

Episcopate not merely as a fact or an institution, but as the source of ministerial authority in the Christian Church." There we have it! Not the Holy Spirit speaking in the New Testament through the Apostles, but the Spirit speaking through an unbroken succession of chief-pastors episcopally ordained.

Bishop Tuttle says :

The "Ministerial Reciprocity" urged by Dr. Carroll, would do no good. Exchanges of pulpits might go on without contributing anything to real unity. Nay, disorder and disunity would be promoted. For large numbers in the Episcopal Church are convinced that no man is a validly commissioned minister of the Lord Jesus Christ who has not had the hands of a member of the Historic Episcopate laid upon his head, and such persons would be obliged to protest against practices which stultified their convictions.

Several of the Bishops express themselves as willing "to yield all those things that they consider of merely human ordaining" (*vide* Bishop Whitehead), but this matter of the "Historic Episcopate" is not their's to yield. It is a divinely-ordained institution. Not one of the twenty-eight seem to think it germane to the discussion, to show from the Scriptures that it is "historic" enough to be there! Bishop Seymour sees grave consequences, if their rules were relaxed. It would quite separate them from the woman in purple of Revelation xvii. He says, "It would cut us off from heredity with the mighty past, from the day of Pentecost to the middle of the sixteenth century, in its unity of faith and practice upon the necessity of the episcopate for *the being* of the church. [The italics are the Bishop's. —Ed.] It would cut us off from the mighty present as holding, with the historic churches of the world [Does Rev. xvii. and xviii. describe one of them?—Ed.] the same faith and practice which they still maintain. It would reduce us at once to the level of the many Protestant bodies around us, whose historical genesis cannot be traced beyond the sixteenth century."

Bishop Howe is bland and patronizing. He would admit other ministers to their pulpits to preach; just as he would pious laymen from among themselves. Preaching, however, is not "officiating" in the matter of the sacraments! He, and some other of the bishops, would be willing to discuss, in a friendly way, the question of liturgies, vestments, etc. But that "every sect may

authorize its own ministers of the divine oracles," is a horrible idea with Bishop Howe. He closes his letter in a very jubilant strain :

But under the individual influence of the Holy Ghost there will be, as there have been in the last ten years, increasing numbers of godly persons inquiring "the way to Zion, with their faces thitherward." The accession to the Historic Church and especially to its ministry, which have come from other churches, have been numerous and cheering. The overture of the Protestant Episcopal Church has not been in vain. These are the fruits. The harvest will follow in its season!

Bishop Scarborough says : "Undoubtedly the whole question hinges on the Historic Episcopate. All agree to that. The bishops have stated their ground frankly; now let some other body of Christians meet the proposal by stating on what grounds they deem organic unity attainable. Surely none would be satisfied with a mere exchange of pulpits!"

All right; but does not the bishop know that nothing is isolated; no thought, no influence, no man. One thing always leads to another. And the freedom of mingling together which this small reform would give, would work wonders in making Christians feel like one. The position of the Episcopal Church is defined. They will have us acknowledge a "Historic Episcopate" which they cannot carry back to the New Testament. They are afraid of closing the "door ajar" between them and corrupt Romanism. They claim to possess spiritual blessings lacking in other bodies; as Bishop Grafton says : "We prize episcopacy especially because it preserves to us the priesthood and sacraments, confirmation and other means of grace which to them are wanting." They choose to stand alone; and there we must leave them!

---

## OUR PIONEERS.

---

REV. HIRAM DENNY.

The Rev. Hiram Denny was born at Wallingworth, England, about the year 1787. In his early manhood he served as a trooper in some regiment of the Guards, in London or Windsor. A brother minister told me the other day of a man who was converted at one of his services. Greatly interested, he asked the man "What it was in the sermon that was blessed to him?" But the man answered, "It was not the sermon