

prerogative "of dispensing Christ's body and blood." (Tract No. 10, page 5, 6.) Irrespective of the morality or immorality, the purity or wickedness, of their lives; irrespective, in fact, of every thing but the circumstances of their being ordained by a Bishop; they, and they only, are true Ministers of Christ.

2nd. Such claims as these are self-destructive. They compel the Puseyites to trace their genealogy from Rome Papal, on whom many of the Church of England's best writers have fixed the horrid brand of, "The mother of harlots and abominations," the consequences which arise out of such relationship are so shocking and odious, that I heard the celebrated priest, Thomas Maguire, when engaged in controversy with a minister of the Irish establishment in Dublin; while he raised up both hands, and with a look expressive of pity and surprise exclaim, "oh, sir, had I such a mother, I would be ashamed to acknowledge her!!!" Besides the very church on which Puseyites look with such admiration, from which also they derive all their spiritual authority, utterly repudiate their claims, although they are so anxious to have them back into their apostolic bosom. They would not, even now, have a minister or a Bishop from among them, without re-consecrating, re-ordaining them. And, certainly, if there is consistency with either, it is with Rome: for she has again and again, withdrawn all her imparted virtues, taken back all her delegated authority; and from her highest courts has proclaimed to the world, that England, and her Church, as well as all the whole "spawn of heretics," which have arisen out of Luther's Reformation, are rejected, and anathematized, with all the fiendish pomp of bells, book, and candle; and if we are to credit words and acts, Protestant England is still as hateful to the papacy. Certainly she has highly deserved it. and dark for her will be that day, in which her churches, now protestant, form alliances with Rome Papal.

Then again we would ask, what right have Oxford divines to claim virtue through Rome, and deny it to the other churches of Britain, the Continents of Europe and America? All the priests at the reformation who abandoned Popery did not become Episcopalians; but previous to their conversions, their ordinations were as valid with the Pope, as any of their companions. Does England, with Henry VIII. at her head, play the same game to-