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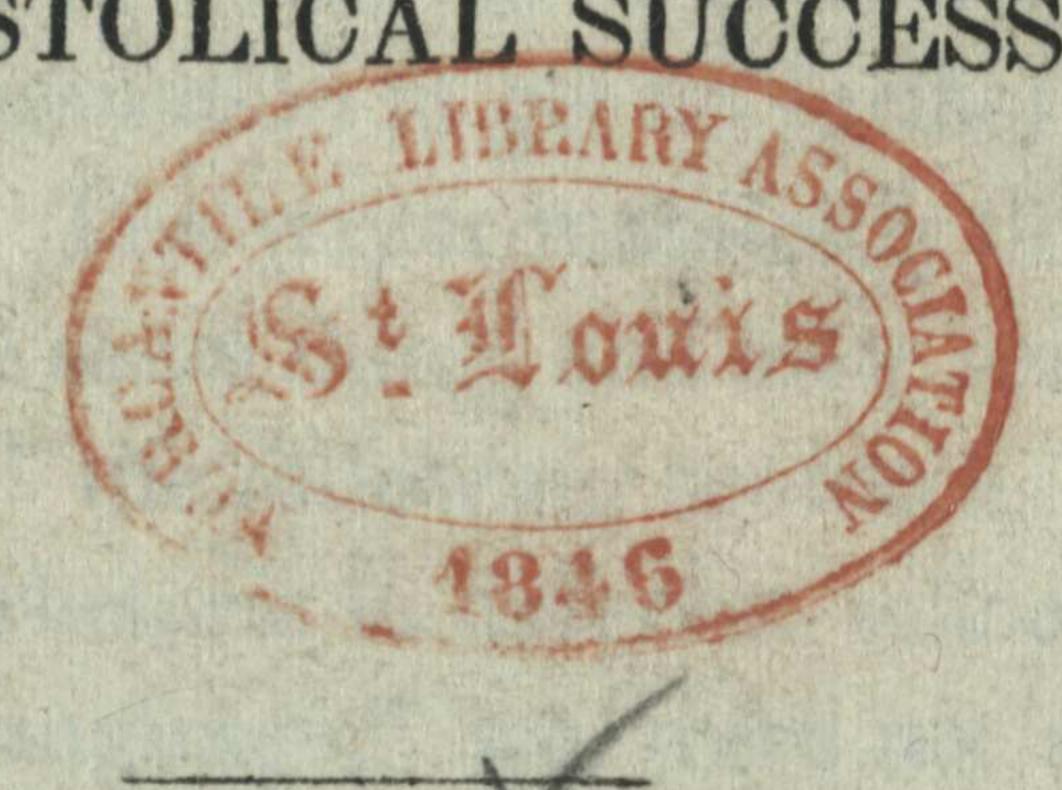
APOSTOLICAL SUCCESSION EXAMINED;

BEING AN ANSWER TO

AN EPISCOPALIAN'S COMMENTS

UPON

THE APOSTOLICAL SUCCESSION.



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SEQUEL.

THE value of commentaries and annotations on writings very ancient or from other causes obscure, we have long felt, but had no idea that any production of ours would ever merit the labors of a learned expositor, and still less that "An Episcopalian" would deem it important to write "Comments" on our views of "The Apostolical Succession." But we have ocular demonstration in another pink colored pamphlet which lies before us. We were not surprised at the appear. ance of the pamphlet, for it had for some weeks been bruited abroad that "the mountain was in labor," but we thought the author had given it a queer name. Upon examination, we find, that like other commentaries we have looked into, the design of the writer has been not to elucidate but obscure his text. In fact, the same design is manifest here that existed in his first attack on Presbyterianism; the only difference being, that finding himself involved in a somewhat troublesome discussion, he here shows a resolution to get no further in, combined with a violent desire to get out. The writer manifestly thinks that Reviewer and Commentator mean the same thing, and after we had read on page fourteen of the "Comments" the following sentence, "Dr. Potts and the Reviewer having studied rhetoric in different schools, give a different signification to the same language," we were not surprised. A man who supposes that it is the province of rhetoric to find out the signification of language, may well think the above words synonymes.

We deem it a duty to relieve the mind of the Commentator, at as early a stage of our remarks as practicable, concerning certain fearful forebodings that he seems to entertain with reference to the effects of his first production. He fears that "unwittingly he had almost committed murder." This is the first instance of a sad mistake of his text in his annotations, for there was no apprehension expressed in the paragraph of the "Reply" to which he alludes, concerning the result of the attack. We were apologising to the public for deeming it of sufficient importance to notice; we spoke of the intolerance of the spirit which prompted the attack, not of the probable effects of the pop-gun discharged. We think that "An Episcopalian" has the will to do mischief if he could,

but so far as we have had the opportunity of judging, Presbyterians esteem him perfectly harmless.

The Commentator follows this opening paragraph of apprehension with a very smooth account of the manner in which he got into the present controversy, about which we will only here say, that the circumstances are misstated. He says, "Dr. Potts had written and published a Sermon quite extensively throughout the State, maintaining 'Presbyterian Church Government to be Scriptural," leaving the impression that it was designed to subvert Episcopacy. Now, the truth is, Dr. Potts had nothing to do with publishing the Sermon, and the extent of its circulation by the Presbytery of St. Louis, who were the publishers, was to send a copy to each of the Ministers and Ruling Elders in the Synod, and to use the remainder of the copies as they thought expedient amongst the members of their respective charges. It was designed strictly to be for the information of their own body, and was so used. Neither the writer of the Sermon, nor the publishers, had any design to interfere with the peculiar views of any denomination of Christians, and this was manifest upon the very face of the Sermon. It was "An Episcopalian's desire to exhibit his prowess in controversy that led to the attack, and now that he finds he has so signally failed, and stands in a very unenviable light before the community, it would be much more honorable for him ingenuously to confess his fault, than to labor to justify his The whole he has written about his desire that "truth might be elicited," and that "if Presbyterianism were Scriptural, he desired to embrace it himself, and induce all others to follow his example," when placed in contrast with the disingenuous and equivocating policy that has marked his whole attack, only serves to exhibit his want of candor in the exhibition of his true state of mind. Indeed, the man who can read Dr. Pusey's late Sermon without being able to find out whether he believes in transubstantiation or not, which the Commentator tells us on page 20 of his Comments is his case, we would despair of convincing of any truth that he did not want to believe.

A peculiarity in "An Episcopalian's" pamphlets has been the spirit of fault-finding with the character or extent of the subject we have treated. When he chose to make his descent upon our poor Sermon, he expressed unmeasured astonishment that we had not discussed what he was pleased to term "the main question"—viz: "whether the Presbyterian ministry have a visible and divine commission to act in God's name, untouched;" in other words, the Episcopal notion of the succession had not been

treated by us. Now, had we entered upon that ground and exposed its fallacy in our Sermon, Episcopacy might with some reason have considered itself attacked, for it is purely a creature of their own, which Presbyterianism never had any thing to do with. We informed the Reviewer in our "Reply" of the reason for not discussing the subject in the Sermon; but as he courted it, we were entirely willing to enter upon it then. We accordingly, in good faith, and supposing him sincere, took up the subject, and shewed two things, viz: that Presbyterian ministers received their appointment directly from Jesus Christ, the "alone head of the Church," and held no other appointment valid; and that the Episcopal doctrine of men making ministers by the imposition of a bishop's hands, and a mysterious virus distilling from the ordainer's fingers, which, as it gave the qualification for the office, must be traced in unbroken line back to the Apostles, was an absurdity, of course unscriptural, and in the nature of things impossible to trace. But lo! "An Episcopalian" is in a worse fret than ever, and now accuses us of having "attacked Episcopacy;" and talks of carrying the war into Africa, and the arts of lawyers, &c. In the name of common sense, what does the man want? Have we not done the very thing he invited us to do, and wondered that we had not first done? And if we discussed a pure Episcopal creation, (for which, as Presbyterians, we had no affinity,) did this wise one expect us to do it without "attacking Episcopacy?" We are sorry that we have not pleased him, seeing we have been governed in our course by his own expressed wish; but it has happened to us, as in the case of the old man and his ass in the fablein trying to follow the wishes of another, we have neither pleased ourself nor our advisers.

