NUMBER XXXII.

Original Poetry.

For the Church. TO THE CANADIAN SNOW-BIRD, WHICH CHANGES ITS PLUMAGE TO WHITE, ON THE APPROACH OF WINTER.

Ye winged things, in ghost's attire Flinging about 'mid one another, Whence are ye?—Frost is sure your Sire
And Snow your Mother.

Of want, and woe without a home, And crumbless care in famine time, Sore throat, and mumps—ye seem to some
The true sublime.

My wondering Muse disdains the jeer: In truth there's that in your condition Which makes me pause with holy fear,

When winter scares thy kindred clans Like dastards hence—'tis surely grand To see thee mix thy fate with Man's And nobly stand! The Power that through your little hearts,

pired the bold determination,

The wisdom thus to man imparts Of his creation. With equal care He watches all, The wigwam, and the palace regal, Whose wisdom plann'd these birdies small

And plumed the Eagle!

His care, that bid the snow-storm move To keep the earth from biting spasm, Forgot not Thee, (Almighty Love Admits no chasm.)

The wand of His surpassing power Waved o'er your many-plumaged forms; Which took the hue from that same hour, Of such-like storms.

The Schoolmen gave, (and still affirm it) This bounteous miracle a station Amid Prismatic laws, and call it "Assimilation!"

Ye're just a senscless, empty band, With chemic lore to cheat the rabble, Ye but disfigure God's command With technic jabble!

Presentiment, joy, hopes, and fears, Ye'd square, and gauge in beasts and birdies;

— Ye'd set the music of the spheres, To hurdy-gurdies!

With all your foresight-logic features, The Future's not so sweet a comer To thee -as to these warm-heart creatures Their hopes of summer!

Ye try the depth of things Divine :-These wee ones, of God's will fulfillers, Have dreams more lovely far than thine, On snow-wreath pillows.

Farewell, ye Birdies! happy be!

Parent of good to every station. Thus would I raise my heart to Thee
Through Thy Creation!

A SERMON, addressed to the Young, preached in St. John's Church, Peterboro', on Sunday, January 12, 1840, by the Rev. C. T. Wade, A.M., Rector of that Church, and published at the request of his congrega-

PEREGRINUS.

ECCLESIASTES xi. 10 .- "Childhood and youth are vanity." From these words, brethren, we were led to meditaons, not uninteresting, not unimportant, as I conceive, to all the human family: we endeavoured, first, from them to trace the root of the vanity which characterises identified it with "Adam's sin"; the effects and conse-Quences of which were entailed on all his posterity, so that "sin reigns in fallen man." We developed its workings in the heart, and were proceeding to trace its operations in the life. In the words of childhood and Youth we marked its evils, and, reasoning on no fallacious principles, were led to ascribe to it a variety of features, which are deeply stained with guilt in God's eye, although too often palliated, or left unnoticed, by parents and teachers, the guardians and the guides of childhood.— To two or three of its darker shades, "cursing, swearing, and lying," we adverted more strongly, endeavouring always to bear in remembrance that great fundamental doctrine of the Gospel, to an erroneous, or imperfect view of which it is easy to trace all the errors that abound in the varied Christian systems of our day, so emphatically expressed in the ninth article, "that man is very far gone, i. e. as far as possible, from original righteous-Souc, I. e. as Iar as possible, itel of the sin actuates every movement of his heart and life, until the Spirit of God quicken him from the death of trespasses, and renew him in the spirit of his mind, implanting in his soul that new immortal principle, by which he "dies to sin, and is alive to God, through Jesus Christ the Lord." May the Holy Ghost so fill our hearts, that we may

know, and experience that blessed change! May he inthat we may delight in its consolations, and that "our love may abound yet more and more in knowledge and in all judgment!"

