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PRELACY EXAMINED:

BEING

STRICTURES UPON THREE DISCOURSES, ENTITLED "THE UNITY OF
THE CHURCH; THE MINISTRY; THE APOSTOLICAL SUCCESSION;

BY RT. REVEREND JAMES HERVEY OTEY, D. D.
BISHOP OF TENNESSEE :"

TOGETHER WITH A

DEFENCE OF THE TRUE CONSTITUTION OF THE CHRISTIAN MINISTRY:

AND AN

EXAMINATION OF THE DOCTRINE OF THE APOSTOLICAL SUCCESSION.

BY R. L. STANTON,

LATE PASTOR OF THE PRESBYTERIAN CHURCH, WOODVILLE, MISS.

"He that is first in his own cause seemeth just; but his neighbor cometh and
searcheth him."—SOLOMON.

NEW-ORLEANS:

A. BRUSLÉ, CORNER CHARTRES AND CONTI.

.....

1844.

ERRATUM.

On page 77, tenth line from top, for “αναζωπυρειν,” read *επληρωσαν*.

TO THE

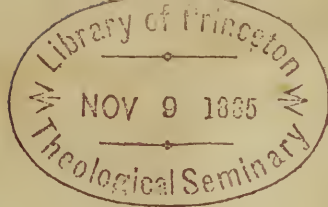
MEMBERS OF THE CONGREGATIONS IN WOODVILLE, MISS., WHO
UNITED IN ATTENDING UPON THE DELIVERY OF THE
DISCOURSE WHICH FORMS THE FOUNDA-
TION OF THE FOLLOWING
CHAPTERS:

AND TO ALL OTHERS, WHETHER PROFESSING CHRISTIANS, OR NOT,
WHO FEEL INTERESTED IN THE PREVALENCE OF TRUE
RELIGION AND JUST AND LIBERAL SENTIMENTS,
IN OPPOSITION TO THE UNHALLOWED
ASSUMPTIONS OF PRELACY:

THIS PUBLICATION IS RESPECTFULLY INSCRIBED, WITH EARNEST
WISHES FOR THEIR PRESENT AND
ETERNAL WELFARE:

BY THEIR SINCERE FRIEND,

THE AUTHOR.



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CORRESPONDENCE.

WOODVILLE, MISS., May 9, 1843.

Rev. Mr. Stanton:

Dear Sir:—Our object in writing, is to request of you, for publication, a copy of the Discourse on the "Constitution of the Christian Ministry," delivered by you, on Sunday, the 30th of April.

We feel assured that we but speak the almost unanimous wish of your audience in urging this request.

From the necessity for condensation in a discourse delivered before a promiscuous audience, we are aware that much was slightly noticed which required clearer exposition, and some things omitted which would make the argument more perfect and conclusive. We beg that you will make such enlargements and additions as you may deem necessary. And we would take the liberty of suggesting to you the propriety and importance of noticing the practical results which must follow the urging of such claims as are insisted on by Bishop Otey.

With assurances of the highest respect and esteem, we are,

Your obedient servants,

JOHN W. BURRUSS,
W. S. HAMILTON,
T. C. BROWN,
WM. HALSEY,
THOS. S. HERBERT,
JAS. H. MUSE,
H. F. SIMRALL,
T. DAVIDSON,
T. H. OSWALD,
C. A. BULKLEY,
E. H. WAILES,
A. G. FOSTER,
FIELDING DAVIS,
A. LEFFINGWELL,

HENRY CRAMPTON,
C. H. STONE,
H. N. MARTIN,
JAMES L. TRASK,
WM. TIGNER,
JAMES WALKER,
I. H. STANWOOD,
S. A. PHELPS,
M. M. HESTER,
F. SOULE,
ROBT. LAYSON,
J. S. LEWIS,
L. K. BARBER,
E. J. McGEHEE.

WOODVILLE, May 15, 1843.

Gentlemen:

Your letter, requesting for publication a copy of the discourse recently delivered by me on the Constitution of the Christian Ministry, has been received.

