

# The Church.

TORONTO, CANADA, FRIDAY, FEBRUARY 10, 1843.

VOLUME VI.—No. 32.]

[WHOLE NUMBER, CCXCII.]

## THE SUCCESSION OF THE ENGLISH CHURCH FROM THE APOSTLES.

(From the Church of England Magazine.)

"It is evident to all men diligently reading the holy scriptures and ancient authors, that from the apostles' time there have been orders of ministers in Christ's church—bishops, priests, and deacons; which offices were evermore had in such reverent estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer with imposition of hands, were approved and admitted thereto by lawful authority."—Preface to the Ordination Services.

### SERIES OF BISHOPS FROM THE APOSTLES TO THE PRESENT TIME.

St. Paul and St. Peter suffered martyrdom at Rome, having previously appointed Linus (a) the first bishop (Irenaeus iii. 3.).

### BISHOPS OF ROME.

Table listing Bishops of Rome from A.D. 66 to 1419, including Linus, Anacleto, Clement, Evaristus, Alexander, Sixtus, etc.

### ARCHBISHOPS OF ARLIES.

Table listing Archbishops of Arlies from A.D. 58 to 380, including Trophimus, Dionysius, Regulus, Felix, etc.

### ARCHBISHOPS OF ENGLAND.

Table listing Archbishops of England from A.D. 1 Augustinus to 18 Oswald, including Laurence, Mellitus, Justus, etc.

Table listing Bishops of Canterbury and York from A.D. 24 Ethelgar to 1825 Howley, including various names and dates.

84 Thomas Secker (a) ... 1758
80 Robert Hay Drummond ... 1761
85 Frederic Cornwallis ... 1768
86 John Moore ... 1777
87 Chas. Manners Sutton ... 1805
82 Edw. Harcourt, (b) D.C.L. ... 1808
88 William Howley, D.D. (c) ... 1825

### THE JUDGMENT OF THE CHURCH OF ENGLAND ON THE VALIDITY OF PRESBYTERIAN ORDERS.

(From the Irish Ecclesiastical Journal, October, 1842.)

Sir,—Will you allow me space for a few words on a subject, to which, of late, attention has been turned, viz., the validity of Presbyterian Orders. Under the word Presbyterian, I include Lutheran, and indeed, all orders not episcopal.

In the discussions on this subject, two very distinct questions seem to me not unfrequently to be mixed up; namely, how the matter is in itself, and what the judgment of the Church of England respecting it is. The judgment of the Church of England (if she has pronounced any) is doubtless an important element in the consideration of the other question: or perhaps it would be more proper to say, that with her faithful sons, it ought to conclude the other question.

What, then, is the Church's judgment to be ascertained? There is but one way, by an appeal to her formularies. But, in making this appeal, a difficulty meets us at the outset, and one arising from a curious source, namely, the perfect clearness with which the Church has declared her mind upon the point; for, being at a loss to imagine on what grounds the question could ever have been raised, one is perplexed how to shape one's answer.

(a) Lanfranc, the first Norman archbishop, was consecrated 29th Aug. 1070, by bishops William of London, Walkelin of Winchester, Seward of Rochester, Remigius of Lincoln, Giso of Wells, Walter of Hereford, Stigand of Chichester, Herman of Salisbury, and Herfastus of Thetford.

somewhat in this light; that it is not properly the conferring of orders, nor re-ordination; that it is merely their formal admission into the ministry of the Church of England, but without questioning the validity of their ministry in the Church at large.

Again, it is alleged that Presbyterian orders, though valid, are imperfect and defective, as proceeding from an irregular source; and, therefore, that the Church is warranted in requiring those, who are only in such orders, to come and receive a full and complete commission from the only legitimate dispensers of it.

How, then, is the Church's judgment to be ascertained? There is but one way, by an appeal to her formularies. But, in making this appeal, a difficulty meets us at the outset, and one arising from a curious source, namely, the perfect clearness with which the Church has declared her mind upon the point.

Dismissing, then, the twenty-third Article as irrelevant, we are to consider the theory which it has been brought to support, that our Church requires Presbyterian ministers to submit to be ordained, because she is doubtful of their former ordination.

### ON THE DRAMATIC NATURE OF THE CEREMONIES OF THE CHURCH OF ITALY.

(From 'Vestiges of Ancient Manners and Customs discovered in Modern Italy and Sicily,' by the Rev. J. J. Dunt.)

The remarks which I have had to offer on the mysteries naturally led me to the consideration of a subject which I have thought it better to reserve for a separate chapter. It is this:—the general resemblance in spirit and character which is observable in the worship of the ancient and modern Italians, as distinguished by its anthropomorphism in both cases.

foregoing series of essays, all of which have had a relation, near or remote, to the religion of Italy and Sicily. Antecedently, however, to the detail of distinct facts and coincidences, which it has been the business of these dissertations to produce, any comprehensive view of the two systems would have failed to excite, in the mind of an unprepared reader, that attention to which it has a claim.

That which distinguished the ceremonies of pagan worship more than any other point, was the dramatic character they possessed. Calculated frequently to represent to the senses circumstances in the reputed lives of the gods, they addressed themselves to the eye and ear rather than to the understanding and heart.

Neither was it in the ceremonies alone of their religion that the Romans evinced that want of spirituality. Even the attributes of their gods were exhibited to the senses in a material dress.

It is unnecessary (though it would be an extremely easy task) to enumerate more examples of the propensity which the Romans displayed to dramatise the ceremonies of their religion, and to clothe every thing relating to it in a substantial form.

On another day in the same week, the Pope performed the ceremony of washing the feet of thirteen pilgrims, who are dressed in white, and arranged along an elevated bench on the left side of the Sala Clementina.

But, in fact, the ordinary mass, as it is explained in the 'Teoro della Divinita' a little book put into the hands of all the Italians that can read, and answering the purpose of our prayer-book, is a lively representation of the last scenes of our Saviour's life and sufferings.

who declared that he washed his hands of the blood of that innocent man. When he elevates the consecrated wafer, he expresses the elevation of our Saviour on the cross.

Further, there is a very curious ceremony at Messina on the day of the Assumption. The image of the Virgin is carried about the town in procession, as if she were in search of her son.

And as the death of our Saviour is the subject of symbols, so also is his birth. At Christmas may be seen, both in public places of worship and private houses, grotesque models of the stable at Bethlehem.

Such has ever been the tendency of the inhabitants of Italy to embody every religious conception in some corporeal form.

### UNIVERSALISM AS IT IS.

(From the Philadelphia Banner of the Cross.)

We give below some extracts from an octavo volume of 396 pages, entitled 'Universalism Examined, Reconsidered, &c.' in a series of lectures embracing the experience of the author during a ministry of twelve years, and the testimony of Universalist ministers to the dreadful moral tendency of their faith.

At the very outset, I was mortified at the result of my ministry, and pained with what I saw in those who were the loudest in their professions of regard for the blessed doctrine, as Universalism was usually called.

"One fact that transpired among others, made me very unhappy. On Sabbath evenings my church was usually crowded with young men. Many of these would leave the bar-rooms and dram-shops in the vicinity of my meeting-house, attend my lecture, and then retire again, at its close, to those places of infamy, and there pass nearly the whole night.

"I wrote and preached often under the influence of doubts, that, at times, almost overwhelmed me. I once resolved to settle the case with my own mind, and put it at rest. I wrote a sermon in which I arrayed all that I could think of in defence of Universalism.

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