Much of the pamphlet before us is taken up with a mere reiteration of what was contained in the Review. In all this, it is not our design to follow the writer. Every argument or assertion, even of any importance, in our opinion, in the Review, we have previously taken up and, as we think, fully answered. They are both before the public, and we are fully content to abide their decision. We shall confine these pages to such matter in the Comments as is either new, or intended to mystify what has previously been proved. In pursuing this course, there are a few passages unconnected with the main subject of the succession, which we think merit a passing remark, and which we will here introduce.

The first of these passages to which we direct attention, is that which refers to the charge of misrepresenting our views, which we made

against the Reviewer. He had quoted us as saying in the Sermon that there were "three grades in the Ministry;" and again, that "the Ministers" in the Church "were of three orders." This was to make a convert of us to prelacy at once, by putting into our mouth the denial of a fundamental feature of our government, (ministerial parity,) and the direct acknowledgment of the three Episcopal ranks of Ministers. Hoping that it was a mere oversight, and yet wondering how any sensible man could make so gross a blunder, we called the Reviewer's attention to it, and advised him to use our own language in his quotations. On page 6 of the "Comments," he refers to the subject, not to retract what he had said, but to repeat the gross misrepresentation; and informs the reader, that on page 6 of the Sermon "he will find Dr. Potts, himself, calling bishops, presbyters and deacons, 'the three orders of officers' in the churches!" We did feel that the Reviewer had designed to do us an intentional wrong, but we now freely acquit him of all blamethe defect is to be looked for in another quarter; for it is manifest that the commentator does not even now perceive that there is any difference between the phrases "grades in the ministry" and "orders of officers."

Another of these miscellaneous passages is found on page 13 of the "Comments," in which there is an effort made to bewilder the mind of the reader and explain away admissions previously made. We will here simply recall to the reader's mind the true state of the case. Presbyterians hold that the apostolical office was one of extraordinary power and required miraculous qualifications, and ceased with the original twelve; that this left in the Church but one order of ministers of equal rank, called bishops or presbyters, indiscriminately. "An Episcopalian" holds that the apostolical office continues, and that bishops are clothed with apostolical powers; and that there are three orders in the Ministry, bishops, presbyters, and deacons, differing in rank, the two latter orders being under the government of the former. We have shown from Scripture that the name of Apostle is never applied to any but the original twelve, and that the Scriptures insist upon these extraordinary qualifications as inherent in the office; and hence the claim of bishops to that authority was not valid; and further, that the Scriptures make no distinction between the names bishop and presbyter, but use them as designating one and the same office. "An Episcopalian" admits, that in primitive times bishop and presbyter indicated the same office; that bishops have no extraordinary qualifications or powers; that their charges have been changed in later days so as to be much lar-

ger than they were. Well, we said, "this is giving up all we contended for," viz: that in the Scripture arrangement of the Church, after separating extraordinary offices, there was but one rank in the Ministry. But we are now told, "the name is nothing," the Church has changed the names, "of which we have historical proof. Those once called Apostles are now called bishops, and those sometimes called bishops are now called elders;" but what of that? Why just this: mere human authority has made these changes; bishops have been placed in positions of power that the Scriptures never assigned to them; part of the Ministers of the Church have been reduced to a subordinate rank, and bishop and presbyter, which, by his own admission, the Holy Ghost made to mean the same, have been made to stand for different grades of Ministers, and thus the prelatical form, with all its train of evil consequences, has come in upon the Church. To change the names of offices spoken of in Scripture as existing in the Church, is to change the powers which these offices imply; and they who acknowledge that they have shifted them about and split them up to suit their own purposes, and talk of their "historical proof" of having done so, acknowledge that they have changed the government of the Church from what the Apostles left it. Now, if "An Episcopalian" means merely to hold, that his Church government has been adopted on the ground of expediency, without any reference to Scripture names or the model there laid down, we are agreed, and then admit that names are nothing, and might be drawn from the mythology of Greece or Rome as well as from the Scriptures. But then we cannot understand why he was so grieved with our claiming the Scripture model.

In this connection, and whilst upon the subject of names, which mean nothing, we may as well introduce the only new argument "An Episcopalian" has brought forth on the subject of his bishops, found on page 13, and in which name is every thing. "After all the Apostles but one had gone to their rest," says "An Episcopalian," "and he was in banishment upon the Isle of Patmos, we learn that there was one officer over the Church at Ephesus called (what? an Apostle? no,) an angel." Now, is it not surprising that, in an attempt to show from Scripture what were the titles and powers of the officers to whom Christ entrusted the government of the Church, resort should be had to the most mysterious and allegorical book of the whole Bible, and there a symbolical name selected to prove that a bishop means more than a presbyter? Verily, arguments have grown scarce, when the importation has to be

made from such a distance. But what does he find out from this "angel?" Why, he is "constrained to believe that there were bishops or elders who had the charge of the congregations in and about every important city; and that over them was one, called an apostle or angel, exercising authority similar to that claimed in the Episcopal Church at the present day." Now, if he will turn to Rev., xiv., 6, he will find John speaking again about "the angel": "And I saw another angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people." If he is "constrained to believe" the angel of the Church of Ephesus was a bishop, we do not see but that he will be "constrained to believe" this angel, with so very large a diocese, must be the Pope, the universal bishop; and we commend it to his attention as a good argument when he gets further on.

It is assumed in this argument, as is the custom of "An Episcopalian," that "the angel" means a particular person; that the Epistle Rev. ii., 1-7, is addressed to him individually, and its contents refer to his own acts; and hence he infers, from the duties performed or commanded, that he must have been a prelate. Let us look at the Epistle. John introduces this book with the words, "John to the seven Churches which are in Asia"—Rev. i, 4. Again, in verse 11, he says, he was instructed by the voice, "What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna," &c. At the close of each of the seven Epistles these words occur: "He that hath an ear, let him hear, what the Spirit saith unto the Churches." Now, we would suppose from all this, that John really intended to do what he was instructed to do-write to the Churches; and that the things spoken of in the Epistles are predicated of the Churches, and not of the angels, through whom the Churches are addressed. Then, as nothing to prove the angels bishops can be gathered from the matter of the Epistles themselves, can it be proved from the name? Angel is a Greek word, ANGELOS, signifying a messenger, and no more. John, in vision, saw one like unto the Son of Man. standing in the midst of seven golden candlesticks, and he had in his right hand seven stars. It is afterwards declared, "the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." All that can possibly be learned, consequently, from the name and connection, is, that the angels represent the messengers sent forth by the Head of the Church to communicate his will to the Churches.

