# The Church,

VOLUME VII.—No. 49.]

## COBOURG, CANADA, FRIDAY, JUNE 14, 1844.

### WHOLE NUMBER, CCCLXI.

#### poetry.

#### THE BEES OF ST. SIMON'S.

ral years the bees have deposited their honey in the tower the on St. Simon's Island, off the coast of Georgia. The s. Mr. Walker, has regularly sold the honey, and sent the the Missionary Fund.

and there lies the true difficulty.

spread its enjoyments?

There lies, far in the bosom of the seas,

There hes, far in the bosom of the seas, An island fair; All summer long the patient little bees Are busy there. The honey which they gather in their round, Buzzing from flower to flower. They hoard it in a quaint bee-hive they've found In the old church-tower.

Their store is taken every year, nor do

The bees complain; They know that God will send, next spring, a new

Supply again. The produce of their careful gatherings goes

To men in lands abroad, Who preach "glad tidings of great joy" to those

Who know not God.

Like Jonathan, when fainting he did roam

The hungry waste, How was he quickened when a honey comb He did but taste!

The du but taste! So to those weary labourers on lone shores, This humble hive supplies The luscious droppings of its annual stores To light their eyes.

Poor Christian! c'en in such small folk as these

A lesson see! Doth God take such good care for tiny bees,

Yet none for thee? Then say not, Little Faith, thou hast no power

To gather honey too; All round thee bloom the flowers, and every flower

Is filled with dew. Savannah. J. H. H.

> POETRY AND POETS. (By William Wordsworth, Esq.)

given of the fortunes and fate of poetical Works, it is The qualities of writing best fitted for eager reception the same time original, has had the task of creating their audacity and extravagance; or they are chiefly about three hundred years ago. the taste by which he is to be enjoyed: so has it of a superficial kind, lying upon the surfaces of manlong since made to me by the philosophical Friend for of incidents, by which the mind is kept upon the ceed them, is proved by the unanimous voice of all dition of Hannibal among the Alps.

And where lies the real difficulty of creating that cord of sublimated humanity, which is at once a histo- Cor. c. 44.) taste by which a truly original poet is to be relished? ry of the remote past and a prophetic annunciation of the prejudices of false refinement, and displacing the himself for a season to few and scattered hearers.-- says: aversions of inexperience? Or, if he labour for an Grand thoughts (and Shakspeare must often have pride that induces him to dwell upon those points brought forth in the midst of plaudits, without some (Adv. Hær. iii. 3.) wherein men differ from each other, to the exclusion violation of their sanctity. Go to a silent exhibition

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and Nature illimitable in her bounty, have conferred secured. Let us not shrink from following up these whom they left to be their successors, and to whom

be purified and exalted?

ceed in quiescence, he cannot be carried like a dead 4. It is objected, that one of the Popes of Rome 3d. Deacons. (Acts vi.; Phil. i. 1.) weight. Therefore to create taste is to call forth was a woman, and therefore her ordinations were and bestow power, of which knowledge is the effect ; | invalid.

the pathetic that are simple and direct, and others- the Papal chair by a woman affect the ordination of 150, as pertaining to their office. (Apol. c. 85.)- office. that are complex and revolutionary; some-to which the Pope next in succession? Nor is it true, more- (5.) They were to assist in ruling the Church. (1 The next question, then, which arises is this: did Deacons; but the authority committed to them terthe heart yields with gentleness; others-against over, that the "apostolic succession" depends at all Tin. iii. 5.) (6.) There were some other duties, the Apostles transfer their peculiar power and authowhich it struggles with pride: these varieties are in-upon the succession of the Popes. If they had all which the Church has always imposed upon the Dea-rity to another body of men, who were to succeed tinue it by communicating it to others. But although

constitutions of character. Remember, also, that the have had its own succession unaffected. medium through which, in poetry, the heart is to be 5. It is objected, that this doctrine unchurches all refer to.

affected-is language; a thing subject to endless other Churches. fluctuations and arbitrary associations. The genius Reply 1. If this doctrine be true, we are not answer- the three names, in the New Testament, being used of men, the power of the keys; that is, of admitting or shown, was transmitted, in every particular necessary of the poet melts these down for his purpose; but able for the consequences: the consequences rest with indiscriminately, to designate the second office in the excluding members from the Church of God.\* As

they retain their shape and quality to him who is not | God. capable of exerting, within his own mind, a corresponding energy. There is also a meditative, as well Reply 2. The members of these "Churches," or others—in other words, to preach. (1 Tim. iii. 2.) of excluding them afterwards from the Church, was the in the Church. And thus we have a full explaponding energy. There is also a meditative, as well as an adverse in the church, and thus we have a tall expla-as a buman, pathos; an enthusiastic, as well as an ordinary, sorrow; a sadness that has its seat in the doors of THE CHURCH, and they left Her; 28.) The spiritual food with which the Church was does not solve the meaning of the Commission (in regard to be fed, was the Word of God; preaching the Gos-depths of reason, to which the mind cannot sink them; if they will not enter in they unchurch them-them; if they will not enter in they unchurch themgently of itself-but to which it must descend by selves.

