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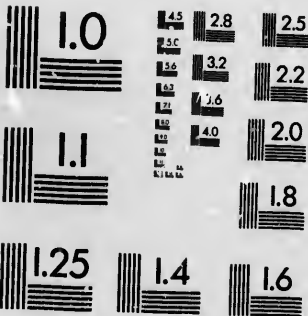
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REMARKS

ON

DR. BURNS'S VIEW

OF THE

PRINCIPLES AND FORMS

OF THE

PRESBYTERIAN KIRK, AS BY LAW ESTABLISHED

IN

SCOTLAND.

BY THE

REV. JAMES MILNE, A. M.
FREDERICTON, NEW-BRUNSWICK.

*Art thou a master of Israel, and knowest not these things?—St. John, 3, 10.
If the blind lead the blind, both shall fall into the ditch.—St. Mat. 15, 10.
Thus saith the Lord, stand ye in the ways, and see, and ask for the old
paths, where is the good way, and walk therein, and ye shall find rest
for your souls.—Jeremiah 6, 16.*

SAINT JOHN:

PRINTED BY WILLIAM DURANT, PRINCE WILLIAM-STREET.

1818.

TO HIS EXCELLENCY
MAJOR-GENERAL SMYTH,

LIEUTENANT-GOVERNOR of His MAJESTY'S Province of NEW-BRUNSWICK,
&c. &c. &c.

SIR,

EVERY Clergyman, at his ordination, solemnly engages to "be ready with all diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." Your Excellency, therefore, I trust, will not be surprised at the following attempt to repel an attack on our National Church, which, although weak in itself, is yet by the boldness of its manner calculated to make on the minds of the unlearned and unstable impressions unfavorable to her. I can say, with truth, before Him who knows all things, that I have no wish to feed the flame of Religious controversy so inconsiderately kindled. My sole object is to warn the Members of the Church of the arts of seduction which are practised against us. What I have written with this intention, and for this purpose, I beg leave to inscribe to your Excellency, as the Constitutional Guardian of the Established Church in this Province; accounting myself happy in having this opportunity of expressing the sentiments of high esteem with which I have the honor to be,

Sir,

Your Excellency's

obliged, and

faithful servant,

JAMES MILNE.

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REMARKS, &c.

FOR the sake of truth itself, and on account of the

ERRATA.

- Page 7, 3d line from the bottom, for 'vederi' read 'videri.'
- Page 8, 15th line, for 'part' read 'parts.'
- Page 11, 1st line, for 'comprehend' read 'comprehends.'
- Page 16, 23d line, for 'and' read 'out.'
- Page 24, 15th line, for 'were' read 'are.'
- Page 34, 8th line, for 'Presbyter' read 'Presbyteri.'
- Page 35, 12th line, for 'if he is to be believed,' read 'if we are to believe him.'

spirits, whether they be of God; to contend earnestly for the faith once delivered unto the saints; to mark and avoid them which cause divisions and offences contrary to the doctrine learned by christians; and, if there come any unto us, and bring not this doctrine, not to bid him God speed; he that biddeth him God speed, being partaker of his evil deeds.

The obligation of this great duty, Dr. Burns, in his View, &c. appears to admit by his admitting the existence of religious error, and the importance and utility of considering its rise, tracing its progress, and contemplating

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JAMES MILNE.

FOR the influence of think right important s comprehend of Piety and of Grace to stituted and Church, the tures, at th when men part from th having itch and draw a admonished spirits, whe for the fai and avoid t trary to the come any u him God sp partaker of The obli View, &c. ence of reli considering

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FOR the sake of truth itself, and on account of the influence of opinion on practice, it is of consequence to think rightly on all subjects, but especially on the most important subject of religion. That the religion of Jesus comprehends doctrines of Faith to be believed, precepts of Piety and Virtue to be exemplified, and Ordinances of Grace to be frequented, in union with a divinely instituted and regularly organized society denominated the Church, the Scriptures unequivocally declare. The Scriptures, at the same time, foretel, that a time would come, when men would not endure sound doctrine; would depart from the faith; would heap up to themselves teachers, having itching ears; would speak evil of the way of truth, and draw away disciples after them. We are, therefore, admonished not to believe every spirit, but to try the spirits, whether they be of God; to contend earnestly for the faith once delivered unto the saints; to mark and avoid them which cause divisions and offences contrary to the doctrine learned by christians; and, if there come any unto us, and bring not this doctrine, not to bid him God speed; he that biddeth him God speed, being partaker of his evil deeds.

The obligation of this great duty, Dr. Burns, in his View, &c. appears to admit by his admitting the existence of religious error, and the importance and utility of considering its rise, tracing its progress, and contemplating

ing its consequences. He is, therefore, to expect to find people as earnest to inculcate, and as zealous to defend what they regard, as he is to inculcate and defend what he regards, as the truth in Jesus.

I do sincerely wish that Dr. Burns had confined himself to what he states in his advertisement to be the object of his View, &c.—an explanation of “the Constitution of the Church of Scotland, with a particular reference to the design and duties of the Eldership.” In doing this, he would have remained in his own proper place, and have given no offence. But he has been pleased to take a wider range, and to introduce into the discussion of his proposed subject, matter not only foreign to it, but also derogatory to the Church of England. He does, indeed, deprecate controversy, and disavow intention to “detract from any Christian denomination.” But in deprecating controversy, and disavowing intention to “detract from any Christian denomination,” he clearly betrays consciousness of his having written something which may be considered as detracting from some Christian denomination, and provoking controversy. Indeed, his language in his advertisement, and his assertions throughout his View, may not unfitly be compared to the conduct of a man who, without any act of aggression on the part of a quiet and inoffensive neighbour, gives him a violent blow on the head, and tells him, that he is an usurper of rights originally belonging to him, but that he does not wish to detract from him, or to quarrel with him. I beg leave, therefore, to submit to the members of the Church of England within this Province, the following Remarks on Dr. Burns’ View, &c.

The impressions of education, the associations of youth, the charities of affection, and the feelings awakened by the recollection of scenes connected with such impressions, associations and charities, supply topics of persuasion which may be turned against the truth, as well as employed

for

for it. The principles of application regard them are to embrace reject as the power of reason suspicion, to convince their purpose by But this is towards the disclaim, say within this things; hold

To all persons granted. But ragement, as does Dr. Burns. Congregation to connected with division of the rejoice that “that professed they lived and by admonition every feeling worshippers importance, Congregation suffer shame affection towards indeed; they lead, and pray respect, with others, and for

for it. They, therefore, who would not be misled by principles amiable in themselves, but fallacious in the application, ought, in all their religious enquiries, to disregard them, and to make evidence alone decide what they are to embrace as agreeable to the mind of Christ, or to reject as contrary to it. All who yield to the leading power of reason, and do this, will view with a degree of suspicion, the man who, when he should labour to convince their judgment, endeavors to subdue them to his purpose by an appeal to the tenderness of their heart. But this is the very thing which Dr. Burns has attempted towards the conclusion of his View, &c. but which I utterly disclaim, saying to the members of the Church of England within this Province in the words of St. Paul, *Prove all things; hold fast that which is good.*

To all persons in this Colony is liberty of conscience granted. But the Presbyterians of St. John have encouragement, as well as liberty of conscience. What, then, does Dr. Burns mean by wishing the members of his Congregation to "feel" their "importance and safety as connected with the ecclesiastical constitution of one great division of the United Kingdom;" by exhorting them 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 by admonishing them to "banish from" their "minds every feeling of disaffection towards other forms and other worshippers?" Has any attempt been made to lessen the importance, and to shake the security of Dr. Burns and his Congregation? By whom have they been exposed to suffer shame? What has occurred to make them feel disaffection towards other forms and other worshippers? If, indeed, they have aspired to an influence, tried to take a lead, and practised an interference, inconsistent, in any respect, with the established and recognised right of others, and have, on this account, been resisted and withstood,

stood, they have been treated just as they deserve; and, instead of complaining, they should determine to redeem the errors of the past by a more modest and unassuming deportment in future.

