

In addition to the doctrinal errors of Rome, the *Confessional* and the *Callboy of the Clergy* (a bachelor priesthood, never sanctioned either under the Mosaic Dispensation or in the Early Christian Church for a thousand years), have produced moral depravity in the Roman Catholic communities of continental Europe, to a frightful and almost incredible degree. The Church of Rome, as long as she maintains these heterodox and unscriptural dogmas, cannot support the claim to be considered Catholic and Apostolic.

II. *The Church of England is Apostolic in her Constitution.* We learn from Ecclesiastical History that the form of government universally prevalent in the Early Christian Church was *Episcopal*. It is true, as is asserted by Non-Conformists, that the term "Bishop" and "Presbyter" are often used in the Apostolic writings interchangeably. But this arises from the fact that the successors to the Apostles, who were of pre-eminence the chief and first Bishops, were chosen from the Presbyters, as has ever been the usage, and is still in our own church. From the first there were Bishops, Presbyters (abbreviated Priests) and Deacons, and during even the Apostolic age Episcopacy was fully established. Ignatius, Bishop of Antioch, was appointed to that office by the Apostles themselves, about the year 70, or nearly thirty years before the death of St. John. Clement, mentioned by St. Paul in the Epistle to the Philippians (iv. 3), written from Rome during his imprisonment, subsequently became Bishop of that city. Timothy was appointed by Paul as Bishop of Ephesus, and Titus Bishop of Crete, with instructions to exercise Episcopal functions, and, as is still done by our Bishops, to "*ordain Elders*" (Tit. i. 5), the ordinary ministers of the church. Polycarp, the aged Bishop of Smyrna, was a disciple of St. John, and was probably appointed to his Episcopal charge by the Apostle himself. He suffered martyrdom in the year 166. Ireneus, a disciple of Polycarp, was Bishop of Lyons, toward the end of the second century, when Episcopacy was fully established, and whence it continued until the Reformation. The abuses of the Episcopal office by the Church of Rome, and especially by its head, who had early usurped the title of Universal Bishop, decided some of the Reformers on the continent of Europe to reject Episcopacy altogether. Presbyterians, Puritans, and others, then searched into the New Testament for support for their views, and finding the words *Bishop* and *Presbyter* to be sometimes used for the same officiant, persuaded