From the painful records of infant crime, so palpable loped at a more advanced period.

struction?

vice has its High Priest, to burn incense on its altar, and things that are in the world;"—"be ye not conformed to this one or that in this assembly, "Thou art the man?" to lead its victims to ruin, decked in the garlands of poesy and fiction". On our painful knowledge of this your mind, that ye may prove what is that good, and active the book of life," wrote an epistle, in the name of the Church circumstance, we assume, what no one can deny, that the ceptable, and perfect will of God,"—and "whatsoever Thus "if thou warn him not from his wicked way, to of Rome, to the Church of Corinth, on occasion of some disreading of no small portion of our youth of both sexes is ye do, do all to the glory of God." Thus standing upon save his life; the same wicked man shall die in his iniputes which had arisen in the latter. In several places in this often, perhaps generally, light, trifling, and demoralizing. the precepts of inspiration, though often encompassed and quity; but his blood will I require at thine hand." Say, epistle he bids the Corinthians be subject to their Presbyters; in Hence we find the subtle poison of the novel and romance overcome by temptations, though often betrayed into ininsinuating itself into the mind; hence we find such pro- consistencies, over which he mourns in secret, and against ask not whether in youth or age, whether occasionally or ordained of the first fruits of their conversions, Bishops and Deaductions often undermining the principles, guiding the which he fervently prays and watches; yet it is his deopinions, forming the sentiments, and alas! not unfre- sire, it is his aim, to avoid sin,—not to come into con- God's unerring word? Thrills there no message of wrath only two orders mentioned; and, in the former, he speaks only quently, a polluted taste glutting itself with immoral and tact with it even in its most seductive forms, or in circumupon their ear; no denunciation of unending wee? Are of Presbyters: it is clear, then, that he acknowledged only two infidel publications. And what must be the natural and stances which may seem to admit of an easy palliation,— they not by name excluded from the glory that remains necessary consequences produced on their conversation? not, in short, to be engaged, if possible, in scenes or oc- for the people of God? Oh! are they so seared in con-Is it that which is recommended by the Apostle, "sea- cupations from which he would shrink from a summons science, so hardened in guilt, as to be indifferent to the soned with salt," edifying, and "ministering grace unto to the judgment-seat of Christ. And full well, my be- variety of ruin that their favourite sin involves? ruin in through many centuries, designated the Jewish ministers as the hearers?" Can it be otherwise than marked by va- loved hearers, am I persuaded that there is not one hum- circumstances, in character, in present comfort, in future Priests and Levites, or Priests only, with no mention of High or nity, lightness, and folly? However it may be, from some ble, prayerful reader of the revealed will of God, who hopes? Oh! that though feeble, the admonitory voice Chief Priest; and, as no one ever thought it reasonable to conoutward circumstances, occasionally checked, must it not will not subscribe to these principles, and conform to might be so directed with power from on high, that, tend, that, therefore, in their days there was no High Priest; frequently be what we find it,—loose, blasphemous, pro- them his practice; and my heart beats high with hope, roused by the Spirit of the Lord, it might be said of some,

imprecation, the sarcastic sneer at religion, its Author, cord be loosed, or the golden bowl broken," rejoice in But what of the sons and daughters of the land, who and its ministers; the obscene jest, the tale of slander, their truths, and own the fallacy and vanity that lead number among the unchaste, the immoral, and impure; the whispered calumny, the boast of excesses committed, them to cherish different opinions. for "fools make a mock at sin, they glory in their shame" they view with pride the ingenuity and devices, by which they blast the prospects, or sap the yielding principles of tian" very different. With him the religion of Jesus unawed by any fear or shame, revel in those things, their fellow-mortals, while they weave around themselves the work of swift destruction. Oh! is it not a Satanic | these vain pursuits; and this religion is often imposing, all uncleanness with greediness?" I need not detail the boast to labor for pre-eminence in sin, to fear to be out - it has a semblance of strictness in the externals of variety of the guilt; I need not pourtray the ruin, the done or rivalled in all that is disgusting and debasing? worship,—it is not unfrequently connected with various wretchedness involved in them. But while the fearful to reduce himself to a level, or perhaps lower than the works of benevolence, and religious observances; yet, to overflowings of this ungodiness around us call aloud for views the hideous transformation?

