairo: and under him are eleven Bishops, who all exercise the Episcopal authority in their own | Shepherds to guard and feed the sheep of Christ? Hurd on Religions, 296-7.

to this Country, brought hither from the interior of Asia, under men, who drank in Christianity from the living lips the auspices of a Presbyterian clergyman [?] and missionary, may be fairly regarded as an important item of evidence. Taken in connection with the discoveries of Buchanan in Hindostan, and explicitly, clearly, fully, to the existence of this the testimony of Dr. Grant, it affords adequate ground for the assertion in the Discourse. In the Gospel Messenger of Sept.

10 1842 the following conversation with Mar Yohannan, by 10, 1842, the following conversation with Mar Yohannan, by the Editor and some of his clerical friends, is recorded.

have nine degrees of clergy, but only three sacred orders.—
What are they? Mar. Y. 'Bishops, Priests, and Deacons.'—
Who ordains? Mar. Y. 'I do; the Bishops, nobody else.'—
Do your Presbyters impose hands with you? Mar. Y. 'No
never.' This brought to our mind the conversation between
Mar. Dionysing, and Dr. Buchanan about a Presbyter church. (See Buchanan's Researches.) Again we asked, What knowledge have you of Calvin, Luther, Cranmer, and the English Reformation? Mar. Y. 'We know nothing of them till Misvery little '- Whence do you get your sacred orders? Mar. Y. From the Apostles, St. Thomas, St. Mark, and Thaddeus.'-We noticed that he gave the appellation of St. to the first two, but not to the latter, and he repeated it more than once. And but one flesh of our Lord Jesus Christ; and one again we asked, How do you regard the Romis and Greek Churches? Mar. Y. 'We love them not, no good. We there is one Bishop, together with his Presbytery, from the Apostles; we pray not to the Virgin Mary, we have and the Deacons, my fellow servants." The salute," hands together forming a cup,) 'we dip and pour water on the declares, "He that does anything without the Bishop, they adhere to it. In Judea, in Samaria, at Antioch, succession; whilst an interval so considerable allows head three times, in the name of the Father, and of the Son, and of the Holy Ghost.'—How do you baptize adults?

Mar Y. 'We have none to baptize; every child as soon as possible is baptized.'—But have you no converts from Paganism or Mohammedanism? Mar Y. 'No, never; when one Pagan, one Mohammedan declare he converted, when the burnt.'—Have you there it of Confirmation, then he burnt.'—Have you derive it? Mar Y. 'Yes, always; it came whom the Apostle addressed the language of the designation of St. Paul the resurrection, (five hundred brethren could bear the whom the Apostle addressed the language of the designation of St. Paul the resurrection, (five hundred brethren could bear the resurrection). from the Apostles.'—Who administers it? Mar Y. 'I do, the Bishops do it.'—When? Mar Y. 'Just before young people come to communion the first time. I lay my hands on the head, and bless them and pray over them. — We then recited the sentence of our own Bishopsin Confirmation. Mar Y. Yes, yes, I hear that in one of your churches; it is like our own.'-At what age do you ordain your Clergy? Mar Y. When we find good young men, sometime 15, 16 year, we ordain them.'-How soon after that do you admit them to the Priesthood? Mar V. 'If I want some good man for one place, I ordain him in a few days."

address at Grace Church, Boston, on Sunday, the 27th of February, as related in the Christian Wilness of March 4, 1842, from which address is taken the following explicit statement. Our Church is from the Apostles of our Lord Jesus Christ,

Similar testimony was borne by the same person, in his

and I am happy to find it like your Church. We have Bishops, Priests, and Deacons. Our Prayer Books are like your Prayer We have the communion of bread and wine as you do. We have baptism in the name of the Father, Son, and Holy We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you. We keep the forty days of Lent. We keep the day when Christ was crucified; the day when he rose from the dead; the day of his ascension into heaven; and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three persons and one God, as your Church. We teach repentance, and forgiveness of sins by Jesus Christ, who takes away the sins of the world." [See also Buchanan's Christian arches in Asia, p. 66: the Bishop (the Metropolitan of the Syrian Church in Malabar) was desirous to know something of the other churches which had separated from Rome. I was ashamed to tell him how many there were. I mentioned that Christian world receive this form of the ministry. there was a Kasheesha or Presbyter Church in our own kingdom, in which every Kasheesha was equal to another. "An are there no Shimshanas (deacons in holy orders)?" "None. "And what, is there nobody to overlook the Kasheeshas?" "Not one." "There must be something imperfect there," said he.—Ed. Ch. 7