Now, we presume a star can as well represent the body of officers feeding and governing a Church, as a candlestick the body of members in a church. Hence, the premises taken for granted by our learned Commentator are contrary to the plain declarations of the passage. No man can show that the angel of the Church of Ephesus means a person, and it is certain the Epistle is to the Church. But what are the episcopal acts of this angel, upon which this pretty theory is built up? The Commentator says, "he was made responsible for the Church by our Saviour; and moreover, was commended by him for having tried some who 'said they were Apostles, and were not, and found them liars.'" Does he mean to say that a judicial trial is here spoken of? The whole context is utterly opposed to any such meaning. The trial here evidently means trying their claims to be Apostles by the Word of Godthe very thing we are at present engaged in, and which has been done by hundreds of plain presbyters in the Presbyterian Church, and with the same results that were obtained by the Church of Ephesus. Before dismissing this subject, we will quote the opinion of an Episcopal Divine, whose authority will not be questioned, concerning the argument here introduced. The learned Stillingfleet, bishop of Worcester, says, "If many things in the Epistles be direct 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; then, why may not the word angel be taken by way of representative of the body itself-either of the whole Church, or (which is far more probable) of the Consessus, or order of Presbyters in the 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."* There is rather a severe "godly admonition" from one of the Commentator's superiors.

The only remaining passage of the Comments of this desultory character which we purpose remarking upon, is that which relates to the Culdees of Scotland and Ireland. In our Sermon we introduced a very brief notice of their history and form of government, occupying a page and a half, stating at the time the sources from whence our information was obtained. True, we did not there quote book and chapter, because we expected no controversy, and wrote for the information, merely, of our own people. We indeed attached very little importance to the whole thing, as we stated at the time. But this page and a half of ours

^{*} Mason's works, vol. iii, p. 142.

seems to have been a source of more trouble and irritation to "An Episcopalian" than any other thing we have written. In the Review, he devoted one-third of his pamphlet to fight off our single paragraph, and in the Comments he has lost all patience and temper, and says we are "unacquainted with one of the most prominent subjects taught by the early fathers," and "betray an ignorance of church history which must excuse us the necessity of answering." Still, ignorant as we are, he goes on to answer us, and labours, as usual, to perplex and mystify the whole subject. We will ask the reader's patience, whilst we, as briefly as possible, point out what we did say concerning the Culdees, and show the proof on which it rests.

We have said in our Sermon that "these Culdees not only differed very materially from the Church of Rome in their doctrines, but their government was, in all essential particulars, Presbyterian." We are informed by Bede, who was a most uncompromising adherent of Rome, and of course a prelatist, that Augustin was sent by the bishop of Rome to the English nation, in 582, to bring them over to the faith. This was at a time when the Culdees were very numerous in Ireland and Scotland, and had entered England as missionaries. Augustine sought a conference with the Culdees, and proposed union. There came seven bishops, or teachers, as Bede in the first part of the chapter calls them, to whom he said, "'You act in many particulars contrary to our custom, or, rather, the custom of the Universal Church; and yet, if you will comply with me in these three points, viz: to keep Easter at the due time; to administer baptism, by which we are again born to God, according to the custom of the holy Roman Apostolic Church; and jointly with us to preach the word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our customs.' They answered they would do none of these things, nor receive him as their archbishop."* The difference, then, between the Culdees and Rome was such, that they could not labour together. But further, the Culdees refused all intercourse with Romish priests of every kind. Laurentius, the successor of Augustine, in a letter addressed "To our most dear brothers, the lords bishops or abbots throughout all Scotland," says, "We held both the Britons and Scots in great esteem for sanctity, believing that they had proceeded according to the custom of the Universal Church; but coming acquainted with the errors of the Britons, we thought the Scots had been better, but we have been informed by

^{*} Eccles. Hist., book ii., chap. 2.

Bishop Dagan, coming into this aforesaid Island, and the Abbot Columbanus in France, that the Scots in no way differ from the Britons in their behaviour; for Bishop Dagan coming to us, not only refused to eat with us, but even to take his repast in the same house where we were entertained."* Dagan was from the Culdee College of Bangor, in Ireland, and this Columbanus, the reader must not confound, as our learned historian "An Episcopalian" has done, with Columba; they were both Culdees, but very different men—Columbanus laboured principally in France, and ended his life in Lombardy. Bede tells us again, "that, by reason of their (the Culdees) being so far away from the rest of the world, they only practised such works of piety and chastity as they could learn from the prophetical, evangelical, and apostolical writings."† There is evidence, then, that the Culdees rejected the claims of Rome to supremacy, and regarded them as holding fundamental errors, since they treated them as excommunicated persons; that they rejected their unscriptural additions, as the "consecrated chrism" in baptism; that they rejected the tonsure, which Bede several times speaks of: and also, that they repudiated the doctrine of celibacy, which we have on the authority of Archbishop Usher. These are pretty wide differences.

To show that their government was essentially Presbyterian, we stated the three following marks: their bishops were parochial; their ordinations were by Presbyters; they governed the Church by Presbyteries and Synods. All will admit that if these points are proved, they must have been Presbyterians and not Prelatists. We will now review the testimony upon these three points. It is one great difficulty in this case, that our witnesses have to be brought from the Church of Rome, the bitter enemies of the Culdees; and it is for this reason that their history is so obscure. All we have, has to be gathered from involuntary admissions dropped from the lips of prejudice.

1. We stated that the Culdee "bishops were simply pastors of single congregations." In proof of this, we showed that, at a time when the population of Ireland could not have exceeded three hundred thousand souls, (not 3,000,000, as was misprinted in the Sermon,) Archbishop Usher made the number of their bishops 365, and their elders 3,000, giving a bishop and eight elders to every congregation of 820 souls, making it certain that these terms, as applied to them, could not mean diocesans and priests. This testimony of Usher is admitted by "An

^{*} Eccles. Hist, book ii., chap. 4.

[†] Book iii, chap. 4.

Episcopalian" to be good, and he takes up Bingham's criticism upon the text of Usher to show that he did not mean there were that number of bishops at one time in the fifth century, but during the whole of that century. This looks very much like a device to get rid of a troublesome piece of testimony, and, we have shown in the "Reply," makes the Episcopal lives of these bishops very brief—only fourteen years to each. Besides, in order to allow them even that length of life, we are compelled to suppose Ireland had in the fifth century, when just being converted to Christianity, the largest number of dioceses which Bingham says were ever known in the land, which we suppose "An Episcopalian" will hardly contend for. Even Moore, the late historian of Ireland and a Roman Catholic, admits that there was no hierarchy in Ireland prior to 432, though Christianity had been introduced long before.* Here is one-third of the fifth century gone before there was one Episcopal bishop on the island. But there is a still greater difficulty which "An Episcopalian" does not touch. What is to be done with the three thousand Presbyters over and above these bishops? Here, on his plan, is a Priest to every hundred souls.

2. We have stated that "their bishops were ordained by the Presbytery." This was done upon the authority of Bede. These are his words: "From the aforesaid island, (Hii,) and college of monks, was Aidan sent to instruct the English nation in Christ, having received the dignity of a bishop at the time when Segerius, Abbot, and Priest, presided over that monastery."† We cannot conceive the use of dragging in here the name of Segerius and his office if the College had nothing to do with his ordination. The candid reader will suppose it is designed by Bede to mark the time of ordaining and the ordainers. Again, the particular circumstances of the ordination are stated. The king of the Bernicians requested the College of Hii to send him a minister; one was sent, but being unsuccessful returned, and reported the failure of his mission. Aidan pointed out in Presbytery the causes of that failure, which so met the views of the College, or Presbytery, that they concluded "he deserved to be made a bishop, and ought to be sent to instruct the incredulous and unlearned, since he was found to be endued with singular discretion, which is the mother of other virtues; and accordingly, being ordained, they sent him to their friend king Oswald to preach."‡ Here is the determination by the Presbytery that he should

^{*} Moore's Hist. of Ireland, p. 114. † Eccles. Hist., book iii., chap. 5. ‡ Eccles. Hist., book iii., chap. 5.

be ordained; the reasons for his ordination assigned; the fact declared that he was ordained; the officer's name presiding over the Presbytery, or College, at the time declared; and the action of the Presbytery after his ordination. True, it is not said in so many words, that his fellow Presbyters were those who actually laid their hands upon him, but it is strange, if they did not do it, that Bede says nothing about who did. We suppose it to be a statement of the fact that his Presbyters ordained him to this peculiar work, and if any one is disposed to quibble at the passage, because of a seeming ambiguity, we will refer him to another case, in which that ambiguity is removed. Bede says again, "Bishop Aidan being dead, Finan, who was ordained and sent by the Scots, succeeded him in the bishopric."* Here, those who sent, ordained, and no one can for a moment doubt that Finan was sent by the Scots Elders of Hii.

