

bishop, dean, arch deacon, rector vicar, curate and a long string of etcetera.*

With regard to Tertullian, without producing numberless instances to show the correctness of my 'pedantry' as well as my interpretation, I will merely ask him which is the most classical and correct to render Joanem auctorem, John the author, or, 'John, one of its authors?'

This I only remark, Mr. Editor, to show what 'gross darkness might cover the people,' had not a dissenter certain balances in which he can weigh a Greek or a Latin sentence, as well as an Episcopalian classic and find him wanting.

I have now examined my opponent's Ecclesiastical authorities in support of Episcopacy, and is there found the slightest evidence, even from the fathers that Episcopacy is essential or that it was established in the days of the Apostles?—The whole foundation on which my antagonist supports the tottering fabric of his boasted Episcopacy, is this—that a distinction is made between bishops and presbyters, by authors who flourished A. D. 150 or 200, and then infers, therefore, this distinction must have been made by Christ and his apostles, and therefore it is essential to the Church, and therefore, without it, all is gone. 'Should a wise man utter vain knowledge, and fill his belly with the East wind?' But, Sir, I have now fully shown that his authority is derived not only from an insufficient source, but also, that it does not establish the point he is endeavouring to support. However, sir, the only safe conclusion we can come to on this point is

I will ask Mr. Editor, what authority, from the word of God, has any man, or any body of men, to add to the appointments of Jesus Christ and his Apostles, these different grades of Ecclesiastical offices? the wisdom of inspiration it seems was not adequate to the task of devising and establishing institutions for the effectual government of the church. The wisdom of the dark ages—my opponent's "venerable antiquity"—must be called into the aid of Jesus Christ; and by its papistical inventions, officers are appointed who rule over the divinely instituted delegates of heaven, with the authority of an Eastern Nabob. According to this doctrine the political cry of "expedience" might add institutions and officers ad infinitum in the church of Christ; but all this will go down with our adversaries for "Apostolic authority and practice."