It is perhaps scarcely necessary to say, that this discourse was prepared amidst the pressure of numerous professional duties, without any reference to its publication. Its subject lies without the range of those topics which are ordinarily discussed in the services of the sanctuary. The immediate occasion of its preparation was explained when delivered, and need not be repeated here. In order to give such an exhibition of the subject as would be in any degree satisfactory,

it was necessary that a wide field should be explored, and the teachings of history examined through a long series of years. To do this in a single discourse, necessarily limited me to a cursory glance at the various topics brought into view. And indeed, although the delivery of the discourse occupied more than three hours, some points, absolutely essential to a full and entirely satisfactory exhibition, were despatched in brief, extemporaneously, while others equally essential, were omitted altogether.

Under these circumstances, it would be unjust to you as well as to myself, to send the discourse to the press just as it was preached, even if it were possible to do so by recalling the extemporaneous portions of it. But you do not ask this. You "are aware," from what I stated to the audience at the time, "that much was slightly noticed which required clearer exposition, and some things omitted which would make the argument more perfect and conclusive;" and you express the desire that I "will make such enlargements and additions" as I "may deem necessary."

To the spirit of your request, thus understood, I answer, that having been informed that Bishop Otey intends soon to publish several discourses on the "Apostolical Succession" and kindred subjects, including the one which I heard and to which alone mine was a reply, I will with your concurrence defer the publication of my discourse until after the appearance of his series, and then will prepare such matter in reply as the case may seem to demand.

You state that you "feel assured that" you "but speak the almost unanimous wish of" my "audience, in urging this request." I am aware that the views presented in that discourse did not receive the approbation of *all* who heard them; and I do not anticipate any more favor for them when published. Yet, I hope to set forth nothing which can reasonably offend any unprejudiced lover of truth.

Permit me to say, gentlemen, in conclusion, that I shall not suffer the suggestion made at the close of your letter to pass unimproved. The "practical results which must follow the urging of such claims as were insisted on by Bishop Otey," form an aspect of the general subject to which I could only direct the momentary attention of my audience; and yet, it is an aspect fraught with the deepest interest and importance—nay, with the most thrilling alarm. If, as declared by one of Scotland's sweetest bards—

"Coming events cast their shadows before,"—

the times in which we live are pregnant with movements in church and state, which in their issue will doubtless most deeply affect the social, civil, and religious interests of the present and coming generations—whether for weal or wo, it were vain to attempt the solution. In such a crisis, every man, in his appropriate sphere, has a duty to perform. In acceding to your request for publication, I may but discharge mine at this particular juncture of time and circumstances.

With sentiments of high esteem, and with the most fervent wishes for your welfare,

I am,

Gentlemen,

Your friend and fellow-citizen,

R. L. STANTON.

John W. Burruss, Esq.,
Col. Wm. S. Hamilton,
and others.

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P R E F A C E .

THE foregoing correspondence may sufficiently explain to most readers of these pages, the occasion of their publication. To others, a word may be necessary.

The Author heard Bishop Otey preach the third discourse of his series here reviewed, in the Episcopal Church, in Woodville, Mississippi. That discourse asserted and attempted to vindicate the claim of the clergy Episcopally ordained, to be the only authorized ministers of the Christian religion. It denied that other Christian denominations, (such as the Methodist, Baptist, Presbyterian, Congregationalist, Lutheran, Dutch Reformed, &c., &c.,) were Churches at all, declaring them destitute of an "essential feature" of the visible Church of Christ. The fair consequence, indeed the avowed conclusion, from these premises, was, that the ministers of these large bodies of Christians had no authority to preach the Gospel and administer its sacraments, and that the numerous private members attached to these several denominations, did not belong to the Church of Christ.

The claim thus asserted, was exclusive—the principles involved, momentous.—The discourse as heard from the lips of the preacher was plausible. It was not, therefore, matter of wonder, that some conscientious members of another Church who were present, were for the moment, (as the Author afterwards learned,) somewhat uneasy about their Church connection. Before leaving the Episcopal Church, the Author, who was Pastor of the Presbyterian Church in the same town, formed the determination to reply to the sermon of Bishop Otey, as soon as engagements would permit. He deemed it due to those who had called him to be their Pastor, to vindicate his disputed claim to their regard as a duly authorized minister of the Gospel. It was also a duty which he owed to God to vindicate his truth.

