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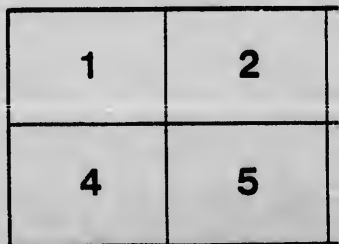
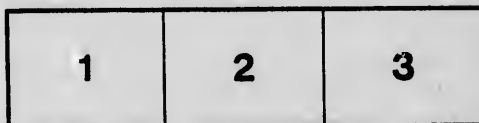
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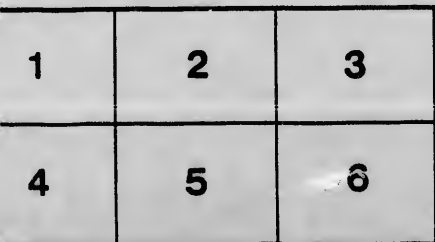
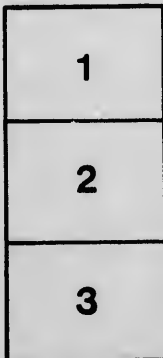
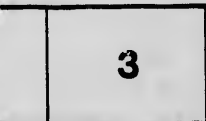
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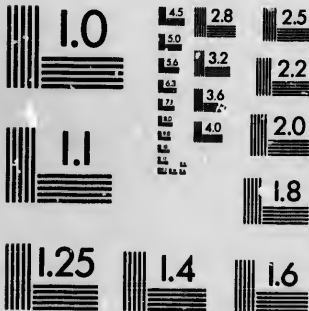
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James Burns
Author

LETTER

ADDRESSED TO THE

REV. JAMES MILNE, A.M.

IN CONSEQUENCE OF HIS

REMARKS

ON

DR. BURNS'S VIEW

OF THE

PRINCIPLES AND FORMS

OF THE

CHURCH OF SCOTLAND,

AS BY LAW ESTABLISHED.

BY THE
AUTHOR OF THAT WORK.

"After the way which they call heresy, so worship I the God of my fathers."—Acts xxiv. 14.

"The bane and antidote are both before you."
Audi alteram partem.

SAINT JOHN:

PRINTED BY HENRY CHUBB, PRINCE WILLIAM STREET.

1818

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SIR,

“**W**HEN one writes a letter to an intimate and a much loved friend,” to use the language of an eloquent preacher in his parting address to his flock, “he never thinks of the graces of the composition. He unbofoms himself in a style of perfect freeness and simplicity. He gives way to the kindly affections, and though there may be many touches of tendernefs in his performance, it is not because he aims at touches of any kind, but because all the tendernefs that is written, is the genuine and the artless transcript of all the tendernefs that is felt. Now, conceive for a moment, that he wrote his letter under the conscioufness that it was to be broadly exhibited before the eye of the public, this would immediately operate as a heavy restraint upon him. A man would much rather pour the expression of his friendship into the private ear of him who was the object of it, than he would do it under the full stare of a numerous company. And, I, my brethren, could my time have allowed it, would much rather have written my earnest and longing aspiration for the welfare of you all by a private letter to each individual, than by this general Address, which necessarily exposes to the wide theatre of the public, all that I feel and all that I utter on the subject of my affectionate regard for you.”

With feelings similar to these, the paper on which you have taken the liberty to animadvert, was prepared for the pulpit, and afterwards committed to the press. I wished to

“remove

“remove every ground of misrepresentation,” because the part relating to the state of the Irish peasantry had been grossly misunderstood when delivered from the pulpit; and “I deprecated controversy,” because I thought it possible that some of the zealots in this place might ignorantly raise the hue and cry “The Church is in danger!”—being fully aware of a jealous disposition which had previously appeared in forms too contemptible to merit even an allusion. But that a *respectable Clergyman at Fredericton* should fall upon it with as much violence as the decency of modern manners would admit, was an event which I never *once* contemplated. Indeed, I regarded it as a production quite beneath the notice of one classically educated, embracing topics which ought to be familiar to every A.M. of a Scottish University, adapted only to such a meridian as that of New-Brunswick and to such a congregation as that which I address composed of members of the Church of Scotland, as well as Presbyterians from Ireland, the United States, and other quarters of the globe, who could not possibly have been made acquainted in any other way with the Principles and Forms of that Church which I am bound by my ordination vows uniformly to maintain. That it was intended exclusively for the use of my own congregation is evident not only from the very limited number of copies thrown off,* but also from certain internal proofs. It is in fact, a mere compilation—a body of statutory regulations without flesh to give it consistence or blood to act as the circulating medium of nutriment and vigour. I was aware of one copy having gone beyond the limits of my own sphere of pastoral labours, and that one was sent by myself to His Excellency the Lieutenant-Governor of the Province, not for the purpose of being replied to at Head-Quarters, but because I viewed that Gentleman as the “Constitutional Guardian of the Established Church in this Province,” and was anxious to satisfy him that nothing was addressed to the people of my congregation that was hostile to the British Constitution in Church and State. In these circumstances I view *your* interference

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ference as a wanton outrage on all the decencies and proprieties of civilized society. I am desirous to find an apology for you, and the best which I can think of, is, that your honest Scotch simplicity has been imposed on by certain individuals who are unable to write themselves, are afraid to appear in such invidious circumstances, and feel a malignant exultation in the fire brands, arrows, and death which you have scattered around you.

When your Remarks were announced as preparing for the press, I began to form alarming anticipations as to the stature and prowess of my antagonist. I thought of Goliath the giant, and David the stripling, with his sling and stone. I knew that you were a studious plodding genius, with every advantage in point of age, standing in the ministry, and pretensions as an author on the very subject now before us. I conjectured from your manner in private that you would be calm, temperate, and judicious, and that *mildness* would gain that suffrage in your favour which *I* as belonging to a less popular society could hope to obtain only by force of argument. But on a sudden, all my foreboding apprehensions took their departure. The very sight of your title page gave me triumphant exultation. It is an index of the *mind* in which the whole was conceived ; for it is an established principle in controversy, that the person who loses his temper is the person who is conscious of being worsted, and that no disputant substitutes rage in the place of argument, except when he cannot do better. You would be affronted were you not reckoned a scholar and a gentleman. Now, to what distress must you as a clergyman, a gentleman, and a scholar, have been reduced, when you wrote a paper which will scarcely find a parallel for violence, scurrility, and abuse, in the annals either of ancient or modern literature. *Tantæ cœlestibus animis iræ?* One lesson, however, you have taught us, and perhaps you never inculcated one from the pulpit with greater force of eloquence, and that is, a lesson of the deepest gratitude to Heaven that you and your associates have not power equal to inclination, otherwise we might expect

expect a repetition of Jefférie's campaign and the Smithfield fires directed in all their horrors against ourselves.

I have always been accustomed to think and to write in some kind of order, and though I can trace no arrangement in your Remarks, I shall endeavour to address you in this Letter according to a certain method, and prefer charges against you under the following heads, *Uncharitableness* and *Presumption*—*Jealousy* and *Antipathy*—*Calumny* and *Detraction*—*Misrepresentation* and *false glosses*—*Inconsistencies* and *Contradictions*—*Errors* and *Fallacies*. If I can convict you of *all* or *any* of these offences, I think there will be a *corpus delicti*—the point will be made good, *Judex damnatur, cum nocens absolvitur*. I am sorry to be compelled to exhibit charges under such fearful names, but it is absolutely necessary in order to a successful refutation of *your* statements and a triumphant vindication of my own character and pretensions.

Uncharitableness and *Presumption* make their appearance at the very outset of your performance. You enter the secret recesses of the intellectual world—you trace the workings of my heart—you analyze every motive ere it ripens into action, and with matchless effrontery, you proceed on the principle that I *meant* to misrepresent and “detract from other Christian denominations,” in opposition to all my internal consciousness and to all my solemn protestations. You appeal directly to the omniscient Witness as to the purity of *your* intentions, and I certainly shall not be chargeable like you with the presumption of invading the prerogative of Deity and with the sacrilege of violating the hallowed rights of conscience. But recollect that the *mens conscia recti* does not necessarily imply the absence of every tendency to err. You prejudge the cause, by taking it for granted *a priori* that I *could not possibly* speak of Episcopacy with respect, and that I must feel towards it as deep rooted an aversion as *you* evince towards *Presbytery*. You put me at once in the attitude of attack—you fire my breast with “deadly hate”—you redden my countenance with the flush of indignation—

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you arm me with the poisoned darts of vengeful animosity—and thus complete a creature of your own *warm* imagination. But let me tell you (however provoking the intelligence may be to a man in a rage) that I do not feel *one* emotion of hostility towards the Church of England—that the works of her distinguished members are my familiar companions and their characters the objects of my profound veneration—that I approve of her principles and admire her liturgy—and all this I affirm not because I regard *my* opinion as of any value, but because I wish it to be distinctly understood that the *Church of England* is not the object of my aversion, but those only who disgrace her by trembling for her security at the appearance of a pamphlet by the *Dissenting Presbyterian Teacher of Saint John*. The same homage of my principles pervades the work you review, which has galled you to the quick, because you cannot find in it *one insinuation* hostile to the English Church, and because the Church of Scotland is made to wear so comely an aspect by the very man who speaks respectfully of the Church of England. You call it a “weak” attack, and you say well, for it is a most *contemptible attack*. It does not deserve the *name* of an attack; for this very obvious reason, that it *is no attack at all*. Were I in Edinburgh or even in Aberdeen, with command of either College Library, I might make you feel by overwhelming evidence what *an attack* upon Episcopacy really is. My only fear is lest my friends in North Britain should upbraid me with having sacrificed the interests of their National Church to that of England, and yet the very passages which candour led me to introduce, *even though they imply censure of the Church to which I belong*, you mangle, torture, and pervert so as to make them speak the language of *decided approbation*. You expected me, no doubt, to *applaud* the Covenanters in every part of their conduct, and finding that I did the *very reverse*, you are reduced to the agonizing *extremity* of having nothing to *attack*. *Hinc illæ lacrymæ*. “Such are the triumphs of liberality.”

Jealousy and Antipathy strive for pre-eminence throughout your

your publication. I know not which parts of my title-page have had the greatest share in rousing them to action; whether it is the comprehensive designation "*Church of Scotland, as by Law Established,*" or the impudent assumption of such a name as "*Saint Andrews Church,*" or the two capital letters *D.D.* No doubt each is to be charged with a certain portion of *inhumanity*, if planting a sting in the bosom of Jealousy can be branded with such an odious name. You have manifested throughout such a malignant eagerness to see me shorn of my beams, that I fear there is too much reason to think you felt a strong wish to wreak your vengeance on the harmless University Degree. Happily, an authority to which you are constrained to bow, placed that beyond the reach of your assaults, but you have gone as far as an *older* man with an *inferior* Degree and from a University *not more* illustrious could decently have gone. What else is implied in the application of your scriptural motto, "Art thou a *Master of Israel* and knowest not these things?" Does it apply to my *age*, or standing in the Church, or pretensions to eminence in the republic of letters? In all these views it is quite inapplicable, and, like old Priam's spear, falls point-*less* to the ground. Why is my name and designation introduced in almost every sentence throughout your composition? And what is meant to be conveyed by the expression, p. 30th, "to intend and do a thing so unbecoming the character of a *Doctor of Divinity*?" You know well that the highest Academical honours give no *new* character to an ordained Clergyman of an Established Church, and that such literary honours are to be valued only when conferred in the most honorable of all possible circumstances.

But, the next crime of which I and the Presbyterians of Saint John are indirectly accused is that of calling our *Meeting House, Saint Andrews Church*. Proh pudor! I suppose you will not allow us to name our own *children* by and by, and that, too, on much less satisfactory grounds than those on which one Clergyman proceeded who refused to christen a child Beezebub even at the request of its parent; and

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another of whom I have heard who would not dub an infant Sir Francis Burdett. Really the case of *misnomer* is too contemptible to deserve serious attention. I shall only observe, that I have every reason to believe that our place of worship in this City was called *Saint Andrews Church* on as satisfactory grounds as the name of *Saint Andrews Chapel* was given to your former place of worship in the Town of Banff; and that the designation appeared in print attached to a pair of obnoxious Hymns at the instance of the highest authority in this Province. Perhaps this was the cause of the "no small stir" which arose about these pieces of poetry, and which has not yet subsided. Certain it is, that they produced any thing but *harmony*, and that *at least one* copy was found in the organ gallery with that most offensive name *Saint Andrews* literally expunged. I have no particular objection to the term *Meeting House*, because it can only be applied to places of worship which are not *completely deserted*, and therefore you may appropriate it to your Church at Fredericton as long as you are favoured with a respectable audience. Many of my people apply the term even to their own Church, because they were accustomed to do so in the States and in Ireland where the *Presbyterian Kirk* is not by Law established. Had I thought it would have saved you the trouble of preparing your "Remarks," I would have called myself *Minister of the Presbyterian Dissenting Conventicle in Saint John*. I know it would have pleased *you* much better, and it could have done *me* no harm.

