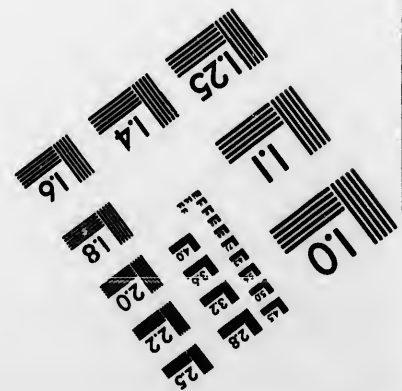
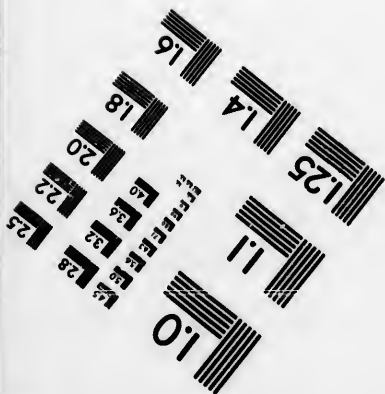
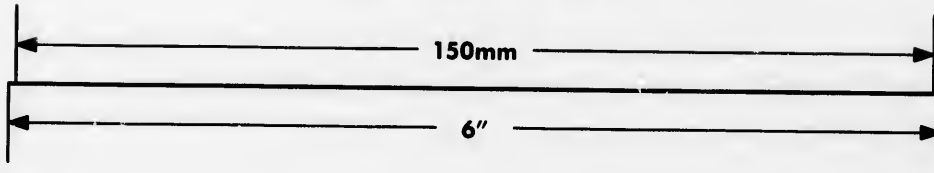
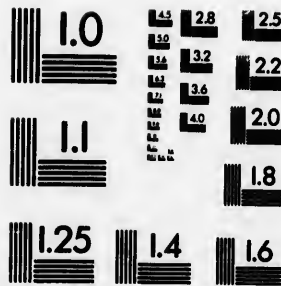
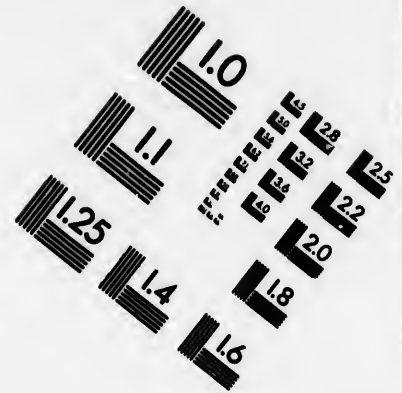
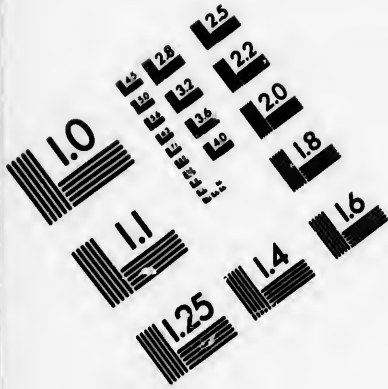


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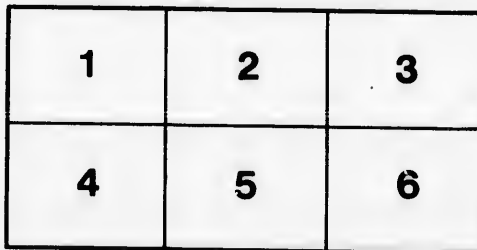
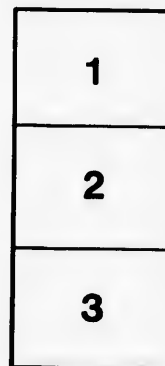
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The Exclusive Claims

OF

HIGH EPISCOPALIANS;

IN A SERIES OF LETTERS

ADDRESSED TO

The Rev. Charles J. Shreve,

RECTOR OF GUYSBORO;

IN REPLY TO HIS LETTERS, ENTITLED

THE DIVINE ORIGIN AND UNINTERRUPTED SUCCESSION
OF EPISCOPACY MAINTAINED.

By **ALEXANDER W. McLEOD.**

"That Christ hath appointed officers in his Church, and invested them with authority to preach, and baptize, and administer the Gospel ordinances, is clearly made known to us in the word of God. But whether any shall succeed the apostles in superiority of power over presbyters, or all remain governing the Church in an equality of power, is nowhere determined by the will of Christ in Scripture, which contains his royal law." STILES.

"Far from me be the iron heart, that for such a defect (that is, of Episcopacy) I should think any one of them (the reformed Churches) to be cut off from our communion, or with certain raving writers among us, think them to possess no valid Sacraments, and so to pronounce them scarcely christian." ARCHBISHOP WAKE.

Pictou, N. S. :

PRINTED BY J. STILES.

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ADVERTISEMENT.

THE following pages contain an answer to the pamphlet, recently published by the Rev. Charles J. Shreve, the Rector of Guysboro', in which he has endeavoured to maintain the Divine Origin and uninterrupted Succession of Diocesan Episcopacy. My assailant has produced the *strength* of his cause, and, from the ramparts of his aerial castle, blown the trumpet of victory. Elated with the spoils of (an imaginary) triumph, he proudly defies a defeat! But there is still *a stone in the brook*, and, armed with the *truth*, the despised stripling again encounters the formidable Goliath. May the reader calmly view the contest!

II

Reply to several
Pamphlet.

REV. SIR,

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LETTERS, &C.

Letter I.

Reply to several matters contained in the Preface of Mr Shreve's Pamphlet.

REV. SIR,

I ACKNOWLEDGE the receipt of your pamphlet, entitled, "THE DIVINE ORIGIN AND UNINTERRUPTED SUCCESSION OF EPISCOPACY MAINTAINED," and purporting to be a reply to my Defence of the Wesleyan Ministry. For reasons which will appear in the course of these pages, I am in candour bound to say, that your *elaborate* work has not produced conviction on my mind, of the justness of the exclusive claims you urge in favour of the episcopal form of Church government.

In order to crowd as much matter as I conveniently can in a small compass, I may be induced sometimes to use a *laconic* style, which, though it may give the composition an appearance of severity, I humbly hope you will not regard as indicative of angry feeling. This hope I am the more anxious to express, as you seem to have taken a ~~great~~ pleasure in striving to impress the minds of your readers with the belief, that, in writing my letters to you, I was much under the influence of a wrathful temper.

It is not so well known as you imagine that "the Church of England does not acknowledge the validity of ordination performed by presbyters." (Pref. p. 1.) Your Church is under episcopal government; and has *generally* required those who enter into its ministry to be ordained by a bishop: but, as far as I know, it has never said in express terms in any of its *authorized* official works, that ordination by presbyters in *other* churches is scripturally invalid. The Church of England has never *unchurched* other truly religious communities, in which "the pure word of God is preached and the sacraments are

duly administered." Whatever you may feel it in your heart to do, I cannot represent it as so monstrously uncharitable. The third part of the Homily against Idolatry does, however, in point of fact, unchurch the communion of Rome, through which, with singular consistency, you derive your supposed succession. No "occasion" can, therefore, justify your saying to members of the Wesleyan Society that their Ministers are not ministers of Christ, under the fallacious plea of "making known the opinion of the Church."

There is no danger, at present, of your possessing a spirit of "liberality," towards those who differ from you on the subject of Church government. You are too much in dread of "republicanism," and "radicalism," and "enthusiasm," and "fanaticism," "with all their accompanying evils," to be liberal in your religious opinions! Be it so. If you prefer the little shell of a narrow, sectarian bigotry, to the fine, open and expansive field of a truly christian liberality, you are at liberty, I suppose, in this land of freedom, to follow your own choice. But if you "boldly promulgate" your illiberal opinions, you cannot reasonably expect to escape the just charge of bigotry. You seem to be afraid of this imputation; and hence your feeble attempt to turn it aside. "It does not necessarily follow," say you, "that he is a bigot, because with candour and firmness he makes known and maintains his opinions." (Ib. p. 4) Certainly, "a clergyman" is not a bigot because he makes known and maintains his opinions with *candour* and *firmness*. The manner of announcement may not make him a bigot, but you forget that the thing believed and announced may. Now respecting the ministerial claims of your "dissenting" brethren, you have adopted unscriptural, and most absurd and intolerant notions, and have promulgated them with an unbecoming boldness, and, at least, "out of season." To any person, not a clergyman, I would say, these notions make you a bigot, and would request him to free himself from the accusation if he could.

But you "have repeatedly spoken of the Church of England as a branch of the true Church." (Ib.) To whom you have thus spoken I know not; but to me you have written as if it were the true Church to the exclusion of all others. But now you acknowledge it is only a branch of the true Church! Well this is some encouragement. But why not tell all that is in your heart! With all this apparent "liberality" — for at the spirit of real liberality you have great horror — do you not sincerely believe that it is the only branch of the true Church in the British dominions? If not, will you have the kindness to mention by name the other branches? as many persons would like very much to receive from a true son of the Church information on this interesting subject.

As to the dissatisfaction of some of my "own congregation" at hearing me read a paper respecting the ministerial office, and obviating your aspersions, to which you refer, pages 6th

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and 7th of your Preface, I have only to say, I have never, to this day, heard a hint that any one person of my own congregation, properly so called, was dissatisfied, but to the contrary.

You feel indignant at the idea of my giving to the world "a private letter without the sanction of the author," and hint at the unjustifiableness of such a course. (Ib. p. 7.) Charge it all, Sir, to my stupidity. In my simplicity, I really thought your request to make it public conveyed that sanction. Shall I tell you more? I also thought from your manner of expressing yourself in your note, "the members of the Church, and all others who desire, shall see and hear it," that you intended to publish it yourself. However, one thoughtless, improper act on my part cannot justify an intentional improper act on your part. By whose "sanction" did you publish my private letter to you? If I made it known to my people, that is no reason why you should print it in a book.

But my defence you think was unnecessary. Why? Because you assert that I "have not advanced a single new argument nor given a new idea in support of my plea." This may be true as it regards you: but the subject was new altogether to many others, who had not access to works already published. And then, you know, my object was simply to answer your statements and show the fallacy of your pretensions. Had you given me new arguments for episcopacy by divine right, I might possibly have met these with new arguments against it. As to the leading arguments you advanced, there was but one, as far as I knew, that was peculiar to yourself—the one derived from your three different sendings forth, commissions, and ordinations of the Apostles. That to me, I confess, was a new argument, discovered, I dare say, by yourself in the course of your very deep research. At all events you shall have all the credit of the profound discovery. But—it was the weakest one of the whole. It was perfectly silly, and had you nothing more plausible than that to offer, your cause would indeed require a "prop." My strictures, however, I perceive, have abated your confidence in it, as, in your reply, you are careful not to attempt to say a word scarcely in justification—not to make an effort to rescue the offspring of your fond conceit. (See your Pam. p. 12.)

To the appellation of "polemic" (Ib.) I have no decided objection. You yourself say, "I love to see truth supported and error corrected." This is not peculiar to you. I also "love to see truth supported and error corrected." On this very ground I published my Defence. You, Rev. Sir, made the attack. You thought proper to do this privately on a woman. I thought proper to reply publicly to yourself. If you had not made the attack, the Defence would not have appeared.

The reason why I called what I said, "the plain, simple statement of the case," was this. You were striving, so I was informed, to make an impression that I had attacked you, and

that you were acting on the defensive. This I knew to be untrue; and my phrase, "the plain, simple statement of the case," applies only to this point—that my Letters to you were elicited in "self-defence." If I had said, the full statement of the case was given, there would be some propriety in your remarks. (P. 4—8.) I did not enter into a consideration of the mother's conduct, as I did not think it necessary. She had reasons of her own for preferring the baptism of her child by a Methodist Minister; and had you confined yourself simply to the propriety of her yielding to the wishes of her husband, I should not have said anything. But whilst you acknowledge that she said "she had no objection to you individually nor to the baptismal service of the Church," you, to prevail upon her to allow you to baptize the child, fell to work, and in her own house, *abused her Ministers*, speaking of their qualifications or rights in the most disrespectful manner. Now just here is where, I conceive, you transcended the bounds of decorum and propriety; and it was this, the unmerited contemptuously heaped upon the qualifications of her Ministers, through whose instrumentality she had been "brought to God," that induced her afterwards to send you a note, in which is found the expression of which you speak with such horror; "I don't think you are God Almighty as the Indian thinks the priest." You will not deny that the "ignorance of some of the "red men of the forest" has been such as to induce them to regard the priest, professedly possessing power to forgive sins, as God, or as being in the place of God. IGNATIUS, you know, according to your belief, exhorted the Trallians to "reverence the Bishop as the FATHER, that is, as God! (See your first Letter to me. Defence p. 6.) The expression she used was not classical, or elegant; but it conveyed an important truth, at which you seem to have taken great offence. She presumed to say she did not think you to be *God Almighty*—she did not regard you or your opinions as *infallible*—she did not think you had power to exclude her Ministers from the ministry—in a word, that you could neither save nor condemn her soul. And at this truly scriptural and protestant doctrine your dignity was insulted! You brand it as amounting almost to "blasphemy!" And in reviewing the whole scene, you cannot but style her "this poor misguided woman,"—"ignorant of the first principles of religion!" Of course you could not expect her to be as learned as yourself; and in regard to the sentiment contained in the obnoxious sentence, many persons do not see any just grounds for believing her to be quite so "ignorant of the first principles of religion" as you would fain make it appear. If she were "carried away by the vehemence of passion," for this I commend her not, or any other person; but before you condemn, you ought to have good proof. Strong expressions are not certain, infallible tokens of "anger"—otherwise I fear some others might be implicated, who would get angry at the imputation. As to

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the husband, I believe I am correct in saying that he is not a *communicant* in your Church, and can be said to be a "member of the Church" only with the same propriety as he can be said to be a member of the Wesleyan branch of the Church. He occasionally attends Church and pays something for your support: the same may be said of him in respect to us.—You are aware that, at the request of the father, I baptized the very child in question.

The version you give (p. 8 and 9.) of your interference of "bye gone days," is plausible, but unfortunately for you, not correct. Mrs Cunningham has authorized me to say, that when the "aged member of the Church" put into her hands Bishop Onderdonk's work on Episcopacy, she expressly said, *Mr Shreve wishes you to read it.* This Mrs C. thought was, on your part, an unnecessary interference—an effort made by you to unsettle her mind as to the validity of the ordination of the ministry of her choice. That it was your hope, that the reading of that work would so convince her of the divine institution of Episcopacy, as would induce her to abandon the *self-assumed* ministry of the Methodists, and return to the "*Holy Mother Church.*" I should conclude from your own representation of the case. She denies also ever having written the "illeberal remarks in pencil" to which you refer: but, as you had expressly requested her to read the work, of course she was perfectly justifiable in giving you in writing the result of the perusal. This she did, and you thought proper to enter into a "controversy" with a woman. After reading your letters, she expressed to you by letter, her determination to receive from you no more communications on the subject. In coming to this conclusion she was influenced by various reasons; one of which was, she did not then wish to have her mind disturbed by reading any thing more respecting the exclusive claims you put forth in behalf of episcopacy: but she is free to confess, that the principal reason was, that, in her view, your letter to her contained language so "harsh and indecorous"—language that no *gentleman*, to say nothing of a *clergyman* of the Church of England, ought to use to a lady,—that she could not bring herself for a moment to consent to receive any further communications from the same source. To your unqualified assertion, that she "afterwards expressed to her friends her regret for what had transpired" so as to inculpate herself.—"stated that she had been urged by *others* to write as she had done, and was desirous that all should be passed over, as though it had not been," she feels herself compelled by a due regard to truth, to give a *most positive, unqualified denial*—and, cannot but say, if no more reliance can be placed on the correctness of your other statements, and of your whole performance, than is to be placed in your version of her case, the truthfulness of the whole is to be regarded with the greatest suspicion.

Your charge against the Rev. MATTHEW CRANSWICK (Preface p. 9.) is not only *gratuitous* but unfounded. Mr Cranswick had too much respect for himself ever to say what you have charitably ascribed to him. On enquiry, I am informed by a most respectable authority—an authority on which I feel confident you yourself would rely—that the facts of the case have not been truly represented. A gentleman who was present when Mr C. preached at Manchester, from "Grieve not the Holy Spirit of God," whereby ye are sealed unto the day of redemption," (Eph. iv. 30.) says, that in the course of his sermon, Mr C. took occasion to warn the pious part of his congregation against *backsliding from God*, pointing out to them what in this case would be the deplorable consequences, and though he does not distinctly recollect the application of the words, in all probability stating, that to them, in a *backsliding state*, would apply the *true proverb*, "*The dog is turned*" &c. (2 Peter 2. 12.) He utterly denies that Mr C. said that "thirty persons had, at one time, united themselves to the Methodist communion, but had now deserted it," and had "returned to the Church of England," and therefore "*were like the dog returning to his vomit, and the sow to her wallowing in the mire.*" The fact is, it is out of your power to show that in Manchester thirty persons have left our Communion and joined the Church. If you believe to the contrary, I call upon you to produce their names; and if the names be not forthcoming, what will the world think? Furthermore,—after the sermon in question, some of the church party declared to this very gentleman, that they did not like the discourse. He asked the reason. They replied, *who does Mr C. mean by backsliders?* We do not know except he mean all who *leave the Methodist Society*—so well had they been instructed into the meaning of scriptural backsliding by the *successors of the Apostles!* Here then is the "comment," supplied by episcopaliana themselves, on which your unfounded charge against Mr C. has been built. You have been duped by ignorant men. Both your notes of admiration and your *sneer* might have been well spared. They only show how readily and joyfully you catch at tales and slander against Methodist ministers. The people at Manchester know too well how to appreciate Mr Cranswick's character, piety, zeal, labours, and success in converting souls, to be influenced by the scandal to which you, in your great zeal to affix a stigma on the Wesleyans, have given currency. *Quid multis?*

You give me credit for more than I really deserve, when you say you "think it more than probable, that if these thirty persons had not returned to the Church of their early affections &c. you should not have been favoured with a series of letters." As it regards myself this is all *pure flourish*. I never heard of this circumstance, before, and therefore it could not have influenced me in writing to you. I did

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not know that you had been so busy and so successful in Manchester. To what other circumstances you allude I know not. This I do know, that wherever I went I continually heard something of the sayings of Mr Shreve as to the invalidity of the baptisms &c. of Methodist ministers and others. A general impression was attempted to be made that we had no scriptural right to baptize &c. I was grieved that any person calling himself a Protestant clergyman should lend himself in any way to the propagation of such absurd statements, founded as they were on the fable of the uninterrupted succession. It was time to speak out—and I intend to speak still more plainly,—and hope to be able to make even you ashamed of this worthless conceit.

Letter II.

No positive command in Scripture in favour of Diocesan Episcopacy—Miscellaneous matters—The Christian Church formed after the model of the Jewish Synagogue—Miscellaneous.

REV. SIR,

HAVING replied fully to the statements contained in your preface, I now turn my attention to the contents of your Letters. I do not however think it necessary on this occasion to notice all the matters you have introduced, as some of these are totally irrelevant to the subject in debate; but those which are essential will receive consideration.

You certainly must feel as far as the decisions of scripture are concerned, that the ground on which you stand against the non-episcopal part of the religious world, is exceedingly slender. Hence in the commencement of your first letter, I find you asking this question, "Is a plain, positive, and direct command absolutely necessary, to decide the point in question?" (p. 1.) This is not a very flattering beginning, but the query itself deserves an answer. My reply is, if you make Diocesan Episcopacy essential to a true Church, as you are evidently striving to do, I think you ought to produce something positive by which this form of government is either enjoined, or the Church restricted to it. It is very reasonable that you should not presume to *unchurch* all non-episcopal denominations of christians without you can produce from the New Testament some precept, rule, or law, by which the the divine will evidently declares Diocesan Episcopacy to be necessary to constitute a true church: "*For where no law is,*

there is no transgression." This is the positive decision of the Divine Mind. Inferences from doubtful premises are not sufficient to justify the unenviable position you assume: neither can it be for a moment seriously believed that in a matter essential to the existence of his own pure church, Christ, its Supreme Head, would have left us to mere inference from premises, which are in themselves disputable. You may through the prejudice of education, see enough in the "tenor of the Scripture," and the writings of the Fathers, or in what you are pleased to call "the universal custom of the Church," to induce you to prefer the episcopal form of church government; when I may be led to give a preference to the presbyterial form of church polity.—There is then as much reason for me to unchurch you as there is for you to unchurch me; except you can adduce something from the Sacred Volume to convince me that God has positively restricted his Church to the external form of episcopacy. Now "express proof," or a "positive command," in favour of diocesan episcopacy, you yourself allow is not to be found in the Scripture; for after alluding to the inferential manner in which you suppose I am led to believe the propriety of *female communion*, &c., you admit—"The same method do we take to convince the modern latitudinarian, that episcopacy is of divine origin." (p. 2.) *This is an important concession*; but a concession which stern necessity compels you to make. According to your own showing there is no "direct, express proof" of the divine origin of episcopacy, no "positive command" which enjoins it, or which restricts the existence of a true church to this form of government. All of your subsequent work, if you wish to maintain a due regard to *consistency*, ought to be conducted in agreement with this concession.

The reader is requested to bear in mind, that you attempt to prove that diocesan episcopacy is essential to a true church only in the same manner that you imagine I justify infant baptism, female communion, or the observance of the first instead of the seventh day of the week as a day of religious rest and worship. You have not any positive, direct testimony, coming home full to the point. Before therefore you presume to unchurch others, you should feel quite sure that your *inferential testimony* is such as to exclude all reasonable doubt as to the propriety of your ecclesiastical anathema, and, in fact, is sufficient to afford reasonable grounds for believing that God has absolutely restricted the government of his church to one form, and that form the episcopal, so as to cause the absence of this form to imply the absence of a true church. In the absence therefore of any thing direct and express on the subject in the Sacred Scriptures it is evident, that *no man on earth*, except he be inspired of God for the purpose, can authoritatively decide that God has thus restricted his church; and that you, or any other advocates of your cause, have thus been, and still are, inspired of God, I humbly presume you

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will not affirm. BISHOP TOMLINE has evidently taken the same view of the subject as I have here expressed—"Though," says he, "I flatter myself that I have proved episcopacy to be an Apostolical institution, yet I readily acknowledge that there is no *precept* in the New Testament which *commands* that every church should be governed by bishops." Why then is it not binding on "every church to be governed by bishops?" Evidently because there is no precept in the New Testament which command it." The New Testament commands church government in general, but enjoins no particular form; or to use the words of Bishop Tomline, "the Gospel only lays down general principles and leaves the application of them to men as free agents." Your inferences may justify you in your own choice, but do not authorize you to *condemn* the choice of others.

You seem to be surprised at my asking of you more than I am able to produce in favour of the mode of church government which I advocate, that is, "a plain, positive, direct command." Now altho' I firmly believe that there is nothing in the New Testament to prove the divine right of bishops over presbyters, yet I think I am justifiable in demanding of you more than I ought, on my own principles, to be requested to produce. Were I to assert that our form of church government is essential to a true church, that there is no church without it, then I conceive that I would be justly called upon for plain and positive proof of my assertion. But I assume no such *arrogant* position: whilst I acknowledge that church government itself is of God, I also believe that no particular form is essential to a true church; and hence, on this ground I can consistently say that the episcopal, *when prudently managed*, is not *anti-scriptural*. But you assume the highest ground imaginable, and assert in positive terms that your form of government is so essential that without it there is no church. Our cases are not parallel; and you are therefore justly required to produce a divine command, or some declaration which evidently makes known the will of God to the effect assumed.

Again: your argument is what logicians call *argumentum ad hominem*, or an appeal to my own opinions. Now you, at least, certainly know that this kind of argument is not in itself conclusive. My opinions on other subjects may be true or false. To make it absolutely conclusive, an independent course of reasoning must be entered into to prove that the opinions appealed to are absolutely true. But this you have not done; and this is not the place for me to justify my belief in the scriptural character of infant baptism &c. At present, I think, I can justify the views I entertain on the subject of infant baptism, and consistently with my avowed principles in regard to church government, whilst you are required to adduce something more than inferences from doubtful pre-

mises to justify the hostile position you have assumed toward other churches.

Are then your inferences sufficient to warrant your exclusive claims in favour of Diocesan Episcopacy? Certainly not; for this among other reasons, that Divines of eminent piety, learning, and usefulness have, after deliberate investigation, professed their decided belief, that the inferential testimony adduced, does not prove diocesan episcopacy at all. You may say that divines of equal qualifications have arrived at an opposite belief. But what does this prove? It proves that the question of diocesan episcopacy is debatable, that the testimony by which it is attempted to be established is not by any means clear, that different and opposing opinions may and do exist, and that a *mere mortal*, who, in his efforts to support its claims, presumes to unchurch other denominations, as religious, and as useful, to say the very least, as his own, *undertakes to do what even God, or Jesus Christ or any of the Inspired Writers, has never done.*

Your *aro desposed* to find fault with the avowal of my belief that your *first letter to me* "does, in fact, contain the *strongest* proofs in favour of your statements that *you could produce from the word of God.*" (See my defence p. 12, 13.) Was I then wrong in my belief? Did your letter contain the *weakest* proofs that you believed the word of God affords in your favour? If so, what a compliment to your own judgment! But surely you will not be so *weak* as to say it did. Truly I believe them all *weak* enough to prove the divine right of diocesan episcopacy; and have no doubt I shall be able to furnish sufficient reasons for others to entertain a similar belief.

Unless I were entirely insensible to the operations of the human mind, I cannot but perceive and admire the ingenuity you display in striving to connect Apostolic decision with the assertion you have quoted from Jerome, "that without the Bishop's license neither presbyter nor deacon has a right to baptize." You gravely inform me, "from what source this opinion was derived Jerome does not say; *we may therefore* with great propriety conclude that it originated with the Apostles themselves"! At first I was inclined to give you the credit of being the originator of this remarkable "canon of criticism," until I remembered a saying of St. AUSTIN's, of which it appears to be a modification, "*Ea quae universalis tenet ecclesia nec a conciliis instituta reperiuntur, credibile est ab apostolorum traditione descendisse.*" Those things which the church universally holds, nor are found determined by councils, are to be regarded as having descended from the tradition of the Apostles.

On this point, however, one thing is certain. The Apostles nowhere *record* in their inspired writings that without Bishop's license neither presbyter nor deacon has right to baptize; nor do they drop the least hint from which such an opinion can be

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legitimately drawn. I believe JEROME was simply declaring the practice of the church *then*,—the privilege in question being given to the Bishop for the sake of the honor of the church,—without intending in the least degree to determine its divine right. Put it, however, on the most favourable footing for yourself, say, the opinion of JEROME was a tradition; and I reply in the language of BISHOP JEREMY TAYLOR—"and if I should but instance in all the particulars in which tradition was pretended, falsely or uncertainly, in the first ages, I should multiply them to a troublesome variety; for it was then accounted so glorious a thing to have spoken with the persons of the Apostles, that if any man could, with any colour, pretend to it, he might abuse the whole church and obtrude what he listed, under the specious title of Apostolical tradition." (Liberty of prophesying, p. 117.) For aught you can make appear to the contrary, JEROME's opinion is of human, not of divine origin; and so the practice itself. I should also like to know what you understand by the word license? Is it not another word for *permission*? The phrase "bishop's license" assuredly does not mean bishop's ordination." Now I thought, that, according to your own views, *presbyters*, by virtue of *office*, possessed the right to baptize, without waiting for a bishop's *permission* so to do. The very words themselves show that in this whole matter an *ecclesiastical* arrangement is referred to.

Your remarks (p. 2) respecting "lay baptism" require at present no particular reply, as they involve the very subject in dispute. You assume that "ordination" is that which confers the "scriptural right to baptize," which if it had not been too much trouble, I should have been pleased to have seen proved. The scriptural right to perform any ministerial duty is conveyed by the *call of God*; ordination by any particular body is a *recognition* of the right by that body. But you think "that the right to baptize must be given by those whom our Lord has empowered to ordain elders in every place." These you say were first the "Apostles," and secondly their successors. On the supposition that I grant what you assume respecting those who are empowered to give the right to baptize, and that the Apostles were in the first place the source whence the right, in its subsequent exercise, was to emanate; how am I to know who were their "successors" to this especial office? You say *bishops* as an order superior to *presbyters*, are. If I ask you from what quarter you derive this information, you cannot adduce any part of the inspired writings. *The new Testament is "silent as death" upon this subject.* But you tell me "THE FATHERS" declare that bishops, as an order superior to *presbyters*, are the successors of the Apostles, so as to have the exclusive power to confer on others the right to baptize. Which of the Fathers give you this information you do not condescend to say; whether those of the first, second, third or fourth century. IGNATIUS, I am aware, has said "It is not

lawful without the bishop, either to baptize or celebrate the holy communion: but whatsoever he shall approve of, that is also pleasing unto God." (Epie. ad Smyrn. § 4.) The term "lawful," is only another word for *permitted*, and never can be proved to imply a law established by divine authority. To say that a presbyter has absolutely no right to baptize or administer the eucharist, without the command or permission of a bishop, is contrary to your own views of this subject, and therefore this interpretation by proving too much proves nothing. The *lawfulness* in question must therefore refer to an *ecclesiastical*, and not to a divine arrangement. But as the manner in which you have presented the subject involves the question of ordination, will you be kind enough to show from the genuine writings of CLEMENT, IGNATIUS or POLYCARP, that even they believed that bishops, as an order superior to presbyters, had the exclusive right of *ordination*? In requesting you to answer this question without cavilling, I would beg leave respectfully to remind you that *names* are nothing—*official powers* are every thing. As the Scriptures are silent in regard to bishops, as an order superior to presbyters, being the only successors of the Apostles, and as you affirm that THE FATHERS declare that they are, will you also inform me whether or not they were supernaturally inspired for the purpose of deciding this point—a point, be it observed, on which the whole controversy turns?—For even allowed for the sake of argument that the early FATHERS have plainly declared that bishops, as an order superior to presbyters, are in the place of the apostles, which I deny to be the case, yet, if they were not supernaturally inspired for this purpose, their testimony would be only human and not divine; in which case you could exhibit only human authority for episcopacy. But you know that IGNATIUS has repeatedly affirmed that *Presbyters* are in the place of the Apostles. In his Epistles to the MAGNESIANS he says "your presbyters, as to the TRALLIANS "be ye subject to your presbyters, as to the Apostles of Jesus Christ, our hope;" (§ 2.) and to the Smyrneans, "See that ye all follow—the presbytery as the Apostles." (§ 4) If any dependence can be placed upon the testimony of Ignatius, it is evident that he thought presbyters came in the place of the Apostles, and more than this we need not require. The natural inference is, that, if, according to Ignatius, presbyters are in the place of the Apostles, they possess by virtue of *office* authority or right to administer the sacraments of baptism and of the Lord's supper, to ordain and to perform every other ministerial duty; though for the peace of the church and to prevent schism, it may sometimes be esteemed necessary or prudent for a number of presbyters to yield up the exercise of this right to one of their brethren, called a bishop or superintendent, or to use it under his direction: this arrangement, is however, purely ec-

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clesiastical, in no way effecting their divine right in the mat-
 ter. Wherever episcopacy was established, such, I believe,
 was the case in the primitive church; but this arrangement,
 being only prudential, is not binding in all churches; and pres-
 byters now have the divine right, a right inherent in their of-
 fice, to perform any duty of a ministerial character, which
 the Apostles in their ordinary capacity as ministers of Christ,
 were overpowered to do. Hence my former proposition is es-
 tablished, "that, notwithstanding your quotation from JE-
 ROUSE, the ordained Wesleyan Ministers have as much right
 to baptize, as any other ordained ministers."—(Defence p. 13.)

You could not allow my statement to pass uncontradicted
 that, "much light is thrown upon the constitution of the pri-
 mitive churches, by recollecting that they were formed *very*
much upon the model of the Jewish Synagogues;"—and not-
 withstanding this opinion has been adopted by Divines of su-
 perior abilities, eminent learning, and deep research, you, "an
humble country Rector," have undertaken to decide that
 "there is something extremely weak in this method of hand-
 ling the subject!" Where the real weakness lies, it may not
 be necessary for me at present to say, but I have my own opi-
 nion. I grant there may be a few points in which the re-
 semblance may not hold good, but this effects not the gener-
 al similitude. The same may be said as it respects the Jew-
 ish Church. You will not affirm that the Jewish Church is
 the perfect model after which the Christian Church in *every*
particular, is formed. How "*weak*," then, is your objec-
 tion against the position that "the christian ministry was
 formed," in all probability, "upon the model which the mi-
 nistry in the Jewish Synagogues afforded," because there
 were some points of dissimilarity. In the Temple, there was
 no *ordination*, no *public reading or expounding the Sacred*
Scriptures, no *delivery of exhortations or sermons*, and no
administration of sacraments: but all these more or less ap-
 pertain to the Christian Church. With the exception of the
 sacraments, all these were a part of the Synagogue-service.
 There is therefore, in all material points, a greater resem-
 blance in the constitution of the Christian Church to the Syn-
 agogue than to the Temple. As it regards the sacraments,
 it is evident, that our Lord had the authority to establish
 these in his own Church; and even in the appointment of
 these, he followed no rites connected with the Temple or its
 priesthood, but, as it regards one, a practice which had grown
 up among the Jews of *baptizing* with water the proselytes
 to their faith, and in respect to the other, an ordinance,
 appointed by the Deity, for the observance of the Jews in
 commemoration of the destroying angle *passing over* the
 Jewish families, *before* Aaron and his sons were appointed to
 the priesthood. But the Jewish Priests offered up *sacrifices*,
 typical in their nature, and this formed their distinguishing
 characteristic, which is fatal to your assumed model. For

Christ put away sin by the "sacrifice of himself," once offered up; and therefore he abolished forever all necessity for the repetition of *sacrificial offerings*.

Allowing me my own premises, you think "much more might easily be proved in this way than I would be pleased with." (p. 3.) Perhaps so; I am not very difficult to please; especially when I am favored with just premises, sound reasoning, and legitimate inferences:—but, it is a matter of regret that you have not given me an overabundance of these.

1. "There were *rulers* in the Jewish Synagogue with the minister, angel or bishop—these led the public devotions."

Did you intend this for information? I thought I had said in my Defence, page 14: "Each Synagogue had its Rulers, Elders, or Presbyters, of whom one was the Angel of the Church, or Minister of the Synagogue, who superintended the public service, directed those that read the Scriptures, and offered up prayers and blessed the people."

2. To a single congregation, however, their authority was confined. This was not the case in the Christian Church."

Now here you are speaking of rulers of a Jewish Synagogue: and whilst you affirm "their authority was confined to a single congregation," you say, "this was not the case in the Christian Church." I believe it; for "rulers of Jewish Synagogues" had no authority at all in Christian Churches. But you intended to say "a Christian bishop" was not confined in his authority to a "single congregation." Then it could have done you no harm, if you had told us so plainly, without leaving us to guess at your meaning. You should distinguish between what is essential and what is accidental. Is it essential to a scriptural bishop that he must exercise authority over *many* congregations? A diocesan bishop we are not now speaking of, but of a scriptural bishop or minister. I can easily imagine that a minister of the Gospel may be so situated as to be compelled for years to confine his labours to *one* congregation, though this is far from being desirable. The objection lies with equal force against your own scheme. The priests under the "Law" were confined to *one Temple*, and the congregation that assembled there. But allowing there is force in this objection, it refers to a circumstance of no importance whatever, and is not sufficient to destroy the similitude existing between the constitution of the Christian Church and that of the Synagogue in more important and essential points.

3. The Jews were not *obliged* to be members of the Synagogue, but they were under an obligation, from which no human power could absolve them, to attend the temple service."

For what purpose you made this remark, or the bearing it has on the subject in hand, you have not taken the pains to state; and I leave it just where I find it.

4. The bishop of the Synagogue had no *presidency* over the

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elders; the bishop of the Christian Church had, by the consent of all parties."

The play here is upon the word "bishop," as applied both to the Synagogue and the Christian Church. Define your terms and the mist will vanish. And then it might be asked, whether *presidency over other ministers* is essentially necessary to constitute a scriptural bishop? But there was "a president of the council of Elders or Rulers" in the Synagogue, who "was called by way of eminence, the 'Ruler of the Synagogue,' though not of an order superior to his colleagues; and hence Mr Watson was led to say, as quoted by me in the Defence, that the model afforded by the Jewish Synagogues, provided, among other things, "for the government of the Church by a council of Presbyters, ordained solemnly to their office by imposition of hands and prayer; and it allowed of that *presidency* of one Presbyter chosen by the others, which was useful for order and for unity, and by which age, piety, and gifts might preserve their proper influence in the Church."

5. "The first had no *divine commission*, the last had."

This might be granted, and our cause still remain uninjured. The qualifications of the parties form no part of the comparison: the similitude goes to the mere fact that the constitution of the Synagogue, human let it be, afforded the model after which the primitive churches were very much formed.

6. "The one administered no *sacraments*; the other did."

This objection, if possessed of weight at all, lies equally against your own scheme. The priests under the Law administered no *sacraments*, as peculiar to their office. The observance of *circumcision* and of the *pasover* was otherwise secured.

7. "The one was the *messenger or angel* of God; the other the *messenger or angel* of the people."

But would this prevent the one from being the model after which the other was formed?

The fact is, all of your reasoning taken from Dr. Bowden, *without whose assistance I should judge you would be sadly at a loss*, is only calculated to prove the synagogues as synagogues, were not *christian* institutions. I never affirmed they were: but, as it respects a model, after which the Christian Church was formed, the points of similarity are decidedly more in favour of the Synagogue than of the Temple service. It is also evident that our Lord himself and his Apostles *sanctioned* the synagogical institutions. In all probability they were members of the synagogues established in their respective places of nativity; at all events they regularly repaired to them, and took part in the services. Need I add, that when the Christian Church with its ministers and services was established either by our Lord or his Apostles, no matter what model they observed, it was truly a christian institution. As to the improbability of the Almighty taking the synagogue ser-

vice as the pattern of the Christian Church, which you mention it may be said in reply, the Lord was perfectly free to do as he might think proper in the matter. You might as well maintain, in the establishment of one of the Sacraments, that of baptism, the improbability of our Lord following a more Jewish practice in respect to proselytes. The cases are precisely similar, as far as we know, as to original institution; and to say that God never could or would alter the external form of the Jewish Church is certainly to limit the Holy one of Israel. The Jewish economy was about passing away, and it is far more reasonable to conclude that the external government of the Church would be altered agreeably to its varied circumstances.

To show that they, who advocate the presbyterial form of Church Government, are not singular in the belief, that the Christian Church was modelled after the Jewish Synagogue, I adduce the testimony of one or two episcopal writers:—

Dr. LIGHTFOOT says, "The service and worship of the Temple being abolished, as being ceremonial, God transplanted the worship and public adoration of God used in the Synagogues, which was moral, into the Christian Church; viz: the public ministry, public prayers, reading God's word and preaching.—(Works, vol. 1. p. 303.)

BISHOP BURNET states, "The Christian Church being modelled as near the form of the Synagogue as they could be; as they retained many of the rites, so the form of government was continued and the names remained the same.—(Observations on the 1. Can. p. 2.)

To the testimony of these I add that of GROTIUS, on whose opinion you place so much reliance. He declares, "the whole regimen or polity of the Christian Church was conformed to the pattern of the Synagogue."—(Com. on Acts 11, 30)

These writers I humbly think, stand as high in the theological world, as either Dr. Bowden or the Rev. Charles J. Shreve; and at present I feel disposed to attach fully as much importance to their opinion on this subject as to that of the Professor of Moral Philosophy &c. in the Columbia College, and the "humble" Rector of Guysboro.

In running a parallel between the Christian and the Jewish Church, you say, "the congregation of Israel was divided into twelve tribes, under the twelve patriarchs; so is the Church of Christ founded on twelve Apostles." I think you have lent rather too credulous an ear to Dr. Bowden's statements, otherwise you would have perceived that the Jewish Church, as a Church, was not founded on the twelve patriarchs. The twelve patriarchs were the progenitors of the twelve tribes; but the "Covenant" was made with Abraham, and renewed subsequently with Isaac and Jacob, the progenitors of the twelve patriarchs. If you will speak of a human being on whom the Jewish Church was founded, ABRAHAM certainly has claims to this distinguished honour, superior to all others.

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The sign of peculiarity commenced with him; the promise of the progenitorship of Messiah was originally given to him; and he is called the father of the Faithful. But passing over this, the parallel will not hold: for, you cannot so soon have forgotten, that St. PAUL was added to the *twelve* as an *Apostle* by our Lord himself, so that the number of the Apostles was just *thirteen!* You also forget that believers "are built upon the foundation of the *prophets*" as well as "the *Apostles*," and that "*Jesus Christ himself*" is "the chief cornerstone."—(Eph. 2. 20.)

I pass over another statement of Dr. Bowden's, (p. 4.,) that "there were then *three* orders in the Jewish Church; in the Christian *three* likewise—the apostles, the presbyters and the deacons; to the first of which succeeded the bishops." This is rather too early a stage of the discussion for you to take for granted the very things you ought to prove. If mere assertion is sufficient to decide the question, you might have spared the remaining part of your pamphlet. "The facts" (query, what "facts"?) "which have been stated" by you are not "sufficient to convince an impartial mind, that the christian ministry was not conformed to that of the Synagogue:" the evidences preponderates in favour of the belief that it was, and the force of the argument drawn from this source and stated in my Defence (p. 14. 15) remains untouched.

I shall notice your quotations from Jerome (p. 5) in a subsequent place.

The testimony of "Isidore, a bishop of Seville," (p. 5) requires no particular comment. Only observe 1. You have fallen into a *slight* mistake, very pardonable in you, who have boasted so much of your perfect knowledge of this subject, but which in me would be charged to the score of *ignorance*: You make Mosheim call Isidore of Seville, "a man of uncommon learning and sanctity," whereas he gives this character to "Isidore of *Pelusium*," who flourished in the century *preceding* the former. Mosheim's character of "Isidore of *Seville*" is thus given—"whose grammatical, theological and *historical* productions discover more learning and pedantry, than judgment and taste." 2. Isidore of Seville lived in the *sixth* century. His testimony rests only on the statements of others. He knew not from personal knowledge that "bishops," as an order superior to presbyters, succeeded the "Apostles." 3. He says bishops "are appointed *throughout the whole world* to the seats of the Apostles." Does he speak of his own times, or of the times immediately succeeding those of the Apostles? If of the former, his testimony proves nothing in your favour: if of the latter, he contradicts Ignatius, who says "the *Presbyters* preside in the *place* of the *Council of the Apostles*." 4. He does not say by whom this *appointment* was made, the very point in question. It may be true that bishops were "appointed to the seats of the Apostles," and yet it may not be true that they were *divinely* appointed. 5. By whom was he

in the *sixth* century taught that "what Aaron the high priest was, the same was the bishop; his sons prefigured the presbyters?" By our Lord, or any of the inspired writers? If so, please point out the place. It was in the *second* century, says Mosheim, that "the Christian doctors had the good fortune to persuade the people that the ministers of the Christian Church succeeded to the character, rights, and privileges of the Jewish priesthood;" and he farther states, "It is, indeed, highly probable, that they, who *first* introduced this absurd comparison of offices, so intirely distinct, did it rather through *ignorance and error*, than through artifice and design." Isidore, in this particular, was a mere copyist of preceding writers.

As yet, you have not advanced a single step in the support of your plea. In what manner you subsequently succeed, we shall see as we proceed.

Letter III.

Three orders in the Ministry not established by Christ—Miscellaneous.

REV. SIR,

"The arguments adduced from *Scriptura*, in favour of the Divine Rights of Episcopacy," now claim my attention.

You yourself acknowledge there is no *express law* on the subject, either defining this particular form of government, or making it absolutely necessary to the existence of the Church of God.

Your only evidence, then, is inferential. The grounds of your inferences must be either clear or obscure: if clear, they would be apparent to every sincere seeker after truth; if obscure, by what *scripture* can they be made plainer? That they are not clear is evident from the fact that men of the first abilities, learning, piety, and of great sincerity in seeking after truth, have been unable to perceive them at all. It remains, therefore, if there be any grounds at all, they are obscure, and can never be made clearer by the scripture.

Episcopalians have felt this to be the case. Hence, speaking of a people who for the first time had a faithful translation of the Bible put into their hands by a christian missionary, the BRITISH CRITIC, a *high Church organ*, says, "Few will be so bold as to affirm, that the *Apostolical form* of Church government is so *plainly* laid down in scripture, that a people so circumstanced must *necessarily* find it out.—(No.

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19, 1930, p. 154) From this he argues the necessity of having recourse to the Ancient Fathers to ascertain what this form was, which is, as far as his judgment is concerned, a yielding up the point that the Apostolic form of Church Government is to be found at all in the Scriptures.

If, then, there be any truth in your own admission, and in the statement just quoted, it can scarcely be imagined, that all Christian Churches are under *divine obligation* to place themselves under an external form, so imperfectly delineated in Sacred Scripture, under the awful penalty of utter excision from the fold of God. Be this as it may, I will now consider the scriptural proofs you advance in your favour; and I hope you will no longer think you have cause to repeat the objection, which you urge in reference to my former Letters, "I think, that on the contrary, you have not really considered them at all, but have dexterously evaded the consideration of the powers and authority they speak of, by talking only of the names without any attention to the things.—(p. 32 of your pamphlet.)

In conducting the enquiry, you lay down the following as a fundamental principle—"Names are nothing, it is the *power* and *authority* exercised for which we contend." (lb.) On this ground I have no objection to meet you.

Your first proof, taken from the New Testament, is the state of the Ministry *during the personal continuance of our blessed Lord on earth.* (p. 6.)

The utmost you can prove from this is that our Lord, as the Supreme Head of the Church, exercised that authority which by right belonged and still belongs unto him. But this is a very slender ground on which to build diocesan episcopacy. In your first note to your sermon (p. 157) you yourself seem to feel this ground to be scarcely sufficient to produce conviction.—"I feel," say you there, "perfectly satisfied that Christ appointed three orders in his infant Church; but if all will not agree to this," &c. Do you intend to say He appointed himself as the first order?

What Christ, our adorable Lord, was, to his Church, on earth, he is now, and ever will be, in heaven. The only difference is, that on earth he was personally present; now he is personally present in heaven as our High Priest, "the Shepherd and Bishop of our souls." Whilst on earth previous to his death he, as the head of the Church, appointed his Apostles and others to a very limited ministry: as the head of the Church, he, in heaven, now calls and appoints his servants to their ministerial work. In the essential *official* powers he exercised, his absence from our world makes and can make no difference. That the Apostles, during the personal ministry of our Lord, were *inferior* to Christ, it would be presumption to deny: that they, after his departure, were his *equals in official powers*, who will be so presumptuous as to affirm? The mere fact that Christ the head of the Church, whilst on

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earth, was superior to the *twelve* and *seventy* can be no proof of the divine appointment of three orders in the Church. In official powers he was superior to Moses, to Aaron, and to all the high Priests, as much as, "he who hath builded the house hath more honour than the house," as much "as a Son over his own house" is superior to a "servant" of that house.

Your appeal to the priesthood of Melchisedec (p. 7) militates against your own argument. Every thing proves that the Aaronic priesthood was typical of Christ, and that when he put away sin by the sacrifice of himself it was entirely abrogated. Melchisedec was a priest of the Most High God upwards of four hundred years before the priesthood of Aaron was established. Christ himself was not of the family of Levi, the family out of which alone the Aaronic priests were by divine appointment to be taken. "Christ glorified not himself to be made an high priest" after the order of Aaron; but was "called" or appointed "of God an high priest after the order of Melchisedec." (Heb. 5, 5—10.) Hence in proof of the imperfection and symbolical character of the Levitical priesthood the Apostle asks, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of MELCHISEDEC, and not to be called after the order of AARON? For the priesthood being changed there is made of necessity a change also of the law. * * * For there is verily a *disannulling* of the commandment going before, for the weakness and unprofitableness thereof." (Heb. 7, 11—18.) The entire abrogation of the Levitical economy, with its priesthood is here declared in strong and decisive language. But to affirm that the Levitical priesthood was abrogated, as it assuredly was when it received its accomplishment in Christ, and to say that the "Jewish Ministry" remains "typical of the Christian ministry," and without any warrant from the Word of God, is something very like a contradiction. "If Aaron had been the only high priest under the Jewish dispensation there might be some force," you acknowledge, in my "reasoning." But was there not a physical necessity for other high priests to follow Aaron? And does not St. Paul expressly recognise this physical necessity when he says, "And they truly were many priests because they were not suffered to continue by reason of death?" In your anxiety to make the Jewish ministry typical of the Christian, you seem to have overlooked the *real* and *scriptural* reason why every subsequent high priest as well as Aaron, was a type of Christ." It remains, therefore, true, that, "if the type once receive its full and entire completion, it is a contradiction to say, it can, after this, have another antitype: consequently, the High Priest under the law cannot be typical of any subordinate minister under the Gospel: Bishops therefore, cannot of necessity, possess the same rank in the Christian

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Church, that the High Priest occupied in the Temple." (See Defenoco, p. 16.)

To meet an objection which you were conscious presented a formidable array against the conclusiveness of your argument, you assert, "Under the Gospel dispensation, the first order is not confined to *one* person, because the Gospel Church embraces all nations, and temples dedicated to the service of God, may be erected without numbers, as the occasion may require." (p. 7.)

Then, the "first order" was not confined to our Lord alone, as I presume, when on earth, he was under the "Gospel dispensation." And if not confined to Him, who shared the first order with him?

Again: the Christian Church itself is *one*, as the Jewish Church was one; and there is as much reason on this ground to confine the first order to *one* person under the Gospel, as there was under the Jewish dispensation. According to this we ought then to have a universal bishop! No, the Gospel Church embraces all nations, and temples may be erected without number &c. Then if there be any force at all in the argument, there should be in all nations as many of the first order as there are temples! You may take which of the three inferences you think proper. Your assertion, written perhaps without reference to consequences, does your cause no good.

But between Christ, the twelve, and the seventy, "the plan of the Gospel Ministry appears to be formed according to that shadowed forth under the Jewish dispensation." (Ib.) To this, I shall, at present only say, it is strange that the *shadow* was so much more *clearly defined* than the *substance!* You write sometimes without consideration.

In my former Letters I demanded proof that there was an original distinction in rank between the *twelve*, as *ministers*, and the *seventy*; and informed you that, in comparing the 10th chap. of Matthew with the 10th chap. of Luke, in which their appointment and sending forth are mentioned. I found similar powers were given to both, which is not at all consistent with your notions of superior and inferior orders. (Defence p. 16.) Now here I referred particularly to *official powers*, and yet you have broadly and unqualifiedly asserted that I overlooked these, and took refuge only in *names!* This is not the only mistake you have made.—That similar powers were given to the *twelve* and *seventy*, I refer my readers to the chapters above mentioned in proof: I wish them to read for themselves. In what ways have you proved to the contrary? In three ways.

I. The twelve "were first chosen, and had the high honour of being the constant attendants of their Lord—*afterwards*, Christ appointed the seventy." (p. 6.)

This is the first reason, and a very important one it is surely! After this we are to understand that whoever is chosen *first* in order of *time* to the work of the ministry, is of a rank super-

rior to him who is chosen *afterwards!* Then the *eleven* were of a rank superior to *Matthias*, (Acts 1. 26,) and to *Paul*, (Ib. 9 15 &c.) who were chosen Apostles after the others. This *argument* is too puerile to require a serious answer.

2. "The apostles were sent forth by themselves, and the seventy two and two by themselves." (Ib.)

This is another overwhelming proof! I hope you give your readers credit for possessing some degree of understanding. One would really think you had almost forgotten that they possessed any claims to common sense. Does the mere fact of one party going by *themselves* prove superiority? The *argument* will conclude both ways. The twelve went by themselves and were therefore superior; the seventy went two and two by themselves, and therefore were superior. As this superiority refers mutually to the two parties, I think the superiority of the one neutralizes the superiority of the other, and therefore they were both *equal*.

3. "The one governed the Church, the others did not." (Ib.) Not quite so fast if you please. *When* did the "one govern the Church?" Not *during* the life-time of our Lord; for you yourself say in the most positive manner—"It is a fact which cannot be controverted, that our Lord, *while he remained upon earth*, took the *sole and entire* management of his infant Church; *admitting none as copartners* with him in the work." (p. 6.) Whatever was done *after* our Lord's removal from earth is not to be brought into the present argument; for you are striving to prove that "*whilst* he remained upon earth," our Lord himself established the *three orders*; and that "his example, if he had never spoken particularly to his Apostles on the subject, would have been a sufficient warrant to continue the three orders." (p. 7 and 8.) What the Apostles did afterwards is to be thrown out of present consideration. Now *names* are nothing; *official powers* are every thing. Produce then proof that, during the time of our Lord's continuance on earth, the twelve exercised *official powers* superior to those of the seventy. You cannot. It is impossible: and hence your goodly scheme fails. Moreover, the seventy, as you well know, received their commission from Christ himself personally as well as the twelve; but you allow deacons and presbyters to receive theirs only from a bishop, which is another circumstance fatal to your scheme. As far then as we have gone we find a perfect equality reigning among the ministers of Christ. Indeed our Lord expressly teaches the lesson of equality to the Apostles and firmly represses in them every desire of superiority. "Ye know that the princes of the Gentiles exercise *dominion* over them, and they that are great exercise authority upon them. *But it shall not be so among you*: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. 20 25. &c.) Again: "But he not ye called Rabbi; for one is your *Master*, even Christ; and all ye

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are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called Masters: for one is your Master even Christ. &c." (1b. 23. 8. &c.) These commands or prohibitions are binding on all Ministers to the end of the world. Hence it is not "plain that three orders were at once established by Christ himself," but directly the reverse is evident. The natural inference is, that this equality would continue to the end of time among christian Ministers, as far as *Divine right* is concerned, without the Apostles were afterwards empowered by Christ himself to set aside his own positive instructions.

You grant (p. 8.) that it is "still Christ's prerogative to call forth labourers into his vineyard," but in point of fact you make the call of Christ the same as the call of bishops, at least, this is the meaning of your extract from Barwick's *Treatise*. "Let a man be otherwise ever so well qualified, yet if he do not receive his commission to preach the Gospel, from those whom Christ the head has empowered to give such commissions, he must of necessity be an intruder." Pray where did you learn this? From what part of the *Sacred Treatise*? A subsequent part of the extract from Barwick repudiates what he styles "an extraordinary call" to the ministry; that is I suppose the *call of Christ by his Spirit*; and hence, if a person should be called of Christ by his Spirit to the work of the ministry, and should not receive a "commission to preach from those whom Christ the head has empowered to give such commissions," that is from diocesan bishops, and if in obedience to the call of his Master he should preach the Gospel to his fellow-sinners, "he must of necessity be an intruder!" If this be really the case, what avails the call of Christ? Are not bishops superior to Him? Have they not more power than He? And is not the *system*, which gives birth to such sentiments; justly chargeable with the "consequence," at which you express so much horror, that, "it is now the independent right of bishops, separate and apart from the calling of the Holy Ghost, to call and ordain and send forth those who shall minister in holy things!"

But when you leave your crutches, and for a moment trust yourself to your own powers, you tell me with great energy, "No, sir, the authority committed to the superior officers of the Church is *external*, they are empowered to confer the external commission, but it is the great Shepherd and abiding Bishop of his Church, who gives, through his spirit, the inward disposition; and yet he will have the authority he has fixed in his church so far honored, that even those called by him are also commanded to receive the external commission he has left in his church." (p. 9. and 10.)

In this sentence, by no means eminent for perspicuity, I understand you to affirm, 1. It is Christ's alienable prerogative to give the *inward* call to the ministry. To this I cordially assent. 2. It is the duty or privilege of the superior

officers of the church to confer the *external* commission. To this I also agree with proper explanations. 3. They who are *inwardly* called are *commanded* to receive the external commission from the superior officers. To this I reply, I find in the New Testament no *command* to the effect specified; though I can find enough there to convince me of the propriety of those "called of God" being publicly set apart to their ministerial work by wise and experienced ministers. 4. You insinuate though you do not expressly affirm it, that all who receive not the external commission from the superior officers are not scriptural ministers. I answer, if you mean that none are scriptural ministers but those who have been ordained by bishops, in your sense of the word, you are assuming what you ought to prove.

On this part of the discussion I have some questions to ask. 1. Does the inward call *precede* or *follow* the external; in other words, does God first call a person to the ministry, or does the person first receive the external commission from man, and afterwards receive the inward call from God? 2. If the inward call precedes the external, is not the former independent of the latter? 3. If the inward call precedes, and be independent of the outward, is it not, in fact, the inward call from God that does truly constitute a Gospel-minister? 4. If a person is truly called of God to the ministry, and the superior officers of the Church in your sense, refuse to give him the external commission, does this refusal nullify or make void the call of God? 5. Have none been called of God to the ministry but those who have been episcopally ordained? 6. Have Bishop's never ordained any who have not been called of God? You are fond of asking questions, will you answer these categorically, without equivocation or evasion? and we shall be the better able to judge of your real views of this subject, and of the real merits of the case.

You think it wrong for women to pray in a prayer meeting, and quote 1. Cor. 14. 34. &c. in proof. I have, at present, no particular wish to justify the practice. I believe, however, the passages you quote are foreign to the subject, and therefore do not condemn the thing itself. On 1. Cor. 14. 34. Dr. A. Clarke observes, "It is evident, from the context, that the Apostle refers here to *asking questions*, and what we call *dictating*, in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute &c. in the synagogue; but this liberty was not allowed to any women: St. Paul also confirms this, in reference also to the Christian Church; he orders them to *keep silence*: and if they wish to learn any thing, let them enquire of their husbands at home; because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience &c. * * All that the Apostle opposes here, is their *questioning, finding fault* &c. in the Christian Church, as the Jewish men were permit-

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ted to do in their synagogues; together with the attempts to usurp any authority over them, by setting up their judgment in *opposition* to them; for the Apostle has in view, especially, acts of *disobedience, arrogance &c.*, of which no woman would be guilty who was under the influence of the spirit of God." On 1 Timothy 2. 11, 12. he says, "This is generally supposed to be a prohibition of women's *preaching*." He that refers to his notes on 1 Cor. 11, 5. and 14. c. 34, 35, part of which has been just quoted, and makes the "silence" enjoined on women in the 12th verse to consist in their refraining from "asking questions &c.," the same as stated in his note on 1 Cor. 14. 34, 35. "The direction of the Apostle" does not "seem plainly and evidently to extend as strongly to prayers as any thing else;" and your effort to prove that a *woman's offering up a prayer* to Almighty God *by request* is the same thing as *her usurping authority over the man*, exhibits in the most striking manner your *superior qualifications*, as a "successor of the Apostles," to elucidate scripture! How can you justify the practice of *female singing* in your church? Is not your singing "official, performed by authority?" Praise "betokens authority" as much as Prayer; yea, many of your hymns contain *prayers, or petitions for blessings!* The only difference, in many cases, is that petitions are sometimes spoken in the usual tone of voice by persons on their knees and at other times, uttered by persons in a standing posture in a singing tone of voice. But does not "authority, from the strain of the Apostle's argument, seem pointed out as the *precise thing which did not belong* to the woman, except in one case, the case of inspiration?" (p. 12.) Pray are the ladies that sing in your church on the holy sabbath supernaturally "inspired?" If not, I suppose you will be driven, by your *reforming principles*, to charge them to sing no more in the Church! But it will be a pity to silence so many fine voices; and I think, on the whole, you may permit the females to sing the praises of God in your place of worship, and I may occasionally allow or request some of the female members of the society, when there are not many praying-men present, to pray in mine, without breaking the command of God, or committing the unpardonable sin!

Having, in the case just considered, convicted me as you suppose, of an awful sin; you tauntingly ask, "Can we wonder then, that the Apostolic *example* is unheeded, when a command so express is evaded or disregarded?" (p. 12.) No: You need not wonder: I might be allowed to wonder; and I do wonder what this has to do with *scriptural proofs* of "the divine origin and uninterrupted succession of Episcopacy!" Did you intend to give me an exemplification of Mr "White's sixth canon of criticism." "If you cannot defend the true point in question, change it, and slip in another, which" (you think) "you can better defend in the room of it?" I have often heard that example is more powerful than *precept*.

But, when you penned that pungent, *striking* question, had you forgotten that you had not even placed before us the "Apostolic example?" I am ready, however, to make allowance. Your mind, no doubt, out-strips your pen.

Letter IV.

Diocesan Episcopacy not established by the Apostles—Charges answered.

REV. SIR,

I now propose to consider your scriptural proofs in favour of diocesan episcopacy, drawn from the state of the Church during the life-time of the Apostles.

To support your views, you have laid down a very goodly scheme, (p. 13.) but it must appear evident to every "impartial examiner," excuse me for using your own words, that it is gratuitously assumed. You do attempt to offer some reasons for its adoption, but, I think, it will not be difficult to show they are built on a sandy foundation.

To convince you how little I dread the circulation of your prime argument from the scripture, I here transfer it to my own pages.—

"The subject," say you, "under consideration will be better understood, and much confusion avoided, if we keep in view the *official powers* which were exercised by the first preachers of the Gospel. In order they will stand thus:—

1st. Apostles.

2d. Presbyter—bishops or Elders.

3d. Deacons.

"THEIR OFFICIAL POWERS AND DUTIES.

1st, Apostles to govern the Church—to oversee the Presbyters and deacons—to ordain and confirm.

2d, Presbyter—bishops or Elders—to preach, administer the sacraments, and superintend or *oversee* their respective flocks.

3rd, Deacons—To serve tables—to preach and baptize."

The manner in which you have presented your scheme, I humbly conceive, is not calculated entirely to prevent "confusion;" for, a person, not acquainted with the subject before, on reading your remarks for the first time, would very naturally conclude, that, to "preach and administer the sacraments" formed no part of the official powers and duties of the Apostles, but that *all* their official powers and duties were

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comprised in governing the Church, in overseeing the presbyters and deacons, and in ordaining and confirming. I presume you meant to say these were *peculiar* to their office, whilst they had other duties in common with Presbyters.

In my former letters I stated, "The APOSTLES, and EVANGELISTS, their assistants, are to be regarded first as *inspired men*, possessing extraordinary powers for the completion of the Sacred Canon, and the establishment of the Christian Religion: in *this capacity* they had no successors: and secondly, as *ordinary ministers* who, in the discharge of the *duties* of their office, were required to preach the Gospel, to feed and rule the flock, the Church of God: in this capacity they were to be succeeded by others. As *extraordinary Messengers* they were clothed with authority not inherent in the common ministerial office: as *ordinary ministers* they never assumed any superiority over those whom they had set apart to the office of the ministry"—(Defence, p. 23)

This distinction is worthy of notice, as it shows, that in all things peculiar to the Apostolic office, properly so designated, the office of Apostleship was *personal and temporary*, and therefore *not communicable*.

To this opinion eminent episcopal writers assent, among whom I mention DODWELL and DR. BARROW. The former (in his De Nup. Schis.) says "the office of the *Apostles* perished with the *Apostles*; in which office there never was any *succession* to any of them, except to Judas the Traitor." The latter (in his Treatise on the Pope's Supremacy) affirms, "the Apostolical Office, as such, was *personal and temporary*; and therefore, according to its nature and design, *not successive* or communicable to others in perpetual descent from them. It was, as such, in all respects *extraordinary*, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity and founding of Churches."

This distinction I find is admitted by no less a divine than yourself: "That they" (the Apostles) "were not to be succeeded in their *extraordinary* gifts, is allowed by all." (Your pamphlet p. 15) Hence, according to your own confession, the *truly* Apostolic office was not transferable.

Now it is evident the title, "Apostles," applies to them only in their character as *extraordinary Messengers* sent forth by Christ himself, and possessed of certain incommunicable qualifications. The mere fact of extraordinary messengers, clothed with superior powers, and whose office, as such, was confessedly temporary, having been sent forth by Christ to establish his Church &c. can never prove that there was to be a *standing order* of ministers in the Church to the end of the world, as successors to the *Apostolic office*, peculiarly so called. Yet your argument in appearance is founded upon the fact that there were *Apostles* in the Church as the *first order*;

and unless the distinction above admitted be kept in view, there is indeed great danger of "confusion."

In this part of the discussion, the extraordinary character of the Apostles must be thrown out of consideration; altho' it is deserving of remark, that the extraordinary and ordinary powers of the Apostolic and ministerial office being united in them personally, it is difficult for us to decide how far the former influenced the latter in almost every official transaction. Indeed the distinction is more the result of mental discrimination than of practical operation.

One thing is certain: considered in their capacity of ordinary Ministers of Christ, they possessed every thing needful for the efficient operation, success and perpetuity of the Christian Ministry. It was in them to preach the Gospel, to govern or superintend the members of Christian Churches, to administer the sacraments, and, when requisite, to ordain, or set apart to the Ministry.

The question then to be decided is simply this—'Were the Apostles in their ordinary capacity of christian ministers superior in rank or order to presbyters or scripture-bishops? Or were these, or any of these powers or duties peculiar to them in their office as ordinary ministers, or do they not by virtue of office belong to all Christian Ministers?'

In discussing this question I am content to lay aside names and regard things alone. As *deacons* were not in Apostolic times *pastors* of the Church, I shall confine my remarks to the powers of what you would call the *first* and *second* orders.

Some powers and duties you think were peculiar to the Apostles considered in their capacity of ordinary Christian Ministers, and which did not by virtue of office belong to the Presbyter—bishops, or elders. These peculiar powers and duties you make to consist in governing the Church, in overseeing the presbyters and deacons, in ordaining and confirming; and hence you argue the necessity of a standing order of ministers in the Christian Church, superior to elders or scripture-bishops, in whom these powers must necessarily and exclusively rest.

I shall now examine your scripture proofs. The scriptures speak for themselves; and I do insist upon it, that we are to form our own opinions on what the Scriptures do or do not teach, and not to adopt without examination the comments or opinions of the primitive fathers. They are not *infallible* expositors.

1. Let us then examine the peculiar duty or power of governing the Church, ascribed professedly by you to the Apostles exclusively, as ordinary christian Ministers.

You assert, (p. 13.) "That the Apostles during their lifetime governed the Church cannot admit of a doubt." Professedly you have ascribed this power, be it what it may, to the Apostles in their *ordinary*, but in fact *really* in their *extraordinary* character. In proof of your assertion you quote

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Matthew 16, 19, "And I will give unto thee (Peter) the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven" &c., which promise was subsequently given to all the Apostles, Matt. 18, 18. Taking your own comment on these words, a comment supported indeed by Selden, Buxtorf, and Lightfoot, that we are to understand, "that they should declare what was *lawful* or *unlawful*, that they should *bid* or *forbid*, *grant* or *refuse*," the question is, was this power peculiar to them in their *extraordinary* character, or did it vest in them considered as *ordinary* Ministers of Christ? Certainly it belonged to them in their *extraordinary* capacity only. No subsequent ministers can claim this power in the sense in which it was given to the Apostles. "The high power of declaring the terms of salvation, and precepts of the Gospel the Apostles did not enjoy in its full extent till the memorable day of Pentecost, when they received the Holy Ghost in the plenitude of his gifts. After this *their decisions*, in points of doctrine and duty, being all given by inspiration, were *infallible* definitions, and ratified in heaven. Here then was an immense honour conferred on the Apostles, and what must yield great consolation to the pious. There is nothing doubtful in the Gospel, much less false. But we may safely rest the salvation of our souls on the discoveries there made to us, since they have all come originally from God." This power, then, does not belong to any class of ordinary ministers of Christ. The divine canon has been and still remains completed; to which no additions, and from which no subtractions, can be made, with innocence or impunity. To argue, therefore, from the extraordinary powers of the Apostles in favour of a standing order of ordinary ministers possessing and exercising the exclusive governance of the Church, in the sense in which you apply it to the Apostles when you admit that they were "not to be succeeded in their extraordinary gifts," is utterly inadmissible. Thrown into syllogistic form your real argument runs thus—

The Apostles were extraordinary Messengers of Christ. In their extraordinary character, they were to have no successors.

Therefore there are now no Ministers successors of the Apostles as extraordinary Messengers.

The Apostles were also ordinary Ministers of Christ. As ordinary ministers of Christ they were to be succeeded by others.

Therefore there are now successors of the Apostles as ordinary ministers of Christ.

The Apostles as extraordinary Messengers, had, in a sense the governance of the Church.

But Bishops are the successors of the Apostles only in their ordinary character as Minister. Therefore, bishops, have the governance of the Church, *in the same sense* as the Apostles had in their extraordinary capacity!

This is the amount of your real argument, but its absurdity need scarcely be mentioned.