treading the steps of thought. And for the sublime, soul of Man, can it be wondered that there is little Bishops.

mission to extend its kingdom, and to augment and Apostles were ordained to the highest office, that of (Acts xx. 30, 31.)\* (5.) They were to unite with unto him. (Rev. ii. 14.) Apostles. Yet they call themselves Presbyters, or the first order of the ministry—the Apostles—at the 2. The Apostles communicated to another body of the exercise of it "always [every day] even until the

there were no test of excellence in this first of the fine The higher office includes the lower. A layman Such were the duties pertaining to the office of those dained Elders in every city. St. Paul charges Timo- until "the end of the world;" and that, of course, If there be one conclusion more forcibly pressed arts but that all men should run after its productions, ordained a Bishop now, would possess the power of called in the New Testament by the names of Presby- thy, "to lay hands suddenly on no man." (1 Tim. v. there must have always been, and are now, a body of upon us than another by the review which has been as if urged by an appetite, or constrained by a spell! both a Presbyter and a Deacon, as the Apostles did. ter, Elder, or Bishop; the three names there denoting 22.) He writes to Titus: "For this cause left I men clothed with Apostolic authority who hold, and 7. It is objected, that the doctrine of the Apostolic the same officer, as I have before observed, namely, thee in Crete, that THOU shouldst set in order the act under, this Commission, derived from Christ, this,—that every author, as far as he is great and at the same time original, has had the task of creating the same time original task of task of the same time orig

been, so will it continue to be. This remark was ners; or arising out of a selection and arrangement themselves, who again were to appoint others to suc-

Again, Irenæus, who was born about the time St. order, ever had authority to ordain.

"We are able to enumerate those who were apmyself, does it cousist in divesting the reader of the most fitly conceived in solitude, so can they not be and their successors in a continued course to us."-

Again, Irenæus says, "We can reckon up those,

To this threefold ministry were appointed particular

Reply. This story about a she-Pope is a fabrication, The duty of the DEACONS was (1.) to receive and Apostles, which distinguished them from the two you are now enabled to perceive, not only that the As the pathetic participations of an animal sensa-as has been fully proved by Gieseler, the Lutheran distribute the alms of the Church. (Acts vi. 1, 2, 3.) inferior orders in the Church, were these, 1. The three orders are entirely distinct, but that the highest As the pathetic pathetic pathetic pathetic pathetics of the springs of this emo-tion, it might seem—that, if the springs of this emo-historian, (see his Text Book of Ecclesiastical History, (2.) They were allowed to preach. (Acts viii. 5, power of ORDINATION; order, called Apostles, possessed an authority in the tion were genuine, all men, possessed of competent vol. ii. p. 20;) and if it were not, it is sheer ignorance 12, 40.) (3.) They were to baptize. (Acts viii. 3. The power of Confirmation; 4. The rule over the Church of GoD greatly superior to either of the lower knowledge of the facts and circumstances, would be to suppose the succession of orders could be affected 12, 36, 38.) (4.) They were to assist in the admiinstantaneously affected. And, doubtless, in the by the invalidity of any one link in the succession of nistration of the Lord's Supper. This is no where siding in councils of the Church; 6. The individual rior, that for any of the lower orders to lay claim to it works of every true poet will be found passages of any particular bishoprick. Those who use such an expressly asserted in the New Testament, but it has right of governing one Church in particular, having would be the grossest usurpation. All the authority that species of excellence, which is proved by effects argument must suppose that every Pope ordained his ever been the uniform custom of the Church from the within it and under them, Presbyters and Deacons; and power in the Church was given by Christ to His immediate and universal. But there are emotions of own successor! If not, how could the possession of beginning. It is mentioned by Justin Martyr, A.D. 7. The name of Apostle, as indicating their peculiar Apostles; a portion of this power and authority was

