

Had Irenæus anticipated the agitation of the question as to whether he meant to employ the term Bishop and Presbyter synonymously, we cannot conceive how he could have supplied a more apposite and conclusive argument, to settle the matter in the affirmative, than is embodied by him in the following words :—"Wherefore obedience ought to be rendered to those who are *Presbyters* in the Church, who have as we have shown, *succession from the Apostles*, and who, with the succession of *their Episcopacy*, have a sure deposit of the truth divinely granted to them, according to the good pleasure of our Heavenly Father."* I can regard in no other light than as a specimen of egregious trifling, your ostentatious display of the passage in Irenæus Lib. 4, in referring to which, Mr. Powell freely *grants* every thing you *can prove* by it. And what, I ask, was the author's main design in that passage? To prove a *personal* succession from the Apostles? No; but to prove the uninterrupted succession of the "faith which was once delivered to the Saints," the *very succession* in which we glory. "But" says Irenæus, "when we appeal to that tradition which has been preserved to us *per successiones Presbyterorum*, by the *succession of Presbyters*, in the Churches, they" (the propagators of false doctrines) "presume they are wiser not only than the Presbyters, but even than the Apostles, and that they have found THE TRUTH in a purer form."†

I have now become so accustomed to the bursts of your indignation, and they have hitherto proved so perfectly impotent, that the opprobrious accusations of "dishonesty" and of "direct and premeditated falsehood;" with which you usher TERTULLIAN into notice, instead of exciting alarm, inspire me with confidence.—Before referring to the passage Mr. Powell has passed over in silence, but to which Mr. Stopford has given due prominence, as an inexpugnable argument in favour of the "*succession*," I shall briefly notice your well meant attempts to assist Mr. Powell in the critical task of translation. Fault is found with him, in the first place, for giving "*faith*" as the meaning of the term "*sacramenti*"—a word, we are informed, "including all the solemn rites of religion as it was then used." On this correction I have to remark,

*Lib. iv. chap. 43. †Lib. 3, chap. 2.