If you say you intend to assert that the Apostles were governors of the Church in their ordinary character, then, you should not have attempted to prove this by a passage which can only refer to them in their extraordinary capacity.

You also refer to Matt. 28. 19. 20. But these verses have reference to *proselyting, baptizing, and teaching*. These duties you yourself allow are not *peculiar* to what you call the *first order of ministers*: and therefore the verses in question fail to prove that the Apostles, in their ordinary capacity, were the exclusive governors of the Church.

The word "Apostles" and "Church" require, I think, some little explanation.

By the word "Apostles" do you mean only *twelve* with the addition of PAUL? If so, then these *thirteen* persons were all that composed the *first order*, in your view of it, *during their life-time*, that is, as long as they or any of them lived; for you are quite positive it "cannot admit of a doubt that the *Apostles* during their *life-time* governed the Church." In this case, what becomes of the *first order* of Timothy, Titus, Epaphroditus, Barnabas, and the Angels of the Asiatic Churches? You must either retract what you have so unqualifiedly asserted that "the Apostles during their life-time governed the Church," or you must yield the point that Titus, Timothy, Epaphroditus, Barnabas, and the Angels, were not of the *first order*. If the *thirteen* Apostles were the only governors of the Church during their life-time, as your words evidently mean, then, if Timothy, Titus, &c. were of the *first order*, and so were governors of the Church, they must have been *usurpers, and intruders*. Again:—if, during their *life-time*, the *thirteen* were the only governors of the Church, they could have had no fellow-governors whilst they lived. Then *after their death*, pray, *who* created their *successors*? *who* raised some of the *second* into the *first order*? Not the Apostles themselves, unless they could act *after* they were dead.

If, however, you do not use the word "Apostles," in its restricted sense as referring to the extraordinary Messengers, endowed with especial qualifications, and sent forth by Christ himself, but in a more general sense, so as to include Timothy, Titus, Barnabas, and others, during the life-time of the *thirteen*, then, as far as this in itself goes, it shows the governance of the Church was not exclusively confined to the Apostles *truly so called*, during their life-time, and contains nothing to prove that those whom you call presbyter-bishops were not admitted to a share in the governance of the Church. If once it be allowed the *real* apostles were not, during their life-time, the exclusive governors of the Church, who shall place the boundary? who shall say who were admitted or who excluded? How can it be proved that these very presbyter-bishops were not, with the Apostles, the Governors of

the Church of your age, and the Church of the present times, who involve the same principles, and who have the same

As to the *believers* and yet in capacity, by the bishop according to the Apostles, *presbyter* *flocks*."

Much, to the world decide authority, which men mount to the possession of the *thirteen* by any state of the Church, and an argument capacity, v.

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the Church? One thing is evident, the mere circumstance of your affirming, "the *Apostles* during their life-time governed the Church," is not sufficient to exclude them, except it involve the exclusion of Titus and Timothy, Epaphroditus, Barnabas, and the Angles, also.

As to the word "Church:" if you mean by it the *body of believers*, it might be granted they "governed the Church," and yet it would not necessarily follow, that, in their ordinary capacity, the Apostles were of an order superior to the presbyter-bishops, and exercised divine authority over them. For, according to your own scheme, this governance of the body of believers was not *peculiar* to the office and duty of the Apostles, as you admit it was part of the office and duty of the *presbyter-bishops* to "superintend or oversee their respective flocks."

Much, also, depends upon the precise meaning you attach to the word "govern." If hereby you mean the power to decide authoritatively, as from God, the laws and regulations, which members of Christian Churches should observe, it amounts to what was previously said, that this power was peculiar to the Apostles, as extraordinary Messengers, from the possession of which Timothy and Titus, and in fact, all except the *thirteen*, were excluded, and which can never be claimed by any standing order of ordinary ministers in the Christian Church, and therefore should not have been pressed here as an argument in proof that the Apostles, in their ordinary capacity, were superior in order to the presbyter-bishops.

2. Another power or duty peculiar to the Apostles, as ordinary ministers, and which proves them to have been superior in order to the presbyter-bishops, is, as stated by you "to oversee the presbyters and deacons."

With the deacons I have at present nothing to do, for the reason already assigned, they were not *pastors* of the Church. I shall restrict my attention to the alleged oversight of the *presbyters* by the Apostles.

In support of your position you educe no proof from scripture, and therefore we may conclude that, in the sense you use the word "oversee" or superintend, there is no scripture to support your views. In their extraordinary capacity, I am very ready to grant, the Apostles possessed some degree of authority over other ministers, but their extraordinary office was temporary, and with them this authority, as a matter of divine right, ceased; for it "is allowed by all, that they were not to be succeeded in their extraordinary gifts." But even they with all their plenitude of power never claimed one half of the prerogatives which you claim for modern diocesan bishops. In their capacity as ordinary ministers they assumed no authority over presbyters or elders; or if even they had exercised over other ministers, in the infant state of the Church and with their peculiar qualifications arising from their extraordinary endowments, a *fatherly oversight* or *superintendency*,

this, in itself, is not sufficient to prove them an order superior to presbyters. But you make oversight, simply considered, one proof of the superiority of the Apostles in their ordinary character;—but this admits of debate. To make your argument conclude you must show that *oversight*, or *superintendency* does necessarily imply superiority of order on the part of the *overseer*. This you have not done: this you cannot do. Oversight can, oversight *does* exist, without the parties for a moment entertaining the idea that, by divine right, there is superiority of order in the one, and inferiority in the other. Proofs of this surround us on every hand. Take for example the protestant episcopal Churches on the European Continent. The founders of these were no more than presbyters, and could give no more than presbyterian ordination. There are now in these Churches classes of officers called bishops and archbishops, exercising superintendency over other ministers; but these bishops and archbishops do not imagine they are by divine right, superior to presbyters. Take also the Church of Scotland, and superintendency prevails with perfect equality of the individual ministers. So also as it regards the Methodist Episcopal Church in America. The bishops exercise oversight or superintendency over the presbyters, but not as occupying a superior rank by divine law. And lastly, take the Wesleyan Connexion: All of its ministers are regarded equal by divine right, and yet in no other religious denomination is a stricter, more constant, and efficient superintendency of ministers over each other maintained than it is to be found with us. The fact is, it is a system of superintendency. Take away the figment of divine right from your own Church, and would the superintendency of its bishops be less efficient than it is now? Oversight or superintendency alone, therefore, can never prove the divine right of bishops over presbyters. This is the mistake into which you have, perhaps, innocently fallen: you have not as yet been able to embrace the idea of the existence and operation of superintendency without implying a superior rank by divine right in the superintendent or overseer. How far you will allow yourself to comprehend the subject now I will not presume to say: but whatever you may do, I think, unprejudiced people will already see that superintendency is perfectly compatible with equality between ministers by divine law.

3. Ordination is the third particular which you adduce in proof of the superiority of the Apostles in their ordinary character over presbyter-bishops.

This, I believe, will be found on examination, as fallacious as the preceding.

The scripture proof you adduce is—"They" (Paul and Barnabas) "ordained elders in every place." See Acts 14. 23.

The question then to be decided here is simply this—Does the act of ordination necessarily imply superiority of rank on the part of the ordainer, and inferiority of rank on the part

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of the ordained? If so, the natural inference is, *an equal never can be ordained*. A bishop cannot be ordained by a bishop, but must be ordained by a person of superior rank, who must be ordained by a superior, and so on *ad infinitum*. Now you acknowledge no order in the ministry by divine right superior to bishops; but if the act of ordination does necessarily imply superiority of rank on the part of the ordainer, how and by what higher order are persons ordained or consecrated bishops in your Church? As long as you practically maintain that bishops can ordain bishops, it is evident that the act of ordination does not in itself necessarily imply the superiority in point of order of the ordainer, and the inferiority of the person ordained. You believe that St. Paul ordained Timothy; but are we to conclude that Paul in his ordinary character was superior in rank to Timothy in his ordinary character? This I suppose you will not allow: in which case, the conclusion above stated is corroborated. Again, if the Presbytery ordained Timothy to the Ministry, as I believe is the real state of the case as taught in the Scriptures, then, if the act of ordaining implies of necessity superior rank on the part of the ordainers, the presbyter-bishops were superior in rank to Timothy, which of course you will not admit, but is another corroborative proof of the above conclusion.

There seems, also, a little fallacy in your mode of stating the matter respecting ordination.

"They ordained elders;" therefore "they," the Apostles, considered of course in their ordinary capacity, "claimed and exercised a power superior to elders."—This argument, in itself, is just as sound as the following: "Bishops ordained bishops; therefore, bishops claimed and exercised a power superior to bishops!"

The Apostles "ordained elders;" but these persons were not "elders" before their ordination. If the Apostles were, as Ministers of Christ, superior to these persons *before* they were ordained, it does not necessarily follow that they must be *after* their ordination, otherwise an *equal* can never be ordained. But your argument is evidently founded on the assumption that because the Apostles were superior before the ordination of these persons, they must of necessity be so after. The Apostles, in their capacity of ordinary Ministers, ordained elders, therefore they were superior to elders!

But will not the *exercise* of the power of ordination prove that the Apostles, as ordinary Ministers, were in this case superior to the elders? No:—unless the *exercise* of the power, in other cases precisely similar, proves superiority likewise.

There does not appear to have been elders in the Churches mentioned previous to the setting apart of those in question. After *founding* Churches, the Apostles proceeded to appoint the proper officers, and in the exercise of their ministerial power or authority, "they ordained elders in every place."—But does this, in itself, prove that they were afterwards su-

rior in order to these elders, in the character in which ordination appertained to their office?—If so, then, those bishops who should *exercise* the power of ordaining other bishops, in places where no bishops were before, would be superior to the bishops so ordained!

To make your argument good you should prove that *when* the Apostles ordained elders or presbyters, who are expressly declared by an inspired writer to have been made overseers of the Church by the Holy Ghost, they restricted the official powers of these presbyters in the case of *ordination*. Could you prove that the Apostles ordained presbyters or bishops merely as an *inferior* order, and positively restricted them from the right of ordaining or setting others apart to the office of the Ministry, which seems to be an essential right in the ministerial office? I acknowledge you would make out something like a case: the scripture proof so adduced would decide the matter. But *this proof you know you cannot adduce*. No restriction was placed upon them, but as I shall show hereafter, they were addressed by the Apostles as if they were not in any way inferior to the Apostles themselves, considered in their ordinary capacity. You affirm the power of ordination was vested in the Apostles alone, and not in the presbyter-bishops: certainly, to justify this affirmation, you must show from the Scriptures, that, when the Apostles ordained these elders, they did positively withhold from them the power of ordination. The burden of proof lies upon you; and if you fail to establish this point by an appeal to the New Testament, the fair and just inference is, that when these persons were ordained to the ministerial office, they were, by virtue of office, invested with every right or power essential to that office, and consequently the right of ordaining or setting apart other properly qualified persons to the work of the Ministry.—If you have scripture-proof of the character required to substantiate your assertion, I call upon you to produce it, and to show from the word of God, that the presbyter-bishops were ordained as a *second* or inferior order only, and that the power of ordination or setting apart to the Christian Ministry was absolutely restrained from them,—otherwise your affirming they were an inferior order will appear only as a vagary of your own mind.

4. Confirmation is the last proof you mention of the superior order of the Apostles in their ordinary capacity over presbyter-bishops, or in fact over deacons.

The scripture proof you bring forward to support your position, is Acts 8, 14—17: "Now when the APOSTLES which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

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On this passage you ask, "why was it necessary that the Apostles should go to Samaria to *confirm* these new converts? Evidently because that Philip (although he worked miracles) had not the authority vested in him. No other reason can be assigned."—(p. 13)

Philip was a *deacon*; and your argument is designed to show that the Apostles were superior to deacons, to which I have no objection, as I do not believe, as formerly stated, that deacons were, in apostolic times, Pastors of Christian Churches. But, in cases where miraculous or extraordinary powers are not concerned, to argue, that because the Apostles were superior to deacons who were not Pastors of the Church, therefore, they were superior to presbyter-bishops who were made overseers of the Church by the Holy Ghost, is not sound reasoning. Your argument is something like the following, *one* is superior to *nothing*, therefore *one* is superior to *one*! My remarks here apply, of course, to the Apostles and Elders only in cases in which the powers which distinguished the Apostles as extraordinary Messengers are not concerned.

But the Apostles did not send *elders* or *presbyters* to *confirm*, but those who were truly Apostles; therefore, in confirmation, the Apostles were superior to elders. Perhaps you might ply me with an argument like this, and it may be as well to meet it here at once.

Be it then observed, that on what other Scriptures you build the practice of confirmation as observed in modern times, it is very evident it can derive no support from the passage you have quoted above. You ask with an air of triumph, "why was it necessary that the Apostles should go to Samaria to *confirm* these men converts?"—Truly I could never yet ascertain the reason why: I must leave you in the plenitude of your wisdom to make the discovery. But if you would not think me intrusive, I would ask *you*, how do you know that they went to *confirm* these converts at all, in the sense in which you use the word? The verses say nothing at all about *confirmation*; and yet your whole argument, in this case, to prove the superiority of the Apostles, in their ordinary capacity, to presbyters, is founded entirely on a mere assumption of your own. By such gratuitous assertions as these you deceive simple people, who take but little trouble to examine the Scriptures for themselves. Here they will think is an uncontrollable evidence from the Scripture in favour of modern confirmation. I do not wish, at present, to say a syllable against confirmation itself as practised in your Church: but I cannot allow you in this discussion to support your argument in favour of the superiority of bishops over presbyters by a practice which has no countenance from the passage you adduce to justify the practice.

The verses in question refer to *miraculous power* "that they might receive the HOLY GHOST." Where God himself did not interfere in a direct manner, the power to confer the

Holy Ghost in his miraculous gifts, as instruments in the hands of God, was peculiar to the Apostles, as Apostles, in their extraordinary capacity; and for this reason alone, Peter and John were sent by their brethren to Samaria, that those, or more properly some of those, who had there received the word of God, "might receive the Holy Ghost" in his miraculous gifts. Philip wrought miracles no doubt thro' the power given unto himself; but the power of conferment being restricted to the *Apostolic Office*, is a sufficient reason why Philip did not on this occasion attempt to confer the "gift of the Holy Ghost," and by so doing attempt to invade the prerogatives of the Apostles. I humbly apprehend that neither Timothy, nor Titus, nor Barnabas, nor Epaphroditus, nor the Angels, whom you consider to belong to the *first order*, ever attempted to lay hands on "new converts," that they might "receive the Holy Ghost," in the sense in which the act is attributed to the Apostles: if not your argument here is literally good for nothing. Among these extraordinary gifts may be mentioned the power to *work miracles*, and to *speak with tongues*.— (See Acts 10, 44—46. That some, in almost all Churches then established, should possess this power, is reasonable to suppose; being necessary, in the infant state of the Christian Church, to convince gainsayers and opposers of the divinity of Christian Religion, as well as to establish and encourage those who had already believed. Hence Paul writes to the Church at Rome, "For I long to see you, that I may impart unto you *some spiritual gift, to the end ye may be established.*"— (Rom. 1, 11. That this "gift of the Holy Ghost," was not bestowed indiscriminately on all who had been baptized is evident from the case of Simon Magus. He had been baptized, but it does not appear that he received the Holy Ghost in his miraculous powers. Be this as it may, it is certain that in this affair the Apostles acted in their *extraordinary*, and not in their *ordinary* capacity; and therefore its introduction by you is altogether irrelevant to the subject in hand; as, you expressly concede that the Apostles "were not to be succeeded in their *extraordinary* gifts." WHITBY thus expresses himself on these verses: "As for the other opinion, that these hands were not laid on to confirm them; if hands were not laid on *all* that were baptized, this *makes nothing* for confirmation; if they were, then Simon Magus must be confirmed, and receive the Holy Ghost. And both these opinions seem dangerous, on this account, that the Holy Ghost was never thus conferred *but by the hands of an Apostle*; and consequently, if *confirmation* and *ordination* be laid on this foundation, they may be said to cease with the Apostles." This commentator is also of opinion that the "Holy Ghost" was not on this occasion given to all the converts indiscriminately. "Not that *all* who had been baptized, might receive it; for it was never so in any Church, no not at Jerusalem;" you can therefore draw the inference. The particular now noticed,

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fails, therefore, to prove, that in their capacity as ordinary Ministers, the Apostles were of an order superior to the presbyters or elders of the Church.

Your goodly scheme, so fair on paper, falls to the ground, as there does not appear a particle of the word of God to render it support. You have *assumed* a great deal, and, without having taken time to consider whether your positions would stand the test, have *jumped* to a conclusion. Some people, however, are simple enough to believe, that something more than an *assuming* air, and an *expertness at jumping* is requisite to maintain the divine origin and uninterrupted succession of Episcopacy.

The preceding discussion will enable the reader to estimate according to their real value the remarks you make (p. 14) to show, that my previous observations on the equality of rank subsisting between the Apostles in their capacity of ordinary Ministers and those whom they had set apart to the office of the Ministry, are "in *direct contradiction* to the Scripture." Two things here claim attention.—I asserted,

1. That as "ordinary Ministers the Apostles never assumed any superiority over those whom they had set apart to the office of the Ministry."

In confutation of this you adduce the case of St. Paul saying to the Corinthian Church, "What will ye? shall I come unto you *with a rod*, or in love, and in the spirit of meekness?" (1 Cor. 4, 21); and the case of Diotrefes, of whom St. John says, in his third Epistle, "Wherefore if I come I will remember his deeds which he doeth, prating against us with malicious deeds."

To make good your confutation two things must be first proved.—1. That the persons in question were put into the Ministry by the Apostles.—2. That the Apostles thus wrote in their *ordinary*, and not in their extraordinary capacity.

As to the first thing, it by no means appears in the case of the Corinthians, that the Apostle is speaking of *Ministers* at all, but of the members of the Church, and you have no right to assume to the contrary. A few extracts will place this matter beyond dispute. "Though ye (members of the Church) have ten thousand *instructors* in Christ, yet have ye not many *Fathers*: for in Christ Jesus I have begotten *you* (members of the Church) through the Gospel. Wherefore, I beseech *you* (members of the Church) be ye followers of me. For this cause have I sent unto *you* (members) Timotheus, &c. Now some (of your teachers) are puffed up, as though I would not come to *you* (members.) But I will come to *you* (members) shortly, if the Lord will, &c. What will *ye* (members)? shall I come unto *you* (members) with a rod, &c.?"

As to the second point, in the case of the Corinthians, it is evident, that St. Paul, in the phrase, "shall I come unto you *with a rod*?" alludes to his truly *Apostolical authority*, and not to any act of himself as an ordinary Minister. "The

Apostle, in speaking of coming with a rod, alludes to the power which he and the other Apostles possessed of punishing obstinate offenders by *miracle*. For that they had often such a miraculous power, extending even in some cases of aggravated offence to the inflicting of temporal death, appears from several other passages of Scripture ; (See Acts v. 5, &c. xiii. 10, 11 ; 1 Tim. 1, 20) : and is referred to more than once or twice in these Epistles to the Corinthians ; (as 1 Cor. 5, 5 ; 2 Cor. 1, 23 ; 10 c. 6, 8 ; 13 c. 2, 3, 10.)” To this view of the case agree Henry, Macnight, Benson, Dr. A. Clarke, &c. ; and Grotius, your favorite author, has the following comment : “ *En rabdo, &c.* [Intelligit potestatem immittendi mortem, aut morbos.” By the rod, he means the power of inflicting death or disease. So also Jerome, “ *In virga veniam ad vos, &c.*] Quali virga venit Petrus ad Ananiam et Sapphiram, et ipse Paulus ad magum.” Shall I come to you with a rod, &c. With the same kind of rod as Peter came to Ananias and Sapphira, and Paul himself to Magus. The case of the Corinthians is not in point, and therefore proves nothing in your favour.

In regard to Diotrefes. 1. Who or what was he? Was he a Minister set apart by the Apostles? If not, the first thing to be proved by you fails. But allowing that he was. 2. In referring to him, did St. John speak in his capacity of an Apostle, possessing apostolic authority, or of an ordinary Minister of Christ? You assert that he did so in his latter capacity, and in giving this opinion an appearance of plausibility, you make his apostleship to consist in his being “endowed with extraordinary gifts,” tho’ you expressly confess that “many others besides the Apostles were endowed with the like gifts.” (p. 14.) Did then their being “endowed with extraordinary gifts” constitute them Apostles in the sense in which the title is peculiarly applied to them? If so, why should not *all* others who possessed the “like gifts” be also truly Apostles? You mistake:—As extraordinary messengers, sent forth as especial delegates by Christ himself, they were clothed with authority not inherent in the common ministerial office, instances of which have already been given: and in his truly apostolic capacity, St. John, beyond doubt, wrote respecting Diotrefes.

I asserted—2. That “there was then no ambition, no strife for precedence of rank, no assumption of higher or more honourable titles.” (Defence p. 23.) This is attempted to be rebutted by the case of Diotrefes, of whose “love for pre-eminence” St. John writes, and of those of whom St. Paul speaks as being “puffed up,” &c. My remarks were intended simply to bear on one point, the distinction of *orders*. I did not intend to say there was no pride, no ambition, no strife in general. A person in the ministerial office might have been “puffed up” with pride, or with an *idea of his own importance*, so as to have *thought of himself more highly than he ought to think, and to have despised others*; a thing in itself

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by no means commendable either in ancient or *modern* times. Such I believe was the case with those of whom St. Paul speaks; but I think this is not sufficient to prove that even these persons really designed to elevate themselves to an order above that of the general body of Ministers. Then as to the pre-eminence of Diotrophes, it is very evident that where all are equal in order, there may be some who might desire to have the chief place among equals. The Greek verb *philoproteuo*, simply signifies, *cupio esse primus*, I love, or desire to be first; but this may apply to equals, and is not in itself sufficient to prove that the person having this desire wishes thereby to become of a rank superior to his associates.

There is, however, something more in the case of Diotrophes, which strikes my attention. He not only loved the "pre-eminence," that is, to be the *first among equals*, but when this was attained, tho' he strove not to elevate himself to a superior order, and assumed no higher or more honourable titles, he took upon himself the *entire* authority, excluded his brethren from a due share in the management of that Church with which he was connected, and exercised the power of government as *exclusively* and as independently as any "lordly bishop" of subsequent times. He "receiveth (even) us (the Apostles) not"—"prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church." Whether this recorded instance of contumacy, and of assumption of the exclusive power of governing the Church independently of fellow-ministers, eventually gave rise to the deprivation, as by divine right, of presbyters of their just and scriptural rights, by those whom you call a higher order, I will not take upon myself to decide. It appears, however, St. John was not well pleased with the conduct of Diotrophes in this respect.

Letter V.

The Church at Jerusalem affords no proof of diocesan episcopacy
—St. James not a diocesan bishop.

REV. SIR,

"THE Church at Jerusalem," is your next testimony, which you suppose "affords a strong proof of diocesan episcopacy." How strong a proof it affords we shall endeavour inpartially to ascertain.

Reduced to order your arguments on this headstand thus:—
PROPOSITION: James was a diocesan bishop of the diocese of Jerusalem; "just such a bishop as had the supreme power of the keys of confirmation and ordination."—(p. 16. 17.)

Proof 1. "There were myriads of Christians at Jerusalem, and consequently numerous congregations."

Let the assertion be granted, and what does it in reality avail? "Myriads of Christians and numerous congregations," abstractedly considered, are not in themselves sufficient to prove a minister of Christ to be a diocesan bishop. Mr Wesley had myriads of Christians and numerous congregations under his pastoral care, therefore, according to your reasoning he was a diocesan bishop!

2. But St. James presided over these congregations, and over the Presbyters who officiated in them."

Allow that he did thus preside, I answer, until the *powers* of this presidency be pointed out more fully than ever has been yet done, the mere fact of presidency is no proof of diocesan episcopacy as held by high churchmen. The *primus inter pares* presided over his brethren; but this did not make him superior in order. The Wesleyan President presides, as does also every District Chairman, over their brethren; but they are not superior to their brethren by divine right.

3. The part which he acted, cannot be accounted for on any other supposition, than that he really was the fixed bishop of the particular Church of Jerusalem."

The term "bishop," on your own reasoning, can prove nothing. *Names* are nothing: *official powers* are every thing. You use the word in an ecclesiastical sense, and tell us James was "just such a bishop as had the supreme power of the keys of confirmation and of ordination." I cannot in this debate take your *ipse dixit*, your mere word, for proof. Show by uncontrollable evidence that James exclusively *confirmed*, in your sense of the word, and *ordained* without the presbyters. *You know you cannot*, and yet you have the confidence to assert in the face of the world that he was just such a bishop as had the *supreme power* of the keys of confirmation and of ordination!" I should like to be present when one of your uneducated parishioners, coming to this part of your pamphlet, should innocently look up in your face and ask, "Parson Shreve, where do the *scriptures* say that James had the exclusive *official powers* of confirmation and ordination? I don't recollect of ever reading it in the new Testament!"

But "the part which he acted, cannot be accounted for on any other supposition than that he was" such a bishop. That he was a diocesan bishop is then only a "supposition;" and yet you very consistently think that "the Church at Jerusalem affords a *strong* proof of diocesan episcopacy!" If you have no stronger proof of the truthfulness of your claims, than "supposition," query, *how strong* is it? But what "part did James act?" You have not informed us, as I can see,

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that he acted as a diocesan bishop. What others said and did you have mentioned; but you have not narrated one solitary bishoply act of James! How is this? Is your omission a species of oversight? But there is particular mention made of James: for instance—

"When Peter was miraculously delivered from prison, (Acts 12.) he said, 'Go show these things to James, and to the brethren.' But why," you ask, "to James in particular? Or, why were the brethren with James rather than with John, who had not then, nor for at least four years afterwards, left Jerusalem?"

But who was James? An Apostle of our blessed Lord—one of the twelve. Why was he so much in Jerusalem? It appears that James, Peter and John confined their ministry principally to the Jews; altho' Peter was the first of the Apostles that with his key opened the door of the Christian Church to the Gentiles. St. Paul speaks thus—"And when James, Cephas, (that is, Peter) and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision." (Gal. 2, 9.) This affords a sufficient reason why James, Peter, and John for the most part resided in Judea, without rendering it at all necessary for us to embrace the theory you advance. But why tell James in particular? There might have been reason's for Peter's request that neither you nor I can assign. It was however, a period of persecution then; and James might have required particular encouragement at that time; or he might have been mentioned on account of his age, or influence in the Church. "Go, show these things to James," is scarcely sufficient to constitute him a diocesan bishop! If so, John the baptist, must have been a diocesan bishop too! For our Lord himself said to John's disciples. "Go your way, and tell John what things ye have seen and heard." But why were the brethren with James? The verses do not say, they were with him, but simply, "go and show these things to James, and to the brethren." Surely you do not intend, with Rufinus, to prove that James was superior in rank to Peter and John, and the other Apostles. Had John and Peter nothing to do with the Church at Jerusalem? When and by whom were they excluded or deposed? And how did John employ himself when in Jerusalem? If you intend only to affirm that, in all probability, James presided in the council of Apostles and Elders, to this I have no objection. But presidency is not proof of superior order; otherwise James was superior to John, who you allow, had not been out of Jerusalem for some years, and to Peter!

Again: "When Paul and his company went up from Cæsarea, (Acts 21.) the brethren received them gladly; and the day following they went in unto James; and all the elders were present, what" you ask, "induced them to go in unto

James in particular, and how came all the elders to be with James?"

"To be sure" (says Mr Powell, Essay p. 63. 2nd. Ed.) "the weary travellers must go somewhere; but does the simple fact of their calling at a certain brother's house, prove that he was a bishop of the place? Besides how absurd to degrade an Apostle into a Bishop—a universal commission into a local one, to a single City! 'As if the king should become Mayor of London! as if the Bishop of London should be Vicar of Pancras!' (Barron on the Pope's Supremacy, Supp. 4.) Well, let us read verses 7 and 8 of this very chapter: "And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the Evangelist, which was one of the seven, and abode with him." Here then we make Philip, the Evangelist, who was one of the seven *Deacons*. Bishop of Cæsarea. What solemn trifling is all this!

"As if such things," (says Dr. John M. Mason, p. 95) "did not happen every day in places where there are ministers of the gospel distinguished by their talent or standing. The writer of this review stepped the other evening into the house of that venerable christian veteran, the Rev. Dr. Rodgers, and found there "certain brethren" who had just come from one of their judicatories. Therefore Dr Rodgers is Bishop of New York, and primate of the Presbyterian church in North America!!"

"How came all the elders to be with James?" Sure enough, how came they? It can only be accounted for, say you, on the *supposition*, that "James was the proper bishop of Jerusalem." Indeed, may we not as reasonably, yes, and as "naturally" *suppose*, that the elders were in the habit of meeting for the despatch of church-business at the house of James merely for the sake of convenience and accommodation? Do the elders always meet in the houses or *places* of bishops? And is the entering into a brother's house sufficient to make him a diocesan bishop? If so, I can prove, according, to your sage way of reasoning, that Peter was bishop of Jerusalem.—St. Paul says, "Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James the Lord's brother." (Gal. 1. 17—19) But why did St. Paul go to Jerusalem to see Peter in particular? Why abide with Peter fifteen days, rather than with James, who was then in Jerusalem? Why did St. Paul do this, except Peter was the fixed and proper bishop of the particular Church of Jerusalem? Confute this if you can.

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Gal. St. Paul says, that when Peter came to Antioch, he withstood him to the face, because that before certain came from James, he (Peter) did eat with the Gentiles &c. What, "you enquire, "induced St. Paul to say that those who came from Judea came from James, rather than from the other apostles and elders, of whom many were then residing at Jerusalem?

The answer to this very important and convincing question is simply James, an Apostle, sent the persons in question. But how did Paul know that James sent them? Either by supernatural revelation, or because the persons themselves gave him, or others who communicated to him, the information. If John or any other Apostle had sent these persons to Antioch from Jerusalem, then John or that other Apostle, had been the diocesan bishop of the particular church of Jerusalem! On what a contingency the bishoply character of James depends; and oh! how unutterably thankful ought you to be that James instead of John or some other one of the "many" apostles who were then residing at Jerusalem, sent these persons to Antioch! For this one contingency, you ought, at least once a year, with all your heart and strength, to chaunt a "JUBILATE DEO"—and oh! if you only had an organ in your Church, what a noise you might make.

For these pithy arguments in favour of the bishoply character of James you are indebted to the ingenious Dr. Bowden. I certainly admire your judgment of the sober views of this writer, who "has written so well on this point" that you inform me you "cannot do better than to give his own words." Well, if you "cannot do better," than to give such reasons for "the divine origin of diocesan episcopacy," I think you do not deserve very much credit, tho' some might feel disposed to award you a *bishop's staff*. Now hear Dr. Miller in reply to this said Dr. Bowden.

"This argument, when stripped of all its decorations, stands simply thus—Peter requested an account of his release from prison to be sent to James; therefore James was a *Diocesan Bishop*! Paul and his company went to the house of James in Jerusalem, and there found the Elders convened; therefore James was their ecclesiastical Governor!

"Now in the name of common sense, what connexion is there in this case, between the premises and the conclusion? Are no clergymen ever treated with 'pointed respect,' unless they are *Diocesan Bishops*? Do no clerical meetings ever take place in the houses of any other class of Ministers than *Diocesan Bishops*? Cannot messages of a public nature be sent to individual Ministers of the Gospel, without supposing them to be *Prelates*? Suppose a number of Presbyterian Ministers had an important communication to make to the Clergy of a certain city, would it be inconsistent with their doctrine of parity to address this communication to a particular individual, most distinguished for his age, talents, piety, and influence, to be by him imparted to the rest of the brethren?

Nay, is not this, in all Presbyterian, as well as other countries, the ordinary method of proceeding? When the Clergy of any town or district convene for mutual consultation, does their assembling in the house of some aged and venerable brother in the Ministry constitute that brother their *Bishop*, in the Episcopal sense of the word? To propose questions of this kind *seriously* is little short of an insult to the understanding of the reader. Do not facts of the very kind related of *James*, happen every day to Presbyterian Ministers? When gentlemen who would be thought to *argue*, and not to *trifle*, condescend to amuse their readers with representations of this kind, under the garb of *reasoning*, it is really difficult to answer them in the language of respect or gravity. (Continuation of Letters, &c. p. 107.)

For some very judicious remarks on the real worth of the testimony which you derive from "*by-speeches in historical relations*," I refer you to the Ecclesiastical polity of the immortal Hooker, B. 5, § 5, and commend them to your special attention.

4. "After the Council holden at Jerusalem, we find him always in his diocese:" this is your *fourth* proof that James was diocesan-bishop of Jerusalem.

"*In his diocese*!" Pray, who informed you that James had a "*diocese*"? I mean in your sense of the word. Do any of the *writers* of the New Testament say that James had a diocese? I am astonished that you, who have such an "abundance of Scripture proof," proof enough and to spare, (*spare* enough I assure you,) should depend so much upon mere conjecture,—*gratuitous*, unsupported assumptions!—First prove, by something more convincing than Dr. Bowden's mere assertion, that James had a diocese, in the ecclesiastical sense of the word, before you attempt to argue from the "*supposition*." I beg your pardon, you do endeavour to prove the assumption. "*St. Paul*," you say, "*in his Ep. to Gal. observes, that some Jews came to him from Antioch—several years after this, St. Paul returned to Jerusalem, and there he found St. James, and the presbyters with him.—(Acts 18,*" rather 21.) What a dearth must there be in the land of Episcopacy, when Dr. Bowden, who "*has written so well on this point,*" brings forward such weighty reasons to prove that "*after the Council holden at Jerusalem, we find James always in his diocese,*" and when you, the Champion of Episcopacy, who feel yourself able to meet all the hosts of parity combined, "*cannot do better than to give his own words!*" The amount of these reasons is simply this—James was in Jerusalem in the year A. D. 52, about the time the Council was held and the Epistle to the Galatians was written. In the year 60, or eight years afterwards, St. Paul, on going to Jerusalem, found James there, with the elders! And this is gravely quoted to prove that James was *always* in his Diocese after the Council at Jerusalem!

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Allowing that James *resided permanently* in Jerusalem for ten years, that is, from the time the Council was held at Jerusalem until the time he was put to death, this surely is not sufficient to prove that he was a diocesan bishop, possessing and exercising powers incompatible with those of presbyters.— In the state in which christianity was then placed, it might not have been deemed prudent for the Church at Jerusalem to be left without the presence, advice, and authority of one or more *true Apostles*: besides which it is well known that some of the other Apostles resided at different times in Jerusalem.— *Residency*, considered in itself, cannot prove diocesan episcopacy; otherwise, the *elders*, who *resided permanently* at Jerusalem were diocesan bishops! To make your argument conclusive, you should show from the Scriptures that James did really perform the *duties* of a diocesan bishop *independently* of the other Apostles, and the elders of the Church.— But this you cannot do. If you deprive him of his *Apostleship*, which your remarks are calculated to do, he might have acted, for aught you can prove to the contrary, only as the first among equals, or as the President of the Common Council of Elders.

b. Your next proof of the bishoply character of James is the *testimony of antiquity*.

You quote Hegesippus, Clement of Alexandria, Hippolytus, Cyril of Jerusalem and another Cyril of Scythopolis, Epiphanius and Chrysostom, Augustine and Fulgentius, Nicephorus and Photius, Decumenius and Nilus, and that "man of profound erudition," Jerome.

I thought you were, at present, to give us only *scriptural* proof. Tradition may come under the head of tradition, but not under the head of Scripture. In this whole matter you cannot stir one step without tradition. You cannot prove your case from Scripture independently of the fathers, nor indeed with their help, *i e*, with the help of those who flourished in the purest ages of primitive christianity. Yet without being able to find one single passage in the New Testament, which either directly or indirectly, proves the divine origin and obligation of the *three orders*, you, a professed successor of the Apostles, find it in your heart to anathematize all God's Ministers who are not of your school on *the ground of tradition*.— It amounts to this in the end:

Where does "Ignatius," bishop of Antioch, affirm "that St. Stephen was deacon to St. James?" I cannot find the expression in his Epistle to the Ephesians, or the Magnesians, Trallians, Romans, Philadelphians, or the Smyrnaeans. And if he did, how does this prove James to have been a diocesan bishop?

Hegesippus is the earliest writer you adduce, whose testimony has any direct bearing on the question before us. He wrote in the second century, and you say he *expressly* declares St. James was appointed bishop of Jerusalem. His say-

ing I believe is preserved by Eusebius in his Ecclesiastical History. His words are *diadeketui de ten ekklesian meta ton apostolon*, (genitive plural) *ho adelphos tou kuriou Jakobos*." James, the brother of the Lord, received the Church, or undertook the governance of the Church, with the Apostles. The phrase, *ho pros ton apostolon ho tes episkopes tes en Ierosolimois egkcheiristo thronos*, "to whom (James) the Episcopal chair at Jerusalem was committed by the Apostles," which appears in a former part of the chapter, is to be attributed to Eusebius, and not to Hegesippus. (See Euseb. Hist. Eccl. Lib. II, Cap. 23.)

Clement of Alexandria: You have not condescended to refer to the place in Eusebius's works where Clement's opinion is given; but taking up the quotation as you have presented it, it is evident that Clement's views of Episcopacy differ from yours. He makes "presiding over" synonymous with "bishop." Presidency is not in proof of a superior order.

Indeed this is the great question:—Let it be granted that the Fathers call James "bishop" of Jerusalem, and what does the mere name prove? You have taught me that names are nothing; official powers are every thing. Does the word "bishop" here convey the idea of exclusive right to ordain? If so, why should it not in every other case? And what shall hinder the Scripture Bishops from having the power to ordain? The name bishop, applied to James, avails you nothing unless you can show his official powers, and that he exercised them to the exclusion of the presbyters.

It will not be necessary for me to enter into an examination of the testimony of Hippolytus, Cyril, &c.: "Admitting the fact," says Dr. Miller, that the Fathers assert that James was bishop of Jerusalem; "and admitting, also, that there were no circumstances tending to invalidate their testimony; to what does it amount? Why, simply, that James was one of the Clergy, perhaps the Senior Clergyman of the Church of Jerusalem, and probably the most conspicuous and eminent of them all. For let it never be forgotten that our Episcopal brethren themselves acknowledge, that the title of bishop was applied in the Apostle's days, and for some time afterwards, to the Pastors of single congregations, and of course, that this term alone decides nothing in their favour. That the Apostles and primitive christians sometimes employed it in a sense different from that which is adopted by our Episcopal brethren, is confessed on all hands. And that these early writers, when they speak of James as bishop of Jerusalem, mean to say that he was a prelate, a bishop, in the modern and perverted sense of the term, is what we confidently call in question, and what Dr. Bowden, with all his brethren to aid him, cannot prove. I know that the learned professor loses all patience at intimations of this kind; but it is by no means the first time that a man has been provoked by a demand of proof, when he had nothing but assertion to produce." (Contin. Letters, p. 109.)

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A bishop of a diocese is not equal to an *Apostle*, properly so called. How can you connive at the ancients degrading James from his apostleship into a mere diocesan bishop? I thought you would have been more jealous of the honour of Apostles!

6. "Another circumstance which proves our point," say you, "is the succession of Simeon to James according to the unanimous report of the ancients."

Is this a *Scripture* proof? In what capacity, did Simeon succeed James? As an Apostle or as what? If he succeeded him at all, it must have been in his capacity of an ordinary Minister of Christ. The Apostles could not be succeeded as Apostles. Still you are as far from your point as ever. *Names* are nothing: we are to look for official powers. And now what were the official powers, which Simeon, as successor of James, possessed and exercised over and above those which by virtue of office vested in presbyters?

"It does not appear possible," say you (p. 17,) "to produce any matter of fact that is supported by clearer and stronger evidence than this," that "James was *bishop* of Jerusalem." Indeed! Without laying claim to any especial ingenuity, I think I can produce a matter of fact, supported by clearer and stronger, and more satisfactory evidence, than that James was a diocesan bishop. If your curiosity is excited, it may be speedily gratified, by your remembering the *fact*, supported by *divine* testimony, that James was an *APOSTLE* of our Lord Jesus Christ. If you say these ancients meant that James, in his ordinary capacity, was of an order superior to that of presbyters, I think it only fair to ask, on what they formed such an opinion? James himself they never saw: the manner in which he managed the affairs of the Church they never witnessed: that he ever ordained a person to the Ministry, without the presbyters, they cannot affirm. The utmost you can prove from their opinion is, that James was the *president* of the presbyters of Jerusalem:—but as I have remarked before, presidency creates no higher order. An arch-bishop, you say, is "the president of the bench of bishops," and only "the first among equals:" his presidency, on your own showing, does not make him an order superior to bishops.

You also inform me, (p. 18.) "There cannot, sir, be a more rational way of ascertaining the meaning of *Scripture* passages which relate to a *fact*, than to appeal to the testimony of the ancients." This rational method you have adopted, and you think the result is "in perfect unison with the interpretation Episcopals give to the texts relating to St. James." The "meaning of the *Scripture* passages," relating to James, you acknowledge, then, is not very clear: Episcopals put an "interpretation" upon them; and after all an "appeal" must be made to "the testimony of the ancients" to prove this interpretation to be correct! On such grounds as these you would unchurch all non-episcopal protestant da-

nominations, and leave them to the uncovenanted mercy of God! And all this, too, under colour of the Scripture, and burning zeal for apostolic government! The testimony of the ancients in this particular relates to the "fact" of James having been, in your sense of the phrase, bishop of Jerusalem. Well, by which of the *senses* did the ancients come to the knowledge of the fact, that James was thus bishop? Did they live at the same time, in the same place, and, from personal intercourse and inspection know, that James was bishop, in your sense of the word, of the diocese of Jerusalem, and exercised official powers incompatible with those possessed by presbyters? If not, how could they testify to a fact, as a fact, which never came under the knowledge of any of their senses? Prove the fact first by the credible testimony of *contemporaries*; and then the declarations of subsequent writers may be adduced to show that they gave credence to the original eye-witnesses and narrators.

But the passages of Scripture "relate to the fact" that James was the diocesan bishop of Jerusalem! How stupid I am—yes—I see it now! The "Scripture passages relate to the fact"—yet they are so perfectly dark, or enigmatical, that we must "appeal to the testimony of the ancients to ascertain their meaning." What a value we ought to place on the writings of the Fathers! What a mercy they had such sharp eyes, or penetrating minds, to ascertain the meaning of Scripture passages, which to us, poor *dim-sighted* creatures, is perfectly indiscernible! If they had lived in these *modern* days, they surely would have taken out a "patent" for their *manufactures*! What naughty people there are in the world to refuse to profit by such deep-sighted discoveries! They do not deserve to have a bishop at all!

But what rather surprises me is, that these passages relate to "a fact," and yet neither directly nor indirectly do they disclose the fact. I have been puzzling myself to discover, if possible, how they who lived many years after St. James, knew these passages related to the fact in question. If the passages relate to the fact, and yet contain nothing in themselves which conveys the smallest idea of the fact—how, for instance, did Clement of Alexandria, Hippolytus, the Cyrils, Epiphanius, Chrysostom, Augustine, &c., ever come to the knowledge that these verses do relate to the fact of James having been a diocesan bishop? I must leave you to solve the difficulty.

All your array of ancient testimony, as yet, proves nothing; no, not even that of Jerome. He never intended, by the word bishop, as applied to James, a person of an order higher than that of a presbyter by divine right, and having "the supreme power of the keys of confirmation and ordination," as he himself says that ecclesiastical bishops "are greater than presbyters rather by custom, than the truth of the Lord's disposition and ordering."

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You say that James was appointed bishop of Jerusalem by the *Apostles*; such you make to be the testimony of Hegessipus, the first writer you adduce who speaks directly to the subject; and yet "Vetus haec fuit traditio, Jacobum apostolum a Christo episcopum Hierosolymorum fuisse ordinatum," it was an ancient tradition that James the Apostle was ordained bishop of Jerusalem by Christ. Chrysostom and Epiphanius, and others were of this opinion. Both of these opinions cannot be correct. Will you reconcile them? And inform us how subsequent writers came to know more about the "fact" of James's ordination than Hegessipus, who wrote first?

Letter VI.

The cases of Timothy and Titus, not in proof of Diocesan Episcopacy.

REV. SIR,

Your next Scripture proof in favour of Diocesan Episcopacy is taken from the cases of Timothy and Titus, which you suppose afford uncontrollable evidence of the divine establishment of the *three orders*. You wish to make it appear, tho' you have not expressed yourself very perspicuously, that in their ordinary character they were of an order superior to presbyters, and exercised official powers incompatible with those which rightfully belong to the latter. Here we differ.

And first of ΤΙΜΟΘΗΥ.

I would observe, *en passant*, that in speaking of Timothy you are not always consistent. I spake of him and Titus as being "*extraordinary* messengers, called *Evangelists*, assistants of the Apostles, who acted under their special authority and direction," and, as such, were only *temporary* Ministers suited to the first age of Christianity." This you oppose; and, in effect, deny that "*Evangelists*" were "*extraordinary* messengers," making "*the work of an Evangelist*" to consist in "*preaching the Gospel faithfully*," which every *ordinary* presbyter is bound to do; and, as a specimen of your skill as a *philologist*, you inform me, "from this we, no doubt, derive the word "*Evangelical*," so frequently used in the present day." Biblical Students, no doubt, will feel under peculiar obligation for this important information! You also deny that Timothy was truly and properly an Evangelist: "The text 2 Tim. 4, 5, makes him *no more* an Evangelist, than the words which follow make him merely a deacon." Do not these pas-

pages compared make Timothy in reality an extraordinary Minister? 1. An Evangelist is not an extraordinary messenger: 2. Timothy was not an Evangelist: hence he was not an ordinary Minister.

You quote antiquity to prove that he was an ecclesiastical bishop, and you assert, without qualification, that he was an "Apostle," and that "the duties which he performed at Ephesus, were doubtless exercised in virtue of the apostolic office."

Then I find you positively contradicting yourself in regard to Timothy. Page 26, you say, "Timothy is *not only* called an Evangelist," which certainly implies he *was* called an Evangelist, "but an Apostle:" Page 27, you affirm, "Timothy was an *Apostle* He is *not* called an Evangelist, but is exhorted to do the *ergon*, the *work* of an Evangelist, or in other words, to preach the Gospel faithfully." You write very confusedly, confounding both *names* and *things*! This last criticism, I fear, will ruin that character for philological acumen, which your former specimen was calculated to establish! Consult Parkhurst's Lexicon, and you will find that *ergon* signifies "*office*," as well as mere "*work*;" in proof of which he cites, among other passages, 2 Tim. 4, 5, the very passage on which you have exercised your criticising powers! So also Grotius renders *ergon* by "*functio*," *office*: his words, on 1 Tim. 3, 1, are "*ergon est ipsa functio*." After this, we are to understand, that he who discharges the *office* of a presbyter is *not* a presbyter, he only does the *work* of a presbyter, and by the same rule, he that performs the *office* of a diocesan bishop is *not* a diocesan bishop, for the best reason in the world, he only does the *work* of a diocesan bishop! This last specimen of criticism is a very large dead fly in the pot of ointment.

You also make Barnabas an "Apostle." (p. 27.) I mention this here to show that you use the word Apostle, not in its restricted sense, as applying to those exclusively who were commissioned by Christ himself, and whose office was incommunicable. Taken out of this sense the word signifies nothing but a messenger, and may with equal propriety apply to all Ministers of Christ. And yet you are repeatedly charging me with taking names for things!

Was Timothy, I ask, an *Apostle* in the sense in which St. Paul was, or Peter or Matthew, or John? If not, why play upon the name *Apostle*? Why tell me that the duties which Timothy performed at Ephesus was performed "in virtue of the *apostolic* office"?

Surely Timothy is called an "Apostle!" Yes: but you will not allow the "term to define the office;" (p. 26.)—otherwise he would be "a deacon!" And yet Timothy must have exercised his powers in virtue of his apostolic office!

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stated, the number of the Apostles *twelve*; but if you include (beside St Paul) Barnabas, Epaphroditus, Timothy, and Titus, you will make it *seventeen*! All this is, I think, an indication of some little confusion. If the four persons last mentioned were not *truly* Apostles, why make them equal to the Apostles properly so called? Why attempt to found an Argument on their "apostolic office?"

Consider we now your proof that Timothy, in his ordinary capacity, was of an order superior to that of presbyters.

Charging others is your first proof.

You quote 1 Tim. 1, 3, "I besought thee to *abide still* at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Say you, "St. Paul *requests* Timothy to take the oversight of the Church at Ephesus,"—*he, and he alone*, was to charge or command others not to teach any other doctrine than that which they had heard from the mouth of the Apostle. Now be candid and tell me, *sir*, does it not appear from this that Timothy, was superior to the elders of Ephesus? Nothing can be plainer than that he had authority over them, and authority belongs only to a superior." (p. 22.)

1. Whatever character Timothy sustained, it appears evident from the words of St. Paul, that his visit to Ephesus was but temporary, and not permanent. "I besought thee to *abide still* at Ephesus." This by no means harmonizes with the idea that he was the fixed Bishop or sole ruler of the Ephesian Church.—For what was Timothy sent, but to establish the constitution of the Church; and this he did as a special messenger acting under Apostolic direction and authority. "I besought thee &c."—says Dodwell; "but truly, that the *office* of (Timothy) was not *fixed*, but *itinerary*, many arguments do evince. It was required of him to abide at Ephesus, is testified by the Apostle, 1 Tim. 1. 3. He was therefore, when thus demanded an itinerant. The work of an evangelist, 2 Tim. 4. 5. so many journeyings with St. Paul, and his name being joined in common with the Apostle, in the inscription of the epistle and to the Thessalonians, are all of them arguments for this." (Parsons, sect. 10, p. 404.)

2. You assume that the persons whom Timothy was to charge were *christian ministers* or elders of Ephesus. "That thou mightest charge *some*." But who were these "*some*"? Not christian ministers, but *Judaizing teachers*: the fourth verse applies to these with more propriety than to gentile ministers of Christ. "The ancient commentators," says Whithy, (Pref. to 1st. Epis. Tim.) "*all agree* in this— 'That St. Timothy was left at Ephesus to preserve that church from the endeavours of the *Judaizing* Christians, to induce circumcision and the observance of the law, and to amuse them with their Talmudical fables, and with their genealogies from Abraham and the patriarchs.' "

3. As not names but official powers are now under consid-

ration, so, if *charging others* prove superiority, it must do so *necessarily* and *universally*, otherwise the argument will not conclude in any particular case. If charging others prove superiority necessarily, and universally in every given case, then Paul was of an order superior to Timothy, as Paul charged Timothy, "I charge the—preach the word &c." (2 Tim. 4. 1.) If the Apostle was of the first order as you affirm, then, on your principles of reasoning, Timothy was of the second. But if Timothy was of the first, it follows that an equal may charge an equal; hence *charging others* does not necessarily imply superiority; and there is nothing in the language of Paul to Timothy to prove that he was superior to presbyters. If you say, that Paul charged Timothy as an Apostle, in his extraordinary character, so it may be said with equal propriety, that Timothy was to charge the persons in question, in his extraordinary capacity as a special delegate sent forth by the Apostles for a special purpose; and so nothing by you is gained.

You take for granted that the first epistle of Timothy was written after Paul's interview with the elders or bishops, at Miletus, mentioned Acts 20.; and hence you wish to make it appear that over these very presbyters Timothy was placed as a superior officer. You have no right, in this discussion, to assume this to have been the case, until you first prove by uncontrollable evidence that the epistle was written after that event. As to the time at which this epistle was written commentators have entertained different opinions. Very many eminent biblical critics have placed its date not later than A. D. 58. or 60, before the interview at Miletus. Among these may be mentioned *Athanasius, Theodoret, Baronius, Ludoric, Capellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot, Dr Benosn, Witsius, Lardner, Michaelis, Hug,* and *Joseph Benson*. In his Preface, the Rev. Joseph Sutcliffe has the following observations. "Those who fix it (the date) in the year *sixty-four* or *sixty-five* are not aware that Paul travelled five years, says St. Clement to the Corinthians, to the utmost boundaries of the west, and on coming a second time to Rome, received the crown of martyrdom under Nero in the year *sixty-six*. By consequence Archbishop Usher could not fix it later than the year *sixty*." You cannot be certain, that there were, at the time St. Paul wrote his Epistle to Timothy, any elders at Ephesus; and, as you appeal to my candour, I do candidly tell you, it does not appear, "that in your sense, he was superior to the elders at Ephesus" or "that he had authority over them."

"Authority," you say, "belongs only to a superior." Timothy was to charge Judaizing teachers, therefore he was superior to Christian Ministers! And ministers too who for ought you can show were not then in existence! "Authority belongs to a superior;" and this authority is assumed on the ground that he was to charge some to teach no other than

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mothy to preach the word, he must have had " authority"
over him; and therefore must have been his superior, for
" authority belongs only to a superior." In spite of yourself
you will make Timothy of the second order! Even could you
prove there were elders at Ephesus, the mere fact that he was
to " charge some" is not in itself sufficient to establish the as-
sumption that he in his ordinary capacity was, by divine right,
of an order superior to presbyters. On the supposition that,
" some" of your presbyters had fallen into doctrinal errors,
and your bishop were to despatch an *arch deacon* to " charge"
them not to teach such erroneous doctrines, would
this constitute the Arch-deacon an order superior to pre-
sbyters? I trow not. How then can the mere fact of
Timothy having been left at Ephesus on a special occasion to
" charge some" that they should teach only Apostolic truth,
constitute him superior to presbyters?

Ordaining is your second proof (p. 23.)

The remarks previously made on " ordination" are sufficient
to prove that this alone does not necessarily make Timothy,
in his ordinary capacity, of an order superior to presbyters.
To these remarks I refer you and the reader. If Timothy ac-
ted as an *extraordinary* Messenger, of course no argument
can be drawn from his conduct under these circumstances in
favour of a standing order of Ministers superior to presbyters:
as the extraordinary ministers or officers of the Church were to
have no successors.

In the case of ordination, as in the case preceding, you as-
sume that there were numerous elders at Ephesus, when this
epistle containing directions respecting ordination, was written.
(p. 23.) The objections urged previously, lie equally against
this part of your argument. From the *minuteness* which the A-
postle observes in giving Timothy instructions respecting the
qualifications necessary to be possessed by those set apart to the
ministerial office, the Epistle itself affords strong *internal* evi-
dence, that there were then in Ephesus few or no bishops or
presbyters. " One qualification for a bishop," says Archbishop
Potter, was that he should not be (*Neophytos*) a novice, that is
one newly converted; time being required to prove men, be-
fore they could be entrusted with the care of the church.
And therefore the Apostles used not to ordain ministers in
any place before the SECOND time of their coming thither:
sometimes, when they had no prospect of returning, they gave
others a commission to ordain ministers. For which reason
Titus was left in Crete by St. Paul to ordain ministers in all
cities. But there will scarce be found any instance of their
ordaining ministers at the first time of their coming to any
place," (Discours on Church Government, p. 101. 102.)
This will apply to Timothy unless you can prove that Paul had
previous to the writing of this epistle ordained elders at Ephe-
sus. If then there were previously no elders at Ephesus,

which is most reasonable to believe, it does not appear that in giving directions to Timothy the Apostle did "restrain the Presbyters of Ephesus from the exercise of their *right* of ordaining without any apology for so doing, or that they were "dealt with by St. Paul exactly as he would have dealt with them, had they been *originally* precluded from the right of ordaining." *This is all pure imagination*: before you talk in this way, or propose such questions from your oracle Dr. Bowden, please prove, what you have not yet done, and what you can never do, that there were elders at Ephesus previous to the time you suppose Timothy ordained. Even allowing the utmost you can wish, that there then were elders at Ephesus, will the mere circumstance of an official letter written to a special Messenger, in which directions respecting ordination and other matters are given, prove Timothy in his ordinary character to have been superior to presbyters? These epistles were written, not to the Church at Ephesus, but to Timothy *solely*. He knew of course how *he himself* had been set apart to the ministry, "by the laying on of the hands of the presbytery;" and in giving him directions as to the qualifications of ministers, the advice would be necessarily directed to Timothy personally, the Apostle knowing that when these directions were carried out, or acted upon, in cases where assistants were at hand, Timothy would not depart from the *usual* custom of more than one performing the solemn act of ordination. The learned Dr. Willet, an eminent divine of your own Church, records his judgment thus—"Neither can it be granted by the words of the Apostle, *lay hands suddenly on no man, &c.*, that Timothy had this *sole* power in himself; for, the Apostle would not give that to him, which he did not take to himself, who associated to him the rest of the presbyters in ordaining of Timothy." (Synops. Papism. Contr. 5, Q. 3.)

The foundation of your whole argument here, is built on the silence of the Apostle; presbyters are not named, therefore they are *excluded!* "There is not," say you, "a word about the presbyters uniting with them, or even being consulted." (p. 23.) This on the supposition that there were elders then present: if there were none, this alone would account for their not being mentioned. On the ground that there were, the circumstance of the Epistle being directed to Timothy only, would afford a satisfactory reason for their not being particularly specified. *Silence* respecting presbyters, in this case, does not necessarily exclude them; any more than the silence of the Apostle respecting female communion excludes women from the Lord's Supper. But you know that the Apostle says *nothing* against the right of presbyters. He does not tell Timothy not to associate them with him in the act of ordination, and not to consult them. The *silence*, therefore, on this side of the question, *speaks as loud*, in favour of the rights of presbyters, as the silence on the other side does against them.

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Suppose the Wesleyan Conference should send a general superintendant to the East Indies. In writing to him as an official person they give him directions in regard to ordination, &c., specifying the qualifications of the Candidates, &c. On receiving this official document addressed to himself personally, he knows the instructions must be carried out agreeably to the usages of the connexion. Though addressed to himself in his official character, he never thinks his brethren are excluded because not particularly named, or that because he is acting as a general superintendant he is thereby elevated to a rank above that of his brethren. Yet, a stranger might as well argue from this document, that the superintendant was of an order superior to his brethren, as you from the Epistle of Paul, that Timothy was, in his ordinary capacity, superior to presbyters.

"*Reproving, rebuking, commending,*" from the other proof which you advance in support of your theory that Timothy was a diocesan bishop. (p. 23.)

If these duties could be performed only by *superiors*, there would at least be some force in this part of your assumption, that Timothy in his ordinary capacity must have been superior to elders or presbyters. All these duties may be performed by *equals*, and, in fact, *are* performed by equals in those Churches which do not plead the divine right of bishops, and as efficiently too, be it observed, as they are in those Churches which do. To make your argument conclude you must prove that the discharge of these duties *necessarily* implies in the person acting an order superior to those who are reproved, rebuked, or commended. This you cannot do.

St. Paul, it is well known, reproved or rebuked St. Peter to his face, "because he was to be blamed;" (Gal. 2. 11, 14.) hence, if an equal cannot reprove or rebuke an equal, or if the act of reproving or rebuking constitute an higher order, then, on these principles, Paul must have been superior to St. Peter, an Apostle!

As to the *commending* of presbyters, I find St. Paul's words are, "Let the elders that rule well be counted worthy of double honour," &c. "Almost every critic of note allows that *time*, here signifies *reward, stipend, wages.*" (Dr. A. Clarke in *loc.*) If however you make the words speak of *commendation* in the usual meaning of the word, I reply, that St. Paul, on one occasion, says to the Corinthian Church, "I ought to have been *commended of you,*" which, on your mode of reasoning, would make the private members of the Church superior to St. Paul, who, in the same verse, states, "in nothing am I behind the very chiefest Apostles, though I be nothing."

From your manner of arguing, one would suppose that neither reproof, rebuke, nor commendation, is to be found among non-episcopalians. To say nothing of other denominations, a strict and constant oversight is kept up among the Ministers of the Wesleyan connexion; and if occasion require it, a proper

and efficient exercise of discipline, whether of rebuke, or reproof, or even of expulsion, is maintained; and from those who discharge their duties well, a due meed of approval is not withheld, but on suitable occasions is joyfully tendered.

The instances you have adduced do not *necessarily* imply superiority by divine right; and if this superiority did exist, it must be shown by other reasons than those assigned. It does not, therefore, follow that, in his ordinary capacity, Timothy was, in your sense, "to oversee and rule the whole Church of Ephesus, Clergy and people." He was a special messenger, left in Ephesus by St. Paul for a special purpose. If you make him, in his ordinary capacity, an *overseer* or *superintendent*, it has been already shown that superintendency is no proof of a superior order.

You refer to Timothy's charge, and, in the words of Bishop Hoadly, say, "When he (St. Paul) gives his charge to Timothy, it is in plain words, that he is to govern and ordain presbyters." (p. 23) You may think it not very becoming in me, a poor, misguided *Methodist Teacher*, to dissent from a diocesan bishop; but if you mean by these words that Timothy, in his ordinary capacity, possessed official powers incompatible with those of presbyters, I may be allowed humbly to ask where these "plain words" are to be found? I have never yet seen them in any part of the New Testament. If, in his extraordinary capacity he had a certain degree of authority over presbyters, this fails to render your cause support, as in his extraordinary capacity he was to have no successors.— You proceed, "When he gives his charge to these presbyters, it is to feed the flock of lay-christians. Let any one observe the difference, and judge whether these presbyters were ever designed for the same offices for which Timothy had been set over them."—(Ib.) For what offices, pray, was Timothy set over "these presbyters"? Surely not to ORDAIN them!— If they were presbyters they had been ordained already; and you will not affirm, with all your zeal for episcopacy, that Timothy was set over them to ordain them over again as presbyters! If Timothy ordained these presbyters in the first place, they were not presbyters before their ordination; and if he were, as an ordinary Minister of Christ, superior to these persons before their ordination, it does not necessarily follow that he was afterwards. But you may say, he was set over these presbyters to ordain others. Was this to be done in his extraordinary or ordinary character? If in the former, you yield the case: if in the latter, then I request you to prove from the New Testament, that Timothy ever did in one single instance ordain any to the Ministry solely by himself, over the heads of the presbyters already in office, without their assistance. You have already read the decision of the learned Dr. Willet, that the words, "*Lay hands suddenly on no man,*" do not prove "that Timothy had this sole power in himself;" at all events, allowing that he possessed

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the power of ordination by virtue of his ministerial office, they do not prove that this power vested in him *solely*, or that he exercised it to the *exclusion* of presbyters. But you affirm that Timothy was set over these presbyters to "govern them."— Was this to be done in his extraordinary or ordinary character? If in his extraordinary, the case is yielded, as in this capacity he was to have no successors: if in his ordinary, then I call for more proof than you have as yet given that these presbyters were committed to the *governance* of Timothy as their ecclesiastical and permanent ruler. You have failed to prove that he was to ordain, reprove, rebuke, commend, or charge, in his ordinary instead of his extraordinary capacity; and you have not shown that, in case he was to act thus, these duties do necessarily imply superior order. You refer me to the difference between the charge given to Timothy, and the one delivered to the presbyters, for a proof that Timothy was their superior. The whole of your argument here does, in fact, depend upon the nature of the charge given by St. Paul to the presbyters at Miletus, which will be noticed hereafter when your objection respecting ordination (p. 23,) will be satisfactorily answered.

You suppose the *second* Epistle to Timothy affords confirmatory evidence in favour of the views you had previously expressed: "That Timothy did, after this, govern and ordain at Ephesus, and not these presbyters, is plain from St. Paul's *second Epistle* to him; in which he is supposed in the same office as in the *first*. (p. 23, 24.) I readily grant that Timothy was in the *same* office when Paul wrote his *second* Epistle to him as he was when the first was written: but the question is, *what* was this office? Was he acting as an extraordinary messenger, or as ordinary Minister of Christ? I believe, with the most learned divines, that he was acting as an Evangelist, in an extraordinary capacity. You affirm it is "*plain* from St. Paul's *second* Epistle to him" that Timothy did, after he received the first, "*govern and ordain* at Ephesus," of course you mean as a superior officer, and in his ordinary character, or in other words, that he discharged the duties and exercised the powers of a diocesan bishop. Will you be kind enough to point out the passages in the "*second* Epistle" in which this is *plainly* stated? If you can, this will settle the case at once in regard to Timothy; if you cannot, you only afford another striking proof of a true saying of your own, that "it is the easiest thing in the world to make assertions, but not so easy to prove them." The "*Brief Defence*," from which you quoted has led you astray: it was so "*brief*" that it took for granted what ought to have been proved, a course which you have systematically pursued throughout your whole pamphlet. You must *defend* your "*defence*." Dr. Whitby, a learned Episcopalian, records it as his deliberate judgment—"It is certain, that when the second Epistle was writ to Timothy, he was not at Ephesus." (Prof. to 1st

Epis. Tim.) On verse 12th, 4 c. 2 Epis., he says, "Hence it is evident, that Timothy, at the writing of this Epistle, was not at Ephesus; for if so, why should the Apostle advertise him, that he had sent Tychicus thither?" On verse 13th of the same, his comment is, "*Erkomenos coming*, (i. e. from Troas.) Probably from thence; for he does not bid him send thither for them (the cloak, books, and parchments,) or go thither to fetch them; whence it follows, that St. Timothy was then at Troas, when this Epistle was directed to him."—Michaelis, says Thomas Hartwell Horne, "has shown that Timothy was most probably somewhere in Asia Minor when Paul sent this letter to him, because the Apostle, towards the close of the first chapter, mentions several persons who dwell in that region, and also because he requests Timothy to bring with him *the cloak, books, and parchments*, which he had left behind him at Troas; and because Troas does not lie in the route from Ephesus to Rome, to which city Timothy was desired to 'make haste to come to him before winter.' Michaelis concludes, therefore, that Paul, not knowing exactly where Timothy was, wrote to him this Epistle, which he intrusted to a safe person (whom Dr. Benson supposes to have been Tychicus) that was travelling into Asia Minor, with an order to deliver it to him wherever he might find him." (Introduct. Vol. 4, p. 406, Ed. 6.) Joseph Benson, an eminent modern divine, and who, says T. H. Horne, "was particularly distinguished for his critical and exact acquaintance with the Greek Testament," has also given it as his opinion, that, "there appears to be no certainty where Timothy was when the Apostle wrote this Epistle to him." (Pref. 2d Epis.) In this opinion agrees the late Richard Watson, whose praise is in all the Churches. (Bib. Dic. sub-verb. Timotheus.) If the opinions of these Biblical Critics be well founded, they show, as far as Ephesus is concerned, that Timothy did not continue to "govern" that Church in the capacity you ascribe to him:—But if he were there when the second Epistle was written, he would be considered, in his ordinary capacity, only as a superintendant, which in itself, creates no higher order.

On the grounds I advocate, you think, that in regard to the Ephesian Elders, the "judgment" of the Apostle must appear "various," his "behaviour unbecoming," and both "inconsistent with the notion of his being *inspired* and you might have added, "inconsistent with the notion" of the divine origin of diocesan episcopacy! If I ask you, why is all this the case? You reply, "To be perpetually thus changing, first giving to presbyters the right of ordination, then immediately restraining it; then solemnly restoring to them the right of it when he was taking his final leave; and afterwards putting the same restraint upon them again." To this piece of pure imagination, you add, "This is incredible." In this I perfectly agree with you. Yes, it "is incredible": Why? for the best imaginable reason—the *Apostle never acted as you*

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represent him to have done; and no person in his senses can ever believe that he acted thus. But you add—"and yet this must be supposed, if there be any thing implied in the text now before us, to the purpose of the presbyterian cause."—Really! This is a discovery, with a witness. First—you have not told me *what* "text is before us." Secondly—Will you produce the *text*, and not only *suppose* but *prove* from it the above consequences, which you assert must necessarily flow from it, "if there be any thing implied in it to the purpose of the presbyterian cause?" That paragraph from the "Brief Defence," proves that you know about as much of the "Presbyterian cause," as you do of that very respectable, but *changeable* gentleman, who lives in the Moon! When you assign any reasonable proofs in support of your assertion in question, it will be time enough for me to reply to them.

The case appears to be thus. Paul left Ephesus before officers of the Church were appointed. Judaizing teachers were delivering doctrines subversive of christianity. Paul sent Timothy to Ephesus to charge these teachers not to deliver pernicious doctrines, and to guard the members of the Ephesian Church against these errors. Whilst there, Paul wrote his *first* Epistle to Timothy, giving him directions respecting ordination, &c. In this official letter to Timothy, who acted in this matter as the Apostle's delegate, no mention was made of presbyters uniting with him in ordination, because in all probability, there had been none appointed, and if there had been, it was not necessary in a letter addressed to Timothy personally to mention the presbyters particularly in relation to this matter, as he well knew the usual *apostolic practice* of more than one uniting in performing the solemn act of ordination. The silence of the Apostle, under these circumstances, is construed by you into a restraint imposed on the Ephesian presbyters in reference to ordaining powers! After the interview at Miletus, it cannot be proved beyond reasonable doubt, that Timothy *resided* permanently at Ephesus, that he *governed* the presbyters there, or that he ever *solely ordained* a single individual there, separate and apart from the presbyters. There is abundant proof, however, that, if Timothy was a diocesan bishop, he must have been very erratic in his movements, and if he was the diocesan bishop of Ephesus, that he dwelt less in his own diocese than in other places. The instructions in the *second* Epistle make Timothy no more a diocesan bishop, with official powers, in his ordinary capacity, superior to those which by divine right belong to presbyters, than those in the *first*, which have been already proved not sufficient for this purpose.