rightful authority; that, in some, a spiritual usurpation very exhortation, cheerfully yielded his body to the disciples of the Lord, on his way to Damascus, with laid low. I looked down into one of these chambers which season it is somewhat curious that small tapers, whom, with permanent continuance, there is given, who receive it, have the claim and the acknowledge- the government of the Church of Christ. Soundly, to his Bishopric, St. Paul was miraculously commis- Without shroud and without coffin, they were consigned, upon the public in general, at this same period: not only power of administering the word and sacrament of the Episcopal prerogative, to govern the therefore, both as to logic and facts, does Chillingsioned by our Lord "an Apostle" (as he himself as they are now, to a common pit, ("Puticulæ, quod ments, which power other presbyters have, but also a ments, which power other presbyters have, but also a Church and ordain its pastors, been wholly abandoned worth thus argue, against the notion that Episcopacy declares it to the Galatians*) "not of man, neither putescebant its cadavera projecta," Varro de Ver.

as laymen, a power to be, by way of jurisdiction, a lions of inhabitants on this globe, but little more than the Democracies and Aristocracies in the world lie conversion is attested to them, he takes rank at once In Florence, and I believe elsewhere the usage is pastor even to pastors themselves. So that this office, two hundred millions bear the Christian name; and, down and sleep, and awake into Monarchies, then with the Apostles. James, Peter, and John gave him the same; the bodies of the poor are daily collected. It is needless to say, that in this country we preserve as he is a presbyter or pastor, consisteth in those of these two hundred millions, one hundred and eighty will I begin to believe that Presbyterial government, the right hand of fellowship. He claims to be, and and brought to a common room built for the purpose. as in ministering the word and sacraments; but those Bishops in the Church, as possessing, in contradistinctimes, should presently after (against the Apostles." our own self-suggested modes of ordaining and gov- to be Apostolic."+ that "it is evident unto all men, diligently reading not barely some few thousand Churchmen in this Scripture. Holy Scripture and ancient authors, that, from the State, or some half million of Churchmen throughout | We shrink from no branch of the argument in its | He governed the Church in the district to which the | to temporal offenders by a temporal prince? our Country, hold to be essential and obligatory, but behalf. Test this office by expediency; test it by Holy Ghost assigned him. He ordained pastors for neral," in fact, was derived from "funes accensi;" I shall close the present chapter with one remark ters in Christ's Church,—Bishops, Priests, and Deawhich and whom you may find in the knowledge, the the necessities of our social being; test it by its conhis rewly-formed flocks. His authority is submitted that these were thought equally necessary though the more, which may not be thought here altogether out judgement, the affections, and the faith, of four-fifths, formity to civil institutions; test it by the analogy of to, his counsels received, his pastors obeyed. And ceremony was performed at the blaze of noon, (Serv. of place; that a power of releasing convicts under

faith. No nation was too enlightened for the intro- two great rocks of Scripture and the early history of St. Paul, (which appertained obviously not to his element: duction of this species of government, no tribe too the Church: appealing to the former, to Holy Scrip- office, but were only qualifications for it,) and you wild, or lawless, or debased, for such authority. No ture, as supplying the primary and authoritative in- have precisely the office as exercised by Titus and upon a solitary portion of Christendom, where this abandon it. Wherever the Gospel went, there went supplying the history of time immediately consequent Andronicus, and Junias, under the title of dred and people and nation and tongue, that has this office and this officer. The Word and the Minister and the Apostles, as furnishing the most Apostles; the office which Barnabas, the Apostle, try-Bible and Bishop, side by side they penetrated reliable explanation of the meaning of the Scriptures held in conjunction with St. Paul; the office indicated the dark haunts of paganism. Were nations reclaimed on this point.

† Preface to the Ordinal.