But the climax of enormity is not completed till I audaciously come forward and in *legible characters, within the Province of New Brunswick* call the *Presbyterian Kirk* as by Law Established in Scotland, the *Church of Scotland, as by Law Established!* I shudder to contemplate the *characters* of darkness and horror in which my guilt is inscribed! But, let me not sink in despair. There is a gleam of hope even for such a criminal as I am!—You make an ingenious apology for spending the violence of Antipathy on such a worthless object (p. 6.) The words of Arch-deacon Blackburn

seem to have made you fret, because you cannot question their truth and dare not asperse his name. "On the genuine grounds of separation from the Church of Rome," says that distinguished luminary of the *Church of England*, "all particular Churches are co-ordinate; they have all the same right in an equal degree, and the decisions of one are, in point of authority, on the same level with those of another." It is quite incontrovertible, that the Churches of England and Scotland are both separatists from the Church of Rome, that the grounds of separation were more numerous in the latter case than in the former, and, in short, that the one underwent a more thorough purification than the other. On these grounds, (whatever be their number or their nature) according to Blackburn, they are *co-ordinate*, equal in authority and in rights. This no doubt is revolting to the feelings of a Scotch Episcopalian, but I cannot help that, for it is the fact. And it is not because the one is in Scotland and the other in England on the footing of *National Establishments* that I view them as co-ordinate, but, as Blackburn expresses it, "on the genuine grounds of separation from the Church of Rome." In addition to all this, they have one Head—are under one Government—receive support from the same kind of revenues—and are one in principle. The establishment of the Romish along with the English Episcopacy in Canada, was an express article of capitulation, and only proves what the Bishop of Calcutta was disposed to deny, that two establishments *may exist* in one country: They are not co-ordinate on the grounds of separation from the Church of Rome. You dare not for the life of you deny that as the Churches of England and Scotland they are co-ordinate where they exist, and where do they exist but in North and South Britain? Did I affirm that the Church of Scotland had found its way across the Atlantic? If I had done so, I would have expressed myself as incorrectly as you do when you virtually say that the Church of England had found winds and waves to carry her across. The Church of Rome was once the Church of England, (to use the same phraseology) the Church of England is now the Church of Nova-Scotia and

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and New-Brunswick, and at some future day the Church of Scotland may become the Church of England. If you had said that English Episcopacy is established in these Colonies, and that the Society for Promoting Christian Knowledge supports a few Missionaries under the name of Rectors, you would have been nearer the truth. I do not mention this as a reproach for no associations of dislike or prejudice arise in my mind at the mention of the epithet Missionary. It is correct in point of etymology, and it imports an honourable vocation,

But what is the precise meaning of the terms *Church* and *Kirk*, which Antipathy and Jealousy compel you to place in absolute contradistinction to each other? It is well known that the Church of Rome has all along maintained herself to be exclusively *The Church*, and the Pope to be the Universal Monarch of the Universal Church. This language is retained by you and many High Church dogmatists of England who are not quite purified from Popish errors. According to Dr. Johnson, the word *Church* has the following significations, "The collective body of Christians. The body of Christians adhering to one particular form of worship. The place which Christians consecrate to the worship of God." These different meanings of the term are sanctioned by the authorities of Hooker, Watts, and Shakespeare. Johnson Grant, M.A. of St. Johns College, Oxford, who is as faithful to Episcopacy as you and Dr. Daubeney, gives us the following account of it. "To the word "Church" various significations have, in Scripture, as well as in common discourse, been attached. In its more defined sense it denotes, either the faithful of one family, assembled for religious purposes, with their friends; as we read of the Church in the house of Nymphas, of Aquila, of Philemon (Coloss. iv. 15. Rom. xvi. 5. Philem. 2) or the faithful of a whole province, as Paul writes to the Church of the Thessalonians (2d Thess. i. 1.) as our Articles mention the Churches of Jerusalem, Alexandria and Rome; or as our customary phraseology speaks of the Church of England. But the term Church frequently occurs,

occurs, also, in the sacred volume, under a far more extended acceptation. "On this rock I will build my Church." (Matt. xvi. 18) "God added daily to the Church such as should be saved." (Acts ii. 47.) "Christ loved the Church and gave himself for it." (Ephes. v. 5.) "And he, Christ, is the head of the body, the Church." (Coloss. i. 18.) In these, and in many other portions of scripture, the term Church is manifestly taken generally. It is employed as designating a *body*, concerning which the attributes of unity and indissolubility may be predicated; and consequently, whenever the phrase presents itself in either of the more contracted senses above mentioned, it will be admitted, perhaps, on all hands, to be then strictly synonymous with "that portion of the general Church which is in the house of Nymphas, or in Jerusalem, or in England."* On *these very principles* of Mr. Grant, the *Kirk* of Scotland is called a *Church*, my Meeting-House is called a *Church*, and is distinguished from others by the appellation *Saint Andrews Church*.

Mr. Grant, like yourself, under the influence of antipathy to particular names, and jealous of a rival establishment, applies the word *Kirk* to the National Ecclesiastical Constitution of Scotland. "A legal Church" says he, p. 36, "is a Church established by the law of the land. A Church may be true, yet not legal, as Episcopacy is in Scotland, or legal without being true, as is the *Kirk* in the same country." Delicious morsel for a Scotch Episcopalian! But it is only the unqualified assertion of Johnson Grant, M.A. Now what is the origin of this contemptuous epithet and what is its genuine signification? Turn to Johnson's Dictionary and you will find it thus interpreted, "An old word for a *Church*, yet retained in Scotland." Cleaveland who is the Dr's. authority, takes it to be of Saxon origin (cynce) and it is singular that the word *Church* in Saxon is cipece, *kouriake*. So it appears that the distinction which antipathy and jealousy lead you and Mr. Grant to make, is a *distinction* without a *difference*—that *Kirk* and *Church* are *as nearly the same as six and half a dozen*. But if we follow Dr.

* Grant's History of the Church, vol. 11. p. 3. 4.

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Dr. Watts and the most approved writers who derive *Kirk* from the two Greek words *kourion oikos*, *the house of the Lord*, and maintain with much plausibility that it was originally *kuriok*, afterwards contracted into *kirk*, we cannot properly employ it to designate the ecclesiastical constitution of a whole nation. As derived from the Greek, I have introduced it frequently into the very work which you review, and in *that sense* I have not the least objection to it. But when you speak of the Kirk of Scotland, you speak as *absurdly* and ungrammatically as if you were to talk of the *Chapel* of Scotland or the *Meeting-House* of Scotland. On every principle of good grammar and good reasoning you may call Saint Andrews Church in this City *the Kirk*, to distinguish it from other places of worship, but on no principle of good grammar and good reasoning can you speak of Saint Andrews Church in connection with the *Presbyterian Kirk* as by Law Established in Scotland. Behold the workings of antipathy and jealousy appearing in an open violation of all the proprieties of language! I shall not so far forget my Grammatical Exercises, but shall continue to call my Meeting-House, *Saint Andrews Church* in Communion with the Church of Scotland, as by Law Established.

But all this is mere quibbling. If you are a *Nominalist*, I am a *Realist*—names are of little value except as expressive of things. We have the Scots Church of Calcutta recognised by the British Government, and in the very heart of the great Metropolis we have the *Scots Church*, Londonwall, without *one* murmur of discontent! The latter, indeed, is surrounded by a hierarchy too splendid to be outshone by lesser fires, and by a bench of Bishops too confident of their own dignity and influence, to be afraid of the encroachments of any *Presbyterian Dissenting Teacher*. The celebrated Dr. Henry Hunter, equally known as a pulpit orator and eloquent writer, raised that *Meeting-House* to eminence even among the Churches of London, not because his voice was confined within the walls of his own *little Kirk*, but because he shone on every public occasion, and “took a lead, aspired

aspired to an influence," (happily he *attained* it) "and practised an interference" at meetings graced by the presence of the Royal Dukes, and the greatest dignitaries of the Church of England. This would have been "forward and imprudent zeal" had *you* been present! The late pastor of that Church was not a man of equal powers, but was distinguished as an elegant preacher, and though he died at the early age of thirty-nine, he lived long enough to secure the respect and esteem of all ranks in the Metropolis, and the most intimate and cordial friendship of the Prince Regent of the Empire! And yet (who would have thought it) these men were only *Presbyterian Dissenting Teachers* belonging to the *Kirk*. Be it known to *you*, and to all whom it may concern, that I *myself* was in London not many years ago, attended Public Meetings, went to great *dinners* (most profane carousals!) at which the *Princes of the Blood Royal* presided, and (most amazing!) Bishops and Archbishops, *Archdeacons* and even *Rectors* were of the parties, not forgetting Nobility and Gentry of all denominations; and (still more wonderful!) though I was not in *full orders*, I was never introduced as the *Presbyterian Dissenting Teacher* from the North, but as a Clergyman of the Church of Scotland (perhaps these offensive words *as by Law Established* were not added in all cases,) but so it was, that in *no one* instance was my right to that designation called in question. You may perhaps think that miracles had not *then* ceased, but I can assure you that the Sun has scarcely completed her fourth annual Revolution since all these things took place. But they may be all explained on natural principles. London is not in *New-Brunswick*, and the Royal Dukes are not *Scotch Episcopalians*.

You seem to have a dreadful antipathy to the word *Dissenter*, and you cannot see on what principle the epithet can be applied to the Episcopalians of Scotland more than to us in New-Brunswick, or what connection their case could have with the design and duties of the Eldership. The truth is, I wished to crowd within the compass of 32 pages as much information as possible concerning ecclesiastical affairs in Scotland.

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Scotland, and though my discourse had a *particular*, it had not an *exclusive* reference to the design and duties of the Eldership. I thought I had spoken most respectfully of the Scottish Episcopalians when I represented them as "the remains of the *ancient* episcopal church," and as "numerous in the North of Scotland." But that appalling phantom *Dissenter* haunts your imagination, and disturbs your repose. Now, to be plain with you, I called them *Dissenters*, because they do not belong to any established Church on the face of the earth, and, though they have lately been taken under the wing of the Church of England, yet they cannot be heard in the Court of Session, till they are denuded of all their ecclesiastical titles. You will afterwards see whether this applies to the *Presbyterians* of *Saint John*. As recusants to conform to the legal establishment of their country, these Scottish Episcopalians did violate "duties incumbent on them as faithful subjects and good neighbours;" for between the Revolution, when the Stuarts were driven from the throne, and the death of Charles the Pretender, whom they styled Prince, they refused to pray for the King and to take the oath of allegiance to the Brunswick family. At length, however, they complied with the requisition of government, their tender of loyalty was graciously received, and, in 1792, those penal laws which had been enacted against them at various periods, were repealed. You complain of me for not telling the *whole* truth, when I say that these Episcopalians "are numerous in the North of Scotland." The fact, when it comes to be explicated, turns out to be, that I have told *more* than the truth. It is true that Edinburgh and Leith together make out *seven* congregations. But it is to be considered that these are not all *Scotch* Episcopalians, that the *English* are by far the most numerous, and that two or three of these *seven* do not amount to *three hundred* individuals. I believe the Scotch and English Episcopalians in Edinburgh and Leith have united lately, but that is not the case in the "North of Scotland." It is true that many of the Nobility and Gentry go to the Episcopal Chapels in the Scottish Metropolis, but many who go are not of that Com-
munion.

munion. Mr. Alison, the celebrated Essayist on *Taste*, the pretty writer of Sermons, and the elegant pulpit Orator, is heard by many who belong to the Established Church, and was frequently listened to with pleasure by myself, when attending the University of Edinburgh. In Glasgow, which ranks *third* in Great Britain in point of population, (the last census making its inhabitants amount to more than *one hundred thousand*) there is only one Episcopal Chapel, which was built about fifty years ago, and was called "the whistling kirk." The whole of the country South of Edinburgh, presents us only with *one small* congregation of Episcopalians. Beyond dispute, therefore, they are *not* numerous in the South of Scotland, for in Edinburgh, Glasgow, Stirling, and Kelso, *only*, are they to be found, making in all *ten* congregations. The question is, did I not say too much for them when I affirmed that they are numerous in the *North* of Scotland? The fact is, that there are not *fifty* congregations in all the northern districts, and many of these not amounting to fifty individuals. So that in the whole kingdom of North Britain, by hook and by crook, by shreds and patches, you wont make more than *sixty* congregations, and of these *ten*, only are in the *South* of Scotland. Such is the exposé which has been extorted by your antipathy to the name of Dissenter, and your jealousy of the *Kirk as by Law Established* in Scotland. "Because *half a dozen* grasshoppers under a fern in the field, ring with their importunate chink; while *thousands* of *great cattle* chew the cud and are silent—pray do not imagine that those that make the noise are the only inhabitants of the field."

But you or some of your friends are jealous of a "certain lead" which I have been taking, of "an influence to which I have aspired," and of "an interference with the rights of others" which I have "practised." To each of these charges I plead "Not Guilty." I am not conscious of ever having taken the lead from one *room* to another in presence of a New-Brunswick Rector, of having taken the lead in a single *tune* in the organ gallery, or of having taken any *other lead*

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but in dismissing the ill-fated Hymns, and in paying a tribute of respect to the memory of the Princess Charlotte of Wales, from a text which was more ably handled on the following Sabbath. I am not conscious of having aspired to an undue influence, except in permitting myself to be named one of the Committee of a National School for instructing the youth in the principles of the Church of England, in complying with a request to become a Director of the Vaccine Institution, which, without such influence being exerted more than it has yet been, must be consigned to a decent grave, and in being present at the examination of a Candidate for the Grammar School, at the request of the Board of Trustees. I am not conscious of having "practised an interference inconsistent, in any respect, with the established and recognised right of others," unless you *so* interpret my not insisting all at once on the introduction into this Colony of the Scotch Law regarding Marriage, my being satisfied, in some instances, with the security which the Province requires to be given by all parties wishing to contract in Marriage, and my having declared my willingness to celebrate nuptials on a License being produced, at the express solicitation of the Rector of *Saint John*, whose right to employ a deputy of his own choosing, I did not *then* know to be fairly questionable. In this way was my interference "resisted," which, not being the usual form of *resistance*, I did not rightly understand till explained by subsequent events, which delicacy to the feelings of a certain individual invested with a sacred character, prevents me from disclosing to the public view. It appears perfectly evident from all antiquity that the presence of the *Bishop* was invariably required to give validity to Marriage, and of course that the inferior Clergy have no authority to perform that ceremony except what is extended to them by the authority of Bishops *alone*, or as it is given to Justices of the Quorum. If any regard is to be paid to the History of the Church in a case of this kind; we must conclude that the *Highest Presbyters*, that is, Bishops of the Episcopal Church, and the Pastors or preaching Elders of the *Presbyterian*, as the successors of the