It is perfectly evident that, where there is one particular Church established by Law, all who do not conform to this Church, are to be considered Dissenters. On this principle, the Primate of all England, upon crossing the Tweed and going into Scotland, and the Moderator of the Kirk of Scotland, upon crossing that river and going into England, would, undoubtedly, be dissenters. On the same principle, as the Church of England, and not the Kirk of Scotland, is the Church by law established in this Province, a member of the Kirk, by crossing the Atlantic, does become, and actually is, a dissenter, until he have the happiness to see, that the *Articles* of the Church of England are better than the Tenets of the *Westminster Confession of Faith*; that the Liturgy of the Church of England is more conducive to devotion than the effusions of extemporary prayer; and that the Episcopacy of the Church of England, and not the Presbytery of the Kirk of Scotland, is the regular and legitimate form of church government. By the laws of this Province, accordingly, all who do not conform to the Church of England, are called dissenters, and their places of worship meeting-houses. If, therefore, we are to express ourselves as these laws require, we must say, that Dr. Burns is Minister of the Presbyterian meeting-house at Saint John, and as such a dissenting teacher. On what other ground of reasoning he can call the Episcopalians in Scotland dissenters, I do not see. But, in the mean time, it warrants the conclusion that, wherever the Church of England is by law established, the Kirk of Scotland is not co-ordinate with her, but *subordinate* to her; and, also, justifies me in making, in the title of Dr. Burns' View, &c. an alteration which removes an insidious ambiguity.

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Dr. Burns calls the Church of England and the Kirk of Scotland "sister churches," allows the former to be as "pure in principle and efficient in operation" as the latter, and congratulates these Colonies on having "provision made for the support of such an ecclesiastical constitution as that of England." But, if the Church of England does, indeed, deserve to be so highly thought of by the dissenting Presbyterian Teacher of St. John, what way is the separation which has there taken place from that Church, to be justified? Separation from such a Church as Dr. Burns accounts the Church of England, is, without doubt, causeless, and, therefore, schismatical. And are the authors and abettors of schismatical separation christians who endeavour to keep the unity of the spirit in the bond of peace? Do they labour that all who believe on the Son of God, may, as he prayed before he entered on the scene of his sufferings, be one as He is in the Father, and the Father in him? Cyprian, to whose opinion Dr. Burns appears disposed to pay regard, affirms, that even an agreement in doctrinal points, where there is schismatical practice, will not avail to salvation. *Hanc unitatem qui non tenet, Dei legem non tenet; non tenet Patris et Filii fidem, et veritatem non tenet ad salutem.* Jerome, to whose opinion also Dr. Burns appears disposed to pay regard, observes, that there never yet was any schism, that did not invent some false doctrine, in order to justify its separation from the Church. *Nullum schisma non sibi aliquam fingit hæresim, ut recte ab Ecclesia recessisse videatur.* And his great progenitor, Calvin, says, that Christians ought to have such an abhorrence of schism, as always to avoid it as much as possible, and that the creating and cherishing of schisms and sects, is not a light matter, and cannot be endured by any christian mind without horror. *Tantum debere inter Christianos esse odium schismatis, ut semper quoad libet, refugiant. Neque porro illud levis momenti vobis videri debet, quod fiant et foveantur in Ecclesia schismata et sectæ, quod nullum pectus Christianum sine horrore etiam haurire potest.*

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The circumstance, that Presbyterianism is established in Scotland, is of itself no proof, that the Church of England and the Kirk of Scotland form one Church. For, is not the Church of Rome, as well as the Church of England, established in the Canadas? But are the Churches of England and of Rome to be, for this reason, regarded as forming one Church? If Dr. Burns, when he represents the Church of England and the Kirk of Scotland as forming one Church, on account of their being associated under one head, does not mean by this one head the King, he says nothing to the purpose. But the Lord Jesus Christ is acknowledged to be the *sole* head of the Kirk.

Canon 55 of the Church of England, which commands her clergy to pray for the Churches of England, Scotland, and Ireland, as part of Christ's holy Catholic Church which is dispersed throughout the world, is no such recognition of the Kirk as Dr. Burns fancies. Presbyterian parity was introduced into Scotland, and established in that kingdom, as the scriptural and primitive form of church government, in opposition to episcopacy, which was declared to be anti-christian and unlawful. But would the Church of England, in Canon 55, recognise persons *holding* such opinions and *acting* on them, as a part of Christ's holy Catholic Church which is dispersed throughout the world, when, in Canon 7, she orders them to be excommunicated *ipso facto*, and so continue "until" they "repent, and publicly revoke such" their "wicked errors?" The reason of a child must perceive, that the answer ought to be in the negative. The truth is, that, when the Canon in question was framed, King James was seated on the throne of Elizabeth; and, as before his accession to that throne, he had revived the name and office of Bishop in Scotland, he was now pursuing the measures deemed prudent for the introduction and establishment of a true and regular episcopacy, "not," says Bishop Guthry, "without the consent and furtherance of many of the wisest among the ministry." In this

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Canon, therefore, the Church of England is not chargeable with the inconsistency and folly of contradicting her own doctrine, and undermining her own constitution, by recognising the Presbyterian parity of Scotland, or any thing peculiar to it, and characteristic of it.

Our next enquiries are, whether the Articles of the Church of Scotland contained in the *Westminster Confession of Faith* have, as Dr. Burns affirms, an anti-Calvinistic sense, and whether a man can, with a good conscience, subscribe them in this acceptation, or attach his name to the *Confession of Faith*, and justify his conduct in afterwards disseminating the doctrines of Socinus. To obtain to these enquiries an answer which shall be satisfactory, we must know what the *Confession of Faith* delivers on the subject of Predestination; and on the doctrine of the Trinity. On the subject of Predestination, the *Confession of Faith* says, that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others fore-ordained to everlasting death; that these men and angels, thus predestinated and fore-ordained, are particularly and unchangeably designed, and that their number is so certain and definite, that it cannot be either increased or diminished." On the doctrine of the Trinity, *The Confession of Faith* says, that "in the unity of the Godhead there be Three Persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father, the Holy Ghost eternally proceeding from the Father and the Son." Now, I defy Dr. Burns, by all the iniquitous arts of torturing language, to give to these articles even the semblance of an anti-Calvinistic and an anti-Trinitarian sense. Is he, then, that subscribes them, or attaches his name to them in that sense, to be considered a man of godly sincerity and simplicity? Can he be said to hold faith and a good conscience?

conscience? On what principles which inspire the love of truth, and give man confidence in man, is he able to justify his conduct?