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† Certain it is, that, soon after the conversion of the Euthe Christian religion spread so far throughout Ethiopia, imperial hatred had spent itself in vain, oft baptized that which the practice of Christ and his Apostles At present. Ethiopia is called by three names banishment, and, as some think, the boiling oil, had, in hoary longevity, tarried till "Jesus had come" in are Christians, though, properly speaking, neither of the Greek or Roman Catholic persuasion." Hurd on Religions, p. 45. "The Copti," owe their origin and name to Copta, an ancient other Apostles had been called from their labours on Let the Christian writers of those days speak: § The recent visit of the Nestorian Bishop, Mar Yohannan, Clement, Ignatius, Polycarp,—themselves Apostolic from the Apostles' times? to this superiority of "What, we asked, are your views of the ministry? 'We Bishops, in government and ordination, over Presby-Mar. Dionysius and Dr. Buchanan about a Presbyter church. together with nearly the same power and duty, as appertain to them at the present day.* Hear how Ignatius speaks to the Philadelphians: "Attend to sionary come with us; we have no books; our people no read, the Bishop, and to the Presbytery, and to the Deacons." "For as many as are of God, and of Jesus no relies, no images; in our church one simple wooden cross, that's all.'—Do you baptize infants? Mar Y. 'Yes always, says he to the Smyrneans, "your very worthy Bishop, every child baptized.'-How? Mar Y. 'We put him in one and your venerable Presbytery, and your Deacons, of water up to the chin, and then' (putting his two my fellow servants." So to the Trallians, he

> the Greek Church, and by the Oriental Churches, as well as by the English Church. "We must conclude this particular, with the words of St. Gregory, (A. D. 590,) who, because the Patriarch of Constantinople called himself Universal Bishop, said it was a 'proud title, profane, sacrilegious, and anti-chris-

> In the seventh century, the Emperor Phocas decided the conflicting claims between the Bishops of Coustantinople and Rome, in favour of the latter, granting the pre-eminence to the Church of Rome; and thus was the Papal supremacy first introduced. Mosheim's History, Book ii. Cent. vii. Part ii.

Geographers differ as to the precise amount of the Christian population in the world. Malte Brun makes the Protestant population of Christendom, about forty-two nillions, one half of which being Episcopal, would make it stand thus: Total Christian population of the world,

Those who reject the Office of Bishop in the Church, 21 " Leaving, as the number of those who retain the Office, 207 "

According to Hassel, it would stand thus: Total Christian population, 251 millions, of whom those who retain the office of Bishop in the Church, amount to 223 From other calculations, it is made out that five-sixths of the

* Wake's Clement, p. 170, 171. † Wake's Ignatius, p. 218, 219.

‡ Ibid p. 227 Ibid p. 208.

"About the same time, flourished Polycarp, in Asia, an Quoted by Chillingworth, p. 389.

was an innovation upon another and different form of by man, but by Jesus Christ, and God the Father Lat. iv. 12, 12mo.) situated, as it is now, on the out-Geographers tell us that of the eight hundred mil- ministry previously existing: "When I shall see all who raised him from the dead." As soon as his side of the city walls. by wide-spreading bodies of Christians, who look with is acknowledged to have been universally received in witnesses of that event; for nothing is said, at the monious pace, with the bier on their shoulders.

Bear in mind, then, that Christ, our Master, called, ordained, and sent forth, his Ministers, as the first mode of proceeding, as matter of fact, it was not the Society who established the ministry, but the ministry points of agreement between the ancient Romans and portion to the means of the surviving relatives. which, under Christ's commission, established the modern Italians.

fail to provide for the government of his Society, any are inclosed in a coffin. more than for admission to its privileges. Hence we sion is on record; and if their acts prove anything, (Vide Dempster. Antiq. Rom.) they prove that the system which I have named prewere the Governors of the Churches, appointed subordinate officers, proclaimed the truths of the Gospel, sisting of three hundred and sixty-six separate vaults. gathered converts into the fold of Christ by baptism, Each morning the large quarry of lava which closes and preached, to Jew and Gentile, Christ crucified, the mouth of some one receptacle is heaved aside, and and risen from the dead, to be the Saviour and final Judge of men. No emergency, however untoward, pit all the corpses destined for burial that day are interrupts this system of action. Not only when promiscuously committed. Thus the revolution of a the governing authority of the Apostles is acknow- one crop to moulder and dissolve before another is

said to was a producture, project title, project ti

involved in darkness and uncertainty, and admitting that the distinction obtained generally before the middle of the second

of a proper Episcopate, as the word is now understood, before the middle of the second century." Campbell's Lectures, p. 139.