The case of Titus now demands attention.

I have no objection to grant that "the same authority which Timothy exercised at Ephesus, was vested in Titus who was left in Crete by St. Paul;" (p. 28,) as I believe they sustained the same office of Evangelists which is allowed, by

the most learned commentators, to have been extraordinary. But that he "is declared by the *concurrent testimony of ALL antiquity* to have been the first bishop of Crete," is a *bold assertion* which you cannot possibly prove. Can you bring forward a single author who asserts that Titus was bishop of Crete before *Eusebius*, who lived in the fourth century? And does he not give as the foundation of his assertion, a mere *traditionary report*, in regard to which there was no certainty? "It is reported (*istoreitas*) that Timothy was first allotted (*eilekenai*) or appointed the bishop of the dwelling (*paroikias*) or in ecclesiastical language, of the *parish* at Ephesus, as Titus was of the Churches in Crete." (Eccl. His. Lib. 3. Cap. 4.) The later writers of antiquity followed Eusebius.

However, you think that Titus exercised powers superior to those which belong to presbyters. You quote Titus 1, 5, "For this cause, &c." and say, "here the presbytery are not associated with Titus." (p. 28.) Really, how fast you run! Who told you that there was a presbytery in Crete before Titus was left there to "ordain elders in every city?" You ought to have proved that there was, before you so hastily concluded, "the omission cannot be accounted for in any other way than that the authority was not vested in them."—(Ib.) Well I think, if there were no presbytery, this accounts for the omission most satisfactorily, without the adoption of your theory. As it appears, (p. 118 of your pamphlet,) that you have not "heard" of some of the bishops of your Church, I would enquire, have you heard of ARCHBISHOP POTTER? And have you read his "Discourse on Church Government?" If not, I can inform you that he acknowledges that there are no grounds for the belief that, previous to the time at which Titus was left at Crete, there were any Ministers of the Gospel in regular charge there; or in other words, that there was no presbytery in Crete. (Dis. Ch. Gov. p. 91, &c.) "This simple concession," says one, "when traced to its legitimate consequences amounts, so far as Titus is concerned, to a surrender of the whole argument."

No: say you—you think you can grant what you cannot refuse, and still prove the diocesan character of Titus. "But should you say, perhaps there were no presbyters at Crete when Titus was left there—then it is evident that there was a superior officer in the Church in the days of the Apostles, who had authority to ordain without the concurrence of a body of presbyters. The Epistles to Timothy and Titus clearly shew that the concurrence of presbyters was not necessary to institute a valid ordination," (p. 28.) Several things here require notice. 1. The question is not what is "necessary to institute a valid ordination," but what is really *essential* to ordination itself. The concurrence of a number of presbyters, may not, under all circumstances, be necessary to institute a valid ordination; and yet they may have the power to ordain in themselves. 2. You assume that no officers but those who

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are "superior" to presbyters have the right to ordain. This is just begging the whole question. "In truth," says Dr. Miller, "the whole argument, drawn from the mission of *Timothy* and *Titus*, when carefully analysed, and distinctly stated, amounts to this, "None but diocesan bishops, as a superior order of Clergy, have a right to ordain Ministers, and organize Churches: but *Timothy* and *Titus*, were sent to perform services of this kind: therefore *Timothy* and *Titus*, were diocesan bishops." In this syllogism, the major proposition, viz: that which asserts that none but bishops, as a superior order, can ordain, is taken for granted. But does not every one see that this is precisely the point to be proved? Until the fundamental proposition, then, be first established, the whole argument is such as logicians agree in stigmatizing as deceptive and worthless." (Letters p. 101.) 3. You have overlooked one little circumstance which is of sufficient potency to overthrow this part of your argument. Did you not read in my Defence, (p. 29.) in regard to ordination, that "it was a right in each" presbyter, "altho' used by several together, for better security?" We do not say that the concurrence of a number of presbyters is essentially necessary to constitute a *valid* ordination: yet your whole argument is founded on this assumption, and therefore falls to the ground. The right to ordain, or set others apart to the ministry, is inherent in the ministerial office; and all who are set apart to this office have this right by virtue of that office. Any one presbyter has a scriptural right, as far as right is concerned, to ordain to the Christian Ministry, and may use his right, if not controlled by the *usages* of the body to which he belongs. The mere fact of *Timothy* and *Titus* ordaining *singly* in cases where there were previously no presbyters is not sufficient to make them superior to presbyters.

You favour me with another assertion: "Dr. Bowden proves that *Timothy* and *Titus* were the stationary bishops of their respective Churches, the former having never been absent that we know of, but on a short visit to St. Paul before his martyrdom, and the latter absent no longer than on a visit to the Apostle at Nicopolis and at Rome." "Dr. Bowden proves?" How does he *prove* what you assert? From the Scriptures? Certainly he had no other Scriptures on this subject than you and I have. Why then did you not prove it from the Scriptures? Or why did you not give his proof? I know that many a man has attempted to prove, and that his too partial friends have thought he has proved, many points, when the proofs, passing under the revision of a less partial judge, and subjected to a rigid examination, have been found to be built on untenable grounds. I have no doubt that you and your partial friends verily believe you have proved "the divine origin of episcopacy," yet I have more than doubts whether you have in reality succeeded. Dr. Bowden has proved you say that *Timothy* and *Titus* were "the stationary bishops of their

respective Churches," &c. Now hear *Dr. Miller*: "It is evident from the *New Testament History* that *neither* of these Ministers *was long stationary* in any one place. They appear to have been almost constantly *itinerating*, to preach the Gospel, and organize Churches. With respect to *Timothy*, we find him at one period with *Paul* at *Philippi*, and *Thessalonica*; a little afterwards at *Athens*; then at *Thessalonica* again. Some years after this, we find him successively at *Ephesus*, *Macedonia*, and *Corinth*; then returning to *Ephesus*; soon afterwards re-visiting *Corinth* and *Macedonia*; then going to *Jerusalem*; and last of all, travelling to *Rome*, where the sacred history leaves him. In like manner, we may trace *Titus* in his successive journeys, from *Syria* to *Jerusalem*; thence to *Corinth*; from *Corinth* to *Macedonia*; back again to *Corinth*; thence to the Island of *Crete*; afterwards to *Dalmatia*, and, as some suppose, back again to *Crete*.—Does this look like a fixed Episcopal charge? Nothing more unlike it." (Lett. p. 106, &c.) As you have appealed to *Dr. Bowden* in this matter, I may in all fairness appeal to *Dr. Whitby*, as you know, a learned *Episcopalian*.

"The great controversy concerning this, (the Epistle to *Titus*,) and the Epistle to *Timothy*, is, whether *Timothy* and *Titus* were indeed made bishops, the one of *Ephesus* and the *Proconsular Asia*, the other of *Crete*, having authority to make, *kai tousouton episkopon koinin, and jurisdiction over so many bishops as were in those precincts*. Now of this matter, I confess, I can find nothing in any writer, for the first three centuries: but this defect is abundantly supplied by the concurrent suffrage of the fourth and fifth centuries." You understand, I suppose, what the phrase "the first three centuries" means.

"Now to pass my judgment in this case," says the learned Doctor—

"1. I assert, that if by saying *Timothy* and *Titus* were bishops, the one of *Ephesus*, the other of *Crete*, we understand that they took upon them those Churches or Dioceses, as their fixed and peculiar charge, in which they were to preside for term of life, I believe, that *Timothy* and *Titus* were not thus bishops. For

"1. Both *Timothy* and *Titus* were *EVANGELISTS*, and therefore were to do the work of an Evangelist: now the work of an Evangelist, saith *Eusebius*, was this, 'to lay the foundations of the faith in barbarous nations, to constitute them pastors; and having committed to them the cultivating of those new plantations, they passed on to other countries and nations.' (The original is given in a Note.)

"2. As for *Titus*, he was only left at *Crete* to ordain elders in every city, and to set in order the things that were wanting; having therefore done that work, he had done all that was assigned him in that station; and therefore *St. Paul* sends for him the very next year to *Nicopolis*. Tit. 3, 12.—

And so, as left at *Crete* and returned to the death of *St. Paul* (&c.) he did *Crete*.

"As for *Timothy*, he was left at *Ephesus* to the *Church* of *Macedonia*. 1. 25, 26, thither *Paul* sent the Epistle to *Rome* to him to *Rome* the ancient *Epistle* to *Rome* which they used in that any thing places after depended them."

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And so, according to Bishop Pearson's Chronology, he was left at Crete only A. D. 64, and sent for thence A. D. 65; and returned thither, as the ancients conjecture, after the death of St. Paul; for they say, (Sophronius apud Hieron, &c.) he died in the 94th year of his age, and was buried in Crete.

"As for Timothy, St. Paul saith, he exhorted him to abide at Ephesus when he went into Macedonia: now, as he writes to the Church at Philippi in Macedonia, A. D. 62, and the ninth of Nero, that he hoped to be shortly with them, Phil. 1. 25, 26, and 2 c. 24; so, saith Bishop Pearson, he went thither A. D. 64, and the 11th of Nero, and writ his first Epistle to him A. D. 65.* Two years after this he sends for him to Rome, 2 Tim. 4. 9, 21, and there he continued, as the ancients conjecture, till the martyrdom of St. Paul; after which time he must, as they suppose, return to Ephesus: for they tell us that, in the reign of Domitian, he was martyred in that city, and lay buried there. But since we read not any thing in Scripture of their return to either of these places afterwards, and the authorities on which this return dependeth, are not very ancient, we cannot much rely upon them."

After treating of the official powers Timothy and Titus exercised, the Doctor proceeds—

"Now, I confess, that these two instances absolutely taken, afford us no convincing arguments for a settled diocesan episcopacy, because there is nothing which proves they did, or were to exercise these acts of government, rather as bishops than Evangelists: for it is certain that the order of Evangelists was superior to that of governments, and so included an authority to do those acts of government which belonged to bishops. Accordingly, in those places where these Evangelists preached, they did constitute pastors, and then went on to preach in other places." (Pref. to Titus.)

"*Quid tibi videtur?*" However the matter may now appear to you, I think, to others it will appear as if you had placed a reliance too unqualified on Dr. Bowden's proofs.—That Dr. Whitby was not singular in his belief that Timothy and Titus were EVANGELISTS, the following extracts, the most of which are from episcopal writers, will show.

Dr. Willet, says—"It is most like Timothy had the place and calling of an Evangelist; and the calling of Evangelists and bishops, which were pastors, was divers." (Synop. Papism. p. 236.)

Dr. Whitaker;—"In the Apostle's times there were many things extraordinary. There was another form of government

* The reader is requested to observe that Bishop Pearson and Dr. Whitby adopted the theory of the later date of the 1st Epis. to Timothy, previously referred to; but this effects not the present argument.

in the Church in the days of the Apostles, and another now, is acknowledged by Stapleton: for it was then governed by the Apostles, Evangelists, and Prophets, but now only by Pastors and Doctors; and the rest are all removed. From this it may justly be inferred, that *Timothy* and *Titus* were not ordinary officers, but they, being both *Evangelists*, are not succeeded to by bishops." (Controv. 4, Q. 4, C. 2, p. 374.)

Dr. Stillingfleet: "Such were the Evangelists, who were sent sometimes into this country to put the Church in order there, sometimes into another; but wherever they were, they acted as *Evangelists* and not as fixed officers. And such were *Timothy* and *Titus*, notwithstanding all the opposition made against it, as will appear to any who will take an impartial survey of the arguments on both sides." (Irenicum p. 340.)

Mr. Dodwell's opinion in regard to *Timothy* has been already given in the former part of this Letter. Respecting *Titus*, he proceeds—"Moreover, the Apostle commands *Titus* only to ordain, in Crete, presbyters in every city, *Titus* 1, 5. He says, he was left there, that he might set in order things that were wanting. And he was a companion of the Apostle when he was left. And, truly, other places make it appear that he was a companion of St. Paul, and therefore was no more restricted to any particular place than the Apostle himself," (*Poraenes*. Sect. 10, p. 404.)

John Le Clerc, who, say you, is "justly celebrated as one of the most famous scholars of the 17th century"—"*Titum* non fuisse *Episcopum*, sed *Evangelistam*, qui singulari nulli loco erat adfixus, sed aut cum Apostolo Paulo, aut seorsim inter faciebat, ut, &c." Titus was not a bishop, but an Evangelist, who was fixed in no single place, but travelled either with the Apostle Paul, or apart, that the Gospel might be the more widely spread abroad. (His. Eccl. p. 425.) In the same manner he speaks of *Timothy*: "It is said, in the subscription to the Epistle, that he was first bishop of *Ephesus*; but it is well known that *Timothy* was not a bishop of one place, but an Evangelist, (non unius loci *Episcopum* sed *Evangelistam* fuisse,) having no certain place, but preaching the Gospel anywhere as occasion required. (Ib. p. 442.) In respect to the testimony of the ancients, he has language to the effect following—"The testimonies of the ancients about this matter, who judge rashly of the times of the Apostles by their own, and speak of them in the language of their own age, are of little moment. And so do no more prove that *Titus* was the bishop of Crete, than what *Dr. Hammond* says proves him to have been distinguished with the title of Archbishop." (Supplement to *Dr. Hammond's* Annot. on *Epis. Titus*, p. 530.)

Enough has been adduced to show that in this whole matter of *Timothy* and *Titus*, you have studiously kept out of sight the real character they sustained. They were not *Apostles* properly so called: they had not seen *Christ* personally either

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before or after his resurrection; nor were they commissioned by Christ himself; nor were they endowed with the plenary inspiration of the Holy Spirit so as to be qualified and authorized to declare infallibly the mind of God, announce with infallibility the doctrines of the Gospel, and to complete the sacred canon. They might be termed secondary Apostles, extraordinary Agents employed by St. Paul, and sent forth by his particular authority and directions to various parts of the world, to preach the Gospel, constitute Pastors, and set affairs relating to Christian Churches in order; for the proper discharge of which duties they were endowed with supernatural gifts. They were not placed in any fixed or permanent sphere of labour, but travelled from place to place as the Apostle directed. They required apostolic directions in regard to their behaviour in "the house of God," and the discharge of their important duties. These instructions were given to them in the Epistles which bear their names; and so far as the general principles contained therein are applicable, they are binding on ministers and people to the end of the world. Wherever they went, when no real Apostle was present, they were, for the time being, by reason of their *extraordinary* office, acting under the direct instructions and authority of St. Paul, the *superintendants* of the Churches they visited and the ministers they ordained. Yet, their office being *extraordinary*, they were not to have *successors* in that office; and thus the subject of the divine right of Episcopacy is left as free, as far as Timothy and Titus are concerned, as if they had never existed. No argument can be drawn from them in favour of the necessity of a standing order of ordinary ministers, invested by divine right with the exclusive powers which you ascribe to diocesan bishops. Considered, however, in the light of ordinary ministers, laying aside every thing which belonged to their extraordinary office, they possessed no official powers incompatible with those of presbyters.

Letter VII.

The Angels of the Seven Asiatic Churches afford no proof of Diocesan Episcopacy.

REV. SIR,

YOUR next and last scripture proof is taken from the Angels of the seven Asiatic Churches, addressed in the book of Revelation. Before examining the powers you ascribe to these Angels

in proof of their superior order, I beg leave to call your attention to one expression in your own admission which I think you have not properly noticed. You say, "In every society we know it is necessary to have a *president* or *head*, and that from the *nature of this office* he is invested with more authority than any other of the members of that Society." Hence, tho' an Archbishop is thus president or head of the bishops, and of course, if there be any meaning in your words, invested with more authority by virtue of office than any of the bishops, you will not allow him to be a *fourth* order; which is as if you were to say plainly, that *authority* itself or an increased degree of authority, is not in itself sufficient to constitute a higher order! If then neither the *name* nor the *authority exercised*, is sufficient to determine the order, by what other means are we to judge? And yet, as if you had intirely overlooked this statement of your own, and which on my page must have looked you full in the face, you say, "I hope you are convinced from all that has been said that the *powers exercised*, not the *name*, must determine the order"! How can I be convinced of this, if it be true that a *president*, from the *nature of his office* is invested with *more authority* than any other members of a Society, and yet is not thereby of a higher order than his brethren?

You tell me I "assert *without proof* that the angels mentioned by St. John were the presidents of the presbyters." (p. 29) But you have asserted *without proof* that these Angels were diocesan bishops. In this case my assertion is, at least, as good as yours; only you taught me, that "in every society it is *necessary* to have a *president*." That these angels were *Archbishops* I was persuaded you yourself did not believe; I was therefore reduced to the *necessity*, so to speak, to regard them only as *presidents* of presbyters, or *primi inter pares*; otherwise these societies would have been deficient in what you yourself say is "necessary." If the term *superintendent* or *overseer* will suit you better you may call them overseers or superintendants: but the *name* will not make them of a superior order. Dr. Raignolds, whom Mr Powell styles, "an illustrious Defender of Protestantism," says, "Presbyters were constituted Bishops by the Holy Ghost, that they might superintend and feed the flock: and that this might be more effectually accomplished by their united counsel and consent, they were accustomed to meet together in one company; and to elect one as *President* of the assembly and Moderator of the proceedings: whom Christ in the Revelation denominates the angel of the Church, and to whom he writes those things which he meant him to signify to the others. And this is the person to whom the Fathers *afterwards* in the Primitive Church denominated the Bishop." (Raignold's Conference, cap. 4. in Alt. Dam. p. 47.)

There is an expression found connected with your remarks respecting the seven Churches, on which I wish you would fa-

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your me with a little more information. You think I "surely must be aware that one man may *preside* over a diocese containing a number of parishes, while another only *presides* over a parish; and that therefore nothing can be ascertained from the name." (p. 30) The distinction you make is not very difficult to be understood; but in what way is it applicable to the case in hand? Will you answer the following questions? 1. During scripture-times, were there *dioceses* in existence bearing a resemblance to those of modern times, over each of which a bishop, of an order superior to presbyters, was permanently placed? 2. In these dioceses were then *parishes* like those of modern times, over each of which a single presbyter or more, was permanently placed by the bishop of the Diocese, and to whom he was subject as his ecclesiastical governor? 3. Will you name these Dioceses and these parishes? 4. Is there any thing in the New Testament said of *dioceses*? Leaving you to answer these questions at your leisure, I now proceed to consider more particularly the argument in favour of diocesan episcopacy derived from the Angels of the seven Churches.

You think from an examination of "the powers with which these Angels were invested, it will clearly be seen" that my "reasoning is far from being conclusive." (p. 30) You ought first to prove that the "powers" are ascribed to the Angels of the churches *solely*. Some, even of eminent Episcopal writers believe that the ministers in each Church, if there were more than one, are addressed *collectively*, under the title of "Angel of the Church." "By angels," says Dr. Henry More, "according to the apocalyptic style, all the agents under their presidency are represented or insinuated—and it is so frequent and obvious in the Apocalypse, that none that is versed therein can any ways doubt of it." (Exposition of the seven Churches, Works, p. 724.) "If," says Stillingfleet, "in the prophetic style, any unity may be set down by way of representation of a multitude; what evidence can be brought from the name, that by it some one particular person must be understood?" Again: "If many things in the Epistles be directed to the Angels, but yet so as to concern the whole body, then of necessity the angel must be taken as a representative of the whole body, and then, why may not the word *angel* be taken by way of representation of the body itself; either of the whole church, or, which is far more probable, of the *consensus*, or order of presbyters in that church? We see what miserable, unaccountable arguments these are, which are brought for any kind of government, from metaphorical or ambiguous expressions or names promiscuously used." (Irenicum.) The following extract is from Mr Powell's unanswerable Essay: "The term Angel is here most probably to be taken in a COLLECTIVE sense, as the term *beast* in the 13th chapter. A similar mode of speaking is not uncommon in the sacred scriptures; for instance, by the two witnesses,

Rev. 11. 3, nobody understands two precisely, but a number of witnesses; and the Angel mentioned, Rev. 14. 6. &c., having the everlasting gospel to preach, evidently means *all* the faithful ministers of God's work in general, as then going forth to preach the everlasting gospel with more than ordinary zeal and success. And compare Dan. 3. 3 and 20, where a rain signifies the Kings of Media and Persia. Again, in Daniel chap. 7. the same idiom is used. The four beasts are four Kings, v. 17. The fourth beast is the fourth kingdom, v. 27. Now this implies the Roman power. But this power, for some hundred of years, was a Republic, governed not by *one* person, but a *number* of senators. Yet, these are spoken of as *one* beast, *one* king. Every person has observed that the Revelations follow the idiom of the prophecy of Daniel. This is the case here in using the term Angel, i. e. messenger or minister, COLLECTIVELY for a number of ministers, as Daniel used the term *beast*, or *king*, for a number of governors possessing equal power at the same time. And what further confirms this interpretation, is, that the Angel of the Church of Smyrna is addressed in the *plural*, Chap. 2. v. 10; and the Angel of the Church of Thyatira likewise is addressed in the *plural*, v. 24, "Unto the Angel of the Church of Thyatire write—unto you I say," &c. Durham well reasons, that as there were undoubtedly, *many ministers* in each of these churches, they must be spoken of either under the similitude of the *candlesticks*, i. e. the *people*; or under that of *stars*, i. e. the *angels* or *ministers*. The first is absurd: it follows, therefore, that the Angel, the star, of each Church, means the *ministers* of that Church *collectively*. This I think is the true sense of the place." (Essay p. 59. 2d. Ed.) It cannot then be made to appear that even the powers you ascribe to these Angels were exercised independantly of the other ministers of those churches, were there more than one in all of them. With the same propriety, I conceive, might similar addresses to any churches in the like circumstances be conveyed to a number of ministers through those who were merely occupying the situation of superintendency or presidency. You allow there is nothing in the name of *Angel* to imply superiority, or to define the powers. Unless the power you adduce were exercised *solely* by these, respective angels or messengers, and unless too they were incompatible with those belonging by divine right to presbyters, the cause of diocesan episcopacy receives no support from these Asiatic Churches. Indeed so unsatisfactory is the evidence arising from the seven Churches mentioned in the Revelation, that "the learned advocate for prelacy, Mr. *Burdwell*, expressly gives up this whole argument. In his book, entitled, *One Priesthood and one Altar*, published in 1683, he expresses the opinion commonly held by Episcopal writers, that the Angels of the seven Asiatic Churches were diocesan bishops; but in his *Paraenesis*, published about twenty years afterwards,

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he explicitly renounces this opinion; and, while he expresses much uncertainty with respect to the character of these Angels, and concedes the impossibility of deciding who they were, he rather intimates his belief that they were *itinerary legates*, sent from *Jerusalem*, answering to the *seven spirits*, mentioned Zech. 4, 10, *that are the eyes of the Lord, which run to and fro through the whole earth.*" (Dr. Miller's Lett. p. 113.)

The powers you ascribe to these Angels I will now consider.

1. Of Ephesus:

"The Angel of the Church of Ephesus is said to have *tried them which say they are Apostles*, and were not, and that he had found them liars. He must have exercised authority in the Church, otherwise he would not have examined "those who pretended to be Apostles, and to have authority to preach without a commission. He must have possessed the same authority which Timothy had exercised thirty years before."—(p. 30.)

This is the amount of proof from the Ephesian Church; how much it favours your theory it will be our business now to ascertain.

1. This Angel tried false prophets and condemned them.—Supposing this were really performed by one pastor of that Church, is this circumstance sufficient to constitute a diocesan bishop? St. John, addressing the private christians of his day, says, "Beloved, believe not every spirit, but *try* the spirits whether they are of God; because many false prophets are gone out into the world." If the mere fact of trying persons who pretended to be Apostles or true Ministers of Christ, and proving them to be "liars," necessarily proves diocesan episcopacy, then the *private* christians of St. John's day, whom he exhorted as above, were *diocesan bishops*! Could not a *presbyter* have thus acted?

2. He must have exercised authority in the Church, otherwise, &c. By parity of reason, these private christians must have exercised authority in the Church, otherwise they could not have tried and condemned false ministers! Could not a *presbyter* have exercised this authority?

3. You make this false apostleship to consist in their supposing they had "authority to *preach* without a *commission*." This is entirely brought to the text, not found in it.—To support a human theory, you ought not to take unauthorized liberties with the Word of God. For aught you can prove to the contrary, these false Apostles had been *regularly commissioned*, but preached *false doctrine*, and pretended to work miracles. In the trial of false prophets, did John send christians to the "commission" of the parties, or to the doctrines they taught. He himself lays down the rule of judgment. "*Hereby* know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the

flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Did our Lord send his disciples to try the "commission" of those whom he stigmatized as "false prophets" and of whom he bade them beware? No. The rule he laid down is plain, simple, easy to be understood, and easy to be applied. "By their fruits," by their conduct, "ye shall know them." There is nothing said in [the text about a "commission to preach;"] and it is much more reasonable to believe that the "Angel" tried the doctrine and the conduct of these pretenders, according to the Scripture rule, and finding them blameable in these respects, condemned them, and warned the members of the Church at Ephesus against them. But according to St. John, private christians are bound thus to try the spirits: hence this trying does not necessarily imply that the Angel was of an order superior to presbyters.

Your practice and theory do not agree. In practice you, tho' only a *presbyter*, and consequently only my *equal*, are trying me and all other Ministers of non-episcopal Churches, and as far as you can effect it, are condemning us as only *pretenders* to the ministerial office, because you say we have no "authority to preach," inasmuch as you affirm we have no "commission." Your theory is that none but a *bishop*, in your sense of the word, a person of an order superior to presbyters, has this authority to try and condemn. Take care that Lord John Nova Scotia does not *try and condemn* you as a *pretender* to his authority, and as an *intruder* upon his *divine rights*! But, if consistently with your station in the Church, you can try and condemn me as a false prophet or Apostle, what reason can you assign, to prove that the Angel of the Church of Ephesus must of necessity have been of an order superior to you? But how do you try us? By our doctrines—by our conduct—by the fruit of our ministry? No: but by a rule, of which the Scriptures absolutely say nothing—by a supposed commission to be received from a diocesan bishop, and by the figment of uninterrupted personal succession!

4. "He must have possessed the same authority which Timothy had exercised thirty years before." You leave me somewhat at a loss to know whether you consider that Timothy was the diocesan bishop of Ephesus at this time, or another.—According to tradition, Timothy was stoned to death A. D. 97. Many eminent critics give reasons for the belief that the Revelation was written at the very latest between A. D. 96 and 97—a little before, or at the very time, of Timothy's death, supposing tradition to be correct. If Timothy was in existence at the time John wrote the Revelation, can you believe the holy, self-denying, zealous, devoted Timothy could have fallen so deeply as the Angel of Ephesus is represented to have done? If not, the inference is, that tho' alive, Timothy was not the Angel of Ephesus, and consequently, not the diocesan

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bishop of that Church. If another was this Angel, we must lay out of consideration the powers which Timothy exercised as an extraordinary messenger acting under direct apostolic direction and authority, unless it can be shown that these powers were by divine authority transferred by Timothy to this other. On this subject the Scriptures are silent. Timothy was authorized to commit the things that he had heard of Paul among many witnesses to *faithful* men, who shall be able to *teach* others also. (2 Tim. 2, 2.) But this text refers not at all to *orders*: at all events, no mention is made of his committing *especial official powers*; and the man who asserts that Timothy committed by ordination his especial official powers, as an Evangelist, to any *one man*, must *prove it first* by reasonable evidence, before he can rationally expect his statements to be credited.

The year generally assigned for the martyrdom of St. Paul is 65 or 66. As a matter of course his second Epistle to Timothy must have been written before his martyrdom. In the year 65 or 66 Timothy is ordered to commit the things previously alluded to, in the verse quoted, to *faithful men*: but according to tradition Timothy himself did not die until the year 97, more than *thirty years* afterwards. If then the committal spoken of by St. Paul be forced to mean, "make diocesan bishops at Ephesus," how can Timothy justly be said to have been the sole diocesan bishop of Ephesus as long as he lived, when, according to this comment, more than *thirty years* before his death he had made a number of diocesan bishops over the Ephesian Church? Again: you allow there can be properly but *one* diocesan bishop over a Church; but St. Paul speaks of "*faithful men*," persons in the plural; and if, as you affirm, he was at Ephesus when Paul wrote his second Epistle, and, in fact, was the presiding bishop of that diocese, the committal cannot refer to the constituting of bishops in your sense of the word. Take away, then, that verse, which in reality affords your scheme not even the shadow of countenance, and where will you find in the New Testament any thing to justify you in stating that Timothy committed his authority to one single man as his successor?

It is well known that the "Successionists" depend on the verse above quoted, (2 Tim. 2, 2,) to make out their scheme. In proof of this, it is stated in Dr. Burgess's Catechism, taught I believe in your Sabbath School, under Section III, which treats of the "Succession of the Christian Ministry," that the *same authority* Christ received from the Father, he gave to *his Apostles*, who gave it to *Timothy and others*, and that Timothy delivered the *same authority* to other "*faithful men*," in proof of which 2 Tim. 2, 2, is quoted. Under Section IV, this question is proposed and answered.

"Q. From whom, do you say, is derived the commission to preach and baptize, and perform the several duties of the Christian Ministry?"

"A. From Christ and his Apostles, and the 'faithful men,' to whom this charge was, in perpetual succession, by them committed. (2. Tim. 2, 2.)"

The succession, according to this Catechism, of which you approve, is to be derived from the "faithful men" of the *Ephesian Church*, which you do not attempt to do in behalf of the Church of England; and now be candid and tell me if it is not somewhat strange, that the very succession, from which Dr. Burgess has solemnly declared, "is derived the commission to preach and baptize, and perform the several duties of the Christian Ministry," has *actually perished!* If you can make these "faithful men" any more than *presbyters*, consistently with your assumption that Timothy was the diocesan bishop of the *Ephesian Church* during life, and that St. Paul's second Epistle was directed to him as such, I should like to see you make the attempt: If you cannot, then the succession of all ecclesiastical bishops is derived from *presbyters*, or there is no such thing as a succession,—otherwise Dr. Burgess's Catechism cannot be depended upon, and your Sabbath-school Scholars are learning something which cannot be supported.

But this Angel "must have possessed the same authority which Timothy had exercised thirty years before." Confine this authority to trying false Apostles; and proving them, by the Scripture standard, to be liars, which alone is mentioned in the Epistle, and I grant that this authority vested in Timothy as a Minister of Jesus Christ, but in no other sense than it vested in every other faithful Minister of Christ. Private christians were to discharge the same duty; (1 John 4, 1,) and it would be certainly strange if Christian Ministers had not the same privilege or authority. It does not, then, appear, that the Angel of Ephesus was a diocesan bishop, unless you are prepared to put in and support your claims to the same office: for however mistaken you are in matter of *fact*, you are using "authority" with, among, and over your people, in examining our pretensions to be Christian Ministers, and deciding that, because we have no "commission" from a diocesan bishop we have no "authority to preach;" the very thing, be it remembered, you urge to prove that the *Ephesian Angel* "must" have been a diocesan bishop!

2. Of the Angel of PERGAMOS

"The Angel of Pergamos is commended for his personal qualities, but as the overseer of the Church is charged with some neglect, *I have a few things against thee*, says Christ. *Thou hast them that hold the doctrine of Balaam*. So also *them that hold the doctrine of the Nicolaitanes*. He is called upon to repent of this neglect, and is severely threatened, if this admonition should not have the desired effect. (This surely proves that he had power to correct these evils.)—(p. 30.)

On these statements you build your system of diocesan episcopacy! This Angel had neglected his duty, therefore he

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was a diocesan bishop! He permitted some persons who held the doctrine of Balaam and the Nicolaitanes to continue members of the Church, instead of expelling them, therefore he was a diocesan bishop! He is called upon to repent of this neglect, and threatened severely if he do not, therefore he was a diocesan bishop! Three weighty reasons for the divine origin and obligation of diocesan episcopacy. I *must* admit! But "this surely proves that he had power to correct these evils." Yes: he had "power," through the grace of God, to "repent" of his own sins, but not of the sins of the Balaamites and Nicolaitanes; and to *exercise the discipline* of the Church by putting them away from among the faithful. Seriously, does this prove the Angel to have been a diocesan bishop?—Have you not as much "power" as this in your parish now? Have not I in my circuits? And has not every Christian Minister in the Church over which he presides, and the Holy Ghost has made him an overseer?

3. Of the Angel of THYATIRA.

"The Angel of the Church of Thyatira is also accused of suffering Jezabel, who called herself 'a prophetess to teach and to seduce' the servants of Christ. He had power to silence her." (p. 30, 31.)

The amount of this proof is simply this: this Angel permitted some "woman" at Thyatira to teach the other members of his Church abominable doctrines, and to "seduce the servants of Christ to commit fornication and to eat things sacrificed unto idols," which was contrary to the divine will. Instead of reproving her, and in case of her proving incorrigible, expelling her from the Church, he allowed her to retain her church-membership, which gave her greater opportunities of doing evil, and therefore, in some measure, connived at her sin! He had power to expel her, and not suffer her to "teach" as a professed member of the Church. But is this in itself sufficient to prove this Angel to have been a diocesan bishop? Have you, a presbyter, not "power" to reprove and to expel a member from the Church under similar circumstances?—Have not I, a presbyter? Has not any other elder or presbyter? Why, you would not suffer a *pious woman* to pray in your Church, or to "teach" the purest doctrines. And surely you would not allow a woman, who should call herself a prophetess to teach in your Church, as a member of it, the doctrines condemned in the Epistle to the Angel of Thyatira! Why then must this Angel have necessarily been of an order superior to you or me?

4. Of the Angel of SARDIS.

"The Angel of Sardis is commanded to "be watchful and strengthen the things which remain, that are ready to die," or says Christ, "I will come to thee as a thief." (p. 31.)

And is this in your estimation sufficient to prove this Angel to have been a diocesan bishop? Would not this language have been equally applicable, had he been truly and only a

presbyter? What *official powers* are pointed out here to indicate a superior order? To "be watchful and strengthen the things which remain, that are ready to die?" Can a bishop do this by virtue of office? Is it his peculiar office alone?—If so, *how and when* does he discharge this part of his official duty? Is it not the duty of every presbyter, and of every private member of a Christian Church, who is in the same miserable circumstances, to "be watchful and strengthen the things which remain, that are ready to die?" It does not appear that *official powers* are referred to at all in the text.—Do you affirm that this Angel was a diocesan bishop, because our Lord said unto him, "If therefore thou shalt not watch, I will come on thee as a thief?" If so, it would be easy to make diocesan bishops at this rate!

You do not adduce any thing from the Epistles to Smyrna, Philadelphia, and Laodicea; and we may, therefore, conclude you could find nothing in them to show these Angels to have had peculiar *official powers*. The mere name of Angel you will not allow to be sufficient to prove them to have been bishops in your sense of the word. How then can you prove them to have been of an order superior to presbyters? You have nothing on which to ground an argument. You have adduced nothing from those Churches which you have mentioned to support your system; and as far as these Asiatic Churches are concerned, the divine origin and obligation of diocesan episcopacy are left without a foundation.

No; say you, "These Angels then being made chargeable for the disorders of their respective Churches must have had power to correct all abuses, and consequently had the supreme power." (p. 31.) To this I reply,—1. They were chargeable for their own neglects and sins. 2. A distinction is observed between the Angels and the people when punishment is threatened, which shows that the pastors were not absolutely accountable for the sins of the members, and not at all so, if they had done their own duty faithfully. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." (Epi. to Pergamos. See also Epi. to Thyatira.) 3. They had power through divine grace, to reform themselves, and to exercise christian discipline. 4. All Christian Ministers have the same power. 5. It is not clear what you mean when you say these Angels had the "supreme power." If, by this, you mean they were superior to presbyters, the answer is, there is nothing in the Epistles themselves either to warrant or justify such a construction; but the reverse. If you mean they had, under Christ, the power to rule in the Church and exercise an efficient discipline, this is no more than appertains to presbyters by virtue of office.

But "Grotius says, "Christ, writing to these bishops, thus eminent among the Clergy, *undoubtedly approved of this episcopal superiority.*" (p. 31.) Of course you do not in-

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tend this as a *scripture* proof. "Episcopal superiority" is a phrase doubtful in itself. The word "*episcopacy*" is no more determinate than the word overseer. I believe in a *scriptural episcopacy*; and I have no objection to the superintendency of one minister over others, provided he claims no superior powers by divine right. These bishops—I use the word *bishops*, because there were *scripture* bishops—were "eminent among the Clergy:" in what sense they were thus eminent, you have not told us, except that they had "episcopal authority." As for Grotius, it is evident from some parts of his works, that he did not place this "episcopal authority" on the footing of divine right. "In his posthumous work," says Mr. Powell, "quoted by many episcopal writers with the greatest confidence, and even with something like triumph, he plainly declares, that 'Episcopal pre-eminence, or the superiority of one minister over others, is NOT of divine right.' 'This,' says he, 'is sufficiently proved, because the contrary is NOT proved,' (De Imperio Sum. Potest. p. 327.) Logio this, which these writers are well pleased to forget, but which their readers should always have in mind." (Essay p. 196, 2d Ed.)

Your extract from Hoadly, in which he says, "it will be hard to shew how a *primo presbyter*, should become chargeable with the faults of *other* Churches, with which he had nothing to do," is nothing to your purpose, unless you can shew that the *other* ministers of these Churches were not addressed through their *superintendants* or *presidents*; and if the episcopacy of those times was *parochial* and *diocesan*, as there are good reasons to believe was the case, the remarks of Hoadly touch not the merits of the case.

The Fathers are *lugged* in under the head of *scripture* proof, as your usual custom is, to shew that these "seven angels" were "so many diocesan bishops." But do the Fathers say they possessed *official* powers which *scripture* presbyters did not? If so, we might ask on what their opinion was founded. If not, the term "bishop" proves nothing. On this subject, Dr. Miller, whose authority is as good at least as Dr. Bowden's, says, "we will admit the fact. Some of the Fathers *do* say so, i. e. that these Angels were bishops.—And some of the Fathers go further, and tell us" (as in the case of *Timothy* and *Titus*) "that they were *Arch*-bishops; nay, some of them go so far as to mention the *names* of these Archbishops; though, unfortunately, they disagree among themselves in making out a list of the names, and, therefore, excite a suspicion that all their testimony on the subject is unworthy of credit. But, further, it is certain that some *other* Fathers equally entitled to respect, represent these Angels, not as individual bishops, but as *collective bodies*. Now which of these early writers shall we believe? No wise man can be at a loss to answer. Their mutual contradictions teach us to put no confidence in this kind of testimony." (Letters

p. 113. I submit another quotation from Dr. Miller: "Dr. Bowden appears, indeed, to be sensible, that the Scriptures, left to speak for themselves, by no means decide that the *Angels* in question were *prelates*: he, therefore, has recourse to *Irenaeus, Clemens of Alexandria, Eusebius, Ambrose, &c.* to help him out of his difficulty. *They*, it seems, assert that these *Angels* were the *bishops* of the respective Churches mentioned in connection with their names. But supposing these *Fathers* to be, in all respects, credible witnesses; and supposing, too, that their assertion is founded, not on conjecture, but authentic records: it still remains to be ascertained in *what sense* they use the word *bishop*. What *kind* of *bishops* do they mean? Such *bishops* as the Presbyterian, and the great body of the Reformed Churches, allow to have existed in the days of the Apostles, and still retain? Or such as our Episcopal brethren contend for? Dr. Bowden undertakes to assert that they were of the *latter kind*; but he says it without authority; for the *Fathers* whom he quotes as witnesses, do not say so. They might have been *scriptural bishops*, without, in the least degree, serving the Episcopal argument." (Continuation of Letters p. 79.) You can therefore answer the following question. Do Ignatius and Irenaeus mention the *official powers* of Polycarp, and say he had the exclusive right of ordination, and in fact that he ordained without his fellow presbyters? The same question may be asked respecting "Onesimus." If the *official powers* of these persons are not pointed out, the name, on your own reasoning, proves nothing. The testimony of those who lived subsequently to the time of the *Angels* is built on tradition. They knew not *personally* that these *Angels* were *bishops* in any sense, and are therefore dependant on the testimony of predecessors for their belief. That they were "*Angels*" of the Churches, an inspired writer declares; but that they were *diocesan bishops*, with powers incompatible with those of presbyters, no contemporary affirms, and therefore no subsequent writer could have assurance that they were.

You wind up your testimony on this part of the discussion in the language of Dr. Bowden, by affirming "that these *bishops*—*bishops* in the ecclesiastical sense of the word, having presbyters and deacons under their direction, as *Ignatius testifies*—*bishops* who had the supreme jurisdiction, and consequently, the power of commissioning the inferior orders in the Church—are declared by our Lord himself to be *stars* in his own right hand. This makes their office a *divine* appointment &c." (p. 31.) Let not the reader be deceived or imposed upon by fair words. The whole of this is rank sophistry, without a shadow of proof. The *bishops* here particularly referred to are Polycarp and Onesimus. There is nothing absolutely positive to prove that Polycarp was *bishop* of Smyrna, and Onesimus *bishop* of Ephesus, when *John wrote his Epistle*. Whilst you speak with less doubtfulness of Polycarp

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you admit it was only "most probable" that Onesimus was bishop of Ephesus. Now because you *think* these two persons were diocesan bishops—for there is no *certainty* in the matter. You very logically argue, "we may be *sure* that *all* the rest were bishops of their respective churches, as well as Polycarp and Onesimus!" To say nothing of Polycarp it was only *probable* that Onesimus was Bishop of Ephesus, yet, from this mere *probability*, we may be quite *sure*, that *all* the rest were *diocesan* bishops as well as Onesimus! I should really like to know whether such reasoning as this would pass at your *Alma Mater*. Then you make these two persons to be bishops in the "*ecclesiastical sense*" at the time at which John wrote. Will you be kind enough to adduce some other proof of this than Dr. Bowden's mere assertion? This is deception, not intentional perhaps, but it is deception in reality. The *scriptures* nowhere declare them to have been "*ecclesiastical bishops*;" nor do they drop the least hint that any of the seven angels were. But "*Ignatius*" testifies that they were. Why then do you not openly rest your belief on the testimony of Ignatius? *Twelve years AFTER the writing of the Epistles*, Ignatius "names Onesimus as bishop of Ephesus," and Polycarp of Smyrna; therefore they were bishops in an *ecclesiastical sense*, *when the Epistles were written!* But why do you think Ignatius styles them bishops in an "*ecclesiastical sense*?" The sole reason you assign is, they had "*presbyters and deacons under their direction.*" But this at most only proves that they whom Ignatius names bishops had *superintendency*, which is no proof at all that they were of an order superior to presbyters, as has been already abundantly shown. Because they had "*Presbyters and deacons under their direction*" you argue, they "*had the supreme jurisdiction, and subsequently, the power (of course you mean the exclusive power) of commissioning the inferior orders of the Church.*" *Superintendency* does not imply *supreme jurisdiction* in the sense in which you use the phrase; and you should prove that they had the supreme jurisdiction, in this sense, by some more convincing argument than the one derived from the mere circumstance of their having, "*presbyters and deacons under their direction.*" A Wesleyan Superintendent may have all this, and yet not have the supreme jurisdiction. That they had the exclusive "*power of commissioning the inferior orders in the Church*" is only an *inference*—an inference from a mere unsupported *conjecture*, viz. that they had in your sense of the phrase, "*the supreme jurisdiction.*" How much an inference from an unsupported conjecture is worth in the way of argument I hope I may be fully *exonerated* from the *onerous* duty of informing my readers. Now mark the climax of your *sophistical deductions*. From premises which have absolutely no foundation in Scripture, you infer that our Lord applies the phrase, "*stars in my own right hand,*" to these person or Angels as *ecclesiastical* or *diocesan* bishops, so as to make

"their office," as superior to that of presbyters, "a *divine* appointment;" when he applied it to them as they were when he addressed them! When you prove by scriptural evidence that these Angels were of an order superior to presbyters, and exercised official powers incompatible with those which by divine right belong to the latter, then and not till then, may you affirm, their office, as such, to have been appointed of Christ. This you have not done; and this, I fear not to say, you never can do.

You say "it is unnecessary to add more." Certainly it is quite *unnecessary to add more*, if you have nothing more to give than "*violent assumptions, strained or false analogies, forced interpretations, and human or ecclesiastical authority.*" Enough of these you have *added* together; and *more* is not required to convince me, that the theory of the divine origin and obligation of diocesan episcopacy, as *maintained* by you, is perfectly destitute of scripture warrant. It is equally plain that the preceding discussion, in which your declarations in favour of your theory have been largely considered, entitles me to recommend to your especial attention, the canons of criticism annexed to White's defence, the second of which runs thus, "Consider what end you write for. If it be the discovery and manifestation of truth, and the conviction of those who oppose it, use fair and clear reasoning; but if it be only to keep your party in countenance, your business will be to decline reasoning as much as you well can, and to make use of declamation and harangue in the room of it." The sixth runs thus—"If you cannot defend the true point in question, change it, and slip in another which you can better defend in the room of it."—(See your Pamphlet, p. 32)

Letter VIII.

The Official Powers of Presbyters considered—Objections answered.

REV. SIR,

HAVING fully and satisfactorily answered *all your* scripture proofs in favour of diocesan Episcopacy, I design to devote this Letter to the consideration of the official powers which belong to Presbyters;—in which I believe I can show good cause why they may be justly ranked on an equality with Apostles themselves, considered in their ordinary capacity.

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pointment or ordination in a single instance of an ordinary minister of an order superior to that of presbyters or elders. The Apostles, and their assistants, the Evangelists, doubtless had it in charge, as the extraordinary messengers of Christ, to settle the constitution of the infant Church and appoint its officers,—those who should feed, and rule the Church as its ordinary ministers, conjointly with the Apostles &c., during their life, and after the Apostles and the other extraordinary ministers were taken to their reward. Now it is notorious, that neither Apostles, nor Evangelists as far as we know from the new Testament, did ever in any one single instance appoint or ordain a person, in his ordinary capacity of a Minister, to the office of a diocesan bishop, or invest him with official powers incompatible with those which belong to Presbyters. Such an instance of superiority, the advocates of prelacy have never been able to produce from the Book of God, from the period when they first began to urge their exclusive claims to the present time, in which you have presumed to maintain the divine origin of diocesan episcopacy! This is rather a singular feature in the controversy. On the other hand proofs are abundant that, in the appointment of the ordinary ministers of the Church, they set apart or ordained presbyters or elders. "When they had ordained them elders (presbuteros, presbyters,) in every church, &c—(Acts 14. 23.) "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders (presbuteros, presbyters) in every city, as I had appointed thee." (Titus 1. 5.) You yourself admit that the scripture bishops were not superior in rank to the scripture-presbyters, which renders it unnecessary for me to notice your remarks on the community of names, but that they were one and the same, asserting, among other things, that, "in the scriptures the first or highest order of the ministry is to be found under the name Apostle." (p. 19.) Now on the grounds you advocate is not the conduct of the Apostles and Evangelists in this matter strange and unaccountable? A diocesan bishop—an officer superior in official powers to presbyters—being essentially necessary to the existence of the Christian Church, and to confer a valid and an acceptable ministry, and qualify others to preach the Gospel and rightly and usefully to administer the sacraments, and yet not an instance of the appointment or ordination of such a superior officer!—but invariably the appointment and ordination in "every church," in "every city," of elders or scripture-bishops. This I must repeat is "passing strange," is perfectly unaccountable, on your principles, but quite natural on mine. You have stated in a quotation above made, that, "in the Scriptures the first or highest order of the ministry is to be found under the name Apostle;" and yet, there is no account in the New Testament, of any person being appointed or ordained to a higher order than that of presbyter, by any of these apostles! They never ordained one, as far as

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the Scriptures testify, either as copartner with them or successor to them in this first or highest order, other than an elder or presbyter! The Apostles then either had no copartners or successors in respect to this highest order; or elders or presbyters were these copartners or successors: if the latter, then, presbyters may be justly ranked with Apostles, considered in their ordinary capacity.

2. "*No such order*" as that of a diocesan bishop superior to presbyters, "*is mentioned, nor even alluded to either in the salutations of Paul's epistles to the Churches, or in his directions for the performance of relative duties.* Had prelay been of apostolic origin, had Paul himself been distinguished for his zeal in establishing it, would there not have been *something*, in his epistles to the churches, appropriated to their chief officer? He gives very exact instructions to every other class of christians; points out, minutely, their duties to each other; carefully distinguishes between presbyters and deacons; draws their respective characters, and assigns their functions; salutes individual ministers and private Christians, both men and women, by name; but nowhere says one syllable to the superior grade of ministers! How is this fact to be explained? That Paul, who observed the most scrupulous propriety in all his addresses—who left no part of religious society any excuse for neglect of duty—who overlooked nothing which might tend to counsel, conciliate, or console—who carefully avoided everything contemptuous or irritating—who was even solicitous, as we are told, to assert the dignity of prelates above that of presbyters—that this very Paul should take no manner of notice of them in his letters to their dioceses, should enjoin respect and obedience to their subalterns before their faces; and not so much as *hint* at the obedience which these subalterns owed to them, is past all belief! It would bespeak not a man of discretion; much less a wise man; less still, a great man; least of all, an inspired apostle—but a downright idiot. He could not have fallen upon a more effectual method to disgrace them with their people; to encourage insubordination among their presbyters; and by wantonly sporting with their feelings to convert them into personal enemies. How then, we ask again, shall this omission be accounted for? It will not do to reply, that as the names of bishop and presbyter were promiscuously used, he joins them in common directions, salutation and honour. This answer relieves not the difficulty:" (especially with you, as you have conceded that the scripture bishops were not prelates,) "for it cannot extend to the deacons, whom he expressly distinguishes from the presbyters. Well, then, he singles out the *lowest* order of the Clergy, pays them marked attention, and, by this very act, *insults* the prelates whom his silence had sufficiently mortified. Further, if one set of particular instructions suits different sets of officers, how can their *functions* be different? If the prerogative of the prelate consist in the power of ordination and

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government, how can his duties be comprised in a draught of instructions for officers who have no such power?" (See your Note p. 22) "It would be as rational to insist that the very same instructions would suit the Governor of a Province and the Constable of a town. And did not every rule of decorum require on the part of the Apostle, a primary attention to that order which was emphatically to succeed him? that order, without which, we are taught the Christian Church can have neither form, nor government, nor ministry, nor sacraments, nor lawful assemblies; no, nor even existence? That *this* order should first be instituted by the Apostle, and then passed over in absolute neglect when he is writing to their Churches; or he lumped with their inferiors, while the grades of these inferiors are addressed in a manner which it is impossible to mistake,—puts all credulity at defiance. The question, therefore, returns; how shall we solve this enigma in the conduct of Paul? The simple solution is, he takes no separate notice of bishops as superior to presbyters, because no such bishops existed. Other solution there is none. For it is very certain that *after* their introduction they figured gloriously. Whoever was left in the back ground, the bishop came conspicuously forward—whoever was thrown into the shade, the bishop was irradiated—whoever was treated with neglect, due homage to the bishop was never forgotten. Not such was the fact in the days of St. Paul; therefore, not such was the order which he had instituted." (Dr. Mason's Claims, &c. p. 74, &c.)

3. "It is evident that Christ gave but one commission for the office of the Gospel Ministry, and that this office of course is one. The commission which our Lord gave to his Apostles, and in them to his ministers in every age is expressed in the following words.—*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost—Teaching them to observe all things, whatsoever I have commanded you: and, lo I am with you always, even unto the end of the world.* (Matt. 28, 18—20.) This commission, it is confessed on all hands, was originally given to one order of ministers only, viz. the eleven Apostles. That this commission embraces the highest and fullest ecclesiastical power, that has been, is, or can be possessed by any of the Ministers of Christ, all Protestants allow. And that it conveys a right to preach the word, to administer sacraments, and to ordain other men to the work of the ministry, Episcopalian, as well as others, grant.* Now this commission either

* The right to "ordain" is conveyed by this commission not expressly, but only *inferentially*, for the reason hereafter stated by Dr. Miller. This does not contradict what I have previously declared, that this commission referred only to preaching, presiding, and administering the sacraments: I meant directly and osten-

expired with the Apostles, to whom it was originally delivered, or it did not. If it did expire with them, then no Ministers of the Gospel, since their day, have had any commission, for there is no other left on record. But if it did not expire with them, then it is directed equally to their successors in all ages. But who are these successors? Demonstrably all those who are authorized to perform those functions which this commission recognizes, that is, to preach, and to administer the sealing ordinances of the Church. Every Minister of the Gospel, therefore, who has these powers, is a successor of the Apostles, is authorized by this commission, and stands on a footing of official equality with those to whom it was originally delivered, so far as their office was ordinary and perpetual.

"It is remarkable, that, in this commission, dispensing the word of life, and administering sacraments, are held forth as the most prominent, important, and solemn duties of Christian Ministers. The power of ordaining others is not mentioned at all; and we only infer that it is included, because the commission recognizes the continuance of the office and duties of Ministers to the end of the world. Must we not infer then, that all who have a right to preach and baptize, have a right, of course, to ordain? Does it comport with the spirit of this commission, to represent the former functions which are mentioned with so much distinctness and solemnity, as pertaining to the lowest order in the Church; and the latter, which is only included by inference, as reserved for a higher order?— Those who are confessed to have the most important and distinguished powers conveyed by a commission, must be considered as possessing the whole. *What God hath joined together, let not man put asunder.*

"There seems to be no method of evading the force of this argument, but by supposing, that the ministerial powers conveyed by this commission, were afterwards divided; and that, while some retained the whole, others were invested with only a part of these powers. In other words, that the same commission, since the days of the Apostles, makes some bishops, clothed with the highest powers, and others presbyters, with powers of a subordinate kind. But does not this supposition carry with it its own refutation? Can one form of investiture constitute different orders? Formal reasoning cannot be necessary to set aside such an absurdity. But were the supposition which has been stated ever so legitimate, on the score of reasoning, it is altogether unsupported in point of fact. Where is the evidence of this pretended division of ministerial powers? When was it made? By whom? In what manner were the powers in question divided? The commission itself gives no hint of such a division. No subsequent passage of

sibly: I, therefore, argued that it did not constitute the Apostles, in their ordinary capacity, the sole governors in the Church to the exclusion of all other Ministers.

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scripture suggests any thing of the kind. Nothing that so much as seems to warrant such a supposition, is to be found in all the book of God. Nay, the contrary most manifestly appears. For when, after our Lord's ascension, we find the Apostle *Paul*, and other inspired writers, giving instructions concerning the ministerial office and duties, they always speak in the spirit of the original commission; and represent *teaching* men the way of salvation, *edifying* the Church, and administering the *seals* of the covenant, as the highest functions belonging to this office. These are ever the principal objects to which their precepts and exhortations are directed, and which they evidently regard as paramount to all questions of precedence and privilege.

"Until, then, the friends of three orders in the Christian Ministry produce, from Scripture, some other commission than that which we have seen; or find some explicit warrant for a threefold division of the powers which this one commission conveys, we are compelled to conclude, that our Lord contemplated but one standing order of Gospel Ministers in his Church; and that all who are empowered to preach his Word and administer his Sacraments, belong to this order." (Dr. Miller's Lett. p. 29, &c.)

4. *Official powers are attributed to presbyters as great as appertained to the Apostles in their ordinary capacity.*

These powers, for the sake of distinction, may be thus arranged—preaching the Gospel, administering the Sacraments, governing the Church, and ordaining to the Ministry.

(1.) *Preaching the Gospel.* (2.) *Administering the Sacraments.* That presbyters have official power to perform these acts you yourself distinctly admit. (See your pamphlet p. 13.) To enter into formal proof of this matter there is no necessity. This power must be conveyed by the original commission or not. If not, from what source do presbyters receive the power to perform these official acts? Is there one commission for Apostles as ordinary Ministers, and another for presbyters, or elders? That there is not has been already proved. If this power is conveyed by the original commission, then, in point of fact, the official acts above stated do embrace all the official acts included in the commission:—unless it can be shown from good authority that the grand and solemn commission of Christ investing his Apostles with ministerial powers was, and is, essentially defective. If, however, this cannot be shown—if the commission of Christ was both comprehensive and perfect, expressive of the real views and intentions of the Supreme Head of the Church,—the inference is unavoidable, that it contains every thing essential to the office of the Christian Ministry. But as preaching and administering the Sacraments are expressly mentioned, it is reasonable to believe, that they are the highest acts connected with the ministerial office, and that all others are of a subordinate character. One thing is very evident, that in no one place of the New Testament is

ordination, on which you place so much stress, declared to be superior to these official performances. The opinion that it is cannot plead divine authority for its foundation; it is purely a fragment of human ingenuity, and serves no better purpose than to elevate ecclesiastical bishops above Scripture presbyters or bishops, and to keep a party in countenance. If then, preaching the Gospel and administering the Sacraments are the highest acts of the ministerial office, they, who are divinely authorized to perform these, must of necessity rank among the highest order of Christian Ministers, and be scripturally qualified to perform all other duties inherent in their office. This cannot be denied, unless you are prepared to prove that *inferiors* may lawfully, as *inferiors*, perform the *highest duties of superiors*; a proposition which I humbly imagine you will not be very forward to maintain. But you admit that presbyters have the scriptural right to preach the Gospel and administer the Sacraments; therefore presbyters are among the highest order of Christian Ministers, and have divine authority to perform all other acts inherent in the ministerial office. Ordination being one of these, they have the divine right to ordain. Since I look upon the sacramental actions, as the highest of sacred performances, I cannot but acknowledge those who are empowered for them, must be of the *highest office* in the Church." (*Bishop Burnet's Vindication of the Church and State of Scotland*, p. 336.)

3. *Governing the Church.*—You make the official duty of presbyters, beside that of preaching the Gospel, and administering the Sacraments, to consist in simply "superintending or overseeing their respective flocks;" but I think it will not be difficult to show that the *government* of the Church, in its proper sense, is ascribed to presbyters.

"There are three terms employed in the New Testament to express the authority which is to be exercised in the Christian Church, and they are *all* applied to presbyters. These terms are,

1. *Egeomai.*—To take the lead.
2. *Proistemi.*—To stand before; to preside.
3. *Poimaino.*—To act the part, to fulfil the duties, of a Shepherd.

"Every power which Christ hath deputed to his officers is conveyed by one or the other of these terms.

"For the greater precision, we shall show, *first*, that they do express the power of government; and *then*, that each of them is applied to presbyters.

"1. *EGEOMAI.*—To take the lead—signifies to "rule." Matt. 2, 6. *Thou, Bethlehem, in the land of Juda, art not the least among the PRINCES (egeomoi) of Juda; for out of thee shall come a GOVERNOR (egeomenos) that shall RULE my people Israel.* The force of the term, then, cannot be questioned. It is applied to presbyters.

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OVER you, (*ton egoumenon umon* your rulers.) The Apostle is speaking of their deceased pastors; for he immediately adds, *who have spoken unto you the word of God; whose faith follow, considering the END, the issue or termination, of their conversation.* Again, "ver. 17, *Obey them that have the rule over you (tois egoumenois umon) for they watch for your souls as they that must give account.*

"That these "rulers" were presbyters, is evident from a single consideration; the Apostle attributes the power of "ruling" to those deceased pastors who had preached the Gospel to the Hebrew converts; and those living ones who "watched for their souls;" which are undeniably the functions of presbyters; therefore Paul recognizes in presbyters, all the power of government expressed by the first term—rulers.

"2. PROISTEMI, or PROISTAMAI.—To stand or place before—to preside—to rule. 1 Tim. 3, 4. *A bishop must be one that RULETH WELL (kalos proistamenon) his own house.* The same in ver. 5, 12. (For other references, see Raphaelii Annot. Phil. in N. T. ad locum, and Schleusneri Nouum Lexicon in N. T.)

"The power expressed by this term also, is applied to presbyters.

"1 Thess. 5, 12. *We beseech you, brethren, to know them which labour among you, and ARE OVER YOU (proistamenous) in the Lord.*

"It is a description of ordinary faithful pastors; not of prelates, for there were several at Thessalonica; and diocesan episcopacy admits of but one in a city. The whole description, taken together, supposes the exercise of functions, and an intimacy of intercourse, among the people, which a prelate cannot possibly observe in his diocese; but which is exactly characteristic of the presbyter. However, to put the matter out of all doubt, Paul charges Timothy, 1 Tim. 5, 17, "Let the elders that RULE WELL, (oi kalos proistotes) be accounted worthy of double honour, &c."

"Presbyters they are, Episcopacy herself being judge: for this is one of the passages which she quotes to prove their inferiority, in the Church of Ephesus, to bishop Timothy. The Apostle, then, here formally attributes to presbyters the power of "ruling," which we humbly conceive to be much the same with the power of "government."

"3. POIMAINO.—To exercise the office of a Shepherd; hence, to provide for the safety and comfort of any one—to direct, to control, to govern.

"This term being more comprehensive than either of the former two, we crave the reader's indulgence to a more minute proof of the last mentioned acceptation; viz. to "govern."

"As early as the days of Homer, this word and its relatives were in familiar use, to designate not only authority, but the highest authority in the commonwealth. Thence that frequent Homeric phrase, "the Shepherd of the people," for their

"king." No one who is in the least conversant with that pre-eminent Poet will ask for examples." See II. A. 263.—II. B. 85.—II. I. 640.—II. B. 487. (The quotations are given in the work from which I am now transcribing.) "So that by the great master of Grecian Language and Literature, the three terms *Poimen*, *Egemon*, *Koinos*, i. e. "shepherd," "leader," "prince," are interchangeably used of the same rank; and are all explained by the Greek commentator," or scholiast, "*Basileus*, i. e. "king." Instances might easily be multiplied, but we forbear. We have the rather appealed to Homer, because he depicts that same state of society in which a great portion of the Scriptures was written; and alludes to those same objects from which they have borrowed much of their imagery, and many of their terms.

"Proceed we now to the septuagint version of the Old Testament, which was completed between two and three centuries before Christ. 2 Kings 5, 2, in our version 2 Sam. 5, 2.—*The Lord said unto thee, viz David, thou shalt FEED (poimaneis, shall act as a Shepherd to) my people Israel, and thou shalt be a CAPTAIN (egoumenon) over Israel.*

"Precisely the same sort of example is to be found in Chron. 7, 7; 1 Chron. 2, 2; 17, 6; also Psa. 48, 14. *Death shall FEED upon (egoumanei, shall have the rule over) them.*

"The New Testament is equally decisive. Matt. 2, 6.—*Thou Bethlehem, &c. for out of thee shall come a GOVERNOR (egoumenos) that shall RULE (poimanei, feed, superintend as a Shepherd,) my people Israel.* The prophet speaks of our Lord Jesus Christ, who is the "good Shepherd," and the "chief Shepherd;" and who had, and has, "the government upon his shoulders." Isa. 9, 6.

"This term, likewise, is applied to presbyters. "Acts 20, 17, 28. *From Miletus, Paul sent to Ephesus, and called the PRESBYTERS of the Church, and said unto them, Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you BISHOPS to FEED (poimanen, like good Shepherds, to provide for, watch over, and govern,) the Church of God, &c.*

"1 Pet. 5, 2, 3. *The PRESBYTERS who are among you I exhort, who are also a PRESBYTER. FEED (poimanate) the flock of God which is among you, taking the OVERSIGHT (episkopountes, discharging the duty of BISHOPS) thereof, not by constraint, &c; neither as being LORDS over God's heritage, but being ensamples to the flock.*

"It is obvious, upon the very face of the texts, that these presbyters of Ephesus, and of the dispersion, are considered as vested with the pastoral care in all its extent; and they are commanded to be faithful to the trust reposed in them, by providing for the protection, nurture, and comfort of the flock of God. This "feeding" the flock, this discharge of the pastoral duty, is directly opposed by Peter to being "Lords over God's heritage," i. e. to rigorous and oppressive government;

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or, as we commonly say, to "lording it" over them. The contrast could have had no place, had not these presbyters been Church Governors; for it is idle to warn men against abusing a power which they do not possess. By instructing them *how* they were to govern the Church, the Apostle has decided that the power of government was committed to them. No higher authority than he has recognized in them can belong to the order of prelates. For the very same term by which he marks the power of the presbyters, is employed in Scripture to mark the authority of our Lord Jesus Christ. (Matt. 2, 6—*egoumenos ostitis POIMANETI ton laon mon, &c.*: "the governor that shall rule (margin A. V. *feed*) my people, &c.")

"The reader cannot for a moment suppose that we put any power left in the Church on a level with that of her divine Master. Far from us be the thought of such blasphemy.—But we contend for these two things:

1st. That the term which both Paul and Peter apply to the office of presbyters, undoubtedly expresses the power of government; seeing it is the term which expresses the office of Christ, as the *governor* of his people Israel.

"2d. That as the term, applied to the office of Christ, expresses the highest power of government in him as the chief Shepherd, so, when applied to the office of the under Shepherds, it expresses the highest power of government which he has delegated to be exercised in his name for the welfare of his Church. But this power is vested, Paul and Peter being judges, in *presbyters*; therefore presbyters by the appointment of Jesus Christ, are invested with the highest power of government known in his Church.

"We go further: the authority conveyed by the charge to "*feed the flock of God*," comprehends the ordering of *all things* necessary to her well-being; and therefore the power of ordination likewise. An essential part of the Redeemer's pastoral office was, and is, to provide under-pastors for his sheep. This at first he did in person, by immediate vocation; but having "ascended up far above all heavens, that he might fill all things," he performs the same office through the medium of the pastors whom he has left in the Church. The question is, *to what* pastors has he committed the trust of ordaining *other* pastors, and thus preserving the pastoral succession? We answer to *presbyters*; for he has affixed to their office that very term which designates his own right and care to furnish his Church with pastors or lawful ministers. Let our Episcopal brethren shew us how for their prelates, if they can.

"To sum up what has been said on this article: no expressions more clear and decisive than those we have considered are used in the scriptures to denote either the communication, or the possession, or the exercise, of the ordinary powers given by Christ for the well-ordering of his church. And we have shewn that the New Testament has, in the most direct and



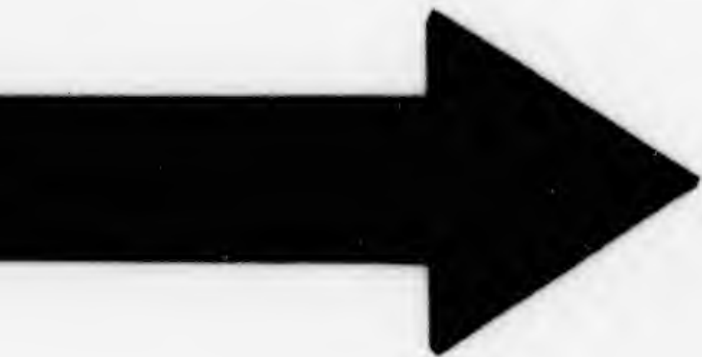
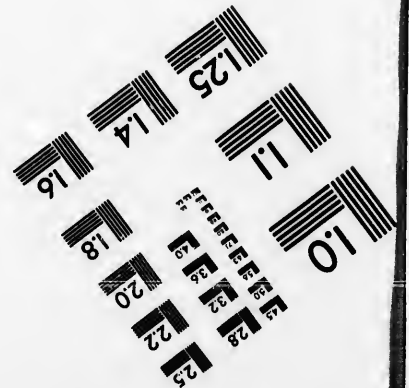
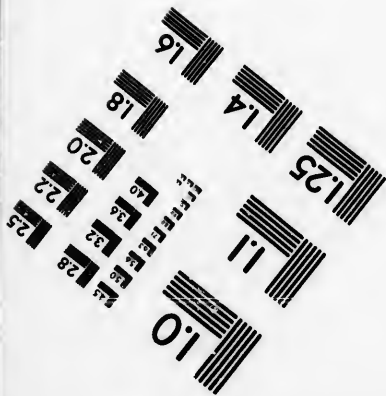
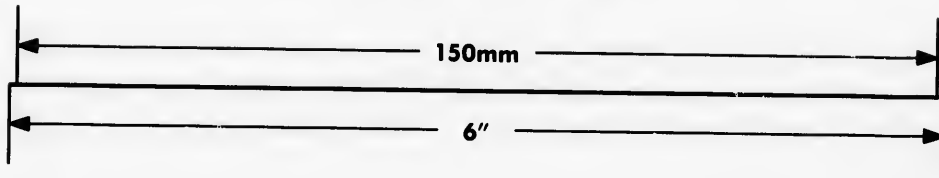
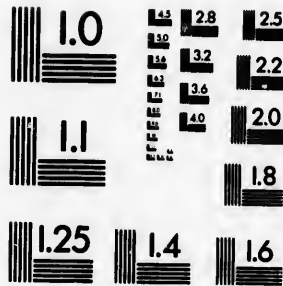
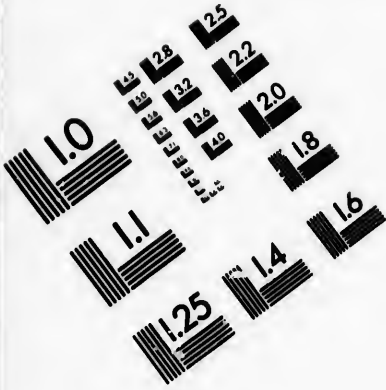


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ample manner, confided them *all* to presbyters." Dr. Mason's Claims &c. p. 76. &c.)