There is another way of deciding this question; to ascertain in what light the Roman prelates regarded these ordinations. If the Culdee bishops were episcopally ordained, their bishops would be received as rightly ordained by other prelatists. If ordained by Presbyters, Roman prelates would of course reject the ordination. "An Episcopalian" supposes this question settled from the mere fact that Bede and Laurentius, who were prelatists, called them "bishops;" but it does not follow. They may have called them by the common name given them in the country where they lived, and amongst the people to whom they wrote, just as "An Episcopalian" calls us on page 23 of the Comments, "a Minister of the Gospel," whilst he regards us as a mere layman, seeing no diocesan ever laid his hands on our head. But it happens that Bede has incidentally decided this question in a little piece of history which "An Episcopalian" commenced quoting; but took care to give only so much as favoured his own notion. After the Northumbrians had submitted to Rome, the king sent Ceadd, a disciple of Aidan, and from the Culdees of Ireland, to be ordained Bishop of York, by the Popish Archbishop of Canterbury; but on arriving in Kent, they found the see vacant, the Archbishop being dead. Whereupon, they proceeded to the West Saxons, where Wine was bishop, and the "only bishop canonically ordained in all Britain," says Bede. He took "two bishops of the British nation," who were Culdees but "kept Easter Sunday according to the canonical manner," (that is, had conformed to the Church of Rome, but had not been reordained,) and with their assistance

^{*} Eccles. Hist., book iii., chap. 25.

ordained Ceadd.* Here "An Episcopalian" stops, and talks about the antipathy of Wine to the British bishops, but his recognizing their ordination, and so forth. All which he would have omitted if he had supposed the rest of the history would come to light, and if it had occurred to him that Bede had said they had conformed to Rome. The truth seems to be, that Wine regarded it as a case of necessity, and thought it would be better to have these British bishops than his own priests to assist; and perhaps thought that their conforming to Rome had made their ordination valid. Singularly enough for Episcopacy, they seem to have been unbeneficed bishops. But let us follow this ordination, and see how it stands the test. Rome sent out, shortly after, another Archbishop to fill the see of Canterbury. He, "visiting all parts, ordained bishops in proper places, and with their assistance corrected such things as he found faulty. Among the rest, when he upbraided bishop Ceadd that he had not been duly consecrated, he, with great humility, answered, 'If you know I have not duly received episcopal ordination, I willingly resign the office, for I never thought myself worthy of it; but, though unworthy, in obedience submitted to undertake it.' Hearing his humble answer, he said that he should not resign the bishopric, and he himself completed his ordination after the Catholic manner."† Then, prelatists regarded these ordinations of the Culdees as invalid. But, says "An Episcopalian," it was only defective in "some of those smallmatters of form wherein the British differed from the Church of Rome, such as the tonsure, or having the Pope's consent." This will not do. It is certain from Bede, everywhere, that the Pope's consent was not at that time deemed necessary; and if "An Episcopalian" will look at the letter of Abbot Ceolfrid to the king of the Picts, on the subject of the tonsure, which Bede has preserved, he will find that was not regarded as a vital matter in that day, though they recommended uniformity. The notion of Nice about the number of ordainers, we also find, from Bede, not considered indispensable; and the keeping of Easter had nothing to do with ordination. We think the case fairly made out that the objection was found in the ordination of the Culdees being, as in the primitive Church, which Rome had even then departed from, by Presbyters. Here, then, to support our second assertion concerning the Presbyterian character of the Culdee government, we have the testimony of Bede to two ordinations by presbyters—the fact that in 664 there was but one bishop in all Britain allowed by prelatists to have been canonically or-

^{*} Eccles. Hist., book iii., chap. 28.

[†] Eccles. Hist., book iv., chap. 2.

dained, and the absolute reordination of one because Culdee bishops had participated in the first ordination.

3. We stated in the Sermon that the Culdees "were governed by Presbyteries and Synods." Bede says, "The same Oswald, as soon as he ascended the throne, being desirous that all his nation should receive the Christian faith, whereof he had found happy experience in vanquishing the barbarians, sent to the Elders of the Scots, among whom himself and his followers, when in banishment, had received the sacrament of baptism, desiring they would send him a bishop, by whose instruction and ministry the English nation, which he governed, might be taught the advantages, and receive the sacraments of the Christian faith. were they slow in granting his request, but sent Bishop Aidan."* Here is one who had lived with the Culdees, was converted to God, and received into the Church whilst amongst them, in a word, was a Culdee himself, and more likely to use names aright and understand their government than a prejudiced prelatist, wants a missionary to instruct his nation. He sends, not to the bishop of the diocese, not to the abbot of the monastery, but to "the Elders of the Scots," that is, to the Presbytery of Hii, for a bishop. No one will suppose it was a diocesan he wanted, for there was neither Church nor priest in his dominions, but a holy man to instruct his people, and he knew that they called the men thus sent forth bishops, according to the Scriptural usage. Nor can any unprejudiced mind fail here to see that the Presbytery were known by Oswald to possess the power, or the fact that they exercised it in sending the bishop. We have next the testimony of Colman, at the Synod held at Whitby, that he was sent thither by his Elders, to which reference has previously been made. Bede's words, quoting Colman's speech, are—"The Easter which I keep, I received from my elders, who sent me bishop hither." Colman here refers to his having been sent into that country to exercise the bishop's office. This is just the language that would be used by a Presbyterian bishop, whilst it is impossible so to construe it as to make it fit the government of the Episcopal Church.

We have been thus particular in detailing this testimony because it has been either denied, or an attempt made to confuse it. "An Episcopalian" rejects the introduction of any Presbyterian testimony; the Rev. James Denham, of Belfast, one of the first men in the Irish Church, living on the very spot where these scenes occurred, having access to the ancient writings that throw most light upon the Culdees, is inad-

^{*} Eccles. Hist., book iii., chap. 3.

missible, because "An Episcopalian" does not know him! Pray whose fault is that? Testimony quoted through the Rev. George Duffield, of Detroit, is inadmissible for the same reason! Now, if our Commentator will inquire of "the Right Reverend Samuel Allen McCoskry, D. D.," concerning this latter gentleman, he will be able to give him a good account. By the way, "An Episcopalian" calls Mr. Duffield's recent work, "The Claims of Episcopal Bishops examined in a Series of Letters, &c." "a sermon preached the other day up in Michigan!" Conscience!—It would supply matter for the pulpit of St. Paul's for a twelvementh at least. But, as we are not very particular, we have taken his own selected Episcopal witnesses, Usher and Bede, and proved the matter we asserted in our Sermon—viz: that the Culdees differed widely in doctrine from the Romish Church, and were Presbyterians in government.

But it may well be inquired by the reader, why all this work and laboured argument over the one poor paragraph of our Sermon? Why has that become the main matter of contention? We were as much surprised at it as the reader, until, after a little reflection, it occurred to us, that it unfortunately tripped up the heels of a very beautiful theory of late years invented, by which the muddiness of the Romish line of Succession was to be gotten clear of, by adopting these Culdee bishops into the Episcopal family, and tracing through them. And from "An Episcopalian's" strenuousness upon this point, it is quite possible that he feels his own pedigree is tainted with Culdee blood.