"Petrus Molineus in his Book De Muncre Pastorali, purGentiles." Galatians ii. 8.

millions; those who reject the office, to 27 millions and a half. posely written in defence of the Presbyterial government, acknowledgeth that presently after the Apostles' times or even in their time, (as Ecclesiastical History witnesseth,) it was ordained, and reported to the Church, as is expressly recorded. that in every city one of the Presbytery should be called a Bi-hop, who should have pre-eminence over his colleagues, to avoid confusion, which ofttimes ariseth out of equality. And

sion and were pursuing. His converts were baptized. Now we all know that anciently a profusion of from punishment which it seems was before accorded office of a Bishop is sanctioned by the fact, that it was records of its uninspired history; or test it by the personal supervision required, he commissioned Titus When the procession has reached the church, the vestal met a criminal on his way to execution, she

ON THE BURIAL OF THE DEAD IN ITALY. (From "Vestiges of Ancient Manners and Customs Discoverable in Modern Italy and Sicily," by the Rev. J. J. Blunt.)

may expect to find, in the recorded practice of his in a coffin; and indeed, as the dead were then generally are deluded enough to pay a certain sum monthly to Apostles, as presented in Scripture, something on burned, it was natural that no obstacle should be opboth of these points. In our researches at that posed to the immediate action of the fire. And per-

The poor, however, are thrown into a common grave, Indeed, the whole doctrine of purgatory bears & or campo santo for the hospitals and for paupers, conis not replaced before the approach of night. To this

believe, that the Angel of the Church of Smyrna, to believe, that the Angel of the language of the language of the as possessed of miraculous powers, (these powers ship. St. Paul derived his commission as immediately from were common to many others besides them;) but as The supremacy of the Bishop of Rome was not acknowledged even in the Western Church, until the seventh century, and Governors of the Church, the sources of its ecclesiaseven in the Western Church, until the seventh century, and then with much opposition. It has always been rejected by tical authority, the Ordainers of its ministry, are they to the Galatians, this Apostle thus records the source of his

> " Paul an Apostle, (not of man, neither by man, but by Jest Christ and God the Father, who raised Him from the dead.")

HIS KNOWLEDGE OF THE GOSPEL. "But I certify to you, brethren, that the Gospel which was aspersorio and censer in his hand, walks in procession to

Christ." Galatians i. 11, 12. HIS INDEPENDENCE ON THE OTHER APOSTLES. "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Heathen; immediately I conferred not with flesh and blood: neither went I up

But when it pleased God, who separated me from my sprinkling the earth at the same time with holy water, and perfuming it with incense.

But when it pleased God, who separated me from my sprinkling the earth at the same time with holy water, and perfuming it with incense.

This ceremony clearly dates from the "feralia" of Ecclesiastical History, p. 116.

"Thus we have advanced from the perfect equality, in respect to Jerusalem to them that were Apostles before me, but I went to Jerusalem to them that were Apostles before me, but I went to Jerusalem to them that were Apostles before me, but I went to Jerusalem to them that were Apostles before me, but I went to Jerusalem to them that were Apostles before me, but I went to Jerusalem to them that were Apostles before me, but I went to Jerusalem to them that were Apostles before me, but I went to Jerusalem to the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans, from which festival it principally differs to Jerusalem to the strength of the Romans and the strength of the R

immediately succeeded it, and which, though it arose gradually from an inconsiderable cause, seems to have assumed the model nothing to me." Galatians ii. 6.

"For they who seemed to be somewhat, in conference added is thought to have derived its name from an old Latin "He that wrought effectually in Peter to the Apostleship of word, "februare," signifying to purify, in allusion to the circumcision, the same was mighty in me towards the this rite:

There is nothing of his ordination at Antioch. That trans-† 1 Thess. i. 1.

Idem ter socios pura circumtulit unda, Spargens rore levi, et ramo felicis oliva Old Chorinaus compass'd then the crew; And dipp'd an olive branch in holy dew, Which thrice he sprinkled round.

by the Epistles of St. John to the Angels of the It may be remarked, that the number three on this from idolatry, by setting up among them the kingdom of Christ?—Its government always reposed in the Scripture was precided for the Christ?—Its government always reposed in the Scripture was heretofore thrice cast hands of Bishops. Were pastors settled over the Scriptures were provided for the Church, and not the of a Bishop, as the Church has maintained it from upon the dead to satisfy the gods below, "injecto ter attestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is, that there is no one section of these diattestation is the Church is found.