The reply was preached in the Presbyterian Church in Woodville, before the united congregations of the Methodists and Presbyterians. A portion of the Episcopal congregation was also present, (the Rector being absent from town,) and a number of citizens and strangers with whose religious predilections the Author is not acquainted. The preceding correspondence soon after followed. The names annexed to the letter of request embrace members of the various religious denominations, (except the Episcopal,) and worthy citizens who are not known to be connected with any branch of the Christian Church.

The Author has heard it reported, that when he preached, in December last, his farewell sermon to the congregation in Woodville, of which he was then Pastor, he expressed regrets at having preached the discourse in reply to Bishop Otey. This is

in itself a small matter; but as truth, even in small matters, is always better than its opposite, he here subjoins an extract from his farewell sermon of the part alluded to.—It is given verbatim as then preached, and it is *all* that has any bearing upon the matter in question:

“In reviewing the time for nearly three years past that I have labored among you, there are some things connected with my public ministry which are causes of regret, and some which are sources of joy. I will notice some of these, and relieve your attention.

“1. It is a source of *joy*, as I reflect upon it, that I have endeavored, in all my public ministrations, to preach the essential and fundamental principles of the *SIMPLE GOSPEL* of our Lord and Saviour, as I understand them to be revealed. While I am sincerely, from the convictions of my understanding, and the affections of my heart, attached to that branch of the Christian Church in which I am an authorised minister, *yet I am conscious of never having labored to build up a party.* God forbid that I ever should! The great principles which lie at the foundation of the christian system, and in which all evangelical denominations agree, as being essential to salvation, ought never to be put in competition with the shibboleths of any sect, or be sacrificed upon the altar of any party. While I have endeavored to develop and defend the doctrines of revelation, I have always strived *so* to do it, as not necessarily to offend those who understand them differently. Indeed, I do not now remember to have *ever* preached but *one* discourse, which may properly be styled *controversial*. The occasion of this you well remember. It was in *defence*—not of the doctrines—not of the government, but of the very *existence* (except as confined to very narrow limits)—yea, the very *existence of the Church of Christ!* Brethren! When the very citadel of Christianity is attacked, you may expect me, wherever I am, to raise my voice in its defence. I have nothing to regret in this matter. If regrets are in place here, they might appropriately grace the other side. So far as I am concerned, it is a matter of *joy* that God enabled me to speak in behalf of his truth. Were the like circumstances to be enacted over again, I should not wish my part to be altered in the least, except that the defence which I entered might be perfected and rendered more forcible. And I assure you, and here pledge myself, in all sincerity and calmness, before God, that should a similar blow, at any future time, be struck at the foundation of our hopes, among the people wherever my lot may be cast, if I do not lift my voice in defence of the truth, I can say with one of old—‘Let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth.’ Brethren! the *TRUTH* must be defended at all hazards. It is to me cause of *joy* only that I have been able to contribute to its defence heretofore—may it be so hereafter.”

The Author would say in conclusion, that when he began this work, he had no intention to write a *Book*. For its too great length, he only pleads an Author's stereotyped apology—it grew upon his hands beyond his expectations. May the blessing of God attend it, and be abundantly multiplied to all his people.

PRELACY EXAMINED.

CHAPTER I.

MIRROR OF PRELACY—SHOWING THE NECESSITY FOR DISCUSSION.

“Quem Deus vult perdere, prius dementat.”—HORACE.

As IN the pulpit discourse delivered last Spring, so here, we wish in the outset to exhibit some of the *beauties* of that system we are about to examine, as they are reflected from the pages of prelatical writers. They are painted in gaudy colors, and will show in a palpable light, the necessity for a full development of the subject before the people.

The extreme exclusiveness and arrogant intolerance of the Protestant Episcopal Church, in these latter days, both in England and America are so abhorrent, that they would defy credulity itself, were not the evidence too manifest and overwhelming to be resisted.