Scarcely to be separated from this is another thing, on which we must write the emphatic inscription of the Preacher; "This also is vanity." I mean the selection of bad companions; the preference given by too unprofitable members of society. Very full of meaning is Solomon's declaration, "The companions of fools shall be destroyed." But when reading and conversaintercourse with the wise, the respectable, the improving, will be delighted in? will not rather the vain, the thoughtwardly it suits the grovelling taste of such characters as these.

Yes, there is a cowardice in guilt; the disturbed fancy loves not to be alone; a thousand corroding thoughts reflection, to banish thought, he plunges into society; the true Christian alone is inscribed he apostolical palessness, with the riotous, dissipated, and ungodly. Oh! making many rich; as having nothing, and yet posses rioting on "the way to destruction", has entered within rejoice, and your joy no man takethfrom you." coffers, and in drunken prostitutes, fallen spirits, the devil and his angels. | your spirit, which are God's."

Look at the company! Oh! is there not a moment when the almost extinguished spark of moral feeling will revive, -when, recoiling from the sad prospect, some soul will be reclaimed to God, some lost and erring sheep brought back to the fold?

Reserving, as on the former occasion, the more makignant workings of this baneful principle, to close this head of my subject, it may not be irrelevant to examine for a little its development in what are termed "the pleasures of the world." To those, who in youth or age, pursue with avidity the round of dissipated follies, -whose favourite haunts are, the card-table, the dice-box, the ballroom,-who in such pursuits "waste the night, and hail the coming day,"-to such the voice of warning is in vain. Entrenched within the fastnesses of folly, and delusion, and vanity, no voice of argument, drawn from revelation or reason, will move them. Scarcely will the knowledge of the evils that accompany their excess,loss of health, of fortune, and not unfrequently murder and suicide, which follow in their train, -not these will convince these devotees of what they call pleasure, that such pursuits are sinful. On these, in vivid characters, is written by the Spirit of God, "walking after their own | did it remain for more civilized ages, and more Christian struct, and give us clear views of that blessed Gospel, God." But to the sons and daughters of Adam, not so guise the draught of Satan, to mark with approbation, deeply immersed in folly, not so confessedly sunk in va- and to deduce morality from the stage; morality from nity,-to those who are more reflecting, more rational, that, which Pagan Greece and Rome, in the zenith of that every reflecting mind contemplates them with horror; thorized by the religion of Jesus Christ,—to these who the community, both those who performed, and those ment of these quite consistent with reason and quite aufrom the seeming wreck of childhood's hope, we turn to advocate the Christian lawfulness, while they deprecate who witnessed it. the workings of this evil principle of "vanity," as devetoo comes recommended by all that is fascinating, and And, first, we would observe that the principle, which lovely, and refined in fallen nature, to such it is a less riety of guilt which is opened to those who are addicted has been established, as seated in the thoughts, must, in pleasing, perhaps it may seem a more ungracious task to to it. Well do I remember the language of a celebrated ho small degree, influence and direct the reading and the say, that the spirit which feeds, which promotes, which studies of the younger members of society. And here, mixes among them, is a part and parcel of that vanity and abounding evils, there is awakened no little cause of which we speak. I would affectionately tell these, do I think he painted the case of one alone. His words gratitude to that Providence, which, in a degree, counwithout fear of contradiction,—at least of contradiction the them. We have reason to bless the Lord that, supported by God's Word,—that these things are not if the Press subserve the cause of the great enemy; if it sanctioned by the Word of God; that they do not conaccessory to diffuse iniquity and infidelity, it contrioutes also in a great measure to promote God's glory. devotedness to his service, with that devotion which is the There are a variety of books, penned by Christians of both sexes, well calculated to stem the tide of ungodlihess; many a volume which forms the judgment, imof that "spiritual-mindedness", and utterly repugnant proves the morals, refines the taste, elevates the affecto to the spirit, the feelings, the principles, the taste, of tions, and inculcates the purest principles of faith and every one who, "being in Christ, is a new creature," practice. But know we not, and mourn we not over the with whom "old things are passed away, and all things with whom "old things are passed away, and all things are passed away. painful truth, that the country is deluged with works of a are become new." Yes, to the man who really believes different character, and an opposite tendency? Need I in Jesus Christ, that word which is a "lamp unto his therein lamentations, and mourning, and woe." Yet temind you that authors of no small talent, of no mean feet, and a light unto his path," lays down a plain line on guilt, in its more appalling forms, must we for a mother of the small talent, of no mean feet, and a light unto his path," lays down a plain line on guilt, in its more appalling forms, must we for a mother of the small ere we open as proposed to your view the character, high in station, and rank, and worldly estimaof demarcation between sinful conformity to the habits ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell, ere we open, as proposed, to your view the ment dwell are ment dwell, ere we open, as proposed, to your view the ment dwell are ment dwell ar tion, lay themselves out to pander to the corruptions of and pursuits of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and appointed remedy; and shall a fastidious reserve, or a control of the world, and those recreations and control of the world, and those recreations are control of the world, and those recreations are control of the world, and those recreations are control of the world.