Having disposed of the desultory matter in the Comments calling for remark, we will devote the residue of our pages to what is properly "Comments on the Apostolical Succession." And here, we are first met by a very distressing state of confusion into which our Commentator's mind has been thrown by our having treated two separate and distinct subjects: the government of the Presbyterian Church, which we discussed at the request of our Presbytery, and the Episcopal doctrine of the Apostolical Succession, which we examined at the request of "An Episcopalian." The Commentator is entirely at a loss to understand how the Presbyterian Church can require ordination and make laws regulating it, unless they believe the mysterious Episcopal grace is conferred in the act. With the reader's permission, we will endeavour to enlighten our Annotator's mind on this intricate subject. When discussing the subject of government, we presented the laws of our church regulating ordinations, and stated that "the teaching elder or bishop

must be qualified to administer the office by the laying on of the hands of the Presbytery." When treating the doctrine of succession, it became proper to inquire what is the nature of this official act? Does it impart any mysterious virtue to the person ordained? Is he better or worse, or in any-wise a different man after the imposition of hands from what he was before? To all this we answer, No. To the Head of the Church belongs "the exclusive right of calling, choosing, commissioning and clothing his ministry with power." If it is asked of what use, then, is the official act? we answer of great use. There has arisen, and will still arise, men claiming to be apostles and bishops and ministers under this divine commission who are not. Hence, it becomes necessary that the Church should have some rules by which they subject the pretensions of each one laying claim to the office, to trial; and when the claim is judged by the tryers to be valid, that they place their official seal or recognition to his commission. Thus, we hope the Commentator will be enabled to understand, that whilst by the laws of the Presbyterian Church "the power to transmit the office of the ministry rests in the Presbytery," they do not hold that the official grace and qualification is imparted by them, and that should the race of ordainers fail, the Church does not of necessity fail with them, but is merely necessitated to renew the order by adopting, for the time, some different mode of recognition. We have called in vain upon "An Episcopalian" to shew us what there is in the ordaining act more than this.

There is one place, on page 15 of the "Comments," from which it would appear that the author is not so ignorant of the principle above laid down as he professed. Speaking of the power which we give to our Presbyteries in ordination, which he sometimes thinks too little and sometimes too much, he says, "but were the Presbytery inspired so that they could make no mistakes?" "May not the Presbytery then have kept out the one really sent by Christ, and put another in his place?" We answer, very possibly such cases may have occurred, and we know of no way in which it can be prevented but by making the Church infallible. Now, are we to understand our Commentator to have gotten that much further on the way to Rome? Does he hold that his bishops never did and never can err in the imposition of their hands? The objection lies as much against his ordinations as ours. We hold that this difficulty is incident to human infirmity, which noth. ing but a standing miracle could prevent. He can escape it, if he chooses, by adopting the Papal doctrine of infallibility. But, he continues,

"may not the one called by Christ be the despised and rejected one upon whom the Bishop laid his hands?" We answer, no. The Commentator sees every thing through Episcopal spectacles. The intolerance is all on his side, not ours. Presbyterians agree that any three presbyters may rightly ordain; hence, when an Episcopal bishop (who is to us but a presbyter) with two presbyters impose hands, we acknowledge the ordination. We will be happy to see "An Episcopalian," or any of his brethren, in our pulpit at any time, provided they are not Puseyites.

In discussing the doctrine of Apostolical Succession, we found it necessary, owing to the miscellaneous fashion of "An Episcopalian" in writing, to draw out, for the sake of order, his views upon the subject, in the shape of distinct propositions. We were aware at the time, that this plan would leave room for equivocation, but saw no other way by which system could be pursued in our "Reply." The course pursued in the "Comments," in meeting these propositions, is singular enough. The author, speaking of them, says, "he has conjured up a hideous giant—a curious concatenation of ideas; and having called this Episcopacy, he has belabored it at a terrible rate. It is no bantling of ours, however, and we leave him to his man of straw, with all the glory of the conquest." This language occurs on page 10, and is a direct and positive denial of our propositions in whole and in part. Here we supposed was an end to them; and, though we thought the process very summary, we had not the least expectation of meeting them again. We were consequently not a little surprised to find their familiar faces on page 21, as though nothing had been said; and still more to find our Commentator hunting amongst them to see which he held entire, which he held in part, and which he did not hold at all. Now, seeing that our appeal was to the public, a court fully able to judge whether the propositions were fairly deduced from the "Review" or not, we did not much care which course he took, whether to deny or admit them, but we do think it a little unfair to do both. It places us somewhat at a loss to know which to believe—"An Episcopalian" denying that the propositions are his, or "An Episcopalian" admitting them in part. In making our election, we presume the fairest way is to suppose that he is at present in the state of mind which he has last expressed; we will therefore look briefly at his remarks under each of them.

The first proposition, "that Christ, as head of the Church, transmitted his authority by the laying on of hands, or visible ordination, to the

twelve Apostles," he denies, and calls "a horrible doctrine." We admit that he has the right to say that he does not hold that which may be inferred from what he has said; but then he should retract or qualify his declarations and reasonings, which have led others fairly to that inference. He acknowledges saying, "Episcopalians deem a descent from Christ and his Apostles, by visible ordination, essential to the Ministry." But he also said that Episcopalians claimed "a descent by visible ordination from Christ, administered by the bishops, to whom the care of the Church was committed."* and "as no other persons (save bishops) could show any authority from Christ for exercising the ministerial office, so no other persons could extend the Ministry."† And again: "They (the bishops) only could transmit the authority to preach, and to administer the sacraments; so that without them, the Church would soon have been without a Ministry." He, in these passages, we think, declares the care of the Church is committed by Christ to Episcopal bishops; that to them is transmitted the whole authority for its instruction, preservation by means of ordinances, and extension. Further, he denies that Christ does commission any since the Apostles to exercise any authority in the Church; for, the reason for cutting of our ordinations and right to the Ministry is found in our claiming to be commissioned by Christ himself, instead of by descent from the Apostles. Then, we ask, is not this saying that Christ has constituted bishops the head of the Church on earth, and transmitted to them his authority for its care and extension? He retracts one statement under this head, because he found himself utterly unable to adduce any proof. In the "Review," he makes "the laying on of hands" essential to the "transmission of authority." In this place in the "Comments" he says he did not "intend to say in what way our Saviour ordained the twelve." This does not help him any, however; but, on the contrary, involves him in greater inconsistency: for, if Christ still retains the headship of the Church, and no particular form is necessary in commissioning his ministers, how dare he say that the Great Head has not granted commissions to the pious and devoted ministers who may be found in the Methodist, Baptist, Congregational, and Presbyterian Churches, whose labours He is owning in the conversion of thousands? Here we leave the reader to make his own comments upon the dilemma in which our author has involved himself.