The necessity which is laid upon non-prelatical denominations to enter into this discussion, is this: *We are, one and all, regarded by Episcopalians, as being no part, either in form or fact, of the Church of Christ!* This is the sentiment of Bishop Otey; it is the sentiment of a very large number of the “Bishops and other Clergy” of the Episcopal Church at the present day. It is proclaimed from the pulpit, from the press, at the fireside, by the way, when they go in and when they go out, when they rise up and when they sit down, by night and by day, at home and abroad. There is, at this moment, a simultaneous and seemingly preconcerted effort throughout the United States as well as on the other side of the Atlantic, to push this matter to the utmost limit of endurance. We do not find fault with their zeal. It is commendable. We only wish it were expended in a better cause. While such move-

ments are in progress, however, our silence is misinterpreted by some into an acknowledgment of the weakness of our cause. *We must, then, speak.* The necessity is thus *forced* upon us. We are declared to be "no ministers," our orders of "no validity," our administration of the sacrament "mockery," and the people of our charges "without the pale of God's covenanted mercy," &c. &c.; while those ministers who have been ordained by a Prelate, are fully authorized (and only they) to preach the Gospel, and administer the sacraments of the Church of Christ. This then is our case—*we must confute these pretensions, or admit that they are just.* "An oft repeated, uncontradicted falsehood, frequently passes for truth."

When we preached on this subject, we gave a few extracts from prelatial writers, showing that some of them, besides calling hard names, declared that out of the Episcopal Church there was no salvation. Some Episcopalians seemed astounded that such sentiments should be attributed to any of the clergy of their Church; and from remarks made soon after, we inferred that the justness of our quotations was seriously questioned. It becomes us, therefore, to be plain on this point now. We shall accordingly, in this chapter, give a few specimens of the charitable regard which prelatists in the exuberant goodness of their hearts, entertain for the ministry and people of other denominations.

We shall begin with Bishop Otey. He has a section entitled, "The attitude of the Church towards others."* Under this head he says: "I have thought it the more necessary to dwell upon this part of the subject because of the misapprehension and prejudice, not to say misrepresentation, which I know to abound in the community, respecting the Church, and the position which she occupies towards the various religious professions around us. The Church utters no denunciations against others who, through faith and repentance, are striving, however misguidedly in some things, after the crown of life. She takes her stand on general principles, which may be known and read of all men, and in the setting forth of these, the plainness and simplicity of her language are equalled only by its modesty—by the carefulness with which she has guarded her formu-

* It is well here to remark, that wherever Bishop Otey uses the phraseology "the Church," in these discourses, he means his own denomination, the Episcopal Church, or other bodies, like the Romish Church, who have in his estimation, the only valid ministerial authority. Wherever in these discourses he speaks of Methodists, Baptists, Presbyterians, Congregationalists, Lutherans, &c., he employs some other phraseology, but never applies to them the favorite appellation of his own denomination "THE CHURCH." The reader should bear this in mind, in order to appreciate him fully, and understand what is to follow. It will be seen, however, that Bishop Otey is not of the number who deny salvation to all unconnected with a prelatial Church,

laries from the expression of a harsh and uncharitable judgment on the faith and practice of others.”*

This seems to be very charitable; and were this all that appears in these discourses on the point in question, it might be permitted to pass unnoticed, only exciting in view of its manifest incorrectness, a feeling of compassion for its author. But, unfortunately, the Bishop is not consistent with himself. He has another section on this same point, as follows: “If we must express an opinion of others, it is this: How far the various bodies of professed Christians around us, united under rules and regulations for their government, which they have drawn from the word of God, and sanctioned by what they honestly believe to be a just and fair interpretation of its meaning—how far they are to be regarded as churches of Christ, I shall not undertake to say. [Yet he *does* “undertake to say.” Hear him.] I honestly think it is a matter admitting of serious question. While I freely concede that some of them preach the faith of the gospel, and that this faith, wherever received, will manifest, and does in them manifest, its appropriate fruits in righteousness—in charity—and in hope—still candor obliges me to declare, that in the exercise of the best reason and judgment which God has given me, and enlightened by all the information which the most diligent search has afforded to my mind, I think them destitute of an *essential feature* or mark of the visible Catholic Church of Christ: that is, *a ministry, deriving authority to act in the appointments of religion, from the Apostles*. At the same time, I grant that their ecclesiastical organizations have all the force and obligation, on those who have submitted to their authority, which the most solemn vows and engagements can bring upon the soul. Their ordinances, administered by the ministry which they have—such for example, as baptism and the Lord’s supper—are to those who receive them, with the understanding they have of their nature and obligation, properly sacraments—just as much so as an oath taken before a private citizen, instead of a magistrate or judge, is binding on the conscience of him who takes it.”†