Dr. Burns appears to lay some stress on the remark of Professor Dugald Stewart of the University of Edinburgh, his "late much esteemed instructor, and an Elder of the Church, that the General Assembly resembles the popular deliberative assembly of the ancients more than any Court which now exists in the world." Had the resemblance been drawn from the Sanhedrim of the ancient people of God, or from any Assembly or Council of Christians, and not from an Assembly of Heathens, I should have thought it much more to the credit of the General Assembly. But this point, in whatever way settled, is far inferior in moment to the information, that a "great body predominates in that most august tribunal against the advocates for the ancient doctrines and the faith once delivered to the saints." Yet, this defection, deplorable as it is, cannot be matter of wonder, if, according to Dr. Burns' representation, the young Scottish Divines, full of the spirit of worldly ambition and worldly gain, "are too much bent on other pursuits to the neglect of theology," and by their application to the study of medicine in particular, render it "not unusual to see M. D. affixed to the name which *Reverend* precedes." But how the acknowledged inferiority of the Divines of the Kirk of Scotland to the Divines of the Church of England in theological attainments, can "prove that presbyterian principles tend rather to *liberalise* than to *contract* the mind," does not appear, unless by liberalising the mind Dr. Burns means setting it free from the restraints of faith, and suffering it to spoil itself through philosophy and vain deceit. In this way, however, the mind of a Presbyterian of Scotland cannot be liberalised but by departing from his principles; their direct tendency, as they are *rigidly Calvinistic*, being to contract the mind into the narrow circle which compre-

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In the different communions into which they who profess and call themselves Christians, are unhappily divided, men of superior parts and shining acquirements have from time to time appeared. Nay, Greece and Rome, in the midst of the thickest spiritual darkness, can boast names of unrivalled excellence in some departments of literature. That, therefore, "men eminent in almost every department of literature" have appeared in "the Scottish Church and in our own age," is a matter of high congratulation; but it confers no peculiar distinction, and entitles to no exclusive praise. Aware, perhaps of this, Dr. Burns expresses himself on the subject in negative language, and is content to say, that "there is nothing either in the constitution or principles of the" presbyterian "establishment hostile to the cause of literature, or which *frowns* on the elegant pursuits of sciences and arts." But, can there be any connection between the cause of literature and presbyterian polity and principles, because the former has no enemy in the latter? Can existence be ascribed to what exerts no active energy? Can prosperity be ascribed to what does nothing to raise?

Some kinds of learning are necessary, and all kinds may be useful to a Christian Minister; but eminence in literature in general, is not proposed in scripture as the test by which is to be tried the practical tendency of any thing relative to the doctrine and church of Christ. When He said, *Ye shall know them by their fruits*, he spoke of false prophets which come to us in sheep's clothing, but inwardly they are ravening wolves. Indeed, of much of that literature which Dr. Burns particularizes, the spirit of God has by St. Paul pronounced, that it is folly, on account of its proved insufficiency to enlighten the mind with the knowledge

knowledge of divine things. May we, therefore, enter into the feelings, and comprehend the words of Jesus at that time, when He answered and said, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Even so, Father, for so it seemed good in thy sight.

In Scotland, the Reformation began to dawn in 1527, and received a legal establishment in 1560; but a true and regular episcopacy was not introduced till 1610. But, the first who stood up for presbyterian parity in opposition to episcopal superiority, and begun the struggle, whether the Church should be framed according to the Episcopal or Presbyterian model, was Andrew Melvil, about fifteen years after the legal establishment of the Reformation. The reasons for considering him and his partisans as, strictly speaking, the Fathers of the Kirk, are satisfactorily detailed by the Right Rev. author of *The Fundamental Charter of Presbytery Examined and Disproved*. While, therefore, I refer to that performance, I presume none will refuse to admit, that praise is due to presbyterianism for nothing, except what, in its genuine operation, it led presbyterians to do. But the admission of this, in consequence of the evidence adduced by Bishop Sage in the work just mentioned, separates the first Reformers of Scotland and all they did before Andrew Melvil came on the stage, from the cause of presbyterian parity; the spirit displayed in its defence, the means used to render it triumphant, and the peculiarities in worship attached to it.

It is observable, that Dr. Burns has not attempted to impose on the easy belief of his Congregation, by representing the *First Book of Discipline*, drawn up by John Knox and others, as the platform of their ecclesiastical constitution. This honour he justly assigns to the *Second Book of Discipline*, compiled by Andrew Melvil and others, and

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and considers the Church *fully organized*, when its enact-
ments were carried into effect. Indeed, the *First Book of*
Discipline appointed superintendants, who, as the very
name implies, were overseers of the other clergy. Ac-
cordingly, Bishop Sage, in *The Fundamental Charter*, &c.
has shewn, that they had; in thirty instances, episcopal ju-
risdiction over them.

That at this time presbyterian parity was not dreamed
of, appears, also, from the conduct of the Convention;
which established the Reformed religion, in decreeing in
the very act which abolished the Pope's authority, that
the Bishopric of Galloway should be adjudged to Bishop
Gordon, without the Pope's Bulls. Nor is it to be omit-
ted, that "Erskine of Dun, Superintendant of Angus and
Méarns, and one of Knox's most intimate friends, earn-
estly pleads, in a letter to the Regent Mar, the cause of
episcopacy as being of *apostolical institution*; considers the
Superintendants as *Bishops*; and compares the office of
a Bishop in the Christian Church to that of the High Priest
in the Jewish—expressly calling the High Priest a Bishop,
and warning the Regent not to incur the guilt of Uzziah."
It is true, that John Knox, *being in Priests' orders*, was
made Chaplain to King Edward VI. and was offered first a
benefice in London, and afterwards a bishopric. The
latter Dr. Burns says "he rejected, declaring the episcopal
office to be destitute of divine authority in itself, and its
exercise in the English church to be inconsistent with the
ecclesiastical canons." Knox himself, however, in a letter
to his father-in-law, Mr. Bowes, gives a very different rea-
son for his conduct. "How oft," says he, "have I said
to you, that I looked daily for trouble, and that I wondered
at it, that so long I should escape it! What moved me
to refuse, and that with displeasure of all men, even of
those that best loved me, those high promotions that were
offered by him whom God hath taken from us for our
offences? Assuredly the foresight of trouble to come.
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How oft have I said to you, that the time would not be long that England would give me bread ! Advise with the last letter that I wrote unto your brother-in-law, and consider what is therein contained." But, although Knox, from well-grounded dread of what actually took place, when popish Mary ascended the throne of Edward VI. refused to accept a fixed charge in the Church of England, he accepted the office of an itinerant preacher, with a salary of L.40 per annum. And could he, with honesty and consistency, have done this, if he had regarded the Church of England as constituted according to principles at variance with the divine authority and the ecclesiastical canons ? The same reasoning is applicable to his conduct in preaching at the installation of Mr. John Douglas into the Archbishopric of St. Andrews. In fine, he so far approved of the Assembly's proceedings at Leith, by which the titles of Archbishop and Bishop were restored, as, in his farewell letter to the Church, dated St. Andrews, the 5th of August, 1572, to give directions respecting the disposal of *Bishoprics* and other benefices.

Here, the question is not concerning the merits of the Reformers in general; but concerning the particular merits of Andrew Melvil and his brethren of the presbyterian reforming party. If Dr. Burns can make it appear, that they were men of a refined taste, who addicted themselves to "the elegant pursuits of sciences and arts," I shall be very well pleased. But, mean while, I venture, on the faith of history, to say, that whatever they were in some respects, they were in others, 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. If good has, in any way, arisen from the tenets which they laboured to diffuse, and the works in which they delighted to be occupied, it is to be ascribed to Him who

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The guilty excesses of the Presbyterians, under the name of Covenanters, Dr. Burns acknowledges. At the same time, however, he offers as good an apology for them as he can. But, what is that apology? Notwithstanding they "cannot be justified in every part of their conduct; yet," says Dr. Burns, "the firmness which they displayed exhibits an energy of character and a force of principle which has (have) never been surpassed." Firmness connected with a conduct in some parts unjustifiable, and exhibiting energy of character and force of principle, is, in reality, obstinacy in evil. Such energy of character and such force of principle, therefore, must be referred to the sinful cause from which they proceed. But every pretension to superiority in the case, whatever may be said of a claim to equality, is inadmissible, while the firmness of Satan, exhibiting energy of character and force of principle in his way, is, on the testimony of scripture, believed.

But, the situation of the Covenanters, "while deprived of the countenance of law, and left entirely to the guidance of private conscience, was necessarily such, as to inspire independent principles inconsistent with regular subordination and discipline." Are independent principles inconsistent with regular subordination and discipline, christian principles?—No. Can men, then, ever be thrown into a situation which *necessarily* inspires them with unchristian principles inconsistent with regular subordination and discipline? If, as the Confession of Faith teaches, "God has, from all eternity, for his own glory, unchangeably fore-ordained whatsoever comes to pass in time, especially concerning angels and men," I give up the point, and, instead of condemning the Covenanters, I lament the *fatal necessity* which *compelled* them to do wickedly.