Apostles, have *alone* an unalienable right to perform the marriage ceremony. Particular countries or provinces may enact Laws as they please to give facility to such connections for life, and may exclude the Clergy of all *descriptions* from having any thing to do in a matter which is purely a *civil contract*, but viewing the matter in reference to *the Church*, Rectors or inferior Clergy are exactly on the same footing with Magistrates or Justices of the Quorum. As by an Act of our Provincial Legislature I am not denuded of the Right which has descended to the highest order of Presbyters from the Apostolic age, and which, as the Clergyman of a *British Church*, naturally accompanies me to a *British Colony*, I shall continue to exercise that function according to the Forms and Usages of the National Church to which I belong. The question only is, Who are the persons whom I am authorized to unite in Marriage? According to the Provincial Law—*those who are of the Communion of the Church of Scotland*. You will observe it does not say, “persons of that communion *only*,” as in the case of the Roman Catholics, or “in case both parties to such marriage are Quakers,” as in the clause relating to that religious sect; but *persons of that Communion*. Now, Who are of that Communion? Unquestionably all who are of the Church of Scotland, and all *Presbyterians* within this Province, though they never heard of the Church of Scotland. But *who* are of the Church of Scotland? and *who* are Presbyterians? Not those only who were baptized by Presbyterian Ministers, for many could not possibly be so baptized in such a country as this. Not those only who communicate in the Presbyterian Church, for many Presbyterians are in the way of communicating *any where, or no where*, as to themselves appears most expedient. Not those only who attend the *Presbyterian Church*, for some Presbyterians belong to the Methodist congregation, and some *Episcopalians* attend the Presbyterian Church. Not those only who have been decidedly, avowedly, and notoriously attached to the Presbyterian scheme, for the consciences of men cannot be controuled, and they may instantly, and for a special purpose, declare a change of their religious

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religious principles. In these circumstances what would you advise me to do? I think I may hazard a conjecture that your sage advice would be, "Send them all to the *Rector*. He only belongs to the legitimate form of Church Government. You are just a *Layman*, and have no more right to marry than a *Methodist*!" If such is your counsel, I do not mean to take it; but to those who apply for my aid on such an interesting occasion, I may put the following query, "Do you admit the *identity* of Bishops and Presbyters in point of order?" If they answer, Yes! then of course I shall say, You know my rules. Give me your names on Sunday morning—the *Precentor* shall read them *thrice* from the desk as the congregation assemble—and you may be married if you choose, and if no objection occurs, as soon as service is over. The very circumstance of their being willing to comply with my rules, and of their desire to be married according to the Forms and Usages prescribed in the Standards of the Scottish Church, makes them, in as far as *Marriage* is concerned, of the Presbyterian communion. Here is no jarring of interests, no interference of rights. The English Church requires either a License or Publication of Banns by the *Rector*, for three successive Sundays; the Scotch Church requires no License, but admits of Publication of Banns by the *Precentor* *thrice* on one Sunday, before service begins. Where is the superiority of privileges? Where is the cause of jealousy? You are quite correct when you say, that "the Presbyterians of Saint John have *encouragement* as well as liberty of conscience."

But your jealousy is awakened by the admonitions which I gave to my people to "feel their importance and safety as connected with the ecclesiastical constitution of one great division of the United Kingdom," "to rejoice that they are counted worthy to suffer shame for that profession which their fathers maintained while they lived, and in which they triumphed when they died," and to "banish from their minds every feeling of disaffection towards other forms and other worshippers." Men of ordinary candour would have supposed

point that I was anxious to inform the people who had been united to Presbyterian principles in countries where "the Kirk" is *not* by Law established, that they are now under the authority of laws incorporated with the constitution of a British Church, that they are as much under the *ecclesiastical* government of one great *division* of the United Kingdom, as they are under the *civil* government of the whole British Empire, and that they are under the ministrations not of "a *Dissenting Teacher*," but of a legally ordained Clergyman of a National Church, to whose laws he is amenable, and to whose principles he has sworn allegiance; that, as in all ages a decided and open profession of religion has been the object of reproach, so the introduction of an old form into a new country might expose its adherents to the sarcasm of "heaping up teachers and having itching ears;" and, in a word, that, as most men have a tendency to view other modes and other doctrines than those which are entwined with their earliest impressions, as bordering on impiety, so a caution was necessary at the outset, lest prejudices, jealousies, and animosities, should discover their baneful influence on the peace and good order of Society. You, however, can account for such admonitions only on the principle, that some circumstances had occurred to call them forth, and that these circumstances had their origin in certain improprieties and aggressions on my part. The case of Calcutta which you introduce with a very different view, will be found, in almost every minute particular, to be a picture of what has actually been exhibited in Saint John, and to that case, as it shall be stated under another head, I refer for an explanation of the secret reasons which led to the exhortations regarded by you with so much jealousy and suspicion.

I perceive the workings of jealousy in the very minuteness of your verbal criticisms. With an eagle eye you aimed at detecting the smallest delinquency, and, in one instance, a typographical error, of the most trivial kind, is picked out with the most scrupulous fidelity. You must have been hard pushed for argument indeed when you condescended to such niceties

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niceties in philology. I wonder how it happened that one or two other blunders, equally monstrous, which appear to *myself* escaped *your* observation. Were I equally at a loss for more important matter, I would set myself to point out certain improprieties of language in your performance, and particularly would recommend to your *reperusal* the ten commandments, that you might know in time to come whether "bearing false witness" is forbidden in the *eighth* or *ninth* commandment. But my opponent is not formidable enough to awaken one emotion of jealousy, and I hope that if you appear again on the field, you will view *me* as equally unworthy of *grammatical* chastisement.

In making good my next charge against you, little more is necessary than to cull a few of those flowers of rhetoric by which you, no doubt, meant to shew how much you possess of the mild and gentle spirit of the Christian, the dignity of the Clergyman, the liberality of the Scholar, and the refined manners of the Gentleman. I need not call to remembrance the equivoque conveyed in your first motto, by an unjustifiable perversion of sacred language. The *second* is worthy of the *first*, and no doubt conveys the impression, that I and the poor deluded Presbyterians of Saint John, are involved in intellectual, moral, and spiritual darkness, groping our heedless way in midnight obscurity, and sloudering on to the regions of horror and despair. I think an action might be raised against you for Defamation. Less than this, has given rise to similar actions, and I know a Clergyman who got swinging damages off a fellow for calling him simply "a wolf in sheep's clothing." P. 29 presents us with the following *well turned* period, "This no one will ever do by indiscriminate charges of illiberality and bigotry, preferred in the spirit of animosity, and with the presumption of uncharitableness, and the dissingenuity of misrepresentation." I have the charity to hope, that you were tempted to write this by a wish to exhibit your skill in the art of constructing sentences, especially as you do not condescend on *one* instance of "indiscriminate charges preferred in the spirit of animosity."

sity," or *one* specimen of "the presumption of uncharitableness, and the dissingenuity of misrepresentation." I always endeavour to substantiate the charges which I prefer; and I never think of turning a period *at all*, unless I can do it to some *good purpose*. You call me the "Dissenting Presbyterian Teacher of Saint John." That I live and teach in Saint John, I do not deny; nor have I any particular objection to the name of Dissenter, since it puts me on a footing with the Archbishop of Canterbury when he visits Scotland, and associates me with a Baxter, a Howe, an Owen, a Williams, a Neale, a Henry, an Evans, a Gale, a Foster, a Leland, a Grosvenor, a Watts, a Lardner, an Abernethy, a Doddridge, a Grove, a Chandler, a Gill, an Orton, a Furneaux, a Farmer, a Robinson, a Price, a Kippis, and a Priestley. But I object to the honorable designation, because you apply it in the spirit of animosity, and because it is wholly unmerited on my part. The feeling of contempt—the *wish* to degrade—the *calumnious* asperity—the *malus animus* which dictated the application of the epithet, you are quite unable to conceal. But the truth is, I have *no* claim to such an appellation. I never *belonged* to the Church of England, and, therefore, never dissented from it. Had I been born and educated in England, or Ireland, where that hierarchy is supreme, very probably I would at this moment have had a place (no doubt a very humble one) amongst its various grades. But, being trained in a country which has its scheme of sacred government framed after another model, *not less* pure and scriptural, and being anxious to have the shelter of a chartered establishment in performing those duties which can be most faithfully discharged by an *independent* Clergy, the whole of the *direful* consequence is, that I am now a Clergyman of the Church of Scotland, and *not* of the Church of England. That the Episcopacy of England is established in this Province, I do not dispute; nor am I ignorant of the Law which affords liberty of conscience to all who *dissent* from that Church; but I have yet to learn what the Provincial enactments say with regard to those who are of *another* British establishment, and who never had it in *their power* to *dissent* from the Church

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of England. You are not to suppose that when you crossed the Atlantic you got into the heart of *England*.—No. You got into *British Colonies*, and have now fixed your abode in a Province which is as much *Scotch* as it is *English*, equally under the government of both. Do you imagine for a moment that the A&M which established English Episcopacy in this Colony *at the same time, ipso facto*, declared all who were born in another division of the British Empire, and who, as good subjects, had conformed to its ecclesiastical constitution, to be *Dissenters from the Church of England*, for no other reason than this, that they had emigrated to a British Colony for the interests of that Colony as well as their own? You obviously proceed on this gratuitous assumption when you speak of “the *separation* which has here taken place from the Church of England, as causeless and schismatical.” You will be surprised when I tell you, that *no separation* has taken place in so far as the members of the Church of Scotland are concerned. A religious establishment of one kind or another was found absolutely necessary when the population of the Colonies increased to a considerable extent—it was natural and proper that a branch of the establishment to which the State belongs should be maintained—and accordingly the members of the Scotch Church (not the most insignificant part of the community) gave as much support to that establishment as its warmest friends, with the fullest confidence that when *they* should have strength sufficient to maintain a representation of *their own* National Establishment, similar countenance and support would be afforded them by the Legislature and the community at large. And what is now their actual state? Is the *Presbyterian Dissenting Meeting-House* of Saint John and its *Teacher*, in the same circumstances with *any Meeting-House*, or any *Dissenting Teacher*, in the Kingdom of Great Britain and Ireland? Or do the Presbyterians of this place “worship the God of their fathers after the way which *you* call heresy” on any *one* of those principles on which *dissent* from the Church of England is usually founded? Can you mention a Dissenting Meeting-House in England erected by donations from the Treasury funds?

funds? or having its vestry incorporated by Royal Charter? Can you specify a *Dissenting Teacher* in England who receives an annual salary from Government? or who is allowed to perform the ceremony of Marriage equally with the Clergy of the Established Church? Are you not aware that an Act of the British Constitution prohibits *Dissenting Meeting-Houses* from having either *spires* or *bells*? But the *Presbyterian Meeting-House* of Saint John has got a *spire*—by the first vessel from London it will receive a *bell*—and as you are gifted with an excellent ear and great skill in the science of acousticks, you shall be charmed with the melody of its sound when you revisit Saint John. Thus “the Presbyterians of Saint John,” as you well express it, “have *encouragement* as well as liberty of conscience.”

But I and the Presbyterians of Saint John are not the only objects of your *calumny* and *detraction*. The Scottish Reformers, and the Church which they were the instruments of reforming, are alike the objects of your scorn. I am glad you tread so lightly on the ashes of John Knox, especially as he is said to have been so destitute of taste for music, as to have called the organ “the devil’s bag-pipes,” and was certainly so wanting in complaisance to the fair sex, as to sound a first and a second “blast of the trumpet against the monstrous regiment of women.” You make him a greater man than I did, for you assure us, on the faith of history, that he was so superior to the love of “filthy lucre” that he refused a Bishoprick, and was “passing rich on *forty pounds* a year,” and was so far seen into futurity as to have emitted this prophecy of which that salary was the fulfilment,—“How oft have I said to you, that the time would not be long that England would give me bread!” But “the father of Presbytery in his country” was a sturdy Episcopalian! I am glad you applaud his views on the subject of Church government, and that you have good grounds for asserting that he *was in Priest’s orders*, as his right to be called a minister was much questioned, and Dr. Cook, in his History of the Reformation, finds it necessary to say, “he must surely attach to the ceremonial

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monial part of Religion a value which does not belong to it, who can have any scruple in recognizing Knox as a minister of Christ." So our great Reformer saves his credit with you by declaring his love for episcopacy. What a pity that Andrew Melvil and his associates had not been blessed with a portion of Knox's prophetic spirit, that they might have known what would gratify your taste! Erskine of Dun seems to have had a *sprinkling* of it, but we shall see under the head of *Errors* and *Fallacies*, how speedily it evaporated or was absorbed! You hint at the ignoble "origin" of my Church, and, no doubt, in connection with that, you speak of "turbulent, disloyal, bigotted fanatics, whose glory it was to rail at their superiors in Church and State, and who, while they taught the people to bow down the head as a bulrush, did themselves, with no little grimace, affect to walk mournfully before the Lord." You produce no examples, and of course there is no argument. The "wrath of man" was necessary to operate the mighty revolution, and had not this been the case, it never would have been made to "work the righteousness of God." At all events, *character* is of greater consequence than *birth*, and if the Church which was reformed by such agents has raised herself above the ignominy of her "origin," she is deservedly an object of the highest commendation. If means of ancestry, and obscurity of birth, are to affect either of the Churches which arose from the ashes of the Romish hierarchy, what is to be thought of "the dear interests" of episcopacy? It was no uncommon thing at one period to see a public instrument thus certified, "I being a Notary Public do certify, that *my Lord the Bishop* not being able to read, this is his mark ✕!!! In Walter Scott's *Marmion*, Douglas says, in Canto 6th,

Thanks to Saint Bothan, son of mine,
Save Gawain, ne'er could pen a line;
So swore I, and I swear it still,
Let my *Boy-Bishop* fret his fill!!

So much for ecclesiastical pedigree. Every one who knows any thing of Scotland, is aware that it has always been distinguished by a *republican* spirit, and that at the period of the Reformation,

that spirit discovered its native tendency in stimulating the great mass of the people to break loose from those iron fetters which had been imposed by Papal usurpation. In proof of their horror of popery, as well as of the persecuting spirit of your episcopalian ancestors, the following anecdote has been recorded. "Two poor women condemned to die for their religion were fastened down to a stake in a river when the tide was at its lowest ebb; the waves then gradually returned to suffocate their cries against this new species of the inhumanity of their persecutors. They gravely determined (it is said) on this mode of capital punishment, because *burning at the stake* was adopted by the Papists; for they abhorred the most distant approach towards the practices of Popery!" It thus appears, that whatever reproaches you cast on the Church of Scotland in respect of her origin, affect the *whole character* of the nation to which you belong—that the deepest ignorance, and the blackest persecution mark the history of your episcopalian ancestors—and that such views of past history as *truth* compels us to take, ought not to influence our sentiments as to the actual Constitution of the present Church, and as to the existing state of the episcopalian generation. On similar principles I was led to speak with reserve of the Covenanters, whom you calumniate as "displaying obstinacy in evil, and *Satanic* energy of character," for no other reason than because they did not cheerfully welcome agony and death from the hands of the episcopalian party. Your sentiments on this subject do not in the least surprise me, since Hume characterises the zeal of martyrdom as "incurable obstinacy;" but you might have expressed yourself much more concisely and emphatically, had you simply termed them *demons incarnate*.