> any altars within the chambers of the tombs containing necessary truths, was hindered at that time, the cinerary urns at Pompeii. Of the tombs themselves, however, many are constructed in that shape, The Scripture hath enjoined and empowered all

Thus the corpse is not carried to the grave in a as these parentalia, from which they are doubtless souls, In following the train of reasoning, which an uncoffin, but on a bier, clothed in white, and with the derived. One definition would apply to both: they exist without officers, as well as members, it is not church, and the customary prayers have been promany sacrifices are offered); for the poor, few. Con- and according to his pleasure. probable that He, a Being of infinite wisdom, would nounced over the remains of the departed, that they sequences of no less weight are now annexed to the Heretofore then in Italy the corpse was not deposited in a coffin; and indeed, as the dead were then governily on the gift of cakes or oxen. In some places the poor CONTROVERSY.

vailed; the Apostles, independent in their respective without the smallest testimony of respect on the part close affinity to a doctrine of the Platonic philosophy, Christ, are also with their Bishop." "For there is spheres of labour, and possessed of equal authority, of the survivors. At Naples there is a burial-ground and may be summed up in the address of Anchises to

Quin et supremo cum lumine vita reliquit : Non tamen omne malum miseris, nec funditus omnes Corporeæ excedunt pestes; penitusque necesse est Ergo exercentur pænis, veterumque malorum Supplicia expendunt. Aliæ panduntur inanes Suspensæ ad ventos: aliis sub gurgite vasto Infectum eluitur scelus, aut exuritur igni. Mittimur Elysium, et pauci læta arva tenem

Nor death itself can wholly wash their stains; But long contracted filth even in the soul remains. The relics of inveterate vice they wear; And spots of sin obscene in every face appear, For this are various penances enjoin'd; And some are hung to bleach upon the wind; Some plunged in waters, others purged in fires, Till all the dregs are drain'd, and all the rust expires: All have their manes, and those manes bear; The few, so cleansed, to those abodes repair. And breathe, in ample fields, the soft Elysian air.

Again; there is a stated day in the year, the 2nd of November, which is called the Festa dei Morti, when certain rites of purification are performed for all departed souls. On this occasion a priest, with the preached of me is not after man: for I neither received it of the campo santo, singing a Miserere as he goes along. man, neither was I taught it, but by the revelation of Jesus Having chosen such a situation as best commands a Having chosen such a situation as best communication of the inclosure, he offers up several prayers, they are her weakness, her blemishes, and her blots.

228 mils. of ministerial powers, in the stated pastors of the Churches into Arabia, and returned again unto Damascus." Galatians in the season of its celebration; the latter having been into Arabia, and returned again unto Damascus." is thought to have derived its name from an old Latin

> Quia placatis sunt tempora pura sepulchris Tunc cum ferales præteriere dies.

Ov. Fast. ii. 33. At that pure season, rest th' appeased sprites,

Their tombs once hallow'd by funereal rites.

has long overshadowed it by an unscriptural suprema- flames, "for the word of God and the testimony of authority and commission from the High Priest to of mortality, and, not without some horror, saw several after having been blessed, are given by the priests to From a Sermon preached in Trinity Church, Boston,
December 29, 1842, by the Right Rev. William H. De
Lancey, D.D., Bishop of Western New York, at the
consecration of Bishop Eastburn.)

authority and commission from the High Priest to
of mortality, and, not without some horror, saw several
after having been blessed, are given by the priests to
sharing with the noble army of martyrs the promised
in Sermon preached in Trinity Church, Boston,
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starting that it has often been placed in unholy alliance
with politics and civil power; that its incumbents are
with politics and civil power; that its incumbents are
with politics and civil power; that its incumbents are
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with politics and civil power; that it is now
with politics and civil power; that it is now
with politics and civil power; that it is now
with politics and civil power; that it is now
wit in some lands feebly contending in woe, weakness, and ignorance, against the most grinding tyranny and period grin secution,—all this may, without affecting the argument, ceded, by its opponents,* that Episcopacy was univer- he had sought to destroy. Unlike Matthias, whom wards the poor of ancient Italy; naked came they out of appear also to have been bestowed by the ministers "A Bishop," says he, "is a minister of God, unto be readily admitted; but nowhere, among the millions sally established, throughout the Christian world, as the eleven Apostles had been the agents of appointing their mother's womb, and naked they returned thither. of old Rome upon certain individuals at least, if not

Ipse ego flaminiam poscentem februa vidi: Februa poscenti pinea virga data est.

