

very contrary effect is always produced on the general feelings of those who are present.

A tedious sermon requires much forbearance, but a protracted and tiresome prayer, calls for patience allied to that of Job. Should these gentle hints fail to reform those transgressors (who may happen to see them,) they may expect a more caustic application to awaken proper feeling.

ALEPH.

CORRESPONDENCE.

To the Editor.

UPPER CANADA, June 12, 1839.

SIR,—Who but knows that the peace and welfare of a nation very much depend on the form of government which the constitution authorises; so, in the kingdom of our Lord Jesus Christ, the constitution of the New Testament authorizes a certain form of government, and requires the appointment of certain officers, who are bound by their king to prepare and support every principle of that church form, which he in infinite wisdom has thought proper to enjoin. The wisdom of this world has been continually interfering with this form. Hence the different systems that have been established on the principle of expediency, and supported by corporal punishments, kings, princes, councils, fathers, and the example of many ages. Others, by misapplication and mis-interpretation of some portion of divine truth, labour most industriously to make God the author of various systems, no more at variance with each other than they are with the "simplicity of the truth as it is in Christ Jesus our Lord." Every person knows the great struggle that has been continually made for the establishment of *Episcopacy* in these Provinces; and many agents are now most industriously at work to support their *old claim to Apostolical succession*: books, pamphlets, magazines, newspapers, &c. &c. So, in the reply to W. in the *Montreal Herald*, a certain member of that church boldly makes the assertion, "that there have been from the beginning successors to the Apostles in the character of *bishops*." Now, however much I venerate some of the writers of the Church of England, my regard to truth and the authority of Jesus Christ, have led me to prove that such bishops as the prelates of the Church of England, are not appointed by Jesus Christ, authorised by the Apostles, nor mentioned in the New Testament.

I. The Apostles, strictly speaking, had no successor either in name or character.

1. They had no successor in name, or when James was put to death we should hear something of filling up his place; and the same would happen in the case of all as they died, or were individually put to death; but not a word to this effect is found either in divine or human records. Again: Polycarp, the disciple of John, Clement of Rome, Ignatius of Antioch, Irenæus of France, and others, the most eminent in the second century, would, no doubt, bear that name, if given to any; but they were no more than pastors or bishops in charge of particular congregations.

2. They had no successor in character, except so far as pastors and ministers of the word are authorised by them to labour in the work. They were a set of men chosen personally by Jesus Christ, and miraculously prepared, sent out as his extraordinary ambassadors to the different nations of the world, having power in his name to preach the word, found churches, appoint officers, and rule over these officers and churches without the power of appeal. Where is the mortal man to whom this will apply in our day?

II. The title *Bishop*, according to its meaning and use in holy writ, never can be made to agree with that title as used by the Church of England.

1. The English Bishop is a Lord of the realm, whose common occupation is to sit in Parliament, and in the great strife of tongues, guide and manage the political affairs of the nation. But the charge given to the bishops of the New Testament is, to "preach the word" of the kingdom that is not of this world, and "feed the flock of God which he has purchased by his own blood."

2. The English Bishop is a supreme ecclesiastical ruler over the teachers or pastors of hundreds of congregations; but the Bishop of the New Testament was the preacher or pastor of the congregation himself, who was to feed the flock and rule over the people, and not over clergy. I confess, we read sometimes of a plurality; but the order is now reversed. There, one congregation had often more than one bishop; but now one bishop can take the charge of hundreds of congregations.

III. The distinction made by the supporters of *Episcopacy* between the title *bishop* and *elder* is unfounded, and contrary to the use of those words in the New Testament; for there is nothing more plain than that the titles *bishop* and *elder* are, by inspired writers, given indifferently to the same persons labouring in the same work. Hence, when Paul came to Miletus, he sent to Ephesus for the elders of the church, and thus addressed them, namely, the elders or presbyters:—