

attempts to settle the principles upon which such an inquiry might be fairly and philosophically conducted." But why this philosophically beating round the bush as if afraid to speak the truth? The truth is, his statement of it would have aroused the ire of every sect in America. Doctor Cooke, of Lexington, has made as good a statement of the facts Bishop Smith has in view as can well be made: and how much has that effected towards the object in view? Nothing at all. But I will make the statement, and place it full in the reader's view, as first in point of fact in the constitution of the Church by our Saviour: for "when he ascended up on high, and led captivity captive, he gave gifts unto men....and he gave some, apostles; and some prophets: and some, evangelists; and some, pastors and teachers." These were the persons: and their endowment is recorded in 1 Cor. xii. But for what end gave he those official persons unto men? Why, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And I beseech The Churchman to note particularly what follows, and ask himself whether or not God's own method might not answer the end much better than any man's philosophy, and remedy the evils all complain of. He gave these for that work—"till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: *that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the Head, even Christ:* from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This is from "a period of Christian antiquity, anterior, by universal consent," not only "to great corruptions," but to *all* corruptions. Why not then "go back" to that? Because they all, with one consent, prefer the traditions and commandments of men to God's gifts and ordinances. There is not a sect or a party in all Babylon that wishes the church restored according to "the particular form of union which our Saviour instituted;" and the proof of this is, that they will listen to no man who proposes their return to God, asking of him to restore and build up the church again in his own way. They can bear any thing with greater patience than they can bear to be told that they ought to cease from their own inventions, and cast themselves un-