The duties of PRESENTERS (Elders, or Bishops- 1. The Apostles communicated to another body rived from Christ, under His high Commission, I have Christian ministry)-were (1.) To teach and instruct members of the Church were admitted by haptism, the government of the Church, to another body of men, Supper; and the communication of the Holy Spirit thy authority to sit in judgment upon Elders; and, if it. He, therein, says, "As my Father has sent me, of their own members, who (like Wesley, Coke, &c.,) discipline upon certain persons therein. Of course, other to be their successors in the exercise of the

(Acts xiv, 23.) that Barnabas, as well as Paul, or- the Commission to appoint their successors must last Reply. That the Apostles appointed successors to name of Presbyter, the name usually applied to him Timothy is filled with a description of the qualifica- has not yet come. tions which he should require in those who were to be Now, for this to be the case, those, who succeeded

they teach no other [That is, no false] doctrine"-Is it in breaking the bonds of custom, in overcoming the projection of the consider the duties pertaining the We are now to consider the duties pertaining to the "against an elder receive not an accusation, but before APOSTLE. What were the powers and authority of thus on trial] that sin, rebuke before all, that others object which here and elsewhere I have proposed to myself does it would of the myself does it would of the myself does it would of the thing the word of the the Apostles to be Bishops in the Churches, things, [these rules, for the discipline of the clergy,] "Go ye into all the world, and preach the Gospel without preferring one before another, doing nothing anto every creature, baptizing them in the name of by partiality." (1 Tim. i. iii. v. 19, 20, 21.) The of those in which all men are alike, or the same; and in making him which all men are alike, or the same; and of the productions of the sister Art, and be convinced whom the Apostles ordained to be Bishops in the the rather and of the Holy Ghost; same oversight is extended over the *Deacons*. Time-the rather and of the Holy Ghost; same oversight is extended over the *Deacons*. Time-the rather and of the Bishops in the in making him ashamed of the vanity that renders which dazzle at first sight, and be convinced to be Bishops in the things whatsoever I have that the qualities which dazzle at first sight, and be convinced to be Bishops in the things whatsoever I have that is of knowledge subordinated to the great purhim insensible of the appropriate excellence which indication of the multitude, are essentially interm, down to our times. For the Apostles desired to the kindle the admiration of the multitude, are essentially intermediate them, down to our times. For the Apostles desired to the kindle the admiration of the multitude, are essentially intermediate them and what secret a shall be admiration of the multitude are essentially intermediate them and what secret are shall be admiration of the multitude are essentially intermediate them are essentially intermediate them are the office of a Deacon, being found blamecivil arrangements, less unjust than might appear, and Natura illing perfect and unreprovable, bide on earth shall be bound in bayen; and whatsoever ye shall bid on earth shall be bound in bayen; and whatsoever ye shall of the kingdom of heaven, and whatsoever ye shall bid on earth shall be bound in bayen; and whatsoever ye shall ordain elders in every city" he was made the judge and Nature illimitable in her bounty, have conferred on men who may stand below him in the scale of society? Figure 2. Figure 2. Figure 2. The stand below him in the scale of society? The was made the judge on men who may stand below him in the scale of society? Figure 2. Figure 2. Figure 2. The scale of society of the Church at Encessors, and to whom they committed their own Apostolic authority. We have society? Finally, does it lie in establishing that do-minion over the stablishing that do-the ver 96 is commended by our Lord for disciplining minion over the spirits of readers by which they are ind perhaps never will be, in which vicious poetry, of handly, ine never base of bishops, to whom the Apostone the successions of Bishops, to whom the Apostone and perhaps never will be, in which vicious poetry, of handly, ine never base of the first order of the Christian and perhaps never will be, in which vicious poetry, of miration, and been far more generally read, than miration, and been far more generally read, than the Apostles did deliver the Churches."—

orders of the Christian ministry, were at a great remove nature of a letter will admit, examined into the powfrom the first order. The peculiar powers of the ers of the three orders of the Christian ministry; and

Presbyters or Deacons; and that these two inferior I have thus, sir, with as much particularity as the

committed by the Apostles to the Presbyters and

this Commission, told them he would be with them in

the Apostles, must have appointed a body of men Did the successors of the Apostles appoint others

[TO BE CONCLUDED IN OUR NEXT.]

THE NATIONAL CHURCH, THE STRENGTH OF ENGLAND.

(From "The State in its relations with the Church," by W. E. Gladstone, Esq.)