You traduce the *Kirk* because it has no *organ*, no *liturgy*, and no *festivals*. You are carefully to observe that *not one* of these *defects necessarily* attaches to Presbytery, and that the very want of liturgy and festivals was mentioned by me as a striking difference between the Church of Scotland and its reputed model the Church of Geneva. You talk of the
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introduction of an organ into the Scots Church at Calcutta as to be "related with inexpressible scandal to all the true sons of the Kirk." *You*, as a stranger to the principles of "the Kirk," and as poisoned against it by the prejudices of a provincial education, may contemplate such an event as scandalous. But *I*, as a true son of "the Kirk," have no scruples of conscience to prevent me from mingling my feeble voice with the anthems of praise which even *an organ* swells; nor am I aware of *one* principle belonging to that harsh and grating body "*The Kirk*," which sounds discordant with the mellow tones of that heavenly instrument. At the same time, as instruments of music are more or less perfect (if perfection admits of degrees) the nearer they approach to the human voice, and as nothing can be more pleasing in itself, or more accordant with the design of social worship, than the full and harmonious concert of a whole *living* throng, so "the sons of the Kirk" generally content themselves with the human voice, aided occasionally by instrumental music to the extent of a *pitch-pipe*.

The want of a *liturgy* is much to be deplored, especially as such an article would render "the sons of the Kirk" much sooner qualified to be "Dissenting Teachers" than they now are; for you are well aware that many a man may read the prayers and sermons composed by another, who could not produce *one line* of good grammar and good sense by means of his own intellectual capabilities. I dare say you have heard that the world was amused long ago, with the project of a mill for making verses, and perhaps in this age of mechanical improvement, a machine might be constructed with the double capacity which is requisite for saying prayers and reading sermons. To be serious. Dr. Paley has balanced the separate advantages of written and extempore prayer, with considerable judgment. In this place I cannot enter on such an important discussion. I may only observe that in the case of the extempore effusion you are more likely to utter the *vera voce ab imo pectore*, and you have it also in your power to notice minute but striking incidents as they occur

occur without waiting on an express order from the Bishop, till they are forgotten or have lost their interest. I know not what precise objections Knox had to the liturgy now used in the English Church. Perhaps its Popish descent was unfavourable to its reception in the reformed Church of Scotland, for it is not long since a Clergyman in your native country was permitted to use even that small rag of popery a *black gown*. But when you say that your "common supplications" "are as superior to the extemporary effusions of presbyterian declaimers as the glorious light of the sun in his meridian brightness, is to the unsteady glimmering of a taper," you use a figure which is employed by every boy in the logic class, and which does not *illuminate* the subject in question. Had you been speaking of that dazzling object, *The Church*, and that glow worm of a thing "*the Kirk*," your comparison would have been more brilliant, though not less hacknied. But, taking the metaphor as you have given it, you surely did not intend that it should characterise "the extempore effusions" of such "presbyterian declaimers" as a Blair, a Robertson, or a Campbell. If you had termed those whom you call "declaimers" *illiterate blockheads*, there would have been some truth and some force in your representation. But as applied to the Clergy of *your own* National Church, who are (to say the least of them) as liberally educated, as well informed, as judicious in sentiment, and as correct in deportment, as any body of men on the surface of the globe, it is a gross calumny, it is an instance of the blackest and most wanton detraction.

You charge the National Establishment of your country with ingratitude for the blessings of redemption, when you exhibit it in contrast with Continental Presbyterianism which "did not reject festivals in commemoration of the things done by the Saviour for our souls." This is no doubt a charge of a very serious nature, but happily, in the present instance, it is a bare-faced calumny. My former work informs you that, in some cases, the Lord's Supper is dispensed *six times* in the course of the year, and, on every occasion,

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with the greatest possible solemnity, and I presume you do not require to be told that the resurrection of our Lord is celebrated on the *first day of every week*. The only ground you can have for such a sweeping and ungracious charge against the land of your fathers, is, that the Reformers of Scotland discarded the whole host of feasts and fasts, introduced by the Church of Rome, and retained by the Church of England. I am sorry that you have compelled me to stand forth in vindication of my Church at the expence of your favourite hierarchy. But I must say a few words *at least* to *palliate* the charge which you have brought against her. The only fact mentioned in Scripture from which we can conjecture at what season of the year our Lord was born, is, that at the time of his birth "there were in the same country Shepherds keeping watch over their flocks by night." Now, if any credit can be given to Dr. Shaw, that the winter nights in the climate of Palestine are very unwholesome, it is not very probable, as Dr. Doddridge observes, that Shepherds would expose themselves and their flocks to the cold pernicious damps of midnight in the open fields. This, I confess, would be of no weight in opposition to credible testimony to the contrary; but as Scripture is silent, I may be permitted to say, that if there be any thing certain on so uncertain a subject, it is this, that the 25th of December was not the birth-day of our blessed Lord. This may be thought a weak objection to the devout observance of one day every year in honor of so stupendous an event. But you will observe I do not introduce it with that view, but merely to ward off the censure which you very broadly inflict on the Church to which I belong. What! condemn us for not religiously observing a precise day once every year, and at the same time not institute an enquiry for the purpose of ascertaining what day of the three hundred and sixty-five is meant! Our ignorance of the day of Christ's birth, a poor apology for neglecting the observance of Christ's birth-day!!! We *must* observe it, but we must not presume to ask what the particular day is which we must observe!!! I trust that at the bar of God and man I shall be acquitted for not observing

ing a particular day, if I can prove involuntary ignorance of the day which I ought to have observed. What more religion is there in observing the nativity of our Lord once a year, on the 25th of December, if it really happened on the 28th of May, than in commemorating his resurrection once a week on Thursday, when it really took place on the first day of the week? We know why we account the day sacred, when we religiously observe the Sabbath, for we know that on that day of the week Christ rose from the dead: but why should the 25th of December be annually observed, while we continue uncertain whether any event took place on that day, entitled to our devout commemoration? The truth is, the whole subject is involved in uncertainty. There is not the *shadow* of evidence, that the nativity was solemnized in the primitive Church as a festival; the silence of all the fathers of the first and second centuries, must satisfy every inquirer into the subject; and it is remarkable that even Origen, who flourished in the third century, when reckoning up the feasts observed in his age, mentions not one syllable of Christmas.* Yet although the early Christians did not observe the day of our Lord's birth as a religious festival, it was an object of laudable curiosity to ascertain, if possible, on what day it happened; and it cannot be denied, that those who lived nearest to the period of his manifestation in the flesh, and particularly in the countries adjacent to Bethlehem, had the best opportunities for ascertaining the truth. It is, however, a curious fact, that there was most confidence on this subject among the early Christians, in proportion to their distance in respect of time and place, and most uncertainty, and difference of opinion, among those whose age and country gave them the most abundant means of knowledge. The Basilidian heretics, who resided in Egypt, and other countries adjacent to Palestine, supposed that our Lord was born in the Egyptian month Pharmuthi, which answers to our April; most of our Asiatic Christians considered the sixth of January as His birth-day; but Clemens Alexandrinus, after mentioning the diversity of opinions on the subject,

* See King on the Primitive Church, Chap. 1x. Sec. 4.

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informs us, that more curious enquirers fixed it to the 25th of the month Pachon, which corresponds to the 28th of our present month of May.* The knowledge that the 25th of December was the birth day of our Lord, came not from Alexandria, not from Antioch, not from Jerusalem, not from any place in the neighbourhood of the town in which He was born; in these places the matter was involved in uncertainty; but from Europe, from Rome, from that bold, self-confident, presumptuous city which once ruled over the nations of the earth, and afterwards dared to dictate to the consciences of the Christian world. Of this very curious fact, we have positive evidence from Chrysoptom, whose testimony you respect on another subject. The Eastern as well as the Western Churches had already invented several religious festivals and fasts. In particular, the Eastern Churches observed Epiphany on the 6th day of January, for the quadruple purpose of commemorating Christ's *manifestation* (epiphaneia) in the flesh, his manifestation to the Gentiles by the Star which appeared to the Magi, his manifestation as the Son of God at his baptism, and his manifestation by his first miracle at Cana in Galilee.† But Rome interposed. Too much edifying matter was brought into view in one day, and some of it, in her judgment, on the wrong day. She had dictated the 25th of December to the West, as the true birth-day of Christ, and at length prevailed on the East to submit to her authority in adopting the same day, permitting them to continue the observance of the 6th of January for these other religious purposes. It was in Chrysoptom's time that she gained this eastern victory. Accordingly, in one of his homilies, he gravely informs the people of Antioch, "that ten years were not yet past, since they came to the true knowledge of the day of Christ's birth, which they kept before on Epiphany, till the Western church gave them better information." The unanimity of the present Churches of Christendom, in observing the 25th of December, is not to be

* Bingham's Christian Antiquities, Book xx. Chap. iv. Sec. 1—4.

† See Cotelerius's Notes on Apost. Const. Lib. 5. Cap. 13. Sec. Chrys. De Nat. Christi. Stom. 21.

be wondered at, when they derive their knowledge from one common source. Till then you can furnish the Church of Scotland with better evidence than what enlightened John of Antioch, you may load her with calumnies as you please for holding no festival on the 25th of December, but do not assert, till you are better informed, that she abolished festivals only because "they have no warrant in the word of God." "After the beginning of the sixth age, viz. 531 years, in Scotland began the old *Saturnalia* of Rome, which was first kept in honor of Saturn, but by the successors of Julius Cæsar, it was ordained to be kept to the memory of him, and was called Julia, to be celebrated unto the honor of Christ's birth, in the latter end of December. The occasion was this—Arthur, that renowned prince, wintering at York, (whereof he newly had made himself master) with his nobles, bethought himself with them to pass some days, in the dead of winter, in good cheer and mirth, which was done forthwith, as it is given out, for devotion to Christ, although that then true devotion was very little regarded; for, as these men exceeded the Romans; during this feast, in riot and licentiousness; so they continued the feast double the time that the Ethnic Romans were wont to keep it; for the Romans kept it only five days; but these kept it ten days with their new devotion; yea, those of the richer sort in time following have kept it fifteen days. This was the beginning of the profane idleness and riot of Christmas, now kept twelve days with foolish excess and riot. As these Christmas-keepers mistook the way of honouring Christ's birth, by this kind of solemnity, so they mistake the time of his birth; for the most exact chronologers tell us "That Christ was born in October and not in December." The Scots still retain the old name Julia, of this preposterous holy feast; for they call it corruptly *Yule*, though they never kept it of old, not being subject to the Romans. The French and Italians, in this, are nothing behind us; for beside that they share with us in these Saturnalia, Julia, or Christmas's they go beyond us in riot and fooleries in their Bacchanalia, which they call *Carnival* or *Mardigras*, before Lent; which in old time was kept to the honor

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of Bacchus.* All these circumstances, and many more which might have been detailed, may tend, in some measure, to rescue the Reformers of our country from that gross imputation which you would fix on their memory as having proscribed "festivals in commemoration of the things done by the Saviour for our souls."

Nearly allied to the charges which have now been preferred against you, is that of *Misrepresentation*, which comes next to be exhibited. I have already charged you with imputing to me unworthy motives, and have fully substantiated the accusation. I now call you to account for your misrepresentations of *myself* and *Elders—your own Church and her distinguished Members—the celebrated Reformers—and the case of Calcutta*. You misrepresent *myself* when you say that I have gone beyond my province, and exceeded the limits which I had prescribed, namely, "the design and duties of the Eldership." Now, I would beg leave to ask you, How it was possible to explain the design of the Eldership without stating the different meanings affixed in scripture to the word *Elder*, and particularly that "the design and duties" of a *Bishop* are frequently associated with the office of Presbyter or Elder? I adduced the evidence of *Episcopalians* in confirmation of my statements, not to "make them bear false witness against themselves," as you humorously express it, and not because I regarded them as the greatest men who could be brought forward on the side which I had espoused, but for the purpose of shewing that our views of the subject, however decidedly opposed to that pre-eminence which is allowed to Bishops in the English Church, might *consistently* be held even by those who do not reject her claims to the character of a *Christian Church*. You are chargeable with *misrepresentation* when you impute to me the abuse of "impressions, associations, and feelings," "amiable in themselves," merely because I employ them at the conclusion of the discourse to awaken the feelings of brotherly-kindness and charity, which are quite consistent with "proving all things