The second proposition is as follows: "That these Apostles trans-

^{*} Review, p. 9. † Ibid, p. 7. ‡ Ibid, p. 9. § Ibid, p. 7.

mitted, by a similar ordination, the powers which they possessed to the Apostolical bishops their successors, and that the bishops of the Episcopal Church are, at the present day, the depositories of these powers." This our Commentator admits may be inferred from what he said. He introduces one saving clause, however, in which he is peculiarly unfortunate. He says, "the power of working miracles did not properly appertain to the Apostles or the Ministry." Here he is directly at issue with the Apostle Paul, who appeals to "the signs and wonders and mighty deeds" wrought by him amongst the Corinthians as the evidence of his Apostleship; hence, when "An Episcopalian" tells us that power did not descend with their commission to the bishops of the Episcopal Church, he is compelled to admit, either that Paul appealed to an improper evidence, or that his bishops are in the same condition with those the Church at Ephesus tried. And this is only one of the Scriptural marks of Apostleship of which they are destitute. We have shown under this proposition, that to have been eye-witnesses of the Saviour's ministry and resurrection was equally necessary; and further, they were required to have been directly appointed to the office by Christ himself. Concerning these marks he evidently has nothing to say. We respectfully request the reader to peruse what we have said under this second proposition in the "Reply," with the additional evidence of the soundness of the views there presented, drawn from the fact, that not one word is said in the Comments to invalidate our argument.

The third proposition, "that no one has any right to minister in holy things who cannot trace, in every link, that visible ordination by the hands of an Episcopal bishop, in his own case, back to the Apostles," he says, "is not our proposition." Yet it is plain, that if the words "in every link" were left out, he would not object to it. His only objection is to the links; for he says, "we ask but satisfactory evidence that the chain has not been broken. We care not for the links." Now, that is a curious unbroken chain that has lost some of its links. And pray how are we to have "satisfactory evidence" that a chain is not broken unless by examining the links and finding them all sound and in their right places? But he gives us an example of the way to get along where links are wanting. He says, "for example, any bishop received into the first Council of Nice, (A. D. 325,) would be regarded as a lawful bishop, although we may not know when, where, how, or by whom he was ordained." Now let us look at the testimony of this ancient Council, as given by Mosheim, a standard historian of the

Church. "The ancient writers," he says, "are neither agreed concerning the time nor place in which it was assembled, the number of those who sat in Council, nor the bishop who presided in it. No authentic acts of its famous sentence have been committed to writing, or, at least, none have been transmitted to our times."* Here, then, is the way of supplying links that are wanting, from a Council whose records have perished, and the names of whose members are supplied by guessing! But suppose we certainly knew who sat in it, and the canons passed, their action concerning ordinations could only be prospective, the tumultuous elections and irregular ordinations which had been in part the cause of assembling it, could be in no way reached by its action. What a pretty specimen of link-making!—worse than the farmer's fashion of supplying the vacancy by a tow-string. And this is the "example" of the way he would make out the succession if he dared venture to set about it! The reader will perceive that all "An Episcopalian" has said about "the links" is a ridiculous quibble; that the whole proposition is his, and that he was bound to maintain it or admit that he could not. To all that we have set forth in the "Reply" concerning the difficulties that environ the proposition, and our reasons for believing it to be impossible to be sustained, and the opinions of the most learned bishops of his own Church to the same effect, (of which more anon,) he wraps himself in a dignified silence, and answers not one word.

The last proposition which we drew from the Review was, "that every denomination of Christians, non-Episcopal in their practice, are out of the 'Apostolic fellowship,' and not 'under the ministrations of those to whom he (Christ) committed the care of his Church.' In other words, they have no valid ordinances, no ministry, are rebels against God's government, and aliens from the commonwealth of Israel." This, he says, as understood and argued by us, he rejects altogether. The reader will perceive that the first sentence of this proposition is in "An Episcopalian's" own words, as taken from the Review; hence the only question is, whether the last sentence fairly expresses what is contained or necessarily follows from the first. Episcopal bishops, it is asserted there and elsewhere, have the care of the Church. Non-Episcopal Christians are not under the care of these bishops; therefore, we are not of the Church; therefore, we have no sacraments. If the Church is God's established government, and we refuse to come under its officers and deny their claims, we are rebels against his government.

^{*} Mosheim's Eccles. Hist., vol. i, p. 415.

The Commonwealth of Israel is a Scripture name for the Church; if we do not belong to it, we are aliens. Thus we have reasoned, and we do not perceive that our conclusions are not legitimately drawn. Still, as we said concerning the first proposition, we do not hold a man bound to admit as his belief an inference from what he has said, even though it be legitimately drawn; but when he denies it, it must be at the expense of his reputation for logical thinking. We are glad to find him saying, "We regard the Church at this day as sadly torn and dismemmembered. The one communion is broken up." From which we now infer that he regards his non-Episcopal brethren as being of the Church; and though his position appears to us amazingly inconsistent, yet we hail it as the dawn of returning reason, and hope that he may yet get back to the ground on which Cranmer and Hooker and Ridley stood—those glorious names of which all Protestants are proud. We assure him here that the other ground at which he hints, (for he likes to have two strings to his bow,) that non-Episcopal Christians may be saved because they sin through "ignorance or infirmity," is one for which they will not thank him, and one which he dare not, as a theologian, defend. These Christians have examined the pretensions of Episcopacy, have pointed out its rottenness, and called in vain, as in our own case, upon its advocates to defend it. If under these circumstances ignorance can come in as our remedy, it can also save the infidel who deliberately rejects God's word. We will venture another suggestion. If other denominations are in the Church, though not of his communion, and stand the same chance for salvation as his own people, would it not be better to devote his extra time and attention to draw the unconverted to the cross of Christ, than to endeavors to unsettle and confuse the minds of women and children in our communions upon his unessential subject of Apostolical Succession?

We call the attention of the reader to one remarkable circumstance in this controversy, viz: the entire failure to prove the main point. "An Episcopalian" opened his little battery upon us with, "if he means that Episcopalians deem a descent from Christ and his Apostles, by visible ordination, essential to the Ministry, and that they believe their Ministry to be in that succession, we acknowledge the correctness of the description." This declaration is repeated in various forms some dozen or more times, in the Review, and with a peculiarly magisterial tone. Nay, we are even tantalized with the offer of being invited to the pulpit of St. Paul's itself, provided we can prove our apostolical descent. Now, St.

Paul's is a small concern, and would not be a very strong inducement even with the mitre and lawn sleeves thrown in. But we never laid in any claim of the kind; we never denied any man's right to minister because he could not establish such claim. But we did demand that the pretension so loudly boasted and rung so often in our ears, on his part, should be made good by substantial proof. More than this, we showed our reasons for believing that it could not be made out, and that, consequently, "An Episcopalian" was bound either to produce the evidence or doff the gown upon his own principles. Under these circumstances every one must feel that if he does not produce the proof, we are bound to believe it can't be done. The difficulty of his position is felt by "An Episcopalian," and we have on page 10 of the Comments four reasons assigned for not attempting the proof! These reasons we will briefly consider.

The first reason is, that "the proof of it (the succession) would be entirely a matter of history, and foreign to the present discussion." So far from the latter part of the reason being true, nothing could be more to the point—it would put an end to all doubt and gainsaying at once. The first part of this reason, that the proof is matter of history, and therefore improper to be given, reminded us of a late examination in New York, in which the Candidate for Deacon's orders, undergoing a final examination, that his bishop might judge whether he was qualified to enter the ministry, (having been allowed learned counsel to aid him to go straight,) objected to the question, whether the sin of schism lay with the church of England in the Reformation? that it was historical! We were not aware that ministers and students of theology were debarred answering questions in history. The new tactics of the Church, it seems, places in the list "De libris prohibitis" all books of history—they are bad books very bad books! especially those about the Reformation. And now, if the reader is not satisfied, we will give him the next reason.