Qv. Fust. ii. 27. The purifying charm a priestess sanglet,

things which are common unto him with other pastors, millions acknowledge the authority of Christian having continued in the Church during the Apostles' is received as, "not a whit behind the chiefest of the At midnight they are placed in a litter, (lettiga,) a Having had cause to touch upon the sale of incarriage on four wheels, and are thus taken to the dulgences, it is convenient to mention in this place a things incident unto his office, which do properly tion from other ministers, the governing and ordaining doctrine and the will of Christ, not qualified, public cemetery without the town. The persons called passage in Suetonius, which appears to me to afford power. In the view of these facts, let us remind a scene in a masque, and transformed into Episcopacy. like the other Apostles, by previous personal know- mortuarii, whose business it is to collect the corpses, some explanation of that abuse of the church of Rome, you, that when here, in this remote section of Chris- In the meantime, while these things remain thus incre- ledge of our Lord, to attest his resurrection; for, usually perform their gloomy service by torch-light, In his life of Vespasian he records several indecent tendom, a few scattered Churchmen of this Common-dible, and in human reason impossible, I hope I shall unlike Matthias, he had not gone in and out with and may be constantly seen gliding along the streets plans which that emperor pursued for raising a revenue; wealth, feeble in resources as in numbers, surrounded have leave to conclude thus: Episcopal government them from the beginning: not one of the chosen at midnight in their white frocks, at a very uncere- and amongst the rest is that of selling pardons ("absolutiones" is the word used) to culprits, whether hostility or apathy upon our proceeding, to witness the Church presently after the Apostles' times. time of his conversion, of his attesting the resurrecthe consecration, in obedience, as we think, to the Between the Apostles' times and this 'presently' tion more than other facts and doctrines of the Gospel: Bomans. They too were occupied with the corpses nocentibus, absolutiones venditare cunctatus est." within some definite, local compass, beyond which compass, beyond which compass their jurisdiction reacheth not. Such, therefore, we always mean, when we speak of that regiment by Bishops, which we hold a thing most lawful, divise and holy in the Church of Christ?*

The consecration, in obedience, as we think, to the laws of this reverend brother to the sacred after, there was not time enough for, nor possibility of the poor only, and derived their name "a vespere," after, there was not time enough for, nor possibility of the poor only, and derived their name "a vespere," after, there was not time enough for, nor possibility of the poor only, and derived their name "a vespere," after, there was not time enough for, nor possibility of the poor only, and derived their name "a vespere," after, there was not time enough for, nor possibility of the Apostles into the adoption of the time when they carried them out.

And therefore there was no such alteration as is pretime than other facts and tour interacts and doctrines of the enough for, nor possibility of the Apostles into the adoption of the time when they carried them out.

Persons of the middle and upper classes, however, independent on their graves by a long procession of for instance, as that of offering his foot for salutation, which was first and contracted and this procession. we are not experimenting on the Christian body, by to be so ancient and Catholic, must be granted also too bold and decided to be so swayed. When, however we ask what course, in propagating the Gospel, tapers in their hands, and as they move along sing a that he may also have followed so tempting an example erning its members. But we are adhering to an office 4. Let me remind you, that this office of a Bishop he pursued, the answer is, precisely the same which requiem to the departed soul. These lights moreover in his fiscal arrangements, and have thus granted to the primitive Church, explicitly declaring her opinion, and an officer in the Church of the Redeemer, which is distinctly presented to our view on the pages of Holy the other Apostles had adopted under their commis- are used though the funeral takes place in broad day. spiritual offenders, as a spiritual prince, that release

> if not of nine-tenths, of the whole Christian world. other dispensations of God; test it by the general when the necessities of the Church, and his own ad En. vi. 224); that a numerous procession was in certain circumstances, once possessed by the vestal 2. Let me remind you that our adherence to this practice of the Church of Christ; test it by the earliest inability to bestow on all sections of it the needed attendance, and people to sing the namia or dirge. universally acknowledged, throughout the Christian voice of Scripture, the ultimate arbiter of truth, and, for Crete, and Timothy for Ephesus, and Epaphro-Church, for centuries before the Reformation. No- cheerfully may we abide the decision of candour, ditus for Philippi, empowering them to govern, to in the course of the appointed service sprinkles the oath that the meeting was accidental, (Dempster, where was it unknown as the fountain and organ of truth, and fact. In the formal avowal of her senti- guide, to counsel, to rebuke, to discipline, and to body with holy water three times; a rite in all proministerial authority in the Church of Christ. It had been carried forth with every effort to propagate the been carried forth with every effort to propagate the been carried forth with every effort to propagate the been carried forth with every effort to propagate the bability ensuing from that practised by the Romans, beautiful this moment is vested in the cardinals; for which reason, lest they should counteract the purposes of contain the cardinals; for which reason, lest they should counteract the purposes of contain the cardinals; for which reason, lest they should counteract the purposes of contain the cardinals; for which reason, lest they should counteract the purposes of contain the cardinals; for which reason, lest they should counteract the purposes of contain the cardinals; for which justice, they generally keep within doors at the time that sentence is about to be inflicted.

> > THE DIVINE RIGHT OF EPISCOPACY INCONSISTENT WITH POPERY. (From Archbishop Bramhall.)