Perhaps we are desired to find consolation in the fact, that there is a greatly increased diffusion of knowledge among mankind. Of sanctified knowledge, pose of serving God? If so, it is well. All knowledge will then harmonize with the general character, proportion in which it would and ought to have been advantageous; for it will destroy the equilibrium of his self-opinion, without strengthening in a commensurate degree the sovereign principle which renews increase much more rapidly than knowledge itself, and the effect of such increase will be to leave men much less adapted to the discharge of their duties than they were before. Much might be said on the particular kinds of this knowledge. It is that which tends too much to fix the eyes on the earth, instead of raising them to heaven to look for angel's bread. Will it be said, "All this anxiety is very much disproportioned to the case, if you are sincere in your belief, that there is safety within the Church as in an About 110 years after this, (A.D. 510,) where the immediate influence of the Holy Ghost, and, there-Eusebius, the Ecclesiastical Historian, who gives the the immediate influence of the Holy Ghost, and, there-Eusebrus, the Ecclesiastical Historian, who gives the following list of Bishops in the Apostolical Succession fore, could not fall into error. How, then, did the men, the power of individually governing one particu-of the great deep of human desire are broken up?" following list of Bishops in the Apostolical Satestoric from the Apostles to his own time, in the four chief Apostles understand their Commission? Their vari-from the Apostles to his own time, in the four chief Apostles understand their Commission? Their vari-lar Church, having under them Presbyters and Dea-It is true that we have nothing to fear for her, who ous official acts, under that Commission, will best cons: in other words, the Apostles committed the bears a charmed life, that no weapon reaches. She explain how they understood it; and will teach us, government of each Church to one man, having under pursues her tranquil way of confession, adoration, thanksgiving, intercession, and divine communion, con-The Epistle of St. Paul to Timothy is full and centrated alike for the present and the future, upon complete on this point. Complete authority was one object of regard, her Lord in heaven. This of occasionally to other places, there is not a particle of declare her to be a fruit-bearing tree in the vineyard given to him, to watch over, bring to trial, and judge, bulwarks of the faith, the creeds, and the sound doc-6. They administered confirmation, (Acts viii. 15, the inferior orders of the ministry; and his jurisdiction trines of Catholic consent, maintained; the apostoliextended to all classes of the laity, so as to command cal succession transmitting, with demonstration of the 7. They had the rule over the two inferior orders and rebuhe them. (1 Tim. i. 3., ii. 11., iv. 17., v. spirit, those vital gifts which effectuate and assure the covenant; the pure worship; the known and acknow-But we need not be ashamed, with all this, to feel deeply and anxiously for our country. For that State, adorned the page of history, has extended its renown and its dominion in every quarter of the globe; has harmonised with a noble form of national character supporting and supported by it; has sheltered the thickest plants of genius and learning, and has in these last days rallied by gigantic efforts the energies of christendom against the powers and principles of national infidelity, bating no jot of heart nor hope under repeated failures, but every time renewing and redoubling its exertions, until the object was triumphantly attained. For this State me may feel, and we may tremble at the very thought of the degradation she, and we in her, shall undergo, should she in an evil hour repudiate her ancient strength, the principle of a national religion. She may cast to the winds the treasure realised for her by heroes, by 7. And with their peculiar powers, the Apostles patriots, by sages and by saints; by our heroes upon nder their high Commission from the lips of Christ communicated to the body of men who were to exer- the field of blood, by our patriots in public cares, by our sages in the toil of patient thought, by our saints respecting the meaning of it, such must have been the See the case of Matthias, (Acts i. 22, 26., iv. 33.)- in the longings of devout aspiration; but it will be authority committed to them by the great Head of the Barnabas is called an Apostle. (Acts xiv. 14.) Paul, with foul dishonour to their memories, and with bit-I do not dream that the pupils of the opposite school will gain their end and succeed in giving a permanent and secure organization to human society upon the shattered and ill-restored foundations which Thus Jerome says: "In process of time, others were human selfishness can supply. Sooner might they pluck the sun off his throne in heaven, and the moon sen, as that passage in Philippians shows, 'I supposed from her silver chariot. What associated and civilesbyters and benche, but has the just part in part of two † The word Angel, and Apostle, have the same signification nature such as does not appear, after a trial of two The English translation says "your Messenger," but the thousand years, likely to be surpassed. But it does not comfort us, that those opposed to national religion

finite as the combinations of circumstances and the been women, since the year 700, England would still cons, such as catechizing children-looking after the them? I unhesitatingly answer, They did; and shall this was the case with Presbyters and Deacons, it was poor, &c., which my limits will only permit me to now proceed to prove that they did, in the order in not so with all those whom the Apostles ordained .--