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But, if they did wickedly, it is not to be "forgotten," rejoins Dr. Burns, "that they atoned by *blood* for their uncharitableness and crimes." Now, what is this but saying, that they deserved to suffer for their uncharitableness and crimes, and that, accordingly, they did suffer for them? I have only to add here, that, if the conduct of the Covenanters no further affects the present Clergy and Church of Scotland than as they choose to approve and defend that indefensible conduct, the measures of the episcopalian party, which it is impossible to justify, do not any further affect the Episcopal Clergy and their Church than they choose to approve and defend those unjustifiable measures. But I know none of the Reformed Episcopal Church in England, Ireland, Scotland, and America, that are advocates for intolerance and persecution. If there really are any such, I pray that they may be brought to know of what spirit they should be, and remember, that *the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves and of the snare of the devil, who are taken captive by him at his will.*

Dr. Burns brings forward as a prominent part of the Constitution of the Kirk, the appointment of Elders who rule, and do not labour in word and doctrine. Whether he means Elders of this description, when he says, that "the Presbyterians are so denominated, because they require the co-operation of Elders in the government of the Church," I am, from the ambiguity of his language, unable to determine. I have, therefore, to observe that, if he means Elders who labour in word and doctrine, their co-operation in the government of the Church is not a thing peculiar to Presbyterians, and distinctive of them; for in the Reformed Episcopal Churches the co-operation

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of persons, deriving from a valid Ordination a right to the appellation of Presbyters, is required in the government of the Church. But, if he means Elders who rule in contradistinction to Elders who preach, I reply, that the Presbyterians are not so denominated for this reason, but because they maintain the government of the Church appointed in the New Testament to be *by Presbyters* and not *by Bishops*.

Dr. Burns is more clear, and easily understood, when he quotes in support of the distinction between ruling and preaching Elders, 1 Tim. 5, 17. Let, says St. Paul in that passage, the presbyters who preside well, *oi kalos presbyteroi*, be accounted worthy of double honor, especially they who labour in word and doctrine. It is fairly inferrible from these words, that some presbyters who presided well, did also labour in word and doctrine. But are the men called Ruling Elders in the Kirk, ordained to preside? May they labour in word and doctrine, as well as preside? Are they accounted worthy of double honor, or a liberal maintenance? That the Apostles adopted from the Synagogue no arrangement respecting Ruling Elders, I am confident from the profound silence of all Christian antiquity on the subject. But, that John Calvin, departing from the commandment which was from the beginning, did so, I will not dispute. Important, however, as the office of *Ruling* Elders is considered in the Kirk, I cannot find any where in Dr. Burns' View, &c. what I expected from his advertisement, a statement of their *duties*. What can be concluded from his silence on this part of his subject, but that the duties of *Ruling* Elders consist in doing nothing, except saying Yes, when the *Preaching* Elders say Yes, and saying No, when the *Preaching* Elders say No?

That there is scriptural warrant for presbytery is, indeed, undeniable. But, is there scriptural warrant for presby-
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very considered as *embodied* and *acting* not only without episcopal authority, but in defiance of it? Dr. Burns, assuming the tone of confidence, and, at the same time, pretending much liberality and candour, boldly answers in the negative. To make what I have to say in return bear on every thing advanced by him deserving notice, I shall begin with stating, that, on the subject of church government, the Church of England has expressed herself in the most explicit and positive terms. In the Preface to the Ordination and Consecration Services, she says, "It is evident unto all men diligently reading Holy Scripture, and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's church—Bishops, Priests, and Deacons. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be, a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination." In perfect agreement with the truths here declared, and invariably adhered to in practice, are composed the prayers which the Church of England puts into our mouths, when prostrated at the throne of grace before Him unto whom all hearts are open, we say, that God of his "divine providence has appointed divers orders in" his "Church," and beseech Him to "illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of his word."

Now, with Dr. Burns the opinion of Divines of the Kirk who attach their names to the *Confession of Faith*, and afterwards teach the doctrines of Arminius and Socinus, may have weight; but with me, the opinion of Divines of the Church of England, when hazarded in opposition to her doctrine, has no weight at all. Ten thousand such,

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if they could be produced, I should consider men who ate the bread of the Church, and lifted up the heel against her. Nor should I ever call in question Dr. Burns' right to enrol their names in the list of his great men; being satisfied that, unless infallibility could be claimed for them, the matter in dispute, notwithstanding their opinion, would be where it was.

But, when Dr. Burns cited Episcopal Divines as advocates for Presbyterian parity, why did he not condescend, for pure candour's sake, to make some mention of the numerous ones, who enriched with all learning, adorned with all virtue, and faithful in the performance of their vows to God and his Church, have won immortal laurels in this field of controversy? Why, in particular, when he appealed to the book of Sir Peter King, Lord Chancellor of England, did he say nothing of a Work entitled, *an original Draught of the Primitive Church*, which was published in answer to it, and which is said to have made his Lordship a convert to the truth. Why, in particular, when he adverted to the opinion of Dr. Mosheim, did he not state that, in the last edition of his *Ecclesiastical History*, is published an appendix which professes to refute him? If Dr. Burns has not seen this edition, and is not acquainted with this appendix, I crave leave to assure him of both, and, likewise, to advise him to get the one, and to peruse the other, that he may obtain, on some point of ecclesiastical erudition, the light which at present he so much wants, as to give to the creatures of fancy the reality of actual existence, when he speaks of "the model of Episcopal government" as copied from that of the Christian church, when "established in the Roman empire," and "the situation of the Primitive church, prior to its establishment by civil authority," as suggesting the idea and furnishing the model of presbyterian parity. Why, also, in particular, when he quoted Archdeacon Paley and Bishop Tomline, did he not say, that

that Archdeacon Daubeny has not suffered their opinions to pass without animadversion? But, as Dr. Burns, throughout his View, &c. holds up the scheme of presbyterian parity as the apostolical and primitive form of church government, where is the pertinency of his quotations from these two Divines, if it be not his design to show that, although they had apostatized from the doctrine of their own Church, they did not embrace the doctrine of his on that subject.

Indeed, I dare be bold to affirm, that the other Writers of the Church of England, whom Dr. Burns has summoned to bear witness in his cause, cannot be proved to have held on the subject of church government such opinions as that great man Andrew Melvil and his worthy fellow-helpers contended for. Nay, if they are closely interrogated, some of them will be found to have held opinions diametrically opposite to them.

The soundest churchmen admit, that there is no distinction of order among Elders, although they insist, that there is a *distinction of order* between *Bishops* and *Elders*. Hence, Dr. Burns' quotation from Bishop Croft's Naked Truth, is as much to his purpose as would be a random quotation from Don Quixotte. But, if it will please him, I have no objection, that *he* and *his elders* be considered of the *same order*.

Dr. Burns should have explained in full detail, what kind of Presbyterian government Archbishop Usher "had projected a scheme for introducing;" and it would have appeared, that it did not seek the abolition of the Episcopal order, and require the establishment of Presbyterian parity.

Bishop Bilson, in his book on the *Perpetual Government of Christ's Church*, says, "I much muse with what face men, who have any taste of learning, can deny that the vocation

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vocation of Bishops came from the Apostles. For if their succession be Apostolic, their function cannot choose but be likewise Apostolic; and that they succeed the Apostles and Evangelists in their churches and chairs, may inevitably be proved, if any Christian persons, or churches, deserve to be credited."