world"; while he sees emblazoned in the living charac- are we to draw the veil over grosser and darker shades of as far as I am aware, only four precedents have been appealed Not untruly has some eloquent preacher said, "every ters of his directory, "Love not the world, neither the guilt, because perhaps an accusing conscience says to to by them. Hence, brethren, the fertile source, the nursery of the led by the Spirit of the Lord, "ere the days come when sanctified, but ye are justified in the name of the Lord evils, so often obtruded on our notice; hence the bitter they shall have no pleasure in them, or ever the silver Jesus, and by the Spirit of our God!"

> as they think they may consistently, without endanger- fort to the convicted culprit, "Go and sin no more!" ing the safety of their souls."

tion are characterised by vanity, can it be supposed that God, we altogether deprecate these pursuits, do we clothe Religion in sombre colours? Do we destroy what youth deems its delight, and give them nothing in return? Do less, the dissipated, be carefully inquired after? Even an we paint the true disciple of the cructied Redeemer as a more moral, will awaken regret, and manifest how awk- not such joy and gladness of heart; not such deep and abiding pleasure, as belongs to those vho live the life of the righteous. An erroneous and imperfect view of the Gospel may sadden, and sometimes dies induce depression and despair; but "the truth as it s in Jesus" throws depress; terrific images and shapes haunt him; to drown around the brightest rays of peace and comfort. On lets loose at once the reins, and mingles, with utter reck- radox, "as sorrowful, yet alway rejoing; as poor, yet if perchance some youth thus entangled by vanity, thus all things." For him only is it said, "your hearts shall these walls; if he would pursue "that broad way that molten image impressed on his path is "HOLINESS TO leadeth to destruction", I would for a moment bid him THE LORD"; his present union with God in Christ; pause; I would remind him that this worldly scene is the constant supply of blessings from Him; the patient fast fading on his sight; that an eternity is opening be- expectation of the glorious advent o'his Saviour, amid fore him; soon will be go hence, and not without associ- every dispensation, cheers his mind, evenness, peace, ates will he find himself, associates who will whisper tranquillity abound, whether prosperly brighten his path, no voice of reproof, or admonition; but whose tones will or adversity, sorrow, and suffering thow their darkening fall upon his ear, big with bitter reproaches, and the ac- shades around him. In short religon does not consist cents of never-dying despair. Oh! methiuks the dread in abstaining from this or that pleasure, in this or that with a price; therefore glorify Godin your body, and in

Truly happy, whether in youth orage, is that believer, who has been led by the Spirit to know and feel the "utter vanity" of the things of time and sense; if his heart be weaned from earth, disentangled from the vices and follies to which he was habituated, and which had perhaps long estranged his soul from God, and held it cleaving to the dust, the grovelling things of time and sense. Happy is he, while in the spirit and with the ardor of the great Apostle he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

To some pursuits which the man of the world classes with those mentioned, and labors to advocate on similar principles, - such as the theatre and race-course; to such, despite the sneer of my worldly opponents, I cannot hesitate to ascribe unmingled "vanity," unmitigated guilt: we dare not modify the evils, or in any degree justify them. So fatally ruinous are the consequences, so countless the immoralities that follow in their train, that we cannot but write on every professing Christian advocate of them, "partaker of their evil deeds"; and yet, countries, stealing as it were a drop from heaven to dismore refined; who cannot but think a moderate enjoy- their glory, unequivocally condemned, regarding as infamous, as the most degraded and profligate members of