We presume our Commentator was not himself fully satisfied with his first reason, or he would not have given us the second, which is: "We avoid the subject in this discussion because the discussion is not conducted as we desire." That is rather ambiguous language. Does he find fault with himself or with us? He commenced the discussion, and urged that we turn from the unimportant matter of Church government, contained in our Sermon, to the more important one of the way in which the ministers were appointed; and stated that his ministers were in a long chain, at one end of which was the Head of the Church, and

he at the other, depending upon the chain being unbroken for his authority, as it was the only connecting medium between him and Christ. We obeyed his suggestion, and showed that our appointments were all from the head himself, and doubted his ability to prove his long chain had not been broken, and called him to the proof. Ah! says he, how readily would we do it if "the discussion had been conducted as we desire!" We are truly sorry if he has so managed it that he can't get hold of his proof. Or, does he find fault with what we have done in replying to him? We are an unusually skilful adversary if, in one little pamphlet, we have so scattered his proofs and ideas to the wind, that he finds it impossible to gather them again. However, such is the second reason for not proving the Succession.

But still, our author is not satisfied that he has made out the case, and he gives us a third reason. "We would not willingly expose to ridicule the question, whether our clergy have been visibly commissioned by Jesus Christ for the work of the Ministry." Now, this is the best of all. Did "An Episcopalian" ever hear of any one ridiculing a demonstration in Euclid, or the succession of English royalty since the days of William the Conqueror? We would wonder to hear a man who had a perfectly sound chain say he was afraid to exhibit it in proof of its soundness, for fear he would be ridiculed; but if he had one in which every third link was tied with a tow string, and he had boasted that it was unbroken, we should not wonder at his pertinacity in refusing to produce it, however much we might be surprised at his simplicity in "letting the cat out of the bag" by saying he was not willing to subject his unbroken chain to ridicule.

There is another reason still for this modesty about proving the Succession, and on that he mainly relies. "But," he says, "especially do we avoid it, because others have anticipated us." He has told us in the Review, and again in the Comments, of certain very potent writings he has at home. We have seen some of them. We know that the proof has been attempted, and as many varieties have been exhibited as there have been writers. But he also very well knows that we, in common with many of the best prelates his Church ever knew, deny that any one of these writers has made even a decent approach toward accomplishing his object. If he thinks any one has succeeded, why did he not endorse the work, and declare his willingness to abide the result of its examination. These are the reasons for not proving the chain unbroken on which "An Episcopalian's" ministry depends. We suspect that

the reader will agree with us that there is still a fifth reason, and that is, that it can't be done.

There is one other point relating to this subject of the Succession which we think proper to notice before dismissing it. We made a quotation in the "Reply" from Bishop Burnet, showing that he utterly rejected the doctrine of the Succession as held by "An Episcopalian." At the close of that quotation, we stated that similar sentiments were held by other distinguished prelates of the Anglican Church, whose names we gave, and that they scouted his "intolerant high church notions." By these notions we designed expressing the claim put in by "An Episcopalian" for his denomination—that they were the Church, and that non-Episcopal churches were without a ministry, and consequently without sacraments or ordinances. He asks, in the Comments, page 20, for proof that a single one of them (except Hoadley and Whately) rejected the doctrine of the Apostolic Succession. The reader will perceive, here, how adroitly the attempt is made to change the issue. Burnet in some sense held the Apostolic Succession, whilst, as may be seen in our quotation, he administers the very severest reproof to those who hold the sentiments put forth in the two pamphlets of "An Episcopalian." These men held the Presbyterian Churches of the Continent to be true Churches of Christ, and their sacraments of course to be valid. Archbishop Wake, speaking of these Churches, particularly of Geneva and Holland, says: "Nor can I, by any means, join with certain mad writers (furiosi) among us, in denying the validity of their sacraments, and in calling in question their right to the name of Christian Churches." Tillotson was in favour of admitting the dissenting clergy into the Church of England without reordaining them; and did not scruple to avow, that he considered their ordination as equally valid with that which was received from Episcopal bishops. When Archbishop Usher was 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 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 Dionysius." If these quotations are not sufficient to satisfy "An Episcopalian," we refer him to Dr. Miller's "Letters on the Constitution and Order of the Christian Ministry;" from which these have been made, and where, under the head of "Concessions of Episcopalians," he will find the names and opinions of a multitude besides those we have given.

The only remaining subject contained in the Comments, that claims attention, is the very delicate subject of Puseyism. Our friend the Commentator admonishes us to please to touch lightly there, for the place is very sore. He is in a most distressing state in regard to it, for he knows "it is an odious epithet," and he does not know whether it applies to him or not. And what is still worse, he does not know whether Dr. Pusey is a Puseyite himself! A distinguished layman of the Episcopal Church recently gave us the following rule by which to test Puseyites: "Whenever a man having the opportunity of judging, is still in dubio, thinks it pretty good and pretty bad, and does not know his own position in relation to it, set him down as of the School." It is certainly remarkable that while Bishop McIlvaine and his coadjutors have no difficulty in solving the problem "what is Puseyism?" Bishop Doane and Dr. Seabury and "An Episcopalian" are in all the pangs of incertitude. While all the Evangelical part of the Church of England, with the orthodox dissenters, are firing upon it as embryo Romanism, only waiting a warm sun to hatch it, and Rome itself declares its advocates to be in the transition stage, "outside of the Anglican Church, and yet not within the one fold of the One Shepherd," the unfortunate firm of Pusey, Newman & Co. are distressed to know whether they are Puseyites or not, but labouring hard to show that they are sticking to the xxxix Articles.

But "An Episcopalian" says, "we have merely contended for the Apostolic Succession. If this is Puseyism, then we are an Oxford man." Well, we reply, he holds that doctrine after the Oxford plan; that is as far as we have discussed. What he would do on the subjects of justification, baptism, the eucharist, the trumpery of altars, candles, crosses, &c., we do not know until he comes out. As far as he has spoken, he looks very Puseyish, in our humble opinion.

We are admonished that this talk about Puseyism is all mere "cant and newspaper slang," and that we "might be better employed" than in resorting to it, "Our Church," he says, "in theory and practice, is where she was in the days of Cranmer and Latimer and Ridley, who perished at the stake." He means, we presume, that the Articles, Book of Common Prayer, &c. stand where they did. Nothing is more delusive than this appeal to standards. It has been well said, concerning the present state of the Anglican Church, "we see that the very men who have sworn assent to the very same documents exhibit almost every variety and shade of theological opinion. From every zone, every

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latitude of theology, has the Church collected its specimens. Each extreme, and all between, is there." The only way, consequently, to test changes is to compare the different views of leading men in different ages. To see how near the doctrines of Oxford agree with those of the early Martyrs of the Anglican Church, we will give a few specimens selected hastily.

"We are by baptism," says Dr. Pusey, "brought into a state of salvation or justification, (for the words are thus far equivalent,) a state into which we were brought of God's free mercy alone, without works, but in which having been placed, we are to 'work out our salvation with fear and trembling' through the indwelling Spirit of 'God, working in us to will and to do of good his pleasure; a state admitting of degrees according to the degree of sanctification; (although the first act whereby we were brought into it did not;) a state admitting of relapses and recoveries, but which is weakened by every relapse, injured by losses, destroyed for the time by grievous sin; and after such sin, recovered with difficulty, in proportion to the greatness of the sin, and the degree of its wilfulness, and of the grace withstood." Cited by Bishop McIlvaine, page 77. So much for Justification by faith. The reader can compare it with Art. xi of the Church.

Tract No. 80. "Sec. 5. On the necessity of bringing forward the doctrine of the Atonement."—Its "explicit and prominent" exhibition "is evidently quite opposed to what we consider the teaching of Scripture, nor do we find any sanction for it in the gospels. If the Epistles of St. Paul appear to favour it, it is only at first sight." "In all things it would appear that this doctrine, so far from its being what is supposed, is in fact the very secret of the Lord, which Solomon says is with the righteous," and 'the covenant' not lightly to be spoken of by man, but which he will shew to them that fear him." So, the atonement is not for vulgar ears.