What conviction Archbishop Usher operated in the mind of the *Royal Martyr*, the following words, taken from one of his papers at the *Treaty of Newport*, show: "I conceive that Episcopal Government is most consonant to the word of God, and of an Apostolical Institution, as it appears by the Scriptures to have been practised by the Apostles themselves, and by them committed and derived to particular persons as their substitutes or successors therein (as for ordaining Presbyters and Deacons, giving rules concerning Christian Discipline, and exercising censures over Presbyters and Deacons) and hath ever since to these last times been exercised by Bishops in all the Churches of Christ."

I will go as far as Dr. Burns can desire with some of his supposed friends of the Church of England, and grant, that the Clergy 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, and not the scheme of presbyterian parity.

That the English Reformers were upright and sincere men, is unquestionable. Infallible, however, they were not. Indeed, it is not to be dissembled, that they brought with

with them, from the Church of Rome, several errors. But it is, at the same time, to be remembered, that they abandoned those errors. If, for instance, any of them were of opinion, that Bishops and Priests are, of the same order, they, in the year 1549, condemned this opinion by the authoritative declaration, already quoted from the Reformed Ordinal. In this view, the quotations and assertions of Dr. Burns in page 15, prove only, that Cranmer and others were once involved in the darkness of error, and that they were afterwards brought to the light of truth. But, as Dr. Burns is here the *echo* of Dr. McCrie, and I have not at present the means of examining one by one his quotations and assertions, I refer to what has been offered on the most plausible of them in the 42d vol. of *The British Critic*, and leave common sense to pronounce concerning the impartiality and candour of these two gentlemen.

That the first Reformers of Scotland were not for presbyterian parity, is shewn by Bishop Sage in the work already mentioned. 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. It is his followers, however, who for the most part have thrown off the order of Bishops. Yet, the continental presbyterianism of Europe is not to be confounded with the presbyterianism of Scotland. Continental presbyterianism, for example, its advocates tell us, originated in the necessity of unhappy circumstances; but Scottish presbyterianism took its rise from hostility to episcopal superiority. Continental presbyterianism never declared war against episcopacy; but Scottish presbyterianism bound itself in a *Solemn League and Covenant* to endeavour its extirpation. Continental presbyterianism did not reject liturgical devotion, and the celebration of festi-

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vals in commemoration of the things done by the Saviour for our souls; but Scottish presbyterianism put away the former as an hindrance to the attainment and exercise of gifts in prayer, and abolished the latter as having no warrant in the word of God. Continental presbyterianism at no time showed any disinclination to praise the Lord upon the organ; but Scottish presbyterianism did not consider the sound of that instrument as worthy to be heard with the voices of the godly, when raised in that act of worship.

Some of these points of difference, Dr. Burns acknowledges in the 20th page of his View, &c. and, also, in the 27th where he says, "Instrumental music is not admitted into the churches of Scotland, but," dreadful to relate; and, no doubt, with inexpressible scandal to all the true sons of the Kirk, "of late an organ has been introduced into the Scot's church of Calcutta."

In this place it will be neither impertinent nor useless to mention a strange coincidence of conduct which, amidst incessant cant about liberality, marks, in the strongest manner, the spirit of the Preachers belonging to the "particular species of religion" called Scottish Presbyterianism. Nor can I do this better than in the words of a writer in a New-York Publication, entitled *The Christian Journal, and Literary Register*. Speaking, in vol. 1, No. 10, of the happy results which may, in God's good time, be expected from the establishment of the Church in the East by the appointment of Dr. Middleton to the See of Calcutta, he says, "The second happy effect to be expected is the promotion of the cause of unity. One of the great objections of the natives to Christianity, is the division of its members into so various and contradictory forms of faith. Let the purity of the Gospel once shine forth in innocence of life and in unity of faith, and one of the great difficulties in the way of conversion will be removed. It is, therefore,

therefore, with unfeigned regret that we have read a most intemperate and insulting harangue of Doctor Brice, the representative of the Scotch Church, against Episcopacy. This person was sent out at the same time with the Bishop, for the sake of the many Scotch who were settled in India. All these, before the arrival of Dr. Brice, were in harmony with the Church of England, and willingly united in all its forms of public worship. The first effect therefore, of this measure was, to create a schism where it found none, and in the person of Dr. Brice not only to create, but to foment division. It was not sufficient to tear open the wound and to separate the parts which had closed in christian union, but to assail, with little shew of reason, and less of temperance, the unoffending Church and its venerable Head. Such were the triumphs of liberality."

Let it be granted, that the Scripture does give the titles of Bishop and Presbyter indifferently to the same person. Is this intercommunity of titles a proof of sameness of rank and office? In 1 Peter, 5, 1, St. Peter calls himself a Presbyter, and in Ephes. 3, 7, St. Paul calls himself a Deacon. But are we to conclude from this, that St. Peter was no more than a modern Presbyter, and that St. Paul was no more than a modern Deacon?

If we drop disputation about names, and have regard to facts, it is apparent, that the commission which our Saviour gave to his apostles, implies the perpetuity of their office, and that the powers conferred on Timothy, and Titus, and the angels of the Asiatic churches, indicate their elevation to that office for the transmission of it, in uninterrupted succession, to the end of the world. And in this concurs the testimony of all ecclesiastical antiquity, as is well known to those who really have perused the writings of the Fathers, and particularly the writings of Eusebius, *Bishop* of Cæsarea. That Prelate, who, Mosheim says, is "justly famous for his profound knowledge of ecclesiastical

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histical history," has given us, in his Ecclesiastical History, a list of the Bishops who presided in the principal cities of the Roman Empire, from the Apostles down to his own time, that is, to the early part of the fourth century. Even Jerome, who has so often been disingenuously quoted as favourable to presbyterian parity, says, that all Bishops are successors of the Apostles, omnes Apostolorum successores sunt.

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That Bishops and Presbyters are of the same order, and possess the same power, was first asserted in the Fourth Century by one Acrius, a Presbyter of Sebastian in Pontus, upon his being disappointed of the Bishoprick of Sebastian. But we learn from Epiphanius, who was made Bishop of Salamis in the island of Cyprus in the year 308, that his opinion was branded as *folly* and *madness*. In modern times, it has been adopted and defended, from different causes, and for different ends, by the Jesuits and the Presbyterians. John Calvin, although no professed enemy to episcopacy, acted on it, when, in the year 1541, he set up at Geneva, the first Presbyterian Church that was ever heard of in the world. Of this, the evidence is so clear, that, with Hooker, we challenge our adversaries to point out, in any part of the world, one church which, antecedently to that date, was ordered by their discipline, and not by ours.

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In Scotland, says Dr. Burns, "Presbyterianism was the form of church government from the first dawn of christian light in that country till the Fifth Century, when Diocesan Bishops were introduced by Palladius." Dr. Burns ought to know that authors of no less name than Usher, Burgess, &c. make a distinction between Scotia major, or Ireland, and Scotia minor, or Scotland, and contend, that Palladius was sent by Celestine, Bishop of Rome, into Scotia major, or Ireland, to propagate the Christian religion among the inhabitants of that island. When Dr.

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Burns is pleased to show, that he was sent into Scotia minor, or Scotland, that he found the people there all Presbyterians, and that by his labours among them he made them all Episcopalian, he will have the merit of a discovery entitled to attention. But, while this discovery remains unpublished to the world, let it be believed, that the Church of Scotland, from the first dawn of Christian Light in that country till the days of Palladius, was not constituted according to the scheme of presbyterian parity.