things, and holding fast that which is good," but which are "disclaimed" by *you* because they are *not* congenial with the stern and contracted spirit of bigotry and intolerance.—You *misrepresent* me when you make me affirm that the Articles of the Church of Scotland have an *Anti-Calvinistic* sense, merely because I stated the fact that in that sense *alone* a majority of her members can *consistently* subscribe them.—You *misrepresent* me when you insinuate that I attach weight to "the opinions of Divines who subscribe the Confession of Faith and afterwards teach the doctrines of Arminius and Socinius," (I presume you mean *Socinus*) merely because, "for pure candour's sake," I stated the melancholy truth, that some of my brethren have acted so dishonorable a part.—You *misrepresent* me when, in page 10, you quote the words of Dr. Haweis, a Clergyman of the Church of *England*, as if they were *my own*, which state a truth much to be deplored, but which, "for pure candour's sake," you ought to have inserted under the name of the legitimate author.—You *misrepresent* me when, in the *next* page, you insinuate that I claimed "exclusive praise" to my own Church, merely because I enumerated some of her members who were "eminent in almost every department of literature," with the express design of removing the impression which you wish to perpetuate, that the Clergy of your National Church are "Presbyterian declaimers," and that *Ignorance, Fanaticism, and Presbytery*, form one hideous combination.—You *misrepresent* me when, in page 14, you virtually assert that I represented "Andrew Melvil and his brethren as men of a refined taste," "who addicted themselves to the elegant pursuits of sciences and arts," whereas, by looking at page 30 of the "View," &c. it appears that that language was explicitly and solely applied to those ornaments of the Scottish Church whose appearance in our *own age* "is a matter of high congratulation."—You *misrepresent* me when you charge me with want of candour in not giving *both sides* of the question, merely because I *preferred* evidence favorable to my own views, and did not gratify your *unreasonable* expectations by adducing opposite witnesses to neutralise the evidence which
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was calculated to operate conviction on every rational inquirer after truth. When you write a book on "the design and duties" of *Rectors*, I shall expect a full and impartial detail of all the evidence by which Diocesan Episcopacy is proved to be equally destitute of support from Scripture and Antiquity. I am clearly of opinion that a Clergyman in addressing his flock, ought always to shew that his own mind is settled by fixing on *one* view of a subject, and supporting it by all the reasoning which can *fairly* be advanced—You *misrepresent* me when you introduce me (page 19) as "giving to the creatures of fancy the reality of actual existence," because in page 10 of the "View," &c. I introduce not my own unauthorised, random, and insignificant conjecture respecting the models of the Episcopalian and Presbyterian Churches, but the explicit and avowed statement of that "Dissenting Teacher" and "Presbyterian declaimer," William Robertson, D. D. Principal of the University of Edinburgh, and Historiographer to His Majesty for Scotland! You *misrepresent* me when you insinuate that by proclaiming the poverty of your episcopal brethren in Scotland I meant to excite prejudices against them, for though my *own Church* does not give the title of *Bishop* to men who have only *one hundred pounds* per annum to maintain the episcopal dignity, yet she has never been distinguished as "a kingdom of this world," and it was the boast of Lord Melville, in the British Parliament, that "the Church of Scotland is built upon the rock of *Poverty!*"—You *misrepresent* me when you interpret my language (page 22) as conveying the impression that I regard those as "*Christian principles*" which are "inconsistent with regular subordination and discipline," in opposition to the whole spirit and tendency of the paragraph in which it is found, and when you aim your *wit* ("if wit it can be call'd, which *wit* has none") at the doctrine of Predestination as imposing on the Covenanters a *fatal necessity*, compelling them to do *wickedly*. By this mode of acting I could prove that Scripture teaches *Atheism*, because the xiv. and lxx. Psalms explicitly assert, in verse 1, "There is no God!" I am neither a Calvinist nor an Arminian, but I would

would advise you before you again level your witticisms against subjects beyond your comprehension, to read Edwards on *Free Will*, and then confute his reasonings, or else admit the *fatal necessity* which *compels* you either to be a good Calvinist or a bad philosopher.—You *misrepresent* me when, in page 33, you charge me with asserting that *all Councils* are in favour of Presbyterian parity. Within the four corners of my former pamphlet, you will find *no such assertion* proceeding from *me*. On the contrary, I reject all such authorities, though in many instances favourable to my cause; with many learned Episcopalians I regard them as “impudent forgeries;” and, even admitting their genuineness, they were framed after the *two* centuries immediately succeeding the Apostolic age, and consequently are of no more value in a case of this kind than quotations from the Canons of the present Church of England. The only circumstance to which I can impute this instance of *misrepresentation* on *your* part, is, that in page 3 of the “View” I have introduced Dr. John Edwards, “a most respectable divine of the Church of England, who, after having adduced the attestations of Clement, Ignatius, Cyprian, Chrysostom, Theodoret, Jerome and others, gives the following as the result of his inquiries,” “From all these we may gather that the Scripture *Bishop* was the chief of the Presbyters; but he was not of a *distinct* order from them. And as for the times after the Apostles, none of the writers, nor any ecclesiastical historian, tells us, that a person of an order superior to Presbyters, was set over the Presbyters.” “To single Fathers, we may add *Councils*, who deliver the same sense.”* So it is Dr. Edwards who is to be *believed* and not *me*, as you would make *your readers believe*.—You *misrepresent* me when, in p. 22, you term me “the echo” (I knew you were skilled in the Theory of Sounds) “of Dr. M’Crie,” and refer to the British Critic for evidence as to *our* impartiality and candour. To be even the *echo* of such a man as M’Crie is a high honour, when it is considered that he is the *echo* of distinguished men, whose industry and genius might have remained unknown beyond

* Edward’s Remains, page 253.

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beyond the cabinets of the curious, and the fruits of whose labours have been destined to illuminate and bless the age in which we live. I know the secret cause of your aversion to the name of M^cCrie, and which, no doubt, extends to *his echo*. He is the reputed author of a very masterly but impartial Review of your former publication, and, of course, *his echo* now sounds harsh upon your ear. I am not fond of appealing to anonymous Reviewers, but I think the Quarterly and Edinburgh Reviews are, *at least*, equal in celebrity with the British Critic. They have this decided superiority, that they do not lavish indiscriminate praise on all publications which favour "the dear interests" of episcopacy, nor condemn by wholesale the unfortunate authors who are so insatuated as to believe, and so daring as to assert, the *identity of Bishops and Presbyters in point of order*. From them Dr. M^cCrie met with respectful treatment, and to them I appeal as competent witnesses of "the impartiality and candour of these gentlemen," *the Dr.* and *his echo*.

But my unoffending Elders are also the victims of your deliberate and wanton *misrepresentation*. You infer (most logically) from my silence regarding their appropriate duties, that the whole functions which they have to discharge consist in occasionally surrendering the right of private judgment. Might you not "for pure candour's sake" have given my "View" a more narrow inspection, particularly under the *third* division, where the duties of the eldership are distinctly mentioned, and then have accounted for all remaining defects on the principle that a separate Charge was delivered to the Elders when set apart to that sacred office. If you wish to see the said Charge, I may perhaps arrest it in its passage to oblivion, and send it to you in a fair and legible hand, that it may be honoured to administer salutary counsel to one who is so anxious that *others* should be told their duty, and has done *his* part to illuminate that Province in which he has been *so long* "a burning and a shining light." I dare say you go along with Bishop Croft when he says, "there is no distinction of order among the elders"

elders" in *your* contracted sense of the term *elder*, and assuredly in *the same sense* were my elders to ordain another Ischyus, I would treat him as a layman, because not ordained with "the laying on of the hands of the *Presbytery*," i. e. *preaching elders, pastors, or bishops*. But Croft is not just so favorable to "the dear interests" of episcopacy when he says, "And now I desire my reader, if he understands Latin, to view the epistle of St. Jerome to Evagrius; and doubtless he will wonder to see men have the confidence to quote any thing out of it for the *distinction* between Episcopacy and Presbytery; for the whole epistle is to shew the *identity* of *them*."* I dare say a random quotation from Don Quixotte would please you better than such *hard sayings*, but I shall trespass on your patience by another. "I hope my reader will now see what weak proofs are brought for the distinction and superiority of order. No Scripture; no primitive general Council; no general consent of primitive Doctors and Fathers; no, not *one* primitive Father of note, speaking particularly and home to their purpose."† It is a curious fact that though you sneer at the very *name* of *Elders*, yet the Episcopalians have their Vestrymen and Churchwardens, who perform the very duties which we assign to the Eldership;—they cannot take a single step without having in *fact*, though not in name, precisely such officers as we recognize under the Scriptural name of Elder. The Bishops, perhaps, thought that as in holy writ Presbyters or Elders sometimes mean Bishops, it was a measure of precaution to get rid of the name altogether, lest those who should be raised to that office might attempt to invade their prerogatives. I shall only farther observe, that a Minister of the Church of Scotland as the Head or perpetual Moderator of his Session, and all the members of that Court, may, unawed by a conclave of Cardinals or a bench of Bishops, exercise in its fullest extent *the right of private judgment*, which is the pride and pleasure of the human mind.

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* Naked Truth, p. 45. † Ditto, p. 47.

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your *misrepresentations*, for your own Church and her distinguished members do not escape. You *misrepresent* the Church of England when you attempt, in page 8, to make her contradict her own language, which is too explicit to be obscured by your crude and unauthorized comments. Had you placed Canon 7 in direct opposition to Canon 15, I could have judged for myself, but as you give only partial and mangled extracts to neutralise full and decisive declarations, the conclusion is, that the Church of England is quite consistent, and that you vainly attempt to make her contradict herself. Where is the inconsistency or the most distant approach to "undermining her own constitution," in commanding her ministers to pray for the *other* Church maintained by the same Government which shelters herself, even though her Bishops or Presbyters be not so rich or so powerful as her own? Had the hierarchy of England been supported by such trembling hands as yours, we would at this moment have been dropping a tear over the ruins of her faded magnificence. But, happily she arose amid the fervent prayers, pious but manly resolutions, enlightened and christian principles of men, who were not alarmed for her security even though they gave the right hand of fellowship to those who were more daring than herself in bursting asunder the trammels of a cruel and debasing superstition.

You *misrepresent* some of the most distinguished members of the Church of England, when you stigmatize those who hazard opinions "in opposition to her doctrine" as "men who eat the bread of the Church, and lift up the heel against her." You know well that many disputes have arisen within the bosom of that Church respecting the divine origin of Bishops and other Church officers,—the alliance between Church and State,—the duty of subscribing Confessions of Faith—the Arminian and Calvinistic senses of the Thirty-nine Articles;—and do you, by one sweeping clause, represent as "eating the bread of the Church, and lifting up the heel against her," those who have maintained opinions different from *yours* regarding the doctrine of your Church on these important

important points? You have on these topics such combatants as Warburton and Hoadley, Burnet and Waterland, Overton and Kipling, Blackburn and Daubeny, and is it left for you to make the separation between the *clean* and the *unclean*? Respecting the *Athanasian Creed*, as it is called, (which is a match for any of Calvin's austere dogmas, its "tendency being to contract the mind within the narrow circle which comprehends" the sincere believers in its doctrines, and "to produce all the weak and cruel partialities on which" it stakes the happiness or misery of the soul for ever) great diversity of opinion has been entertained. Archbishop Tillotson was so hostile to it, that in writing to Dr. Burnet, the historian, he says, "I wish we were well rid of it," and the present Bishop of Lincoln, in his *Elements of Theology*, expresses himself thus, "Great objection has been made to the clauses of this creed, which denounce eternal damnation against those who do not believe the Catholic faith, as here stated; and it certainly is to be lamented, that assertions of so peremptory a nature, unexplained and unqualified, should have been used in any human composition." "We know that different persons have deduced different and even opposite doctrines from the words of Scripture, and consequently there must be many errors among Christians; but since *the Gospel* no where informs us what degree of error will exclude from eternal happiness, I am ready to acknowledge that, in my judgment, notwithstanding the authority of former times, our church would have acted more wisely, and more consistently with the general principles of mildness and toleration, if it had not adopted the *damnatory* clauses of the Athanasian creed! Though I firmly believe, that the doctrines of this creed are all founded in Scripture, I cannot but conceive it to be both *unnecessary* and *presumptuous* to say, that "except every one do keep them whole and undefiled, without doubt he shall perish everlastingly." But *absolute contradiction* is added "to weak and cruel partialities" in this case, for the author of the creed, whoever he was, concludes with declaring, that "*all men shall give account of their works; they that have*
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done good shall go into life everlasting, and they that have done evil into everlasting fire!" So, after all the *damnatory* clauses, "weak and cruel partialities" embodied in this Creed, it is not *faith* but *practice* which is to fix the destiny of mortals through the ages of eternity. Is there any thing among all the tenets of Calvin, or in all the Confession of Faith of the Church of Scotland, so monstrously "cruel," so iniquitously "partial," or so glaringly inconsistent? And yet those who "eat the bread of the Church," and speak their sentiments on these subjects, are chargeable on *your principles* with the aggravated guilt of "lifting up the heel against her." But perhaps you will grant them absolution as long as they do not endanger "the dear interests" of episcopacy, by allowing the *identity of Bishops and Presbyters in point of order*.

Regarding the *Test-Act*, also, many free sentiments have been sported, and you know the lines of Cowper the Poet on the subject.

Hast thou by *statute* shov'd from its design
The Saviour's feast, his own blest bread and wine,
And made the symbols of atoning grace
An office-key, a pick-lock to a place,
That *infidels* may prove their title good,
By an oath dipped in sacramental blood?
A blot that will be still a blot, in spite
Of all that grave apologists may write,
And though a *Bishop* toil'd to cleanse the stain,
He wipes and scours the *silver cup* in vain!"

Now, though Cowper was not guilty of "eating the bread of the Church," yet he was one of her most devout members, and on *your principles* has been so criminal as to have "lifted up his heel against her." But he, too, supplicates for pardon, in plain prose, and says, "I never once asserted the *identity of Bishops and Presbyters in point of order!*"

I, too, though a humble "Presbyterian Dissenting Teacher," have all along expressed sentiments favourable to
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the Church of England, and yet I have no hesitation in saying that the Lord's Prayer is repeated *too often* in the course of each Sunday, that *clerical non-residence* should in no instance be tolerated, and that no Bishop should have *Eight Thousand Seven Hundred Pounds* of annual salary, whilst officiating Curates are pining in want, beneath the contempt of the great, and scorned by the meanest of the people. These opinions I may hold in perfect consistency with feelings of respect and attachment towards the Church of England, and yet on *your principles*, I assert with the lips what *in heart* I deny, and those within the pale of the Church who are bold enough to express *similar* sentiments, are chargeable with "eating her bread and lifting up the heel against her."

You *misrepresent* the celebrated Reformers, when you insinuate that Andrew Melvill and his associates were not men of cultivated minds, that Erskine of Dun was favorable to Episcopacy, and that Luther and Calvin were not opposed to it. Though I have corrected the erroneous statement in which you made me affirm that Melvill and his associates "were addicted to the elegant pursuits of sciences and arts," when I was speaking of certain Clergy in "*our own age*," yet I have no hesitation in affirming *now* "on the faith of history" that they were men of high attainments in elegant literature. And as you say you will be "very well pleased" to hear of their proficiency, I shall *for once* meet your wishes by telling you that Andrew Melvill was a celebrated linguist, that he received his education at Montrose under *Pierre de Marfilers*, that he had made such attainments in Grecian literature as to read Aristotle in the *original* about the year 1559, when he entered the University of St. Andrews, and that the regent of St. Leonard's (says James Melvill) "tauld me of my uncle Mr. Andro Melvill, whom he knew, in the tym of his cours in the new collag, to use the Greik logicks of Aristotle, quhilk was a wounder to them, he was so syne a scholar, and of sic expectation."* "The

* Life of Andrew Melvill, p. 2. MS. Diary, p. 25.