They take their aim much amiss who look upon Episcopacy as a branch of Popery, or a device of the Bishop of Rome to advance his own greatness. Whereas the contrary is most certain, that the Pope ter of the globe that pleases you. Let them come promotive the sale of the sal was of Bishops. Did the fires of persecution glow?— of inspiration had moved, the voice of inspiration had maintain it. It was not merely at Jerusalem, but I would say affecting custom, has been preserved per-Its first victims were the Bishops. The conversion spoken; that the Apostles Peter, Paul, and James, wherever the Gospel had penetrated, that this officer haps inadvertently in the burial-service of our own by Divino rights. Let it be once admitted, that Bishops are by Divine right, and instantly all his dispensations, teen hundred years, is on record, which does not show before the Evangelists Mark, Luke, and John had of Greece had submitted to the Gospel, and this kles soil upon it three several times, whilst the minister and his conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and this conclave, of Greece had submitted to the Gospel, and the Gospel, whether in the full brilliancy of truth, or obscured and whether in the full brilliancy of truth, or obscured and whether in the full brilliancy of truth, or obscured and the contemporaneous introduction and establishment the contemporaneous introduction and es among them of this form of Church government. Christ was organized under verbal instructions, supersonable to the contemporation and established itself at Rome, and he is there. The ashes to ashes, dust to dust." Every member of colored by both post-The office which we set before you, as to be conferred plied by its blessed Founder to his Apostles, and Gospel had pushed its conquests beyond the Ganges, which sentence actually signifies the same thing; by the solemnities of this day, is sanctioned and sancbrought to their remembrance by the inspiration of and he is there. Ethiopia had stretched out her and though the beautiful effect of such a repetition Divine right of Pichons tified to us by a uniform adoption of it throughout the the Spirit of Truth. Unlike the Mosaic Church, hands unto God, and he is there; exercising the may by some be thought ground enough for the use Polonians, and Hungarians, and Hungari constructed after details which Moses himself records, same authority, submitted to with the same readiness, of it, yet I cannot help suspecting that these three 3. Let me remind you, that this office of Bishop is and where the record is the guide, our knowledge of and providing, in the same way, for the perpetuation tautological members were introduced in order that the Arabbishop is the Church is from the nature of Bishops in the Church, witnesses to its existence and advocates of its claims, as in Scotland, Germany, and succeeded to us in the Christian Church, in the very earliest records of its history. As yet we do not touch succeeded the offerings made succeeded the offering succeeded the off That, in some Christian nations, unauthorized powers and prerogatives have been heaped upon its Hooker's Works, Vol. iii. 117.

The appeal is, of the New Testament view of the subject. Our eyes are upon the earliest uninspired pages of its history. Whose from the hooker's works, Vol. iii. 117.

The appeal is, of the case: Christ appointed the Apostolic practice, than Apostolic precept, on many parts of the subject. Our eyes are upon the earliest uninspired pages of its history. Whose from the whose from the preserve the glory of their own country, and the advantages which that nation doth reap from the upon the death of the Apostolic, and only crossed by the Italian faction, to precept, on many parts of the subject. To Christian are upon the earliest uninspired pages of its history. Whose from the upon the death of the Apostolic, and only crossed by the Italian faction, to precept, on many parts of the subject. To Christian are upon the earliest uninspired pages of its history. Whose from the upon the facts of the case; the Apostolic practice, than Apostolic practice, than Apostolic practice, than Apostolic precept, on many parts of the subject. To Christian its pastors: of the function, to precept, on many parts of the subject is the Apostolic practice, than Apostolic practice, the Apostles govern the Church and only crossed by the Italian faction, to precept, on many parts of the subject. To Christian its pastory.

To the function advantages which that nation doth reap from the carly procept, on many parts of the subject. To Christian its pastory. The function advantages which the Apostles; the Apostles procept is history.