It has been observed, that the Greek word, *presbuterion* in 1 Tim. 4, 14, signifies the office and station, as well as a college or number, of Presbyters. In this sense it is understood by some of the Fathers, and by Calvin, whose words are, "*Paulus ipse alibi se, non complures alios, Timotheo manus imposuisse commemorat. Admonete, inquit, ut gratiam suscietis, quæ in te est, per impositionem manuum mearum. Nam quod in alterâ epistolâ de impositione manuum Presbyterii dicitur, non ita accipio, quasi Paulus De Sanctorum Collegio loquatur, sed hoc nomine ordinationem ipsam intelligo, quasi diceret: Fac ut gratiam, quam per manuum impositionem, cum te Presbyterem crearem, recepisti, non sit irrita.*"

But, if it is understood in the sense of a college or number of Presbyters, it will not be hard for a man so well acquainted with the writings of the Fathers as Dr. Burns, to recollect, that Ignatius denominates the Apostles the Presbytery of the Church, and that Chrysostom says, the Apostle speaks not here of Presbyters, but of Bishops; because Presbyters do not ordain. Nor must it be omitted, that, in the place where Jerome endeavours to raise Presbyters to as near an equality with Bishops as he can, he admits that they have not the power to ordain. *Quid enim, excepta ordinatione, facit Episcopus, quod non facit Presbyter?* What, except ordination, does a Bishop, which a Presbyter does not do?

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Indeed, the judgment of the Primitive Church was sufficiently declared on this head, when, as Dr. Burns, no doubt, knows perfectly well, the Presbyters ordained by Meletius, a schismatical Bishop, were received as Presbyters, while Ischyryus, who had been ordained by one Coluthus, a Presbyter, pretending to be a Bishop, was treated as a layman.

But, here, Dr. Burns introduces Archbishop Usher engaged in conversation with Charles I. telling that unfortunate Monarch, that Presbyters alone successively ordained Bishops, and producing, as an instance of this, the Presbyters of Alexandria choosing and making their own Bishops, from the days of Mark, till Heracles and Dionysius. He, also, states as "a sufficient acknowledgment of the identity of Bishops and Presbyters, in point of order, the simple fact, that in the reign of Charles II. when Episcopacy was restored in Scotland, the Presbyterian Clergy who would conform, were liberally received, and many of them consecrated as Bishops without *Episcopal ordination*," and from this "simple fact" infers, that "on any other principle" than that of the identity of Bishops and Presbyters, in point of order, "a spurious succession must have been introduced."

According to Jerome, "At Alexandria, from the Evangelist Mark to the Bishops Heracles and Dionysius, the Presbyters called by the name of Bishop, are always chosen out of their own body, and placed in a higher degree." Nam et Alexandria Marco Evangelisto usque ad Heraclam et Dionysium Episcopos, Presbyteri semper unum ex se electum, in excelsiori gradu collocatum, Episcopum nominabant. It is true, Jerome speaks here of a custom peculiar to the Church of Alexandria. But, what was this peculiarity? Was it, that the Presbyters of the Church of Alexandria consecrated their Bishop? No: It was, that their Bishop was one always chosen out of their

their own body from the Evangelist Mark to the Bishops Heracles and Dionysius, that is, to the middle of the Third Century. The peculiarity in question, therefore, instead of proving the point for which it is brought forward, is an evidence of the Episcopacy of the Primitive Church; for I presume Dr. Burns would not say of the Moderator of the General Assembly of the Kirk, that he was collocatus in *excelsiori gradu*, unless by gradus he chose to mean the chair in which he sat, or the steps by which he ascended to that short-lived pre-eminence.

The Scottish preachers, Mr. John Spotswood, Mr. Andrew Lamb, and Mr. Gavin Hamilton, were consecrated Bishops, on the 31st October, 1610, in the chapel of London-House, by the Bishops of London, Ely, and Bath, without being previously ordained either Deacons or Presbyters. This was done on the principle, that the superior order of the Episcopate necessarily comprehends, together with its own appropriate powers, the powers of the two inferior orders of the Deaconate and the Presbyterate. But, from such a principle it never can be shown, that Bishops and Presbyters are the same in point of order, as Dr. Burns appears to understand the word order. The reverse, indeed, is the inference which must be drawn from it. In the present case, however, there is no necessity of having recourse to it.

For, on the restoration of Episcopacy in Scotland in the reign of Charles II. Dr. Sharp, Mr. Andrew Fairfowl, Mr. Robert Leighton, and Mr. James Hamilton, whom His Majesty had selected for the Scottish Episcopate, being convinced of the invalidity of their former ordination, were first ordained Deacons and Priests, and then, according to Mr. Adam in his *Religious World Displayed*, were consecrated in St. Peter's Church, Westminster, on the 15th of December, 1661, by four of the English Bishops. That these Prelates afterwards acknowledged the validity of Presbyterian

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Presbyterian ordination, and consecrated *many* Bishops without Episcopal Ordination, is a thing not likely in itself, nor true in fact.

Of the Church, in which these Bishops presided, and for the sake of which *one* of them was *most barbarously murdered*, and which, no doubt, has a very close connection with "the design and duties of the Eldership," Dr. Burns communicates information not much better than that which he discovers with regard to some other matters. The Episcopalians in Scotland, considered as a body, never were of the present Presbyterian Establishment, and cannot be called Dissenters but as they are recusants to conform to that Establishment. But in their character of recusants to conform to it, they violate no duty which is incumbent on them as faithful subjects, and good neighbours. The reasons by which they justify their conduct, do, indeed, imply, that the Presbyterians are neither in doctrine, nor in worship, nor in government what they think they ought to be. Dr. Burns, however, does not appear to be the man who is qualified to invalidate their reasons for keeping themselves in a state of separation from the Presbyterian Establishment. This, certainly, 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.

In saying that the Bishops of the Episcopal Church in Scotland, have no "temporal jurisdiction," Dr. Burns is perfectly correct. And if he had said, that they have no revenues which "might operate as lures to youthful ambition," he would, in this also, have been perfectly correct. But the whole truth is not told, when he says, that the "Episcopalian Dissenters are numerous in the North of Scotland." In most of the towns in the South, there are respectable congregations of them. I think, that

that in Edinburgh and Leith will be found six, if not seven. And although in these congregations cannot be enumerated all the wise men after the flesh, all the mighty, and all the noble, yet to them belong some of the first families of the Nobility and Gentry in Scotland. But it is not true, that one of their Bishops is styled Primate. Indeed, the title, regarded as synonymous with Archbishop, and expressive of civil rank and pre-eminence, was, soon after the Revolution, dropped, and that of *Primus* adopted in its place. This change, which was made when the Episcopal Church became a society no longer connected with the State by a legal establishment, was designed to remove a ground for suspicion, that her Bishops kept up a claim to civil distinction and temporal jurisdiction. In Dr. Burns' View, &c. I discover nothing which can make me be of opinion, that his Kirk, in similar circumstances, would have been so unpretending, and, at the same time, so respectable. In fine, If Dr. Burns, by exhibiting the Episcopalians in Scotland as Dissenters, whose Bishops are "not recognised in law," and "have neither revenues nor temporal jurisdiction," intended to make them be meanly thought of, and by this to raise a prejudice against them, he would be guilty of casting reproach on the Primitive Church, of disgracing his own with those who know and consider her original, and of making the glory of a Church consist, not in sound doctrine, pure worship, and scriptural order, but in distinctions of secular power and wealth derived from the state. But, much mistaken as Dr. Burns is in many things, I persuade myself, that, in giving "A View, &c. of the Church of Scotland, as by Law Established," he has not so far lost view of the nature of Christ's Church, as a kingdom not of this world, as to intend and do a thing so unbecoming the character of a Doctor of Divinity, and so injurious to our common Christianity.

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to which Dr. Burns appeals in support of his side of the question with as much easy assurance as ever Hildebrand advanced the most unfounded and extravagant of his pretensions. Whether that assurance is to be regarded as an evidence of his learning, a proof of his candour, and a ground for confidence in his statement, where the dear interests of presbyterian parity are concerned, let the following quotations decide :—

" It was," says Hooker, " the general received persuasion of the ancient Christian world, that *Ecclesia est in Episcopo*, the outward being of a church consisted in the having of a bishop; insomuch that they did not account it to be a church, which was not subject unto a Bishop."