The course of argument pursued with such convincing effect in the preceding quotation, was, in some important points, touched upon briefly in my Defence, p. 23—26: Yet you have the assurance to publish to the world, that my arguments in favour of ministerial parity are derived merely from the interchangeable use of the terms, *presbyter* and *bishop*. Hence your questions—"Do you not now, sir, perceive the weakness—the fallacy of your arguments? Do you not see how absurd is the conclusion at which you arrive? You in effect say—presbyters are called bishops in scripture, therefore there is no order in the church higher than presbyters!! Is this sound reasoning?" (p. 21.) I cannot spare the space here necessary to be taken up in quotations from my comments on Acts 20, 17, 28; Titus 1, 5, 7; 1 Pet. 5, 1—4, otherwise I would convince my readers that, tho' you profess to maintain the divine origin of episcopacy, you have not in the above extract *maintained* a due regard to a just representation of my arguments. To those Comments in my Defence I must refer the reader as containing a full confutation of your mis-representation. But what will you say to Dr. Mason's arguments? They go to the very terms in which ministerial authority is conveyed; and if there be any meaning in language, those terms, applied as they are to presbyters, *without restriction, or explanation*, and in *their full meaning and extent*, do most incontrovertibly invest presbyters with the divine right of governing the Church.

But you think, "when I examined so minutely the powers given to the presbyters of Ephesus," that, "in omitting the word *ordain* amongst the especial duties of the highest orders of ministers, I omit a very especial part of their duty; and I omitted it, "because I could not find that *that* power was committed to them." (p. 23.) This objection I have already promised to answer. Observe, then, 1st. You here acknowledge that I *minutely examined* the powers of the Ephesian presbyters, and attributed to them "the *especial duties* of the *highest order* of Ministers." This contradicts your assertion that I rested my argument in favour of parity on the mere interchangeable use of *names*, without any regard to *things!* 2ndly My object in this examination was to prove that these presbyters, called bishops, were of the highest order of christian ministers; which being proved, it would naturally follow that they had the divine right to perform all the acts inherent in the ministerial office. It is true I did not mention *ordination* in express terms, though I considered it was included in the power conveyed in the commission—"FEED the Church of God"—"FEED the flock of God;" and the arguments of Dr. Mason prove that I was not wrong in the views I had taken. I grant that St. Paul does not mention *ordination* in express terms; but if this is an objection against the power to ordain vesting in the presbyter-bishops of Ephesus, it will lie with equal force

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against the *thirteen Apostles of our Lord*. In giving the original commission our Lord did not mention ordination expressly, or separately from the other duties of the ministerial office; nor did he when he commanded Peter, "Feed my sheep;" nor did the eleven mention it when Matthias was chosen to the Apostleship; nor did Christ, when he called Paul to the same office. Not a single syllable in express terms is mentioned respecting ordination as a separate and more solemn duty, to any one of the Apostles truly so called. Now if the power to ordain was not conveyed in the original commission, or in the subsequent command, "Feed my sheep," or if it veat not inherently in the ministerial office,—I might ask with the same propriety as you—"Is not ordaining one of the especial duties of the highest orders of ministers and a principal one? You know it is—and you know that there is not a hint in scripture, of this power of ordaining being entrusted to the *thirteen Apostles of our Lord*. It is evident then that there was an order superior to theirs, in which the power of ordaining was vested. Did it not occur to you that in omitting the word ordain amongst the especial duties of the highest order of ministers Christ omitted a very especial part of their duty? But why did he omit it, when he so minutely spake of the powers given to his Apostles? Simply because that power was not committed to them!" (p. 23.) Now were I to talk at this rate because the word "ordain," was not expressly mentioned by our Lord to any of his true Apostles, when speaking of their ministerial powers, I should talk "simply" enough; and I do not perceive any good reason why your talk respecting the Ephesian Presbyters deserves a better character. You cannot deny, that, whilst no express mention is made of ordination to the Apostles, the same expression is addressed to the presbyter bishops, when speaking of their ministerial duties, as is used respecting the duty of Christ himself, and as is addressed by our Lord to Peter on a most solemn and affecting occasion.

SPOKEN OF CHRIST.

"Out of these, (Judah,) shall come a Governor, that shall rule unto him, feed (poinmanei, feed) my aine, rule) my sheep," people Israel. (Matt. John 21, 16, 2, 6.)

ADDRESSED BY CHRIST TO PETER.

"He, (Christ) saith unto him, feed (poinmanei, feed) my aine, rule) my sheep,"

ADDRESSED TO THE PRESBYTER-BISHOPS BY THE APOSTLES.

"The elders which are among you, I exhort, who are also an elder—feed (poinmanei, rule) the flock of God, &c. (1 Pet. 5, 1, 2, &c.)

"To feed (poinmanei, rule,) the Church of God." (St. Paul, Acts 20, 23.)

This is as much as we require; and unless you can show that this phrase was addressed to the presbyters, or scripture bi-

shops in a *restricted* sense, by the Apostles, there is every reason to believe that they had by virtue of office the same ministerial powers as vested in Peter as an ordinary minister of Christ; and if Peter, without express mention, possessed the power to ordain, so these presbyters, tho' no express mention of ordination is made, possessed the power to ordain.

It is also worthy of remark that unless the commission to the Apostles or some one of the three terms commented on by Dr. Mason, conveys the power or right to ordain, then there is no one thing in the New Testament by which this right or power was conveyed to the Apostles. But that this power or right was conveyed to the Apostles, you allow:—hence, if conveyed by the commission, the commission applies to presbyters, and so all its powers: or if by any one of the three terms, these one and all are applied to presbyters, and so all their powers. To presbyters, therefore, belongs the divine right to ordain to the ministry, as one part of their duty of governing the Church.

Let the reader bear these things in mind, and seriously and impartially read over the charge of St. Paul to the presbyters, or scripture bishops, of Ephesus and he will clearly perceive that the Apostle recognized in the Church no higher order of ordinary ministers than they, and considered them as being possessed of every power essential to the ministerial office. He was about to take a final adieu, to see their faces no more; he foresaw that dissensions would arise among themselves; he gives them faithful warning, and directs them how to discharge their ministerial duties; he tells them that the holy Ghost has made them overseers of the Church of God, and that they are to feed and rule that Church, perform every act necessary for its preservation, establishment, prosperity, increase and perpetuity:—but in his whole address he says *not a syllable, drops not a hint, respecting an officer superior to them, or their duty towards him; but leaves them, and for the last time, with the full impression on their minds, that they are truly and properly the governors of the Church, inferior in no respect, in regard to official powers, to the Apostle himself, considered as an ordinary minister of Christ, or to any other ordinary officer of the Church. How is this? How can this conduct be accounted for on episcopalian principles? It cannot: the conduct and the principles are utterly irreconcilable. Either these presbyter-bishops had at the time of this interview a diocesan bishop, or they had not. If they had who was he, and where was he at the time of this solemn and farewell discourse? First who was he? Was he Paul St. himself? The whole history of the Apostle's life declares that he had no fixed diocese, and therefore could not have been at this time the diocesan bishop of Ephesus. He was an inspired Apostle, and this accounts for his superintendency over, and addresses to ordinary ministers. Was he Timothy? Many Episcopalians say yes: but how is this known? From what source do they derive the information that at this particular juncture Tr*

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mothy was the diocesan bishop of these Presbyters? From no divine source; from no inspired writings; but from mere, pure, sheer conjecture.—But was this prelate any other than Timothy? No other has been named: no other is know to have been such. If then neither St. Paul, nor Timothy, nor any other, was at this particular time, prelate of Ephesus, it is clear as light that these presbyters at that time had no diocesan bishop. But if they had, secondly, *where* was he, at the time of the charge? Was he sick? If so, it would have been natural on such an occasion for the Apostle to sympathize with the good afflicted prelate and with his poor afflicted presbyters. But cruel, cruel, Paul: he shed many tears at the thought of never seeing these well and hearty presbyters any more, but never one tear, that we know of, for the poor sick diocesan bishop that lay confined to his palace at Ephesus! Was he dead? Why, "a living dog is better than a dead lion;" and a *dead prelate* is not much better than *no prelate*. But, if he were dead, this would have been a most excellent time to appoint his successor from among these presbyters. It would have been in the highest degree sacrilegious in your estimation for these presbyters to *ordain* their diocesan: but you think the Apostles might have ventured to *lay hands upon him*.—Well, if their diocesan were dead, a successor must be ordained by St. Paul *now or never*, as he never expected to see their face again. Perhaps St. Paul, hearing of the great loss these presbyters had sustained in the death of their bishop, called *us* together at Miletus for the purpose of ordaining a successor! if so, sought the record shows, he neglected, or forgot, this *especial* duty of his apostolic office: for I have read the narrative over and over, yes twenty times, and I cannot see any account of the appointment or ordination of a superior officer to these presbyters: so that if the Apostle found them with a *dead* bishop, he left them without a *living* one—and that a living one was ever afterwards appointed for Ephesus by St. Paul or any other Apostle, the New Testament nowhere declares. But was their diocesan on a journey? It is extremely difficult at this period of time to say positively.—I incline to the opinion that he was not, as the presbyters; as far as we can judge from the history, did not tell St. Paul that he was away from his diocese or at a distant part of it, and the Apostle does not regret the circumstance. Was he *present*? Now who can tell? Who can say with positivity that he was? One thing is certain St. Paul never mentions his *lordship*; never alludes to him either directly or indirectly; passes over this officer—an officer so superior, so important, so necessary, as without whom there can be no Church—in perfect silence; treats him with sovereign contempt; and to make the neglect or scorn ten-fold cutting, he addresses himself to his inferior Clergymen, *Rectors*, and *Curates*, in the most friendly and affectionate manner; refers to his past familiar and endeared intercourse with *them*; and tells them that God has made them over

seers of his church, and that *they must feed and rule* this church as the appointed officers of the Holy Ghost! And all this in an address which the Apostle then expected would be his last to them! If the Apostle possessed one particle of that *courteousness*, which St. Peter recommended to private christians, (1 Pet. 3, 8,) and which Luke records to the honour of Publius, (Acts 28, 7,) he could not have treated a prelate with such undignified and cruel disrespect had he been present. Present, then, there is reason to believe, he was not. If then he was neither present, nor absent, *dead nor alive*, pray *where* was he?— Oh! the Apostle intended to appoint one! Well, who made this discovery? Why did he not tell these presbyters so?— Why did he not say, "I shall see you no more, but I intend to appoint and ordain an officer over you, as your bishop, one who shall exercise supreme power and jurisdiction over you, ordain all the presbyters, and confirm all the converts?" If this were his intention at that time, how can his charge to these presbyters comport with common honesty, to say nothing of christian sincerity? He told them that they were the *rulers* of the Church, and were appointed such by the Holy Ghost, and left them with this impression on their minds; and yet did *then* and *there* design to appoint over them an officer, about whom it appears he said not a syllable, nor dropped the least hint, and respecting their manner of deportment towards whom he gave them not a single direction! Let those believe this of the Apostle who may. I cannot. A minute examination therefore of the charge to these presbyters confirms me in the belief that they were appointed of God the superior officers of the Ephesian Church, and as such were subordinate in rank or official powers to no other Minister considered in his ordinary capacity.

That PRESBYTERS did *actually exercise* the power of government officially is a fact capable of being proved by divine testimony. In the 15th chapter of Acts we have a particular account of a Church Council, assembled at Jerusalem to decide on a very important matter, a matter deeply affecting the welfare of the Christian Church. Of whom was this Council composed? Of *Apostles and Elders*, who met together, consulted, and decided on the ground of parity. Certain men of the Jews taught the brethren at Antioch, except they were circumcised after the manner of Moses, they could not be saved. Paul and Barnabas having had no small dissension and disputation with the parties, but not being able to satisfy the scruples which had been excited, it was determined that they and certain others should go up to Jerusalem unto the *Apostles and Elders* about this question. They did so, and were received of the Church, and of the Apostles and Elders. But in regard to the question to be decided, "the *Apostles and Elders* came together, for to consider this matter." After proper discussion, "it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own com-

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greeting, &c. and containing such forms of speech as the fol-
lowing, "we have heard"—"It seemeth good unto us"—
"We have sent"—"It seemed good to the Holy Ghost and
to us to lay upon you, &c." "Of this most venerable primi-
tive synod," says Dr. Mason, "we treat no further at present,
than to ascertain what share the *presbyters* had in its pro-
ceeding. The following things appear indisputable.

"1st. The Apostles and presbyters met in common; that
is, they formed but *one* assembly. Of a "house of bishops,"
and a "house of clerical and lay delegates," they had no idea.

"2d. The *right* of the presbyters to sit in judgment with
the Apostles upon all ecclesiastical concerns, which were not
to be decided by special revelation, was well understood in
the Churches. The proof of this proposition lies in the *very*
terms of the reference from Antioch. For it is inconceivable
how the Church there should think of submitting a question,
so weighty in itself, and so extensive in its consequences, to
the "elders," conjointly with the "Apostles," if they had
not been taught that presbyters were the ordinary Church
governors and were to continue such after the decease of the
others. * * Before this Council or Synod, composed of apo-
stles and elders, was the interesting reference from Antioch laid;
by them was it discussed, and by them decided.

"3d. The apostles on this occasion acted simply as mem-
bers of the synod; they did nothing in virtue of their extraordi-
nary, which was their apostolical character, nor introduced
into the deliberations of the assembly any influence but that
of *facts* of the *written scripture*, and of *reasoning* founded
on the comparison of both. All this is evident from the nar-
rative in the fifteenth chapter of the Acts, and resulted from
the nature of the case. Had the question been to be deter-
mined by *special revelation* or *apostolic authority*, *one* inspir-
ed man, or *one* Apostle, would have answered as well as a
dozen. The dispute might have been settled on the spot, and
by Paul himself. Had there arisen any doubt of his power, or
distrust of his integrity, a hundred miracles, if necessary, would
instantly have removed the obstacle. In every view, the em-
bassy to Jerusalem would have been an useless parade.

"The truth is, that the Apostles acted in a *double* capacity.
They had that authority which was designed to be ordinary and
perpetual, such as preaching the word, administering the Sac-
raments, and governing the Church. But, superadded to this,
they had also the authority of special messengers for extraor-
dinary and temporary purposes. If a new church was to be
founded among the nations—if any part of the rule of faith was
to be revealed—if a particular emergency required a particu-
lar interposition; in these and similar cases, their extraordinary
character found its proper objects; they "spoke as they were

moved by the Holy Ghost : " their judgment was infallible, and their authority paramount. But, for the *ordinary* government of the Church, or any part of it, they do not appear to have enjoyed these extraordinary communications of the divine spirit ; nor to have exerted their extraordinary powers ; nor to have claimed a particle of authority above the presbyters.— Without such a distinction as we have now stated, their history is a tissue of inconsistencies, and their conduct in the Synod of Jerusalem must be given up as a riddle that baffles solution." (Claims p. 83, &c.)

" Decrees" also are said to have been "*ordained*" by the "*Apostles and Elders* which were at Jerusalem." (Acts 16, 4.) These decrees may have been those passed at the Council just considered in reference to the circumcision of the Gentiles. Be this as it may, whether these or others, it is evident, that, in the ordainment of ecclesiastical decrees, designed for the guidance of the Church, *elders* or presbyters had an equal share with the Apostles. " And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem ; and so were the Churches established in the faith, and increased in number daily."

Of course you will feel it your *duty* to reply to the above plain instance in favour of the Church-governorship of presbyters. Be pleased to take this caution with you in your attempt: *do not assume, or take for granted*, as you have heretofore done, but *prove* in some satisfactory manner, that the Apostles, in their ordinary capacity, were superior in order and powers to the presbyter-bishops.

4. *Ordaining to the Ministry.*—Reasons have been assigned to show that the right to ordain vested officially in presbyters: I will now prove that they actually exercised this right. The first instance I give you is taken from Acts 13, 1—3. " Now there were in the Church that was at Antioch, certain *Prophets and Teachers* ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrach, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, *Separate me BARNABAS and SAUL for the work whereunto I have called them.* And when they had fasted and prayed, and laid their hands on them they sent them away." Two things here claim attention. 1st. This is an ordination, or a solemn setting apart persons to the Ministry. 2. The ordainers were presbyters, or not of an order superior to presbyters in their ordinary capacity.

First—This was an ordination or a solemn setting apart of persons to the Ministry.

Barnabas and Saul were the persons set apart ; and every part of the transaction is expressive of an ordination. There is a *call of God to a certain work, preaching the Gospel to the Gentiles*—there was to be a *separation* of Paul and Bar-

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 these officers fasted, prayed, and laid their hands on them.
 Nothing more solemn or impressive could be done in perform-
 ing an avowed and acknowledged ordination. "And accord-
 ingly Dr. Hammond, one of the most able and zealous advo-
 cates for Episcopacy, does not scruple to pronounce it a
 regular ordination; though for the sake of maintaining his
 system, he falls into the absurdity of supposing that Simeon,
 Lucius, and Manaen, were diocesan bishops; a supposition
 wholly irreconcilable with the diocesan scheme, since they
 were all ministering in the Church at Antioch. Bishop
 Taylor, another eminent Episcopal writer, considers this trans-
 action as a regular ordination; for speaking of Paul, he
 says—"He had the special honor to be chosen in an extra-
 ordinary way; yet he had something of the ordinary too; for in
 an extraordinary manner he was sent to be ordained in an or-
 dinary Ministry. His designation was as immediate as that of
 the eleven Apostles, though his ordination was not." This
 also was the judgment of the learned Dr. Lightfoot. "No
 better reason," says he, "can be given of this present action,
 than that the Lord did hereby set down a platform of ordaining
 Ministers to the Church of the Gentiles in future times."—
 And finally, *Crisostom*, one of the early Fathers, delivers the
 same opinion. He asserts that "Paul was ordained at An-
 tioch," and quotes the thirteenth chapter of the *Acts* of the
 Apostles in support of his assertion." (Miller's Lett. p. 51,
 &c.)

To this you have a ready answer: "but it may be replied in
 few words, Paul and Barnabas were Apostles before the Ho-
 ly Ghost said 'Separate me Barnabas and Saul,' &c.—there-
 fore this could not be an ordination." (p. 27.) Your "few
 words" are not so satisfactory or so potent as you imagine.—
 They are not strictly correct. That Paul was an Apostle,
 "not of men, neither by man, but by Jesus Christ," before
 this event I firmly believe; but the transaction in question is
 not said to be an ordination to the apostleship, truly so called.
 But that Barnabas was an Apostle, before this occurrence, in
 the sense in which Paul, or Peter, or John, was, I utterly deny.
 The only places in which Barnabas is spoken of previous
 to Acts 13th, are, I believe, Acts 4, 36; 11 c. 22, 25, 30; and
 12 c. 25; in none of which passages is he styled an Apostle.
 To carry your point you ought not to make so unqualified an
 assertion on a matter in respect to which a child who can read
 the New Testament can contradict you. After this Barnabas
 and Paul are called "Apostles." (Acts 14, 14.) But the
 term *Apostle* as applying to Barnabas can only mean a mes-

* Bishop Hopkins, also, considers the above transaction an
 ordination of St. Paul, with Barnabas. (Works, p. 164, 3d
 Ed. London, 1710.)

senger, one sent forth; which in this sense was well suited to him as he had been "sent away," with Paul a true Apostle, by the Prophets and Teachers at Antioch. You can never prove from the Sacred Scriptures that Barnabas was ever a true Apostle in the sense in which Paul or any of the twelve was, much less that he was before the separation above mentioned. Therefore, as it regards Barnabas, there is no reason why this circumstance does not refer to his ordination. "It is readily granted that Paul and Barnabas had been engaged in preaching the Gospel long before this time. But there is no evidence that either of them had ever been set apart by human ordainers. It seemed good, therefore, to the Holy Ghost, that before they entered on their grand mission to the Gentiles, they should receive that kind of ordination, which was intended to be perpetual in the Church. No example of such an ordination had yet been given. If the practice were ever to be established, it was necessary that a beginning should be made. And as these Missionaries were about to travel among a people, who were not familiar with the rite of ordination by the imposition of hands, so well understood by the Jews, it was judged proper by infinite wisdom to set this example for imitation in all subsequent periods. And as if to give the strongest practical declaration of ministerial parity, Paul, with all the elevation of his gifts, and all the lustre of his apostolic character, submitted to be ordained, together with his brother Barnabas, agreeably to the regular principles of Church order, by the Prophets and Teachers of the Church at Antioch." (Miller's Lett. p. 50.)

Second. — The ordainers were presbyters, or not, in their ordinary capacity, of an order superior to presbyters. This is the next point to be proved.

The ordainers on this occasion were *prophets and teachers*. That the *teachers* as well as the *prophets* were concerned in this act is evident from the history itself. "Certain prophets and teachers" ministered to the Lord: "as they ministered, &c. the Holy Ghost said, Separate me Barnabas and Saul, &c." "And when they had fasted, prayed, and laid their hands on them, they sent them away." That the "teachers" were united with the "prophets" in the act performed is a settled point: but that they, united with the others merely in the way of "concurrence," and not as ordainers, is a miserable conceit, not deserving a reply. What rank did these ordainers hold in the Church? 1st. They were not of the *apostolic order*: because they were not Apostles. 2d. They were not *diocesan bishops*: as, according to you, there can only be one prelate in one diocese, but here were at least three officers performing ministerial duty in one and the same Church. 3d. The "teachers" cannot be ranked higher than presbyters: Dr. Whitby thinks they are the same as the *presbyters* mentioned 1 Tim. 5, 17, who laboured in the word and doctrine. (See Com. on 1 Cor. 12, 28.) The "prophets," as prophets,

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were, like the Apostles, extraordinary officers, but not equal in rank to the Apostles in their extraordinary character: in their ordinary capacity as Ministers they cannot on the principles you advocate be ranked *higher* than presbyters, otherwise you will make more than *three* orders. At all events, they were not of that order in the Church which you suppose only had the right then to ordain. Yet, if words and facts can point out an ordination, these officers being presbyters, or holding no higher rank in their ordinary capacity than presbyters, did ordain, or solemnly set apart by fasting, and prayer and imposition of hands, others to the work of the Ministry; and this too "under the immediate direction of the *Holy Ghost*, who cannot be supposed to have sanctioned any departure from an essential principle of Church government."

"But, after all, it does not destroy the argument, even if we concede that the case before us was not a regular ordination. It was certainly a solemn *separation to the work to which the Holy Ghost had called them*. This is the language of the inspired writer, and cannot be controverted.— Now it is a principle which pervades the Scriptures, that an inferior is never called formally to pronounce benediction on an official superior. It is evident, therefore, that those who were competent to set apart ecclesiastical officers to a *particular Ministry* were competent to set them apart to the *Ministry in general*. So far, then, as the office sustained by *Paul* and *Barnabas* was ordinary and permanent in its nature, the *presbyters in Antioch* were their equals. *Paul*, indeed, considered as endowed with inspiration, and with miraculous powers, was their superior; but as a regular officer of the Church of Christ, sent forth on established and ordinary service, he was not their superior; and he embraced frequent opportunities of testifying that this was his own view of the subject." (Miller's Lott. p 52)

The next instance of ordination by presbyters is the ordination of Timothy. "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the PRESBYTERY." (1 Tim. 4, 14) This passage compared with 2 Tim. 1, 6, I adduced in my Defence, (p. 27.) in proof that the "solemn and important right of *ordaining* to the Sacred Ministry vested in presbyters." But to my views on this subject you oppose several objections, which shall be stated and answered in order. "The question is," say you, "who ordained Timothy?" You reply "St. Paul says, 'stir up the gift that is in thee by the putting on of *my* hands';" and you conclude, "then St. Paul was the person who ordained him." (p. 26.) I would here take the liberty of saying that I have bestowed much thought on this part of the discussion, and after all the consideration I have been able to give the subject, I am more deeply convinced than ever that the presbyters ordained Timothy. If Timothy had supernatural gifts, of which there is no reason to doubt, they must have

been conferred by some truly apostolic man, in all probability by St. Paul. To this "gift" of supernatural powers, the Apostle refers in 2 Tim. 1. 6, as having been imparted by the laying on of his hands. But, beside this, it is evident that he speaks in the other Epistle, which, by the way, was written *first*, of a "gift" which was conferred "with the laying on of the hands of the presbytery." If therefore there was no gift communicated with the laying on of the hands of the presbytery, the Apostle did not state the truth; and Timothy would naturally think St. Paul the next thing to being beside himself for commanding him "not to neglect" a certain "gift," when no "gift" had been bestowed! You must try to let the Apostle maintain truth, even if you cannot maintain the "divine origin of Episcopacy." The most natural inference is, that the Apostle in the first Epistle referred to Timothy's ordination by the presbyters; in the second to his supernatural qualifications communicated by the putting on of his, the Apostle's hands. Whether these verses refer to one event or to two separate transactions it is perhaps impossible now to decide with unerring accuracy; tho' I now, after mature deliberation, incline to the belief of the latter. But on the supposition that they refer to one thing, the ordination of Timothy, it is plain, as any axiom in mathematics, that the presbyters were *equally* with the Apostle concerned in the matter. But you ask "did they join in the act by right, and of necessity?" I answer, they had the right to ordain by virtue of office; the exercise of this right in ordaining Timothy would depend upon circumstances. But you assert, "their right is not so much as hinted at in Scripture," and hence you conclude they had no right! Neither is the right of St. Paul to ordain, or any other Apostle, expressly mentioned in the Scripture; and hence, according to your logic, St. Paul had no right! That presbyters possessed the right to ordain to the Ministry has been already proved, and as to their right to unite with him in the ordination of Timothy in particular the Apostle was the best judge of that. I humbly conceive that he would not countenance them in an act of usurpation, nor remind Timothy to improve a gift conferred on him by such an act! But "did they join in the act of necessity?" You think not, "because all will admit, that ordinations performed by St. Paul *alone* were perfectly valid." Necessity is absolute or relative: there might have been no absolute necessity for them to unite with the Apostle, as, were none others present, he himself would have been sufficient. But there might have been, so to speak, a relative necessity, arising out of expediency, and a due regard to solemnity and what is becoming. Ecclesiastical canons require generally *three* bishops to ordain another. Suppose, then, in an ordination of a bishop six bishops and His Grace of Canterbury were to unite; query, would *four* of the seven join in this act "by right and of necessity?" Would the fact that *three* were sufficient for the purpose, and

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that their ordination was perfectly valid, prove that His Grace and the other three bishops had no right to ordain; or because there was no *absolute* necessity for them to join in the act, they had no right to ordain? You proceed: "the mere circumstance that the presbyters laid on their hands together with the Apostle, does not at all prove their right to ordain."— Now how do you know this? Who gave you this information? How do you know the right of the Apostles to ordain? By the commission and authority given them: in like manner we know the right of presbyters. Scripture is silent, as to any *positive* declaration of this right, in regard to both. The actual exercise of this right by the Apostles confirms us in our belief of their previously possessing this right; so the actual exercise of this right, *under apostolic supervision and direction*, be it observed, confirms us in a similar belief respecting the presbyters. Their union therefore with the Apostle in the ordination of Timothy proves beyond all reasonable doubt, that they did really and truly possess the right of which we speak, and that the Apostle recognized this right. But "presbyters in the Church of England lay their hands on the head of one who is to be ordained *priest* by the bishop, but they do not presume to claim the right of ordination from this circumstance, for the ordination is equally valid without their concurrence." But what does this prove, that, because "presbyters in the Church of England" *claim* not their right, the presbyters at Lystra and in the Apostolic Churches, had not the right at all? And then you strangely overlook the imparity of the cases. The presbyters in the Church of England unite with the bishop in laying hands on one who is to be ordained a *priest*; but "let it be remembered, that all Episcopalians, in this controversy, take for granted, that *Timothy* was, at this time, ordained a *diocesan bishop*. But if this were so, how could presbyters lay their hands on him at his ordination? We know that *presbyters* in the Episcopal Church, are in the habit of laying on their hands, with those of the *bishop*, in ordaining *presbyters*; but was it ever heard of, in the Christian Church, after the distinction between *bishops* and *presbyters* arose, that those who admitted this distinction suffered *presbyters* to join with *bishops*, by imposing hands in the consecration of a *bishop*? No; on Episcopal principles, this would be an irregularity of the most absurd and inadmissible kind. To this our opponen's reply, that the *presbyters* in this case joined with the Apostle in the imposition of hands, not as *ordainers*, but merely to express their *concurrence* and *approbation*. But do *presbyters*, even in this sense, unite in imposing hands in the consecration of a *diocesan bishop*?— Or were they ever known to do so in the Episcopal Churches? Besides, after all, the whole idea of some laying on their hands in ordination, not as ordainers, but merely to express their *approbation*, is a *conceit without any foundation in Scripture*; contradicted by the earliest and best records of

the primitive Church; and manifestly invented to evade the force of an irresistible argument. I challenge any one to produce me a single passage from the word of God, or from any Christian writer within the first three hundred years after Christ, which gives the least countenance to this fanciful supposition." (Miller's Lett. p. 54.)

You ask me if I "notice the manner in which St. Paul speaks of this ordination? 'By the laying on of my hands with the presbytery.' This is evident, that the ordination (of Timothy) could not have been *valid*, without St. Paul's concurrence; for in 2 Tim. 1, 6, the preposition used is *dia*, by the imposition of my hands; but in 1 Tim. 4, 14, it is only *meta*, with the laying on of the hands of the presbytery. For in producing effects *dia* denotes the principal, and *meta* the assistant causes. Therefore St. Paul ordained Timothy, with the assistance of some presbyters, for the greater solemnity of the act; and this is the custom of our Church also." (p. 26, &c.) To your question I answer, I have noticed the manner in which St. Paul speaks in the different verses; but I do not notice in this manner any thing to favour your cause. The criticism respecting *dia* and *meta*, is older than either you or I; and whilst it has been urged by some of the advocates of Episcopacy, it has been shown to be perfectly puerile and without force, by the defenders of ministerial parity. Says Dr. Miller "I forbear to apply to this criticism those epithets which it has always appeared to me to deserve; nor shall I detain you by attempting to expose the weakness of that cause whose advocates fly for succour to a *quibble*, founded on the doubtful interpretation of two Greek particles. It is enough for me to assure each of you, my brethren, as are not able to judge for yourselves in this matter, that the criticism and quibble in question are wholly *unworthy of your regard*; that these words both frequently signify *by* as well as *with*, and express *agency* as well as *concurrence*; and that the objection founded on any supposed difference of meaning in their application to this case, has not received the countenance even of the most learned and respectable advocates for diocesan Episcopacy." (Lett. p. 56.) Allow me to ask you, if you have noticed Dr. Mason's reply to this argument, as urged by a writer styling himself Layman? As in all probability you allow yourself to read but one side of this controversy, except when forced upon you as my communications have been, I will favour you with an extract to show you how this stale objection has been answered. "We are sure that a very little acquaintance with Greek is sufficient to pluck away the feathers with which poor *dia* and *meta* have been made to adorn his (Layman's) plume.

'*Dia* signifies, emphatically, the cause of a thing.' (Layman.)

"For example:

It is easier for a Camel to go THROUGH (dia) the eye of a needle than, &c. Matt. 19, 24.

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Jesus went THROUGH (dia) the corn fields.—Mark 2, 23.
And again he entered into Capernaum, AFTER (dia) some days. Mark 2, 1.

Now what "cause" does the preposition *dia* express here? Does it "emphatically" as the Layman speaks, "signify the cause" of the needle's eye?—of the corn-fields?—or of the days?—or the "cause" of the Camel's going through the first?—of our Lord's going through the second?—or of his spending the third before he went into Capernaum. When the Layman shall have found his emphatical signification of *dia* in these instances, he may call upon us for a hundred more.

The fact is, that this preposition never signifies the cause of a thing, whatever the "Lexicons" say. It expresses the idea of *transition* or *transmission*, and has no English word to correspond with it so well as the preposition "through." Whether it is accompanied with the notion of a *cause* or not, must be determined by the phrase where it occurs.

But in spoiling the Layman's criticism, we acknowledge that we have not overthrown his argument. For if the imposition of Paul's hands was the medium *through* which, to the exclusion of the presbytery, he *alone* conveyed the ministerial commission to Timothy—and if this act of his formed a *precedent* for all subsequent ordinations—the Layman has won, and we own Timothy to have been episcopally ordained: whether a *bishop* or not would still remain a question. These *ifs*, however seem to be rather anti-episcopal.

From the words of Paul, we should conclude, that whoever, or whatever else might have been concerned in this august transaction, a material part of it belonged to the presbytery. *Neglect not the gift that is in thee*, which was given thee by *prophecy*, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY. A plain reader would certainly say, that Timothy was *presbyterially* ordained; as he could not well imagine that a presbyterian himself, would have chosen to word the account differently. But this would be the error of one who had never heard what marvels can be effected by a little critical legerdemain operating upon Greek prepositions! Oh, no! this is the very text which proves that his ordination was not presbyterial! Astonishing! I see Timothy bowing before the presbytery. I see them imposing hands upon his head: I am told by the apostle Paul that the gift which was in him was given him with the laying on of their hands; and yet they did not *ordain* him! "No!"—Had no share in his ordination! "No!" Gave him no gift at all! "No!" Verily this Layman is unceremonious in his behaviour to words; for he will either allow them no meaning at all; or else, as it may suit him, they shall mean in the mouth of an apostle the contrary to what they ever have meant, or ever shall mean, in the mouth of any other man. *No* ordination! *No* communication by the presbytery! Why, that old Jesuit who had foisted the Virgin Mary into every chapter of the book of Proverbs,

could not himself been more fantastical! How in the name of common sense, is the presbytery disposed of? Softly, zealous friend, softly; thou shalt see. Here comes the magician; his wand shall touch the little four-lettered vocabule "WIRH," and; lo, the whole presbytery will vanish, and leave only a single ordaining hand!

"The circumstance of the apostle using a word in relation to himself, which denotes the instrumental cause," viz. *dia*; "and with respect to the presbytery, a word which, particularly as distinguished from *dia*, expresses agreement," viz. *meta*, "shows clearly that the authoritative power was vested in him; and that the act, on the part of the presbytery, was an act of mere concurrence."—(Layman.)

"So they wrap it up! Let us try to unwrap it a little, and see whether the bundle will bear examination. So far as we can perceive, there is nothing here but a play upon words; and the argument consists in the jingle. The interpretation of the word used by the apostle is bent and twisted in such a manner as to induce the unlettered reader to suppose that it expresses the assent of one person to the act of another. We do not object to the Layman's translating *meta* by "concurrence," for, according to our great English lexicographer, "concurrence" signifies "union, association, conjunction;" "agreement, act of joining in any design or measure;" "combination of many agents or circumstances," &c.; but popular and colloquial usage often employs it when nothing more is intended than an approbation of an opinion or a measure. It is in this sense that the Layman uses it; and it is here that his criticism puts a fraud upon his reader. We do not say that the fraud is intentional; before we can prove this, we must prove that he understands Greek—which we humbly beg leave to decline. But we shall freely give him the "eight or ten years" which his friend has craved, (Hobert's Apology, p. 260.) in order to support his construction of *meta* by the proper authorities; and he shall have "the best lexicons of the language" into the bargain.

"But as we do not ask for credence to our bare assertion, we shall subject the Layman's distinction between *dia* and *meta* to the test of fact.

"It is to be recollected," says he, "that the passages are in his (Paul's) Epistles to Timothy, relating to the same subject; and of course the terms (viz. *dia* and *meta*) must be regarded as contrasted with one another."

"Be it so, I open my New Testament, and read, that 'many signs and wonders were done by (dia) the Apostles.' (Acts 2, 43.) Proceeding in the narrative, I read afterwards that Paul and Barnabas rehearsed all things that God had done with (meta) them (Acts 15, 4.) Now the Layman being judge, as 'the passages relate to the same subject,' viz. the miraculous works which God enabled his servants to perform, and the success with which he crowned their ministry,

'the terms' with one another using a word notes the instrumentality of Barnabas, a *dia*, expressing power was vested in the latter, was a Peter, James, authoritative miracles, though but merely effected them, as he did it with and *meta*.

"Should the word be read upon the text, it would read in the original, 'The same proposition gift says Paul's prophecy, viz. presbytery.' The same subject man, they are in the same relation to Paul and with respect as distinguished that the author that the act of concurrence.

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' the terms *dia* and *meta* ' must be regarded as contrasted with one another. The circumstance, then, of the historian using a word in relation to the apostles in general, which denotes the instrumental cause, and with respect to Paul and Barnabas, a word which, particularly as distinguished from *dia*, expresses agreement, shows clearly that the authoritative power was vested in the former, and the act, on the part of the latter, was an act of mere concurrence.' In fewer words, when Peter, James, &c. wrought miracles, they did it in virtue of an authoritative power; and when Paul and Barnabas wrought miracles, they had no authoritative or instrumental agency, but merely expressed their approbation of what God did without them, although the historian has positively asserted that he did it with them. All this from the difference from *dia* and *meta*.

' "Should the Layman by any means escape from this difficulty, it will be to fall into another still greater. Before he ventured upon the criticism now under review, he ought to have read in the *original*, the verse which he has undertaken to criticize. There he would have found his *dia* and *meta* in the same proposition, and separated only by a single word. The gift says Paul to Timothy, *which was given thee by (dia) prophecy, WITH (meta) the laying on of the hands of the presbytery.* (1 Tim. 4. 14.) That the terms relate to the same subject, is indisputable; and of course says the Layman, they are "contrasted with one another. The circumstance, then," proceeds he, "of the apostle using a word in relation to prophecy, which denotes the instrumental cause, and with respect to the presbytery, a word which particularly as distinguished from *dia*, expresses agreement, shows clearly that the authoritative power was vested in the *prophecy*; and that the act on the part of the presbytery, was an act of mere concurrence."

"The result of the Layman's criticism is, that Timothy had *two* ordinations, by *two* authoritative powers, viz. the prophecy, and the Apostle Paul; and *two* concurrences of the presbytery, viz. one with prophecy, and one with the Apostle. We cannot deny that he was *well* ordained!

"From words let us go to things, and see what the Episcopal argument will gain by the exchange. The imposition of hands on the part of Presbytery was an act, it is said of "mere concurrence," designed to express approbation, and not at all to convey the ministerial office.

"This assertion is not only without proof, but is directly in the face of all the proof which the nature of the case admits.

"I. By what rule of reasoning is the *very same act*, viz. imposition of hands, performed at the *same time*, in relation to the *same subject*, considered as expressing the communication of authority by one of the persons engaged, and only as expressing approbation by all the rest? When distinctions have taken place, it is easy to invent other distinctions to justi-

fy them. But is it creditable? Does it belong to the nature of significant rites, that a rite signifying the conferring of power should be employed by a number of persons in a concurrent act, and yet in regard to all but one of them, not signifying the conferring power at all.

"2. The advocates of prelacy are challenged to produce from the Scriptures, or other authentic records of the spotic and preceding ages, proof that imposition of hands was used to signify mere assent or approbation." (Will the Rev. Charles J. Shreve, Rector of Guysboro', Maintainer of the Divine Origin of Episcopacy, and Contemner of Presbyterian Ordination, &c. &c. &c. accept this challenge?) "To say that it might so signify, is nothing to the purpose. The point to be determined is, not what it might, but what it did signify. If, in every other case, imposition of hands expressed authoritative communication, it must have done so in the ordination of Timothy; and to maintain that it did not, is to beg the question. The Episcopalian construction violates the plainest meaning both of words and of actions. The Presbyterian construction is in perfect coincidence with both. Paul says that the gift in Timothy was given to him by prophecy, with the laying on of the hands of the presbytery. [It is agreed that prophecy, or prophecies which went before on Timothy, designated him as a fit person for the Ministry; but did not invest him with office—did not give him the gift. Had there been nothing else but the prophecy, he would have had no commission. It was necessary that the imposition of the hands of the presbytery should concur with the prophetic designation, or Timothy had remained a layman. The presbytery did thus concur; they did lay their hands on Timothy, and he received his office.—Now, as the prophecy made no part of his ordination, it follows that he was ordained by the presbytery. If the gift which was in him by the imposition of Paul's hands was his ministerial commission, that Apostle had no share in it which was not common to every member of the presbytery; or else his declaration, that Timothy was ordained by prophecy, with the laying on of the hands of the presbytery, would not be true.—Nor is there any thing in his expression which might not be used by every one of his colleagues, and with peculiar propriety by himself, if, as it is not improbable, he presided at Timothy's ordination." (Claims p. 118, &c.) This lengthy extract, which I hope you will excuse, will convince you that I have noticed the manner in which St. Paul speaks of the ordination of Timothy," and how much it does in reality assist you in maintaining the divine origin of diocesan episcopacy.

Your scheme is truly protean: after your criticism on *dia* and *meta*, I was amused in reading your next argument to prove that Timothy's ordination was not presbyterial. "It is beyond doubt that the Apostles were superior to presbyters, in the common acceptation of the term,—but St. Peter and St. John call themselves presbyters or elders. The Apostles then, col-

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lectively, may not improperly be styled a presbytery." (p. 27.) 1. It is *not* beyond doubt that the Apostles in their ordinary capacity were superior to the presbyter-bishops of the Scripture. That they were, you have all along assumed, but never proved. 2. I grant that St. Peter and St. John call themselves presbyters; and therefore argue, that in their ordinary capacity, they were truly and properly presbyters, and not superior to those presbyters who were made overseers of the Church by the Holy Ghost. 3. If you allow that by the term "presbytery," the Apostles collectively are meant, you destroy your own arguments respecting the difference of rank between Apostles and presbyters. For then Apostle and presbyter will be convertible terms and prove sameness and not diversity of order. A presbytery must be composed of individuals: if the collective body is a presbytery, the individuals of that body must be presbyters, otherwise the whole would differ from its parts. Hence if the Apostles collectively constituted a presbytery; then the Apostles individually were presbyters; and as ordination appertains to them in their ordinary capacity, then if the Apostles were collectively a presbytery, and individually presbyters, the ordination of Timothy was presbyterial. 4. This criticism overthrows your whole argument drawn from the meanings of *dia* and *meta*; and thus you build men of straw and pull them to pieces yourself. This is one way to "maintain" a cause! 5. But this supposition is adopted without the least proof or probability. No instance has been, or can be produced, either from the New Testament, or from any early Christian writer, of the Apostles, as a collective body, being called a Presbytery. On the contrary, this word is always used in Scripture, in the writings of the primitive fathers, and particularly in the writings of *Ignatius*, (who is of the highest authority with our opponents in this dispute,) to signify a council of Presbyters, and never in any other sense. But, allowing the word *Presbytery* to have the meaning contended for, and that *Timothy* was ordained by the bench of Apostles; how came the modest and humble *Paul* to speak of the whole gift as conveyed by *his* hands, and not so much as to mention any other name? Were all the rest of the Apostles mere *concurring* spectators, and not real ordainers, as before pleaded? Then it must follow, not only that *Paul* claimed a superiority over his brethren, which was never heard of before; but also that *one Bishop* is sufficient for the regular ordination of another *Bishop*, which is opposed to every principle of Episcopal government, as well as to the established canons so far as I know, of every Church on earth." (Miller's Lett. p. 57.)

To strive to *maintain* an appearance of consistency, you quote from Dr. Hobart as follows: "Of course, the *presbytery*, whether a Council of Apostles or of *presbyters*, properly so called, only concurred *with*, together with St. Paul. He actually conveyed ministerial authority. They assented, con-

curred in this Act." (p. 27.) But why was this "of course?" Where is the proof? Dr. Hobart asserted it, and Mr. Shreve iterates it. This is the solo proof: hence the "divine origin of Episcopacy is maintained." At this rate you cannot maintain any theory. "Of course!" perhaps the *drift* of the argument flows through the *channel* of these two words: well let the *drift* take its *course*: the *divine origin* of Episcopacy lies upon the noisy stream as a lifeless corpse; decay is upon it, and hastens to be engulfed in the river of destruction. Your feeble effort cannot rescue it from its just doom.

"We propose a few questions, which some of the advocates for prelacy would do no dis-service to their cause by answering in such a manner as to remove the scruples they must naturally occasion." Will you undertake this service?

"1. Did Paul *alone* ordain Timothy? or was his ordination the joint act of the presbytery? If the latter, we have a complete scriptural example of presbyterial ordination. If the former, so that the presbytery, by the imposition of their hands, merely testified their *assent*, then,

"2. Were the persons who thus imposed hands on Timothy simple presbyters, or were they Apostles or Prelates? If the latter, then,

"3. How came Paul to appropriate to himself a power which belonged to every one of them in as full right as it could possibly belong him? How came they to surrender thus their power into the hands of an individual? And how could the imposition of Paul's hands bestow the ministerial gift, while others, possessing the same *authority*, did, by the very same act, at the very *same time*, merely declare their *assent*?

"If the former, that is, if those who concurred with Paul in the imposition of hands were simple presbyters, then,

"4. What ordination did Timothy receive? Was he ordained a *presbyter* or a *prelate*? If the former, his Episcopal character, in so far as it depends upon his ordination, is swept away; and we have not a single instance of the consecration of a prelate in all the New Testament. If the latter, then,

"5. How came simple presbyters to impose hands upon the head of a bishop at his consecration? Or supposing these presbyters to have been prelates, where was Timothy's commission? By the terms of the argument, he was ordained by *Paul alone*; but according to the Episcopal order, which we are assured, by its friends, "is the apostolical order, *two or three bishops* are necessary to ordain a bishop. (See *Can. Apoc. Apud. P. P. App.* tom. I. p. 442, *ed. Clerici*, and Bishop Beveridge's Comment.) And so poor Timothy was not ordained a bishop at all"—(as you affirm that he was ordained by Paul alone.) If, in order to give him his mitre, we make the presbytery to consist of Apostles, or men of apostolic rank, we not only prostrate the Layman's famous criticism about *dia* and *meta*, but are left without the vestige of an ordination by a prelate alone, in so far as that point is to be made out

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by the ordination of Timothy. There remains nothing but an example of ordination by a presbytery, which is all that the presbyterians desire.

"We cannot dismiss this point without remarking how our prelatical friends shift their ground.

"Two things are to be proved: that Timothy was a bishop; and that a bishop alone ordains. For the *first*, according to our Episcopal brethren, the presbytery, who joined with Paul in laying hands on Timothy, were bona fide prelates, who, jointly with the Apostle, imparted the Episcopal dignity; and so Timothy is a bishop without any more ado. But for the *second*, the presbytery were *not* prelates; or, if they were, they did *not* ordain jointly with the Apostle; they merely expressed their approbation.

"The legs of the lame are not equal.' If we adopt the *first*, we lose the proof of ordination by a bishop alone. If the *second*, we lose the ordination of bishop Timothy. The *latter* makes *dia* show "clearly, that the authoritative power was vested in Paul," and *meta*, that "the act on the part of the presbytery was an act of mere concurrence." The *former* shows, with equal clearness, that the authoritative power was *not* vested in Paul alone; that the act on the part of the presbytery, was *not* an act of mere concurrence; and that there is nothing in *dia* and *meta* to establish the contrary. When a circle and a square coincide, then shall these two arguments for prelacy be consistent with each other." (Mason's Claims p. 125, &c.) This extract, also, will afford you another convincing proof of the verity of the old adage; "*Doctors differ.*"

Your last argument reads thus—"It is incredible that the presbytery here meant should be a Council of the grade of Church officers, who are called in these Epistles elders or presbyters." But why is this "incredible?" And to whom? Not to me; and to many others. "I verily believe they were of the same grade exactly as those who are promiscuously styled bishops, elders, presbyters, and to whom the oversight or governance of the Church was divinely committed. But you have a reason for this incredibility; and what is it?—Why if they were—" then the absurdity results that TIMOTHY WAS ORDAINED by a Council of the very men whom he was sent to ordain and govern!" You may well put a note of wonder after this sentence; for it contains, in my humble opinion, a concession which contradicts point blank all that you have been striving to make out respecting this ordination.—You have been endeavouring to establish the assumption that Paul alone ordained Timothy; that "the presbytery; whether a Council of Apostles or of presbyters, properly so called, only concurred with, together with St. Paul." He actually conveyed ministerial authority. THEY assented, concurred in this act." Yet the above sentence actually concedes the point "that TIMOTHY was ordained by" THAT VERY COUNCIL! Now if Timothy was ordained by that

Council, or by the presbytery, one of two things must follow. 1st. Either St. Paul did not ordain him *at all*. 2d. Or that he did not ordain him *solely*. The simple question then to be decided is, who composed this presbytery? Were they presbyters scripturally so called, or were they of an order superior to presbyters? Reasons have already been assigned, in a quotation from Dr. Millor, to show that the term "presbytery" does not here mean any other than presbyters truly so designated; and Bishop Taylor, in his *Episcopacy* asserted, (p. 191,) says, "The presbytery that imposed hands on Timothy, is, by *all antiquity*, expounded either of the *office*, or of a *College of presbyters*." (Powel, p. 55.) Ignatius uses the word "presbytery" to signify a number of *presbyters*, as distinguished from him whom he styles *bishop*. "To whom," the bishop, "your *venerable presbytery*, worthy of God, are *fitly joined*, &c. (Epis. to Ephesians, § 4.) "Obeying your *bishop* and your *presbytery*, &c." (1b. § 20.) "I salute your very worthy *bishop*, and your *venerable presbytery*." (Smyrnaens, § 7.) The "presbytery" here, beyond all reasonable doubt, means the *presbyters* or *elders*, or those whom you call "presbyter-bishops." Hence, if Timothy was ordained by the *presbytery*, as you affirm in the above quotation, then, beyond all reasonable doubt, he was ordained by *presbyters* or *elders*, or those whom you style *presbyter-bishops*. But this you think involves an "absurdity:" viz. "that Timothy was ordained by a Council of the *very men* whom he was sent to ordain and to govern." The absurdity results only from the manner in which you put the case. There is no absurdity in the idea of *equals* ordaining an *equal*; otherwise it would be absurd for bishops to ordain a bishop. But your manner of stating the case makes it appear as if Timothy was ordained by "the *very men*" whom he was *afterwards* sent to "ordain and to govern." This was not the case, however: he was ordained by *presbyters*, already in office; the persons that he was afterwards to ordain were not *presbyters* or in office, before hands were laid upon them; and hence, if two and two make four, it is not true that Timothy was ordained by a Council of the *very men* whom he was sent to ordain; and the only absurdity in the matter, as far as I can see, is to be found in the absurd manner of stating the subject, into which perhaps you have innocently fallen, by quoting from Episcopal authors without due examination.

You may, if you think proper, express your astonishment, "that those texts should be brought forward in support of this modern opinion, that presbyters have a *right* to ordain, since the very passage adduced proves that an Apostle was present, and he expressly declares that he laid his hands on Timothy." (p. 27.) But the astonishment to me is, how you, who *abound* in scripture proofs of your theory (!) should deal so largely in the article of assumption, and be continually guilty of what logicians call *petitis principiis*, a begging of the question.—

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The presence of an Apostle and the laying on of his hands would certainly prove his right to ordain: but how this necessarily proves that presbyters who were also present, and laid on their hands likewise, had *no right*, is what you have never shown, except by mere assertion. Prove that the presence and the laying on of the hands of the Apostle necessarily excluded the presbyters who united in the act of Timothy's ordination from a right to ordain, and then you will write to purpose: but this you know you cannot do. "By comparing these two texts," I have gained every thing I wanted, and have proved beyond all reasonable doubt that *Timothy was presbyterially ordained*.

Another instance of presbyterian ordination, is recorded in Acts 14, 23. "And when they (Paul and Barnabas) had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Observe here that this ordination was by the *conjoint* act of Paul and Barnabas: "*they*" ordained elders, &c. Paul was truly an Apostle: but what was Barnabas? You have, I am aware, associated him with St. Paul, as an Apostle. Both, I grant, are called "Apostles:" but that Barnabas was not an Apostle in the sense in which Paul or any of the *twelve* was, is so evident as not to need any formal proof.— He was a *Messenger*, a *Missionary*, a *preacher of the Gospel*, and had been sent away on a Christian Mission with Paul by the prophets and teachers at Antioch. He was, as has been already observed, in this sense an *Apostle*, but not in the sense which implies his participation of the *prerogatives* of "the twelve" and St. Paul. That he was in the true apostolic office equal to St. Paul, contrary to your own professed mode of reasoning; you build your belief on the mere *name* of "Apostle:" on the same ground, if the prophets and teachers of Antioch who ordained Barnabas and Paul, had been called "Apostles," you would have them also Apostles truly so called, or have associated them in apostleship with St. Paul and the twelve. *Names* are nothing; say you in another place, *official powers* are every thing; or "for *names* we must not contend, because that would lead to endless confusion, as it is very evident, that in many instances, the *name* neither can nor does define the *official powers*." (p. 18.) Prove then, in some other way than by the mere name, that Barnabas was an Apostle, in the sense in which the title is predicted of Peter, Paul, and John, before you argue that he was of an order higher than that of presbyters: "Besides the twelve Apostles appointed by Christ himself, there were in the primitive Churches, Apostles, or Messengers, chosen either by the twelve, or by the Churches themselves, to go to distant places, on special services. In this vague and general sense, the word Apostle is repeatedly used in Scripture. In this sense, *Barnabas* and *Apaphroditus* are called Apostles. In this sense *John* the Baptist is called an Apostle by *Tertullian*. And in the

same sense this name is applied by early Christian writers to the seventy disciples, and to those who propagated the Gospel long after the apostolic age." (Dr. Miller's Lett. p. 60.)— See this also abundantly proved in Powell's learned and elaborate Essay "On Apostolical Succession," (p. 36, &c.)— a work which I take the liberty of recommending to you as a perfect antidote to the high-church fever: the reading of it would have a cooling effect, I have no doubt.

It is perfectly evident then that you cannot justly claim any superiority over presbyters for Barnabas from the mere title "Apostle," used as it is, in reference to him, in a general sense. Indeed his ordination by "the prophets and teachers at Antioch," who were either presbyters, or did not rank higher than presbyters, is sufficient to settle the question: by them he could not have been ordained to any rank higher than that of a presbyter. But *Barnabas*, with Paul, ordained; which is another unanswerable proof of presbyterian ordination.

5. THERE IS NOT ONE INSTANCE RECORDED IN THE NEW TESTAMENT OF AN ORDINATION PERFORMED BY A DIOCESAN BISHOP, EITHER BY HIMSELF ALONE, OR CONJOINTLY WITH ANY OF THE APOSTLES.

In a certain publication, which you call "AN ADDRESS," you have asserted in *Capital Letters* that "ORDINATION BY PRESBYTERS IS NOT SUPPORTED BY A SINGLE TEXT OF SCRIPTURE." How far you understand texts of Scripture, the previous remarks and proofs will convincingly show. That presbyters united with the Apostles in ordaining to the Ministry cannot, with any propriety, be denied: No, not unless we deny the Scriptures. As for the quibbles, invented in modern times, to evade the force of Scripture testimony, the Word of God knows nothing of them; neither should we.— The necessity of having recourse to these quibbles should excite suspicion in an ingenuous mind, a mind open to conviction, and convince it of the erroneous character of that cause, which requires the support of such pitiful aid. However, when I read your sentence against ordination by presbyters, I could not help but say to myself—"Mr. Shreve would have us believe that he wishes to be guided implicitly by the Word of God. Let him then carefully examine that word, and he will discover that ORDINATION BY DIOCESAN BISHOPS IS NOT SUPPORTED BY A SINGLE TEXT OF SCRIPTURE." Where is the text that proves to the contrary? Such a text never has been produced; such a text never can be produced. Apostles, Evangelists, and Presbyters, are said to have ordained; but never that ordination was performed by a diocesan bishop.— It is true you have assumed that Timothy and Titus were diocesan bishops, but the Scriptures do not say either directly or indirectly, that they were. That the Angels of the Seven Churches were diocesan bishops, you have also taken for granted; but that they were, the Scriptures either directly or indirectly, do not affirm. Not one hundredth part so much can

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be said in favour of the scriptural validity of ordinations per-
 formed by diocesan bishops, as can be said for those performed
 by presbyters. Not even conjointly with any one or more of
 the Apostles is it recorded that a diocesan bishop ordained to
 the Ministry. If I err here, you can easily prove it, by ad-
 ducing the passage of Scripture, which declares that diocesan
 bishops united with the Apostles in the act of ordaining. Now
 see the position in which you have placed yourself, by your
 bold assertion, an assertion too, not warranted by the plain
 words of Inspiration. You have affirmed that "ordination by
 presbyters is not supported by a single text of Scripture,"
 when I have adduced *three* instances in which they did ordain;
 and the real state of the case is, that you cannot adduce a sin-
 gle text from the New Testament to support ordination by
 diocesan bishops!

It will avail you nothing to say that diocesan bishops have
 taken the place of the Apostles and Evangelists; as we are
 now considering the *scripture-examples* of ordination. Whe-
 ther they have in reality succeeded the Apostles, to the exclu-
 sion of presbyters is another question: but that they ever did
solely, or conjointly with the Apostles, ordain to the Christian
 ministry, cannot be proved from the New Testament. So that
 as far as *Scripture-examples* are concerned ordination by pres-
 byters has decidedly the advantage over ordination by diocesan
 bishops.

6: THE NEW TESTAMENT, IN NO ONE PLACE, AF-
 FIRMS, EITHER DIRECTLY OR INDIRECTLY, THAT DIO-
 CESAN BISHOPS, TO THE EXCLUSION OF PRESBYTERS,
 ARE THE SUCCESSORS OF THE APOSTLES; AND HENCE
 THE DIVINE OBLIGATION OF DIOCESAN EPISCOPACY
 FALLS UNSUPPORTED TO THE GROUND.

To support your theory two things are to be proved: "1st
 that the order of the twelve Apostles was to be an *ordinary*,
standing order in the Church; and 2ndly, you must shew *di-*
vine law, *POSITIVE divine law*, for the exclusive succession
 of modern bishops to the rights and authority of these Apos-
 tles. For if the order of the twelve Apostles was *extraordinary*
 and *temporary*, the claim to succeed them in that which had
 no continuance beyond themselves, is a vain presumption: and
 if there be no divine law for giving to Bishops the exclusive
 rights and authority of the twelve, then the assumption of
 such rights and authority, without divine law, is an impious as-
 sumption, and an attempt at an intolerable usurpation in the
 Church of Christ.

"This being the state of the question, on this point, we come
 to enquire into the proofs.

"The proofs produced are of two kinds, first, *scriptural*;
 secondly, *ecclesiastical*. As this is a question of *divine right*,
scriptural authority *alone* can decide it. Ecclesiastical or
 human authority, as authority is impertinent, and can decide
 nothing. However, we shall examine it in its place.

“First then the *scriptural* proofs. The claims being so high and awful, the proofs must be clear, plain and powerful. Dr. Barrow's remarks on the *matter of proofs* as to the Pope's supremacy, will hold with equal force as to the supremacy of Bishops. We shall insert them, with words in brackets, showing their application to this system.—‘If, says he, God had designed the Bishops of Rome [*Bishops as supreme over ministers and people*] to be for a perpetual course of times Sovereign Monarch [*Monarchs*] of his Church, it may reasonably be supposed that he would *expressly* have declared his mind in the case, it being a point of greatest importance of all that concern the administration of his kingdom in the world. Princes do not use to send their Vics-Roys unfurnished with Patents *clearly* signifying their commission, that no man out of ignorance or doubts concerning that point, excusably may refuse compliance; and in all equity *promulgation* is requisite to the establishment of any LAW, or exacting obedience. But in all the Pandects of Divine Revelation, the Bishop of Rome [or, *the supremacy of Bishops,*] is NOT so much as ONCE mentioned, either by name, or by character, or by probable intimation; they cannot *hook* him [them] in otherwise than by straining hard, and framing a long chain of consequences, each of which is too subtilt for to constrain any man's persuasion. In the Levitical Law all things concerning the High Priest; not only his Designation, Succession, consecration, Duty, Power, Maintenance, Privilege of its High Priest; [*of Bishops, as High Priests*] whereby he [they] might be directed in the administration of his [their] office, [*of their Supremacy*] and know what observance to require. Whereas also the scripture doth inculcate duties of all sorts, and doth not forget frequently to press duties of respect and obedience towards particular Governors of the church; is it not strange that it should never bestow one precept, whereby we might be instructed and admonished to pay our duty to the Universal Pastor? [to these *Supreme Pastors*?] especially considering, that God who directed the pens of the Apostles, and who intended that their writings should continue for the perpetual instruction of Christians, did *foresee* how *requisite* such a precept would be to secure that duty; for if but one such precept did appear, it would do the business and void all contestation about it.” (Dr. Barrow's Treatise, on the Pope's Supremacy, Sermon II, p. 155, &c. ed. Lond. 1680, 4 to.) Thus also speaks the learned Stillingfleet in his celebrated Irenicum: ‘We shall discuss the nature of a DIVINE RIGHT, and shew whereon an unalterable DIVINE RIGHT MUST be founded. Very well: now high churchmen say that modern Bishops have *divine right* to the rights and authority of Apostles. Let Stillingfleet state the *law* of the case. ‘*Jus* (law) is that which makes a thing to become a duty: so *jus quasi jussum*, and *jussa jura*, as Festus explains it, i. e. that whereby a thing is not only *licitum* (lawful) in men's lawful power to do

it or no, ty by the never bi clearly r EVIDEN therein, should be end, as is (Irenicu divine co laid dow their sen of Christ world's e and auth the quest quiesce i ed; if no promulge of all oth assumption ministers at cure tho a system attractive After p Apostle's were Ex from all exceeds— “I bel tives that ters pre especially 4, 14, 18, 28: know w they who “In w do moder had imm Are they advocate they inf mission o and mora tion, as other par shop in o nicating of confir

it or no, but is made *debitum* (duty) and is constituted a duty by the force and virtue of a DIVINE COMMAND. Whatsoever binds Christians as an universal standing law, must be clearly revealed as such, and laid down in scripture in such EVIDENT TERMS, as all who have their senses exercised therein, may discern to have been the will of Christ that it should PERPETUALLY OBLIGE all believers to the world's end, as is clear in the case of baptism, and the Lord's Supper' (Irenicum, Part I chap. I.) Let, then, such a law, such a divine command, an universal law, clearly revealed as such, and laid down in scripture in such evident terms, as all who have their senses exercised therein may discern to have been the will of Christ, that it should perpetually oblige believers to the world's end let such a law be shown for the claim of the rights and authority of Apostles as belonging to modern Bishops, and the question is ended. We all cordially submit to, and acquiesce in, such a divine law. But, if no such law be produced; if no such law can be produced; if no such law ever was promulgated; then, to urge such a claim upon the consciences of all other ministers and people, and, on this baseless assumption, to pronounce all their ordinances void, all their ministers as Korah, Dathan, and Abiram; what is this but to curse those whom Christ has blessed? what, but to introduce a system of usurpation in the church of God, essentially destructive of its peace to the end of the world?"

After pointing out "the different significations of the term Apostle" and "the prerogatives of the twelve Apostles, as were EXCLUSIVELY possessed by them, as distinguished from all other gospel ministers whatever," Mr Powell proceeds—

"I believe there is nothing more than these five prerogatives that belong *exclusively* to the Apostles: all other ministers *preached and baptized*. It is most certain that others, especially Presbyters, *ordained* persons to the ministry: 1 Tim. 4, 14. Presbyters also ruled or GOVERNED the church; Acts 20, 28: 1 Tim. 5, 17. "Let the Elders (PRESBYTERS) that *are* well be counted worthy of double honour; especially they who labour in the word and doctrine."

"In which, then and in what number of these prerogatives do modern Bishops succeed the twelve Apostles? Have they had *immediate* VOCATION, not of men, but by Jesus Christ? Are they taught the gospel by *immediate* revelation? These advocates dare not claim either of these prerogatives. Are they *infallible* teachers of others? No. Have they a commission of *universal* infallible authority, as to doctrines of faith and morals in all churches? Have they *universal jurisdiction*, as Bishops? This they know to be a contradiction to other parts of their scheme, viz. that there can be only one Bishop in one Diocese. Have they, then, the power of *communicating* the *miraculous* gifts of the Holy Ghost? The rite of confirmation is founded on the assumption of this, or it is

founded on nothing that was the prerogative of the twelve. The assumption confounds the advocates; to give it up, gives up their cause. The claim, therefore, of the *prerogatives* of the *twelve* Apostles for modern Bishops by these high church advocates, is utterly unsustained by the New Testament. *This decides the whole matter.* The claim is as baseless as it is bold. No names on earth ought to save it, for a moment, from the reprobation of the whole Christian Church.

"Thus much for SCRIPTURAL authority, both as to the name and the thing; and no other authority can decide the question. However though ecclesiastical authority will be discussed at length in the subsequent sections, yet as it will give a unity and completeness to the present article, we shall here briefly clear the subject of *ecclesiastical* authority.

"What ecclesiastical authority, then, is there for this claim of modern Bishops, being, as Apostles, REALLY such, and *exclusively* the successors of the Apostles? Some readers may be surprised, when I say, that there is not a single Christian Father who says so: not one. What! not Theodoret? No not Theodoret! Hear him: he says, 'Those who are now called bishops were (anciently) called Apostles.' But shortly after, the name of Apostles was appropriated to such as were Apostles indeed, *alethos apostoloi*. TRULY Apostles.' Here, then, even Theodoret declares, that Bishops are not Apostles TRULY; that is, they are TRULY, as to the prerogatives of the *Twelve* NOT Apostles at all! What, then, is the meaning of his ambiguous expression, 'Those who are now called Bishops were anciently called Apostles'? Well, in the first place, he guards his own statement by declaring, that those now called Bishops are *not* "TRULY Apostles." What are they then? What you please, but *not* TRULY Apostles: It is no matter to this argument, what you call them. He says they were called Bishops; and his language imports that they *then*, in *his time*, exercised authority having some *resemblance* to what those anciently and truly called Apostles, exercised. This is speaking to a *fact*; and *not* to the *law* of the case.— We grant the truth of the fact: but what does it prove? That they were really Apostles? No: Theodoret himself positively *denies* that as *fact*; and shews, that, even in his day, they were *believed* NOT to be *truly* Apostles. And Ambrose, as cited by Amalarius, positively declares, that the ancient Bishops were so far from thinking, with our moderns, that *Apostle* was *truly* the *appropriate* denomination for Bishops, that they thought it NOT DECENT to assume to themselves the name of Apostles. Thus we find their own authorities destroy their scheme.

"Never was there a more bold and baseless fabrication palmed upon the public than this, that Apostle was the APPROPRIATE name for Bishops. The authors of it catch at some ambiguous expressions in writers of the *fifth* century; but what evidence do they bring from the *Scriptures*; or the

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purest and earliest writers of the Christian Church? The *Scriptures* give no evidence for it, but the contrary. In those authors whom high Churchmen quote with the greatest triumph, Ignatius, Tertullian, and Cyprian, all the evidence is against this position of Apostle being the *appropriate* name for bishop. Everywhere their highest declamations are made for them under the name—not of Apostles, but of Bishops.—What humiliation to men of learning, to lend themselves to the propagation of such strange perversions of the facts of the early history of the Church!