If I speak strongly, it is because I feel deeply the multiplied evils of these things: I am not ignorant of the vapreacher, adverting to the dying state of a youth, who had been ranked as a most highly amiable individual, nor

"One visit to the theatre, that den of infamy, proved his ruin; from that night the shades of guilt hung dark and thick around; till then he had no "fellowship with the unfruitful works of darkness", but from that hour he sickening load, heaved him from her lap, and hell from beneath was moved to meet him at his coming.

But we hasten to close the volume of "vanity", which at every opening page seems, like the roll of the prophet, "written within and without; and there was written the youthful bosom; and need I say, with what fatal successful bosom; and need I say, which what fatal successful bosom; and need I say, which wha success? Need I say, with what fearful avidity the young there is no difficulty in concluding as to what is meant more malignant features are too sadly familiar to our

hem to cherish different opinions.

The judgment, I said, of the true Christian is clear will judge?" What shall we say of the many who, unreand decided, as to his course; with the "almost Chris-strained by the laws of God, by the decencies of society, Christ seems compatible with a moderate enjoyment of which the apostle says "war against the soul, working "brutes that perish", and to swell with pride while he the close observer, there is an ovident compromise of the vengeance; while with trembling we hear of, and find, services of God and Mammon. As some writer has ob- and see them by very many lightly regarded; deemed served, "such religionists weigh with accuracy how much only constitutional infirmities, and youthful indiscretions; of the world they may enjoy, and how much they are re- may God enable us rightly to estimate their guilt and quired to renounce. They are ready to do for God just enough, as they suppose, to avert his displeasure; and may that voice which speaks with resistless power, penetrate the hearts of those who are entangled many in youth to those who are the most worthless and to gratify themselves, and pursue the world, just so far by them, -that Saviour's voice which once spake com-

Ye that are in youth, it may be yet untainted with But while, in accordance with the word and will of the disgrace,—yet unplunged in the abyss of crime, pause upon your way; supplicate that grace through which only you will be enabled to flee your lusts, to resist the wiles of Satan. Oh! is there one here, aiming at the notoriety which attaches to the seducer of innoaccidental collision with the better, more intellectual, and gloomy, unsocial, repulsive being? Far from it: there is cence? Ere yet his victim be ensnared, ere yet he riot in the completion of his purpose; let imagination paint the horrors of his path; see the destroyed one fallen from innocence and peace; see her numbered among the worthless of her sex, the dupe of broken promises, the object of her betrayer's hate, the scorn of her fellows; for well has said a modern poet,

"Every woe a tear can claim, Except an erring sister's shame."

See her prolonging a life of infamy by the wages of iniquity; at length the victim of poverty, scorn, neglect, and disease: she departs from life; and, unless the mercy of God has interposed to save, she experiences the indignant friends? mark you not the tears of the bereaved parent, "refusing to be comforted?" Think you not of interrupted, the prospects you have blighted? Oh! your bosom feels a pang, you recoil conscience-stricken from the web of ruin you have woven: that pang of conviction comes too late; it comes not to replace virtue on the peportals are unfolding, and the language of Babylon's degree of non-conformity to the wald: it is the life of destal from which you so rudely tore it; it comes not founder of the Church of Alexandria, inclusive, the Church king greeting his admission,—"Art thou too become as God in the soul; it is the hearty surender of the whole to restore the joys which with felon hand you stole; it there had always been governed by a single Chief Pastor, called childhood and youth", and I think not unscripturally one of us?" Yes, he will go hence, and join the throng identic. The heartless seducer is comparatively be-The heartless seducer is comparatively beyond the reach of human laws; yet not less a murderer is he, than the man who expiates his guilt upon the scaffold. Is he less guilty, because his victims linger longer under the blows that destroyed them? If there be such among the youth I now address, I bid them pause, ere they brave consequences so tremendous. And, be there those who have wandered from the path of virtue, whether corrupters or corrupted, may the Spirit of God point them for peace and safety to the blood of Jesus Christ which "cleanseth from all sin." That is the fountain, that the remedy which I would prescribe, -a sovereign remedy for sin in all its forms, in all its gradations,-for vanity" that characterises either childhood or youth. The voice of Jesus sounds upon our ears, "Come unto me, all ye that are heavy laden, and I will give you rest"; I, even I, am he that comforteth you"; "beside me there is no Saviour." He mourns the ingratitude, the indifference, with which we spurn his invitations, and