In the same tract, the erection of cheap churches, and distribution of bibles and tracts, is disapproved. "For if the erection of churches, which, from commodiousness and easiness of access, are to invite, and from their little cost partake more of a low contriving expediency than of a generous love of God, is to do the work of religion, then is it more easy to win souls than Scripture will warrant us in supposing;" and he adds, "that we have to fear lest, rather than doing good, we be breaking that holy law which hath commanded that we give not that which is

holy to the dogs." Thus, Puseyism is not for the back-woods and log churches.

"Much of what is here said may be applied to an indiscriminate distribution of bibles and religious publications. We must not expect that the work which occasioned our Saviour and his disciples so much pains, can be done by such means. We have rather to look with awe on these new dealings of Providence with mankind." "That the unprepared cannot receive the 'truth,' is the appointment of God; but our attempting to act contrary to his mode of acting may be productive of evil."

Baptism regenerates and cleanses perfectly the soul. "The Church has no second baptism to give, and so she cannot pronounce him (who sins after baptism) altogether free from his past sins. There are but two periods of absolute cleansing, baptism and the day of judgment."—Dr. Pusey's Letter to Bishop of Oxford.

Doctrine of the Eucharist. "What is the meaning of the popular phrase, 'the age of miracles?" Is there all the difference, or, indeed, any thing more than the difference between things seen and unseen; (a difference worth nothing in faith's estimate,) between healing the sick and converting the soul; raising man's natural body and raising him in baptism from the death of sin? Is the wonder wrought at the marriage of Cana a miracle, and the change which the holy elements undergo, as consecrated by the priest, and received by the faithful, no miracle, simply because the one was perceptible to the natural eye, while the other is discerned by the spiritual alone?"—British Critic, vol. xxvii., pp. 259–260.

Oxford regrets its separation from Rome. "We trust, of course, that active and visible union with the See of Rome is not of the essence of a Church; at the same time we are deeply conscious that in lacking it, far from asserting a right, we forego a great privilege."—British Critic, No. 59, p. 1.

These quotations are given, with the exception of the first, upon the authority of the Edinburgh Review for April, 1843. The respectability of the Journal forbids the supposition of any unfairness in the extracts. They exhibit in part the views of Oxford, and we presume none of our readers will be at a loss to comprehend them. Yet, on "An Episcopalian's" own showing, Puseyism is not heresy in the opinion of the established Church; for "no one," he says, "has been found yet in all Eng-

land to prefer charges against him, (the leader of the party) for heresy."
So, there the Anglican Church now stands.

It is scarcely necessary to quote passages from the writings of Cranmer, Latimer, Ridley, and the men of their days, to shew that the party in the Church to which Oxford belongs are not with them, whatever the standards of the Church may be. To prove from the writings of men who went to the stake rather than receive those very doctrines that they did not hold them, seems like one of the Romish works of supererogation. Our extracts from the Reformers will therefore be very brief.

CRANMER, in his "Catechismus," has the following passage concerning the Church: "I believe the holy Catholic Church, that is to say, all godly and Christian men, must believe that the gospel or doctrine of God's grace through the merits of our Saviour Jesus Christ, is never published in vain in the word, or sowed abroad without fruit; but ever there is found some company of men, or some congregation of good people, who believe the gospel and be saved. And this company of men who believe the gospel, although here upon earth they are severed in sundry places, yet are they called one holy Catholic or universal Church of Christ; that is to say, a multitude, congregation, or company of Christian people."—British Reformers—Cranmer, p. 180.

The British Reformers, "An Episcopalian" says, never denounced Rome as an Apostate Church.—Comments, p. 20. In the speech made by Cranmer in St. Mary's Church, Oxford, before being led to the stake, occurs this sentence: "And as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine."—Ibid, p. 67.

RIDLEY says, in "His last Farewell," "The see (of Rome) is the seat of Satan, and the bishop of the same, who maintains the abominations thereof, is Antichrist himself indeed. And for the same causes this See, at this day, is the same which Saint John calleth in his Revelation, Babylon, or the harlot of Babylon, and spiritually, Sodom and Egypt, the mother of fornications and of the abominations upon the earth." He says, he has shown in other treatises, at large, "that the religion, the rule and order, the doctrine and faith, which this harlot of Babylon and the beast whereupon she doth sit, maintains at this day with all violence of fire and sword, with spoil and banishment, according to Daniel's prophecy; and with all falsehood, deceit, hypocrisy, and all kinds of ungodliness—that these things, I say, are as clean contrary to God's word, as darkness is unto light, or light unto darkness, or white

to black, or black to white, or as Belial unto Christ, or Christ unto Antichrist himself."—British Ref.—Ridley, pp. 156-157.

HOOPER, in his "Sixth Sermon on Jonah," speaking of the Lord's Supper, says: "The outward preparation, the more simple it is the better it is, and the nearer unto the institution of Christ and his Apostles. If he have bread, wine, a table, and a fair table-cloth, let him not be solicitous nor careful for the rest, seeing they are not things brought in by Christ, but by Popes; unto whom, if the king's majesty and his honorable council have good conscience, they must be restored again; and great shame it is for a noble king, emperor, or magistrate, contrary to God's will, to detain and keep from the devil or his minister any of their goods or treasure, as the candles, vestments, crosses, altars!"—Br. Ref.—Hooper, p. 170.

In his "Confession of Faith," art. xix, he says: "As for the Supper of the Lord, which is the other sacrament whereby the Church of Christ is known, I believe it is a remembrance of Christ's death, a seal and confirmation of his precious body given unto death, wherewith we are redeemed."

Art. xx. "As concerning the ministers of the Church, I believe that the Church is bound to no sort of people, or any ordinary succession of bishops, cardinals, or such like, but unto the word of God only; and none of them should be believed but when they speak the word of God."—Ibid, p. 217.

In his "Exposition of the Seventy-seventh Psalm," he says: "The second sort of men are those that come to great things by their learning, and when they have the reward of learning, they teach no more, as bishops and ministers of the Church, whom the prophet calls 'dumb dogs that cannot bark,' (Is., lvi.;) their mouths are so choked with the bones of bishoprics and benefices."—Ibid, p. 402.

These were the sentiments of the bishops who "wore the martyr's crown;" and it was during their days and those of their successors, upon whose shoulders their mantle fell, that the Anglican Church was "revered by all the leading Protestants upon the Continent." In that day Peter Martyr and Bucer were invited to their highest places, and Calvin entreated to meet in Synod with them. But now, when she strips these worthies of their ministerial character, and toys with the "Harlot" over the very ashes of her martyrs, is it any wonder that she is "held up to scorn." And is it not surprising that a man who professedly finds no fault with Oxford, and thinks the charge of heresy but

"newspaper slang," should dare to quote the names of Cranmer, Latimer and Ridley, to endorse these papal heresies?

Here we bid "An Episcopalian" farewell, since, in his closing paragraph, he apprises us that his "self-respect" is wounded, and we cannot flatter ourself that we have complied, in our present pamphlet, with the only condition upon which he will permit us longer to enjoy his company. Toward him, as a man and Minister of the Gospel, we have never entertained any other than the kindest feelings, and we are not aware that toward him, personally, we have penned an expression at variance with this sentiment, and should he think we have, we here retract it. We are accustomed to respect arguments in proportion to their weight: when they are good, we pay all due respect, and answer them as we best can; when they are weak, we laugh at them; and when absurd, we ridicule, or, as "An Episcopalian" would say, perhaps, "abuse" them. Our "self-respect" is never wounded unless we are beaten in an argument—that always hurts our feelings; but then we endeavour to console ourself with the reflection, that humility, that first of Christian graces, may be promoted thereby.

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