

them!) shall be thrown down eternally into the darkest and deepest gulph of hell; where under the spiteful control, the trample and spurn of all the other damned, who, in the anguish of their torture shall have no other ease than to exercise a raving, bestial tyranny over them, as their slaves and negroes, they shall remain in that plight for ever, the basest, the lowermost, the most dejected, most underfoot, and down trodden vassals of perdition."—By this exhibition of fiendish malignity, scarcely capable of being outdone by Satan himself, the reader may form some estimate of the probable impartiality of the Bard in regard to any evidence in favor of Episcopacy, and the strong temptation under which he would be to LIBEL the primitive fathers. But as others of his own party have jealously criticised the same Epistles of Ignatius, let us hear what they have to say:

"There are two editions of his [Ignatius'] Epistles, called the larger and the smaller. Dr. Lardner, who was an English Dissenter, and therefore a Presbyterian in doctrine, and whose work on 'The Credibility of the Gospel History' is a standard production, says in that work, (Vol. ii p. 68) 'I have carefully compared the two Editions, and am very well satisfied, upon that comparison, that the larger are an interpolation of the smaller, and not the smaller an epitome or abridgement of the larger.' [the smaller are given in the Sentinel.] 'I desire no better evidence in a thing of this nature.' He says again, (p. 69) 'As the interpolations of the larger Epistles are plainly the work of some Arian, so even the smaller Epistles may have been tampered with by the Arians, or the orthodox, or both; though I do not affirm, there are in them any considerable corruptions or alterations.' [The doctrine of the Trinity is what Lardner alludes to—not episcopacy.—Ed. Sen.] \* \* \* The only question, then, to be considered is, whether or not these are the genuine Epistles of Ignatius. Let Dr. Lardner be heard on this subject. He writes as follows: (Vol. ii. p. 68) 'Having given this general account of the age of Ignatius, I shall next transcribe the most authentic testimonies concerning him and his Epistles. And then I shall make a few remarks. We have this passage in Irenæus: 'As one of our people, for his testimony of God condemned to wild beasts, said: I am the wheat of God, and ground by the teeth of wild beasts, that I may be found to be pure bread.' Which words are in Sec. iv. of Ignatius' Epistle to the Romans. And this passage is also cited from Irenæus by Eusebius: who in another place likewise says: 'Irenæus mentions Justus Martyr and Ignatius, making use of testimonies out of their writings. We meet with Ignatius twice mentioned by Origen. Finally, says he, I remember that one of the Saints, Ignatius by name, thus said of Christ: My love is crucified.' Which words are in the same Epistle to the Romans, Sec. 7. Again: 'I have observed it elegantly written in an Epistle of a martyr, I mean Ignatius, second Bishop of Antioch after Peter,' &c. Eusebius, beside what has been already taken from him, says in another place, after the mention of Polycarp and Papias as contemporaries: 'At the same time, also flourished Ignatius, who is still highly honored, being the second in the succession of the Church of Antioch after Peter.' [Lardner continues the quotation at some length, and then proceeds.—Ed.]: 'Eusebius proceeds then not only to refer to a passage of his Epistle to Polycarp, but quotes also distinctly a passage from the Epistle to the Church of Smyrna, and then puts down a passage of the Epistle of Polycarp to the Philippians, in the latter part of which he says to them: 'The Epistles of Ignatius sent by him to us, together with what other have come to our hands, we have sent to you, which are subjoined to this Epistle: by which you may be greatly profited. For they treat of faith and patience, and of all things pertaining to edification in our Lord.' And thus we have seen also Polycarp's testimony in general to these Epistles, who collected them.'—Extracted from Cooke's Essay. We could also cite Grotius and others, if necessary, who are as explicit as Lardner.

The famous Professor Miller of Princeton, N. J. who has so zealously opposed Episcopacy, not only acknowledges the genuineness of Ignatius' Epistles, but actually quotes him as authority against prelacy!! Of the honesty and fairness of his quotations, take a sample from Cooke's Essay, p. 19.

