

of theories have been framed to elude the plain and obvious inference from St. Paul's omission of any reference to Presbyters as distinguished from Bishops in his Epistle to the Phillippians. Taking leave now of the apostolic fathers, we pass down the stream of time to the writings of IRENÆUS:—

In reiterating with indefatigable pertinacity your wonted charges of fraud and artifice against Mr. Powell, in respect to this author, there is a confusion in your remarks which renders it difficult to analyze or apprehend them. And here you have permitted your impetuosity to involve you in the humiliating blunder of self-contradiction. Mr. Powell, we are told, “gives a passage from Book iii. chap. ii., in which Irenæus speaks of ‘the successions of Presbyters in the Churches;’ then to show that Irenæus used the word Bishop *synonymously*, he says, that in the next chapter, he calls this succession the *succession of Bishops*.” These are his words as cited by yourself; and yet, mirabile dictu! you wind up your remarks on this head, by asserting that Mr. Powell declares that Irenæus, in speaking of the individuals who presided over the Churches, *never uses any other name* than that of Presbyter.” We cease to wonder at your misrepresenting him, when you are so palpably inconsistent with yourself. There is indeed one Church, the Church of Rome, in reference to which Mr. Powell says specifically, that Irenæus in his Epistle to Victor, never calls the presiding ministers Bishops: can you evince the contrary? The passage has an important bearing on the general question; and we shall therefore permit Mr. Powell to speak for himself:—

“In the very celebrated Epistle, above-mentioned, to Victor, Bishop of Rome, he speaks of Anicetus, Pius, Hyginus, Telesphorus, and Xystus, *presiding as Presbyters* over the Church of Rome; though these persons, by later writers, are all reckoned as Bishops of Rome. These Presbyters are all, even by Papists and high Churchmen, put as *links* into the succession *chain*: they have no chain without them. He repeats the same mode of speaking of these Presiding Presbyters three times over in this letter, though a short one, and *NEVER* uses *any other*—never calls them Bishops. He uses the word Bishops as to the Asiatics; but not as to the Romans; which would almost lead one to think that the term Presbyter, at Rome, in that age, was *still* considered the *most honourable denomination*, as it certainly seems to have been in the Apostles’ days, and for some time after.”