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and addresses them as follows : "Gentlemen,—Your prefer-
ence and claims with regard to baptism or any other sacra-
ment or ordinance, or indeed any other feature of Christianity,
amount to nothing. It matters not which way either of you
dispense the one ordinance or the other, or the time of life
when you bestow it ; neither of you has been regularly or-
dained, and therefore neither of you is a minister at all with a
proper warrant to preach the Gospel and to disciple mankind.
None but bishops are authorized to ordain, and no bishops
but ours can trace their connection with the apostles by
uninterrupted succession." But when my friend looked into
the matter, he could find no reason for believing the Holy
Scriptures taught the physical or mechanical efficacy of
material elements by whomsoever dispensed ; nor any
scripture that enjoined the necessity of any such lineal suc-
cession. He observed great stress laid upon *character* and
purity of doctrine, but none on lineal descent. Further-
more, when he looked into his New Testament, he found no
proof that Bishops succeeded to Apostles. He found cases
in which "apostles" and "presbyters" "laid on hands,"
but none where *bishops* had, only as we can construe them
and elders, or presbyters, to be the same order, of which he
found easy proof.* Aside from all that, he found that they
had their own episcopacy and their succession from the
Church of Rome, which they had renounced, and which in
turn had anathematized them as schismatics.

SIMILAR ROMANISM.

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"True," interposed the Romish Church, "the episcopal
order and ordination and also the succession is indispensable,
indeed if you have it, but those important pre-requisites
are wanting to Protestant Episcopalians ; our Great Mother

* See the twentieth chapter of the Acts of the Apostles.