6. It is objected, that it cannot be proved that the in Baptism. (John vii. 37, 38, 39; Acts ii. 38.)- to sit in judgment and to receive "accusations," then EVEN so send I you." God sent Christ with autho--if we consider what are the cares that occupy the Bishops of the Church have always had a three-fold (3.) They were to rule in the Church. (1 Tim. v. 19.) One of the compassing day, and how remote is the practice and the ordination; that is, that they were always ordained 17, iii. 4, 5; 1 Pet. v. 3.) (4.) They were to be plaints against the Angel (or Apostle) of the Church lishment and government of His Church; and the

course of life from the sources of sublimity, in the Deacons and Presbyters before they were ordained particularly careful to be on their guard against any at Pergamos was, that he had neglected to exercise Apostles, clothed with the same authority, sent

existing preparation for a poet charged with a new Reply. This was not, and is not, necessary. The would arise to "draw away disciples after them."— authority to exercise discipline had been committed Apostolic office. And as Christ, when he gave them

Away, then, with the senseless iteration of the Elders, (1 Pet. v. 1.; 2 John i.; 3 John i.) and framing of new rules (or canons) for the government men, the power of ORDINATION. It is expressly said, end of the world," it is plain, to a demonstration, that word, popular, applied to new works in poetry, as if "ministers" or Deacons, (1 Cor. iii. 5.; 2 Cor. iii. 6.) of the Church. (Acts xv. 2, xvi. 4.)

Some of these duties Presbyters exercised in com- admitted to the ministerial office. the separation of whose poems from my own I have Drevine the separation of whose poems from my own I have Drevine the separation of whose poems from my own I have Drevine the separation of whose poems from my own I have Drevine the separation of separation of set of continue the same commission of set of conting the same commission of set of continue the same com previously expressed my regret. The predecessors of trouble of thought. But in every thing which is to ciple and associate of St. Paul, (a man, whose name, peculiarly to their own office, as being a higher order men, the power of Confirmation. Paul and Barnabas &c., as they had themselves derived from the Apostles; an original Genius of a high order will have smoothed the way for all that he Book of Life, Phil. iv. 3.) wrote than that of Deacons in the Christian ministry. You are expressly mentioned in the Acts as travelling these, in their turn, must have appointed others with a the way for all that he has in common with them; about, and confirming the Churches. (Acts xiv. 22, like Commission; and so on, one generation after and in Epistle to the Church at Corinth, about the year will also perceive that the power of ORDINATION is about, and confirming the Churches. (Acts xiv. 22, like Commission; and so on, one generation after an Epistle to the Church at Corinth, about the year will also perceive that the power of ORDINATION is about, and confirming the Churches. (Acts xiv. 22, like Commission; and so on, one generation after an Epistle to the Church at Corinth, about the year will also perceive that the power of ORDINATION is about, and confirming the Churches. (Acts xiv. 22, like Commission; and so on, one generation after and the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is about the year will also perceive that the power of ORDINATION is and much he will have in common; but, for what is peculiarity he and the present time. Was such the fact? peculiarly his own, he will be called upon to clear and often to shure his own read, he will be in the cond of antiquity and her heroic often to shure his own read, he will be in the cond of the instinctive wisdom of antiquity and her heroic often to shure his own read, he will be in the cond to the second St. Paul. often to shape his own road:—he will be in the con-dition of Hannihel among the Alera meditative wisdom of later ages, have produced that ac-cord of sublimated humanity, which is at once a histo-cord of sublimated humanity, which is at once a histo-

which Christ gave to them. It is as follows:

which I have just stated these "peculiar" powers. The full power and authority which the Apostles de-

I would remind the reader, like IMAGINATION, is a age; whereas, of the depraved, though the species be beyond the point to which philosophy would have of present admiration vanishes, being supplanted by confined them. It is a metaphor, taken from a pas- some other as easily produced; which though no betsive sense of the human body, and transferred to ter, brings with it at least the irritation of novelty,things which are in their essence not passive,-to in- with adaptation, more or less skilful, to the changing to mankind, to meet the demands of the faculty which their attention. is perhaps the noblest of our nature. In the instance of Taste, the process has been reversed; and from the prevalence of dispositions at once injurious and discreditable, being no other than that selfishness which is the child of apathy,-which, as Nations decline in productive and creative power, makes them value themselves upon a presumed refinement of judging. Poverty of language is the primary cause of the use which we make of the word, Imagination; but the as you request, some of the arguments you have heard word, Taste, has been stretched to the sense which it me use touching the Apostolic Succession of the Chrisbears in modern Europe by habits of self-conceit, in- tian ministry. By this expression, "the Apostolic ducing that inversion in the order of things whereby a Succession," I mean the doctrine of a regular, conare subjects upon which taste may be trusted; it is distinctly understood), I mean to say, that no ministry pleasurably as by an instinct. But the profound and Christ. And further than this, I mean to say, that the exquisite in feeling, the lofty and universal in every ministry which cannot do this is a spurious accurately speaking, objects of a faculty which could that every member of their congregations has as much ever without a sinking in the spirit of Nations have authority to preach, baptize, &c., as have such minisin the mind of the Reader, there can be no adequate but is obvious from their own showing, since they only auxiliary impulse, elevated or profound passion cannot exist.