"But does not Ambrose say, that bishops were, by ecclesiastical writers, called Apostles at first? He does. But he does not say that bishops *exclusively* were called Apostles.—He knew better. "Many were called Apostles by way of imitation," says Eusebius; (E. His. L. l. c. 12.) an earlier and better authority on such subjects than Theodoret or Ambrose. So he calls 'Thaddeus, one of the *seventy*,' an Apostle. The learned Valesius's note on the place is as follows:—"Apostle here is to be taken in a *large sense*. After the same manner every nation and city termed them *Apostles*, from whom they first received the truth of the Gospel. This name was not only given to the twelve, but ALL their DISCIPLES, COMPANIONS and ASSISTANTS were GENERALLY called APOSTLES." They all acted as *Missionaries* in spreading the Gospel. The word Apostle means a Missionary. See, then, the goodly company of Apostles. Indeed Suicer shows that WOMEN, as well as men, were sometimes called Apostles by ecclesiastical writers; and that the Emperor Constantine and Helen, were both frequently called, by ecclesiastical writers, *isapostoloi*, "*Apostolic compeers*." (Suiceri Thesaur. I, 477 and 1459.) So St. Augustin says, "that generally" in his time, "it was applied to such as were introduced into the Ministry." He divides Apostles into *four* classes, and says the *third* sort who were called Apostles, in his day, were such as were *smuggled* into the Priesthood by popular favour,—"*favore vulgi in sacerdotium subrogati*." (Opp. Tom. 4, App. p. 9, ed. Sugd. 1664) Jerome is plainer still. He makes the same division of Apostles into *four* classes. In the first he places Isaiah, the other prophets, and St. Paul: in the second, Joshua the son of Nun; the third he states to be, "When *any one* is ordained by the favour and request of men. As we now," says he, "see many, NOT according to the will of God; but by *briding* the favour of the multitudo, become *smuggled* into the priesthood." (Comment. in Epist. ad Galat. Lib. 1. cap. 1.) Here it is plain from the testimony of these great men, earlier and better authorities than Theodoret, that in their days, *any* priest, *all* priests, even the *Worst* of priests, or *presbyters*, were *COMMONLY* denominated *Apostles*.—Grotius shews, that the Emperors Honorius and Acadius, in their laws, called the Jewish Presbyters, Apostles. (Grotii Annot. in Poli Syn. IV, 1, 280.) Tertullian expressly calls the

seventy Disciples, *Apostles*; (Adversus Marcion L. 4, cap. 24,) though Bishop Taylor declares that they were only presbyters. Chrysostome and Theophylact, also, are mentioned by Estius on 1 Cor. 15, 7, as applying the term *Apostle* to the seventy; so also Erasmus and Calvin, on the same place.

"Such is the result of *ecclesiastical* authority, as to the *appropriate* name of bishops. Bishops were sometimes called *Apostles*; but *not* bishops *only*. * *

"But if the argument from the *name* fails them, what was the *fact*, as to the *thing* itself? Do *ecclesiastical* writers say that bishops were in fact, the successors to the *prerogatives* of the *Apostles*? There is no doubt that they soon began to write in an inflated style about bishops. Their *opinions* are worth no more than their reasons for those opinions are worth; their opinions can decide nothing *without*, or *against*, the *Scriptures*. We have seen that, in fact, bishops possess no *scriptural* claim to the *prerogatives* of the twelve *Apostles*. But do *ecclesiastical* writers really say that bishops possessed these *prerogatives*? Do they say that bishops have *immediate inspiration* of what they teach? that they are *infallible*? that they have *unlimited* authority as to doctrines of faith and morals? or that they have the prerogative of *communicating the power to work miracles*? Speak, ye lofty succession men! Ye are silent! You dare not say that they do! I dare say that *they do not*. Prove me mistaken. Nay, so far from bishops being said to be the exclusive successors of the *Apostles* in any thing, the greatest ranter in antiquity for bishops, viz. Ignatius, or rather the corrupter of his Epistles, plainly says, that "presbyters preside in the place of the Council of the *Apostles*." "Be ye subject to your *Presbyters* as to the *Apostles* of Jesus Christ." "Let all reverence the *presbyters* as the Sanhedrim of God, and AS THE COLLEGE OF APOSTLES." "See that ye follow the *Presbyters* as the *Apostles*."

"Do *ecclesiastical* writers say, that anciently bishops governed the Church as bishops now govern it? They say that the government of the Church was in common, i. e., by the *Common Council of the presbyters*, the first presbyter (Ambrosii Com. in Ephes. 4,) being, for distinction's sake, and for the sake of order, (Herony mi Com. in Tit. cap. 1,) called bishop. Even Ignatius calls this Council of the presbyters "the *Sanhedrim of God*—the Council of the *Apostles*—the *College of the Apostles*." (Ep. ad Mag. et ad Trall.) And Cyprian, next to Ignatius as to high notions about bishops, declares that he did "nothing without the Council of Presbyters; that the mutual honour of each required him to act in this manner." (Op. Ep. 6, ed Pamet.) But do bishops now govern the Church so? No such thing. At the Conference, at Worcester House, about the King's (Charles II.) Declaration, when Ministers desired that the bishops should exercise their Church power with the counsel and consent of presbyters,

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Bishop Cosins (one of the most learned bishops in the Canons, Councils, and Fathers) presently replied, "If your Majesty grants this, you will UNBISHOP your bishops." (Calamy's Abridg. of Baxter's Life and Times, Vol. 1. p. 171, Lond. 1702, 12 mo; and see decisive evidence on the same point in Abp. Usher's Reduction of Episcopacy.)

"Do the early Fathers say that bishops had, by *divine right*, the *sole* power and authority of *ordaining* to the ministry?—Never! Ignatius says, that presbyters were not even to baptize, nor do *anything*, without the bishops. This no more proves that they could not ordain than that they could not baptize. But the Fathers give us the reason of this restriction upon presbyters, viz. that it was for the *HONOUR of the bishop*, for the peace of the Church, and to prevent divisions: so say Tertullian, Jerome, and Augustine. All this proves their opinion of a *divine right* for *good order*, and *peace* in the Church, and that such an arrangement was the best way of securing these ends; and it proves nothing more. All deduced from it besides, is mere sophistry and chicanery. * * *

"The early bishops were, indeed, frequently called Apostles by ecclesiastical writers, because they then were the chief in *preaching the Gospel*, and converting the heathen to God.—This is what our *MISSIONARIES* now do. They are the *modern Apostles* of Christianity. Xavier, who never was a bishop, was the Apostle of Japan. But when do our modern bishops undertake this labour? At the time of the Reformation Letimer lashes them for their entire neglect of preaching.—Stimulated by the zeal of other Churches, a few persons have gone out from the Church of England as bishops amongst the heathen, as the Bishop of Calcutta, &c. Let them have their due praise. The writer honours such men as the present Bishop of Calcutta. However they are not strictly Apostolical Bishops: they generally go where the labourious *Missionary* has *FIRST LAID THE FOUNDATION*. There perhaps has not been a *single instance*, for the last thousand years of a *bishop* deserving the title of *Apostolical Bishop*, by going to preach Christ where he was not named. Away, then, with all this parade about Apostolical Bishops!" (Powell's Essay, 2d Ed. p. 84, &c.)

That diocesan bishops, to the exclusion of presbyters, have come in the place of the Apostles, there is then no proof, neither from Scripture, nor from the earliest and purest antiquity.

There remains, as far as I know, but one objection of yours unanswerd respecting the validity of ordination by presbyters. It is stated (p. 28.) as follows—"And, Sir, to allow you the very utmost which can be allowed, as, by your own confession presbyters *only* assisted, or ordained 'in conjunction with Apostles and Evangelists, it must of necessity follow that to assume that right *alone*, is in direct opposition to the word of God, and is a usurpation." You confound two things, which are perfectly distinct. 1st. The *right* of presbyters to ordain

by virtue of office ; and 2ndly, the exercise of this right. Observe, their *union* with the Apostles did not confer on them the right of ordination : but on this notion your whole objection is founded. They had the right before they exercised it, inherently visting in them by virtue of office. It is true they exercised this right in conjunction with the Apostles ; though in the ordination of Paul and Barnabas it appears to have been by presbyters, or those not superior in order to presbyters, alone, and also, in the estimation of some, as it respects the ordination of Timothy. But be this as it may : suppose in every instance they united with an Apostle ; yet it is true that their right was not the result of that mere union. Hence, they could exercise it either with, or without, an Apostle, as circumstances should require. If their right did not result from a mere union with an Apostle in performing the act of ordination, then the presence or absence of an Apostle could not affect their right ; only, the presence and actual conjunction of an inspired Apostle in any one instance would prove, beyond all successful contradiction, the *approval* of such Apostle ; of the exercise of the right to ordain by presbyters. Thus the exercise of their right to ordain in the absence of an Apostle, which did not depend on the presence or union of an Apostle, would not by any means be a usurpation. Again—the Apostles and Evangelists were but men, and as such, were subject to death, and did actually die. After their departure, with whom must presbyters unite to save themselves from the charge of being guilty of “ a usurpation ? ” With Apostles and Evangelists, they could not, *after* the former were dead. With Diocesan Bishops ? Why with them ? The Scriptures do not say that they are the exclusive successors of the Apostles and Evangelists : in fact, it says not one syllable about them ; it knows them not. But if they were successors of the Apostles, must presbyters unite with them ? Why then, do diocesan bishops *exclude* presbyters from the *right* of ordination ?—Why do they assume that right *alone* ? And thus act “ in direct opposition to the word of God,” and prove themselves guilty of “ a usurpation ? ”

It was zeal, without either prudence or knowledge, that led you in haste to affirm, “ The truth is, sir, that the more openly our opponents engage in this controversy, the more do they expose the weakness of their cause.” (p. 28) Apply this to those who *maintain* “ the divine origin of Episcopacy,” and I will subscribe to the truth of the fact contained in the statement. That you have exposed the weakness of *your* cause, is hut too ovident. Why you cannot prove from the Scriptures, that the Apostles and Evangelists, in their ordinary capacity, were superior to Scripture presbyters—nor that a presbyter was ordained a diocesan bishop by any of the Apostles or Evangelists—nor that such an officer as a diocesan bishop was appointed in any of the Apostolic Churches—nor that the New Testament once mentions such an officer, or inculcates any

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 in a word, you cannot prove from the Word of God, one single
 iota of all that which goes to constitute the exclusive system
 of *high-churchism*! Whilst I have proved from the Scrip-
 tures, that the Apostles did ordain elders or presbyters, and
 none to a higher rank—that elders or presbyters were officers
 well known in Apostolic Churches—that they preached, and
 administered the Sacraments—that to them was committed
 the governance of the Church by the Holy Ghost, and that
 they did rule the Church—that St. Paul, in taking his final
 leave of the elders of Ephesus, addressed them as if he consid-
 ered them the responsible officers of the Church—that elders
 or presbyters, or persons not of a rank superior to presbyters,
 did actually ordain to the ministry, both separately, and in
 conjunction with the Apostles—and that, in fact, they posses-
 sed by virtue of office, and actually exercised, all the powers,
 which appertained to the Apostles and Evangelists, as ordinary
 Ministers of Christ. And yet you talk about our exposing the
 weakness of our cause by engaging in this controversy! If
 you do not find you have exposed the weakness of yours, by
 this controversy, then it will be, because Scripture testimony
 is outweighed by your confident assumptions.

Letter IX.

The Testimony of the Fathers considered.

REV. SIR,

You seem to think it strange that I "do not respect the
 testimony of the primitive Fathers more than I appear to do,"
 (p. 35.) tho' I firmly believe that their testimony when impar-
 tially considered makes *against* instead of *for* the cause you
 espouse. I answer once for all in the language of CHILLING-
 WORTH, an eminent divine of your own Church—"The *Bible*,
 I say, the *Bible* only is the Religion of Protestants! What-
 soever else they believe besides it, and the plain, irrefragable,
 indubitable consequences of it, well may they hold it as a mat-

ter of Opinion; but as matter of Faith and Religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I for my part, after a long (and I verily believe and hope) impartial search of the true way to Eternal Happiness, do profess plainly that I cannot find any rest for the sole of my Foot, but upon this Rock only. I see plainly and with mine own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age, the Church of one age against the Church of another age. * * In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. This therefore, and this only I have reason to believe: This I will profess, according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that Christians should take it from me. Propose me any thing out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God hath said so, therefore it is true. In other things I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian: I will love no man the less, for differing in opinion from me. And what measure I mete to others I expect from them again. I am fully persuaded that God does not, and therefore that men ought not to require any more of any man than this. To believe the Scripture to be God's word, to endeavour to find out the true sense of it, and to live according to it." (The Religion of Protestants, a safe way to Salvation, p. 379, 1687.) A few extracts from Bishop Taylor's Liberty of Propheying, will also show reason why I am inclined to pay so little attention to the writings of the Fathers as authority in determining questions, which should be decided by the Scriptures. "I find," says he, "that the Fathers were infinitely deceived in their account and enumeration of traditions; sometimes they did call some traditions such, not which they knew to be so, but by argument and presumptions they concluded them so." "If I should but instance in all the particulars, in which tradition was pretended, falsely or uncertainly, in the first ages, I should multiply them to a troublesome variety; for it was then accounted so glorious a thing to have spoken with the persons of the Apostles, that if any man could, with any colour, pretend to it, he might abuse the whole Church, and obtrude what he listed, under the specious title of apostolical tradition." "I consider, if the report of traditions in the primitive times, so near the ages apostolical, was so uncertain, that they were fain to aim at them by conjectures, and grope as in the dark, the uncertainty is

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Religion, neither believe it themselves, without most I for my part, impartial search profess plainly of my Foot, but mine own eyes, s against Coun- Fathers against against a consent age against the ere is no suffi- sidering man to have reason to I will live, and llingly, but even that Christians ing out of this I seem it never so rcribe it with hand e stronger than n other things I m; neither shall o man the worse man the less, for sure I mete to y persuaded that ot to require any Scripture to be sense of it, and otestants, a safe cts from Bishop w reason why I writings of the which should be "that the Fa- and enumeration traditions such, ut and presump- but instance in tended, falsely multiply them to a d so glorious a Apostles, that if he might abuse Y, under the spe- ler, if the report e ages apostoli- aim at them by uncertainty is

much increased since." "And now that I am casually fallen upon an instance from the *canons of the Apostles*, I consider that there cannot, in the world, a greater instance be given how easy it is to be abused in the believing of traditions: for first, to the first fifty, which many did admit for apostolical, thirty-five more were added, which most men now count spurious, all men call dubious, and some of them universally condemned by peremptory sentence, even by them who are greatest admirers of that collection; as the sixty-fifth, sixty seventh, and eighty-fourth and eighty-fifth canons, For the *first fifty*, it is evident that there are some things so mixed with them, and no mark of difference left, that the *credit of all is much impaired*, insomuch that Isidore of Seville says, 'they were apocryphal, made by heretics, and published under the title apostolical; but neither the Fathers, nor the Church of Rome did give assent to them.'" "No Church, at this day, admits the one half of those things, which certainly by the Fathers were called traditions apostolical." "We are acquitted, by the testimony of the primitive Fathers, from any other necessity of believing, than of such articles as are recorded in Scripture." (Section V.) "It is not honest for either side to press the authority of the fathers, as a concluding argument in matter of dispute, unless themselves will be content to submit in all things, to the testimony of an equal number of them; which I am certain neither side will do." "I shall only consider, that the writings of the Fathers have been so *corrupted* by the intermixture of heretics, so many false books put forth in their names, so many of their writings lost which would have more clearly explicated their sense; and at last, an open profession made, and a trade of making the Fathers speak, not what themselves thought, but what other men pleased; that it is a great instance of God's providence, and care of his Church, that we have so much good preserved in the writings which we receive from the Fathers, and that all truth is not as clear gone as is the *certainty of their great authority and reputation*." "There is not any one of the Fathers who is esteemed author of any considerable number of books, that hath escaped untouched." (Section VIII.) If there be any truth in the preceding statements, taken from eminent divines of your own Church, I am justified in recording my opinion, that the writings of the primitive Fathers, in the way of *authority*, "are not worthy of much regard." And yet because I *quote* "them as being in my favor," you represent me, in your *remarkable Address*, as being guilty of a "*contradiction*!" And this, too, altho' I had expressly told you that I relied upon the primitive Fathers "*only* to meet your arguments drawn from the *same source*!" (Defence p. 12.) If this be a contradiction, I have yet to learn what a *contradiction* is.

Having, as I think, successfully answered all your arguments, in favour of the divine origin of Episcopacy professedly drawn from the Scriptures, and established from the Word

of God the scriptural right of presbyters to ordain, I might here, as far as divine right is concerned, properly drop the subject:—but as the primitive Fathers are evidently your *main stay*, and as you have taken the liberty of “*setting me right* with respect to them and their testimony,” I shall claim the privilege of replying to your strictures, and when both sides are before the public, I have no doubt, it will be seen that your “*RIGHT*” proves to be *right WRONG*. This part of the subject I shall discuss with brevity.

Now what are you to prove from the primitive Fathers?—Two things. First, that they considered the officer, whom they call bishop, a diocesan bishop, and, as such, to be of an order superior to a scripture presbyter or bishop, and to have rights incompatible with those of a presbyter, especially the exclusive right of ordination. And secondly, that they considered diocesan Episcopacy, as thus explained, to be an *institution of God*, and so essential, as without it there can be neither a valid ministry, nor a true Church.

On the supposition that these two propositions are proved, the proof will amount only to this, that *such was the opinion of the primitive Fathers*, but constitute *NO LAW upon the case*. If they are not proved, your failure will show, that, on these points, the opinions of the primitive Fathers, harmonize with the views of Scripture.

FIRST.—What proof do you offer that the primitive Fathers consider the officer, whom they call a bishop, to have been a diocesan bishop? Not a solitary proof, as I can perceive, at least from the earlier ecclesiastical writers! If I am wrong here you can easily show the error. A few facts may be here submitted to prove that the bishops of early times were not *diocesan* but *parochial*.

“The first fact is, the *great number* of bishops which ecclesiastical historians inform us, were found in early periods of the Church, *within small districts of country*.” A Council was called at *Antioch*, in the year 260, to consider and judge of the heresy of Paul, bishop of Antioch, and “the historian (Eusebius,) after mentioning six conspicuous names, adds, ‘It would be nowise difficult to enumerate *six hundred* other bishops, who all flowed together to that place.’ At a conference which *Augustin*, and the bishops of his Province, in *Africa*, had with the *Donatists*, about the year 410, there were present between *five and six hundred bishops*. *Dalmatius* told the Emperor, that one of the metropolitans who attended the general Council of *Ephesus*, had *six thousand* bishops under him, who were all against *Nestorius*. *Victor Ulicensis*, in his work *De Persecutione Vandalica* (concerning the Vandalic persecution) informs us, that from the part of *Africa* in which this persecution took place, *six hundred and sixty* bishops fled, besides the *great number* that were murdered and imprisoned, and many more who were tolerated. Now when it is recollected that this persecution ex-

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tended only to a small portion of *Africa*, and that it was carried on by one denomination of professing Christians against another, we are necessarily led to conclude that there must have been in that section of *Africa* alone, at least *two thousand* bishops. No one who is acquainted with the state of the Church in those early times, and especially with the difficulty and infrequency of *long journies*, at that period, will believe that these *bishops* were any other than the *pastors* of single congregations. To suppose that they were *diocesans*, in the modern sense of the word, would be an absurdity. In the State of *New York* there is but *one* Episcopal Bishop, and over all the *ten thousand* Parish Churches in England, there are only *twenty-seven* of this order. In proportion as the Church, among other corruptions, receded from the scriptural doctrine of ministerial parity, in the same proportion those who were called bishops became less and less numerous; insomuch, that at the great Council of *Trent* there were only about *forty* bishops convened.

"A second fact, which goes far towards proving that *bishops*, in early times, were the ordinary pastors of single congregations, is that it was then customary for the *stock* of which the bishop was to have the charge, to *meet together* for the purpose of *electing* him; and he was always ordained in their presence. (Cyprian Epist. 67. Euseb: L. 6, cap. 28.)

"Another fact, which shows that the primitive bishop was only the pastor of a single congregation, is, that the early writers represent the bishop as *living in the same house with his presbyters or elders*; a house near the place of worship to which they resorted, and capable of accommodating them all. They tell us, also, that the bishop, together with his elders, were supported by the same oblations; that these oblations were offered on *one altar*, or communion-table; and that they were constantly divided, agreeably to certain established rules between the bishop and elders. It must be obvious to every impartial reader, that this account agrees only with the system of *parochial* Episcopacy, and that on any other principle such a plan of procedure would be at once impracticable and absurd.

"The last circumstance relating to the primitive bishop, which serves to fix his character, as the pastor of a single congregation, is the *nature of that service which he was accustomed to perform*. The early writers speak of the primitive bishop as performing, in general, all the baptisms in his flock; as the only person who, in ordinary cases, administered the Lord's Supper, as constantly present with his people when convened; as the leader of their worship; as their stated public instructor; as visiting all the sick under his care; as catechising the young people several times in each week; as having the superintendency of the poor, none of whom were to be relieved by the deacons without, in each particular case, consulting the bishop; as celebrating all marriages; as attending

all funerals; as under obligations to be personally acquainted with every individual of his flock, not overlooking even the servant-men and maids; as employed in healing differences among neighbours; and besides all these, attending to the discipline of his society, receiving and excluding members, &c. &c. Now is it not evident that no man could perform these duties for more than a single congregation? Can any impartial reader believe that the officers to whom all these details of parochial labours were allotted, were any other than the pastors of particular Churches? To suppose that they were diocesan bishops having a number of congregations, with subordinate pastors, under their control, is a supposition too absurd to be for a moment admitted." (Miller's Lett. 193, &c.)

"Respecting the primitive Churches, and the nature of the Episcopacy which first prevailed," says Professor Hoppus, "ample evidence may be gathered from Clement of Rome, the Letters of Ignatius, from Justin Martyr, Irenaeus, Tertullian, Origen, Cyprian, Eusebius, and others.

"In their writings, we find the original primitive bishop spoken of as the pastor of a congregation. The church over which he presided, is said to be the church, *in*, or *at* *such* town or city, agreeably to the usage of the New Testament. The scene of his cure is often called a *parish*, or *neighbourhood*—a locality in which a greater or less number of houses are situated near to each other. Thus we read of the 'parish of Ephesus,' 'of Corinth,' 'of Athens,' 'of Carthage;' and the church at a given place, is said to be the church *parishing*, or dwelling together as neighbours, in that locality, (Euseb. III. c. 4. *et passim*. Clemens Rom. Epist.) On the 'Lord's day' or 'Sunday,' 'all assembled in one place;' (Justin Mart. Apol. 2.) 'for' says Ignatius, 'where the bishop is, there must be the people.' 'You ought to do nothing without the bishop.' 'Where the pastor is, there, as sheep, do ye follow him.' 'If the prayer of one or two have so much force, how much more efficacious must that be, which is made by the bishop and the whole church.' As there was commonly one place of meeting for the bishop and his people, so there was one communion. 'There is but one altar,' says Ignatius, 'as there is but one bishop,' The 'whole brotherhood' were present at the celebration; and Justin Martyr says, that, 'if any were absent, the eucharist was sent to them by the deacons.' The bishop, besides preaching, and praying in the assembly, also baptized. He superintended the Christian poor, the orphans and widows. The sick, prisoners, and strangers; and acted as the almoner of the society. Of the extent of the charge which belonged to some of the primitive bishops, we may form a judgment from circumstances mentioned incidentally. 'Let your assemblies be held more frequently,' says Ignatius to Polycarp, 'seek out all by name.' It would appear that at Antioch, in the third century, there was but one place of christian worship, as Eusebius informs us that 'Paulus

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Samosatenus, the heretical bishop, refused to give up the House of the church.' When Anterus bishop of Rome, died, about A. D. 236. "all the brethren met together, in the church," in order to choose his successor. Cyprian, bishop of Carthage, knew every one of his people of his charge; and when he was exiled, he sent messengers to pay off the debts of the brethren, and to aid any who might want assistance in their trades. * * * We learn that Paulus Samosatenus; mentioned above, had many flatterers among the bishops of the adjacent country places and cities. Zoticus was bishop of the village of Comane; and it is probable that many of the eighty-seven bishops assembled at Carthage, in the year 258, were pastors of obscure village-churches; for the very names of the places are unknown to the geographers. In some instances, the congregation came partly from the neighbouring rural districts; and all who composed it, both of city and country, met together; and the bishop preached and administered the eucharist. (Justin Martyr, Apol. 2.) Now it cannot be doubted by any one who impartially examines these and other testimonies from the Fathers of the primitive church, that the *Episcopacy* which first prevailed, was congregational or *parochial*; and that whatever authority there may be in early precedent, *that* authority is certainly not in favour of diocesan Episcopacy." (Prize Essay on Schism, p. 147, &c. where references are made to the authors quoted in support of the various positions advanced.)

Having thus abundantly proved that primitive episcopacy was not *diocesan* but *parochial*, I now ask, what proofs do you offer that the Primitive Fathers considered the officer whom they style a bishop, to have been of an order superior to a scripture presbyter or bishop, possessing rights incompatible with those of the latter, and especially the exclusive right of ordination?

(1.) That a bishop was of an order superior to a presbyter? Does CLEMENS ROMANUS? No. He proves the contrary. You think, on the passage I quoted, he speaks of three distinct orders. Thus 'Christ was sent by God—the Apostles by Christ. They (the Apostles) appointed the first of their conversion to be bishops and deacons over such as should afterwards believe.' Now, if one and two make three, then we have here the *three orders*. *First*—Apostles. *Second*—Bishops or Presbyters. *Third*—Deacons." (p. 36.) Are you serious? Can you impose on your own mind after this rate? Why commence *first* with the *Apostles*? Clement begins with *Christ*, and you believe that he was an *order* in the ministry. According to your mode of treatment Clement speaks of *four* orders, and not of *three*. If you reject Christ, I also reject the Apostles. God sent Christ—Christ sent the Apostles—and the Apostles sent—*bishops* and deacons. Now here you undesignedly prove your own assertion false, stated, p. 58, that the term "bishop" was applied and "confined" by the pri-

mitive writers to what you call "the first order"—i. e. an order superior to presbyters; as you admit that Clement uses the word *bishops* for *presbyters*? If then the *Apostles* sent *ONLY bishops* that is; *presbyters* and *deacons*, who sent the order higher than *Presbyters*? Not the *Apostles* according to Clement: for he states, they sent only *Presbyters* and *deacons*! So after all, you can make only two orders, allowing *deacons* to be an order in the ministry, from the most ancient of the *Primitive fathers*. Your quotation respecting the "*high priest, priests, and Levites*," is only an illusion to orders of the *Jewish Priesthood*, and has nothing to do with the orders of the *Christian ministry*. Clement is inculcating on the *Corinthian Church* the necessity of submitting to their pastors and, of "*doing all things in order*, whatsoever the Lord hath commanded to be done;" and with this view he refers to the "*order and readiness and exact obedience*" manifested by those "*who fight under earthly leaders*," and to the order and subordination observed by the ministers of the *Jewish priesthood* in the performance of their peculiar duties. Hence after these allusions, he proceeds—"Let every one of you therefore, brethren bless God in his proper station; preserving a conscience void of offence in all holiness, not transgressing the appointed rule of his service. The *Jewish Sacrifices* are offered only at the appointed place, and by the appointed ministers." "And they who do any otherwise than is ordained by his will, are punished with death. And you know, that by how much more knowledge we have received, by so much the greater is our danger." He then shows that the *Apostles*, "provided by the Spirit, bishops, or presbyters, and deacons over such as should afterwards believe:" that "the *Apostles* knew by our Lord Jesus Christ, that there would be contention about the name of *bishoprick*:" that having this perfect knowledge, they not only constituted those we have named (*viz. presbyters* and *deacons*), but further gave directions that when they (*presbyters* and *deacons*) should die, other approved men should succeed in their ministry;" or "gave *Regulations* for these offices separately and mutually, that so when they died, other *PROVED* men might succeed to their ministry;" (*Powell*)—that "those therefore ought not to be cast out of their ministry, who have been constituted by the *Apostles*; or afterwards by other excellent men, with the consent of the whole church; and who have ministered unblamably to the flock of Christ, with all lowliness, in peace and sobriety; for it is not a small crime, to throw those out of their *bishoprick* who have behaved honestly and unblamably therein." He then exhorts "those who were the authors of the sedition and schism to pray for pardon," and submit themselves to their "elders," that "the flock of Christ might be again in peace, with the *elders* (or *presbyters*.) who have been set over it." There is not, then, I re-assort, the slightest allusion, in the whole of *Clement's Epistle* to the *Corinthians*, to an officer su-

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rior so presbyters; and considering the circumstances under which he wrote, to restore peace and harmony in a church, the members of which had rebelled against their ecclesiastical governors, the absence of all allusion to an officer of superior rank, can be satisfactorily accounted for only on the fact that no such officer was recognized. "It is evident that his authority would, in the given case, have been outraged more than that of any other person; and one would suppose that he could not have failed of being noticed in some way, had such an individual then existed. Again had the Corinthian Church been regarded by Clement and the Church at Rome, as deficient in the theory of its constitution, from not having conformed to an exclusive, apostolical form of church-government, or from having departed from that form, would not this faithful man have exhorted the church to the duty of complying with the divine ordinance?"

"What so natural as that he should propose this, as a cure divinely adapted to heal those dissensions, which now, and not for the first time, unhappily, existed in this church?—that he should inform the Corinthian Christians, that they could not expect the spirit of peace till they obeyed the order appointed by Christ? How unaccountable, on the principle of Episcopacy being of divine right, that while Clement drew arguments from the power with which the presbyters themselves were invested, he should wholly overlook the one supreme authority, if such there were; or, if there were no such authority, that he should fail to insist on the importance of its being immediately constituted? Whatever were the footing on which Clement himself stood with respect to the Roman Church, certain it is, Episcopacy derives no support from his epistle to the Corinthians. Nor do we read of this church having become episcopal, till beyond the middle of the second century. Till the date of St. Clement's epistle (ch. 47) its government (that of the church at Corinth) had been clearly presbyterial; and we do not learn the exact moment of this change. See Hind's Early Church, Vol. 2. p. 163. andingham, b. 2, c. 1. History of the Church, by the Rev. G. Waddington, M. A. Prebendary of Chichester p. 21." (Hopkins's Schism p. 127 &c.) Is this the way you set persons right?"

Does IGNATIUS affirm that the officer whom he styles bishop was of an order superior to scripture presbyters? You have not quoted a single passage from this writer in which such a superiority is distinctly mentioned. Your utmost proof on this head lies in the circumstance that he "distinctly mentions, bishop, presbyter, and deacon." Convincing proof truly! Proof from the mere word bishop, when the Scripture and Clement both evidently use the word bishop as synonymous with presbyter! The word bishop is used by Ignatius in the way of distinguishment from presbyter; but this does not prove that he was not truly and properly a presbyter. *Episko-*

pos signifies an overseer, a *superintendent*: but one presbyter may be a superintendent of a parish, on which other presbyters are placed, and be styled a bishop or overseer by way of distinction, and yet be of no higher order than his brethren.—The word bishop, then, proves no higher order by divine law, any more than the word *Rector* proves that he who has the title is by divine law of a rank superior to the *Curates* he may have with him in his parish.

Does POLYCARP affirm the superior order of a bishop over a scripture presbyter? No. In the whole of his Epistle to the *Philippians*, no reference either directly or indirectly, is made to any Church-governor superior to a presbyter. The just inference is, the Philippian Church had no such superior officer. The question is not, what officers had Smyrna, but what had Philippi? The mere title of *bishop* being applied to Polycarp does not prove him to have been of an order superior to a scripture presbyter, or bishop, for the reason stated before, and 'as it is beyond dispute, that the early primitive writers used the words bishop and presbyter synonymously. But you think "if he did only mention two orders, that does not prove that there were not three." (p. 43.) No, no more than it proves that there were not *five*, or *ten*, or *twenty*! But then his mentioning only two, does not prove that there were three. The presumption is, that there were only as many as he mentioned. Your Scripture quotations (p. 43.) respecting the occasional mention of only *Priests* and *Levites* are not in point. In various parts of the Bible, distinct mention is made of *Chief Priests*, *Priests* and *Levites*; but in no part of the New Testament, the Epistle of Clement, and of Polycarp, is there the least allusion to a diocesan bishop, or to an officer superior, in his ordinary capacity, to a scripture presbyter or bishop! You think the Philippian Church might at that time have been deprived of its bishop either by being put to death or driven from his diocese by persecutors. (p. 44.) First prove that Philippi, then, was a diocese. Secondly, Polycarp expresses sympathy for "Valens once a presbyter" in the Philippian Church, and for his wife, and prays for their "repentence:" it is strange, then, that he did not manifest sympathy for the superior officer, without whom there is no Church, if the *Philippian assembly* had been deprived of him by either of the above alleged causes!

Does JUSTIN MARTYR? No. You acknowledge the passage I introduced from him does not make "for" Episcopacy; tho' you think it does not make "against" it. Indeed! His *proestos*, or *president*, presided over a single congregation, the same as Ignatius represents his *episkopos*, or *bishop*, to have done. The *episcopacy* that prevailed then was *parochial* as has been abundantly shown. The "president" of Justin is doubtless the officer whom Ignatius styled a "bishop."—What *clergymen*, and *bishops* do now is not the question; but what were bishops and presbyters when Justin wrote.—

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"Reeves, the Translator of Justin, a churchman, and who loses no opportunity of opposing *Sectaries*, allows, in his notes on the passage, that the *proestos* of Justin, the *probati seniores* of Tertullian, the *majores natu*, in Cyprian's Works, (Ep. 75,) and the *proestotes presbuteroi*, or presiding presbyters, of St. Paul, (1 Tim. 4, 17.) were *all one* and the *same*. Now Tertullian, Cyprian, (or rather Firmilian, the celebrated Bishop of Caesarea, in Cappadocia,) and St. Paul, all mean **PRESBYTERS**. Their language cannot be otherwise interpreted without violence. 'Presbyter,' says Bishop Jewel, 'is expounded in Latin by *natu major*.' (Defence of the Apology.) The Bishop was, doubtless, included in the presbyter; they were both one. Indeed, Irenaeus, in an Epistle to Victor, called in later days Bishop of Rome, thus addressed him, (about A. D. 200.) "The **PRESBYTERS** who, before Soter, **PRESED** over that Church which you now govern,—I mean Anicetus and Pius, Hyginus, Telesphorus, and Xystus." Here this ancient and celebrated writer expressly calls those persons **PRESIDING PRESBYTERS**, whom later writers call Bishops of Rome. This demonstrates that the **PRESIDENT** in each Christian Church, in the time of Justin, was a *presbyter*." (Powell's Essay, 2d Ed. 101.) You acknowledge (p. 133) that Justin here spake of the "Church generally;" then the *particular* Churches which compose the Church *general* had each a **President** who has been proved to have been a *presbyter*. Now as Episcopacy at that time was *parochial* and not diocesan, it is very evident that the presiding presbyter of Justin was precisely the officer,—who at other times, for the sake of distinction, was called "bishop."

Does IRENAEUS say, that the then bishop was of an order superior to a scripture presbyter? No. The preceding quotation proves that he considered presbyters and bishops one and the same order of Church officers. Anicetus and Pius, &c. were presbyters, and as **PRESBYTERS** *presided* over the Church of Rome. The following is from Mr. Powell's Essay "On Apostolical Succession"—(p. 101, 2d Ed. which is the Edition from which all the extracts in this Pamphlet are made.) "Irenaeus flourished about Ann. Dom. 184. He mentions both presbyter and bishop, but he uses them *synonymously*. Some persons who have only seen the **PARTIAL** quotations of high Church succession divines" (such as appear in your Pamphlet p. 50) "may doubt my assertion. However, they shall judge for themselves, and then decide *what opinion they can have of the fairness of these writers*. These divines have generally quoted Irenaeus about the succession of bishops, as though he meant a succession of bishops by divine right, and of **Bishops ALONE** as *Successors* of the Apostles. Let us hear him on the other side. He is in the following passage, speaking of some who left the *Scripture*, and pretended *Tradition* for their errors. "But," says he, "when we appeal to that Tradition which has been preserved to us by the Suc-

CESSIONS of PRESBYTERS in the Churches—*quae per Successiones Presbyterorum in ecclesiis custoditur*—they presume they are wiser not only than the presbyters, but even than the Apostles, and that they found the truth in a purer form. (Lib. 3, c. 2.) In the next chapter he calls *this succession the succession of bishops*, which, as it is agreed on both sides, we need not quote." (quoted by you p. 50.) "In the very celebrated Epistle, above-mentioned, to Victor, Bishop of Rome, he speaks of Anicetus, Pius, Hyginus, Telesphorus, and Xystus, *presiding as presbyters* over the Church of Rome; though these persons, by later writers, are all reckoned as Bishops of Rome. These presbyters are all, even by Papists and high churchmen, put as *links* into the *succession chain*: they have no chain without them. He repeats the same mode of speaking of these presiding presbyters three times over in this letter, though a short one, and NEVER uses *any other*; never calls them bishops. He uses the word bishops to the Asiatics, but not as to the Romans; which would almost lead one to think that the term presbyter, at Rome, in that age, was *still* considered the *most honourable denomination*, as it certainly seems to have been in the Apostle's days, and for some time after. For what provincial bishop would write to the Archbishop of Canterbury, and referring him to half-a-dozen of his predecessors in that See, would yet never call them any thing but *presbyters*, except he thought the title was the most honourable one? 'Would not any man now be deemed *rude* and *saucy*, who should talk in that style' to the Archbishop? (Barrow's Pops Supremacy.) Again, 'Wherefore obedience ought to be rendered to those who are *presbyters* in the Church, *who have*, as we have shewn, *succession from the Apostles*; and who, *with the succession of THEIR Episcopacy*, have a sure deposit of the *truth* divinely granted to them according to the good pleasure of our Heavenly Father.' (Lib. 4, c. 23) These are said to be presbyters, *i. e. properly such*, '*qui in ecclesia sunt PRESBYTERI*.' But these presbyters have *Episcopacy*; that is, *preside* over the Church, *rule* the Church in Common. In the next chapter, speaking still of presbyters as presiding over the Church, he tells us that we ought to *FORSAKE* those who were *wicked*, though they held the chief seat; and that we ought to cleave to those who joined *purity of doctrine* to holiness of life:—'Now those who are by many received as presbyters, yet serving their own lusts, and not having the fear of God before them; but being puffed up with the *chief seats*, (principalis concessio,) use others with contumely, and say to themselves, 'None see the evils we do in secret'; these are reproved by the Lord, who judges, not according to glorying appearances, but according to the heart. From ALL SUCH we ought to DEPART; and to cleave to those who preserve, as we have said, the *DOCTRINE* of the *Apostles*; and, along with their

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order of presbyter, maintain sound words; and show, for the instruction and correction of others, an irreproachable conversation. The Church will nourish such *presbyters*; of whom also the prophet, (Isa. 60, 17,) speaks, 'I will give thy Princes in Peace, and thy *Bishops* in righteousness.' Of whom also the Lord spake, 'Who, therefore, is a good and wise servant, whom his Lord shall place over his household,' &c. (Lib. 4, cap. 44.) What can be clearer than that Irenaeus here speaks of presbyters and bishops as the same? He says, the prophet spake of these presbyters when he said, 'I will give thy *bishops*,' &c. Presbyters and bishops, therefore, with Irenaeus, were the SAME ORDER, and equally successors of the Apostles."

Mr. Powell proceeds—"One point more Irenaeus will help us to rectify. The high Church divines quote him as though he meant that a *succession of PERSONS*, viz. of bishops according to their views, was ABSOLUTELY NECESSARY to the existence of Christianity and its ordinances. We shall see that he means no such thing. He says, as above, we are to leave those Ministers who leave the truth, notwithstanding their pretence to personal succession. What he principally aims at is this, to prove an uncorrupted tradition, succession, or delivering down of Apostolical TRUTH, FAITH, and LIBERTY to succeeding generations; and he uses the argument of a succession of Ministers, called indifferently *presbyters* and *bishops*, to prove the succession of truth against the monstrous heresies of his day, in which the Scriptures were denied or corrupted; just as we use now, against Infidels, the uninterrupted and uncorrupted tradition of the SCRIPTURES themselves, and Scripture TRUTH to the present day. Accordingly, Irenaeus says, 'We cannot know the plan of salvation, any otherwise than by those persons through whom the Gospel has come down to us. This they first proclaimed by their personal ministry. Afterwards they delivered the will of God to us in their divinely inspired writings, the Sacred Scriptures, which were henceforward to be the FOUNDATION and PILLAR of our FAITH.' (Lib. 3, c. 1.) The heretics shuffled to avoid the force of this, 'When we argue from the Scriptures, they (the heretics) accuse the Scriptures as not having the right doctrine, neither as sufficient authority; that they contain views so diverse that they cannot be understood by those who are ignorant of TRADITION.' How like Popery, Dr. Hook, and the Oxford Tract Men! He then recites some of the ravings of the heretics, and says, 'Such are the persons against whom we contend; persons whom nothing can hold, but who wriggle like serpents, into every form, to escape from the grasp of truth. Wherefore, we must use EVERY MODE of arguing against them, that, being confounded with the discovery of their errors, we may, if possible, convert them to the truth.' (Lib. 3, c. 2.) The personal succession of Ministers, (presbyters and bishops he calls them indifferently,)

in the Christian Church, was *one mode* of argument. This was *secondary* and *auxiliary* to another, which was the *succession of the doctrine* of Christian *Truth*, the succession of the **TRUE FAITH**. Hear the great Protestant Champion, Whitaker, in the days of Elizabeth, speaking of the succession maintained by the early Fathers, Irenaeus, &c.—

FAITH, therefore, is as it were the *soul* of this succession, which being wanted, a naked succession of persons is as a *dead body*. The Fathers, indeed, always much more regarded the succession of *Faith* than any unbroken series of men.' (Opp. v. 1, p. 506; ed. Gen. 1610.) Irenaeus first remarks that the Apostles taught no such delirious tenets as the heretics held, nor any secret doctrines. 'Then,' he saith, 'the Christian Church at Rome possessed this *tradition* of the truth by the Apostles, according to the *faith preached by them*; and proceeds to confirm this statement by mentioning the succession of Ministers in that Church: "We shall declare that which was delivered from the Apostles, which the Church of Rome possesses, the **FAITH** they preached to mankind; and which has come down to us *through a succession of bishops* reaching to the present time.' (Lib. 3, c. 3.) Here a succession of persons is made *auxiliary* to the main point, the succession of Faith. We allow this argument its full weight.

Where a real succession of faithful Ministers has existed, it is *one mode* of proving the *true Faith*. But does Irenaeus say that there is no other mode, that no Churches have 'the faith who have not this succession? He never says so. He says 'the Scriptures are *henceforward*, from the time of the Apostles, to be the *pillar and ground* of our *Faith*?' Does he say that all are to be received as true Ministers who are in the succession? No. 'He tells us we are to *forsake* those whose lives are *wicked*, and to *cleave* to the good.'

In his Epistle to Flornus, Irenaeus, styles Polycarp, *presbyter*. "I am able to testify before God, that if that holy and apostolical *presbyter* (Polycarp) had heard any such thing," &c. "Irenaeus," (himself,) we are told, was Bishop of the Church of Lyons in France. While he held this station, he was sent by the Church of which he was pastor, on some special ecclesiastical business to Rome. On this mission he carried with him a letter from the *presbytery* of his Church, directed to *Eleutherius*, Bishop of Rome; in which he is called a *presbyter*, and in which they style him their *brother and colleague*. 'Father Eleutherius, we wish you health in all things, and always in God. We have requested *Irenaeus*, our brother and colleague, to deliver you this letter,' &c.—

Had the title of *presbyter* imported at that time, an order distinct from that of *bishop* and inferior to it, would the writers of this official recommendatory letter, have chosen a subordinate title for a man whom they meant to honor? To use the language of Bishop *Stillingfleet*, 'What could any one imagine from this mode of speaking, but that the *bishop* was no

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thing but the senior *presbyter*, or one that had a primacy of order among, but no divine right to a power of jurisdiction over, his fellow presbyters.' Irenicum." (Miller's Lett. p. 154, &c.)

Does CLEMENS-ALEXANDRINUS prove that bishops were of an order superior to scripture presbyters? The whole strength of your cause, as far as his testimony is concerned, lies in this—he once mentions, "*Bishops, Presbyters, and Deacons,*" and once "*Presbyters, Bishops, and Deacons!*" The old argument from mere "*names!*" The word *bishop* does not imply an order superior to *presbyter*. You take for granted that it does; and hence wherever you see the *three NAMES* you think this an uncontrollable evidence in favour of *three ORDERS!* Clemens was a presbyter, and he says, "*We who have rule over the Churches, are Shepherds or Pastors, after the image of the Good Shepherd.*" (Paedagog. Lib. 1.) In proof of the impropriety of women wearing foreign hair, among other arguments he uses this, 'On whom or what will the *presbyter* impose his hand? To whom or what will he give his blessing? Not to the woman who is adorned, but to strange locks of hair, and through them to another's head.' (Ib. Lib. 3.) 'Just so in the Church, the *presbyters* are intrusted with the *dignified* ministry; the *Deacons* with the *subordinate*.' (Stromat. Lib. 1.) The Apostle John, 'beholding a young man of a portly body, a gracious countenance, and fervent mind, he looked upon the *bishop*, who was set over all, and said I commit this young man to thy custody, in presence of the Church, and Christ bearing me witness. When he had received the charge, and promised the performance of all things relative to it, *John* again urged, and made protestation of the same thing; and afterwards departed to Ephesus. And the *presbyter*, taking the young man, brought him to his own house, &c.' (Lib. *Quis dives*, &c.) "From these extracts you will perceive that *Clement*, though a presbyter of the Church of Alexandria, speaks of himself as one of its *Governors*, and claims the title of a '*Shepherd or Pastor*, after the image of the Good Shepherd,' a title which the greater part of Episcopal writers acknowledge to have been given in the primitive Church to the highest order of Ministers. He represents the *presbyters* as intrusted with the *dignified* ministry, and the *Deacons* with the *subordinate*, without suggesting any thing of a *more dignified* order. It is observable also, that the person to whom *John* committed the young man, is in one place called a *bishop*, and immediately afterwards a *presbyter*, which we cannot suppose would have been done, had the superiority of order for which prelatists contend, been known in his day. It is further supposed by some, that when *Clement* speaks of *imposition of hands* on the heads of those females who wore false hair, he alludes to the rite of *confirmation*. If this be so, which is extremely doubtful, it is the first hint we have, in all antiquity, of this rite being practiced; but unfortunately for the Episcopal cause, the imposition of hands

here mentioned, is ascribed to presbyters. From these circumstances, we may confidently infer, that Clement knew nothing of an order of *bishops*, distinct from and superior to *presbyters*." (Miller's Lett. p. 167, &c.)

Thus have I examined your proofs from the principal writers of the first two centuries. Not one of them distinctly states that the officer styled by them a *bishop* was superior in order to a scripture presbyter; whilst all of them who use the terms, except Ignatius, use them as perfectly *synonymous*; and the whole strength of your argument from Ignatius consists in the mere names of *bishop*, *presbyter*, and *deacon*, whilst Clement, and others after Ignatius, employ the terms, *bishops* and *presbyters*, interchangeably, in regard to the very same persons!

(2.) What proofs do you offer from the early writers that the officer whom they style bishop had rights incompatible with scripture presbyters or bishops, and especially that he had the exclusive right of ordination? Any from *Clemens Romanus*? Not one. From *Ignatius*? Not one. The only thing that looks like a proof from him on this part of the subject, is the following—"Let that Eucharist be looked upon as well established (or valid) which is either offered by the bishop or by him to whom the bishop has given consent. It is not lawful without the bishop either to baptize or to celebrate the feast of charity." (Epis. ad Smyrn. Your pamphlet p. 41.) Now keep to the point—the *official powers* of presbyters, as presbyters, and those of *bishops*, as expressed in this quotation. Pray, have not scripture presbyters divine right, or authority, to baptize, and administer the Lord's Supper? Why you have stated this to be their official duty, resulting from their official powers! (p. 13.) And if they have divine right to administer the Sacraments, they have divine right by virtue of office to celebrate feasts of charity, which are not Sacraments; the greater includes the less. What superior powers, then, does Ignatius here claim for his bishop that do not by virtue of office vest in scripture presbyters? None whatever. Ignatius has never said, in any of his smaller Epistles, which alone are considered as possessing any claims to genuineness, that a *presbyter* has not official right to ordain. As a *parochial* bishop, with a number of co-presbyters, or colleagues, he might not permit the acts in question to be performed without his consent. To this, and to this alone, do his expressions, as quoted by you, amount. Does *Polycarp* afford you any proof on the point now in question? Not a syllable. He has never said that *bishops* have any official rights superior to scripture presbyters, and that to them belongs the exclusive right to ordain. Does *Justin Martyr*? Not a proof. Does *Irenaeus*? No. He has not attributed any powers to bishops which do not by divine right vest officially in presbyters, much less the exclusive right of ordination.—Does *Clemens Alexandrinus*? Not a syllable. In no one

place has he been mentioned as being superior to bishops, and having the privilege, or right, of ordination.

Thus not only does he not state that they could ordain diocesan bishops or presbyters, but he also states that they could not ordain presbyters, and that they could not ordain bishops.

SECOND. The Fathers (see the First Council of Nicaea) considered the bishop as the head of the Church, and the minister of God, and the administrator of the sacraments throughout the world.

Observe, that they considered the bishop as the head of the Church, and the minister of God, and the administrator of the sacraments throughout the world. They considered the bishop as the head of the Church, and the minister of God, and the administrator of the sacraments throughout the world. They considered the bishop as the head of the Church, and the minister of God, and the administrator of the sacraments throughout the world.

On all the points in question, the appointment of the bishop is the point to which we are to return. It is indeed I know higher than that of the presbyter, and that you know that you know about certain points, it is but in what

place has he recorded it as his opinion that scripture presbyters were in any degree *officially* inferior to those whom he calls bishops, and that to ordain was the peculiar and exclusive privilege, or right of the latter.

Thus *not one* single writer of the *first two centuries* establishes the *first* point which you are required to prove, viz. that they considered the officer whom they styled a bishop, a diocesan bishop, and of an order superior to a scripture bishop or presbyter, possessing rights incompatible with those of the latter, and especially the exclusive right of ordination.

SECONDLY.—What proofs do you offer that the primitive Fathers (say those of the *first two centuries*) considered diocesan episcopacy, as thus explained, to be an *institution* of God, and so essential, as without it there can be neither a valid ministry, nor a true Church? Your friends in Guyaboro', and throughout the Province, will be surprised to find that from the writers of the first two centuries, you have not quoted a passage which touches the point!

Observe, the question now under consideration is not whether they considered the institution of *bishops* divine and apostolical: for I believe as firmly as you, that the Apostles by the Holy Ghost appointed "*bishops*," or presbyters, over the Church of God, or in other words, that *scriptural episcopacy* is divine and apostolical. Any proofs, therefore, that you may bring from these writers, to show that they considered the appointment of *bishops*, merely, as divine and apostolical, only go to establish what is never denied, but touches not the point in dispute. The precise point you are here to prove is this, that the writers of the first two centuries, considered *diocesan episcopacy* to be divine, that the *office* of a bishop, as *an order* of the ministry, *superior* to *scripture bishops* or *presbyters*, possessing *official* rights incompatible with those which by *virtue of office* vest in the latter, and especially as a *higher order*, having the *exclusive right* to ordain to the Christian Ministry, was of divine and apostolical institution; that this diocesan episcopacy, including *three* distinct orders in the ministry, and being *so essential* as *without it* there can be *no valid ministry* and *no true Church*, was the appointment of God.

On all these points *Clement Romanus* is silent as death.—Your quotations from *Ignatius*, (p. 39, 40, 49,) only go to the appointment of *bishops* generally, without coming home to the point in debate, as above stated. You tell me I "know that he applies the term *bishop* to the *first order*." (p. 40.) Indeed I know no such thing, that is, if you mean an order higher than a scripture bishop; and you cannot prove to me that you know so either. *Ignatius* never says he applies it to an order superior to scripture bishops. You talk, (p. 36,) about certain "*reserved powers*" of the Apostles, and say, "it is but a modest question to ask, in *what text of Scripture*, or in what record of the Church, is the important grant of these

to all the presbyters they ever ordained in it to be found."— These reserved powers refer to "government in general, and to special, ministerial acts besides," but what acts you do not specify, and you affirm they were not imparted to all the presbyters or bishops at first ordained. When you attempt to give me *scriptural* proof of this gratuitous assertion, it will be time enough for me to reply formally to it. You are to show that, when the Apostles ordained presbyters to the office of the ministry they ordained them only as an inferior or second order, and did positively restrain from them any powers essential to that office. *In what text of Scripture*, is this restriction found? Will you be so "modest," as to tell me?

Precisely of the same nature are your quotations from *Hegessippus* and *Irenaeus*, (p. 50) They touch not the point. As for *Polyearp*: his Epistle also is perfectly silent on every one of the particulars to be proved. You speak of the *superior rank* he held in the Church. This is only begging the question. Might he not have been only a *chief*, or *first* presbyter, and so, for distinction's sake, called *bishop*?

These, if I mistake not, are all the Fathers of the first two centuries that you have quoted; and not one of them—no, not one of them, deposes in your favour. From them *diocesan* Episcopacy has no support: neither has the assumption, that a bishop is, by divine right, superior in order to a scripture bishop or presbyter; nor that he has official powers incompatible with the latter; nor that he possesses the exclusive power or right of ordination; nor that diocesan Episcopacy is of divine institution; nor that it is so essential, as without it there is no valid ministry, and no true Church.—This is the case your own *witnesses* being *judges*!

You are continually throwing out the reflection that "there is no instance of presbyter ordination in the *Scriptures*. It was not *sanctioned* by the primitive Church—but *always* pronounced invalid." (p. 57, &c.) As to the first, those who have read my Letter on the *official powers* of PRESBYTERS will clearly see that your charge is glaringly false. As to the second: I challenge you to prove by any of the Fathers of the first two centuries that ordination by scripture presbyters or bishops is pronounced scripturally invalid. If you cannot produce this proof the world will set you *down*, not very much *above*, a dealer in mere unsupported assertions. You *know* as well as I, that if you were to search the writings of the first two centuries from one end to the other, you cannot find a single sentence to justify your bold and unwarranted declaration! And yet you are going to "*set me right*" in my views of the Fathers!

Now I will turn the tables upon you, and I assert, without fear of successful contradiction, that you cannot produce a single instance from the *Scriptures* in which a *diocesan bishop* ordained to the Christian Ministry, nor from any of the *writers* of the first two centuries. Episcopalians! what think ye of

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this? Now ask your champion for an instance, clear and plain,
 of an ordination by a *diocesan*. 1. From the New Testament.
 And 2. From any of the writers of the first two centuries;
 and see if he can produce either!

There is another thing to which I wish here to call your
 attention. Page 56, you assert, in proof that a bishop was of
 superior order to a presbyter, that "bishops received the
episcopal office by a new ordination." "His orders," that
 is, of the *bishop elect*, "as a presbyter were not sufficient; he
 received a *new ordination*:"—(p 56.) that is, if your words
 have meaning at all, that a "new ordination" was absolutely
 necessary to constitute a presbyter a *bishop*. Now I challenge
 you to adduce from the New Testament or any writer of the
 first two centuries a single instance in which a presbyter, as a
 presbyter, received, from *diocesan bishops*, as a superior order,
 a "new ordination" to constitute him a *bishop*. If you can-
 not, your whole argument falls unsupported to the ground.—
 My readers will keep this challenge, as well as the former, in
 mind, and wait to see, if you dare accept of it, and if accepted,
 how you answer to it.

I have thought it prudent to confine myself at present to the
 writers of the first two centuries, as immediately after this
 period so many corruptions began to creep into the Church;
 so many of the most respectable Christian writers are known
 to have been heterodox in their opinions; so much evidence
 appears, that even before the commencement of the third cen-
 tury, the Papacy began to exhibit its pretensions; and such
 multiplied proofs of wide spreading degeneracy crowd into
 view, that the testimony of every subsequent writer is to be
 received with suspicion. Besides, if diocesan Episcopacy ex-
 isted, and were of the fundamental importance that our Epis-
 copal brethren make it to be, we may surely expect to find
 some reference to it in the records of two hundred years; and
 especially, when we consider that those were years of the
 greatest simplicity and purity ever known in the Church."—
 (Miller's Lett. p 126.) Not only so, but the manner in which
 you have jumbled together the usages of the first two centuries,
 and those of subsequent times, is another reason to induce me
 to confine you to the former. The positions which you assume
 will render the propriety of my remark apparent.

Position 1. "There is but one bishop in a Church." Eu-
 sebius is quoted to prove this.

2. "Bishops received the episcopal office by a new
 ordination." Cyprian, Cornelius, and a bishop at Capais are
 quoted in proof.

3. "Bishops had the sole power of confirmation." Cyprian, Jeromo, and Firmilian, whose meaning you have
 misrepresented, are quoted in proof.

4. "The bishop, or the chief officer of the Church,
 had the sole power of ordination" (p 56. 57.) This, you af-
 firm, "we learn from Scripture:" when it is notorious, "we

learn" no such thing " from scripture," but directly the reverse, of course, understanding the word " bishop" in your sense. Of the *Fathers*. Chrysostom, Cyprian, Cornelius, and Jerome, are quoted in proof.

Then you go over the ground, and tell me what you have proved, 1st. From the *Scriptures*, when no such proof has been given; and 2ndly, From the *primitive Fathers*; when no example has been given from the *first two centuries* of the Church! In this way you have written, I hope unintentionally, in a manner calculated to make a false impression on the mind of the unwary reader. It is, therefore necessary, to bring you to some definite period, say, the *first two centuries*; and if you can prove all your *positions* with the meaning you attach to the word bishop, in reference to all Christian Churches, then I will candidly and *cheerfully* acknowledge, that *then* Diocesan episcopacy was the government of the Church; but if you cannot, then it will follow that Diocesan Episcopacy was not *then* the government of the Church, and that all effort to *maintain* "the divine origin of episcopacy" from the testimony of the *Fathers* will be the very height of folly.

I hope you will properly appreciate my motives for not at this particular time, considering at length the testimony of *Tertullian*, *Cyprian*, and *Jerome* &c. which, I am confident I can make appear, does not favour the *divine origin* of episcopacy. I call upon you to prove what your present pamphlet most assuredly does not, that during the *first two centuries* of the Church, 1. There was but one bishop, in your sense, in a church. 2. That bishops received the episcopal office by a new ordination, their orders, as presbyters not being sufficient. 3. That bishops in your sense of the word, had the sole power of confirmation. 4. That bishops, as officers of an order superior to presbyters, had the sole power of ordination. Now no shuffling, no evading, no mere assumptions, but give us proof to these points.

I think it *right*, however, to "set you right," as it regards a quotation you make from *Firmilian*. p. 57. The quotation in your work reads thus: "Firmilian also, in his epistle to Cyprian, says, "The elders" (meaning the *bishops*;) who govern the Church, possess the power of baptism, confirmation and ordination." Your exegetical comment is unwarranted, that is if, by the word "bishops," which you have thrown in as explanatory of Firmilian's meaning, you intend those superior to presbyters. On turning to Firmilian's Letter, I find his words are, "MAJORES NATU:" Now Cyprian himself paraphrases the word *presbuterou*; and the latin, *presbyterum*, by *majorum natu*. "Thus against an elder receive not an accusation" &c he renders, "Adversus MAJOREM NATU accusationem ne receptoris." (Test. Ad. Judaeos. Lib. 3. Cap. 76. p. 591. Ven. 1728.) The opinion of Reeves and Bishop Jewel has been already given. The former admits that *maiores na-*

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tu of Firmilian were one and the same with St. Paul's " *presiding presbyters*," which you allow were not diocesan bishops. The latter is very positive that the term " *presbyter* is expounded in Latin by *natus major*." Unless you have better proof than you can adduce to show that Firmilian used the phrase in question in a sense different from his *contemporary* St. CYPRIAN, and in which Bishop JEWEL explains it, no argument is required to prove, that by "*majores natus*" Firmilian meant *presbyters*, or *elders*; and thus his opinion is decided and unqualified, that *presbyters* had the power of *baptizing*, *confirming*, and of *ordaining*;—and as this letter was addressed to Cyprian, he must have acquiesced in the propriety of the statement, otherwise he would doubtless have opposed it. Firmilian's testimony is as high and as *decided* as language can make it. And it does not speak of isolated facts, but of the practice of the Church. It was the practice then for Presbyters to preside over the church, to confirm and to *ordain*. Suppose this chiefly to have been confined to the country of Firmilian, that is to Asia Minor; this is abundantly enough. Firmilian was known over the whole Christian world. The PRACTICE WAS NEVER CONDEMNED; the *ordinations* were NEVER OBTAINED to. This case is worth a THOUSAND single instances of ordination; for such a matter could not be *established* as *practice*, and then continued as practice, in the most celebrated part of the Christian world at that time, without resulting in the *ordination* of thousands of ministers." (Powell p. 120.)

I think it also right to remark, that the supposed " *contradictions*," in which you think my system continually involves me, and which you have urged against my views of Tertullian's testimony, (p. 79.) are only the creatures of your own imagination. I quoted from him the following. " *Approved elders preside*" &c. You ask " *Who then were these approved seniors or elders, that presided in the churches? not the body of presbyters; but bishops such as were Polycarp and Clement; one bishop presiding over his diocese: and you tell me, that I have here again been led astray by names*" (p. 80.) Pray, how do you know these were not *presbyters*? Who gave you your information? Who assured you they were *diocesan bishops*? You are not led astray here by " *names*" I do assure you: but by your own fancy. You deign to offer no proof; but you think you have a privilege to *maintain* diocesan episcopacy thro' thick and thin, not only by supposed apparent proof, but against positive proof! Tertullian's words are, "*Præsident probati quique seniores, honorem istum non pretio, sed testimonio adepti.*" (Apol. Cap. 39.) " *Seniores* are, in the Greek language, called *Presbyters*," says the learned Popish Ecclesiastical Historian, Cabassutius. Notitia Eccl. p. 53. Indeed this is, beyond all doubt, the direct and proper sense Scapula says, "*presbuteros, senior;*" Schrevelius: "*presbuteros, Presbyter, senior;*" and Suicer: "*presbuteros, idest, se-*"

nior.' Reaves, who was, as has been remarked, a rigid churchman, in his note on the place, says, the presiding Elders here are undoubtedly the same with the *proestos* in Justin Martyr." (Powell p. 108.) To these may be added the opinion of Bishop Jewell: addressing Harding, his baptistical opponent, he says, "If ye had been either so *sagely studied* as ye pretend, and your friends have thought, ye might soon have learned, that *Presbyter* a Priest is nothing else, but *senior* that is an Elder. Your own Doctor Thomas Aquinã saith: *Presbyteri in Græco dicuntur, quasi seniores*. Your own Gratian saith: *Presbyter Græcè Latinè senior* interpretatur *Presbyter* in Greek is rendered in Latin *Senior*." (Defence Part 6. p. 527.) Bishops, according to you, receive their ordination from bishops; but those *seniores* received the honour referred to by testimony, or as "*testimonio*" may be rendered by "*suffrage*." This accords with our views; as to order they were presbyters, but they were elevated to a *higher seat* by the suffrage of their co-seniores or co-presbyters, and for the sake of distinction were called *bishops*. Understand then, that by the term bishops, as used by the primitive ecclesiastical writers, we mean persons who as to order are no more than presbyters, yet, who, where there were several presbyters appointed to a church, were *primi in' er pares*; and therefore, tho' bearing the title of "*bishops*," for distinction's sake, were in reality only of the presbyterial order. Sometimes, by the earlier writers, they were called bishops; at other times, *seniores*, *majores natu*, and *Presbyters*, keep this in mind, and all your declarations respecting "*contradictions*" and "*changes*," will appear just mere pure flourish! (See your Pamphlet p. 79 80.)

Nor do I think it out of place to "*set you right*" in regard to Cyprian. You assert that he consulted his Presbyters, "*not by right, or of necessity, but because he thought proper to do so.*" (p. 80.) Now he did nothing without his presbyters because that had been the *practice* of the *primi inter pares*. Cyprian's language is, "*From the beginning of my episcopacy I determined to do nothing of my own accord, but only by your council, and with the consent of the people. When, by the Grace of God, I return unto you; then we will, as our mutual honor requires, confer in common upon those things which have been done, or which still remain to be done.*" (Ep. 6.) "*But he goes further than this. He shews his opinion that the Presbyters had powers, by divine right, to perform ANY of a bishop's duties, in his absence. In his conclusion from the rage of his persecutors, he writes to his Presbyters and Deacons, saying, "I beseech you, according to your faith and religion, that you perform your own duties; and also those belonging to me, so that nothing may be wanting either as discipline or diligence."* Ep. 5. Again, having mentioned matters of church government; "*I rely upon your love and your religion, which I well know, and by these letters I*

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exhort and COMMIT THE CHARGE to you, that you whose presence does not expose you to such peril, would discharge MY duty, act in my place, (vice mea), and perform ALL those things which the administration of the church requires." Ep. 6. These passages are decisive in proof, that, substantially, the Bishop and Presbyter were in Cyprian's opinion the same. The PRESIDING power of the clergy is very strongly put by him, when, in writing to Cornelius, Bishop of Rome, he speaks of them as "Compresbyters of Cornelius." Ep. 42; and the most illustrious CLERGY PRESIDING WITH THE BISHOP over the church." Ep. 55. Again as "the sacred and venerable consistory of his clergy." Ep. 55. He applies the term *præpositus*, president, as well as pastor, to the presbyters and to the Bishops in common. Ep. 10, 11, 23, and 62. Indeed, in Ep. 20, he applies it to presbyters alone, as distinct from the bishop. Cyprian uses the term *Collega* (Colleague) for a Bishop, very frequently. The fourth council of Carthage, A. D. 398, thus speak on the subject: "As in the church and in the consession of the Presbyters, the Bishop sits in a higher seat than the Presbytery, so in other places let him know that he is truly a Colleague, *Collega*, of the Presbyters: Can. 35." This was in the very city in which Cyprian had been Bishop. There were 214 Bishops in the council, amongst whom was the famous St Augustin, at that time bishop of Hippo. * In his angry epistle to Pupian, a Bishop and Confessor, when put upon the point of clearing himself from some charges of pride, haughtiness, &c. which Pupian had mentioned to him in a letter, he stands in the defence of the *divine authority* of his office in the church: he says the Lord strengthened this divine authority by a *revelation in a dream*; and he places it upon this, *that he was a PRIEST, sacerdos*. None of our high churchmen deny that a Presbyter is a Priest, or *sacerdos*. The council of Carthage, in the canon just now mentioned, use the word *sacerdotes* for Presbyters only. "*Episcopus—collegam se Sacerdotum esse cognoscat*—Let the Bishop know that he is the Colleague of the Priests, or Presbyters."—Such is the solemn determination of 214 Bishops, the great Augustin amongst them. * * * Indeed, according to Dr. Barrow's view of the following passage. Cyprian distinctly declares that at the first, "*for a time*," there were no bishops as now; but that they were *afterwards*, and by *human authority*, constituted to take away schisms, exactly according to Jerome's statements, Cyprian says, "Heresies are sprung up, and schisms grown from no other root but this, because God's Priest was not obeyed; nor was there one Priest or Bishop for a time in the church, nor a judge thought on for a time to supply the room of Christ." Ep. 55. "Where," says Dr. Barrow, "that by the church is meant any particular church and by Priest a Bishop of such church, any one not bewitched with prejudice by the tenour of Saint Cyprian's discourse, will easily discover." (Pope's Suprem. p. 141." Powell's Es-

say, p. 114 &c. where Cyprian's testimony is considered at large.) Enough, however, has been quoted to shew that his views, and yours, as to the nature of episcopacy, differ essentially.

You also require to be "set right" in regard to Hilary. His words are, "AFTER churches were constituted in every place, and offices appointed, things BEGAN to be arranged DIFFERENTLY from what they were in the beginning; for at the first, all taught, and all baptized. But if all had continued to be allowed to perform the same things, it would have been absurd, and the ministry would have become vile and contemptible. The Apostles writings are NOT altogether agreeable to the order of things as Now practiced in the Church. For Timothy who was ordained a Presbyter by Paul, he calls a bishop; because the first, or chief Presbyters were called bishops. * FIRST, or CHIEF PRESBYTERS, were called Bishops; and as one departed, the NEXT succeeded to the office. But because the next in succession were sometimes found unworthy to hold the PRIMACY, the CUSTOM was changed by the provision of a council; so that not the next in order, but the next in merit, should be made Bishop, and CONSTITUTED such By the judgment of a number of the PRESBYTERS, lest an unworthy person should usurp, and become a general scandal." (Com. in Ephes. cap. 4.) "The Presbyter and Bishop, had ONE and the SAME ORDINATION. The Bishop is the chief among the Presbyters—*Episcopus est qui inter Presbyteros Primus*." (Com. in 1 Tim. 3) The language of Hilary is too plain to require comment—it is as anti-episcopal, as far as divine right is concerned, as it cleverly could be.