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"The return of Andrew Melvill" says M'Crie, "in 1573, gave a new impulse to literature in Scotland. That celebrated Scholar had perfected himself in the knowledge of the languages during the nine years which he spent on the Continent, and had astonished the learned at Geneva by the fluency with which he read and spoke Greek. He was first placed Principal of the University of Glasgow, and afterwards removed to the same situation in St. Andrews. Such was his celebrity, that he attracted Students from England and foreign countries, whereas formerly it had been the custom for the Scottish youth to go abroad for their education. Spottiswood, with whom he was no favourite, and Calderwood, equally bear testimony to his profound knowledge of this language."* You may say in reply to this that I am "the echo of Dr. M'Crie," but that assertion will not refute *stubborn facts*. I appeal to his mass of *unquestionable evidence*, and to his *numerous authorities*, which you may examine at your leisure, leaving the British Critic to satisfy those who seek no better proof, and whose slipshod erudition extends only to title-pages and tables of contents. I know not *which* of Melvill's associates you would wish to hear about, but I may once more become "the echo of Dr. M'Crie," and say, "Perhaps some of our literati, who entertain such a diminutive idea of the taste and learning of those times, might be surpris'd, if they could be set down at the table of one of our Scottish Reformers, surrounded with a circle of his children and pupils, where the conversation was all carried on in French, and the chapter of the bible, at family-worship, was read by the boys in French, Latin, Greek, and Hebrew. Perhaps they might have blush'd, if the book had been put into their hands, and they had been required to perform a part of the exercises."†

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You *misrepresent* John Erskine of Dun when you bring him forward as a witness in favour of *your species* of episcopacy, and introduce (p. 13) as his language in a letter to the Regent Mar what has no other authority but that which

* Life of Knox, vol. 1. p. 345.

† Ditto, vol. 11. p. 12.

is given it by inverted commas. His two letters to Mar are well written, and contain an accurate statement of the essential distinction between civil and ecclesiastical jurisdiction. Admitting that you have quoted his *ipissima verba*, they contain nothing favourable to your cause, for the Superintendants were, to all intents and purposes, *Bishops*, and in that view were succeeded by *Presbyteries*, or *Elderships*, with all the powers which any Scriptural Bishop ever possessed. In *this sense* episcopacy is *unquestionably of apostolical institution*. Of course Erskine is quite consistent when he concludes one of his letters to the Earl in 1571, (of which Calderwood and Petrie have given large extracts) in these words, "I lament from my very heart, a great misorder used at Stirling, at the last parliament, in creating bishops, placing them, and giving them a vote in parliament as bishops, in despite of the kirk, and in high contempt of God, the kirk opposing itself against that misrule."

You *misrepresent* both Luther and Calvin when you affirm (page 22) "That the Churches reformed by Luther are in general episcopal, is well known. And that Calvin pronounced those who would not submit to such an Episcopacy as that of the Church of England, worthy of every anathema, nullo non anathemate dignos, is also well known." *Quotations* from Luther and Calvin will make their sentiments *still better known*. In Luther's Treatise *Adversus Falso Nominatum Ordinem Episcoporum*, Oper. Tom. p. 342, we find it thus written, "Paul writes to Titus that he should ordain Elders in every city. Here, I think, no one can deny that the Apostle represents Bishop and Elder as signifying *the same thing*. Since he commands Titus to ordain Elders in every city; and because a Bishop ought to be blameless, he calls an Elder by the same title. It is, therefore, plain what Paul means by the term Bishop, viz. a man eminently good and upright, of a proper age, who hath a virtuous wife, and children in subjection in the fear of the Lord. He wills such an one to preside over the congregation, in the ministry of the word, and the administration of the Sacraments. Is there

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any one who attends to these words of the Apostle, together with those which precede and follow, so hardened as to deny this sense of them, or to pervert them to another meaning?" I might fill *many letters* with declarations equally explicit, from Luther's Works, in seven volumes, folio, printed at Wirtemberg 1546-1552. His *practice* was conformed to his principles. He was ordained a Presbyter by the laying out of hands in the Romish Church in the year 1507, and seeing no objection to the episcopal form considered as a *human invention*, in the year 1542, when an episcopal seat within the electorate of Saxony became vacant, at the request of the Elector, Luther, though *himself only a Presbyter*, consecrated Amstorf Bishop of that diocese, and his biographers tell us that one of the last acts of his life was *ordaining two ministers of the word of God, after the Apostles manner.** Look to the *Augustan Confession, the Defence of it, the Articles drawn up at Smalkald in 1537, and the Syllabus of Controverted Points*, and then say whether or not the Churches reformed by Luther are "in general episcopal." You will find them as clearly in favour of Presbyterian parity as the Confession of Faith of the Church of Scotland. Turn to the Confessions of Saxony and Wirtemberg, the French, Belgic, Helvetic Confessions, Confession of Bohemia, &c. and you will find *every one of them* equally decisive. Indeed almost *all* the public Confessions which were drawn up and adopted at the era of the Reformation, contain the same doctrine, and speak the same language.—And what says my "progenitor Calvin," after whose testimony you seem to cast a sheep's eye, and whom you represent as not opposed to "the dear interests" of episcopacy? I am astonished you could have mentioned his name if you ever *saw* his Works. Look into his Commentaries on Philip. i. 1—Titus i. 5, 7—1 Peter, v. 1—1 Tim. v. 17—Acts xx. 28. &c. &c. and you will find that he is the most furious Presbyterian dogmatist you ever encountered. I shall give you *one* specimen, which I presume will satisfy all your demands from that quarter.

Book

* The True History of the Christian Departing of the Rev. Dr. Martin Luther, collected by Justus Jonas, &c.

Book iv. chap. 4. "As we have declared that there are three orders of ministers commended to us in Scripture, so all the ministers that the ancient Church had, it divided into three orders. For out of the order of Presbyters part were chosen *Pastors* and *Teachers*, and the rest bore rule in the administration of discipline. To the *Deacons* was committed the care of the poor and the distribution of alms. All those to whom the office of teaching was committed, were called *Presbyters*. They, in every city, chose one, out of their own number, to whom they, especially, gave the title of *Bishop*; that dissensions might not grow out of equality, as is wont to be the case. Yet the Bishop was not *so* in honour and dignity above the rest, as to have *any dominion* over his *colleagues*; but the office which the Consul had in the Senate, to propose business; to collect opinions; to preside in consulting, admonishing, and exhorting; to direct, by his authority, the whole process of business; and to put in execution that which was decreed by the common counsel of all,—the same office had the *Bishop* in the assembly of *Presbyters*. And even *this* the ancient writers themselves confess, was brought in by *human consent*, on account of the necessity of the times." I give you plain English, but I refer you to chapter and verse, that you may judge as to the correctness of the translation. I wish you had given us *references* instead of scraps from recollection. Thus you see the amount of Calvin's testimony. I could give you many pages equally explicit, and all to the same effect.

You *misrepresent* the case of Calcutta. Indeed you could not have hit on a case more unfortunate for *yourself* and more favorable for *me*. It is just such as one might be expected to stumble on who takes the *ipse dixit* of an anonymous pamphleteer. The leading facts are well known to me owing to my intimate acquaintance with Dr. Bryce's father who is a respectable Clergyman in Aberdeen. Drs. Middleton and Bryce went to India in the same vessel and from some cause or other, sparring commenced during the voyage. Perhaps the celebrated writer on the Greek Article and dignitary of

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of the Church of England had been disposed to assume a consequence, "to take a lead, to aspire to an influence and to practise an interference inconsistent with the rights of others" which warmed the blood of the Scotsman, who, though only a simple *Presbyter*, belonging to *the Kirk*, yet had some little pretensions both as a scholar of distinguished eminence and as the author of a pretty sizeable volume on our Anglo-Indian empire. Certain it is that the very breeze which wafted them to our eastern shores was impregnated with the *virus* of religious animosity, and no sooner had they landed on Asiatic territory than it burst forth in all its malignant forms. The Bishop opened *the Church* and the *Presbyter* a temporary *Kirk*. Unfortunately for his Lordship, the Scotch population of Calcutta is too numerous, too rich and too respectable to be easily dispensed with, and no doubt he was vexed to see them flocking in crowds to a "Presbyterian Dissenting Meeting House" when the portals of a *Church* stood open inviting their approach. "All these" says your anonymous author "before the arrival of Dr. Bryce, were in harmony with the Church of England, and willingly united in all its forms of worship. The first effect, therefore, of this measure, was to create a schism where it found none and in the person of Dr. Bryce not only to create, but to foment division." As the Dr. went to India "for the sake of the many Scotch who were settled there," it was naturally to be expected that they would make use of the religious instructor who had been provided for them and as he had no authority to preach in a *Church* but in a *Kirk*, what remained for them to do but to assemble in the *Kirk* for the purpose of hearing his admonitions? For want of a Scottish divine, those who belonged to the Scotch establishment had laudably conformed to the episcopal regime, but as soon as they were blest with a pastor of their own, of course they resorted to their own place of worship. All this was mortifying to the Bishop, and he could not refrain from introducing the *Presbyterian Dissenting Teacher* into his sermon from the pulpit. This was an honor which the Dr. did not expect, and it was not altogether lost upon him; for ere long

long " the most intemperate and insulting harangue," to which the New-York magazine alludes, issued from the press, and thus there were " wars and rumours of wars." At length a new *Kirk* was to be founded—a splendid Masonic procession took place on the occasion, with the Earl and Countess of Moira at its head—an address was made by his Lordship in which the Dr. was introduced with honour, and to which he made a very elegant reply. To the stirrings of jealousy even a *Bishop* was not superior, on such an occasion as this. But that was not the *only* cause of mortification to the spiritual lord, for Dr. Bryce was one of the young Scottish divines who study medicine, and began to " practise an interference," which was rewarded with enormous fees, and " to take a lead," by becoming Editor of the Asiatic Journal, on a salary of Twelve Hundred Pounds per annum, so that even on the score of " filthy lucre" the Presbyter approached too near a footing of equality with the Bishop.—All this, however, might have been tolerated, had not Marriage and Baptism fees become a bone of contention—the Bishop grasping *at all*, the Presbyter *at his share*. The whole matter was referred *home*, and, in the month of May last, it was decided by the powers in Church and State, that Dr. Bryce was entitled to perform the whole office of a Bishop, standing supreme as the First Representative of the Church of Scotland in British India. I know not to what extent episcopal intolerance would have gone in this case, had not the Earl and Countess of Moira stood by the injured, maintaining his cause, and leading him on to triumph.

Your *Inconsistencies* and *Contradictions* speak for themselves, and, therefore, require only to be mentioned. You set out by terming my work a " weak attack," and you conclude by giving a catalogue of all the *strong* and weighty publications you could think of, to prevent its deleterious effects. You call it an attack on the Church of England, and, in the true spirit of controversial *suicide*, you adduce as evidence (page 7) my calling the Churches of England and Scotland " sister churches," allowing the former to be as

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"pure in principle, and efficient in operation, as the latter," and congratulating these Colonies on having "provision made for the support of such an ecclesiastical constitution as that of England!"—You *contradict* yourself when you admit that the Episcopalians of Scotland are Dissenters as being "reculants to conform" to its establishment, intimate that *their* situation in North Britain is parallel to ours in New-Brunswick, and then talk of the *Episcopal Church* in Scotland instead of the *Episcopal Dissenting Meeting Houses*.—You are greatly *inconsistent* when you stand forth in defence of episcopacy as it exists in Scotland, and boast of it "as a kingdom not of this world," because it is poor as charity, and presents no "lures to youthful ambition," while, at the same time, you come forward as the redoubted champion of such a *worldly* kingdom as a Church with annual revenues to the amount of *Three Million*!—You are no less *inconsistent* when you tacitly confess that the two establishments of Great Britain are *co-ordinate*, and at the same time call one of them a *Church* and the other a *Kirk*. Whatever epithets of contempt you apply to the *one* must equally apply to the other, and, of course, if there is any thing degrading in the term *Kirk*, you virtually apply it to the Church of England, and thus are chargeable with "eating the bread of the Church, and lifting up the heel against her." For the sake of your *own* Church, therefore, you ought to imitate our Sovereign Lord the King, who is *temporal* Head of the Kirk, and who, in all communications directly from the Crown to the General Assembly, terms it the *Church* of Scotland.—You are equally *inconsistent* when you declare your utter rejection of all evidence from men not *infallible*, and at the same time proceed to explain away the testimonies of as many as you could possibly get rid of. This was a convenient *manœuvre* when all other refuges were swept away. Were I reduced to such shifts, I would yield the point.—You are palpably *inconsistent* when (p. 11) you speak contemptuously of human learning, represent Greece and Rome as boasting of great names "in the midst of the thickest spiritual darkness," and then, in your conclusion, glory in the great men who

"pure in principle, and efficient in operation, as the latter," and congratulating these Colonies on having "provision made for the support of such an ecclesiastical constitution as that of England!"—You *contradict* yourself when you admit that the Episcopalians of Scotland are Dissenters as being "reculants to conform" to its establishment, intimate that *their* situation in North Britain is parallel to ours in New-Brunswick, and then talk of the *Episcopal Church* in Scotland instead of the *Episcopal Dissenting Meeting Houses*.—You are greatly *inconsistent* when you stand forth in defence of episcopacy as it exists in Scotland, and boast of it "as a kingdom not of this world," because it is poor as charity, and presents no "lures to youthful ambition," while, at the same time, you come forward as the redoubted champion of such a *worldly* kingdom as a Church with annual revenues to the amount of *Three Million*!—You are no less *inconsistent* when you tacitly confess that the two establishments of Great Britain are *co-ordinate*, and at the same time call one of them a *Church* and the other a *Kirk*. Whatever epithets of contempt you apply to the *one* must equally apply to the other, and, of course, if there is any thing degrading in the term *Kirk*, you virtually apply it to the Church of England, and thus are chargeable with "eating the bread of the Church, and lifting up the heel against her." For the sake of your *own* Church, therefore, you ought to imitate our Sovereign Lord the King, who is *temporal* Head of the Kirk, and who, in all communications directly from the Crown to the General Assembly, terms it the *Church* of Scotland.—You are equally *inconsistent* when you declare your utter rejection of all evidence from men not *infallible*, and at the same time proceed to explain away the testimonies of as many as you could possibly get rid of. This was a convenient *manœuvre* when all other refuges were swept away. Were I reduced to such shifts, I would yield the point.—You are palpably *inconsistent* when (p. 11) you speak contemptuously of human learning, represent Greece and Rome as boasting of great names "in the midst of the thickest spiritual darkness," and then, in your conclusion, glory in the great men who

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have adorned the Church of England.—You reach the height of *inconsistency* when you reprobate those of the Church of Scotland who subscribe the Confession of Faith in an anti-calvinistic sense, whilst *you* (and according to Mr. Adam,) your brethren in Scotland, *to a man*, subscribe the Articles of the Church of England in an anti-calvinistic sense, though, to say the least of them, they are *equally* calvinistic on the very doctrines you specify. What a bundle of inconsistencies! Witness now a *Comedy of errors*.