trample them under our feet. Say, brethren, whether in youth or age, shall the sinner's Saviour raise of us this pathetic strain, "in returning and rest shall ye be saved; in quietness and confidence shall be your strength: and ye would not?" Shall no offer of mercy lure us to the Saviour? Blinded, deeived, rocked in vanity and sin, shall souls formed to be abitations for God through the indwelling of His Spirit be cages of "unclean birds"; receptacles for Satan, and all the lusts which he excites? Shall tongues, formed to tell of his glory, be the instruments of his dishonour? Forbid it mercy; forbid it love! Guide us, Spirit of holiness, to the feet of Jesus, humble, believing, repentant sinners, there to find pardon, peace, and comfort! Be that kingdom set up in every heart, which is "righteousness, and peace, and joy in the Holy Ghost." Let childhood, and youth, and age say, "Amen! Come Lord Jesus;" make us thy willing and obedient children, -not fashioned dant streams, there floats upon the ear the gracious for he will abundantly pardon.

NAPOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION: By the Hon. and Rev. A. P. Perceval, B. C. L., Chaplain in

> Ordinary to the Queen. CHAPTER IV.

PRESBYTERIANISM .- ECCLESIASTICAL ANTIQUITY. Ecclesiastical precedents appealed to by the Presbyterians—Corinth—Alexandria—Iona—In all these the very contrary established—Waldenses, doubtful—The expressions of individual writers how to be understood.

Next let us consider the support which the Presbyterians think | must we suppose to have been the grounds of the opinions ex-

and aged have revelled in the poison, and imbibed de- "by renouncing the pomps and vanities of this wicked view; if they day by day are exemplified around us; their scheme can derive from ecclesiastical antiquity. Four, and

§ 1st. That of the Church of Corinth. St. Clement, Bishop orders of ministers, and that Presbyters and Bishops were the same thing in his days.

Answer 1st. But, as we have seen above, that the prophets, so, neither in this case does it appear reasonable to argue that that not a few of those who now dissent and oppose, will, "such were some of you; but ye are washed, but ye are there was no High or Chief Presbyter, because St. Clement has not expressly named him in these places.

Answer 2d. The unsoundness of the Presbyterian inference is shown beyond redemption, when we find St. Clement expressly ascribing to Divine appointment, obligatory in his time, the triple order of ministry. These are his words: "It will behoove us [this is an epistle from a Christian Bishop to a Christian Church,] looking into the depths of Divine knowledge, to do all things in order whatsoever our Lord has commanded us to do. HE has ordained, by his supreme will and authority, both where and by what persons they [the sacred services and oblations] are to be performed. For the CHIEF PRIEST has his proper services; and to the PRIESTS their proper place is appointed; and to the LE-VITES appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen."

§ 40. Thus the negative testimony of Clement in one place would not only not fairly bear the construction which the Presbyterians put upon it, even if it stood alone; but is utterly and completely overthrown by his positive testimony in the passage last cited. So that the Church of Corinth must be returned "not guilty" of the charge of Presbyterianism.

§ 2. The next precedent cited is that of Alexandria, where it is pretended that, for about 250 years after Christ, the Presbyters ordained the Bishop. This rests upon the supposed testimony of two witnesses: St Jerome, who lived 150 years, and Eutychius, who lived 750 years after the time mentioned. I wonder what would be said of any Churchman who should attempt to found a precedent on two single witnesses so far removed? However, let us consider what their evidence amounts to. St. Jerome speaks thus: "At Alexandria, from the Evangelist Mark, to Heraclas and Dionysius the Bishops, the Presbyters always gave the name of Bishop, or nominated to be Bishop, one chosen from among themselves, and placed in a higher degree." "Presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum nominabant."