Accordingly, Clement, speaking of the Ministers of the Christian Church in the language of analogical allusion to the orders of Priesthood in the Jewish Church, says, " It well behoves us to take care that we do all things in order, whatsoever our Lord has commanded us to do, and particularly that we perform our offerings and services to God, at their appointed seasons, and *by the persons that minister unto him*. For the chief Priest has his proper services, and to the Priests their proper places is appointed, and to the Levites belong their proper ministrations, and the Layman is confined within the bounds of what is commanded to Laymen."

Ignatius says, " Let all reverence the Deacons as Jesus Christ; and the Bishops as the Father; and the Presbyters as the Sanhedrim of God and College of the Apostles. Adhere to the Bishop, the College of Presbyters, and the Deacons. Give heed to your Bishop, that God may hearken to you. As many as are of God, and of Jesus Christ, are also with their Bishop. Do nothing without the Bishop. He that honoureth the Bishop shall be honoured of God. But he that does any thing without his knowledge, ministers unto the devil."

Irenæus

Irenæus says, " We can enumerate those whom the Apostles constituted Bishops in the Churches, and their successors to our own time." But, because he considers it too long, *quoniam valde longum est*, to compute the succession of Bishops in all the Churches, he instances in the Church of Rome, tells us, that Linus was ordained the first Bishop by St. Peter and St. Paul, and names in order those who filled that see after him to Eleutherius. Of the innovators of his time, he observes, that they were " later than the Bishops, to whom the Apostles delivered the Churches."

Tertullian says, " The chief Priest, who is the Bishop, has the power of baptizing, and then the Presbyters and Deacons; but not without the authority of the Bishop, on account of the honor of the Church, which being preserved, peace is preserved." At the same time, he urges against Heretics the universal consent of Bishops succeeding in a direct line from the Apostles, and in this succession mentions Polycarp as made Bishop of Smyrna by St. John, and Clement as made Bishop of Rome by St. Peter. He, also, teaches, that by means of an *Episcopal ministry* in uninterrupted succession ascending up to the Apostles, the several Churches considered themselves as having received the doctrines, ordinances and privileges of the Gospel, the seed planted by the Apostles, to be by this Ministry of their own institution propagated in all after ages to the end of the world.

Cyprian says, " The Episcopate is one and indivisible, of which each Bishop holds his undivided portion: *Episcopatus unus est, cujus a singulis in solidum pars tenetur*. Our Lord, whose precepts we ought to reverence and obey, when he was settling the dignity of the Bishop, and the constitution of his Church, says to Peter, in the Gospel, ' I say unto thee, Thou art Peter, &c.' From thence the order of Bishops, and the constitution of the Church, have

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have descended to us, through a regular succession; so that the Church is founded upon the Bishops, and every act of the Church is under their direction and subject to their control. The same Father assures us, that no Church was without a Bishop, and inculcates, that " the Bishop is in the Church, and the Church in the Bishop; and that, if there are any who are not with the Bishop, they are not in the Church." Of schismatics who set up a particular Church in a particular Church, and act in opposition to the lawful Bishop, to draw away people from the communion of their lawful Minister, he affirms, that they set up separate conventicles for themselves, *conventicula sibi diversa constituerunt.*"

Theodoret says, " Those now called Bishops were anciently called Apostles; but in process of time the name of Apostle was left to them who were truly Apostles; and the name of Bishop was restrained to those who were anciently called Apostles. Thus Epaphroditus was the Apostle of the Phillippians, Titus of the Cretans, and Timothy of the Asiatics." That " this change of the denomination of the highest order of ecclesiastics, from *apostle* to *bishop*, was made about the beginning of the second century," is highly probable. It appears, however, " not to have been strictly attended to, for several centuries, by those who had occasion to write of the immediate successors of the Apostles in particular Churches; for Clement, Bishop of Rome, is by Clement of Alexandria called *Apostolos Klemens*, and Ignatius, Bishop of Antioch, is by Chrysostom styled *Apostolos kai Episkopos*, apostle and bishop."

Jerome's mind on the subject is not to be collected from an opinion, delivered in the warmth of expostulation with certain reprehensible persons, and after all, as has been again and again shown, not unfriendly to episcopacy,—but from what he has written in general. Now

Jerome says, " That we may know that the apostolic traditions or institutions are taken from the Old Testament ; what Aaron, and his Sons, and the Levites were in the Temple, that the Bishops, and the Presbyters, and the Deacons claim to be in the Church." Et ut sciamus traditiones apostolicas sumptas de Veteri Testamento ; quod Aaron et filii ejus atque Levitæ in templo fuerunt, hoc sibi Episcopi et Presbyter atque Diaconi vindicent in ecclesia." The safety of the Church depends on the dignity of the Chief-Priest, that is, the Bishop, to whom, if a peculiar and superior power be not given, there will be as many schisms as there are priests in the churches." Ecclesiæ salus in summi sacerdotis dignitate pendet, cui si non exors quædam, et ab omnibus eminens detur potestas, tôt in ecclesiis efficientur schismata quot sacerdotes." James, immediately after the Lord's ascension, being by the Apostles ordained Bishop of Jerusalem, took upon him the charge of that Church. Timothy was ordained by St. Paul, Bishop of the Ephesians, as was Titus of Crete. And Polycarp was ordained by St. John Bishop of Smyrna." Jacobus, ab Apostolis statim post ascensionem Domini Hierosolymorum Episcopus ordinatus suscepit ecclesiam Hierosolymæ. Timotheus a Paulo Ephesiorum Episcopus ordinatus, Titus Cretæ, Polycarpus a Johanne Smyrnæ Episcopus ordinatus.

Chrysostom says, " Bishops and Presbyters have certain offices in common, namely, preaching and presiding in the church ; but to Bishops is committed the power of laying on of hands, and in this they are superior to Presbyters." The laying on of hands, or ordination, he makes the Bishop's prerogatives, and speaks of it as " the principal of all ecclesiastical powers, and that which chiefly holds together the Christian Church."

From these Fathers, all of whom were *Bishops*, except Tertullian and Jerome, who were Presbyters, a great deal

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more might have been quoted to the same purport. But the extracts which have been made from them, and given in their own very words, whenever it was deemed at all necessary, are, it is presumed, abundantly sufficient to satisfy any man, whose mind is open to conviction, that Dr. Burns, by a new mode of breaking the Eighth Commandment, has made the Fathers bear false witness against themselves, whether they be considered as men clothed with the Episcopal character, or witnesses attesting the Episcopacy of the Church in their time.

For the scheme of Presbyterian parity, Dr. Burns produces nothing from Councils, although they also, if he is to be believed, are all for it. If this reserve, on his part, proceeded from delicacy of feeling, which made him loath to dazzle us with excess of evidence in support of that scheme, due credit must be given him for such kind consideration of our unhappy case. But, since his cause may be advocated against us from Councils as well as from Fathers, he might have favored us with a few quotations from them, that by the accumulation of proof upon proof, he might shame us out of the very glaring and absurd error of holding Episcopacy, and not Presbytery, to be the divinely instituted form of Church Government. And how mortifying so ever this might have been to us, it would have been perfectly easy for him. A Council of Carthage, for example says, " When a Presbyter is ordained, the Bishop blessing him, and holding his hand above his head, all the Presbyters who are present, hold their hands above his head beside the hand of the Bishop." Presbyter cum ordinatur, Episcopo eum benedicente, et manum super caput ejus tenente, omnes Presbyteri, qui præsentibus sunt, manus suas juxta manum Episcopi super caput ejus tenent. Now, these words of the Council would have served Dr. Burns' purpose very well, by being thus quoted : " When a Presbyter is ordained, all the Presbyters who are present hold their hands above his head." Presbyter cum ordina-
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tur, omnes Presbyteri, qui presentes sunt, manus suas super caput ejus tenent. And after so clear and undoubted a testimony from the Fourth Council of Carthage, to deny, that there is any warrant for ordination by Presbyters in the records of Councils, is the same as to deny, "after reading the works of Thucydides and Livy, that in them mention is made of any facts relative to the histories of Greece and Rome."