The following quotation will set the testimony of both Chrysostom and Jerome in a proper light, and you "right" also, in regard to it.—"Chrysostom, who flourished A. D. 400, says, "Paul, speaking about bishops and their ordination, what they ought to possess, and from what they must abstain, having omitted (1 Tim. 3,) the order of presbyters, he passes on to that of deacons. Why so, I ask? because the difference between the bishop and the presbyter is ALMOST NOTHING.—For the PRESIDENCY of the Churches is committed to presbyters, and the QUALIFICATIONS which the Apostle requires in a bishop, he requires in a presbyter also; being above them SOLELY by their ordination, and this is the ONLY thing, they, the bishops, SEEM to have more than presbyters."—(Com. in 1 Tim. 3.) This last remark refers to what is supposed to be the sheet anchor of episcopacy, in the modern sense, i. e. the power of ordination. (See your pamphlet, p. 57.) Chrysostom says they were the SAME in every thing else. Even as to ordination he only mentions the FACT of the difference, and not the divine right. And as to the fact, his language is by no means decided. Jerome also himself has a remark of a similar kind in his Epistle to Evagrius: "What

does the nation?" interpret members bishops "after the rest from the bishops, LECTED higher c bishop; tal; or they know op do," dination evident, which ha bishops d right of what the ment, wh ordination advises th not," be licence, o contradic tained. Church at ample of something The pres of thesee he had)— as Episc laid on ha tradecting doers of s the army tions in ill that the R generals b alludes: t to his arg ard's cond its bearing appointed deacon; s call him bi the archde This is plain

does the bishop which the presbyter may not do, except ordination." The interpretation of the one may be sufficient for the interpretation of the other. Jerome, then, it should be remembered, does, in that Epistle, *most plainly declare* that bishops and presbyters are the SAME. He then says, that "after the Apostles' times, one presbyter was placed over the rest as a remedy against schism. For at Alexandria, from the Evangelist Mark up to Heraclius and Dionysius, the bishops, (about A. D. 250,) the PRESBYTERS ALWAYS ELECTED one from amongst themselves, and placed him in the higher chair, and they, the presbyters, gave him the name of bishop; in the same manner as an army may make its general; or as deacons elect one of themselves whose industry they know, and call him Archdeacon. For what does a bishop do," (i. e. now he means about A. D. 400.) "except ordination, which a presbyter may not do?" Here then it is evident, that Jerome speaks simply of the fact and custom which had THEN, in his day, become established as to what bishops do, and presbyters may not do; not of the power or right of presbyters, or that they could not by divine right do what the bishops did. This custom, or ecclesiastical arrangement, which for the honor of the bishop and the Church, made ordination generally a prerogative of the bishop's office, Jerome advises the presbytery to comply with. Therefore "they MAY NOT," because of this custom, especially without the bishop's licence, ordain. Any other supposition would make Jerome contradict, in the same page, what he had most firmly maintained. His illustrations shew the same. The custom of the Church at Alexandria was evidently intended by him as an example of ordination by presbyters; else why mention it as something which had CEASED, in his day, to be common.—The presbyters, at Alexandria, prior to A. D. 250, elected one of themselves, placed him in the chair, (all the consecration he had)—and gave him his title of bishop. It is trifling to say, as Episcopalians do, 'Perhaps there were bishops present who laid on hands and consecrated him.' This is little short of contradicting Jerome. He certainly makes the presbyters the doers of all that was done in making the bishop. The case of the army making its general is another instance which he mentions in illustration of his position. Every schoolboy knows that the Roman Army in those days, frequently created their generals by acclamation; and it is to these proceedings Jerome alludes: the lawfulness of the thing was no more necessary to his argument, than the lawfulness of the unjust Steward's conduct to our Lord's argument. It is the fact, and its bearing, which are important. The deacons, too, then appointed one of themselves as their head, calling him Archdeacon; so the presbyters make a presbyter their head, and call him bishop. The army made the general; the deacons the archdeacons; and the PRESBYTERS MADE THE BISHOP. This is plainly the sense. PRESBYTERS, then, ORDAINED

even BISHOPS, in the see of Alexandria, from the time of St. Mark up to Heraclius and D. onysius, that is, for about the first 200 years after Christ. What need be clearer, than that Jerome's exception only regards the CUSTOM of the Church in his day, (about 150 years after what he refers to at Alexandria,) and not the *power or right* of the presbyters to *ordain*. Stillingfleet has moreover quoted, in confirmation of this view, the testimony of Eutychius, the Patriarch of Alexandria, who expressly affirms, "that the twelve presbyters constituted by Mark, upon the vacancy of the See did choose of their number one to be head over the rest, and the other *eleven did lay THEIR hands upon him*, and blessed him, and MADE him Patriarch," or Bishop. (Iren. p. 274.) The manner it seems varied, the thing was the same. There NEVER was any universally established manner of making bishops in the Christian Church, excepting the scriptural one, by which every man is made a Minister and a Bishop at once, by one and the same ordination. Chrysostom's language is similar to Jerome's, and admits the same interpretation. He positively says, that the bishop had then nothing above presbyters but ordination; and speaks *doubtfully* as to this: "This (ordination) is the only thing they ~~seem~~ to have more than presbyters." But even were he to speak with the utmost certainty, his language only states the *fact*, and not the *law*. It was the fact, I believe, generally, in Chrysostom's days, for the HONOR of the bishop and the Church, and (as they supposed) to prevent divisions, that bishops only ordained bishops. This is perfectly consistent with all we have said to shew the identity of bishops and presbyters by divine right. However, Calderwood, Alt. Damascen, p. 160, shows that a more accurate translation of Chrysostom's language will give a very different view of his meaning: the latter member of his sentence, correctly translated, being as follows—"The bishop being above the presbyter solely by their" (the presbyters') "suffrage; and by this alone they seem to assume an *unjust* superiority over the presbyters." This proves that Chrysostom considered bishops and presbyters to be really and by divine right the same in all things, and taxes the bishops with abusing the power given them by the suffrage of the presbyters, injuriously to depress those very presbyters." (Powell's Essay, p. 124, &c.)

As to Jerome, Stillingfleet observes in his Irenicum, "Among all the *fifteen* testimonies produced by a learned writer out of Jerome, for the superiority of *bishops* over *presbyters*, I cannot find one that does found it upon *divine right*; but only on the *convenience* of such an order, for the peace and unity of the Church;" and Dr. Miller observes, "Jerome, therefore, notwithstanding all the *arts* which have been employed to set aside his testimony, remains a firm and decisive witness in support of our principle, that the doctrine of ministerial parity was the doctrine of the primitive Church. Accordingly BISHOP JEWEL, PROFESSOR RAINOLDS, BISHOP STILLING-

FLEET, interpreted as I have done, as *bishop* and *presbyter* (p. 190.) Church's assertion of the following is decisive. I. in the *presbyter* he could not be made successively this, the own bishop *status*."

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FLEET, and other learned divines of the Church of England,
 interpret this Father, on the subject of Episcopacy, precisely
 as I have done, and consider him as expressly declaring that
bishop and presbyter were the same in the apostolic age." (Lett.
 p. 190.) As to the ordination of bishops by presbyters in the
 Church of Alexandria, you undertake to say it is only an as-
 sertion of mine, and deny its correctness. (p. 115.) Read
 the following, and learn to be a little more modest in your po-
 sitive denials—"ARCHBISHOP USHER being asked by Charles
 I. in the *Isle of Wight* 'whether he found in antiquity that
presbyters alone ordained any?' answered, "Yes; and that
 he could show his Majesty more, even where *presbyters* alone
 successively ordained *bishops*; and brought as an instance of
 this, the presbyters of *Alexandria* choosing and making their
 own bishops, from the days of *Mark*, till *Heraclas* and *Diony-*
sius." (Miller's Lett. p. 267.)

A few quotations will close the present Letter—"That pre-
 byters both possessed and exercised the right of *ordaining* mini-
 sters in the primitive Church, appears moreover by the 13th canon
 of the Council of Ancyra, A. D. 315:—"Tis ordain'd, that *village*
bishops to ORDAIN *presbyters* or deacons. Nor is it allowed
 EVEN to CITY PRESBYTERS to do this in ANOTHER *diocese*
 WITHOUT the *licence* of the *bishop*." High Church Episco-
 palians declare they cannot understand this canon! It must be
 imperfect, or corrupt, or I know not what. So Socinians treat
 the Scriptures when they are plainly opposed to their schemes.
 However, no man who understands the GREEK text of the
 canon, will deny that the above is a fair translation. Here,
 then, in the first place, the *Chor-episcopi*, or *country bishops*,
 are utterly *forbid* to *ordain*, and are evidently treated as IN-
 FERIOR to *city presbyters*. Now Bishop Taylor, and many
 other learned Episcopalians, *fully admit* that these *Chor-*
episcopi, or *village bishops*, had, by divine right, the Power
 to ORDAIN. Therefore the POWER of the *City PRESBYTER*
 to ORDAIN presbyters and deacons, is *clearly* supposed in
 the canon; and is NOT *taken away*, but only *limited* in its exer-
 cise. He was not to ordain 'in *another* bishop's *diocese* with-
 out his license;' very proper: but then it is clear as though
 the canon had said so, that the *city presbyter* might and did
 ordain presbyters and deacons in the *diocese* of *his own* bish-
 op; and might do the same in any *other diocese* by the *licence*
 of the bishop of that *diocese*. It seems they had been guilty
 of the irregularity referred to in the canon. However there is
 no limitation as to the *diocese* where they reside; though the
 rules of order would require such things to be done with the
 consent of the bishop. Here, then, is another triumphant
 proof of the power of presbyters to ordain.

"There is considerable evidence arising to the same point
 from the illustrious Council of Nice, A. D. 325." &c. (See
 Powell's Essay from which this extract is taken, p. 128.)

As to the supposed impossibility of change in the Apostolic

Government, mentioned by you, (p. 58, 59.) I reply in the language of Dr. Mason—"Nothing can be more *pointless* and *pitiless* than the exclamation of Cyprian, the Layman, and their bishop," (and of the Rev. C. Shreve,) "on the *change* which took place in the original order of the Church. They assume a *false fact*, to wit, that the *change* must have happened, if it happened at all, *instantaneously*; and then they exultate, with great vehemence, on the *impossibility* of such an event. *This is mere noise*. The change was *not* instantaneous, nor sudden. The testimony of Jerome, which declares that it was *gradual*," *paulatim*, by *little and little*," has sprung a mine under the very foundation of their edifice, and blown it into the air." Were we inclined to take up more of the reader's time on this topic, we might turn their own weapon, such as it is, against themselves. They do not pretend that archbishops, patriarchs, and primates, are of apostolical institution. They will not so insult the understanding and the senses of men, as to maintain that these officers have no more power than simple bishops. Where then, were all the principles of adherence to apostolic order when these *creatures of human policy* made their entrance into the Church? Among whom were the daring innovators to be found? Where was the learning of the age? Where its spirit of piety, and its zeal of martyrdom? Where were the presbyters? Where the bishops? What! all, all turned traitors at *once*? All, all conspire to abridge their own rights, and submit their necks to new-made superiors? What! *none* to reclaim or remonstrate! Absurd! Incredible! Impossible! These questions, and a thousand like them, might be asked by an advocate for the divine right of *patriarchs*, with as much propriety and force as they are asked by advocates of the simpler Episcopacy. And so by *vociferating on abstract principles*, the evidence of men's eyes and ears is to be overturned, and they are to believe that there are not now, and never have been, such things as archbishops, patriarchs, or primates in the christianized world; seeing that by the *assumption* of the argument they have no divine original; and by its *terms* they could not have been introduced by mere human contrivance." (Claims of Episcopacy Refuted, p. 186.)

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Letter X.

The Uninterrupted Succession, a fable, incapable of being proved:
The True Succession.

REV. SIR,

THE length, to which my remarks have already extended, will prevent me from entering so largely into the consideration of the subject of the Uninterrupted Succession, as I at first intended to have done; but I have no doubt I shall be able to adduce sufficient in a small compass to show that it is, as held by you, indeed a fable and inculpable of being proved. The succession which you advocate is one of *persons*, and of *orders*, and not of *faith* and *practice*; and as you make so much depend on this succession of persons, and orders, your proof that it has been uninterrupted should be clear, strong, and convincing. The list of names, at least, should be given, and you should show by undoubted testimony that A, a bishop of an order superior to a presbyter, ordained B—that B ordained C a bishop—that C ordained D a bishop, and so on, from the first link of the chain down to its present link. But have you done this? Have you attempted to do so? No.—You have contented yourself with quotations from Bishop McIlvane, and others, containing, at least, only arguments *a fortiori*, but into the *historical* proof you have not entered at length, nor with satisfaction. You have laid down premises, and argued therefrom, that “the succession *could not be broken*,” instead of proving from stubborn and undoubted facts that it *has not* been broken! An easy way to prove the succession to have been uninterrupted!

You begin with “Timothy” and “Titus,” and in respect of them assume, what I have already shown not to be the case, that they were diocesan bishops. “Thus,” say you “we see the office of the Apostles handed down by a succession of hands to one of the latest dates of which the Scriptures speak.” (p. 70.) Very well: Do you intend to trace the succession from Timothy and Titus? If so, pray *whom* did they ordain diocesan bishops? Who succeeded them in the apostolic office? You had just better confess your ignorance at once, and say you do not know. Again where is the chain of succession from Timothy and Titus at the present day? Has it *perished*? If so, has not Christ falsified his promise? Is it not strange, that the succession from Timothy and Titus, respecting whose diocesan character you have written so many confident and boastful things, has, as far as we know, become extinct?

Then you refer to the “Angels” of the Seven Churches; and assume what you have failed to prove, that they were diocesan bishops. Well, what has become of their succession?

Who did they ordain as their successors to "the apostolic office?" Can you tell? And has their succession also become extinct? Alas for the uninterrupted succession!

You then quote Irenaeus, "We can enumerate (he says) those who were appointed by the Apostles bishops in the Churches, and to be their successors even unto us—leaving them the *same power and authority which they had.*" (p. 71.) But I have shown that he calls this succession, "the successions of presbyters," and styles several of those, whom you call bishops, *presbyters*, who presided over the Church of Rome. Irenaeus does not say they were diocesan bishops, having rights incompatible with those which belong to presbyters: the phrase "leaving them the same power and authority which they had," of course, in their ordinary capacity, is not sufficient to prove that they were, as I have abundantly shown that presbyters possess this by virtue of office.

You then pass over to the Church of Rome, (p. 71.) and state that Irenaeus "has left on record the succession of those who had been bishops of the Church of Rome down to this time of writing, viz. about seventy-eight years from St. John." (Ib.)

But why do you not mention the names of all the "bishops" appointed by *all* the Apostles in *all* the Churches they established? The promise of Christ was given equally to *all* of the Apostles. Has his promise then failed in regard to *any* of these? Has a regular succession of persons, as diocesan bishops, come down to the present times from *all* the Churches established by *all* of the Apostles? If not, how do you account for the *interruption*?

Who then was the first bishop of the Church of Rome?—Was St. Paul? You have read the Acts of the Apostles, and the Epistles which he wrote, and, you know there is there the least shadow of evidence to be derived from any of these inspired writings, that the City of Rome was his fixed sphere of labour. Nor is there on record any *authentic* account of St. Paul's having ordained a presbyter as a diocesan bishop over the Roman Church. You know that the present Church of Rome claims *St. Peter* as the first bishop of Rome to the exclusion of St. Paul. Was St. Peter then the first diocesan bishop of Rome? You must have some person as the first link surely. Pray was it Peter? "A *proton pseudos* in this case lies at the bottom," says Dr. Cave, "it being generally *taken for granted*, that St. Peter was in a proper sense Bishop of Rome, which yet I believe can never be made good."—It is a question *never yet settled*, whether *Peter ever was at Rome*; but all the authority there is for Linus, Cletus, and Clemens, as *links* in the chain, make them to have derived it *from Peter*, and *not from Paul*. Now Archbishop Cranmer says, "It is *not even certain* that *Peter ever was at Rome.*" (Burnet's Ref. Book 2, A. D. 1534.) The very learned Flacius Illyricus declares himself doubtful whether Peter ever was

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"However, suppose we grant this, and even reckon Peter the first Bishop of Rome: then *who succeeded Peter? No man on earth can tell.* One mentions one person, another says it was another, and these the very witnesses who are cited to prove the point. 'The Fathers,' says Dr. Dwight, 'however sincere, and however satisfactory their testimony, concerning facts which passed under their own eyes, yet received traditional accounts loosely: and both believed and recorded much of what took place *before their time* without truth or evidence.' Bishop Taylor himself," as quoted on a former page, "says, 'the Fathers were **INFINITELY deceived** in their account and enumeration of traditions.' Now Tertullian, Rufinus, and Epiphanius, say **CLEMENT succeeded Peter.**— Jerome declares that 'Most of the Latin authors supposed the order to be *Clement the successor of Peter.*' But *Irenaeus*," as quoted by you, "Eusebius, Jerome, and Augustine, contradict the above authorities, and say **LINUS succeeded Peter**; Chrysostom seems to go the same way. Bishop Pearson has proved that *Linus died before Peter*; and therefore, on the supposition that Peter was first bishop of Rome, Linus could not succeed him. Cabassuto, the learned Popish Historian of the Councils, says, 'it is a **VERY DOUBTFUL question** concerning Linus, Cletus, and Clemens, as to which of them succeeded Peter.' Dr. Comber, a very learned divine of the Church of England, says, upon the whole matter, there is **NO CERTAINTY** who was Bishop of **ROME, next to the Apostles** and therefore the **ROMANISTS**, (N. B. Romanists) **'BUILD UPON AN ILL BOTTOM, when they lay so great weight on their PERSONAL SUCCESSION.'** (On "Roman Forgeries in Councils," Part 1, c. 1.)

"But who was the *third* Bishop of Rome? for of the *second* there is no certainty to be had. Here the confusion is greater still. The *Roman Catalogues*—the Catalogues of high churchmen, must have somebody, so they put Cletus in; Hear Dr. Comber again: 'The **LIKE BLUNDER** there is about the next Pops. (Bishop of Rome) the *fabulous Pontifical* makes *Cletus* succeed Linus, and gives us several Lives of *Cletus*, and *Anecletus*, making them of several nations, and to have been Popes at different times, putting Clement between them. Yet the aforesaid Bishop of Chester (Pearson) **PROVES** these were **ONLY TWO NAMES** of the **SAME PERSON**; but the Notes' (of the Popish Editors of the Councils) 'attempt to justify the *forged Pontifical*, by impudently affirming that Iguatius, (Anacletus' contemporary) Irenaeus, Eusebius, St. Augustine, and Oplatus, were all mistaken, or all wronged by their transcribers, who leave out Cletus.' But every candid reader will rather believe the mistake to be in the pontifical (which is a mere heap of errors) and in the Ro-

man Martyrology and Missal, which blindly followed it, rather than in those ancient and eminent Fathers. And every one may see the folly of the Romish church which venerates two several saints on two several days, one of which never had a *real being*; for *Cletus* is but the abbreviation of *Anacletus's name*. Dr. Comber, ut supra.

"It must be evident to every reader, that as Dr. Hook, &c." (and the Rev. C. J. Shreve) "maintain the same unbroken line of Bishops with the Roman Pontifical, Dr. Comber's remarks apply directly to their succession in common with that of the Papists. The Pontifical is the Romish Book containing the Lives and pretended Decrees of the early Popes, according to the opinion of the Church of Rome. Their Catalogues are generally made from it: it is justly denominated a **FORGERY** by Dr. Comber. What a triumphant succession! whose main authority is a forgery. (Note.) That this *Pontifical* is a *forgery* is proved beyond a doubt by numerous authors; amongst others, see Howell's Pontificate, Dupin's *Bibliotheca Patrum*, Jewel's Defence.

"Then *who was fourth Bishop of Rome?* The Papists, Dr. Hook &c. (and of course, the Rev. C. J. Shreve), say *Clement was*. Dr. Hook does not distinctly make Peter Bishop of Rome, but this makes no material difference. Now we have heard that Tertullian, Rufinus, Epiphanius, and according to Jerome, "Most of the **LATIN** authors," say he was *second Bishop*, and succeeded next to Peter. Platina, the popish biographer of the Popes, a high authority in his way, says that just before Peter's martyrdom he appointed Clement to be Bishop of Rome; and all this while he gives twenty-three years to the presidency of Linus and Cletus as preceding Clement in that Bishopric. *Peter had been dead* twenty years when Clement is said to become bishop; and yet they say Peter made him Bishop of Rome! Cabassute says, "the whole question is very doubtful. Prideaux, a staunch and learned Churchman, says 'No **CERTAINTY** is to be had.'—Howel, a thorough Churchman, and learned writer, after going at length into what he calls the *stupidity and fables of the Romanists* on this point, concludes:—"Here it is evident how very doubtful and uncertain is the *personal succession of the first Popes*." Dr. Hook must set his priests, curates, and deacons to work. Here is enough to do for the Rev. Mr. Ward, the Rev. Mr. Ayliffe Poole, &c." and the Rev. Mr. C. J. Shreve, "with the Rev. Dr. Hook to assist them." (Powell's Essay, p. 207.)

A writer in the Colonial Churchman of December 27, 1838, in an article headed "Succession of Bishops," among other expressions, has the following,—"The *succession of the bishops of the Roman Church, especially of the earliest of their number, is full of intricacy*. Little attention was paid to the *minutiae of dates and successions by the earlier Christian Historians*; and the consequence is, that *moderns are unable*

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accurately to determine these particulars." A succession, on which depend the very existence of the Christian Church, christian sacraments, christian covenant, christian hope, authorized ministers, and the promises of the Redeemer, "is full of intricacy"—"little attention was paid to it by the earlier Christian Historians"—"the consequence of which is, that moderns are unable accurately to determine" respecting it! Truly our religion hangs upon a very slender thread! Again this writer says, "It is agreed by all, that the Apostles Peter and Paul founded the Roman Episcopate." Indeed! "Agreed by all!" "That Peter and Paul" jointly. "founded the Roman Episcopate!" Do the Papists agree to this?—I thought they claimed PETER as the sole founder of their Episcopate! The preceding quotations from Powell prove most convincingly that "all" agree in this writer's assumption! But he proceeds, "After their martyrdom, it is impossible to determine the dates of the bishops before the close of the first century." Then I should say at once, if this person writes truth, "it is IMPOSSIBLE to prove the uninterrupted succession!

Eusebius, also, gives lists of bishops; but what is the certainty respecting their accuracy? He himself says, that he "trod a solitary and untrodden way—and could nowhere find so much as the bare steps of any man who had passed the same path before." Again—"Now how many and what sincere followers of them (Paul and Peter,) have been approved as sufficient to take the charge of those Churches by them founded, it is not easy to say, except such and so many as may be collected from the words of St Paul." Did then, St. Paul give any succession lists? Has he left any behind him, as a legacy to the Church? If not you see the extent of the certainty in regard to those of Eusebius—the *New Testament*! "Eusebius," says the celebrated Milton, "the ancientest writer of church history extant, confesses in the 4th chapter of his 3d Book, that it was no easy matter to tell who were those that were left bishops of the Churches by the Apostles, more than what a man might gather from the *Acts of the Apostles*, and the *Epistles of St. Paul*, in which number he reckons Timothy for Bishop of Ephesus. So as may plainly appear, that this tradition of bishoping Timothy over Ephesus, was but taken for granted out of that place in St. Paul, which was only an entreating him to tarry at Ephesus, to do something left him in charge. Now if Eusebius, a famous writer, thought it so difficult to tell who were appointed bishops by the Apostles, much more may we think it difficult to Leontius, an obscure bishop, speaking beyond his own diocese; and certainly much more hard was it for either of them to determine what kind of bishops these were, if they had so little means to know who they were; and much less reason have we to stand to their definitive sentence, seeing they have been so rash as to raise up such lofty bishops and bishopricks, out of places of

Scripture merely misunderstood. Thus while we leave the Bible to gad after these traditions of the ancients, we hear the ancients themselves confessing, that what knowledge they had on this point was such as they had gathered from the Bible."

I have already referred to the confusion existing on the subject of the first bishops of Rome:—"Similar confusion," says Mr Powell, "is to be found in several succeeding parts. Platina, who had as good opportunity, as any man to know the truth of history, as to the succession of Popes, &c. acknowledges that the authorities on the subject, in several of the following centuries, were full of confusion. (See his Lives of Anacletus I. John XIII. and XV.) 'And he complains,' says Prideaux, 'that they who were appointed as *Pronotaries* to register the passages in the church, were in his time become so illiterate, that some of them could scarce write their own names in Latin.' Fine *chroniclers!* on whose faithfulness and accuracy to place the existence of our christianity! Prideaux remarks in another place, A. D. 868, that Onuphrius, Platina, Ciaconini, complain much of the neglect of registering (and) the confusion of their Popes' Lives, notwithstanding their succession is made such a convincing argument."

"The *ELECTIONS* of the *Bishops of Rome* increase the doubts of a serious inquirer here. * * * Bishop Burnet shows that for about 300 years 'the Popes were made upon the emperors' mandates. Nor did the emperors part easily with this right,' but 'after that, the OTHOS and the HENRYS kept up their pretensions, and came off to Rome, and made many popes; and though most of the Popes so made were generally anti-popes and schismatics, yet some of them, as Clement the second, are put in the Catalogues"—the *SUCCESSION*—"of the Popes by Baronius and Binius; and by the late publishers, of the Councils, Labbée, and Cossartius. There was indeed great opposition made to this at Rome; but let even their own historians be appealed to, what a *SERIES OF MONSTERS*, and not men, those Popes,"—*succession Bishops*,—"were; how *infamously* they were *elected*, *OFTEN BY THE WHORES OF ROME*; and how flagitious they were, we refer it to *Baronius* himself, who could deny this for *all his partiality* in his great work.' (Vind of the Ordinations of the Church of England.) A fine *uninterrupted* 'SERIES OF MONSTERS'—Apostolical Bishops—elected *often by the Whores of Rome!* A pretty *SPRITUAL DESCENT* for high Church priests!!

"As Cardinal Baronius was one of the greatest champions of popery, his testimony to the wickedness employed in the *ELECTION* of the Popes is above all exception. He says, speaking of the beginning of the 10th century, 'Oh! what was then the face of the Holy Roman Church! how filthy was the vilest and most powerful whores ruled in the Court of Rome! by whose arbitrary sway dioceses were made and unmade, bishops were consecrated, and which is inexpressibly

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horrible to be mentioned! FALSE POPES, THEIR PARAMOURS, were thrust into the chair of Peter, who, in being numbered as Popes serve no purpose except to FILL UP THE CATALOGUES of the POPES of Rome. For who can say that persons thrust into the popedom without any law by whores of this sort were legitimate Popes of Rome. In these elections no mention is made of the acts of the Clergy, either by their choosing the Pope at the time of his election, or of their consent afterward. All the canons were suppressed into silence, the voice of the decrees of former Pontiffs was not allowed to be heard, ancient traditions were proscribed, the customs formerly practised in electing the Pope, with the sacred rites, and pristine usages, were all extinguished. In this manner, LUST, supported by secular power, excited to phrenzy in the rage for domination, RULED IN ALL THINGS.' (Ann. Eccles. tem. 10, p. 679, 1603, as cited by R. Southey, Esq., &c.)

"The SCHISMS of the popedom are another proof of the impossibility of tracing this 'unbroken line' from Peter. Some of the Popish Historians themselves, Onuphrius Panovinius for instance, grant that there had been above twenty schisms in the popedom before the end of the 14th century. Some of these schisms continued for forty years, and some longer.— Sometimes four pretenders to the popedom existed at the same time; and the whole Church, the whole of Europe, was equally divided against itself. Now when two, three, or four pretended Bishops of Rome laid claim to the chair at the same time, it is impossible that they could all be legitimate claimants to the same chair. It was generally contrived either to depose, or banish, or poison; or murder, one or more of them. Frequently the most cunning, the most powerful, the most warlike, or the most wicked of them succeeded in deposing his less cunning, less powerful, less warlike, or less wicked opponent. For the proofs of all that is here said, let the reader peruse Platina's Lives of the Popes, Bishop Jewel's Apology, and the "Defence" of that Apology; as well as many other authorities of the like nature. Now, who can trace the true succession, when the whole Church was divided against itself? Cardinals against Cardinals, Councils against Councils, and nations against nations? Could faction, and poison, and murder, and wars, and bloodshed, which alone decided in these schisms, could THESE settle the TRUE Succession? Answer, ye modern boasters about your spiritual descent, through this unbroken line!"—Note.

1. "According to the general principles of the Church, no man can be a bishop who was not previously a presbyter: all others were really no more than laymen. The consecration of a bishop was not ordination to the Christian Ministry, but a mere ecclesiastical ceremony. Now numbers of the Bishops of Rome, were nothing but laymen at their consecration.— They never were, therefore, ordained to the Christian Ministry. They had no christian orders; of course they could not

give what they had not. Yet the succession, the *spiritual descent of ordinations*; comes through these *mere laymen* to our high church clergymen; and to all who depend upon popish succession and popish episcopal ordinations, for the validity of their ministry.

2. "Several of these pretenders to the popedom being nothing but presbyters, were, after being elected Bishops of Rome, *deposed as usurpers*: yet these mere *usurpers*, who never were really bishops, *ORDAINED SEVERAL* of the ENGLISH BISHOPS and ARCHBISHOPS, who, according to this scheme; continued for many years to give *false orders* to the BISHOPS and CLERGY in England.

"The EARLY HISTORY of the Bishops of Rome abounds in *contradiction*; the *later records* are *all confusion*; the *elections* were frequently *scenes of bloodshed*; and the numerous *schisms* about the popedom were *interrinable*. Therefore—

"HISTORICAL EVIDENCE of an "unbroken line of descent from Peter," and Paul, "down to the present Bishops of England, UTTERLY FAILS. The bold bravado is a FABLE; and is discreditible to those who make it." (Powell's Essay, p. 209, &c.)

Again: *Simony*, or the buying and selling of orders, renders all orders obtained by it null and void *ab initio*, or from the beginning. Into formal proof of this statement, it will not be necessary for me to enter at this time. See Apostolical Canons, No. 22. Canon 2 of Council of Chalcedon. Ditto. 22. Council of Constantinople. Canon Law by Gratian.—40th Canon of the Church of England, &c.

The Canon 2d of the Council of Piacentina, A. D. 1095, has the following—"Whether *holy orders* are obtained by MONEY, either given or promised to be given, we declare that they were NULL from the *beginning*, and NEVER had any *validity*."

"The lawful succession of true pastors is interrupted and broken by *simony*; and every person who is *simoniacally* promoted, is irregular, and, of right alien from the priesthood, suspended, deprived of his office, and lies under an anathema." (Dr. Forbes' Instruct. Hist. Theol. p. 73 l.)

"Now hence," says Dr. Whitby, an Episcopalian, "it DEMONSTRATIVELY follows that most of the ordinations performed by the Church of Rome were null and void, and conveyed no priesthood, they being too often *simoniacal* from the ninth to the sixteenth century. For the continuator of Eutropius declares that in the time of Sergius the Second, 'simony so prevailed, that bishoprics were sold publicly, and that he had them who gave most for them.' Cardinal Baronius says, 'How very filthy was the face of the Roman Church; &c.' as quoted before. Platina, in the Life of Sylvester III. saith that 'the popedom was come to that pass, that not he that excelled in virtue, but he that was *most ambitious*, and gave most,

obtained and rejected, or, Henry in France degrees, with *simony* places; charge, fit your way well.' He by a great times were than by n only amon ecclesias common merius Au Prelates elished th Consider ambitious sons, ferr from all authority ours; an of that w the inter by's App proofs ar "Now Since an sary qual presbyter tainly all by the od universal so that h and he w ordination Rome for and so co authority cessarily is utterly in that C is as evid or even p jure et d never by to the be (lb.) 100.

obtained that degree of dignity; good men being oppressed and rejected.' Glaber the Monk informs us, that the Emperor, Henry II., having convened all his Archbishops and Bishops in France and Germany, told them, 'that all ecclesiastical degrees, from the *popedom* to the doorkeeper, were oppressed with *simony*, and that this spiritual robbery obtained in all places; and that the bishops, not being able to deny the charge, fled to the Emperor's mercy, who said to them, 'Go your way, and what you have *unlawfully* obtained, dispose of well.' He adds, 'that a boy of ten years old was chosen Pope, by a great sum of money; and that the other prelates of those times were exalted to their thrones rather by *gold* and *silver* than by merit; and that this worst of evils sprung up, not only amongst the French Bishops, but through all Italy; all ecclesiastical preferments being at that time set to sale, as commonly as secular wares were in the market.' * * * Honorius Augustodivensis saith, 'that the Popes, Cardinals, and Prelates at Rome, made port-sale of things sacred, and purchased that which is wicked.' St. Bernard, in his Book of Considerations, addressed to Pope Eugenius, ininuates, that ambitious, covetous, sacrilegious, simoniacal, incestuous persons, fornicators, and such like monsters of mankind, flowed from all parts of the world to Rome, that by the apostolical authority they either might obtain or keep ecclesiastical honours; and he puts this question to the Pope, 'Who is there of that whole great City, that received thee as Pope, without the intervention of some price, or hopes of price?' (Dr. Whitby's Appendix to Sermon No. 11, in which further historical proofs are given.)

"Now," says Dr. Whitby, "to sum up this argument.— Since an inspired Apostle hath declared this to be one necessary qualification of him that is to be ordained a bishop or a presbyter, that he must not be desirous of filthy lucre, as certainly all persons who buy and sell these offices must be; since, by the conciliar determinations, judgment, and practice of the universal Church, such ordinations were made null and void, so that he who simoniacally confers such orders gives nothing, and he who receives them receives nothing; seeing, lastly, the ordinations of Popes, Bishops, and Presbyters in the Church of Rome for *six hundred years* were very frequently simoniacal, and so conferred no sacerdotal power, and so could give no authority to confer this power upon others: hence doth it necessarily follow, that at the beginning of the Reformation it is utterly uncertain whether there were any bishops or priests in that Church, or who those bishops and priests were: and it is as evident that what can never be made known or certain, or even probable, after so long continuance of ordinations *de jure et de facto* (both by law and by deed) null and void, can never by DIVINE INSTITUTION, be made necessary, either to the being or to the well-being of the Church of Christ."— (fb.)

The matter of *Pope Joan* may also be mentioned. "Some learned Protestants have good naturedly given up this history; and we are not going to contend about it. Yet we may say, without any fear of contradiction, that Papists hold a *thousand* things as true, for which they have *not half* the evidence that there is for the fact, that there actually was a *FEMALE* in disguise *elected and confirmed as Pope John VIII.*; "that," says Platina, "she became *with child* by some of those about her; and that she *miscarried and died* in her way to the Lateran Church, or temple." Platina says, also, that her 'Pontificate lasted one year, one month, and four days.' He remarks that the authors who state these things were *obscure*; yet he acknowledges that, in his day, '*almost every body affirmed them to be true.*' *fore omnes affirmant.*' Prideaux declares that there are *fifty* authorities belonging to the Church of Rome in favour of it. Flacius Illyricus *gives authorities* at considerable length; and shews from the testimonies of authors living near the times, and henceforward for several hundred years, that, during that time, it was never doubted; and the authors who mention it were *Italians, relatives of Popes, &c.*' (See Catalogus Test. Veritas, Vol. 2d. p. 179-189, ed. 1597.) If *half* of the history of popery, then, has any truth in it, there was really a *female* strumpet, as a *link* in this chain, as a *progenitrix* in this *spiritual descent* of popish priests, Oxford Tract-men, Dr. Hook, &c." and Rev. C. J. Shreve!! (Powell's Essay, p. 219.)

Something may now be said respecting the *immoralities* of those thro' whom you derive your succession. Hear first what the Scriptures say on the qualifications of one that would be a bishop, an overseer of the flock, which, in your note, (p. 22,) you tell me, "will apply to an overseer of a diocese." "A bishop then must be *BLAMELESS*, the husband of one wife, vigilant, sober, of *GOOD BEHAVIOUR*, given to hospitality, apt to teach; *not given to wine*, no striker, *NOT GREEDY OF FILTHY LUCRE*; but patient, not a brawler, not covetous;—Moreover he *MUST* have a *GOOD REPORT* of them which are without; lest he fall into reproach, and the snare of the devil." (1 Tim. 3, 1—7. See also Titus 1, 5—9.) Let us now bring some of the succession links to the test of Scripture.

"Pope Vigilius, A. D. 540," says Howell, '*wades to the pontifical throne through his successors' (predecessors') blood.*' Platina (as before mentioned, a *Popish Historian*,) says, 'that when he was leaving Rome for Constantinople, the Roman people pelted him with sticks and stones, loading him with *curses* and reproaches as he went along, &c.' * * *

"Martin II., A. D. 883, raises a sedition, it is said against Pope John, throws him into chains, and forces him to flee for his life. Hadrian K., A. D. 884, 'was a person of great promise,' says Ciaconius, (a popish writer,) 'but was taken away by Heaven to make way for the *degenerate Popes* who followed, and who were sent as a judgment for the abounding

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sins of the people, and the world, at that time.' What a holy line! Stephen VI., Howel says, is called by Labbe the celebrated editor of the Councils, 'the most wicked of men; and that he is reckoned in the Papal Catalogue'—the *succession*,—'to prevent the danger of schism.'

'Theodorus II. is represented by Platina as *'seditious; John X. as 'idle and worthless;'* and the rest, then abouts, as *'lascivious.'* Christopher throws his predecessors into prison, with great *tumult, sedition, and the loss of many lives.* 'In so vicious a state,' says Platina, 'was the pontifical authority then, that a private person could, by violence and faction, seize it in a moment.' He calls this Pope Christopher *'a wolf.'* The short lives of many of the popes about this time he interprets as a proof that God in *judgment*, removed them quickly, as *'CERTAIN MONSTERS'*—*tanquam monstra quaedam,* out of the way. Platina says that Clement II., A. D. 1046, 'was *poisoned* with poison, prepared, as it was supposed, by his successor, Pope Damasus II.' 'This Damasus,' says he, 'invaded the chair by *force.* And this had become so *ESTABLISHED A CUSTOM* that any ambitious individual had the liberty of *invading Peter's seat.*' Here are apostolical successors! And even earlier than this, in the life of Benedict IV., A. D. 898, he says, 'the chair of Peter was *USURPED*, rather than possessed by, *MONSTERS* of *WICKEDNESS, ambition and bribery.*'

'Sergius III., A. D. 903, 'rescinded the Acts of Pope Formosus, compelled those whom he had ordained to be *re-ordained*, dragged his *dead body* from the sepulchre, *beheaded him as tho' he were alive*, and then *threw him into the Tiber!* See,' says Platina, 'what a degenerate race! They seek the *pontificate by bribes*, and having obtained it, they *cast behind them all regard to the worship of God*, and contending with each other like the *most ferocious tyrants*, that they may reign alone: afterwards, none being left that can restrain them, they give themselves up to take their fill of voluptuousness and licentiousness.'" (Platina in Vita Clem. II. In Vita Dam. II. Ib. Sergii III.)

'A. D. 931. 'The next,' says Howel, 'that takes the chair, is one whom they ought to call a *Devil*, instead of pseudo—popes; and yet he must be inserted in the *Catalogue* of the Popes; though, according to their own confession, the *vilest, blackest monster* that ever yet defiled the holy purple. This was Pope John IX., son of Pope Sergius III., by the strumpet Marozia, (a blessed stock to take an infallible guide from) by whose means he was intruded into the place of Stephen VII., though, besides all other impediments, he was incapable of that high office in the Church through want of years. This pontificate was a *series of debaucheries, incest, &c.* which would offend the modest reader to repeat.' (Pontificate, p. 188)

'John XIII.,' I quote Platina, '*usurped* the pontificate.

From his youth up he had been *contaminated with every vice*, and all *iniquity*; and if any of his time was spared, from his *libidinous* pursuits, it was rather given to *hunting* than to prayer. A Council of the Bishops of Italy was called by the Emperor that they might judge of the life of this *most wicked* of men. The Pope, fearing the judgment of right-minded men, flies into the forest, and lies hid for some time in the woods, like a *wild beast*. The Emperor departing, his friends recall him, (the Pope,) but he is supposed to have perished by the judgment of God, lest the Church should be ruined by the sedition arising on the subject. Some say that this *most iniquitous* man, or MONSTER rather, perished by being stabbed as taken in the act of *adultery*. Such is Platina's account of this progenitor of high Church Bishops and Priests ! !

"The scene becomes darker still through the following centuries. But the reader has had enough for proof of the point before us. It would be tedious and disgusting to wade through the filth of their proceedings. Platina, as we have seen, expressly calls some of them "MONSTERS;" and says, 'they left no WICKEDNESS unpractised.' Pope Sixtus IV. licensed *Brothels at Rome*. Pope Alexander VI., A. D. 1492, is thus designated by Howel: 'We are now come to one of the *greatest and horriest monsters in nature* that could scandalize the holy chair. His *bestly morals*, his immense ambition, his insatiable avarice, his detestable cruelty, his furious lusts, and monstrous incest with his daughter Lucretia, are at large described by Ginecardine, Ciaconius, &c.' (Pontif., p. 512—514.) * * * Maximilian, (A. D. 1510,) the Emperor, was wont to say, 'O Eternal God, if thou shouldst not watch over us, how ill would it go with the world which we govern? I, a miserable hunter, and that *drunkard and wicked* (Pope) *Julius*.' (Introduction for reading Histories, by Prideaux, p. 143.) He that wishes to see more, may be wearied with the detail in the authorities mentioned; and also in Bishop Jewel's Apology and his Defence." (Powell's Essay, p. 217, &c.)

Mr. Powell shows that *several* of the *Archbishops* of Canterbury and York, as well as some of the Provincial Bishops, from A. D. 663 to 1414, were ordained by the Popes of Rome; thus affording "proof abundant that the *Episcopal ordinations* in the *Church of England* flowed steadily through all the filth of *Popery*." A specimen or two may be given.

PLEYMUND, A. D. 891, was ordained Archbishop of Canterbury, at Rome, by Pope Formosus, whose episcopate lasted for 26 years. (Godwin's Lives, &c. p. 48.) "Every body knows the history of Pope Formosus. Stephen VI., his successor, at the head of his Council, having declared the *ordinations* which he had administered *void*, caused all those to be re-ordained whom he had ordered. Sergius III. renewed all that Stephen had done against Formosus, and caused his *ordinations* to be declared *null over again*." *Courayer's De-*

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fence of the Ordinations in the Church of England, p. 259. Courayer was a learned Roman Catholic. His work is highly esteemed by the divines of the Church of England. Now Formosus ordained Pleymund Archbishop of Canterbury. He was never re-ordained. He ordained most of the Bishops in England for twenty-six years. What became of the succession here?"

RICHARD, was ordained Archbishop of Canterbury, A. D. 1174, at Anagni, by Pope Alexander III. whose episcopate lasted 9 years. (Ib. p. 78.) "According to Onuphrius Panvinus, one of the Popes' most devoted biographers, the twenty-fourth schism in the popedom was between Alexander III. and Victor IV. Alexander held his chair by *sedition, war, and bloodshed.* See Platina in his Life. Where was the true succession?"

JOHN PECKHAM, was ordained Archbishop of Canterbury, A. D. 1278, by Pope Nicholas III., whose episcopate lasted 13 years. (Ib. p. 97.) "Platina says, that Nicholas to enrich his relations, ROBBED others. 'He took away by violence the castles of certain noble Romans, and gave them to his own relatives.' This robber ordained Peckham, Archbishop of Canterbury, Bishop Godwin says that Peckham had hardly arrived in England, when the Pope his creator, (for so he was pleased to call him,) required a large sum of money from him,—viz. 4,000 marks. It will not be uninteresting to hear his answer. 'Behold!' says he, THOU hast CREATED me, forasmuch as it is natural for a creature to desire to be perfected by his creator, so, in my distresses, I desire to be refreshed by your Holiness. Truly a writ of execution, horrible to be seen, and terrible to be heard, has lately reached me, declaring that except I answer to it within a month after the feast of St. Michael, by paying into the hands of the merchants of Lucca, the sum of 4,000 marks, according to my bargain with the court of Rome, I am then to be excommunicated, I am to be cursed in my own and other principal churches, with BELL, BOOK, and CANDLES.' Admirable Successors—of Simon Magus!!"

HENRY CHICHELEY, A. D. 1414 was ordained Archbishop of Canterbury, St. Sienna, by Pope Gregory XII., whose episcopate continued 29 years. (Ib. p. 125.) "The consecration of Chicheley by the hands of Pope Gregory XII. is even put into Chicheley's Epitaph. Now this Gregory was one of the then THREE PRETENDERS to the Popedom; to end which schism the Council of Constance was assembled. The history of these confusions has filled volumes. However, Gregory XII. was deposed, and John XXIII. or XXIV. kept the chair. Yet Chicheley received his Episcopal succession from this Gregory, declared by a whole council to be no Pope of Rome, NO BISHOP AT ALL; and he, Chicheley, continued to communicate these false orders to the English Bishops and

Archbishops, even in the fifteenth century, for twenty nine years! What an unbroken line of valid ordinations!!"

Then as to *Simony*. "The old adage is, '*The receiver is as bad as the thief*.' The English Bishops regularly traded with Rome in simoniacal traffick; evidence enough of this is found in Bishop Godwin's Lives of the English Prelates. The court of Rome sold every thing. 'Sometimes,' says Godwin, 'those who had purchased, were, by a fraudulent clause in a subsequent Bull, thrown out of their purchase.' It was then sold to a second huckster, and the Pope received double: p. 106. John of Oxford, Bishop of Winchester, paid 6,000 marks to the Pope for his consecration, and the same sum to Jordan, the Pope's Chancellor: p. 222. Greenfield, Archbishop of York, was two years before he could obtain his confirmation and consecration from the Pope, and then he paid 9500 marks for the favor: p. 685. When Moreton became Archbishop of Canterbury, Bishop Godwin says, 'he spunged from the bishop of the provinces a large amount of money, compelling them, by the authority of the Pope, to bear the cost of his translation to that See—to the amount of £15,000: p. 131."

"The incapacity of these Lord Bishops was often ludicrous. When Beaumont was made Bishop of Durham, Godwin says, 'he was lame of both feet, and so illiterate that he could not read the documents of his consecration. The word *metropoliticae* occurring he hesitated, and being unable to pronounce it, he exclaimed, '*Let us skip it and go on*.' So also when he came to the term *aenigmatæ*, '*sticking in the mud again*,' says Godwin, 'he burst out into these words,—'*By Saint Lewis! he was very uncourteous who wrote that word there*.'—His next successor but one in the same See, was Thomas Hatfield. When the Pope was reasoned with, that Hatfield was a young, trifling fellow without either knowledge, gravity or sincerity, he answered,—If the king of England (who had requested the Pope to consecrate this Hatfield,) had asked monow to make an Ass a Bishop I would not have refused him: ' p. 750. (Powell's Essay p. 233, &c.)

"Now from the account here given by the most knowing and able persons of those times, it is extremely evident that persons so enormously vicious and grossly ignorant, by the censures of the church catholic, or the prescriptions of an inspired Apostle ought never to have been admitted to holy orders. * * To this effect it is observed by the learned Bishop Potter, 'that the gifts and abilities of church officers are everywhere, throughout the New Testament, distinguished from their commission, and described as previous qualifications to it: particularly that Bishops and Presbyters are required to have several qualifications, and to give sufficient proof or them, and after that, to wait for a commission, before they presume to govern the church.' Whence it demonstratively follows, that they who wholly wanted these previ-

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ous gifts and qualifications, required by God to fit them for these offices," as numbers of the Popes of Rome and English Bishops notoriously did, "could not be fitted to receive a commission to govern the church; and that he who appointed these antecedent abilities and qualifications, and a sufficient proof of them, to precede the commission, could not give authority to any person to confer a commission where the qualifications were wholly wanting."—(Dr. Whitby's Appendix before quoted) The conclusion then is evident, that the ordinations which the *English Bishops and Archbishops* received from the Pope were absolutely NULL AND VOID, both according to the Law of God, and ecclesiastical canons.

"So the great Protestant champion against popery, Whitaker and Fulke, in the time of Queen Elizabeth" believed: "speaking to the papists, 'I would not have you think,' says Whitaker, that we make such reckoning of your orders as to hold our own vocation unlawful without them.' 'And,' says Fulke, 'you are highly deceived if you think we esteem your offices of bishops, priests, and deacons, better than LAYMEN.' (And in his Retentive:) 'With all our hearts we defy, abhor, detest,—your ANTICHRISTIAN orders.' (See Ward's England's Reformation, vol. 2. p. 121, &c.)

The testimony of some Clergyman of your own Church as to the impossibility of proving an "uninterrupted succession" of persons by valid Episcopal ordinations from the Apostles, will now be submitted: by which it will be seen how much they and you differ on this subject.

BISHOP JEWEL: "But wherefore telleth us P. Harding, this long tale of succession? Have these men their own succession in so fair record? Who was then the Bishop of Rome next by succession unto Peter? Who was the second? Who the third? Who the fourth?" After quoting the different opinions on this subject of Irenaeus, Epiphanius, Oplatus, and Clemens, he proceeds—"Hereby it is clear, that of the four first Bishops of Rome, P. Harding cannot certainly tell us who in order succeeded other. And thus talking so much of Succession, they are not well able to blaze their own succession." (Defence of Apology p. 123.)

STILLINGFLEET: "Is it come to pass at last that we have nothing certain but what we have in Scriptures? and must tradition of the Church be our rule to interpret Scripture by? An excellent way to find out the truth doubtless to bend the rule to the crooked stick to make the judge stand to the opinion of his lacquey, what sentence he shall pass upon the cause in question; to make scripture stand up in hand to tradition, to know whether it may have leave to speak or not! Are all the outeries of Apostolical tradition, of personal succession, of unquestionable records, resolved at last into the Scripture itself, by him (Eusebius) from whom all these long pedigrees are fetched? Then let succession know its place, and learn to vail bonnet to the Scriptures. And withal let

men take heed over-reaching themselves, when they would bring down so large a *catalogue* of single bishops from the first and purest time of the Church; for it will be hard for others to believe them, when Eusebius professeth it is so hard to find them." (Irenicun.)

HOWEL and DR. COMBER have already been quoted: Also PRIDEAUX, who asks, "whether that *succession* may conduce to the Pope's Supremacy, which *faultereth* and *FAIL-ETH* in the first foundation?"

DR. WHITBY: A regular and uninterrupted succession of Bishops cannot be necessary to the being of a Christian Church. * * * The regular succession of Bishops being discontinued. (1.) by *simoniacal ordinations*, which by the rules of the Church, are most nullities, and yet were commonly practiced and complained of, for many ages. (2.) When the Popes were for a long time, *apostatici, magis quam Apostolici*, spostatists rather than Apostles,—and such as, in the judgment of Baronius, no man could allow to be lawful priests. (3.) And when about forty years, they had either two or three Popes together, all exercising the office of ordaining Bishops, Gregory XII., Benedict XIII., and John XXIII.; two of which must be usurpers. All which are just exceptions and prejudices against the claim of a regular, uninterrupted succession: seeing that a nullity in him that ordains must make a nullity in them that are ordained; and so on successively. * * * *Were such succession owned to be necessary, then uncertainty upon it would rob men of all spiritual comfort.*" (Appendix as before.)

Another quotation will close this part of the subject: J. E. RIDDLE, M. A. "Whatever may become of apostolic succession, as a theory or institute, it is impossible, at all events, to prove the fact of such succession, or to trace it down the stream of time. In this case, the fact seems to involve the doctrine; and if the fact be hopelessly obscure, the doctrine is irrecoverably lost. * * * It is impossible to prove the personal succession of modern Bishops in an unbroken line, from the apostles or men of the apostolic age. As a matter of history and fact, APOSTOLIC SUCCESSION, in this acceptation of the term, is an absolute nonentity. Call it a theory, a fiction, a vision, or whatever you choose, you cannot give it a name too shadowy and unsubstantial." (Christian Antiquities, Pref. p 71, &c.)

The true and only needful succession is that of FAITH and DOCTRINE.

SCRIPTURE: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2. 2.) Here is no mention of transmission of "orders," but of "doctrine" only.

TERTULLIAN: Page 45, and 104 of your pamphlet I find the following expression—"According to Tertullian, the Apo-

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logical character of a church depended upon its being able to trace the 'succession of its bishops from the Apostles.' What a misrepresentation! I have not space to enter now at large into a confutation of your error; but I submit one extract from this Father, which will convincingly demonstrate that you have misunderstood him, and that you yourself require to be "set right." "But if the heretics feign or fabricate such a (personal) succession, this will NOT help them. For their DOCTRINE itself compared with the doctrine of the Apostles, will, by its own diversity and contrariety, pronounce against them. To this form of trial will appeal be made by those churches henceforward daily establishing, which, though they have NEITHER any of the Apostles, NOR apostolical men for THEIR FOUNDERS, yet, all agreeing in the SAME FAITH, are, from this consanguinity of DOCTRINE, to be esteemed not the less apostolical than the former." (De Praescript, c. 32. Powell's Essay p. 269.) I advise you to be less positive and more careful in your assertions. Why did you not produce the above? On page 51 of your book you have given a quotation from this very chapter. The above extract commences within two lines of the place where your quotation terminates! And yet you came to a full stop! And so positively misrepresented Tertullian! And yet you "take the liberty to set me right, where you think I have not clearly understood" the Father! A "liberty" truly! Tertullian has great reason to think you have taken an unwarranted "liberty" with him!

"GREGORY NAZIANZEN:—"This succession of piety ought to be esteemed the true succession. For he who maintains the same doctrine of faith, is partner in the same chair; but he who defends a contrary doctrine, ought, though in the chair of St. Mark, to be esteemed an adversary to it. This man, indeed, may have a nominal succession, but the other has the very thing itself, the SUCCESSION IN DEED AND IN TRUTH. Neither is he who usurps the chair by violent means to be esteemed in the succession; but he who is pressed into the office: not he who violates all law in his election, but he who is elected in a manner consistent with the laws of the case: not he who holds doctrines opposed to what St. Mark taught, but he who is indued with the SAME FAITH as St. Mark. Except, indeed, you intend to maintain such a succession as that of sickness succeeding to health; light succeeding to darkness; a storm to a calm; and madness succeeding to soundness of mind." (Athanasii Opp. vol. 2.—Powell, p. 271.)

"ST. AMBROSE:—"They have not the inheritance, are not the successors of Peter, who have not Peter's faith." (De Penitentia, Lib. I. cap. Ib.)

"MELANOTHON: The Church is not bound to an ordinary Succession, as they call it, of Bishops, but to the Gospel. When bishops do not teach the TRUTH, an ordinary Succession

ston avails nothing to the Church; they ought of necessity to be forsaken." (lb.)

"**PETER MARTYR** :—" It is a most trifling thing which they,' (the Papists,) 'object against us,' (the Reformers,) that we want the right succession. It is quite enough for us that we have succeeded to the FAITH which the Apostles taught, and which was maintained by the Holy Fathers in the best ages of the Church.'" (Loci Com. Class 4, cap. 1. lb.)

BISHOP JEWEL :—" It is not sufficient to claim succession of place: It behoveth us rather to have regard to the succession of DOCTRINE. S. Bernard saith, 'What availeth it, if they be chosen in order, and live out of order.' So saith, S. Augustine, 'The outward mark or right of a bishop, many give to WOLVES, and be WOLVES themselves.'" (Defence, p. 139.)

CHILLINGWORTH :—" Nothing but want of TRUTH and holding error, can make or prove any man or Church heretical." "But now suppose I should be liberal to you, and grant what you cannot prove, that the Fathers make succession a certain and perpetual mark of the true Church; I beseech you what will become of it? What, that want of succession is a certain sign of an heretical company? Truly if you say so, either you want logic, which is a certain sign of an ill disputer; or are not pleased to use it, which is worse. * * * You must not content yourself to shew, that having it (the succession) is one sign of truth; but you must shew it to be the only sign of it and inseperable from it. But this, if you be well advised, you will never undertake." (Religion of Protestants: A Safe Way of Salvation, p. 357, 366.)

"**FIELD** :—" Thus still we see that truth of doctrine is a necessary note whereby the Church must be known and discerned, and not ministry or succession, or any thing else without it." (On the Church, B. 2, chap. 6.)"

"**WHITE** :—" Wheresoever the true faith contained in the Scriptures is professed and embraced, there is the whole and full nature of an Apostolical Church. 'FOR THE ETHERNAL SUCCESSION WE CARE NOT.' (Way to the true Church § 52, ed. 1612.)"

"**FRANCIS WHITE, BISHOP OF ELY** :—" The true visible Church is named Apostolical, not because of local and personal succession of Bishops, (only or principally,) but because it retaineth the Faith and Doctrine of the Apostles, personal or local succession only, and in itself, maketh not the Church apostolical, because hirelings and wolves may lineally succeed lawful and orthodox pastors: Acts 20, 29, 30. 'Even as sickness, &c. as Gregory Nazanzanzen affirmeth.'" (Works, p. 64, fol. ed. 1624.)"

"**STILLINGFLEET** :—" The succession so much pleaded by the writers of the primitive Church, was not a succession of persons in apostolical power, but a SUCCESSION IN APOSTOLICAL DOCTRINE." (Arenicum.)

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For further extracts to the same point, you may consult Powell's elaborate and unanswerable Essay on Apostolical Succession, from which the most of the preceding have been quoted.

I conclude this Letter with a few quotations from a work published in London 1838, written by a Clergyman of the Church of England, and entitled, "Letters on the Writings of the Fathers of the First Two Centuries, with Reflections on the Oxford Tracts, and Strictures on 'The Records of the Church'—Signature, "MISOPAPISTICUS."

1. *Of Apostolical Succession.* "To infer the character of the Christian Ministry from an abrogated priesthood, as the writer in the *British Magazine* does," and as you have done in your episcopacy maintained, "is surely an absurdity which might have well been left to the mother of absurdities, the Church of Rome. Apostolical Succession ought to have been proved by the writer, instead of being assumed. The subject has more difficulties than those who thus deal with it seem to know. It has no direct proof from the Scriptures. If they plead that it has, let them produce it. * The fact is, and let them disprove it if they can, that there is no command, no rule, no regulation in the New Testament, on the subject of apostolical succession, in the sense intended by them. And why so? The answer is, because the God of wisdom did not think it right or needful to appoint any thing specifically on the subject; and his wisdom has been abundantly proved by the event. As it is, where there is no command, no rule on the subject, the assumptions of men have produced mischiefs that are incalculable. They have prided themselves on their supposed exclusive privilege, hedged themselves in by an enclosure alleged to be divine, and anathematized all others.—God has never raised such an enclosure." (p. 3, &c.)

2. *Of Orders:—*"That Sacraments have any virtue of themselves, or that any grace is inseparably connected with them, has no countenance from Scripture; nor is the sentiment consistent with it, nor with reason or common sense, nor with facts. * The same may be said of orders. It is not the conferring, but the receiving, that is to be chiefly regarded.—What a difference on this subject is there between the writings of these (Oxford) divines, and the Epistles of St. Paul! Their absorbing subject is the apostolical succession, while St. Paul, speaking of ministers, dwells mostly on their qualifications.—These writers seem to think that the Bishop by the very act of ordination, confers some spiritual gift, irrespectively of any thing in the candidates. * What does ordination do for those who come unfitted for the work they undertake? Does it qualify them by the bestowment of any spiritual gift? Does it enlighten their minds to understand the Scriptures, or make them apt to teach, or translate them from a thoughtless state of mind into sober and serious piety? Does it give them a new heart, or does it give a new bent to their wills and affec-

tions? *We too well know*, that these are not the effects.—The only thing done by conferring orders on those not spiritually qualified, is to confer a sacred office on the wholly unfit, and who are more likely to receive thereby a *curse* than any spiritual gift or blessing. * To take orders therefore without possessing those things which qualify for orders, and on the ground of which alone can they ever be justly conferred, is an *act of the MOST AWFUL PRESUMPTION AND IMPOSTURE*; and to connect with such an act the *conferring of a spiritual gift*, is *EXTREMELY ABSURD*. (p. 168, &c.)

3. *Of Ministers*:—"I am fully persuaded that many *not episcopally ordained*, and not ordained at all by men, are sent and ordained by a higher power, for God owns and blesses them for the conversion of souls, as he did St. Paul. And all that *preach the TRUTH*, and can produce *credentials of this kind*, ought to be owned by all as true Christian Ministers." (p. 14.)

Letter XI.

Testimony of Bishops, Doctors, and Clergymen, &c. of the Church of England on the subject in debate—also of learned men of other denominations.

REV. SIR,

IN my Defence I quoted the opinions of some eminent Episcopalian Divines to show that they considered bishops and presbyters of the same order, and that by opposing me, you, by consequence, were opposing them. But you tell me, "there is something exceedingly unfair and ungenerous on the part of" your "opponents, to quote a line or two from an author, and from these to draw an inference directly at variance with the author's real opinions." (p. 111.) I wanted, if thereby the *real* opinions of the author be contradicted; but if the quotations contain the *real* opinions of the author, what then? Is it either "unfair" or "ungenerous" to quote these opinions? And surely you must know, I never said the persons in question were *NOT Episcopalian*s, but it was because they *were* EPISCOPALIANS, I quoted their opinions to prove that you, an Episcopalian, presumed to anathematize others in direct opposition to the expressed and deliberate judgment of many of the most eminent divines of your own Church, at once your superiors in age, in talent, in learning, and in influence.

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But "Dr. Hobart's remarks on Church government are so judicious that" you "quote them for" my "information." Well let us see how "judicious" Dr. Hobart's remarks are, as they apply to the subject in hand. "Episcopalians do not contend that in an *extensive* and *unqualified* sense there is any form of Church government of *divine right*. Church government is often applied by Episcopal writers, in a *confined* sense, to the *orders of the ministry*, and in this *confined* signification Episcopal government is of divine right. * The single point for which they contend is, that *Episcopacy* was instituted by Christ and his Apostles; that the three grades of ministers, *bishops, priests, and deacons*, with their appropriate powers, are of *divine and apostolical institution*." (p. 111.) But to meet the point, Dr. Hobart should have carried you further, and told you, that episcopal writers generally believed these grades of ministers were so essential, that, without them, there could be no true Church, and all, who possessed them not, were left to the uncovenanted mercy of God.—The persons, whose opinions were quoted, were *Episcopalians*, and doubtless thought their ministry was *not contrary* to the general principles of the Scriptures. But what thought they of others? Did they exclude others from the pale of the Church of Christ? Or deem their ministry as invalid—their Sacraments as vain? If you were as well acquainted with the writings of the Reformers as you ought to be, you would know that they do not speak of Church government in the "*extensive and unqualified* sense" which you mention, but that they speak to the very subject of "*orders*," and you would also learn for your own "information," that "Dr. Hobart's judicious remarks," are altogether *foreign* to the subject!—Now for the proof.

I begin with CRANMER.—You wish to make it appear, (p. 110.) that Cranmer's opinions were peculiar to himself, and that afterwards he changed them, and subscribed others directly the contrary. But you have not proved that all this had regard to his opinions respecting ministerial orders. That the opinion of Cranmer as quoted by me was not *peculiar* to himself is so evident, that it is "*singular*" to me how any person should attempt to show the contrary. The following declaration is signed in solemn convocation; viz. "The truth is, that in the New Testament there is no mention made of any *degrees or distinctions* in ORDERS, but only of Deacons or Ministers, and of *Priests or Bishops*"—by "Thomas (Lord) Cromwell, who was then the King's Vicar General.—Thomas Cranmer, Archbishop of Canterbury. Edward, Archbishop of York. John, Bishop of London. Cuthbert, Bishop of Durham. John, Bishop of Lincoln. Geoffrey Downes.—John Skip. Cuthbert Marshall. Marmaduke Waldeby. Robert Oking. Nicholas Heyth. Ralph Bradford. John, Bishop of Bath. Thomas, Bishop of Ely. John, Bishop of Bangor. Nicholas, Bishop of Salisbury. Edward, Bishop of Hereford.

Hugo, Bishop of Worcester. John, Bishop of Rochester.—Richard, Bishop of Chichester, Richard Wolman, John Bell, William Clyffe, Robert Aldridge, Richard Smith, Simon Matthew, John Prynne, William Buckmaestre, William Mlaye, Nicholas Wotton, Richard Cox, John Edmunds, Thomas Robertson, Thomas Baret, John Naso, John Barbor." Burnet adds—"Some other hands there are that cannot be read"—and the above are styled, "*Professors of Sacred Theology, and of Civil and Ecclesiastical Law.*" (Burnet's Reform. vol. 2, Ad. 5.) The Article thus signed, is headed, "*A Declaration made of the Functions and Divine Institution of Bishops and Priests,*" and among other things it contains the following—"We will that all Bishops and Preachers shall *instruct and teach* our people committed by us unto their spiritual charge.

"First—How that Christ and his Apostles did institute and ordain in the New Testament, that—there should be certain Ministers or officers, which should have spiritual power, authority, and commission under Christ, to preach and teach the Word of God unto his people, and to dispense and administer the Sacraments of God unto them;—to *order* (ordain) and consecrate others in the same room, order, and office, whereunto they be called and admitted themselves. &c.

"Item—that this office, this power and authority, was committed and given by Christ and his Apostles unto *certain persons only*, that is to say, unto *Priests or Bishops.*" &c.—Then *after* this comes the declaration already quoted respecting the "*Distinctions in Orders*," mentioned only in the New Testament. Here then, by the Vicar General, Bishops and Archbishops, and Professors of Civil and Ecclesiastical Law, it is determined as plainly as words can make it, that presbyters are of the same order as bishops; that, to them, is committed the power or authority to *ordain* and consecrate others in the same room, order and office, whereunto they themselves are admitted; and that this power and authority was committed and given unto them by Christ and his Apostles.

"The Bishops and Priests were at one time, and were no two things, but *both one office* in the *beginning* of Christ's Religion." CRANMER.

"I think the bishops were first, and yet I think it is not of importance, whether the Priest then made the Bishop, or else the Bishop the Priest; considering (after the sentence of Jerome) 'that in the beginning of the Church there was none (or if it were, very small) difference, between a Bishop and a Priest, especially touching the *signification.*'" BISHOP OF LONDON.

"Nor do I think it absurd, that a Priest should consecrate a Bishop, if a bishop could not be had." Dr. Robertson.

"Although by Scripture (as St. Hierome saith) Priests and Bishops be one, and therefore the one not before the other :

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yet bishops, as they be now, were after priests, and therefore made of (by) priests." Dr. Cox.

"They be of like beginning, and at the beginning were both one, as St. Hierome and other old authors shew by the Scripture, wherefore one made another indifferently." DR. REDMAYN.

The above shows most convincingly, that Cranmer was not singular in his belief, that presbyters and bishops were originally but of one order: nay, if after your quotation from Burnet's Reformation, you had turned over another leaf, you would have read—"The Scripture, they said, made express mention only of the two orders of priests and deacons."

WICKLIFFE, "the Morning Star of Reformation," and Professor of Divinity in the University of Oxford, had stated before this time, "One thing I boldly assert, that in the primitive Church, or in the time of the Apostle Paul, two orders of Clergy were thought sufficient, viz. Priest and Deacon; and I do also say, that in the time of Paul, a priest and a bishop were one and the same; for in those times the distinct orders of Pope, Cardinals, Patriarchs, Archbishops, Bishops, Archdeacons, Officials, and Deans, were not invented."

In the Book, entitled, "The Necessary Erudition of a Christian Man," and "drawn up by a Committee of Bishops and other divines, afterwards read and approved by the Lords, spiritual and temporal, and the lower House of Parliament, prefaced by the King, and published by his command," it is also stated, "Of these two orders only, that is to say, Priests and Deacons, SCRIPTURE maketh express mention."

Speaking of the 28d Article, BISHOP BURNET says it "is put in very general words, far from that magisterial stiffness in which some have taken upon them to dictate in this matter. * They who drew it up, had the state of the several Churches before their eyes, that had been differently reformed; and although their own had been less forced to go out of the beaten path than any other, yet they knew that all things among themselves had not gone according to those rules, that ought to be sacred in regular times. * * Whatever some hotter spirits have thought of this, since that time, yet we are very sure, that not only those that penned the articles; but the body of this Church, for above half an ago after, did, notwithstanding these irregularities, acknowledge the foreign Churches; so constituted, to be true Churches, as to all the essentials of a Church, though they had been at first irregularly formed, and continue to be in an imperfect state. And therefore the general words in which this part of the Article is framed, seem to have been designed on purpose not to exclude them."

"An Act of Parliament was passed, in the 13th year of the Reign of Queen Elizabeth, to reform certain Disorders touching Ministers of the Church. This Act, as Dr. Strype, an Episcopal Historian, informs us, was framed with an express

view to admitting into the Church of *England*, those who had received presbyterian ordination in the foreign Churches, on their subscribing the articles of *faith*. But can we suppose, that both Houses of Parliament, one of them including the bench of *Bishops*, would have consented to pass such an act, unless the principle had been approved by the most influential divines of that Church?"