To the function advantages which the Apost reception of these oblations commonly stands by the (in all probability) the re-union of the Church, and side of the monumental column. I do not recollect the universal peace of this part of Christendom in (From Dr. Barrow.)

and were thus adapted for receiving sepulchral pre- Bishops to feed, guide, and rule their respective sents. To the due payment of these tokens of respect Churches, as the ministers, stewards, ambassadors, to the manes, the greatest importance was attached, ungels of God; for the perfecting of the saints, for In the burial of the dead I have observed several and more or less expense bestowed on them in proof Christ: to whom God hath committed the care of Masses for the dead now answer the same purpose their people, so that they are responsible for their

On whom does the Apostolic mantle fall? Who now guide the Christian flocks? Who send forth the guide the Christian flocks? Who send forth the appear obvious to all, that the Founder of Christianity body a prior borne along in his appear obvious to all, that the Founder of Christianity body of a priest borne along in his sacerdotal robes, for the souls of the deceased. They are more or less frustrate, destroy; pretending, without any warrant, designed his followers to constitute a distinct comand with the chalice trembling in his clenched hands. costly, according to the wealth or poverty of the parmunity, a perpetual Society; and, as no society can It is not till after the procession has arrived at the ties; for the great, many masses are said, (that is, and according to his phonomers it is not till after the procession has arrived at the ties; for the great, many masses are said, (that is, and according to his phonomers it is not till after the procession has arrived at the ties; for the great, many masses are said, (that is, and according to his phonomers)

(By the Rev. Hugh Stowell, M. A.) If it has been proved that the Church of England fountain of Divine Truth, we are not disappointed; haps to this origin, after all, the present practice may want. What then is the advantage of masses? It we find baptism established as the mode of initiation be attributed. Private persons were carried to the is the price of indulgence, or a more speedy delivery the grace of God in the facility and the Apostles commissioned and into the Society, and the Apostles commissioned and pyre in a simple white toga; magistrates and priests in from the pains of purgatory. And what was the adcharged with its government, instruction, and the more splendid prætexta. For it was held proper vantage of sepulture and the funeral rites of old? A guidance. That the Apostles acted under a commisthat the deceased should be arrayed in that dress which
more speedy deliverance from the misery of wandering
that the deceased should be arrayed in that dress which
more speedy deliverance from the misery of wandering
the authority of the Division sion from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the deceased should be allowed an incomplete the authority of the Divine law, but the Church of Power imposes the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt, for the commission from Christ, no one can doubt and the christ from the christ, no one can doubt and the christ from the christ, no one can doubt and the christ from the christ, no one can doubt and the christ from the christ, no one can doubt and the christ from the chris Rome impedes the one and invalidates the other; that the Church of England conduces to the spiritual worship of God, but the Church of Rome tends to extinguish it; that the Church of England cherishes liberty and peace of conscience, but the Church of Rome inflicts mental inquietude and bondage; that the Church of England fosters love, catholicity, and toler rance, but the Church of Rome exclusiveness, bigotry, and intolerance; that the Church of England displays the Redeemer in all the brightness of his glory, but the Church of Rome enshrouds him in her mists, lest his effulgence should swallow up the glimmer of the lurid tapers she has lighted-if these things be so, then how vital the importance of the controversy between the two churches; how emphatically may we say of it, in the language of Moses, as affixed to this lecture-"it is not a vain thing for you because it is your life !" Wide and deep indeed, is the gulph that separates the two communious-so deep and so wide that they can never coalesce, unless Rome consent to fill up the abyss by rolling in the mountain of Popery, and thus converting the chasm into a plain-the plain of Truth -where alone they may meet in amity.

Yet there are those usurping the name of Protestant, who have the ignorance or the impudence, or both together, to tell us that the matters at issue are trifling, and the transition from the one Church to the other very gentle and easy; so that a man may, without any great danger to his soul, put one footstep into the pale of England and plant the other in the pale of Rome. Oh, brethren, of such latitudinarian They are strangers to the Gospel; they have no affinity with the men who framed our Articles, much less with the men who sealed those Articles with their

And here let us realise the untold worth of that branch of the Catholic Church which God made ,so strong for himself in these lands. The Church of England, in her constitution, articles, formularies, and homilies, has been and is the citadel of Protestant truth in the Protestant world. Had she been overthrown, where, speaking after the manner of men, would have been orthodox Protestantism at this moment? It may be answered, that God would have avoid confusion, which ofttimes ariseth out of equality. And truly this form of government all Churches everywhere received."

Quoted by Chillingworth, p. 389.

+ Chillingworth's Works, p. 390.

Silvanus, Andronicus, Junias, Epaparias, Archippus, nave their claim to the Apostolical office, ably presented in the Tract "Episcopacy tested by Scripture," and in Chapin's "View of the Primitive Church."

And it may be observed, that the Purification of the Virgin is commemorated as a festival by the Roman what means in the struggle with Romanism has he catholic Church at the beginning of this month: at specially honoured? We may confidently reply by Silvanus, Andronicus, Junias, Epaphras, Archippus, have And it may be observed, that the Purification of the truth by a system of means; and need it be asked