Passion, it must be observed, is derived from a word which signifies suffering; but the connection which I shall first consider and refute: which suffering has with effort, with exertion, and action, is immediate and inseparable. How strikingly is present Bishops of the Church to the Apostles may this property of human nature exhibited by the fact, have been broken. that, in popular language, to be in a passion, is to be angry !- But,

#### "Anger in hasty words or blows Itself discharges on its fues.'

To be moved, then, by a passion, is to be excited, often to external, and always to internal, effort; hereafter show that it could not have occurred. whether for the continuance and strengthening of the passion, or for its suppression, accordingly as the Church do not believe the doctrine. course which it takes may be painful or pleasurable. the world. Of genius the only proof is, the act of views them. doing well what is worthy to be done, and what was

It these ends are to be attained by the mere com- good; but this advantage attends the good, that the munication of knowledge, it does not lie here.-TASTE, individual, as well as the species, survives from age to

#### A LETTER TO A METHODIST. (By a Presbyter of the Diocese of Maryland.)

PART III. THE APOSTOLIC SUCCESSION OF THE CHRISTIAN MINISTRY.

III. I shall now proceed to "set down on paper,' Linus. passive faculty is made paramount among the facul- tinued and unbroken transmission of ministerial autho- Clement, ties conversant with the fine arts. Proportion and rity in the succession of Bishops from the Apostles to Evaristus, congruity, the requisite knowledge being supposed, the present day. In other words, (as I wish to be Alexander, Sixtus, competent to this office; -- for in its intercourse with is valid, unless it can be traced, through the line of Hyginus, these the mind is passive, and is affected painfully or Bishops, to the Apostles, and through the Apostles to Pius, Anicetus, thought and imagination; or, in ordinary language, ministry; that their ministerial acts are good for Victor, the pathetic and the sublime; --- are neither of them, nothing; in other words, that they are laymen--- and Zephrynus, Calixtus, Urban, Pontianus. been designated by the metaphor-Taste. And why? ters. That this is precisely the condition of the Anteros, Because without the exertion of a co-operating power "Methodist" ministry has not only been fully proved, Fabian, Cornelius, sympathy with either of these emotions: without this trace back their succession to Wesley, who was only a aneit: Lucius. Stephen,

To this doctrine of an Apostolic Succession in the Dionysius, Christian ministry various objections have been started,

1. It is objected, that the chain which binds the Marcellinus.

Reply. Those who urge this objection have been repeatedly called upon to prove when and where the chain was broken, but they never have been able to point out when the break took place, nor where. We deny the fact of their being any such break, and shall

2. It is objected, that some of the members of the

Reply. The Church is not responsible for the indi-If the latter, the soul must contribute to its support, vidual opinions of her members on this, or that, point. or it never becomes vivid,-and soon languishes, and The Church has her own standards of doctrine, viz., dies. And this brings us to the point. If every her Prayer Book and Homilies. It is to them we are the Succession was guarded, and the record of it pregreat poet with whose writings men are familiar, in to look for the doctrines she holds. It would, indeed, the highest exercise of his genius, before he can be be little short of a miracle, if in a Church numbering of the world, give these same lists in their works, so thoroughly enjoyed, has to call forth and to commu-eighteen thousand clergymen, and eight or ten millions as to place the facts beyond a shadow of doubt.nicate power, this service, in a still greater degree, of laymen, there should be none who saw one or more falls with the shown, that in every age, from the falls upon an original writer, at his first appearance in doctrines in a different light from what the Church Apostles to the Reformation, this, and this alone, was

never done before: Of genius, in the fine arts, the Apostolic line, were men of abandoned character, and, only infallible sign is the widening the sphere of hu-