Dr. Miller goes on to support this assertion respecting Ignatius' sentiments, by some quotations from his Epistles. He says,

"The following quotations are from his far-famed Epistles. The Presbyters succeed in the place of the Bench of the Apostles."

"These words are taken from the 6th Section of the Epistle to the Magnesians, and are detached from their connection with what precedes and follows them. Take the whole together and the meaning is precisely the reverse of that which Dr. Miller represents it to be. The whole passage runs thus; the words in *italics* and inclosed in a parenthesis being those only which Dr. Miller quotes; "Forasmuch therefore as I have in the persons before mentioned, seen all of you in faith and charity; I exhort you to study to do all things in a divine concord: FOR YE STAND IN THE PLACE OF GOD, (your Presbyters in the place of the council of the Apostles:) AND YOUR DEACONS MOST DEAR TO ME, BEING ENTRUSTED WITH THE MINISTRY OF JESUS CHRIST; who was with the Father before all ages, and appeared in the end to us."

"Dr. Miller's next quotation is in the following words: 'In like manner let all reverence the Deacons as Jesus Christ, and the Bishop as the Father, and the Presbyters as the Sanhedrim of God and the college of the Apostles.' This passage is found in the third section of the epistle to the Trallians. If these passages represent the presbyters as standing in the place of the Apostles, they place the Bishop as far above them as by any language he could be represented to be. Dr. Miller has not quoted a few words which, in the passage quoted last, immediately follow the word *Apostles*: viz. WITHOUT THESE THERE IS NO CHURCH. These words throw a blaze of light on the subject. It must be remembered that Dr. Miller is contending, [on the AUTHORITY of Ignatius!—Ed.] for the Presbyterian doctrine, that there is but one order of ministers, and that this order, viz. the Presbyters, are the successors of the Apostles, authorized by the said commission, and standing on a footing of official equality with those to whom it was originally delivered, so far as their office was ordinary and perpetual. \* \* The words omitted, viz. without these there is no Church, show that there were three orders. These what? These three orders just named in the forepart of the quotation, viz. the Bishop, the Presbyters, and the Deacons. Without these there is no Church."—Cooke's Essay.

The above specimens out of near a hundred quotations made by Dr. Miller from the ancient fathers, in the same manner mutilated and perverted, may serve to convey an idea of the Dr.'s integrity as a *theological* teacher. The reader will readily see that he did it with a deliberate and settled intention to deceive his readers, and impose falsehood on them for truth. Since Dr. Cooke has so triumphantly exposed his gross disingenuousness, and utterly annihilated the arguments he had advanced, he has seen fit to publish another edition of his Letters, unaccompanied by any direct answers to the replies of Bowden and Cooke, determined, it would appear, to maintain his gross and multiplied corruptions of the Primitive Fathers by dint of sheer hardihood. His integrity appears to be a fair match for Milton's charity.

Polycarp, who was Bishop of Smyrna when Ignatius suffered martyrdom; Irenæus, who was born twelve years before his death; Eusebius, emphatically called the father of Ecclesiastical History, Origen, Jerome, and others, who all testify to the genuineness of his smaller Epistles, could not be mistaken about them, and cannot with any show of fairness be charged with handing down to posterity such gross falsehoods as are charged on them. If their character fails in a point of such moment, of what value is it in any case? With what face could the Canadian Watchman appeal to their writings as evidence of the then non-existence of certain peculiarities of Romanism? His rejection of Ignatius is also the rejection of all the primitive authors who assert the genuineness of his smaller Epistles, and establishes the necessity of regarding all their writings as mere forgeries. But what necessity could there have been to forge so many assertions concerning Episcopacy, when there was no dispute about it, no controversy to occasion them? Their existence must be accounted for on rational principles, and in a way that will not destroy the credibility of primitive history. If then the collective History of the Church for the first three hundred years after the Apostles be true and worthy of credit, the smaller Epistles attributed to Ignatius are his, and contain a true account of the Christian Ministry; and that the learned world do regard such primitive history as true, is evident