Under the *last* charge which I entitled *Errors and Fallacies*, may be comprehended all your other palpable delinquencies. Without the *shadow* of evidence you assert, in page 25, that Aerijs was the first who maintained “that Bishops and Presbyters are of the same order,” and, in opposition to the *strongest* evidence, you affirm in the same paragraph that “John Calvin, in 1541, set up at Geneva the first Presbyterian Church that was ever heard of in the world.” Now, in the *first* place, John Calvin did *not* set up that Church, and, in the *second* place, it was not the first Presbyterian Church ever heard of in the world. It so happens that Presbyterianism was introduced into Geneva before Calvin ever saw that city, when he was about nineteen years of age, and in communion with the Church of Rome. In the beginning of his famous letter to Cardinal Sadolet, he thus expressly says, “that the religious system of Geneva had been instituted, and its ecclesiastical government reformed, before he was called thither. But that what had been done by *Farel* and *Viret*, he heartily approved, and strove by all the means in his power to *preserve* and *establish*.” Beza also informs us, and after him Melchior Adam and others, that in the year 1536, when Calvin stopped at Geneva, on his way to Basil, without the least intention of settling at the former place, Farel and Viret, then Pastors of Geneva, earnestly importuned him to remain in that City, and to become their associate in the ministry; that it was not until Farel ventured, in the name of the Omnipotent God, to denounce a curse against him if he should persist in refusing, that he consented to remain at Geneva; and that he at length submitted himself

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self to the will of the *Presbytery* and of the magistrates, by whose suffrages, the consent of the people being obtained, he was elected and set apart as a Pastor, and also as a public Teacher of Divinity, in the month of August, 1536. Dr. Henry More, in his Divine Dialogues, p. 82, speaking of the Reformation of Geneva, says, "As for Calvin, the charge of rebellion upon him is, that he expelled the Bishop of Geneva, who was the chief magistrate of that city, and changed the government, and so carried on the Reformation. But this is a *mere calumny* against Calvin, and *without all ground*; for not so much as that is true, that Calvin was one of the first planters of the Reformation at Geneva, and much less that he, or any other reformers expelled the Bishop out of that city." It thus appears that there was a *Presbytery* in Geneva before Calvin went thither; that the settlement of a minister was considered as the proper act of the *Presbytery*; and that in fact the scheme of *ministerial parity*, the government of the Church by *Presbyteries*, and the appointment of *Ruling Elders*, was received and acted on before the public ministry of Calvin had commenced or any of his writings had appeared.*—The other part of your statement that "the Church of Geneva was the first Presbyterian Church that was ever heard of in the world," is just taking for granted the *very point* to be proved. I know not what you conceive necessary to constitute a Presbyterian Church, but it appears to me that it is not more necessary to give an instance of a Church precisely the same as the present Church of Scotland, in order to prove the existence of Presbytery antecedent to the Church of Geneva, than it is to produce an example parallel with the present Church of England in order to prove the existence of episcopacy prior to the age of Henry VIII. We maintain on the most *substantial* grounds that the *Jewish Synagogue* was Presbyterian in its form,—that the words Synagogue and Church have the same signification—that the *mode of worship* adopted in the Christian Church by the Apostles was substantially the same with that which had been long practised in the Synagogue—that the titles given to

* See Beza's Life of Calvin, and Melchior Adam's Ditto, p. 68.

to the *officers* of the Synagogue, namely, Minister, Bishop, Pastor, Presbyter, or Angel of the Church, (all used indiscriminately, if we may believe the most profoundly learned in Jewish Antiquities) were transferred to the officers of the Christian Church—that the *characters, duties, and powers* of officers, in substance, were transferred from the Synagogue to the Primitive Church—that the *mode of ordaining* officers by *imposition of hands of Presbyters*, was the very mode in use in the Synagogue service—and that the Scriptures throughout, and all the Fathers of the first and second centuries, without *one* dissenting voice, represent the Apostolic Church as Presbyterian in its form. The occurrence of the word *Bishop* in Scripture and in the Fathers, you regard as quite *omnipotent*, but it proves nothing *whatever* on the subject, till you can shew its energy in some other way than by inserting it in italics. It is allowed on all hands that there were Bishops in the Apostles' age as well as Presbyters, and if you dispute about *names*, I have not the least objection to speak of *Apostolical or Scriptural Episcopacy*. We call it *Presbytery*, because we maintain that that term comprehends the whole power and dignity which was attached by the sacred writers to the term *Episcopacy*. The dispute is not as to the *name*, but as to the *authority* of Bishops. If, therefore, you had said that the Church of Geneva was in *form* the one that came nearest the *form* of the present Church of Scotland, you would have spoken more correctly. You may find fault with *us* for rejecting the title of Bishop, as we quarrel with *you* for rejecting that of *Elder*, but *we* say that the office of Bishop is included in that of Presbyter or Pastor as *you* say that the office of Elder is included in that of Vestryman and Church Warden.

But this is not all. I stated in the View that there was a Presbyterian Church in Scotland “from the first dawn of Christian light in that country.” This assertion you seem disposed to deny, by referring to the distinction made between Scotia major and Scotia minor. That the Gospel was introduced into Scotland by the disciples of John the Apostle,

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is expressly affirmed by Buchanan, Lib. v. ; and Tertullian, who lived in the second age, thus speaks, " The Gospel was diffused into all the parts of the world, yea, into Britain, and into that part of the island whereunto the Roman *forces did never pierce,*"* meaning the inhabitants on the north side of the walls built by Adrian, Antoninus Pius, and Severus, who were undoubtedly the *Scots*. Hence says the poet,

Roma sagittiferis prærendit mœnia Scotis,

and Claudian, many hundred years before, speaking of the legion which was called from its garrison on these walls, states the fact thus, " The legion came, which was placed before the utmost Britons, and which bridled the fierce Scots."† The Irish were not called Scots, nor their country Scotia major, for many *hundred years* after Christ, as is evident from the inquiries of those who have reckoned up with precision the old names of Ireland on the most ancient classical authorities. Scaliger tells us, that the word *Scot* is not of Irish but of British origin, and that it is not used in Ireland, but in Britannia, and accordingly Abrahamus Ortelius says, " I have observed Ireland to be named *Scotia*, by the writers of the middle age," whilst another writer affirms that " the naming of Ireland by the name of Scotland was first about Beda's time, who lived in the beginning of the eighth age."‡ It thus appears that the distinction between Scotia Major, or Ireland, and Scotia Minor, or Scotland, continued only for a very short period—that it did not come into use till *after* the fifth age, when Palladius was sent by the Bishop of Rome—and that the Scots received Christianity from the disciples of John the Apostle. That they were Presbyterians till infected by the Church of Rome, in the fifth age, is asserted by all the historians of that period. " Palladius," says Heclor Bœce, " was the first of all that did bear the holy magistrature among the Scots, being made Bishop by the great Pontiff, or Bishop; for, till then, by the suffrage of the people, the Bishops were made of the Monks or Culdees."§ John Major, who was a friend to episcopal claims, gives this explicit declaration,

* Lib. contra Judæos. † Buchanan, lib. 1. ‡ Vide Hermolaum Barbarum in Plinium et Vadianum, in Solinum. § Lib. vii.

claration, " Before Palladius, by Priests and Monks, without Bishops, the Scots were instructed in the faith."* John de Fordun, in his Scots Chronicle, says, " Before the incoming of Palladius, the Scots had for teachers of the faith, and ministers of the sacraments, presbyters only, or monks, following the rites and customs of the *primitive Church*." And, says John Semeca, " In the first primitive Church, the office of bishops and priests was common to the one and to the other, and both the names were common and the office common to the one and to the other; but in the second primitive Church, the names and offices began to be distinguished." Prosper, in his Chronicle, has these words, " The pontiff Celestine sendeth unto the Scots, Palladius, to be their bishop." Item, " unto the Scots, then believing in Christ, Palladius is ordained by Pope Celestine, and sent thither the first bishop." The same fact is attested by Cardinal Baronius, who expressly distinguishes between the visits of Palladius to Scotland and Ireland, and says, " All men agree that this nation (the Scots) had Palladius their *first* Bishop from Pope Celestine." And Beda, in the history of England, distinctly asserts, " Palladius was sent first bishop unto the Scots by Celestine, Pontiff of the Roman Church." No fact, therefore, can be attested by more abundant evidence, and if you will consult your own episcopal historians, Skinner and Goodall, you will find that they were not deceived by such guides as those to whom you appeal. But even admitting that Scotia Major, or Ireland was under the government of Presbyters, and *not* Scotia Minor, or Scotland, until Palladius appeared, what good would result to your cause?—You have thus your countrymen the Scots made Presbyterians by the disciples of John, and in defiance of the challenge given by yourself and Hooker, a Presbyterian Church has been shewn to have been formed in *Scotland*, before the Church of Geneva was ever dreamt of—at " the very dawn of Christian light in that country." Such is the discovery which you say " would be entitled to attention," and I hope you will duly honour it. Your

* Lib. 11. cap. 2. De Gestis Scotorum.—Hist. Lib. 111. cap. 8.

† Annual. 129.

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Your extracts from the Fathers, *without a single reference*, and probably taken from the late edition of Leslie on the Sacraments, published in this city, have not the merit of making a single discovery entitled to the least attention. You even introduce Jerome as not unfriendly to Episcopacy in his *cool moments*. I shall extract the whole passage from which you give us a garbled quotation, and as the Epistle to Evagrius is of your *own* selecting, I take it for granted it was written by that Father in cool blood. It speaks for itself. "I hear that a certain person has broken out into such folly that he prefers Deacons before Presbyters, that is, before Bishops; for when the Apostle clearly teaches that Presbyters and Bishops were the same, who can endure it that a minister of tables and of windows should proudly exalt himself above those at whose prayers the body and blood of Christ is made? Do you seek for authority? Hear that testimony—" Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus that are at Phillippi, with the Bishops and Deacons." Would you have another example? In the Acts of the Apostles, Paul speaks thus to the Priests of one Church, "Take heed to yourselves and to all the flock over which the Holy Ghost hath made you Bishops, that you govern the Church which He hath purchased with His own blood." And lest any should contend about there being a plurality of Bishops in one Church, hear also another testimony, by which it may most manifestly be proved, that a Bishop and Presbyter are the same.—"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Presbyters in every city, as I have appointed thee. If any be blameless, the husband of one wife, &c. For a Bishop must be blameless, as a steward of God." And to Timothy,—"Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the Presbytery." And Peter, also, in his first Epistle, saith, "The Presbyters which are among you I exhort, who am also a Presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; to rule the flock of Christ, and to inspect it, not

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of constraint, but willingly according to God;" which is more significantly expressed in the Greek (*episkopountes*) that is, superintending it; whence the name of Bishop is drawn. Do the testimonies of such men seem small to thee? Let the evangelical trumpet sound, the son of thunder, whom Jesus loved much, who drank the streams of doctrine from our Saviour's breast, "The Presbyter to the Elect Lady and her children, whom I love in the truth." But that one was *afterwards* chosen, who should be set above the rest, was done as a remedy against schism; lest every one drawing the church of Christ to himself, should *break it in pieces*. For at Alexandria, from Mark, the Evangelist, to Heracles and Dionysius, the Bishops thereof, the Presbyters always named one, chosen from among them, and placed in a higher degree, *Bishop*. As if an army should make an emperor; or the deacons should choose one of themselves whom they knew to be most diligent, and call him *Archdeacon*." And a little afterwards, in the same Epistle, he says, "Presbyter and Bishop, the one is the name of *age*, the other of *dignity*. Whence in the Epistle to Timothy and Titus, there is mention made of the ordination of *Bishop* and *Deacon*, but not of *Presbyters*, because the *Presbyter* is included in the *Bishop*."

On the subject of *degrees*, you are more specious than solid, and by *proving too much* you prove *nothing at all*. You grant (p. 21) that the Clergy of the Church of England "considered as a body devoted to the service of God in the work of the Christian ministry, are all of one order. Yet, if in this one order a Presbyter is of a degree above a Deacon and a Bishop of a degree above both a Presbyter and a Deacon, it does not follow, that they are all equal as to official powers but differ in these according to their degrees. But, if they are not all equal as to official powers, but differ in them according to their degrees, we have here the plan of Episcopal government." What is the conclusion to which this piece of plausible reasoning infallibly leads? It proves a great deal more than you intended, for it makes "the plan of Episcopal government" and "the scheme of Presbyterian parity"

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parity *one and the same*. Pastors, Elders and Deacons have their appropriate offices in the Church, but an Elder is a *degree* above a *Deacon*, and a Pastor is a degree above both an Elder and a Deacon, therefore we have either episcopal parity or presbyterian *imparity*. You try to make the inequalities as few and as small as possible, but the official powers of a Bishop in the English Church collocatus in *excelliori gradu* are too peculiar to be so easily reduced. Every thing depends on the *height* of the *degree*, and if you can shew from Scripture or the Fathers that a Presbyter required to be *re-ordained* when he was placed in *excelliori gradu*, then will I acknowledge that you have something *like* argument to oppose to the Presbyterian scheme and still more if you shew that any Bishop had a number of congregations and pastors under him who were subjected to his spiritual jurisdiction. Every Bishop is a Presbyter but every Presbyter is not a Bishop; for no man can receive the latter title unless he has the charge of a particular congregation. Of course your statement regarding the consecration of Spottiswood, Lamb, and Hamilton as Bishops, in the chapel of London-House, without previous ordination as Presbyters, is nothing to the purpose. Had they been Presbyters and ordained anew, the case would have been widely different.