The fact is, that, in the Primitive Church, was held no Council, the Canons of which do not imply or assert the universal prevalence of Episcopacy as the form of Government given by Christ through the Apostles to the Church. The *Apostolical Canons*, "which," says Mosheim, "contain a view of the church government and discipline received among the Greek and Oriental Christians in the second and third centuries," express, in the fullest manner, the superiority of Bishops, as alone having the power to ordain; and enact, that a *Bishop* shall be ordained by two or three *Bishops*; and *Presbyters* and *Deacons* by one *Bishop*.

No where, indeed, in the first ages of Christianity, were there Churches without Bishops. The opinion then entertained, in all places, of the necessity of Episcopacy, was so strong, that, "if some turbulent and ambitious spirit ran into a schism, it was never to the destruction of the Episcopal authority; the very schismatics glorying in it, that they had a Bishop upon whom they depended."

It is evident, then, from every document which has come down to us of ecclesiastical affairs, that Episcopacy was the form of government in all the Churches in the second century. But, when we consider the situation of Christians during that century, as a people who were persecuted by the Rulers of the world; when we contemplate their fidelity as believers, who were conscientiously obedient to the precepts of Christ; when we regard their integrity as men, who

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who sincerely respected the rights of every one ;—is it probable, that, so near the apostolic age, the Presbyters would give up their liberty and right to Bishops, and thus concur with them in the overthrow of the government, left by the Apostles in the Church ? If this can be pronounced probable, whence is it, that we have no account of any opposition made to a change so extraordinary, and can find no record containing any one thing relating to it ? " When," says that renowned champion of Protestantism, Mr. Chillingworth, " I shall see all the fables in the Metamorphosis acted and proved true stories ; when I shall see all the Democracies and Aristocracies lie down and sleep, and awake into Monarchies ; then will I begin to believe that Presbyterian Government, having continued in the Church during the Apostles' times, should presently after, against the Apostles' Doctrine and the Will of Christ, be whirled about like a scene in a masque, and transformed into Episcopacy."

" Wherefore," to use the words of Hooker, " let us not fear to be herein bold and peremptory ; that if any thing in the Church's regimen ; surely the first institution of Bishops was from Heaven, was even of God ; the Holy Ghost was the author of it."

To those who have never considered the Christian Ministry as a positive institution of Christ, or who disregard positive institutions, supposing Christianity to consist in the indulgence of enthusiastical feelings, or in the practice of mere moral virtue, it may appear marvellous, that Episcopacy is made a subject of so high importance. To persons of this description I would beg to recommend an attentive and unbiaſſed perusal of *Mr. Law's Three Letters to Bishop Hoadley*, and particularly the *Second*, in which he shows, that the Christian Ministry, considered as composed of the three orders of Bishops, Priests, and Deacons, is a positive institution ; that its nature, as such, precludes the

the possibility of continuing it in any way but that appointed for the purpose; that Episcopacy is the way appointed for continuing it; and that, therefore, Episcopacy is unalterable, and cannot be laid aside without destroying the Christian Ministry.

Error, and the consequences of error, viewed as extending to the soul in a future state, are two things of separate consideration. We, indeed, cannot, in the spirit of modern latitude and indifference, make charity which rejoiceth in the truth, take up arms and fight against faith in which we are commanded to stand fast. Nor can we, of course, bestow on all professing Christians, without distinction, equal commendation, as if there was no criterion of religious truth, and Christianity might be made whatever men pleased, either to suit their *preconceived opinions*, or to promote their *particular views*. For this reason, however, we are not bigotted, nor illiberal, nor uncharitable. For, instead of dealing damnation round the land, we leave judgment to Him who alone knows the hearts of all the children of men; and in our "common supplications," which 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, pray, that "all who profess and call themselves Christians may be led into the way of truth," that "all such as have erred and are deceived may be brought into the way of truth;" that "they who fall may be raised up;" that "all ignorance, hardness of heart, and contempt of God's word may be taken from all Jews, Turks, Infidels, and Hereticks;" and "that it may please" our "good Lord to have mercy upon all men."

The Archdeacon of Sarum, in the Second Letter of his *appendix To the Guide to the Church*, observes, that "Presbyterians may be convinced and convicted, but on the subject of church matters they are not to be silenced.

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They have a cause to defend which must not be given up. They have committed themselves and must proceed: *Vestigia nulla retrorsum*. Arguments, therefore, which have been again and again disproved, will be brought forward again. Disprove them as often as you please, you will find them as often repeated ; on this known principle, that a story, however ill-founded in itself, gains some credit with some people every time it is told." It is, therefore, not unlikely, that Dr. Burns, whose forward and imprudent zeal has led him to disturb the peace of the community by agitating questions which should have been suffered to lie at rest, will send from the press something in the form of a reply to these Remarks. But, in this case, I must decline making any rejoinder, not merely because I should have to deal with a man who divertingly accomplishes his " anxious wish to remove every ground of misrepresentation" by surfeiting us with misrepresentation ; but because he can write on the subject nothing which has not been fairly stated and ably refuted in *Bishop Sage's Principles of the Cyprianic Age* ; *Bishop Bilson's Perpetual Government of Christ's Church* ; *Archbishop Potter's Discourse of Church Government* ; *Bishop Hobart's Apology for Apostolic Order* ; *Archdeacon Daubeny's Guide to the Church* ; *Rev. Mr. Sike's Discourse on Parochial Communion* ; and the *Rev. Mr. Hales's Sketch of the Constitution of the Christian Church, in A New Analysis of Sacred Chronology, Part IX.*

While I earnestly recommend these standard Works to the Members of the Church of England within this Province, that they may always be prepared to detect that fallacy of sophistical reasoning, that deceit of artful misrepresentation, and that folly of assuming and confident ignorance, by which we are assailed from so many quarters and under so many shapes ; I express my own unfeigned conviction, when, in conclusion, I say with supreme satisfaction, that the Church of England, which is the Church

Church of the State in the British Empire, appears among the Churches of God with pre-eminent glory. In her Communion, we have the faith once delivered to the saints, purged from all the corruptions of latter ages. In her Communion, we have a form of worship, composed after the models in use in the days of pure and primitive Christianity, and teaching us in the prayers we offer up to the throne of grace, the grounds of our hope, the terms of our acceptance, and the duties of our profession. In her Communion, we have the succession of the christian ministry, and, consequently, persons duly authorized to minister before the Lord to his people in holy things. But the Church of England is no less distinguished for the work of faith, the labour of love, and the patience of hope, than for sound doctrine, edifying worship, and apostolical order. What Church has asserted, in the most scriptural and rational way, the principles of liberty civil and ecclesiastical? The Church of England. To what Church are we indebted for our admirable translation of the Holy Scriptures? To the Church of England. From what Church have come the best and most powerful defences of Divine Revelation? From the Church of England. By what Church have the several truths of the Gospel been most ably maintained against corrupters of the Faith? By the Church of England. In what Church has Reformed Christianity been sealed with the blood of men who expired at the stake with the invincible fortitude, the unruffled meekness, and the divine charity of the Primitive Martyrs? In the Church of England.

O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sakes, I will wish thee prosperity: Yea, because of the house of the Lord our God, I will seek to do thee good.

Now, To the holy, blessed, and glorious Trinity, three Persons, and one God, be ascribed, in all the Churches, all honor and glory, world without end. Amen.