man sensibility, for the delight, honour, and benefit of Reply. Put the case at the worst—that the Bishops man sensibility, for the delight, honour, and benefit of human nature. Genius is the introduction of a new element into the intellectual universe : or, if that be not allowed, it is the application of powers to objects Yet Christ, who knew this from "the beginning, on which they had not before been exercised, or the (John vi. 64,) not only "called" him to be an Apostle, effects hitherto unknown. What is all this but an advance, or a conquest, made by the soul of the poet? Is it to be supposed that the reader can make pro- gress of this kind, like an Apostle and Apostle and Apostle and fictore and file and <math>fictore and file and for the followers of the full wave this inspired disciples after them. And set this is mercially what the file apostle and the full wave the single is mercially what the full wave tgress of this kind, like an Indian price or general—Judas were an Apostle, men of like character with him Stretch. stretched on his palanquin, and borne by his slaves? may be successors of the Apostles. Surely, it would No; he is invigorated and inspirited by his leader, in be a dreadful doctrine, that our salvation depended order that he may exert himself; for he cannot pro- on the religious character of our ministers!

(Adv. Hær. iii. 4.)

About twenty-five years after this (A.D. 200) wrote Tertullian. He thus addresses the heretics: word which has been forced to extend its services far immortal, the individual quickly perishes; the object "If any dare mingle themselves with the Apostolic Churches; let them declare the series of their Bishops, tellectual acts and operations. The word, Imagina- humours of the majority of those who are most at so running down from the beginning by successions, tion, has been overstrained, from impulses honourable leisure to regard poetical works when they first solicit that the first Bishop may have been one of the origin." (Præs. Adv. Hær. c. 32.)

Churches then in existence: those of Rome, Alexandria, Antioch, and Jerusalem :--

ALEXANDRIA. JERUSALEM. ANTIOCH. ROME. Evodius, James, Anianus, Ignatius, Avilus, Heros, Justus, Cerdon, Cornelius, Primus, Zacheus, Eros, Theophilus, Tobias, Justus. Benjamin, Maximus, Telesphorus, Marcus, Serapion, Asclepiades, Philetus, Matthew. Celadin, Agrippinus, Philip, Zebinus, Demetrius, Justus, Babylus, Levi, Eleutherus, Heraclas, Ephrem, onysius, Demetrianus, Joseph, Maximus, Theonus, Paul, Judas. Marcus, Domnus, Peter. Cassianus, Timœus, A.D. 302. Cyrillus, Publius, Tyrannus. A.D. 302. Maximus, Julian, Caius, Symmachus, Caius, Julian, Maximus, Eutychianus, Antonius, Capito, Valens. Dolchianus, Narcissus, Dius, Germanio, Gordius, [Narcissus,] lexander, Mazabanas. Hymenæus, Zambdas. Hermon A.D. 300.

These lists of the Bishops, in Apostolic Succession, were compiled from public records, then in existence, by Eusebius, and this fact is a proof with what care served. Several other early writers, in different parts the doctrine of the Church. And yet there are writers that the doctrine of the Apostolic Succession was never heard of until the Reformation!

Having considered and refuted the only objections incidentally consider various other points connected sin, which thus made the Apostle shed tears at the mere thought with the Christian ministry.

1st. Apostles. (St. Luke vi. 13.) 2d. Elders, Presbyters, or Bishops. (Acts xiv. 23; Phil. i. 1.)

John xx, 21, 23.)

About 110 years after this, (A.D. 310,) wrote (3.) Because they were *inspired* men, acting under and Africa, it was one, universal, rule.

also, how we are to understand it.

1. The Apostles preached.

2. They baptized. (Acts ii.)

from the Church. Church. (Acts i. vi. xiv. 23.)

17., xix. 6., xiv. 22, 23.)

of ministers-the Presbyters and Deacons. No proof 20.; 2 Tim. iv. 2.) an Apostle, as the presiding officer, "gave sentence."

(Acts xv. 19.) them, a number of Presbyters and Deacons. All testifies. ecclesiastical antiquity bears witness to the fact, that By reference, likewise, to the second and third

Church at Jerusalem, see Acts vi. and xv. 10. They called themselves APOSTLES, as acting and who were held accountable to GoD for the state of

under a high and peculiar commission. Such then were the official Acts of the Apostles

\* St. Paul tells these Elders of the Church at Ephesus, that, that it would be committed! Yet this is precisely what Wesley and Coke did! The only difference is, that the former were disciples after them! And yet this smithly list appendix the Methodists did and are doing, in becoming the followers of Wesley, Coke, &c. (Acts xx. 30, 31.) † The Greek words, here translated "always," signify all

days, or every day.

not. (Rev. ii. 2.)