You quote Clement's allusion to the orders of Priesthood in the Jewish Church, from which you presume that he argues for a similar order in the Christian Ministry. You ought to have extracted the whole passage, and you would have found that his object was to enforce on the Corinthian Church the duty of submission to their pastors, and to impress them with a sense of the importance of ecclesiastical order; that with this view he refers to the subordination necessary in *military affairs*, remarking that some are only common soldiers, some prefects, some captains of fifties, some of hundreds, and some of thousands, every one of whom is bound to keep his own station; and that if any thing is to be deduced from his allusion to the *Jewish Priesthood*, in reference to the order of the Christian ministry, it must also be drawn from his allusion to the army, and of course there must be *four orders* of ministers corresponding

to the four classes of military officers to which he alludes. You quote from Ignatius a passage which proves most distinctly that the particular Church addressed, was furnished with a Bishop, a Presbytery, and Deacons, all bearing a relation to the same stock equally close and inseparable, and all equally necessary to a regular and valid transaction of its affairs.—You make a short extract from Irenæus, but if you examine his various epistles you will find him applying the terms Episcopacy and Presbytery quite indiscriminately, calling Linus, Anacletus, Clemens, &c. at one time *Bishops*, and at another time *Presbyters*, speaking in one paragraph of the Apostolic doctrine as handed down through the *succession of Bishops*, and in another, as positively affirming that the same doctrine was handed down through the *succession of Presbyters*.*—Your quotation from Tertullian proves that the *highest priest* was *alone* invested with the right of administering the ordinance of baptism, that he was the pastor of a single congregation, the President of the Assembly and of the Presbytery or Eldership which belonged like himself to a particular Church.—The amount of Cyprian's testimony as adduced by you, simply is, that a Pastor was called a Bishop, that "the Bishop was in the Church, and the Church in the Bishop," and that those who went off from the communion of the Church were schismatics, and set up conventicles or dissenting meeting-houses for themselves.—Theodoret explains his own meaning, when, in his Commentary on 1 Tim. 3, he makes the following declaration, "The Apostles call a *Presbyter* a *Bishop*, as we shewed when we expounded the Epistle to the Philippians, and which may be also learned from this place, for after the precepts proper to Bishops, he describes the things which belong to *Deacons*. But as I said of *old* they called the same men both *Bishops* and *Presbyters*."—Jerome's mind has been fully heard, and were it not that you would say he was in a *fit of passion* when he wrote his Commentary on Titus, I would adduce the most full, explicit, and decided testimony in favour of Presbytery from that part of his Works. You may consult it at your leisure.—Chryostom, from whom you make a very partial extract,

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* See Epistle to Victor. Book against Heresies, lib. 111. cap. 2. lib. 1v. cap. 43, 44.

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expresses himself more fully thus, "The Apostles having
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 abstain, omitting the order of Presbyters, descends to the
 Deacons; and why so, but because between Bishop and
 Presbyter there is scarcely any difference; and to them is
 committed both the instruction and the Presidency of the
 Church; and whatever he said of Bishops agrees also to
 Presbyters."* But the evidence afforded by Tertullian, Cy-
 prian, Theodoret, and Chrysostom, would not affect my views
 on the subject, as even in *their* age, the Church began to be
 corrupted by an admixture of human institutions. This is
 fully attested by Jerome, and it is a strong proof of the
 weakness of your side of the question, that almost all the
 witnesses in its favour, lived *after* the two first centuries. I
 have studiously avoided bringing forward testimony in favor
 of Presbyterian parity, which is afforded by almost all the
 earliest Fathers whose works are extant, because I am acting
 wholly on the defensive—repelling the most wanton attacks.

I am at a loss to know in what terms to characterize your
 remark regarding the General Assembly. It resembles *distil-*
led water. By comparing that court to the deliberative As-
 sembly of the ancients, the learned Professor only alluded
 to its *forms*, and could that justify your most childish and
 invidious animadversion? Paul and Demosthenes have often
 been compared, but *eloquence* is always understood to be the
 point of comparison, and no one views it as conveying a
 censure on the Apostle, or implying that he was a *heathen*.
 When you speak of the Confession of Faith as Calvinistic,
 and *rigidly* so, you forget that Calvin's authority was not
 without its influence in drawing up the Articles of the Church
 of England. The Seventeenth Article, which relates to Pre-
 destination, bears the most unquestionable internal evidence
 of its connection with that Reformer. The qualifying clause
 toward the end of it, is nearly copied from Calvin's *Institutes*,
 and the latter part of it is a *literal translation* of his caution
 against the abuse of that doctrine. For evidence of the for-
 mer, see his *Institutes* iii. 2, 4, 5, compared with the article.

For

* In 1 Epist. ad Tim. Hom. 11.

For proof of the latter read the following, "Proinde, in rebus agendis, ea est nobis perspicienda Dei voluntas quam verbo suo declarat." "Furthermore, in our doings that will of God is to be followed, which we have expressly declared to us in the *word* of God."* Hooker, whose name you introduce more than once with profound respect, and who was a *rigid* episcopalian, says of Calvin, "I think him the wisest man the French Church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered, not by hearing or reading, so much as by teaching others. For though thousands were debtorsto him, as touching knowledge in that kind; yet he to none, but only to God, the author of that most blessed fountain, the Book of Life; and of the admirable dexterity of wit, together with the help of other learning, which were his guides." And in the same preface to his Ecclesiastical Polity he also says, "Two things of principal moment there are which have *deservedly* procured him *honour throughout the world*; the one his exceeding pains in composing the *Institutions of Christian Religion*; the other, his no less industrious travels for exposition of Holy Scripture according unto the same *Institutions*." Such was my "progenitor Calvin" in the opinion of one who was not warped by prejudices against the very *name* of that Reformer, because of the austerity of those tenets which are ascribed to *him*, though in reality taught by another long before Calvin appeared; and because of his supposed connection with *the Kirk*, though in reality he had as much to do with *the Church*.

The only specimens of your critical powers with which you have favored us, involve both *errors* and *fallacies*. You may call us *Presbyterians* for any reason you please, for we certainly do not admit of the authority of *Bishops* as distinct from, and superior to, *Presbyters*. Nay, we maintain that by attending to the original meaning of the words, *Presbyter* is a more honourable designation than *Bishop*. The one is expressive of *authority*, the other of *duty*; Presbyter implies the dignity and power of a *ruler*, Bishop conveys the idea of *work*, or of executing a *prescribed task*.—Your remarks on

* Instit. 1. 17. 5. Article Seventeenth.

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1. Tim. v. 17. are quite hacknied, and may be sufficiently replied to by Dr. Owen, in the following terms, "This would be a text of uncontrollable evidence, if it had any thing but prejudice and interest to contend with. On the first proposal of this text—"That the elders who rule well are worthy of double honour, especially those who labour in word and doctrine," a rational man, who is unprejudiced, who never heard of the controversy about ruling Elders, can hardly avoid an apprehension that there are two sorts of Elders, some that labour in the word and doctrine, and some who do not do so. The truth is, it was interest and prejudice that first caused some learned men to strain their wits to find out evasions from the evidence of this testimony; being so found, some others, of meaner abilities, have been entangled by them." I may add a few words from Dr. Whitaker, who was a learned Episcopalian, but as soon as you are told that his view of this text is different from yours, of course you will get quit of his testimony, by saying "infallible he was not," or he "eat the bread of the Church, and has lifted up his heel against her." Be that as it may, he speaks good common sense, when he uses this example; "If I should say, that all who study well at the University are worthy of double honor, especially they who labour in the study of theology, I must either mean that *all* do not apply themselves to the study of theology, or I should speak nonsense. Wherefore I confess that to be the most genuine sense by which pastors and teachers are distinguished from those who only governed."*

The other passage on which you exert your critical acumen is 1. Tim. iv. 14. You are glad to take help from honest John Calvin, when it suits your purpose, as in this instance. "Infallible, however, he was not." This is generally supposed to refer to the *Eldership* or *Presbytery* of Lystra, because it is probable, from Acts xvi. 3, that they recommended Timothy to the Apostle. But Estius thinks the eldership of Ephesus is here meant, and conjectures that Timothy was made Bishop of Ephesus, by the laying on of their hands. But if that had been the case, the Apostle when leaving Ephesus, needed not to have entreated Timothy to abide in Ephesus.

* Prælect. ap Didioclar. p. 681.

Ephesus, to oppose the false teachers. His ordination as Bishop of Ephesus, and his acceptance of that office, fixed him there.*—You say that “the Greek word presbuterion signifies the office and station, as well as a college or number of Presbyters.” But, with all due deference to authorities *not infallible*, I would ask you, if the term presbuterion is to be found in Scripture, in the writings of the primitive Fathers, and particularly in the work of Ignatius to which you refer, as signifying any thing else than a Council of Presbyters? His language in this case must be interpreted consistently with his language in other cases, and if he says, in his Epistle to the Church at Smyrna, Sec. 8, “it is not lawful without the bishop, either to baptize or celebrate the holy communion,” are we not fairly led to conclude that his *Presbyters* could not have been the *same* with those who bear that title in modern episcopal churches, who, in virtue of their original commission, and without any subsequent power, extended to them by the Bishop, have authority at all times, and in all places, when called upon, to administer both Baptism and the Lord’s Supper. By the same rules I interpret Chrysostom’s sentiments; though you mention him as favorable to your views, for what is his language in his Commentary on Titus, 1. 5. ? “That thou mayest ordain Elders,” says the Apostle: he means *Bishops*. “In every city,” says he; for he would not have *the whole Island* committed to *one man*; but that every one should have and mind his own proper cure; for so he knew the labour would be easier to him, and the people to be governed would have more care taken of them; since their teacher would not run about to govern *many churches*; but would attend to the ruling of *one only*, and so would keep it in good order.” It is a singular fact that Jerome, to whom you *also* appeal on this subject, thus translates the very passage, 1. Tim. iv. 14. “Noli negligere gratiam quæ in te est, quæ tibi data est prophetia, per impositionem manuum Presbyterii,” and expressly adduces the passage to prove that Bishops and Presbyters are, by divine right, *equal*.

Your *other* idea, that the word presbuterion signifies the *office*

* See M’Night in loc.

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office conferred and not the *body of ministers* who conferred it, was maintained by Calvin himself till he changed his views and adopted the other sense which you mention. It is too absurd to deserve serious refutation

I have nearly extended this letter to *four sheets*, and must now think of drawing to a close. Nothing material in the shape of *reasoning*, in your Remarks, has been wilfully overlooked. You contradict "the faith of history" when you deny *prelatical* acknowledgment of the validity of Presbyterian ordination. You put emphasis on the *many Bishops* who were consecrated without Episcopal ordination, but it is quite sufficient if there was *one* instance, as that *one* could not fail to corrupt the purity of *Episcopal succession*, by the illegitimate admixture of the blood of Presbyters. I have my doubts whether the succession to the throne of Great Britain is a matter of such grave interest to some high Churchmen as the legitimacy and purity of succession in the line of Bishops. The saying of Chillingworth which you introduce in triumph is unfortunately equally strong in favour of *Romish* episcopacy; the same *presumptive* argument was actually employed by Bellarmine against the protestants of his day, in support of prelacy and its attendant corruptions. It proceeds on *false data*, for it supposes that innovations were introduced *suddenly*, and at *once*, whereas Jerome expressly asserts that they came in (*paulatim*) by *little and little*, and Mosheim, Gibbon, Hawsis, &c. who are all historians of veracity, (though they do not in *all things please* you and your friends) expressly inform us of the *different stages* which marked the progress of hierarchical usurpation and intolerance.

And now, Sir, I presume this is the longest Letter you ever received, but I hope you will find it both useful and edifying. I have confined your attention to the topics embraced in your Remarks, carefully avoiding the *argument* in favour of Presbytery, because I deprecate all such perverse disputations. I hope you will not be tempted to break your resolution by again *breaking silence*. I have no thirst for controversy, neither do I shrink from the contest; and if your Remarks are to be regarded as a test of the dimensions of your mind, or the extent of your information, I hesitate not, *single and alone*,

to meet you at any given point of attack. Before taking up the pen, and since I began to write, I have often thought of the motives which could have induced you to arouse from its slumbers such a hateful controversy by retarding my work in its progress to oblivion, and calling the attention of the public at large to its uninteresting but *harmless* details. Did you with an opportunity of exhibiting to the world a specimen of your talents? In this you have lamentably *failed*, for before the appearance of your work many were disposed to class you with those dark lanterns which have light *in themselves* though they impart little to others. Did you imagine that I had been too successful in dispelling the gloom which has hitherto surrounded the Scottish Reformers and the Church which they were honored to establish? I trust that such base attempts to arrest the progress of light have been signally frustrated and crushed for ever. Did you feel a secret wish that I should attain "the happiness," as you express it, of seeing the superior excellence of those principles which you profess, and of those forms to which you adhere? Alas! The examples which you give of their practical influence is not just so amiable as to awaken attachment, and you must be well aware that it is not in human nature to be *lashed* into affection. I would beg leave to recommend to your serious attention the language of your favorite Hooker, "The time will come when a *few words* spoken with meekness, humility, and love, shall be more acceptable than *volumes of controversy*, which commonly destroy *charity*, the *very best part of true religion*." But if you have come to British Colonies with that intemperate zeal about *modes of faith* and *forms of worship* which you have most unguardedly expressed, and which would have disgraced the darkest age of popish domination, I would advise you as a friend, and as a christian, to retire to the glens and mountains of your native country, where you will live respected, because you will live *unknown*.

I am, Sir,

With all due respect,

Your obedient Servant,

GEORGE BURNS.

Saint John, April 7th, 1818.

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