

Church was in rapid progress, not justified by Scripture, and *against the wish of their founder*, it cannot be a matter of surprise that the affection of the "mother Church" should be somewhat moderated; and it is not an evidence of a noble or charitable spirit, to bring forward this circumstance in justification of a continued but unnatural separation. The separation and the unchristian feelings awakened and kept up thereby, must be a source of regret to every truly pious mind; and as Mr. Wesley was strongly opposed to it, well would it be for those who revere him as their founder, to *respect his wishes, and give heed to his dying admonitions*. You say, "There is historical evidence that it was not until the year 1588 the claim of bishops being a superior order to priests by divine right, was set up by any of the English bishops." It is quite possible, Sir, that you may read history differently from other persons, but that you understand the plainest and simplest language differently, is very evident. In the reign of Edward the Sixth, from 1548 to 1553, bishops were commonly appointed by king's letters patent. Burnet says, "By these letters it is clear that the Episcopal function was acknowledged to be of *divine appointment*."—(*Burnet's Ref.*, vol. 2., p. 128.) He also says, that in 1548 Crammer compiled a catechism, in which he fully owns the *divine institution* of bishops and priests.—(Vol. 2., p. 143.)—Mosheim says of the Church of England, "*It constantly insisted on the divine origin of its government and discipline*."—(*Eccles. Hist.*, vol. 2., p. 231.) You may now, if you please, examine your "historical evidence" again, but first read the following from Burnet,—"*In the ancient Church they knew none of those subtilties which were found out in the latter ages. It was then thought enough that a bishop was to be dedicated to his function by a new imposition of hands, and that several offices could not be performed without bishops; such as ordination, confirmation, &c.*" But they did not refine in these matters so much as to inquire whether bishops and priests differed in *order* and *office*, or only in *degree*. But after the *schoolmen* fell to examine matters of divinity with logical and unintelligible niceties, and the canonists began to comment upon the rules of the ancient Church, they studied to make bishops and priests seem very near one another, so that the difference was but small. They did it with different designs. The schoolmen having set up the grand mystery of *transubstantiation*, were to exalt the priestly office as much as was possible; for the turning the host into God was so great an action, that they reckoned