Such is the broad Commission, which Christ gave to 5. The Apostles communicated to another body of His Apostles. What is the meaning of this Commis- men, the power to preside in the councils of the Church. his nature. Without that sovereign principle, too, "If any dare mingle themselves with the Apostone age, that thus they may appear to be handed from the sion? Could the Apostles, to whom it was given, mis-age, that thus they may appear to be handed from the the presumption of supposition of knowledge will understand it? This was impossible, for three reasons: a council being held, (Acts xv.) we have, of course, may say, Let them show the beginnings of their (1.) Because, Christ, for forty days (in the interval no evidence from Scripture on this point, as, at that between His resurrection and ascension into heaven) council St. James presided. But all history testifies had instructed them in "the things pertaining to the to the fact, that, from the foundation of the Church kingdom of God"-that is His Church. (Acts i. 3.) to the present day, there never was an instance of one Apostles, or Apostolic men who yet continued with (2.) Because Christ sent unto them His Holy Spirit, "to of the second order in the Church, who presided in the Apostles, for their author and predecessor. For, lead them into all truth, and to bring to their remem- the councils of the Church. The chair was always in this manner, the Apostolical Churches trace their brance every thing which He had said unto them; and filled by one of the first order of the ministry. Nor to teach them all things." (John xvi. 13., xiv. 26.) was this a local custom merely. In Europe, Asia,

him Presbyters and Deacons.

3. They possessed the power of the keys; they given to him, and to no one else, over the Church in the Church of Christ. And in the Church of England udmitted, (Acts ii.) or rejected, (1 Tim. i. 20.) persons Ephesus; and though he might have made journeys we find all the essential features unimpaired which 4. They administered the Lord's Supper. (1 Cor. xi.) evidence to show that he ever resided permanently of God. The Scriptures faithfully guarded, liberally 5. They ordained persons to be ministers of the any where except in Ephesus. He had full authority dispensed, universally possessed and read; the ancient

is needful on this point, since none deny that the The Epistle of St. Paul to Titus affords another ledged fertility in that sacred learning which, when Apostles had the entire control of the Church in their instance of this establishment of one man, with Apos- faithfully used, is to the truth what the Israelitish own hands during their life; and although the power tolic authority over a Church in one place, and that arms were to the ark; and the every where reviving of ruling in the Church was committed, to a certain very often a very large district of country. The island and extending zeal, courage, love : these are the signs degree, necessarily to both Presbyters and Deacons, of Crete had within it one hundred cities; yet St. which may well quiet apprehensions for the ultimate still it was in subordination to the Apostles. The Paul writes to Titus, "For this cause left I thee in fate of the Church of England, in the breast of the various Epistles of St. Paul are full on this point- Crete, that thou shouldst set in order the things that most timid of her sons. that the Apostles retained in their own hands, the are wanting, and ordain elders in every city, as I had entire control over the Church, both clergy and laity. appointed thee." (Titus i. 5.) He had authority not 8. They exercised the right of presiding in all only to ordain, but to "stop the mouths"—that is, which, deriving its best energies from religion, has councils of the Church. In the first council, James, prevent the preaching-of those, who taught false doctrine. (Titus i. 11.) He had authority to "reject heretics"-that is, to cast them out of the Church.

9. They exercised the right of governing one (Titus iii. 10.) And the supervision of all classes of Church in particular, having within it, and under the laity is committed to him, as the whole Epistle

the Church, at Jerusalem, was under the government chapters of Revelations, you will find, that, in the of St James, the Apostle. Hegesippus, who wrote year 96 (when that book was written,) there was in about the year 150, says, that "James received the the Church at Ephesus, Pergamos, Sardis, Philadelgovernment of the Church at Jerusalem, from the phia, Laodicea, Smyrna, and Thyatira, one man, in Apostles." (Com. l. v. in Eus. Ecc. His. ii. 23.) each Church, invested with Apostolic authority, cal-That there were both Presbyters and Deacons in the led an Angel; to whom St. John was commanded to write the short Epistles contained in those chapters,

the Churches they governed.

himself; and as it was impossible that they could err cise them, their own peculiar name of "Apostle."-3. It is objected, that some of the Bishops in this of the present day so grossly ignorant as to tell us, Church. You will perceive, at a glance, that the Sylvanus, and Timothy, addressed an Epistle to the terness and ruin joined to shame, for herself. Apostles were altogether different officers from either Church of the Thessalonians, in which they expressly call themselves Apostles. (1 Thess. i. 1., ii. 6.)-Andronicus and Junia are called Apostles. (Rom. xvi. 7.) And other like cases could be mentioned. ordained Apostles, by those whom our Lord hath cho-

Greek is " your Apostolon."