"So in the 12th Caroli, cap. 17. 'Be it enacted, that any ecclesiastical persons or minister being ordained by any ecclesiastical persons &c.' By these Acts *hundreds of ministers*, who had no more than *Presbyterian ordination*, or *ordination by Presbyters alone*, without the *presence* of any *Bishop*, were *confirmed* in their livings as true ministers in the Church of England."

"The *conduct* of the English Reformers corresponded with their laws and public standards. They invited several eminent divines from the foreign Reformed churches, who had received no other than Presbyterian ordination, to come over to England; and on their arrival in consequence of this formal invitation, actually bestowed upon them important benefices in the *Church* and in the *Universities*. A more decisive testimony could scarcely be given, that those great and Venerable Divines had no scruple respecting the validity of ordination by Presbyters."

"Another testimony as to the light in which ordination by Presbyters was viewed by the most distinguished Reformers of the Church of England, is found in a license granted by ARCHBISHOP GRINDAL, to the Rev. *John Morison*, a Presbyterian Minister, dated April 6, 1582—"Since you, the said *John Morison*, were *admitted and ordained* to sacred orders, and the holy ministry, by the *imposition of hands*, according to the *laudable form and rite* of the *Reformed Church of Scotland*. We, therefore, as much as lies in us, and as by right we may, *approving and ratifying the form of your ordination and preferment done in such manner aforesaid*, grant unto you a license—throughout the whole province of *Canterbury*, to celebrate divine offices, and to minister the sacraments, &c."

"An acknowledgment, still more solemn and decisive, is made in one of the *Canons* of the church of *England*, in which our clergy are *commanded* to 'pray for the churches of *England, Scotland and Ireland*, as parts of Christ's holy Catholic church' &c. This canon (the 55th) among others, was enacted in 1604, when the church of *Scotland* was, as it now is, *Presbyterian*. The idea that those churches which were not Episcopal in their form, were not to be considered as true churches of Christ, seems at this time to have been entertained by no person of any influence in the church of England. This extravagance was reserved for after times, and the invention of it for persons of a very different spirit from that of the *Cranmers*, the *Grindals*, and the *Abbots* of the preceding age."

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"Dr. Warner, a learned Episcopal historian, declares, that
"Archbishop Bancroft," as I observed in my Defence, "was
the first man in the church of England who preached up the
Divine right of Episcopacy. This sermon, delivered on a pu-
lic occasion, in 1538, gave great offence to many of the cler-
and laity. Among others, Sir Francis Knollys, much satis-
fied with the doctrine which it contained, wrote to Dr.
RAIGNOLDS professor of Divinity in the University of Oxford,
and who was acknowledged by all his contemporaries to be a
prodigy of learning, for his opinion on the subject. That learn-
ed Professor who is said to have been the 'Oracle of the Uni-
versity in his day,' returned an answer, which, among other
things, contains the following passages. 'Of the two opinions
which your honour mentions in the sermon of Dr. Bancroft,
the first is that which asserts the superiority which the Pre-
lates among us have over the clergy, to be a divine institution.
He does not, indeed, assert this in express terms, but he does
it by necessary consequence, in which he affirms the opinion
of those that oppose that superiority to be an heresy; in which,
in my judgment, he has committed an oversight; and I believe
he himself will acknowledge it, if duly admonished concerning
it. All that have laboured in reforming the church, for 500
years past, have taught that all Pastors, be they entitled *Bis-*
shops or Priests, have equal authority and power by *God's*
Word; as first the *Waldenses*, next *Marsilius Petavinus*,
then *Wickliffe* and his disciples; afterwards *Huss* and the
Hussites; and last of all *Luther, Calvin, Brentius, Buling-*
er, and Musculus. Among OURSELVES we have *Bishops*,
the *Queen's Professors of Divinity*, in our Universities; and
other learned men as *Brauford, Lambert, Jewel, Pilkington,*
Humphreys, Fulke, who all agree in this matter; and so do *all*
divines beyond sea that I ever read, and doubtless many
more whom I never read. But what do I speak of particular
persons? It is the common judgment of the Reformed church-
es of *Helvetia, Savoy, France, Scotland, Germany, Hun-*
gary, Poland, the Low Countries, and our own. (viz. the
church of England). Wherefore, since Dr. Bancroft will cer-
tainly never pretend that an heresy, condemned by the whole
church in its most flourishing times, was yet accounted a sound
and christian Doctrine by all those I have mentioned, I hope
he will acknowledge that he was mistaken when he asserted
the superiority which *Bishops* have among us *over the clergy*,
to be *God's own ordinance*." (See the letter at large in
Boyse on Episcopacy, p. 13—19.)

"Another fact which corroborates the foregoing statement
is, that Dr. *Land*, afterwards Archbishop, in a public dispu-
tation before the University of Oxford, venturing to assert the
superiority of Bishops, by divine right, was publicly checked
by Dr. HOLLAND, professor of divinity in that University, who
told him that 'he was a schismatic, and went about to make
a division between the English and other Reformed Church-

es." At a public academical exercise, in the year 1608, in answer to a question formally and solemnly proposed, 'Whether the office of Bishop be different from that of Presbyter, and superior to it, by Divine right.' Dr. HOLLAND declared by "to affirm that there is such a difference and superiority, unless the right, is most false,—contrary to Scripture,—to the Fathers,—to the doctrine of the CHURCH of ENGLAND, yea to the very Schoolmen themselves." (Dr Dwight's Theology, Vol. 5, p. 184, 8vo.)

"Archbishop WHITGIFT, in his book against *Cartwright* has the following full and explicit declaration—"It is well known that the manner and form of government used in the apostles time, and expressed in the Scriptures, neither is now; nor can, nor ought to be observed, either touching the PERSONS or the FUNCTIONS."

"In the year 1610, *Spotiswood, Lamb, and Hamilton*, were consecrated Bishops in *London*, by some of the English prelates; and on their return home, imparted the Episcopal dignity to a number of others. As they had been *Presbyters* before this time, Archbishop *Bancroft* proceeded to their consecration as Bishops, without requiring them to be previously re-ordained as priests, expressly delivering it as his opinion, that their former, Presbyterian ordination was *valid*."

"But further; in 1610, when prelacy was first established, (in Scotland), the Bishops agreed that the body of the Presbyterian clergy should be considered as regular ministers in the church, on consenting to acknowledge them as their ecclesiastical superiors, without submitting to be re-ordained. And this arrangement was actually carried into effect. Again in 1661, at the second introduction of Episcopacy, the same plan of accommodation was agreed upon and executed, tho' a much similar number of the clergy submitted to its terms. And, which is a fact no less decisive, at the Revolution in 1688, when Presbyterianism was restored, four hundred Episcopal clergymen came into the bosom of the Presbyterian church, acknowledged the validity of her orders and ministrations, and were received into connexion with her on the basis of such acknowledgment. Nor is this all. About the time of the first introduction of Episcopacy into *Scotland*, a number of the people and their clergy, who were all Presbyterian, removed from that country into the north of *Ireland*, where Episcopacy was also established. To accommodate a number of the clergy, who were in this situation, the Bishops in *England* drew and transmitted to *Ireland* a plan of proceeding in their case, which recognized the validity of their ordination, and by means of which, without being re-ordained, they were actually incorporated with the established church. It is not possible to contemplate this series of facts, without perceiving, as Bishop *Burnet* declares, that, for a long time after the commencement of the Reformation in Great Britain, the validity of

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Presbyterian ordination was *distinctly and uniformly* acknowledged."

"No Bishop in Scotland, during my stay in that kingdom," saith BURNET, Bishop of Sarum, "ever did so much as desire any of the Presbyterians to be re-ordained. (Vindication,) So BISHOP COSIN, speaking of the Presbyterian ordination or the French Churches, says, 'If at any time a minister so ordained in these French Churches came to incorporate himself in ours, and to receive a public charge, or cure of souls amongst us, in the Church of England, (as I have known some of them to have so done of late, and can instance in many other before my time) our Bishops did not re-ordain him before they admitted him to his charge; as they must have done, if his former ordination in France had been void. Nor did our laws require more of him, than to declare his public consent to the religion received amongst us, and to subscribe the articles established.'"

Bishop JEWEL's testimony, to which reference has been made, is as follows—"But what meant Mr Harding (his Popish Antagonist) here to come in with the difference between *Priests and Bishops*? Thinketh he that *Priests and Bishops* hold only by tradition? Or is it horrible an heresy as he maketh it, to say, that *by the Scriptures of God, a Bishop and a Priest are all one*? Or knoweth he how far, and unto whom, he reacheth the name of heretic? Verily *Chrysostom* saith, 'Between a Bishop and a Priest in a manner there is no difference. St. Jerome saith, somewhat in rougher sort, 'I hear say, there is one become so peevish, that he setteth deacons before *Priests*, that is to say, before *Bishops*; whereas the Apostle plainly teacheth us, that *Priests and bishops* be all one.' St. Augustine saith, 'What is a Bishop, but the First Priest that is to say, the *Highest Priest*?' So saith St. Ambrose, 'There is but one consecration of Priest and Bishop; for both of them are *Priests*. But the bishop is the first.' All these and other more holy Fathers together with *St Paul the Apostle*, for thus saying, by Mr Harding's advice, must be holden for *Heretics*.'" (Defence, p. 202.) On pages 100, and 101, of the Defence, he thus quotes St. Jerome, against Harding: 'Let Bishops understand, that they are above *Priests* rather of *custom* than of any *truth or right of Christ's institution*, and that they ought to rule the Church all together.' And again, 'Therefore a *Priest* and a *Bishop* are both one thing: and, before that by the inflaming of the Devil, parts were taken in religion, and these words were uttered among the people, I hold of Paul, I hold of Apollos, I hold of Peter, the Churches were governed by the common advice of the *Priests*.' St. Augustine saith, 'The office of a bishop is above the office of a *Priest* (*Not by authority of the Scriptures*, but) after the names of honour which the *custom* of the church hath now obtained.'" Observe the words in Italics, "not by authority of the Scriptures, but"—are put in between brack-

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ets by Jewel himself explanatory of St. Augustine's meaning, which is a convincing proof that Jewel believed that Bishops are above Presbyters, "not by authority of the Scriptures, but" only by ecclesiastical arrangement. So also in another place he says, "This is the thing that we defend. St Jerome saith, 'Let bishops understand (whereunto we add further,'" says Jewel, "Let the Bishops of Rome themselves understand) that they are in authority over Priests more by custom than by order of God's Truth.'" (p. 99.) JEWEL "stands in the very first class of reformers for talent, piety, and learning; and for the ability with which he defended the Church of England against the Papists. 'His Apology,' says Dr Randolph, (in the Preface to his *Euchirideon Theologicum*.) has had the sanction of public authority, and may therefore be relied on as containing the final and decided opinion of our Reformers, approved in the general by the church at large."

DR. WILLET, a distinguished divine of the Church of England, in the reign of Elizabeth, in his *Synopsis Papismi*, a large and learned work, dedicated to that Queen, undertakes professedly to deliver the opinion of his Church on the subject before us. Out of much which might be quoted, the following passages are sufficient for our purpose: "Of the difference between bishops and priests, there are three opinions: the first, of *Aerius*, who did hold that all ministers should be equal; and that a bishop was not, neither ought to be superior to a priest. The second opinion is the other extreme of the Papists, who would have not only a difference, but a princely pre-eminence of their bishops over the Clergy, and that by the Word of God. And they urge it to be so necessary, that they are no true Churches which receive not the pontifical hierarchy."—(Are there not some others of whom better things might be expected, who go, in this respect, to the full "extreme of the Papists?") "The third opinion is between both, that altho' this distinction of bishops and priests, as it is now received, cannot be proved out of Scripture; yet it is very necessary, for the policy of the Church, to avoid schisms, and to preserve it in unity. Of this judgment, Bishop Jewel, against Harding, showeth both *Cryostem*, *Ambrose*, and *Jerome* to have been.

* To this opinion of St. Jerome, subscribeth Bishop Jewel, and another most Reverend Prelate of our Church, Archbishop *Whitgift*." DR. WILLET also expressly renounces the argument drawn by many Episcopalians from the *Jewish Priesthood*. In answer to a celebrated Popish writer, who had, with great confidence, adduced this argument, to support the authority of bishops, as an order superior to presbyters, he observes—"The High-priest under the law was a figure of Christ, who is the High-priest and Chief Shepherd of the New Testament: and therefore this type, being fulfilled in Christ, cannot properly be applied to the external hierarchy of the Church"—just what I had told you in my Defence. "This champion of the Church of England further concedes: 'That

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it may be doubted whether *Timothy* were so ordained by the Apostle Bishop of *Ephesus*, as a Bishop is now set over his diocese; for then the Apostle would never have called him so often from his charge, &c. It is most likely that *Timothy* had the place and calling of an *Evangelist*? Again, 'Seeing that *Timothy* was ordained by the authority of the *eldership*, how could he be a bishop strictly and precisely taken, being ordained by *presbyters*?' And, to place his opinion beyond all doubt, he observes, 'Although it cannot be denied-but that the government of bishops is very profitable for the preserving of unity; yet we dare not condemn the Churches of *Geneva*, *Helvetia*, *Germany*, *Scotland*, that have received another form of ecclesiastical government; as the *Papists*' (mind, the *Papists*,) "proudly affirm all Churches, which have not such bishops as theirs are, to be no true Churches. But so do not our *Bishops* and *Archbishops*, which is a notable difference between the *Bishops* of the *Popish Church*, and of the *Reformed Churches*.'" Alas! Alas! where is this "notable difference" now!

"*Bishop Bilson*, in his work against *Seminaries*, Lib. I. p. 318, delivers it as his opinion, and confirms it by quotations from *Jerome*, that 'the Church was at first governed by the Common Council of *Presbyters*; that therefore *Bishops* must understand that they are greater than *presbyters*, rather by custom than the *Lord's* appointment; and that *Bishops* came in after the *Apostles'* time.'"

"*Bishop Moreton*, in his *Catholic Apology*, addressed to the *Papists*, tells them, 'that the power of *Order* and *Jurisdiction* which they ascribe to *Bishops*, doth, by *divine right*, belong to all other *Presbyters*; and that to ordain is their ancient right.' The same *Prelate*, when he was urged by the *Archbishop of Spalato*, to re-ordain a *Clergyman* from one of the foreign *Reformed Churches*, that he might be qualified for preferment in *England*, according to law, declined it, saying, that 'it could not be done but to the scandal of the other *Reformed Churches*, wherein he would have no hand.'"—How have the times changed, *Mr. Shreve*! Where is the "good old way" now, *Mr. Shreve*? Alas! *Forsaken*!

"*DR. WHITTAKER*," before quoted, "a learned divine of the Church of *England*, and Professor of *Divinity* in the University of *Cambridge*, in his *Treatise* against *Campion*, the *Jesuit*, affirms that *Bishop* and *Presbyter* are, by *divine right*, all one. And in answer to *Drury*, a zealous hierarchist of *Scotland*, he tells him, 'that whereas he asserts, with many words, that *bishop* and *presbyter* are *divers*, if he will retain the character of a modest divine, he must not so confidently affirm, that which all men see to be so evidently false.' (I wish some others now-a-days would take this advice.) 'For what is so well known, says he, as this which you acknowledge not? *Jerome* plainly writeth that *elders* and *bishops* are the same, and confirmeth it by many places of *Scripture*.' The

same celebrated Episcopalian, in writing against *Bellarmino*, says, 'From 2 Tim. 1, 6, we understand that *Timothy* had hands laid on him by *presbyters*, who at that time governed the Church in *Common Council*;' and then proceeds to speak severely of *Bellarmino* and the Romish Church for confining the power of ordination to bishops exclusively of presbyters." Again: 'I confess that there was originally no difference between a presbyter and a bishop. Luther, and the other heroes of the Reformation, were presbyters, even according to the ordination of the Romish Church; and, therefore, they were, *jure divino*, bishops. Consequently, whatever belongs to bishops, belongs also, *jure divino*, (by divine right) to themselves. As for bishops being afterwards placed over presbyters, that was a human arrangement—*ordo humanus fuit*—for the removal of schisms, as the histories of the times testify.' (Opp. vol. 1, p. 509, &c.)

BISHOP HALL, in his *Irenicum* (or *Peacemaker*) Sect. VI. says—"Blessed be God there is no difference, in any essential point, between the Church of *England*, and her *Sister Reformed Churches*. * The only difference between us consists in our mode of constituting the external ministry; and even with respect to this point we are of one mind, because we all profess to believe that it is not an essential of the Church, (though in the opinion of many it is a matter of importance to her well being;) and we all retain a respectful and friendly opinion of each other, not seeing any reason why so small a disagreement should produce any alienation of affection among us."

Among other things, HOOKER has the following—"Touching the ministry of the Gospel of Jesus Christ, the whole body of the church being divided into laity and clergy, the clergy are either PRESBYTERS or deacons." Now where are Bishops? nowhere, except they be one and the same as Presbyters. Nothing can be plainer. "For of Presbyters some were greater, some less in power, and that by our Saviour's own appointment; the greater, they which received fullness of spiritual power, and the less, they to whom less was granted." Let the reader carefully attend, and he will see that by the greater Presbyters he means the first Apostles endowed with power of miracles, &c. and by the less or inferior Presbyters, he means all other ordinary christian ministers, without distinction. He goes on—"The Apostles' peculiar charge was to publish the Gospel of Christ unto all nations, and to deliver them his ordinances received by immediate revelation. Which pre-eminence excepted to all other offices and duties incident to their" (i. e. the Apostles') order, it was in them (the inferior Presbyters) to ordain and consecrate whomsoever they thought meet, &c." Hence, according to Hooker, it was in the presbyter-bishops of the Scriptures, who were, in the sense he has pointed out, inferior presbyters, "to ordain and consecrate whomsoever they thought meet."

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ing—"Touch the whole body of the clergy, the clergy where are Bishops as Presbyters some of our Saviour's received fullness of power was granted." We see that by the power endowed with our Presbyters, without distinction of charge was given; and to deliver relation. Which duties incident to them (the inferior) whomsoever they make; it was in the sense of ordain and con-

"Hooker's design was not to establish the *Divine right* of Episcopacy, but to oppose the *exclusive* claim for the divine right of Presbyterianism; and to shew that the ceremonies and disciplines of the Church of England were *lawful*, i. e. *not antisciptural, not sinful*. Accordingly we find him, in the third Book of his celebrated work, actually and ably reasoning against the *exclusive divine right* of any special form of Church government: 'We must note,' says he, 'that he which affirmeth speech to be necessary amongst all men throughout the world, doth not thereby import that all men must necessarily speak one kind of language: even so the necessity of polity and regiment in all Churches may be hold, without holding any *one certain form* to be necessary in them all.'" "The general principles (of Scripture) are such as do not particularly prescribe any one, but *sundry* may equally be consonant unto the general axioms of the Scripture.'" "I therefore conclude, that neither God's being author of laws for government of his Church, nor his committing them unto Scripture, is reason sufficient, wherefore all Churches should for ever be bound to keep them without change. This surely is sufficient to destroy for ever the claims of high churchmen to the authority of Hooker in favour of their *exclusive* system. Hooker did not deny that Presbyterianism was a valid form of Church government; but he denied its *exclusive* validity, and maintained that Episcopacy, when adopted by the Church was equally valid."

Dr. FIELD, in his Book "On the Church," formally argues the point, "Whether the *power of ordination* be so essentially annexed to the order of *Bishops* that none but Bishops may in any case ordain," and proves, 1. That Presbyters may rightfully "ordain Presbyters and Deacons;" and 2. That Presbyters in some cases may lawfully ordain one as a "chief" or a *bishop* to themselves, and "so add to their numbers by the imposition of *his and their hands*. He also quotes with approbation the following declaration from *Durandus*—"So that every Priest, in respect of his *priestly power*, may minister *all sacraments*, confirm the baptized, and give *all ORDERS*."

To the quotations from BISHOP CROFT, given in the postscript of my Defence, I add here the following—"The Scripture nowhere expresses any distinction of order among the Elders. We find there but *two orders* mentioned, Bishops and Deacons. The Scripture distinguisheth not the order of Bishops and Priests; for there we find but one kind of ordination, then certainly but one order; for *two distinct orders* cannot be conferred in the same instant, by the *same words*, by the *same actions*."

"The character of ARCHBISHOP USHER stands high with Episcopalianism. He was one of the greatest and best of men. His plan for the *Reduction of Episcopacy into the form of Synodical Government*, received in the *Ancient Church*, is

well known to every one who is tolerably versed in the ecclesiastical history of England. The essential principle of that plan is, that *Bishop* and *Presbyter*, were originally the same order; and that in the primitive Church, the Bishop was only a standing *President* or *Moderator* among his fellow presbyters. To guard against the possibility of mistake, the illustrious Prelate declared he meant to restore 'that kind of *Presbyterian government* which, in the Church of England had long been disused.' Again, in repelling a calumnious report "that he had expressed an uncharitable opinion concerning the Church of *Holland*, as no true Church, because she was without diocesan bishops," he says, "I have ever declared my opinion to be, that *Bishop* and *Presbyter* differ only in degree, and not in order; and consequently, that in places where Bishops cannot be had, the *ordination of presbyters standeth valid*. * * For the testifying of my communion with these (the Reformed) Churches, (which I do love and honour as true members of the Church universal,) I do profess, that with the like affection I should receive the blessed sacrament at the hands of the *Dutch Ministers*, if I were in *Holland*, as I should do at the *French Ministers*, if I were in *Charenton*." "And his express words, quoted by Dr. Parr, in his Appendix to the *Archbishop's Life*, are these,—'A presbyter hath the same order in specie with a bishop: ergo, a presbyter hath equally an intrinsic power to give orders, and is equal to him in the power of order.'"

"BISHOP FORBES, a zealous Episcopalian, in his *Irenicum*, explicitly acknowledges that 'Presbyters have, by *divine right*, the power of *ordaining*, as well as of *preaching* and *baptizing*.' Lib. II. cap. 11. And again, in the same chapter, he declares, "that those Churches which have not episcopal regimen, by no means forfeit the character of true Churches on that account, nor lose their ecclesiastical rights."

"The concessions of DR. STILLINGFLEET, (afterwards Bishop of Worcester,) on this subject are well known. The avowed object of his *Irenicum*, one of the most learned works of the age in which it appeared, was to show, that no form of Church government is prescribed in the Word of God; that the Church is at liberty to modify the details of her external order, both with respect to officers and functions, as well as discipline, at pleasure; and of course, that ordinations and government by presbyters are equally valid with those administered by diocesan bishops. He seems to acknowledge, indeed, that Presbyterian parity, is, on the whole, more agreeable to Scripture, and to the practice of the primitive Church, than prelacy; but, at the same time, denies that this ought to be considered as establishing the divine right of Presbytery. In the course of this work the learned author exhibits a mass of evidence from Scripture and primitive antiquity against the episcopal claims, and quotes declarations made by some of the most distinguished divines of different ages and denominations, which

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will doubtless be read with surprize by those who have been accustomed to believe that the whole christian world, with very little exception, has always been episcopal.

"To destroy the force of Dr. Stillingfleet's concessions, it is urged, that he afterwards became *dissatisfied* with this work, and *retracted* the leading opinion which it maintains. (See your pamphlet, p. 81, 112.) To this suggestion I will reply, by a quotation from Bishop *White*, of Pennsylvania, who, in a pamphlet published a few years since, having occasion to ad-duce the *Irenicum* as an authority against high church notions, speaks of the performance and its author in the following terms: 'As that learned Prelate was afterwards *dissatisfied* with his work, (though most probably not with that part of it which would have been to our purpose,) it might seem un-candid to cite the authority of his opinion. Bishop Burnet, his cotemporary and friend, says, (History of his Own Times, Anno 1661.) 'To avoid the imputation that book brought on him, he went into the humours of an high sort of people, beyond what became him, perhaps beyond his own sense of things.' 'The book, however,' Bishop White adds, was, it seems, easier *retracted* than *refuted*; for, though offensive to many of both parties, it managed, (says the same author) with so much learning and skill, that none of either side ever undertook to answer it.' "

BISHOP BURNET, himself, says, 'I acknowledge *Bishop and Presbyter* to be *one* and the *same office*, and so plead for no new office-bearer in the Church.' (Vindication of the Church, &c. of Scotland.)

ARCHBISHOP TILLOTEON "was decidedly in favour of ad-mitting the dissenting clergy into the Church of England, with-out *re-ordaining* them; and did not scruple to avow that he considered their ordination as equally valid with that which was received from Episcopal Bishops. And, in conformity with this opinion, he advised the Episcopal Clergy of Scotland to unite with the Presbyterian Church in that country, and submit to its government." (See Remarks upon the Life of the Most Rev. Dr. John Tillotson, 8vo. 1754.)

ARCHBISHOP WAKE's opinion is given as one part of the motto on the title page, to which you and the reader are referred.

"The learned JOSEPH BINGHAM, who has written largely and ably in defence of the episcopacy of the Church of Eng-land, frankly acknowledges, that 'that Church does by no means damn or cut off from her communion, those who believe bishops and presbyters to be the *same order*. Some of our *best* episcopal divines, and true sons of the Church of England, have *said the same*, distinguishing between *order* and *juris-diction*, and made use of this doctrine and distinction to just-ify the ordinations of the Reformed Churches against the Ro-manists. French Church's Apol. p. 262."

To the quotation from Dr. JOHN EDWARDS, in the Post-

cript of my Defence, you may add the following—"The short *le*, the bishops in these times (the times after the Apostles) were *Presbyters*; only *le* that presided over the body of presbyters was called *Bishop*, while the rest were generally known by the title of *Presbyters*; and the bishop was still but a presbyter, as to *order* and *function*, though, for distinction sake, he was known by the name of bishop. * But in after ages, the presbyters of some Churches parted with their liberty and right, and agreed among themselves that ecclesiastical matters should be managed by the bishop only." Remains, p. 253."

"Dr. WHITE, Bishop of Pennsylvania, thus writes, "Now if even those who hold episcopacy to be of divine right, conceive the obligation to it not to be binding when that idea would be destructive of public worship; much more must they think so, who indeed venerate and prefer that form as the most ancient and eligible, but *without any idea of divine right in the case*. This the author believes to be the sentiment of the great body of Episcopalians in *America*; in which respect they have in their favour; unquestionably, the sense of the Church of *England*; and, as he believes, the opinions of her most distinguished prelates for piety, virtue, and abilities." (See Miller's Letters, and Powell's Essay, from which the preceding quotations have been principally made.)

To the list, now submitted, of the acknowledgments of Episcopal Writers, in respect to the subject in debate, the concessions of many others, to the same purport might be added; but my limits will not allow of further quotations. But sufficient has been adduced to show *how little you know* of the writings of some of the most eminent divines of your own Church; or if you have known their opinions, as previously quoted, *how much* you have withheld their opinions from your readers. The most unlearned will now perceive the dilemma in which you have placed yourself: you must either cease to oppose those who are ordained by presbyters, or you must oppose these learned and eminent divines of your own Church.

Ministerial parity was recognized as a scriptural fact by all the other Protestant Reformed Churches, by those established in *France, Holland, Switzerland, Geneva, Scotland*, &c. as may be seen by consulting their *Public Confessions of Faith*. The names of eminent individuals, beside those already quoted, who maintained the identity of Bishops and Presbyters as to *order*, and *official powers and authority*, may be given in abundance: such as *Luther, Melancthon, Ursinus, Muscalus, Zsegedin, Calvin, Junius*, (an eminent Dutch Professor of Divinity,) *Beza, Sadeel, M. Flacius, Illyricus, Le Blanc, Chamier, Danau, Blondell, Claudi, Bochart, Owen, Baxter, Alsop, Clarkson, Howe, Zanchius, Daille, Balduin, Vitringa, Mosheim, Suicer, Dieterich, Hulsemann, Gerhard, Buddaeus, Schleusner, Gomarus, Polyander, Thysius, Walaeus, Watts, Doddridge, Wesley, &c. &c. &c.*

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"To this list GROTIUS may be added—" The office of a bishop, signifies inspection or oversight of any kind. The *inspectors*, or those who *preside* over the Church, are *Presbyters*. The chief of these *Presbyters*, AFTERWARDS, by way of excellence, began to be called *Bishop*, as is evident from those canons which are termed apostolical canons, in the Epistles of Ignatius, in Tertullian, and others." (Annot. in 1 Tim. 3.) "When this illustrious scholar had received a copy of the celebrated Epistle of Clemens Romanus, he tells us he 'read and re-read it.' He then gives his judgment in the following manner:—'Clemens never mentions that extraordinary authority of Bishops, which, after the death of St. Mark, began by the custom of the Church to be introduced at Alexandria, and, by this example, elsewhere: but he plainly shews, as St. Paul does, that the Churches were then governed by the Common Council of the Presbyters; which Presbyters both Clemens and St. Paul say were the same as Bishops.' (Epist. No. 347.)" And as before quoted, "Episcopal pre-eminence, or the superiority of one minister over others, is not of divine right. This is sufficiently proved, because the contrary is not proved."

LE CLERC, also, it is evident, did not believe that the episcopal form of government is "taught in the apostolic writings," and is essential to a true Church. I regret that I did not verify your assertions, made in your first Letter to me, and published with my Defence, by referring to Le Clerc's own words; as, whether designedly or not, you have not fairly stated his opinion. The original is before me; but I quote from the Translation of Dr. John Clark, Dean of Sarum, to the accuracy of which you cannot object. "Wherefore prudent men, though they above all things wish for the apostolical form of church government, and that it might be every where alike; yet they think things had better be left in the state in which they now are, than venture the hazards which always attend the attempt of new things. In the mean time, they that are wise, will by no means hate, reproach, nor condemn one another upon that account, as the most violent men are apt to do; as if eternal salvation depended upon EITHER form, which do not seem to be taught any where in the apostolic writings, nor can it be gathered from the nature of the Christian Religion." On what grounds, then, it may be asked, did Le Clerc believe the episcopal form of church government to have been apostolical? Simply, on inferential. He thinks that this form "prevailed every where in the age immediately after the Apostles;" "hence," he infers, "colligere licet," it is lawful to collect that it was of "apostolical institution." So far his opinion goes and no further; whilst he plainly maintains that episcopacy is not essential to a true Church or to eternal salvation! In his Eccl. Hist. he says, "all things in the beginning seem to have been done by common consent,"—"no certain form of government is enjoined



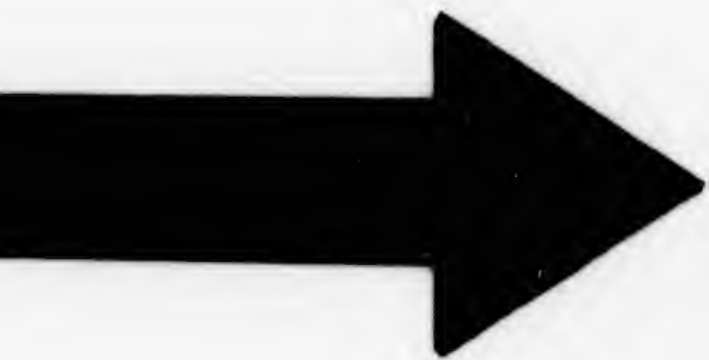
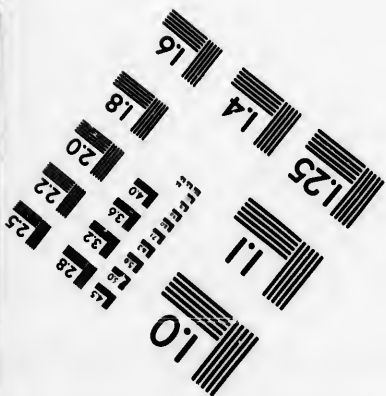
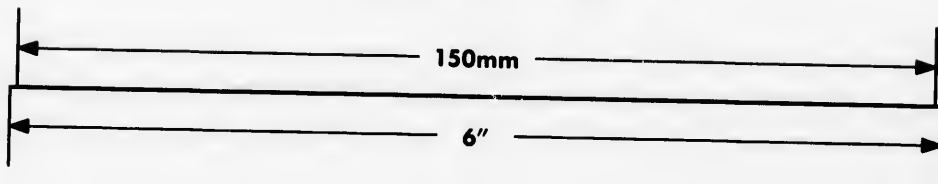
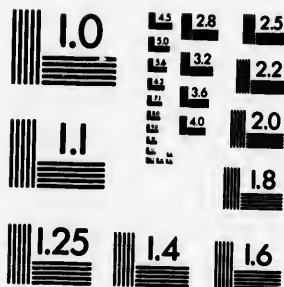
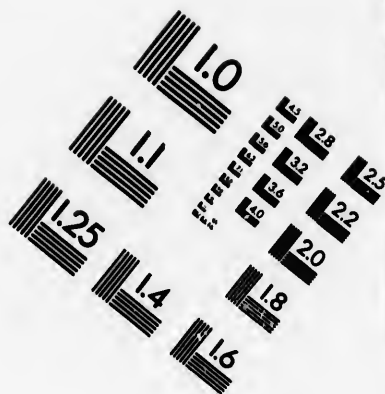
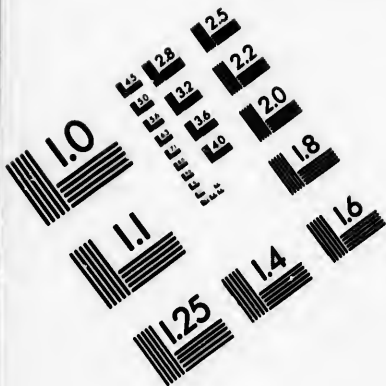


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on Christians in any part of the apostolical writings,"—"the registers of The Covenant, (*Foederis tabulas*.) contain nothing respecting the superior power of bishops; but in times subsequent to the Apostles, (*sequentibus temporibus*.) was conceded to them alone the power of ordaining presbyters, by which thing bishops were principally distinguished from presbyters." (Ann. 68, cap. 6, 8.) The concession of the power of ordination to bishops, was, even according to the learned Le Clerc, the work of times subsequent to the Apostles.

The contents of this Letter, as far as the testimony of the reformers and Divines of your own church, and of other learned men, is concerned, are so strong against the divine origin of diocesan episcopacy, as "maintained" by you, that further comment is altogether unnecessary.

Letter XII.

Mr Wesley's Ordinations considered and shown to be Scriptural—Charges against his Preachers obviated—Dr. Coke's case noticed—Also Dr. Clarke's.

REV. SIR,

TEN Words are scarcely necessary to prove that Mr Wesley's ordinations are both scriptural and valid. He was a presbyter, of the same rank as the presbyter bishops of the New Testament, yourself being judge. (Pamphlet p. 120.) I have abundantly proved that the presbyter-bishops of the Scriptures possessed every qualification essential to the office of the ministry, and consequently, the power of ordination—that no primitive father of the first two centuries assert the power of ordination to have been the exclusive prerogative of those officers, who, for distinction's sake, were called bishops—that presbyters and bishops are spoken of by many of the primitive writers, in a manner implying perfect identity of order, and, by consequence of power, by divine right—that the right of presbyters to ordain is, in some instances, distinctly recognized by conciliar Canons—and that this right is unqualifiedly conceded by the principal reformers, and by some of the most eminent divines, priests, bishops and archbishops, of your own Church, and is held as an article of belief by every other Protestant Church on the face of the earth. The validity of Mr Wesley's ordinations, therefore, can be doubted only by those who deny the validity of those of your own bishops, and by the me-

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dern bigots of the Church of England; and, even these can thus doubt, only on grounds, equally preposterous and unscriptural. It is not necessary to go over the ground again. Sufficient has been adduced, in the preceding pages, to prove the scriptural validity of ordination by presbyters; and therefore those arguments which prove the scriptural validity of ordination by presbyters in general, prove also the scriptural validity of Mr Wesley's ordinations in particular.

But "Dr. Whitehead" says that Mr Wesley's "ordinations are spurious and of no validity." (p. 122.) Well what does this prove? That his ordinations are spurious and of no validity? Yes—just as much as many of your arguments (!) prove the invalidity of ordination by presbyters. It is mere assertion—Dr. Whitehead was welcome to form his own opinion; but his opinion or mere *ipsedixit* is not in itself sufficient to justify his conclusion. Many men, as well qualified to judge and decide in the matter, have given just a contrary decision.

The "anomaly" of which Mr Watson, in his Life of Mr Wesley, speaks, is not just as you have been pleased to represent it, (p. 119,) but, "that a Clergyman of the Church of England should ordain in any form, without separating from that Church, and formally disavowing its authority; and yet," says Mr Watson, "if its spiritual governors did not choose to censure and disown him for denying the signment of the uninterrupted succession, which he openly said 'he knew to be a fable;' for maintaining that Bishops and Priests were originally one order only; (points, let it be observed, which perhaps but few Churchmen will now, and certainly but few at that time, would very seriously maintain, so decisive is the evidence of Scripture and antiquity against them, and so completely was the doctrine of the three orders given up by the founders of the English Church itself;) nor, finally, for proceeding to act upon that principle 'by giving orders; it would be hard to prove that he was under any moral obligation to withdraw from the Church. The Bishops did not institute proceedings against him, and why should he formally renounce them altogether?" (Watson's Life of Mr. Wesley, 4 Ed. p. 284.)

You bring forward the stale objection respecting Mr Wesley's ordaining Dr. Coke as a superintendent of the American Methodist Church; and assert that "he" (Mr W.) "not being a bishop could not invest another with episcopal power." (p. 118.) Mr Wesley, in this transaction was consistent with his own principles. He did not dream of ordaining Dr. Coke to an order superior to that of a presbyter. I grant that Dr. C. was already a presbyter; but he did not stand in the same relation to the American Societies as Mr Wesley. The Lord had made Mr Wesley the Father of many spiritual children, to whom he stood in a peculiar relation, by the Providence of God himself. It was therefore perfectly consistent for him to set apart Dr. Coke, already a presbyter, by prayer and imposition

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of heads, or in other words to *appoint* Dr. Coke to a *particular sphere*, in America, and to exercise whilst there, the duties of *ministerial superintendency*, which superintendency was regarded as an *ecclesiastical*, or prudential arrangement, and not as a matter of divine right. Mr Wesley himself, in a letter to Mr Asbury, refers to his paternal relation to the "whole family" of the Methodists, and to the peculiar duties arising out of that relation. "There is, indeed, a wide difference between the relation wherein you stand to the Americans, and the relation wherein I stand to all the Methodists. You are the elder brother of the American Methodists: I am *under God* the father of the whole family. Therefore, I naturally care for you all in a manner no other person can do. Therefore, I, in a measure, provide for you all &c." If, therefore, Dr. Coke had been in Mr. Wesley's place, and Mr. Wesley in Dr. Coke's, of course, the Doctor might with propriety have set apart Mr. Wesley to the office of a superintendent in the American Church. You think in this transaction "a breach was made in the Apostolic discipline of the Church:"—may, if, as I have already and fully proved, there was no *higher order* in the ordinary ministry than that of presbyters, the ecclesiastical bishops must have been originally consecrated or set apart by presbyters and therefore, in this matter, there was no breach at all of primitive discipline.

Mr Wesley could not have been displeased at the term "*bishop*" itself as he well knew it was a scriptural title, and as he openly declared his belief, that he was himself a scriptural *episcopos*, or bishop. "The only objection he could have to the name," as taken by Dr. Coke and Mr Asbury, "was, that from long association it was likely to convey a meaning beyond his own intention. But this was a matter of mere prudential feeling, confined to himself: so that neither are Dr. Coke and Mr Asbury to be blamed for using that appellation in Mr Wesley's sense, which was the same as Presbyter as far as order was concerned; nor the American Societies, (as they have sometimes inconsiderately been,) for calling themselves, in the same view, "The American Methodist Episcopal Church;" since their Episcopacy is founded upon the principle of Bishops and Presbyters being of the same *degree*,—a more extended office only being assigned to the former &c." (Watson's Life of Mr W: p. 285)

That Mr Wesley was *sincere* in his belief of the perfect identity of order in respect to presbyters and bishops, no person, who calmly and unprejudicedly considers the subject, can for a moment doubt. It would be, perhaps, too, much, to expect that you, so full of high-church prejudice, could give him credit for perfect sincerity. But to the candid and the unprejudiced, our appeal is made. You assert, notwithstanding the unanswerable proofs, I submitted from his own undeniable statements, of the utter *contrariety to matter of facts* to be found in your uncharitable opinion, "I still continue then to think,

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that from the circumstances in which he was placed, he had a wish to be persuaded that he possessed the authority which bishops claim." (p. 120.) Then you continue to assert your claim to the prerogative of your Maker, to judge of Mr Wesley's heart, not only when there is nothing external to justify your judgment, but when there is every thing in his conduct in opposition to it. Then you continue to sit on the seat of the uncharitable, and because Mr Wesley saw differently from you, on the subject of church government, you undertake to decide that " he wanted a balm" for that " which his conscience would not allow," and " Lord Chancellor King supplied him with one." How have you met my statements on this subject? Why—1st. by finding fault with the place where Mr. Wesley read the work of Lord King—" the public road." Well why do you not find fault with the *Ethiopian Eunuch* who read Esaias the prophet, in his chariot, on *the public road*? Do you not know that Mr. Wesley was in the habit of reading whilst pursuing his journeys from place to place? His Journals contain notices of many of the works thus read; and persons of good judgment have admired the correctness of his criticisms. Have you proved that, in reading Lord King's work, he was "distracted," that "his attention was drawn off"—or that he did not understand what he read? Nothing of the kind. You think he could not read it attentively and studiously—and therefore, wondrous logic, he did not read it attentively and studiously! 2d. By asserting that Lord King's work "has been completely refuted by Slater." But what has this to do with Mr. Wesley? Suppose it be as you say, does this prove Mr. Wesley to have been *insincere*—that he "wanted a balm?" You think however, "if Wesley had taken the trouble to examine ancient writers for himself, being a man of learning and talent, he probably would have detected the error, and would not have been led astray." (p. 120.) (1.) You know not that Mr. Wesley did not take this trouble. (2.) Supposing he did not, *insincere* could not be charged against him, if he had full credence in the integrity of the author. (3.) Where is the *probability* of his "detecting the error" on an examination of ancient writers, when this examination led so many of the Reformers, divines of great celebrity of your own Church, as well as others, to the firm belief of the perfect equality in point of order of bishops and presbyters, and of the right of the latter to ordain? You forget that so many of your own Theologians advocated the very "error" (!) which you palm upon Mr. Wesley. (4.) You say Slater's work contains a *complete refutation* of Lord King's. In whose estimation? In yours and of other high Episcopalians? So let it be. Others might form a very different opinion. But "we may believe it convinced Lord King, who never attempted a reply, but shortly after the publication of Mr. Slater's work, presented him to a lucrative benefice." Slater grounds for your belief! This only shows that Mr. S. had a generous

and liberal opponent. Did Lord King recant, or confess his errors, or call in his book, or take measures for its suppression? No. You meet my statements 3dly, by asserting that Stillingsfleet in after life "proved that his former arguments were not unanswerable." Does even this prove Mr. Wesley to have been insincere—that he "wanted a balm?"— If you do not know, you ought to know, that Stillingsfleet never did answer his former arguments. He did, some years after publishing his *Irenicum*, a second edition of which he himself issued three years after the first appeared, the same year in which he published his *Origines Sacrae*, give to the world his "Unreasonableness of Separation:" but his arguments in his *Irenicum* in favour of ministerial parity, notwithstanding his recantation, remain a monument of his learning and research, and are alike unanswerable by himself or others. Mr. Wesley, therefore, was perfectly correct when he said "I think he (Stillingsfleet) has unanswerably proved that neither Christ nor his Apostles prescribe any particular form of Church government; and that the plea of divine right for diocesan episcopacy was never heard of in the primitive Church." In this conviction he was sincere: and, in the uprightness and sincerity of his heart, he exercised the right and power to ordain, with which he was scripturally invested.

Let us now see how you justify your charges against his preachers. Now keep to the point. You asserted in your first letter, that "the preachers ambitiously contended for a right which his (Mr. W's.) conscience would not allow him to say they possessed." Who are we to understand by "the preachers?" Not as you quote from Whitehead, (p. 121.) "two or three of the preachers, who had for some time been dissatisfied," but the whole body of the preachers; for surely Mr. Wesley could not have been so "perplexed" by two or three dissatisfied preachers, as you represent him to have been, as to have been placed in those critical circumstances, in which he required a "balm" for his conscience, and by which he was driven on, "step by step, till he felt a wish to be persuaded that, as a presbyter, he had the authority claimed by bishops." Now did "the preachers" generally, or as a body, "contend ambitiously" with Mr. Wesley for the right in question? I answer no; and you fail to sustain the charge. Allowing you all you have quoted from Whitehead and others, "the restless ambition," "the clamour for a separation" were confined only to "two or three," or "a few of the preachers." (p. 121.) In these matters the body of the preachers had no part, and the very passage in Mr. Wesley's *Journal*, from which you quote, (p. 121.) the concluding part of which you have unfairly left out, is in proof of what I say: "My brother and I closed the Conference by a solemn declaration of our purpose never to separate from the Church; and all our brethren concurred therein."

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been so great, or so general, or so formidable, as by it Mr. Wesley was "led onward, step by step, till he felt a wish to be persuaded that, as a presbyter, he had the authority claimed by bishops." And yet on the very next page to that, on which you quote from Dr. Whitehead in proof of this ambition, as if to afford me the strongest contradiction of your unfounded misrepresentation, I find the following declaration, without any marks of your disapproval—"Mr. Wesley ALWAYS claimed the power or right of ordaining to the ministry! but said it was not probable that he should ever exercise it!"

The whole history of the Wesleyan Conference is opposed point blank to your uncharitable insinuation. In my Defence the following paragraph appears—"If then, the preachers had been, as you affirm they were, goaded on by an unholy "ambition" in the case in point, during Mr. Wesley's life, and only restrained by the force of his authority, the natural inference from these premises, is, that as soon as his head was laid low, this "ambition," spurning away all restraint, would have led them immediately to use to the greatest extent the "right" he had conferred. But was this the case? Did they readily embrace the first favourable opportunity for so doing? Did they gladly and at once yield to the loud and repeated appeals of the Societies, to let them receive the Lord's Supper from the hands of their own ministers? No: and if not, then the premises above stated (that is, your unkind and uncharitable assertions) must be founded in error, and it follows that the preachers did not ambitiously contend for this right." (p. 66.) The views expressed in this quotation are fully supported in the Defence by an extract from the excellent pamphlet by the Rev. Thomas Jackson, called *The Church and the Methodists*. Now this *irrefragable argument* you have not noticed at all, either directly or indirectly, but wisely for yourself, passed it over in perfect silence. The conduct of "the preachers" is the exemplification of their principles; and if vulnerable at all on the subject at issue, this was the point in which they were, viz. their conduct in regard to the right in question; and you were bound in honour and in justice to direct your especial attention to this point; but you knew it entirely overthrew your whole fabric of *contentious ambition*, and therefore, you thought it better, no doubt, to pass over in entire silence this part of their defence. Until, therefore, you meet the subject fairly and broadly, I am authorized in stating, that, however much your friends may admire your tact as a disputant, neither your candour nor your charity is exhibited in the most favourable point of view.

You misrepresent Mr. Wesley's motives in not permitting his preachers generally to administer the Sacraments in England. You wish to make it appear that Mr. Wesley considered it a "sin" in his preachers, and "so contrary to God's word and will," to administer in England, because he thought they were not "rightly ordained." Observe, the language which

you have quoted was not used in reference to those preachers who were ordained for Scotland. It was used in 1756:—the entire paragraph reads thus: "Some of our preachers, who are not ordained, think it quite right to administer the Lord's Supper, and believe it would do much good. I think it quite wrong, I believe it would do much hurt. Hereupon I say, "I have no right over your conscience, nor you over mine:—Therefore, both you and I must follow our own conscience.—You believe, it is a duty to administer: Do so; and therein follow your own conscience. I verily believe it is a sin; which, consequently, I dare not tolerate; and herein I follow mine." Yet this is no persecution, were I to separate from our Society (which I have not done yet) those who practice what I believe is contrary to the word, and destructive of the work, of God." In the same Letter he explains the grounds, on which he judged the administering in question a "sin." "My principle (frequently declared) is this, "I submit to every ordinance of man, wherever I do not conceive there is an absolute necessity for setting contrary to it. Consistently with this, I do tolerate lay preaching, because I conceive there is an absolute necessity for it; inasmuch as were it not, thousands of souls would perish everlastingly. Yet I do not tolerate lay administering, because I do not conceive there is any such necessity for it; seeing it does not appear, that, if this is not all, one soul will perish for want of it." The "sin," therefore, was not because he thought he had no scriptural right to ordain for England, and, when ordained, that his preachers had no scriptural authority to administer in England, but because their administering would be in opposition to his conscientious submission to the "ordinance of man," except in cases of absolute necessity. Hence, in another place, he says:—"For many years I have been importuned from time to time to exercise this right, by ordaining part of our Travelling Preachers; but I have still refused, not only for peace sake, but because I was determined, as little as possible, to violate the established order of the National Church to which I belonged." At the time, when he used the language in respect to the "sin" of administering, quoted above, none of his preachers were permitted by him to administer in one place and not in another; and so all your declamation on page 117, as far as it is founded on this language, is mere *ardentia verba*, glowing words. Nearly thirty years after this, Mr Wesley "appointed several of the English Preachers, by imposition of hands, to administer the sacraments to the Societies in Scotland." Yet, on their return to England, from motives purely prudential, he suffered them not to administer to the English Societies. Again, "when a few of the Preachers received ordination from a Greek Bishop, than in England, from whom he was falsely reported himself to have sought consecration; he would not suffer them to administer, although he did not doubt that the Greek was a true Bishop." This convincingly proves, that

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his refusal to allow them to administer in England did not in the least degree arise from any distrust that he had of the validity of his own ordinations, or of their scriptural right to administer when ordained, but entirely out of a prudential regard to the order of the Established Church. But that he occasionally relaxed from his usual course, in permitting some of his preachers to baptize and administer the Sacraments, is shown by Mr. Watson. (Life p. 291.) The restriction placed upon his preachers by Mr. Wesley did not amount to an actual "taking away of the powers conveyed by ordination;" they were only restricted in the exercise of them, the same, as I imagine, you are restricted from exercising your ministerial functions in another parish, when prohibited by its Clergymen, or by your bishop; and so, your declamation again, (p. 117.) passes for nothing!

As to Dr. Coke's case my reply need not be extended. The remarks of Bishop White, and the Letter of Dr. Coke, as quoted by you, put quite a different complexion on the affair from that which you made it at first assume. In your first Letter to me you represent the Doctor as being *dissatisfied with Mr. Wesley's doings*, and "that he was not satisfied with the ordination of a presbyter, and in his heart feared that it was not valid; for if valid why speak of re-ordination?" My contradiction, or distrust, applied to the case as you here exhibit it. 1st. That Dr. Coke was dissatisfied with Mr. Wesley for ordaining preachers for America. 2d. That Dr. Coke in his heart feared that ordination by presbyters was not valid. 3d. And that, therefore, a re-ordination by a diocesan bishop, was necessary: in which sense the generality of the American Methodist Preachers, in his opinion, would not refuse to submit to this re-ordination. Now from what you have quoted, it does not appear, that Dr. Coke was dissatisfied with Mr. Wesley for ordaining preachers for America; nor that he feared in his heart that ordination by presbyters was not valid; nor that he believed a re-ordination of the American Methodist Preachers by a diocesan bishop was necessary to enable them to exercise the functions of a valid ministry. The points to which the Doctor principally refers are these, 1st. The separation of the American Methodists from the Church of England. 2d. A re-union. The first he regretted: the second he desired. He speaks of the "many hindrances in the way;" and asks, "Can they be removed?" For the attainment of the object he thinks "there would be use in consecrating Mr. Asbury to the Episcopacy," and for certain reasons, himself also; and that "the generality of the preachers would not refuse to submit to a re-ordination." All this is proposed on the exclusive ground of uniting the Methodist with the English Church, so called. Neither Mr. Asbury nor Dr. Coke was a bishop of the Church of England: yet in proposing that Mr. Asbury should be consecrated to the office of a bishop in that Church, he certainly makes the proposal in the full ar-

qualified belief of the perfect validity of his previous presbyterian ordination by Mr. Wesley,—a circumstance, which you seem entirely to have overlooked. And to mark, with the utmost distinctness, the solemn conviction of his own mind, in respect to the validity of his own ordinations, he uses the following strong language, even when he is reminding Bishop White of the many hindrances in the way of the contemplated union—"Our ordained ministers will not, ought not, to give up their right of administering the Sacraments." Yet he thinks, in order to their being admitted into the English Church and recognized as ministers of the same, they would "not refuse to submit to a re-ordination"—this by no means implying the invalidity of their former ordination. To gain the proposed object, he thinks they would make a sacrifice, they would submit to be re-ordained. All this is in proof of the fact that Dr. Coke considered them as having been validly ordained.—You ask, "if valid why speak of re-ordination?" Nay, I ask, if he did not consider them as ordained at all, why would he speak of "re-ordination?" You do not consider the repetition of ordination a sin; as you maintain the divine origin of three ordinations. Every Church has authority to establish its own modes of discipline, provided no principle of holy writ is violated; and if a minister, ordained by presbyters, should afterwards wish to enter the Church of England, and submit to be re-ordained, without abnegating the validity of his former ordination, I am far from thinking that thereby he commits sin. Had you placed this matter at first in its proper light, of course, my reply would have been different from what it is in my Defence.

I have been quite amused at your treatment of Dr. A. Clarke. (p. 131.) Who would think, that after the high eulogium you had passed upon him in your first Letter, styling him "a man of learning and of deep research," and quoting him with an air of triumph in your favour, you should express yourself thus—"You need not suppose then, that I shall be influenced by his opinions, whether they be for or against Episcopacy!" This is the way you treat one of your own witnesses! I do not intend to become the Apologist of the learned Doctor.—Enough has been already adduced from his writings to convince any man that he was no believer in the divine origin of the three orders. As to the Uninterrupted Succession, of which you make your boast, let the following, in addition to what I gave in the Defence, speak: "Some make this (Heb. 5, 4.) an argument for the uninterrupted succession of popes and their bishops in the Church, who alone have the authority to ordain for the sacerdotal office; and whosoever is not thus appointed, is with them illegitimate." It is idle to employ time in proving that there is no such thing as an uninterrupted succession of this kind: it does not exist: it never did exist: It is a silly fable, invented by ecclesiastical tyrants, and supported by clerical coxcombs." (Note on Heb. 5, 4.)—

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Then as to the Doctor's views of Methodism, they are well known. He was a friend of the Establishment, and did not hesitate to say, as quoted by you, that it was "the purest and nearest to the apostolic model in doctrine and discipline of all *National Churches*." This was his *opinion*, tho' you have promised "not to be influenced by his opinions." But because he spake favourably of the Church of England, does it follow that he did not more approve of the system of Wesleyan Methodism? His decided judgment is thus deliberately and solemnly recorded. "While I think well of, and wish well to, all religious sects and parties, and especially to all who love our Lord Jesus Christ in sincerity, yet from a *long and thorough knowledge of the subject*, I am led, *most conscientiously* to conclude, that Christianity itself, as existing among those called **WESLEYAN METHODISTS**, is the *purest, the safest*, that which is *most to God's glory* and the *benefit of man*; and *that*, both as to the *creed* there professed, *form of discipline* there established, and the *consequent moral practice* there vindicated."

Letter XIII.

Argument from the Unity of the Church answered—Position of the Methodists justified—Wesleyans not Dissenters from Mr. Wesley—Nor guilty of Schism—Argument from the usefulness of the Wesleyan Ministers vindicated.

REV. SIR,

You have written a great deal respecting the "*Unity of the Church*;" but you have failed adequately to describe in what this unity consists. The whole tendency of your writings, not excepting your "*Sermon*," is to show that this unity principally, if not entirely, consists in mere external conformity, and submission to one form of Church government: and hence, you argue from this unity the necessity of episcopal polity. Now I dare affirm, and I do affirm, that the New Testament, in no one passage, places the union of the Church in its external government; and if you think the contrary, I challenge you to produce the plain passage which contradicts my affirmation. An union of *faith, doctrine, experience, love, and obedience* is insisted upon, but not one syllable is spoken of an union of Church government. Our Lord certainly prayed, as I firmly believe, that believers "*may be one*,"

and St. Paul exhorted them "to keep the unity of the spirit in the bond of peace;" but all this is perfectly consistent with different forms of Church polity. St. Paul declares there is "one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is, above all, and through all, and in you all; but he never has said, there is but one form of Church government. All, therefore, you have said and written respecting "unity," in proof of the episcopal form of government, is wide of the mark, until you prove from the New Testament, as you have not yet done, that unity of church government is absolutely and essentially necessary to the unity of the church.

You think the "discipline" of the church cannot be maintained if all are not members of one church. A person is excommunicated from one particular church, and he "crosses the street to the next place of worship, and is received into the church, and despises the discipline of the church. Is there union here?" (134.) In reply I would observe, it is not so easy for an excommunicated member of the church to get admission into another, as you hereby show you imagine. Membership can be attained in the Church of England easier than in almost any other Protestant Church. The Wesleyans require all persons, who wish to become members of their Society to possess an earnest desire to flee from the wrath to come, manifested by its proper fruits. However the argument, if it is worth any thing at all, militates against yourself—It may be used against you by any Popish Priest, one of whose excommunicated people should join the Church of England; and one of your own excommunicated members, that is, if you dare excommunicate at all, may cross over to the United States, or to England, or Scotland, or Ireland, and be received into the Protestant Episcopal Church in any of these places. Is there union here?

In my Defence I noticed the various passages you quoted from the New Testament in favour of "Union," and proposed certain questions from them, which you have not condescended to notice. Among other questions, the following were proposed:—"Will you" (Mr. Shreve) "affirm that the Church of England is exclusively this temple and house of God?—If not, how can you prove that separation from, or want of union with, the Church of England, is 'schism.'" "Is this fold the Church of England to the exclusion of all other Christian Churches? If not, by what rule of Christianity, dare you presume to stigmatize the truly pious of other churches as 'schismatics?'" These questions, with the others, you ought surely to have answered, as they go to the very heart of the subject in dispute. But you knew you could not answer them consistently with the system you were endeavouring to establish; and therefore you, doubtless, thought it better not even to favour them with a passing hint. They are, however,

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again brought forward, in expectation that you will give them that attention they deserve. You charge me with "unbecom-
 ing sophistry," because "in speaking of the Church" I "al-
 ways add the words 'of England,' as if they were necessarily
 connected with it." (134.) This charge is unworthy of your
 understanding. I used the words in question, not in the way
 of "sophistry," but in the way of *distinction*—to distinguish
 the Church to which you belong, say, if you please, "the
 Protestant Episcopal Church in England, Ireland, Scotland,
 the British Colonies, the United States," from the Presbyteri-
 an, or the Baptist Churches, or the Societies of the Wesleyans,
 &c. With the explanation now given, I still demand an an-
 swer to the previous questions.

To "prevent confusion in future," you give a "definition
 of the Church." It is as follows: "The visible Church of
 Christ is a congregation of professing christians, in the which
 the pure word of God is preached, and the sacraments duly
 administered, according to Christ's ordinance, by those who
 have authority being rightly ordained." You refer to the
 19th and 23d Articles of the Church of England; but your
 definition differs from these Articles. For "faithful men,"
 you have substituted, "professing christians:" no doubt you
 had your reason for this alteration—there are many "profes-
 sing christians" who are not "faithful men;" so that if
 the Article were adhered to, it might be difficult in some places
 to make out a visible Church! Then the 23d Article says
 nothing about, "being rightly ordained:" you have thought
 proper to clog the administration of the sacraments by this
 qualification of the administrator. Moreover the 19th Article
 is a General Article, referring to the Church generally: the 23d
 is a particular Article referring to the Church of England in
 particular. "It is not lawful for any man to take upon him
 the office of public preaching, or ministering the Sacraments in
 the Congregation, before he be lawfully called, and sent to
 execute the same. And those we ought to judge lawfully
 called and sent, which be chosen and called to this work by
 men who have public authority given unto them in the Con-
 gregation, to call and send Ministers into the Lord's Vine-
 yard." (23d Art.) But let us take your own definition. I
 have a few questions to ask: 1. Are not the Wesleyans "a
 Congregation of Professing Christians?" 2. Have they not
 "the pure word of God preached" among them? 3. Are not
 the Sacraments "duly administered" to them "according to
 Christ's ordinance;" that is, water baptism in the name of the
 Trinity, and the Lord's Supper, agreeably to the 30th Art. in
 "both kinds?" 4. Are not the Sacraments duly administered
 "by those who have authority;" that is, by their authorized
 Ministers? And 5. Are not these Ministers "rightly ordain-
 ed;" that is, according to the ordination of Timothy, "by
 the laying on of the hands of the Presbytery?" The last
 question only can be denied by you: but this brings us back

to the old subject, whether or not bishops alone, as an order superior to presbyters, have the right or authority from God to ordain. You think they have; and therefore, most illogically, put into your definition of the Church, a point which is not only disputable, but which can never be proved from the pure word of God. For aught, therefore, you can show to the contrary, the Wesleys have, according to your own definition, understanding by the word "rightly," *scripturally* "ordained," every mark of a true Church.

You seem to take for granted that independant Churches must of necessity be hostile to each other. But this is not the case. The members of separate and distinct Churches, holding the head, even Christ, may, notwithstanding their minor differences, be united in sincere christian affection for one another, and associate with one another as christians, give one another an interest in their prayers, and in the sense in which Christ prayed, "be one," and "keep the unity of the spirit in the bond of peace," *Exclusive claims*, on non-essential points, however, are the real barriers in the way of christian unity. The advocacy of "the divine origin and uninterrupted succession of Episcopacy," so as to invalidate the ministry of non-episcopalians, is doing more, at the present day, to weaken the hands of genuine Protestants, than almost any other thing. For the sake of the "rag" of the uninterrupted succession of Episcopacy, judging from their writings, the children of this school would sacrifice the interests of protestantism and of Christianity. They are the persons who separate others from them. They outrage charity, erect barriers against true christian unity, and give advantage to the common enemy, for the sake of an external form of church polity, to prove the necessity and binding character of which, no *command* from God can be pleaded, and respecting even the historical proof of which, many great, good, and learned men have differed in their views! Instead, then, of charging the cause of a want of unity upon others, there is, I think, great reason for you to look more at home, and see if you, and all who take the proud and lofty, the exclusive and intolerant stand of high churchism, are yourselves altogether clear in this matter. Are you willing to unite, say, with us? Will you come to a Methodist Chapel to hear the pure word of God preached? Will you partake of the Sacrament of the Lord's Supper with us from the hands of a pious and ordained Wesleyan Minister? Will you attend a Methodist Meeting for Public Prayer? No. This shows how far you are disposed to go to promote unity! The unity you advocate looks very well on *paper*, but it is absolutely nothing when reduced to *practice*. Agreement in faith, in doctrine, in all the essentials of religion, are all in your sight nothing, except there be a visible union under one form of external government.

Let us now consider the position which the Wesleyan Body now occupies. You think they were not justified in separating

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from the church of England. Here we differ. There were causes in operation in Mr Wesley's days which had a tendency to drive the Wesleyans from the Church. Mr Wesley was driven from the Churches, and scouted at, through the length and breadth of the land, by bishops and priests, for preaching the *very doctrines* contained in the Homilies &c. Many of the Clergymen were not only grossly and shamefully ignorant of the doctrines of the Bible and of the Church, but as you yourself must be perfectly aware, were, notoriously immoral. On this very fruitful cause of separation, calmly read the statements of one of your own Bishops. In his exposition of the fifth commandment, BISHOP HOPKINS thus observes: "But if any such (ministers) there be, who speak like angels but live like Devils; who when they are in the pulpit, it is pity they should ever come out; and when they are out it is great pity they should ever come into it again; who are Heavenly lights in it, but HELLISH FIRE BRANDS out of it: would to God they would consider how they destroy the very end of their calling; and instead of *converting souls*, do but harden them in their sins, making men abhor the offerings and ordinances of the Lord, putting arguments in their mouths to justify their continuance in their wickedness, or else prejudices in their hearts, causing them to depart and separate from holy institutions, because dispensed by *prophane and scandalous MINISTERS*; let them pretend never so highly to *uniformity and obedience*, yet certainly **THESE ARE THE MEN who have made all our separatists** that now sadly rend our Church in pieces. For when the *sheep* see a *wolf* over them instead of a **SHEPHERD**, no wonder if they run from him, and scatter into other pastures. It is in vain for them to tell people that they ought to be obedient to the laws of the Church their mother, when those that tell them so, are not obedient to the laws of God their Father." (Works, p. 166.) Now if the Wesleyans had *formerly* abandoned the ministry of such "prophane and scandalous ministers," they would only have obeyed the divine precept. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye *withdraw yourselves from every brother that walketh disorderly.*" (2 Thess. 3. 6.) "If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, &c. *from such withdraw thyself.*" (1 Tim. 6. 3-5.) "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,—*unholy, false accusers, incontinent, fierce, despisers of those that are good,—heady, high minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.*" (2 Tim. 3. 2-5.) The Clergymen were almost continually directing their sermons against the Methodists, the natural effect of which would be to drive them from the Church. An instance of this kind Mr Wesley thus relates—"Sunday,

20. The new Vicar showed plainly, why he refused those who desired the liberty for me to preach in his church. A keener sermon I never heard. So all I have done to persuade the people to attend the Church is overturned at once! All who preach thus, will drive the Methodists from the Church, in spite of all that I can do." (Works 4 vol. 281.) Moreover part of the Methodist Societies, gathered from persons who were not churchmen, never were in a proper sense, members of the Church of England, and therefore, in a proper sense, could not separate from it. In regard to those who were members, and who thought proper to meet in our societies agreeably to the specified conditions, you must be aware, if you are at all acquainted with Wesleyan requirements, they were at liberty, if they wished, to continue members of the Church. That a person should leave the Church of England, or any other Society, before he can unite with us, is no where found among our regulations.

It is true, that the Wesleyan Body is a religious Society separate from, and independant of the Church of England; but PROVIDENCE has made the separation, and not man. Mr Wesley wished to guard against it: as much as possible; but even he, when taunted with the consequences which might occur after his death, did not dare to refrain from doing present good, and pursuing the openings of Providence, from any fear of what might afterwards take place. His labours and measures were divinely over-ruled to the erection of a spiritual church, under a spiritual ministry, and, in usefulness, not the least active and successful of the Protestant Churches. In his own hands God took the cause, and has led the Wesleyans, step by step, to the position they now occupy in the Christian world; and with holy gratitude and joy, they can as yet adopt the language of their dying Founder—"The best of all is, God is with us."

The following are quotations from Mr Wesley's writings—
 "Religious Liberty is a liberty to choose our own religion, to worship God according to our own conscience, according to the best light we have. Every man living, as man, has a right to this, as he is a rational creature. The Creator gave him this right when he endowed him with understanding. And every man must judge for himself, because every man must give an account of himself to God. Consequently, this is an indefeasible right; it is inseparable from humanity. And God did never give authority to any man, or number of men, to deprive any child of man, thereof, under any colour or pretence whatever." (Works, 3d Ed. vol. 11. 37.) "If a dispensation of the gospel is committed to me, no Church has power to enjoin me silence. Neither has the State; though it may abuse its power, and enact laws whereby I suffer for preaching the gospel. * If there is a law, that a Minister of Christ who is not suffered to preach the gospel in the Church should not preach it elsewhere, I do judge that law to be absolutely sinful. If that law forbids Christian people to

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hear the Gospel of Christ out of their parish church, when they cannot hear it therein, I judge it would be sinful for them to obey it," (lb. 13, 201.) Whether it be lawful to attend the ministrations of one whom I know God has not sent to minister, seeing he expressly disclaims that call of God which is, at least, as necessary as the call of man, is really a question which (as I said before) I cannot answer to my own satisfaction. Neither can I tell, how far that command of our Lord, 'Beware of false prophets,' obliges me to refrain from hearing such as put darkness for light, and light for darkness. I am still in doubt whether quietly attending them while they do this, be not, in effect, the bidding them God speed, the strengthening their hands in evil, and encouraging others to hear them till they fall into hell together." (lb. 13, 175.) "A kind of separation has already taken place, and will inevitably spread, though by slow degrees. Those Ministers, so called, who neither love nor preach the gospel, I dare not say are sent of God. Where one of these is settled, many of the Methodists dare not attend his ministry; so, if there be no other church in that neighbourhood, they go to church no more. This is the case in a few places already, and it will be the case in more; and no one can justly blame me for this, neither is it contrary to any of my professions." (lb. 230.) "What authority have I to forbid their doing what I believe God has called them" (his preachers) "to do? I apprehend indeed that there ought, if possible, to be both an outward and inward call to this work; yet, if one of the two be supposed wanting, I had rather want the outward than the inward call. I rejoice that I am called to preach the gospel both by God and man. Yet I acknowledge, I had rather have the divine without the human, than the human without the divine, call." (lb. 169.) "Nor have we taken one step further than we were convinced was our bounden duty. It is from a full conviction of this that we have, (1.) Preached abroad: (2.) Prayed extempore: (3.) Formed societies: And, (4.) Permitted Preachers who were not episcopally ordained. And were we pushed on this side, were there no alternative allowed, we should judge it our bounden duty, rather wholly to separate from the church, than to give up any one of these points. Therefore, if we cannot stop a separation without stopping Lay Proachers, (that is, as stated above, Preachers not episcopally ordained), the case is clear,—we cannot stop it at all." (lb. 165.)

