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ON EPISCOPACY.

SIR—

I am one of those old fashioned persons, who are not given to change, but am content to make the Scriptures my guide in matters of faith and the practice of the primitive Church in matters of discipline. You will not therefore be surprised, Mr. Editor, when I tell you that I attribute the greater number of the divisions which affect the Christian Church, to a departure from the usage and practice of the Apostolic times. During that period the Churches were governed by the Apostles, and after their departure by Bishops; and convinced of this fact I must believe that the origin of Episcopacy is divine. It is not my intention to enter very minutely into the subject of the government of the Church, or to disturb your readers with a critical examination of the Fathers. I shall content myself with mentioning a few particulars which must carry great weight with every considerate man. Much stress has been justly laid by the friends of Episcopacy upon the sentiments of Clemens and Ignatius, as expressed in their writings; but in my humble opinion, the functions discharged by those holy men, bring stronger conviction than any thing they have said. What were Clemens, Polycarp and Ignatius? They were Bishops. When did they flourish? In the days of the Apostles. What functions did they discharge? They censured, confirmed, and ordained. Can those who speak against Episcopacy, shew a single Church without Bishops till Calvin established one at Gèneva?

The mention of this eminent man naturally excites a desire to know his sentiments upon the subject, but the desire is more easily raised than gratified, for there is no part of his Theological system which he changed so often as that concerning the government of the Church. At one time he praised the Church of England beyond measure, and de-