Observe, 1st, The utmost that can be made of this passage, by itself, is, that the Presbyters at Alexandria had a voice in the appointment of the Patriarch, which, in other places, rested with the Bishops of the province. And even this is not distinctly stated; Jerome does not say, the Bishop was chosen by the Presbitter pains of eternal death. Hear you not the curses of byters, but from among them. Nor does he say by whom he was placed in the higher degree.

Observe, 2d, That St. Jerome proves, by his very next senthe domestic joys you have marred, the peace you have tence, that he did not mean that the Presbyters ordained the Patriarch; for he subjoins, "For what does a Bishop do, except ordination, which a Presbyter may not do?"

Observe, 3d, That from the very passage appealed to by the Presbyterians, it appears that, from the days of St. Mark, the s admitted to be an evangelical arrangement. Thus the chi evidence witnesses the direct contrary to that for which appeal had been made to him. Next let us call the other witness, Eutychius, a writer of the tenth century, who states, that "St. Mark instituted twelve Presbyters at Alexandria, who, upon the vacancy of the See of Alexandria, did choose of their number one to be head over the rest, and the other eleven did lay their hands upon him, and made him Patriarch."

But observe, 1st, That even if we could receive Entychius' statement without exception, before the Presbyterians could derive any benefit from it, they must show, 1st, reason to believe that the Presbytery here spoken of was not an Episcopal or Apostolic College, as we have seen before, that all the early commentators understood the Presbytery (1 Tim. iv. 14) to be. 2dly, That the Patriarch, thus appointed, received no other ordination: and then, when they have done all this, still thus much will remain proved against them by this very story, that Ecclesiastical Government, by a community of Presbyters, without a Chief Pastor over them, was unknown at Alexandria, as well as in the rest of Christendom.

But observe, 2d, That if Eutychius, who lived in the tenth century, is allowed to be a competent witness of what happened in the first and second, Severus, a writer of the same age and country, must be also allowed to bear testimony. Severus distinctly speaks of Bishops and Presbyters and Laity being all concerned in the appointment of Patriarchs of Alexandria, in the very earliest successions. So that we must inquire further whether any other historical evidence, that may be adduced on the point, tends most to confirm Eutychius or Severus. Now, 1st, it is certain that all the other Churches received the Canons, called Apostolical, which require a Bishop to be ordained by two or three Bishops, and recognize no other order as qualified to ordain. Between these Churches and Alexandria constant communication was kept up, sometimes on the most friendly, sometimes on the most unfriendly footing. But in none of their intercourse, neither amicable nor hostile, is this point of difference ever urged; according to the lusts, in our ignorance, but redeemed which, sure, it would have been, on one side or the other, as a from our vain conversation, "a peculiar people, zealous | handle of reproach, if it had really existed. 2dly. The learned of good works." God waits to be gracious; with him Abraham Echellensis has shown (Eutychius Patriarcha Alex. s plenteous redemption; and as it flows in rich, abun- Vindicatus, Rome 1661,) that, from the beginning, these very canons were received by the Church of Alexandria itself; so that strain,-"Let the wicked forsake his way, and the un- the Christians, there, must have violated their own laws, had righteous man his thoughts: and let him return unto the they done as the Presbyterians suppose. 3dly. We find from Lord, and he will have mercy upon him; and to our God, other quarters that, as early as A. D. 309, there were not less than 100 Bishops in the Patriarchate of Alexandria. 4thly. Which seems decisive of the point, we find a question coming before a Council at Alexandria, A. D. 339, concerning one Ischyras who acted as a Presbyter, pretending to have received orders from a certain Colluthes. But, when it was made plain that Colluthes himself had died a Presbyter, the Council decreed that all on whom he had laid hands should be regarded as mere laymen. (Athanas, vol. ii. p. 732.)

Surely, the world will hardly be persuaded that the Council would have thus denied the power of a Presbyter to ordain even a Presbyter, if, in the memory of living men at the time, their Patriarch himself had received no other ordination. What, then,