The Wesleyan Methodists are not dissenters from Mr Wesley. His sermons, the doctrines he preached, the discipline he established, are still our standard and our guide. He said he would never leave the church of England: neither did he. But when he died, what was the situation of his Ministers—his sons in the gospel? They were not Ministers of the Established Church, though they were of a part of the Church of Christ; and thousands of people whom they had gathered out of the world, were dependant on them for ministerial over-

sight. No effort as far I know, was then made by the superior officers of the Church either to unite the Methodist Societies, formally to the Church or admit the Wesleyan Ministers, as Ministers, invested with ministerial power, within its pale. A peaceable separation, if separation it may be called, was, in time, unavoidable; and to this issue God most righteously has conducted the affair. Mr Wesley did every thing in his power permanently to attach the whole of his people to her communion; and was only defeated in his object by the Church herself, who spurned his services, disinterestedly undertaken in her behalf." In his latter days he advised his Preachers to adhere to the Church, "so far as that work in which they were engaged would permit." This they have done. They could not have abandoned their situation as ministers over their flocks, without abandoning the work of God in which they were engaged; and although now a separate Body, they have ever cherished a sincere friendship for the Established Church, and never allowed themselves to be driven into any acts of hostility to it by the slanders, the misrepresentations, or the attacks of its intemperate and misguided friends; and, as before mentioned, they have never required separation from the Church as a condition of membership.

It has become very common for a certain class of writers to praise Mr Wesley for his piety and Churchmanship, and to censure the entire body of his Preachers, as having departed from his principles, and assumed the character of Dissent; but the men who thus speak are either culpably inattentive to the real facts of the case, on which they express themselves with such confidence, or they intend to mislead their readers. The Conference has not departed, in the smallest degree, from the principles laid down by Mr Wesley. It is with an ill grace, therefore, that these modern assailants of Methodism effect to "garnish the sepulchre" or its Founder, while they reserve their bitterest censures for the men who have only executed his plans, and carried out his principles into operation. These writers give sad proof, that, had they lived in the days of Mr Wesley, they would have resisted him at every step in his attempts to spread true religion through the land. If respect for their own character had restrained them from joining the mobs that assailed him with filthy and dangerous missiles, they would have assuredly levelled at his character and peace "the arrows of bitter words."

But had the Wesleyan body approximated more than they have done to the principles and practice of dissent, the complainants in question should be the last persons to condemn them on this account. There is a maxim of inspired wisdom, which is as applicable to bodies of people as to individuals: 'He that will have friends must show himself friendly.' No man was ever yet scolded into friendship, or frowned and beaten into esteem and affection. Dissenting Ministers, though often widely differing from the followers of Mr. Wesley on

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several important points of Theology and ecclesiastical govern-
ment, will meet the Wesleyan Methodists on the Missionary
platform, as brethren, and even cultivate their personal friend-
ship; but how rarely will a Clergyman do either one or the
other!

" In what manner that part of the periodical press which is
in the hands of Churchmen has long been accustomed to speak
of Mr. Wesley and his Societies, and especially of his Preach-
ers, is too well known. There is scarcely a monthly or a quar-
terly publication conducted by men of this class, whether they
be Orthodox or Evangelical, that has not again and again
treated the Methodists with contumely, insult and flagrant
misrepresentation. To give even an outline of the shameless
calumnies that have been heaped upon them would be a most
painful and an endless task. Is it any wonder that the men
who are thus abused, and pertinaciously charged with tenets
and practices of which they are as innocent as their accusers,
should be alienated from the Church more and more? In con-
sequence of the relentless hostility manifested towards them,
especially in the periodical works referred to, some members
of the Wesleyan body have urged their brethren to a wider
departure from the Establishment; and in individual cases it
is impossible to avoid this result. For nearly a century the
Methodist Preachers have pursued their arduous labour. They
have itinerated their extensive Circuits, supplying the spiritual
wants of an immensely increasing population, which the Church
could not or would not reach. In every place where their
ministry has been established, they have assisted in promoting
civilization, the spiritual worship of God, Christian morals and
order, and in counteracting revolutionary principles and agenc-
cies; and they have been met in certain quarters with monthly
effusions of unfounded insinuation, obloquy, and invective;
and that from the very men whose lack of service they have
supplied, and whose real interest they have actually advanced
by upholding the institutions of the country. Alienation from
the Church is the certain and unavoidable consequence of such
intemperate proceedings. It is satisfactory to observe, that in
some quarters a more generous spirit towards the Wesleyan
body has been recently manifested, which they well know how
to appreciate. But whatever opposition they may be still
doomed to encounter, in proportion as piety prevails among
them, they will be guided, not by feelings of resentment, but
by the conviction of duty; and the example of their revered
Founder will continue to exert a salutary influence upon their
public as well as private character. The persecutions of fifty
years could not quench his love for the Church of England, or
induce him to deviate from the path which he believed Provi-
dence had marked out for him; and the contumelious treat-
ment which they may receive from the hands of the *injudicious*
advocates of the Church, it is hoped, will never provoke the
spiritual children of that great and good man to assume an at-

titude of hostility to an Establishment, of which he was the devoted and conscientious friend." (The Church and the Methodists, by the Rev. Thomas Jackson.)

Nor are the Wesleyans guilty of scriptural *schism*. Mr. Wesley himself created such schism in the Church of England; nor have his followers. This I abundantly proved in my Defence; and to the proofs there adduced you have made no reply. I may, therefore, very justly consider my position completely established. I will only add, if the Wesleyan Connection has been, and, still is, guilty of the awful sin, which you, in your high church zeal, charitably charge upon it, God would not connive at such a sin. Whether the Methodists have ever left the Church in the sense in which Mr. Wesley used the phrase is very questionable. They are, however, a separate body: but *has God forsaken them?* Let their almost unparalleled career of usefulness in all parts of the world answer, and it will declare in a voice, which must satisfy every impartial observer of events, that God is still with them indeed, and of a truth. You may now judge, whether I "can fully satisfy my conscience that this step," the separation, so called, of the Methodists from the Church, "was in full accordance with the Word of God and met his approbation." If the circumstances, to which I have alluded, do not manifest the divine approbation, I know not what can. Sure I am they do not manifest the divine *disapprobation*. Whilst, therefore, you are pleased to *entertain* your people with declarations of the invalidity of Mr. Wesley's ordinations, and of the unwarrantableness of the separation; &c. in *pity*, not in anger, we say, Who art thou that repliest against God, and opposeth the gracious work of his Spirit? Rather make full proof of thy own ministry—*Foolish* and unlearned questions avoid, knowing that they do gender strifes—Neither give heed to *fables* and *endless genealogies*, which minister questions; rather than godly edifying which is in faith.

The fact that God has very extensively blessed the labours of the Wesleyan Ministers cannot be denied. This fact was urged by me to prove the divine approbation of their ministerial efforts. But you can easily set aside this kind of testimony—with you it is good for nothing for the purpose mentioned!—Hence you tell me; "God has made children instruments in his hand to bring conviction to Deists and Infidels. Men and women who were not holy in their lives have sometimes by some strong expressions, convinced others of the necessity of conversion," &c. (p. 139.) But you forget that the "children," and the "men and women," to whom you here refer, did not, in the cases specified, act in the capacity of *Christian Ministers*; and, it is evident, from the manner in which you have stated these occurrences, they form the *exceptions* to the rule, and are not the rule itself, by which you suppose the Almighty to be governed. If Wesleyan Ministers were either *intruders* or *impostors*, we should suppose that a right-

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eous and truth-loving God would not bless them at all; according to his own word, "Unto the wicked, God saith, what hast thou to do, to declare my statutes?" "I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord." They profess to be called of God to minister in holy things, and point to the conversion of souls as the seals of their ministry. If they were uniformly deceived in this matter, it is strange that the rule should be uniformly violated in their behalf. At least, to countenance your notions, the "good" accomplished by their instrumentality should constitute only the exception to the rule, whilst the greater part of the good should invariably be done by the instrumentality of Episcopal Divines. It is not reasonable to suppose that the exception to the rule would result in more spiritual good than the rule itself. Are you willing, then, to test your claims in behalf of the "Divine origin of Episcopacy" by this criterion?

After what you have said of "a ministry of human appointment," (p. 34,) as you contend ours is, I am at a loss to conceive how you can consistently admit that God, in any measure, would own it in accomplishing good. You have given me instances, in which the earth opened and swallowed up some persons, in which, another, under the divine anger, fell lifeless before the ark of God, and another was smitten with leprosy, and carried this mark of God's displeasure with him to the grave: and all this either, as you say, for setting up a ministry of human invention, or invading the peculiar rights of the priesthood. You, also, ask me, if those portions of God's word, which narrate these dreadful judgments, are not applicable to this generation? To meet a formidable difficulty, which presses still against your theory, you admit, "true it is, that since the Canon of Sacred Scripture has been completed, God does not in so exemplary a way manifest against evil, else every liar might expect the fate of Ananias." But you ask, "is disobedience less hateful to him now?—is it less offensive to his holiness and purity now, than it was in those days?" You answer "No—and therefore we must conclude, a ministry of human appointment is just as displeasing to him in the present day as it was in the time of Jeroboam." All this might be granted; and the force of your inference warranted from us, on the ground, that you cannot prove, from any part of God's Word, the Wesleyan Ministry to be one of merely "human appointment." But we know that, in all this, you intended to stigmatize it as such; and of course we ought to feel very happy that "the Canon of Sacred Scripture has been completed," seeing, since this has been done, "God does not in so exemplary a way manifest his displeasure against evil," as he did before, otherwise the land would be filled with monuments of the divine displeasure against Wesleyans and others! You think, however, we deserve the divine displeasure, as our conduct in regard to the ministry is

exceedingly "hateful" to God; and, from your premises, it must follow, that, if we repent not of this awful crime, though we escape in this world, we must meet an "exemplary" and aggravated punishment in the future state! How then can you consistently admit that God does own our ministry at all, if we are guilty of the heinous sin which you are striving to lay to our charge? This is a very serious question—one, which you ought not to have passed over so slightly as you have done. Do you really think that what you have said about the boys and girls, men and women, and certain mimics, is sufficient to satisfy the minds of the thinking and intelligent?—I do not intend, at present, to enter into an extensive discussion on this subject. *The good, which has accrued to the Church of England and to the world, through the operation of WESLEYAN METHODISM, is a matter of history*; and, as a means to assist you in forming a more correct opinion on this subject, than you now seem to possess, I, with great pleasure, recommend to you a candid, unprejudiced perusal of the late CENTENARY VOLUME, by the Rev. Thomas Jackson.—Only, I will give you the opinion of SIR PETER LAURIE, Knight, &c. expressed in a Letter to the Rev. Charles Cator, a Clergyman of the Established Church, who, it appears, could not allow the ashes of Messrs. Wesley and Whitfield to rest in peace. Says Sir Peter, "I deeply regretted to find you attacking two such excellent men as WESLEY and WHITFIELD, who may be termed the Apostles of the miners, and a vast body of humble and neglected persons, who owe their knowledge of religion solely to their disinterested, earnest, and pious exertions. If their zeal had had no other effect than that of *awakening the Church of England from her lethargy, and her Ministers from their torpor*, that alone might have protected that zeal from being considered 'baneful' in its effects, these Divines from being branded as 'calumniators,' and their doctrines from having 'exposed the members of the christian body to the crafty policy of the Jesuit, or the infidelity of the zealous Owen.'

"Revering the Church of England, subscribing to its Doctrines, admiring its Liturgy, and adhering to its Communion, still *I can never approve* of animadversions, however conscientious (as I feel assured is the case with you) on the body of WESLEYANS, who, though differing from us in minor points, are the firm supporters of our establishment, or of their founders being classed with St. Francis, St. Dominic, or Ignatius Loyala. * * *

"Divisions in the Church are much to be deplored, and none more so than that *schism* which now prevails under the name of 'PUSEYISM,'* which is flitting religion away into

* So called from Dr. Pusey, an English Clergyman, and one of the most strenuous advocates of the Divine Right of Episcopacy, Uninterrupted Succession, Tradition, &c.

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puerile formalities, and the vicarious intercession of a Priest; and while *the enemy is thundering at the gate*, the followers of this school are engaged in *unmeaning quibbles* about SUCCESSION, TRADITION, and ANTIQUITY, giving heed to '*fables and genealogies.*' Now had your strictures been directed against this *schism*, I should have been as prompt with my meed of approbation, humble and feeble though it may be, as a sense of duty compelled me to be in *censuring your sermons.*'
(Dated Dec. 10, 1839.)

Letter XIV.

Case of Ischiras considered—Aerius—A passage in Jerome explained—Theodoret, also, explained, and former views vindicated—Hooker's Challenge—Blondel misrepresented—No satisfactory evidence that St. Paul established the Church of England—Cranmer its founder, with the rest of the Reformers—The English Church a *separatist* from Rome, though not on this account schismatical—Charge of inconsistency answered—Miscellaneous—Conclusion.

REV. SIR,

A number of things, stated in your pamphlet, yet remain, to which I have not particularly referred, the most *material* of which I shall now briefly notice.

You say you are "really astonished at the strange method" I "take to get over the difficulty presented in the case of Ischiras." Your astonishment I cannot help; but that the method I adopted is strange I deny. You told me that "Colluthus, a *presbyter* of the fourth century, ordained Ischiras, but he was immediately degraded." I told you, that "Origen was excommunicated and even deposed, in a Council held in Egypt through the instance and jealousy of Demetrius, Bishop of Alexandria, because he had been *ordained* by the *bishops* of Achaia and Palestine." (Defence, p. 36.) The fact stated you do not deny. But why did I instance this? To show that Origen was deposed, not because his ordination, considered abstractedly in itself was scripturally invalid, but because in its performance an *ecclesiastical* regulation was violated.—Hence I wished you, and my readers, to draw the inference, that if a violation of *ecclesiastical* regulation was sufficient to depose a person rightly and *validly* ordained in the one case, it was equally so in the other. You have tried to show that

the deposition of Iachirus, and the others you mention, in the fourth and fifth centuries, did not take place in consequence of mere deference to ecclesiastical rule. Ecclesiastical regulations having given to bishops the pre-eminence they possessed over presbyters, those regulations would not recognize as valid the ordinations performed by presbyters, except in cases where their original right of ordaining was distinctly admitted by conciliar canons, though every such ordination would be perfectly valid according to the principles of the New Testament. Ecclesiastical law *did* interpose and control bishops as well as presbyters. "We find *Bishops* themselves *forbid* by a Council to do certain things *without* the *Archbishop*.— (See the Council of Antioch, (30 Bishops,) A. D. 341, Can. 9.) Is the order of Archbishops, then, by divine right, also? These advocates will not say so. 'No Bishop was to be elected or ordained,' says Bingham, 'WITHOUT their (the Metropolitan's) consent and approbation; otherwise the canons pronounce both the election and the ordination NULL.' (Bingham, B. 2, chap. 16, sect. 12.) What will our high churchmen make of this—a matter determined by the authority of hundreds of Bishops in Council? Will they say it has *divine right*? Then numbers of the English Bishops' ordinations were NULL *ab initio*: for they frequently were *not* ordained by their *Metropolitan* nor with his consent. Nay, it will DESTROY ARCHBISHOP PARKER'S ORDINATION, upon which all the ordinations of the present Bishops and Clergy of the Church of England depend. For the canons require a Metropolitan to be ordained by his *Patriarch*, or, at least, by all the *Bishops* of his Province. Now Parker was ordained by neither, but *against* the consent of the *first*, and only by three or four, if any, of the last, many of the rest being *opposed* to his ordination." (Powell's Essay, p. 98.) You see then the effect of ecclesiastical canons.

You, also, mention the case of *Aerius*. "In the same (the fourth) century, Aerius maintained that presbyters were equal to bishops, and had right to ordain; for which, and some other doctrines, he was condemned as a *heretic*." Your authority for all this, I presume is *Epiphanius*. Now hear what Bishop Taylor, in his *Liberty of Prophecy*, Section 2d, says of this writer: "He that considers the Catalogues (of Heresies) as they are collected by Epiphanius, &c., shall find that many are reckoned for heretics for opinions in matters disputable, and undetermined, and of no consequence; and that in these catalogues of heretics there are men numbered for heretics, which by every side respectively, are acquitted, so that there is no company of men in the world that admit these catalogues as good records, or sufficient sentences of condemnation." With this account that of Mosheim substantially agrees. "His book against all the heresies which had sprung up in the Church until his time, has little or no reputation; as it is full of inaccuracies and errors, and discovers almost in

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every page the levity and ignorance of its author." So much for your authority. Now that Acrius was not condemned for simply maintaining that presbyters were, according to Scripture, equal to bishops, is evident. " By comparing the whole testimony of antiquity on this subject, it appears that Acrius was condemned, not so much for maintaining that bishop and presbyter were the same by the word of God, as for insisting that there ought not to be any difference made between them; in asserting which, he opposed that pre-eminence which the Bishops had gradually gained, and set himself against the actual constitution of most of the Churches in his day. For this he was hated and reviled by the friends of high-church doctrines, and stigmatized as a *heretic* and *schismatic*. This appears to have been the true reason why Acrius rendered himself so obnoxious, and was condemned by so many; while *Jerome* and *Augustin*, unquestionably the most learned divines of the age, though they held and avowed substantially the same doctrine, yet escaped similar treatment, by tolerating, and even approving the moderate prelacy which was established in their time, not as a *divine appointment*, but as a system founded on *human prudence*. Accordingly Bishop *Stillingfleet* observes, ' I believe, upon the strictest enquiry, *Medina's* judgment will prove true, that *Jerome*, *Augustin*, *Ambrose*, *Chrysostom*, *Theodoret*, and *Theophylact*, were all of *Acrius* his judgment, as to the identity of both the name and the order of *Bishops* and *Presbyters* in the Primitive Church. But here lay the difference: *Acrius* proceeded from hence to separate from Bishops and their Churches, because they were Bishops. Whereas *Jerome*, while he held the same doctrine, did not think it necessary to cause a schism in the Church by separating from the Bishops, for his opinion is clear, that the first institution of them was for preventing schism, and therefore for peace and unity he thought their institution very useful in the Church of God, *Irenicum*. To the judgment of *Stillingfleet* may be added that of Professor *Raigolds*, Bishop *Morton*, and other eminent Episcopal writers, who frankly acknowledge that *Acrius* coincided in opinion on this subject with *Jerome*, and other distinguished Fathers, who undeniably taught the same doctrine, without being stigmatized as heretics." (Dr. Miller's Letters, p. 192) So much for the case of Acrius.

From *Jerome* I quoted as follows, " Before there were parties in religion, and it was said, I am of Paul, &c. the Churches were governed by the Common Council of Presbyters." On this you ask, " When, Sir, was this language used? Was it not in the days of the Apostles? Unquestionably." (p. 27.) Hence you argue, that, during the lives of the Apostles, " it was found necessary that in every district or diocese, one invested with full authority should be raised to the 'highest seat,' like to Apostles, and, presiding over clergy and people should reprove, rebuke, exhort with all authority, and thus check the growth

of dissent." "This seems clearly," you affirm "to be Jerome's sentiment." (p. 87, 99.) How clearly it seems to be his opinion we shall soon see. That he does not date Episcopacy, as held by you, as early as the dispute at *Corinth*, to which the passage in question refers, "is effectually refuted by two considerations. In the first place, *Jerome* adduces proof that *Bishop* and *Presbyter* were originally the same, from portions of the New Testament which were certainly written after the first Epistle to the *Corinthians*. In the second place, that language of the Apostle, *one saith I am of Paul, and another I am of Apollos*, &c. has been familiarly applied in every age, by way of allusion, to actual divisions in the Church. And were those who put the construction on *Jerome* which I am opposing, a little better acquainted with his writings, they would know that in another place he himself applies the same passage to some disturbers of the Church's peace in the fourth century." (Dr. Miller.) Again, in replying to the same objection urged by your oracle Dr. Bowden, Dr. Miller says, "Is Dr. B. then prepared to adopt the opinion, that the inspired Apostles at first adopted a form of government, which in a little while, they found ill judged, and insufficient to answer the purpose; and that they then altered it for the better? Yet if there is any meaning in part of his reasoning, this is the amount of it! But besides the blasphemy of the suggestion, *Jerome* could not have intended to say that this alteration took place during the times of the Apostles, because he quotes the Apostolical Epistles to prove that it had not taken place at their date; and particularly in his Epistle to *Evagrius*, he quotes the second and third Epistles of *John* to show that Presbyterian parity existed when they were written, which was about thirty years, after this schism at *Corinth*, which Dr. Bowden asserts is the period assigned by *Jerome* for the rise of Prelacy. *Jerome* further tells us, that the practice of setting one of the presbyters above the rest, was brought in by degrees; which could never have been the case had it been founded on a distinct and positive order of the Apostles. And, as if this were not sufficiently explicit, he adds, to take away all possibility of mistake, 'Let the presbyters (now) know that they are subject to him who is set over them by the custom of the Church; and let the Bishops (now) know, that they are greater than Presbyters, rather by the custom of the Church, than by any real appointment of Christ.'" (Miller's Con. p. 185.) The "custom of the Church" and the "appointment of Christ," are here contrasted, or set in opposition to one another; and therefore your inference is unwarrantable, and opposed to the whole tenor of *Jerome's* reasoning, that "by the custom of the Church" he meant "the universal practice of the Apostles;" as you yourself affirm, "it must be admitted that whatever Christ's Apostles did under the immediate influence of his spirit,—is the same as if done by himself." (Note on

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p. 157.) Jerome, of course, admitted this, and therefore the phrase, "appointment of Christ," used by him, refers to the Apostles, as well as to Christ himself. The phrase, "custom of the Church," means ecclesiastical, in opposition to divine, arrangement.

On a passage quoted by me from Whitby respecting Theodoret's opinion, you ask, "Can it be possible, Sir, that you could not perceive that this quotation made against the cause you were advocating?" (p. 95.) I answer No: nor do I yet perceive it. Let me explain. 1. I quoted the passage in question to show that Theodoret considered the *bishops* and *presbyters* mentioned in the New Testament as being of *one* order. 2. He proves this in two ways. (a.) "There could be but *one* bishop properly so called in one city. (b.) "The names were then common, to both orders"—"*bishops*," then, in the New Testament "being called *presbyters*, and *presbyters*, *bishops*." "And this saith Theodoret, is manifest in this place, (Philip. 1. 1.) because he adds here, *deacons* to the *bishops*, making no mention of their *presbyters*." And in his comment on 1 Tim. 3, he declares, "The Apostles call a *Presbyter* a *Bishop*, as we showed when we expounded the Epistle to the *Philippians*—Of old they call the *same men* both *Bishops* and *Presbyters*." Theodoret, then, believed that the *bishops* in *Philippians* and Timothy were *presbyters*; for this, among other reasons, "there could be but *one* bishop properly so called in one city." In Theodoret's time, the *fifth* century, prelacy was established. The *bishops* mentioned by St Paul were not diocesan *bishops*, because only one of these could properly be in one city. Now does Theodoret, in assigning this reason, speak of *scriptural* *bishops*, or *ecclesiastical*? "Properly so called"—does this refer to any grade of officers existing in Scripture times, or to a grade existing in Theodoret's times? Now, without prejudice, I do candidly think he refers to the latter: as if he had said the *bishops* mentioned by the Apostle are not the same as those that exist now, as only *one* of these properly so called, can be in one city, but he speaks of *many* being in the city of *Philippi*. But secondly, "the names were then common to *both* orders." "Then," say you, "there were *two* orders, or why speak of *both* orders?" Yes, there were two orders in Theodoret's day, the *fifth* century: and the two orders then existing, were not in existence during apostolic times; for then there was not only a community of names, but "the *same men* were called both *bishops* and *presbyters*." This must be Theodoret's meaning if you will allow him to be consistent with himself. "The *bishops*" that now are, "being then called, *presbyters*, and the *presbyters*," that now are, "being then called *bishops*;" that is, that, though now distinct, they were then one. And this saith Theodoret, is manifest in this place, (Phil. 1. 1.) because he adds here, *deacons* to the *bishops*, making no mention of their *presbyters*." Why did St. Paul make no

mention of their *presbyters*? Evidently because Theodoret considered them included with the bishops, which bishops, according to his own reasoning, he regarded as the highest order of ordinary ministers in Apostolic times. That he regarded the bishops as the highest order of ordinary ministers is evident from his own words, for by this very term he designates *one* of the orders in existence in his own day—"the names were then (in the N. T.) common to both orders" now existing, "the bishops being called *presbyters*, and the *presbyters*, bishops," and, as the present orders of *presbyters* and bishops were in the N. T. but *one*, this, according to Theodoret, was the reason why the Apostle made no mention of *presbyters* by name, but added "*deacons* to the *bishops*." Unless this be the meaning of Theodoret, in no true sense could he say that the *two orders* of his day were in the N. T. designated by the promiscuous terms, *bishops* and *presbyters*. Your scheme most assuredly contradicts Theodoret. He says that the two orders of his day one of which was the highest in the ministry, were pointed out by the promiscuous terms, *bishops* and *presbyters*, that in fact the *bishops* in his day; were in the N. T. called *presbyters*. and yet your whole scheme, as far as the Scriptures are concerned, is predicated on the fact that, "in the Scriptures the *first* or highest order of the ministry is to be found under the name *apostle*," and that those styled "*bishops*" and "*presbyters*" invariably belonged to the *second* or *inferior* order! Now which are we to believe, Theodoret or yourself? for that you contradict one another, is plain to the commonest understanding. And what is still a "difficulty" in your way, is, that to uphold your scheme, viz, that "the *first* or *highest* order of the ministry is, in the Scriptures, to be found under the name *apostle*," and the *second* is to be found under the names of *bishops* and *presbyters*, you quote Theodoret, whereas, it is evident, he plainly and unequivocally declares, that, in the New Testament, the *first* and *second* orders of his day, were to be found under the names of *bishops* and *presbyters*, and that, then, the *bishops* were called *presbyters*, and the *presbyters*, *bishops*! That I did "take a proper view of the matter," and rightly represent the opinion of Theodoret, is evident from the quotation I made from Stillingfleet, in which he deliberately affirms his belief, that, "upon the *strictest enquiry* Medina's judgment will prove true, that *Jerome*, *Augustin*, *Ambrose*, *Crysostom*, *Theodoret*, and *Theophylact*, were all of *Aerius's* judgment, as to the *identity* of both the name and the order of *Bishops* and *Presbyters* in the *Primitive Church*." This quotation will, also, show, that you know but little, in reality, respecting the opinions of Presbyterians on this subject, otherwise you would not have said that "Presbyterians have *always* considered Theodoret a high Churchman." I can "set you right" here: they have not always considered him such, and, it appears, that even *episcopal* writers have not *always*

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viewed him in this light. You have not noticed, as I can see, my argument from the word *apostolos*, (Defence, p. 45.) against your version of the quotation from Theodoret, which you made to help you out of your difficulty." That argument still retains its force. The word *apostolos* signifies *one sent*, a missionary; and, when not applied to the *twelve* and *St. Paul* in its restricted sense, it simply signifies a missionary, and therefore, in this sense, Epaphroditus might be called an Apostle; so also Timothy and Titus. You have not proved, and I hesitate not to say, you never can prove, that the term *Apostle*, is, in the New Testament, restricted to an order of ministers superior to the scripture presbyters: much less, can you prove that it is so restricted by the primitive Fathers. What, then, do you gain, by my admission, which is "the very thing," you say, "you wished me to understand by the quotation," that Theodoret's words show that "bishops were once called Apostles?" Absolutely nothing: unless you can prove, which I have already stated to be impossible, that the term Apostles was by the sacred writers positively restricted to an order of ministers superior to the scripture presbyters. The admission does not at all remove the "difficulty" into which you had placed yourself, but continues it in full force, your assertion to the contrary notwithstanding.

To Hooker's challenge, "to find out but *one Church* upon the face of the earth, that hath not been ordered by your discipline since the time that the blessed Apostles were here conversant," (p. 62.) I reply—"Till the date of St. Clement's epistle (ch. 47) its government (that of the church at Corinth) had been clearly presbyterial; and we do not learn the exact moment of the change. See Hind's early Church, Vol. 2. p. 163; and Bingham, b. 2. c. 1." This is a quotation by Professor Hoppus, author of the Prize Essay on Schism, from the "History of the Church, by the Rev. G. Waddington, M. A. *Prebendary of Chichester*, p. 21." "The episcopal form of government was clearly not yet here established, probably as being adverse to the republican spirit of Greece. About seventy years after these dissensions, we find them (the converts of Corinth) flourishing under the direction of a pious and learned bishop, Dionysius." Ib. p. 12. (Schism. p. 128.) Again, if the superiority of the bishop can claim for its foundation only ecclesiastical arrangement, as has been satisfactorily proved, you gain nothing from it, in favour of the "divine origin" of diocesan episcopacy. Moreover, Hooker himself did not argue for the divine right of the government of the Church of England: in proof of which see his 3d Book. I may here say that "the sixth, seventh, and eighth books," from some of which you have quoted, "are of no authority; they were not published by himself; and are acknowledged to have been altered much by other hands; so that no confidence whatever can be placed in them as Hooker's." (Powel, p. 152.)

You have also misrepresented the "*learned Blondel*,"

(p. 70) Dr. Miller thus convicts *Dr. Bowden* of similar misrepresentation. "Dr Bowden endeavours to press the learned Blondel into his service, by representing him as admitting that the *Angels* of the Asiatic churches are addressed as 'having jurisdiction over both clergy and laity;' and thus by implication as acknowledging the existence of *diocesan Episcopacy* in the apostolic age. This is a mistake. *Blondel* says no such thing. After investigating this subject as profoundly as any man ever did, he tells us, that during the apostolic age, and for a considerable time after, Bishop and Presbyter were reciprocally one and the same; that these were combined into *Classes* or *Presbyteries*; that the eldest *minister, pastor, or bishop* belonging to the Presbytery, was, by virtue of his seniority, *constantly the moderator*; that when he died, *the next in age* succeeded him, *of course*, and continued to hold the place during life.— "These senior pastors," says he, had a certain singular and peerless power, such a power as *all moderators*, after whatsoever manner constituted, ever had and ever will have, belonging to them. Neither was the moderator of any of these sacred colleges, chief among his colleague Presbyters, as a Presbyter, or as one placed in higher order above all the other Presbyters; but as the *eldest and first ordained pastor*. Nor did the rest as *Presbyters*, but as *younger Presbyters*, and *afterwards ordained*, yield the moderatorship to him. His office was to exhort the brotherhood; to war a good warfare; to commend them to God by prayer; to gather the Presbytery; to give them a good example; and to declare himself to be a diligent messenger of God to mankind. And, therefore, as Christ does in his admonitions to the Angels of the Asiatic Churches, both the good and the evil deeds of the Churches might be imputed to these moderators." And again he says, "Linus, as he was a *Bishop*, had for his colleagues *Clement* and *Anacletus*, who were shortly after ordained Bishops, with himself, in the same Church of Rome. But as he was the *arch or moderator* of the brethren, he neither had, nor could have any *colleagues*, (seeing the *moderatorship* can only fall to one person at once) but only *successors*. There was a plurality of Bishops, Presbyters, or Governors, at the same time, and in the same Church. All these Pastors or Bishops, on the very account of their *Presbyterate*, were endued with *equal power and honour*. The *moderator* was *subject* to the *Presbytery*, and obeyed its commands with no less submission than did the meekest of their number. He had the chief power in the College of Presbyters, but had *no power over the College itself.*" And, as if this learned man had been aware of every cavil that ignorance or sophistry could suggest, he expressly compares these *ancient moderators* with the *moderators of Presbyteries*, in the Reformed Churches of Scotland and France, and assigns to the former no more power or pre-eminence than belongs to the latter. *Blondelli Apolog. Præfat. pag. 6, 7, 18, 35, 38.* I make no

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comment on Dr. *Bowden's* perversion of these plain declarations. If he fell into it *ignorantly*, he is to be excused; if *wilfully*, no reader will be at a loss for appropriate reflections." (Con. Lett. p. 80.)

You seem to be pretty sure that the Church of England was established by the *Apostle St. Paul!* (p. 101, &c.) Your proofs are of two kinds, probable and direct. The direct supersedes the former, and it will only be necessary for me at present to consider the latter. That your direct proofs are not satisfactory is evident from the concessions of your own writers. After having combated the opinion of the Papists that St. Peter converted Britain, the *BRITISH CRITIC*, quoted before, proceeds,—“There is rather less improbability in the traditional accounts which consign Britain to the Apostolical tutelage of St. Paul. The *insulae quae in mare jacent*, named by Theodoret as among the spots which the great Teacher of the Gentiles visited after his labours in Italy and Spain, may be applied without violence to our own (the British) Islands; but *surely* the expression is *too general* to enable *any one* to affirm positively that it does mean Britain.” (No. 22, April, 1832, p. 270.) Again: “Whether the Gospel was first preached to the Britains by some of the Syrian Christians who were scattered abroad after the death of Stephen; whether by pious soldiers of the same nation, who might have accompanied the armies of Claudius into this country; whether by Jewish converts dispersed over the world by the same Emperor, at the time when he ‘commanded all Jews to depart from Rome;’ or whether by *some* even of the *Apostles* themselves; are questions which have each found ingenious advocates; but the *subject* is *unfortunately so shrouded in the obscurity* of a barbarous and unrecorded age, as to present us with *little beyond the grounds of some plausible conjecture.*” (Id. 470.) The following strong language on this subject is taken from “A Short History of the State of the Church in England, from the first introduction of Christianity, to the establishment of the blessed Reformation under Queen Elizabeth,” published by the “*Church of England. Tract Society.*” and, therefore, may be considered as expressing the views of the Church of England, in 1833, when it was issued: “At what *precise period*, and *by whom*, Christianity was introduced into our happy Island, are circumstances involved in *impenetrable darkness.* Perhaps the *Divine wisdom* has seen fit to keep us in *ignorance* of these particulars, lest a *correct* knowledge of them should have generated in us a *superstitious* and *idolatrous veneration* of the persons who were employed for this purpose. *Some* have thought that the *Apostle Paul* himself first visited England with the glad tidings of salvation; but the *learned* are *not agreed* in this point, and the *fact* will perhaps remain for *ever unknown.*” (p. 4, &c.) This “*history*” was *re-published*, last autumn, in the *Colonial Churchman*, your *official organ.* The above extract

appeared in the XXVth number of that periodical, dated 31st October, 1839,—without any note of exception or explanation by the Editor, who certainly would not intentionally place any thing into the hands of the readers of his paper *contrary* to the belief of the Church to which he belongs. Your own *Milner* says, "Whether our own Country (England) was evangelized at all in this (the *first*) century, is *very doubtful*." (Ec. His.) Century III., he observes, "Of the British Isles little is recorded; and that little is obscure and uncertain: It is rather from the natural course of things and from analogy, than from any *positive unexceptionable* testimony, that we are induced to conclude that the Divine Light must have penetrated into our country." What then have you discovered to invalidate the testimony of these *Episcopalian* writers? Nothing. There is, then, no satisfactory evidence, that the Church of England was established by St. Paul; and if there were, you would derive no benefit from it in favour of your scheme, as you derive your succession, not from the Bishops of the British Church, but, from the Bishops of Rome!

I still think that Cranmer, with the other Reformers, may be "justly" called the *founder* of the Church of England. You have been pleased, in your usual mode, to charge me with having given this version "*most ignorantly*." Hence in amazement you exclaim, "Cranmer the founder of a Church planted by an Apostle!" And, doubtless in fear that I should again expose my ignorance you favour me with the exhortation—"Do be more careful in future." (p. 107.) But surely you cannot "justly" charge me with ignorance for believing what your own writers repeatedly inculcate: "To his youthful successor," Edward VI. "*guided* by the propitious influence of CRANMER, we owe the real establishment of the Reformation; and it was *during* the short reign of this Prince that *the Church of England* was placed upon the *basis*, which, with two brief intermissions, has supported it for the space of *three centuries*." (British Critic, as before, p. 481.) "No pains-taking were the *founders* of our Church"—referring to the Reformers. (Blunt's Sketch of the Reformation in England; quoted by the British Critic, p. 483.) "Thus far," says Mr. Blunt, "have we accompanied our *Reformers* in their attempt to *raise up* a *Church of England, &c.*" (Id. 487.) "Splendid as eventually became the fame of Calvin, it was comparatively inconsiderable when our *Church* was in *building*." (Id. 489.) "The tenets of these men—were stoutly combated by the *founders* of our Church." (Ib.) "It is natural," says the B. C. "for us to look with a kind of affectionate curiosity towards the persons and manners of those" (Reformers) "to whom we owe so much in the *foundation* of our Church."—(Id. 491.) "To remark at length on these plain passages would be entirely superfluous. They ought, I think, to convince you of the propriety of *reading more* and *charging others less*." "That the Church of England, was, in the sense in which I

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used the phrase, immediately previous to the Reformation, a part and parcel of the Papal Church, is a matter of such historical notoriety, that I wonder any person, who is continually boasting of his knowledge, could presume to deny it. Here the sternness of your countenance relaxes—you become quite merry—and, with the most perfect nonchalance, to tell me: "I smile at your fearless assertion, and feel assured you would not have made it, had you been better acquainted with the history of the Church." (p. 106.) But how have you met my assertion? Why, by going back to the years 314, 596, after Christ! This truly was *previous* to the Reformation, but not in the sense, as you must have been aware, in which I used the word. "That the British Church, afterwards," say you, "became subject to the Pope, history declares, and Protestant Episcopalians are not, I think, disposed to fly in the face of historical facts." If this be so, what then are you laughing at? It is not, however, the first time a man has laughed at his own folly. If the British Church became subject to Rome, then during the time of that subjection, it was not an independent Church, which was all I designed to prove.— You however wish to make it appear, that, though *subjected*, the British Church was independent; and for this purpose you run an absurd parallel between British subjects and Republicans. "We are now British subjects, &c. But suppose that we were compelled to become subject to a Republican Government, and forced to remain under that Government for centuries, but at length were freed from its shackles, and joyfully returned to our ancient master; would you not pity the ignorance of that individual who would fearlessly assert that we were always Republicans?" To this I reply—1. You do not intend to say that "we" can live for "centuries." Yet your whole argument here is founded upon the assumption that the same persons are compelled to submit to a Republican Government, remain under it against their will, and are, at length, freed from their shackles, and joyfully return to their ancient master. 2. In this view, the parallel will not hold good. The persons that first submitted to Rome, were not the same, as those who, generation after generation joyfully continued under the dominion of Rome, and as those who were eventually freed much against their will. 3. The subjection of the British Church to Rome was not involuntary, but voluntary; such was the case at least for three hundred years.— The Pope's authority was acknowledged; the Clergy and Bishops were as much papistical as those on the European Continent; the doctrines, rights, and ceremonies, were all Romish; and Henry the Eighth obtained his title of *Defender of the Faith* from the Pope for a book he published against Luther. 4. Though the British Church was not a part of Rome before this subjection, and was not after it threw off the shackles, it does not follow it was not a part of Rome during the period of its voluntary submission. 5. The Reformation

in England was not effected without strenuous efforts and much opposition. 6. This does not alter the nature of Protestantism itself; but it shows that the Church of England, so called, is a separatist from Rome, and its sons ought to be careful how they charge "schism" on others, who, for reasonable causes, have separated from the English Church. 7. As you have asked my opinion, I here give it; the real "pity" should be felt for "the ignorance of that individual," who could impose on his own mind, and hope to impose on the minds of others, by a comparison so irrelevant. "Dispute how we will about it," says the British Critic, "it will still remain certain, that the Pope not only claimed but exercised the supreme power over the English Church;" and Bishop Burnet has left it on record that, "England had for above three hundred years been the fittest part of Christendom to the papal authority, and had been accordingly dealt with." The force of my argument (Defence, p. 55.) remains unimpaired. You tell me "the charge is unfair and unjust" (p. 108.) My charge was, that the Church of England was a dissenter and separatist from Rome. The fact itself cannot be denied. — That it was criminal for it so to dissent and separate, I never affirmed: that it was its "glory," and its duty, thus to dissent and separate, I cordially believe. Hence, I argued, and still argue, that mere dissent or separation, in itself, is no proof of scriptural schism. Those who give the occasion, or are the cause, of divisions or separation, are the true schismatics. But "this looks like betraying the Church with a kiss." Appearances are deceiving. However it may look to you, this I know, in any thing I have said, there is no real betrayal of the Church either with or without a kiss; and this will be clearly seen by any person who will take the trouble to understand my argument. (See Defence, p. 55, 59, &c.) You, yourself, have betrayed your own cause. "The Romish Church," say you, "is a dissenter and separatist from the Apostolic and Primitive Church." Granted. But the Church of England, during its subjection to Rome, must have been "a dissenter and separatist from the Apostolic and Primitive Church;" and, in the Reformation, it dissented and separated from the Papal Church. But "the Church of England was the same Church after being cleansed from superstition and error as it originally was." (p. 108.) The question, then, naturally presents itself, what was the state of the Church in England during the long period of this superstition and error? Where was the Church of Christ in England then? Tried by the standard of the Scriptures, and tested by the doctrines of the Protestant, Reformed Church of England, where was the Church during the corruptions of Popery? You must be aware your own Church has called Rome, "the idolatrous Church," — "not only an Harlot, but also a foul, filthy, old, withered Harlot,—the mother of whoredom, set forth by St. John in his Revelation." (Homily against Idolatry.) Observe, this is the positive, unequivocal testimony of THE CHURCH OF

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ENGLAND REFORMED. If all this, then, be true, and you a true son of the Church will not presume to deny it, where was the Church of Christ in England during the domination of Rome? Where was the succession of Apostolic faith, doctrine, experience, obedience, and discipline? The Church in England then was no more an Apostolical Church, than the Reformed Anglican Church, in its Homily on Idolatry, is willing to allow the Church of Rome to be now. The *wash* will not answer. The fact is, your Church, like all other Protestant Reformed Churches, must stand or fall by the pure word of God: Build on the *figment of personal succession*, and you destroy its very foundation.

You charge me with being inconsistent, because I allowed there was a difference in Ignatius' time between a bishop and presbyter, and stated, that Cyprian, some years after was one of the principal authors in effecting this change. (p. 132.) Now you might have spared all your troubles in this matter, if you had just remembered, what Jerome tells you, that the "change" in question came in "by degrees." The difference commenced in the second century, but was not perfected until afterwards; and as it was in a state of *progression*, Cyprian, though living many years after Ignatius, was one of the principal persons who assisted on the consummation. Where is the inconsistency now?

I will also, here explain a remark I made respecting the ordination of the Syrian Bishops, (Defence, 49,) and which you notice in your pamphlet, (p. 100.) You informed me, "they had enjoyed a succession of Bishops appointed by the Patriarch of Antioch." I told you, "according to your own account the succession of their Bishops was not derived from one another, but from the Patriarch of Antioch," and hence that this succession could not properly be said to be "uninterrupted," unless the Patriarch of Antioch had lived all that time. Had you mentioned the Patriarch of Antioch, my reply would have been different. Nor can you prove the succession to have been uninterrupted, except on the ground I stated, unless you first prove, that the succession of the Antiochian Patriarchs has been uninterrupted.

The manner, in which you treat Bishops, and others, of your own Church, (p. 113, 147,) is strange, indeed. But I have given you, in a preceding Letter, occasion for more work of this kind. How will you dispose of the testimony of such men as *Archbishop Wake*, according to whose statement, on my title page, you are a *raving writer*? I shall not defend *Bishop Croft*, and *Dr. Haweis*, until I see how you set aside the testimony of some of the most illustrious Divines your Church ever produced, which I have previously quoted at length. Not having a case to make out, I accept your explanation; (p. 145,) of the phrase "false peace," and regret, that, in using it, you were not more perspicuous. Even in your explanation, your friends will perceive the *contemptuous* views you

still entertain of their Ministers, and your determination to declare those views. I have not "endeavoured to prejudice dissenters" against you; but I have no doubt, you have greatly prejudiced yourself in the estimation of dissenters and of liberal Churchmen, by the absurd and intolerant position in which you have rashly thrown yourself in regard to all non-episcopal denominations. Whatever may have been the real character of your past protestations, &c. our friends, after your present avowal, must be prepared to find in you a bold opposer of Wesleyan Methodism. You consider them "to be in error," and according to your theory, a *fatal* error; and you say, "it is neither manly nor upright to conceal from them the truth." Really, what a pity it is, that, except in some few cases, you acted "neither manly nor upright" so long!—And why were the instances, in which the "false peace" was broken, with those only who, you thought, were incapable of defending themselves? When you were inclined to *break the peace*, it would at least have been "manly," if not "upright," for you to have attacked men—those whom you must have considered more criminal than the poor deluded people, and they would then have had an opportunity of stating their views on the subject of Church Government to you personally. I can never believe that any liberal Churchman, either lay or clerical, not even Lord John himself, will justify you in waging hostilities against the Wesleyans by attacking the "*weaker vessels*." Cannot you uphold and support the government of your own Church without arraying yourself against that of all non-episcopal Churches? Do the Church Articles require this hostility of your hands? Do your ordination-vows require it? Or does your Bishop require it? Remember you were not attacked. No attempt was made either to invade or undermine the usages of your Church. You were a volunteer, and have now entered into an ecclesiastical crusade against a considerable portion of the Protestant world! Whether you have taken *prudence* for your guide, or whether your chivalrous spirit will result in the acquirement of *real glory*, I will not take upon myself to decide.

Your quotation from "*Barwick's Treatise*," (p. 144—7,) goes on the supposition that diocesan episcopacy is a doctrine of the New Testament, and that it is so clearly revealed as to justify you in saying to all who believe not in its divine obligation, and who are under another form of government, "*I know them to be in error*." This supposition is fallacious: episcopacy, as implying an order superior to that of presbyters, forms no doctrine of the New Testament: in no place in it is it mentioned, or recommended, or enforced. By treating it, as if it were a doctrine of the New Testament, and as if it were clearly revealed, and positively enjoined, you apparently make out a strong case, and impose upon the unwary. But place the subject in its true light, and the very *utmost* you have for its support is mere conjecture; and if mere conjecture is sufficient

to justify your sweeping, unmeasured denunciations of those who ordain "by the laying on of the hands of presbyters," then I do confess, there appears to be no very great necessity of any plain, and positive commands. Of the same nature is your quotation from "Hobar's Apology," (p. 60, &c.) in which you tell me, "the truth is, the *divine commands* are *all obligatory*." This I firmly believe. Produce then the "divine command" for your "external order," and this will settle the matter at once. But if the sun were not to shine upon us, until you produced such a divine command, we should be surrounded with perpetual darkness. Why then do you sneer at our "*assurance of faith*," and talk about "*habitually and wilfully*" violating the commandment of our divine Lord in respect to "external order?" You must, in the heat of the discussion, have forgotten, that you began your work with the distinct admission, that there was no plain, or positive command in favour of diocesan episcopacy!

I find the following choice sentence on page 149 of your pamphlet:—"It is quite possible, Sir, that you may read history differently from other persons, but that you understand the plainest and simplest language differently, is very evident."—This sentence I should not deem worthy of remark, were it not for the circumstance, that here, and in other parts of your work, you seem to have a desire to display your own profound knowledge at the expense of what you wish your readers to believe is very profound ignorance. Let us then see, by an appeal to history, how far your charge is warranted. I asserted, "There is historical evidence, that it was not until the year 1588, the claim of Bishops being a superior order to Priests by *divine right*, was set up by any of the English Bishops."—(Defence, p. 103.) In proof of my assertion, I quoted from the Church History of Dr. Haweis, a Clergyman of the Church of England. Was it then *his* plain and simple language that I understood differently from other persons? But not only Dr. Haweis, but *Mosheim*, whom you strangely quote to convict one of error, asserts the same thing. "This controversy" (between the puritans and episcopalians) says he, "was not carried on, however, with excessive animosity and zeal, as long as the English Bishops pretended to derive their dignity and authority from *no other* source than the *laws of their country*, and pleaded a right, *purely human*, to the rank they held in Church and State. But the flame broke out with redoubled fury in the year 1588, when *Bancroft*, afterward Archbishop of Canterbury, *ventured to assert* that the *order* of bishops was superior to the body of presbyters, not in consequence of any human institution, but by the *express appointment of God himself*." (Ec. His. by Dr. Maclaine, vol. 3, p. 283.) To this is appended a Note, (prefixed to which, however, is the *vulgar pointed finger*,* of which you make so

* "Did you ever read Jewell's Defence of his Apology? Your

many complaints against me,) which is as follows—“ [P] The first English Reformers admitted but *two orders* of Church officers to be of divine appointment, viz. *bishops and deacons*; a *presbyter* and a *bishop*, according to them, being but *two names* of the same office. But Dr. Bancroft, in a sermon preached at Paul's Cross, January 12, 1588, maintained, that the Bishops of England were a distinct order from Priests, and had superiority over them *jure divino*.” On the authority of Dr. Miller I add the following: “ Archbishop Whitgift, referring to the great attention which *Bancroft's* sermon had excited, observed, that it ‘had done good;’ but added, that with respect to the offensive doctrine which it contained, he ‘rather *wished*, than *believed* it to be true.’” (Lett. p. 262.) Whoever denied that the episcopal “*function*” was of “*divine appointment*?” The question is, whether the superiority of bishops to presbyters is divine? Until, therefore, you can produce something from the *bishops* preceding 1588, which bears upon this question, my “*historical evidence*” remains unimpeached, notwithstanding your feeble effort to set it aside. “ Bishop Burnet, in the Preface to his *Vindication of the Ordinations of the Church of England*, shews that several Abbots, though no more than *Presbyters*, not only wore the *Mitre*, but *ordained even Bishops*.” (Powell, p. 148, Note.)

Your argument drawn from the phrase “*most excellent*,” (p. 151.) as applied to the episcopal form of government, shows to what petty expedients you have recourse to prop up your cause. Because the Methodists in the United States have said, that the episcopal is the “*most excellent*” form of Church government—THEREFORE *bishops must be of an order superior to Presbyters, episcopacy, in your sense, is divine, and binding on all churches*, under the penalty of excommunication from the fold of Christ!!! Reasoning, this, in every way worthy of the cause in support of which it is used! Let me tell you, however, that, in the Methodist Episcopal Church in the U. S., you may see Episcopacy in *practical operation*, with perfect equality of order by divine right between bishops and presbyters.

There is a sentence on pages 97 and 98 of your pamphlet which I cannot allow to pass unnoticed. It is deserving of attention, as it shows the extreme views you take of the subject in hand. “*If*,” say you, “*episcopacy were contrary to the Sacred Scriptures*, then the Church thus governed, could not be called the Church of God—then God's Church was not to be found upon earth, and we would be compelled to conclude that Christ had not fulfilled his promise to the church, ‘*Lo! I am with you always, even unto the end of the world.*’ You would be compelled to come to a monstrous conclusion, sapping the very foundation of religion, and depriving every

remarks against the *vulgar pointed finger* will apply to him in an eminent manner, as he uses it repeatedly!

is as follows—"The two orders of Church of bishops and deacons; to them, being but two. Bancroft, in a sermon 1582, 1588, maintained, that distinct order from Priests, *livino*." On the authority of Archbishop Whitgift, Bancroft's sermon had good; but added, that which it contained, he be true." (Lett. p. 252.) "function" was of "divine," whether the superior or inferior. Until, therefore, you precede 1588, which historical evidence" remains feeble effort to set it a-pace to his Vindication of England, shews that several bishops, not only wore the "episcopate" (Powell, p. 148, Note.) phrase "most excellent," form of government, have recourse to prop up the United States "most excellent" form of government. *Bishops must be of an episcopacy*, in your sense, is, under the penalty of excommunication, this, in every way which it is used! Let me add that the Methodist Episcopal Church in America, in practical operation, maintains the right between bishops

and 98 of your pamphlet is deserving of notice. It is deserving of notice the views you take of the substance of episcopacy were contrary to the Church thus governed, could you have shown God's Church was not to be compelled to concede its promise to the church, to the end of the world. It is a monstrous conclusion, and depriving every

argument will apply to him in a similar manner.

christian of hope, and dependence upon the promises of the Redeemer." It is a matter of astonishment, that any reasonable man can write at this rate. These statements, carried out to their legitimate consequences, would make salvation out of an episcopal church impossible! You argue from false premises—"If episcopacy were contrary to the Sacred Scriptures." Now episcopacy may not be enjoined in the Scriptures, and yet as a prudent arrangement it may not be contrary to any positive and direct law of the scriptures. This you do not seem willing to perceive. You argue further as if the Church itself consisted in its external form. The scriptures guard us against such an idea. "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. The Church and its outward form are two things quite distinct. "Christ loved the Church, and gave himself for it &c." Surely he did not merely love the external form and give himself for it! You also confine the promise of Christ, "Lo I am with you &c," to those whom you call bishops, or to an order superior to presbyters, and that too, whether they are as pious as Paul, or as wicked in a sense, as the devil. Christ is not with any wicked man, whether a bishop or an archbishop, in the sense in which he promised to be with the Apostles. "He that committeth sin," says John, "is of the Devil." You restrict the promise to mere personal succession, regardless of the moral state or character of the individuals, without considering, as far as Ministers are concerned, that he refers only to those who are successors of the faith, doctrine, piety, and divine call to the ministry, which characterized the Apostles. Christ is, in reality, with all truly pious ministers, called to their work by his Spirit, under whatever form of church government they are found. The outward form cannot; and does not, restrict the grace of God, nor falsify the divine promise. Whilst you plead that promise in support of your exclusive claims for episcopacy, could you show from facts that Christ was with bishops only, or only with episcopals, there would be some point to your argument. You cannot deny, as a matter of fact, that He is with others. To say nothing, at present, of other orthodox Protestant Churches, abundant facts prove that God is eminently with the Wesleyans. You put one comment on the text or promise: Christ, the head of the Church, is continually putting another. He is demonstrating daily, by the conversion of souls, and by building up the people of God on their holy faith, the mistaken views you have taken. To thousands the Wesleyan Ministers can say in the language of Paul to the Corinthians, "Need we as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us; not in tables of stone, but in the fleshy tables of the heart."—"If we be not apostles unto others, yet doubtless are we to

you: for the seal of our apostleship," our ministry, "are ye in the Lord." These are the facts of the case: names, you know are nothing. Christ proves that the Wesleyan Ministers are his called servants, by blessing their labours to the conversion and salvation of thousands and thousands of souls: Yet, by your doctrine, you affirm, Christ is not with them—they are not his ministers—they are not authorized to perform the duties of the ministerial office—they are intruders! Now whether the people will rather believe the Lord's facts or your doctrine, you need not be at any loss to decide. Away with the dream of personal succession! It is vanishing away before the light and progress of truth; and it will vanish yet more and more. In reference to the Wesleyan Ministers, I recommend you to take the good advice of Gamaliel to the Jewish council—"Refrain from these men, and let them alone; for if this council or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found to fight even against God." I think then it is extremely foolish for any man to say, if episcopacy be not the only form of Church government approved of God, we are "compelled to come to a monstrous conclusion, sapping the very foundation of religion, and depriving every christian of hope, and dependance upon the promises of the Redeemer." By such unguarded, unfounded assertions as these you will only do your cause harm. No man in his senses, who reads and believes the New Testament, can seriously believe, that all these monstrous evils will follow, if the doctrine of the "divine origin" and obligation of episcopacy, and of the "uninterrupted succession," in your sense of the phrase, be untrue. "The conclusion" certainly is "monstrous," and should frighten yourself. Unless the most wicked of men,—men heretics, men simoniacs, men monsters in wickedness,—be acknowledged as the true Bishops of Christ's Church, we must conclude, that there is no church of Christ on earth! the foundation of religion is sapped! every christian is deprived of hope! and no dependance can be placed in the promises of the Redeemer! To this, I will only say it is a "monstrous conclusion" sure enough! O why will persons thus write for the sake of upholding the divine right of diocesan bishops, and that miserable figment of the uninterrupted, personal succession!

To your charges of "ridicule," I reply in the language of Misopapisticus, one of your own Clergymen, who wrote against the Oxford Tract Divines. He says, "The language of irony may possibly be blamed; and the writer may be found fault with, on this score, by these authors. But fanciful and baseless notions can hardly be dealt with in any other way. Traditionary and superstitious men, cannot be easily made to feel the edge of any other weapon. They are like men enclosed in a sack of wool, which no bullet of reason can penetrate. It must therefore be ripped up by the keen-

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edged sword of sarcasm, or pierced through by the sharp-pointed
 spear of ridicule; for in no other way can those inclosed in it
 be effectually rebuked.—If in these Letters or Notes, the writ-
 ter has in any measure treated *divine* things with irreverence
 or with levity, no reprobation can be too severe for him. But
 if he has only exposed and denuded the fancies of men, the er-
 rors and extravagances of even good men, for the purpose of
 preventing the spread of false notions, as he believes he has
 done, no charge of irreverence will ever be felt by him as
 just, and no grave long-faced remonstrance from traditinary
 men, will ever make him repent of what he has done." (p. 269.)

The following extract from the same writer is worthy of
 your consideration. Speaking of the Oxford Tracts, he says,
 Apostolical Succession "is evidently the sum and substance of
 their divinity. What an omission it was in the *sacred penmen*
 in not setting this forth as the centre of the system! How un-
 accountable it is that it has been left out in the *Creeeds!* since
 it ought surely to have been made one of their primary arti-
 cles, if it be so important as these Tracts represent it. How
 erroneous was *Archbishop Cranmer*, in making little or no
 account of it! What a mistake did *Hooker* commit in admit-
 ting it not to be indispensibly necessary! And what inadvert-
 ence it was in *Archbishop Wake*, to allow the validity of
 Sacraments without it! New light, as it seems, has shone
 upon the world, or rather a stream of something like light has
 broken forth from the thick darkness of Popery, through means
 of which it is made clear, that apostolical succession is every
 thing in religion, and that without it there is no certainty of any
 thing! The truth cannot be preached without it; and without
 it, there can be no valid sacraments! And yet after all, the
 fact is, that Apostolical Succession, as taught in the Tracts, is
 a very uncertain thing; and the evidence in its favour, during
 the two first centuries, is extremely scanty, and wholly inde-
 cisive. What the primitive writers speak of, is not the succes-
 sion of *orders*, which is the point so much made of in the
 Tracts; but the succession of *persons, performing the work*
 of bishops or overseers in the Church. The *election* of the
 Church, and *not ordination*, in the modern sense of the word,
 was what perpetuated the succession. When one died, ano-
 ther was chosen in his place by the Church; and of course, *the*
dead transmitted nothing; and his successor was introduced
 into his place by election. We do not read, either in the *Apos-*
tolic Fathers, or in any of the writers of the *second century*,
 of any *ordinations by other bishops*, though we read of per-
 sons being appointed by the apostles. There are two passa-
 ges in *Clement's first Epistle* on the subject; but there is no
 mention made about *orders*. Nor is there any thing *decisive*
 in any of the *Apostolic Fathers*—nor in *Justin*, nor in *Ire-*
naeus; nor, as far as I can find, in *Tertullian*. *Irenaeus*
 speaks often of successions; but in no words that convey the
 idea of *orders* being conferred. The same thing may be said

of Tertullian. He particularly mentions the successions in the Church of Rome; but but by no expressions which imply the conferring of *orders*. It was therefore not without reason, that Archbishop Cranmer expressed that opinion on the subject, given in these letters—viz. 'In the New Testament, he that is appointed to be a bishop or priest, needeth no consecration by the Scripture; for election or appointing thereto is sufficient.' It appears therefore, that the sort of succession maintained in the Tracts is a matter of *great uncertainty*; and yet upon this *uncertain* thing, is built the whole superstructure of the system! and by which every thing in religion is *made certain*! Sacraments and every thing else! To make things *certain* by what is *uncertain*, is a *new discovery*, or rather an old one revived, first found out in the dark ages." (p. 266.)

The preceding Letters will convince the impartial reader that I have proved. 1 That the Presbyter-bishops of the Scriptures were *not* of an order *inferior* to the Apostles and Evangelists, the latter being considered in their character as ordinary ministers of Christ. 2. That the power exercised by Bishops over Presbyters, if placed on the footing of *divine right* is *actually a usurpation*, that it was gained *by degrees*, and that the *silence* of primitive writers in respect to it, is no more in proof of its divine or apostolic origin, than their silence is in favour of the divine origin of Archbishops, Metropolitans, Patriarchs, &c. 3. That for some years after its establishment, the Church at Corinth was clearly Presbyterial; and that, the distinction between bishops and Presbyters being only of ecclesiastical origin, the bishops, in fact, never were, according to the Scriptures, any thing more than *Presbyters*. 4. That Presbyters have authority by the Scriptures to ordain, and according to the scriptures *did* ordain; that ecclesiastical canons cannot deprive them of their *divine right*: and that in some instances conciliar canons, after the distinction was established, recognized their right. And 5: That the most eminent Reformers and divines of the Church of England have expressly conceded the *identity* of order as to bishops and presbyters, and the validity of ordination by presbyters. Your *four* "questions" have been "*satisfactorily answered in accordance with the scriptures and antiquity*," and you are left without a shadow of excuse for the absurd and intolerant position you have assumed toward all non-episcopal Churches. Of course you *must answer* these Letters. To say they are not deserving a reply will not *answer*: people will not credit such a story, especially as you have condescended to reply to the former ones, and, if you deign not to attempt an answer, they, poor creatures, will be very ready to ascribe it to a conscious sense of inability—a thing which a boasted "Successor of the Apostles" would not, "were the

entions the successions in the expressions which imply the therefore not without reason, that that opinion on the sub- 'In the New Testament, he or priest, needeth no consecration or appointing thereto is that the sort of succession matter of *great uncertainty*; g, is built the whole super- which every thing in religion and every thing else! To uncertain, is a new discovery, found out in the dark ages."

vince the impartial reader presbyter-bishops of the Scrip- to the Apostles and Evan- in their character as ordi- the power exercised by Bi- the footing of *divine right* was gained by *degrees*, and ers in respect to it, is no lic origin, than their silence archbishops, Metropolitans, years after its establishment, Presbyterial; and that, the presbyters being only of ec- fact, never were, according than *Presbyters*. 4. That scriptures to ordain, and so; that ecclesiastical canons right: and that in some in- distinction was established, at the most eminent Re- of England have expressly o bishops and presbyter- byters. Your four "ques- answered in accordance" and you are left with- rd and intolerant position -episcopal Churches. Of Letters. To say they ot answer: people will ly as you have conde- and, if you deign not to are, will be very ready to bility—a thing which a would not, "were the

world laid at his feet," for a moment sanction. But before you begin, get Dr. Miller's Letters, and the Continuation of his Letters which contain a full and satisfactory answer to Dr. Bowdson's objections and assertions; also Dr. Mason's Claims of Episcopacy Refuted; also Powell's unanswerable and elaborate Essay on Apostolical Succession; and read them unprejudicedly, with a mind open to conviction; and then prove the following points—1. That, in their ordinary character as Ministers, the Apostles and Evangelists were of an order superior to the presbyter-bishops of the New Testament. Mere assertion will not be taken for proof. 2. That when the presbyter-bishops were appointed or ordained, they were appointed or ordained a second or inferior order; and that any right essentially belonging to the ministerial office, say for instance, that of ordination, was positively withholden from them. 3. That, in any one instance, the Apostles or Evangelists ever did appoint, ordain, or consecrate a *presbyter* to the office of a diocesan bishop, with exclusive powers of governance and ordination. 4. That the New Testament declares ordination by a diocesan bishop, as an order superior to presbyters, essential to a valid ministry; and that ordination or appointment to the ministry by presbyters is necessarily invalid. 5. That the New Testament either promises or commands that there should be an "uninterrupted succession" of bishops, as an order superior to presbyters, to the end of the world, so as to make this succession necessary to the existence of either a true Church or a valid ministry, and to warrant any of the *fallible* sons of men *infallibly* to decide, that all who are not of this succession are *impostors* and *intruders* into the ministerial office. The establishment of these points by *clear* and *decided* proofs from *Scripture* can alone substantiate the *divine* origin and obligation of Episcopacy as *maintained* by you; but on your failure to establish them by clear and decided proofs from *Scripture*, your system falls to the ground as the baseless fabric of a vision, and its intolerant and oppressive character is presented in its true and proper light.

I now retire from this controversy with the satisfactory conviction of my own mind, that, I have been *defending* only the *scriptural* rights of a body of Ministers, and in fact, those of all who ordain by presbyters, which you have *unnecessarily*, *imprudently*, and *unprovokedly* attacked. I wish not to say a single syllable against diocesan episcopacy as an *ecclesiastical* arrangement, and as a *prudential* form of Church polity: I only oppose its *divine* right. Neither do I wish to be considered inimical to the Church of England, as one of the Protestant Churches of our country: the character of a foe I utterly disclaim. I wish it well, and hope the blessing of God may rest on all its bishops and presbyters, who hold the truth as it is in Jesus, and, who, in preaching the pure word of God, are labouring to bring souls to Christ. Meanwhile, I beg leave to draw your attention for a single moment to the subject, which more immediately gave rise to this controversy.—

You have undertaken to decide *ex cathedra* that all baptism performed by Ministers not episcopally ordained, are *unauthorized and invalid*. Of course you will feel disposed to pay some little regard to the opinions of the dignitaries of your own Church on this subject. For your especial edification I recommend to your careful perusal the motto on my title page taken from *Archbishop Wake*, and the following extract from *Bishop Burnet*, an eminent historian of the Reformation:—
 "To all which," (superstitious notions and practices,) "they," (a party in the Church) have added that *singular and extravagant conceit*, of the *INVALIDITY OF BAPTISM, unless ministered by ONE episcopally ordained*; though this not only *cuts off* all communion with the *foreign Protestant Churches*, of which, perhaps they make *no great account*, but makes *doublings* to arise with relation to great numbers both among *ourselves*, and in the *Roman Communion*." (Preface to his Supplement; p. 16. London, 1825. Reciprocating your prayer "that we may all know *experimentally* more of the religion of Jesus, and be brought more completely under its heavenly influence,"

I remain,

Rev. Sir,

Yours with candour,

ALEXANDER W. MCLEOD.

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ERRATA.

THE Author, not having had the privilege of correcting the proof sheets himself, regrets, that after all the care bestowed, some errors, more or less important, have escaped the notice of those to whom the correction was entrusted. Instances of wrong spelling, and false syntax, will not be noticed, as the intelligent reader will easily detect and correct them. The following are the most material which alter the sense:

- Page 5, line 14th from the bottom read, *peculiar* pleasure.
 Page 17, line 8th from the top read, *empowered* to do.
 Page 17, line 23d ditto read, *affects* not.
 Page 46, line 16th from bottom read, *palaces* of bishops.
 Page 58, line 15th ditto read, *This is on*, &c.
 Page 59, line 16th from top read, *form* the other.
 Page 67, line 2d from bottom (Note) read, *affects*.
 Page 79, line 24th from bottom read, was parochial and not
 diocesan.
 Page 81, line 20th from bottom read, *consequently* the
 power.
 Page 112, last line read, *petitio principii*.
 Page 113, line 10th from bottom read, *predicated* of Peter.
 Page 130, line 10th from top read, *allusion* to orders.
 Ditto line 11th from top read, *has* nothing to do.
 Page 131, line 14th from top read, *would* not, &c.
 Page 144, line 5th from top read, *papistical* opponent.
 Page 148, line 7th from bottom read, *peace* and unity.
 Page 151, line 6th from top read, *incapable* of being proved.
 Page 152, line 20th from bottom read, you know there is
 not the least, &c.
 Page 156, line 15th from bottom read, who could *not* deny,
 &c.
 Page 168, line 16th from bottom read, *External Succession*.
 Page 199, line 18th from bottom read, *formally* abandoned.
 Page 212, line 22d from top read, *predicated* on the fact.

There are a few errors in placing the quotation marks, which need not to be particularly noticed.