Similar sentiments are also fairly implied in what he says in the very introduction to the first discourse of the series: “Can any serious and reflecting person, however, really think that the various bodies of men, who are known under the name of Churches of Christ, are verily authorized to act in his name, and impart to others authority to administer the sacraments of his religion? Especially can they so think, when they perceive the practical results to which such opinions lead in the countless

*Discourses, pp. 14, 15.

† Discourses, p. 74.

divisions in which the professed followers of Christ are now scattered? in the bitterness and rancor which opposing sects exhibit towards each other?"*

In the foregoing extracts are matters demanding serious attention.—Bishop Otey plainly and directly teaches that “the various bodies of professing Christians around us,” (that is, around the Episcopal Church,) are, in his judgment, “destitute of an *essential feature* or mark of the visible Catholic Church of Christ,” &c. This, of course, amounts to saying that he does not regard other denominations as Churches at all, nor as branches of the general Church; for if they are “*destitute of an ESSENTIAL*” characteristic of the Church, their claim to be Churches necessarily fails. That this is the Bishop’s meaning is further obvious from his comparing (in the foregoing extract) the ministers of other Churches in the administration of the sacraments, to a “private citizen,” who should assume the habiliments of a magistrate for the purpose of administering an oath. He also compares them to “the man whose little deeds are defective.”† Manifestly, by all these and similar comparisons and illustrations, he would teach that ministers of other Churches are without authority.

Let the reader mark these passages well. When, soon after Bishop Otey preached his discourses, it was charged upon him as his sentiment, that he did not regard other denominations as Churches, the charge was denied by some of his ecclesiastical friends. But here it is nailed to the wall. Other denominations have no authorized ministry, and consequently have no Church organization. For that reason he always speaks of the Episcopal Church as “*THE Church.*” Other Churches ecclesiastically considered, are no more than *nonentities*. Now it is a small matter to tell us that “the Church utters no denunciations against others,” while her clergy are ever and anon ringing the changes upon the sentiment that we are no Church, have no ministry, and act without authority. “The dagger is a dagger still, though wreathed with flowers.”

If it is truly Bishop Otey’s conscientious belief, that other denominations have no claim to be regarded as Churches of Christ, we are quite willing he should peacefully enjoy it until convinced of his error. That this *is* the sentiment which is inwoven throughout his entire pamphlet—that he makes the attempt to impress the mind of his readers that Diocesan Episcopacy is the only valid form of Church organization—and that all denominations who have not this form are without the pale of the Church of Christ, no one will deny who has read his sermons.—What, then, will the serious reader think of any endeavor to escape the

* Discourses, p. 8.

† Discourses, p. 73.

odium which he seems to imagine must fall upon him for taking this exclusive stand, by deliberately penning what follows: "It may be asked then," says the Bishop, "whether, if the position we take upon this subject be made good, we do not *unchurch* all other denominations of Christians, and leave them to the uncovenanted mercies of God? I reply, in the first place, *we* do not *unchurch* them. It is an inference which those make who, by a *voluntary act of their own*, have separated themselves from that order of the Gospel which we have endeavored to prove was established in the primitive Church. It is, therefore, unjust and ungenerous to charge us with consequences which do not flow from *any act of ours*, but which are the legitimate results of their own deliberate proceedings."*

This is pitiful shuffling. It is almost beneath notice. And we are not sure but it may be descending too much to notice it at all seriously. But as it comes from one whose *office* is sacred, we shall give it a passing consideration.

As was just remarked, the drift of all these discourses is to show that Diocesan Episcopacy is the only authorized form of Church government, and "essential" to the Church's existence, and consequently that the Congregational, Presbyterian, Methodist, Baptist, Lutheran, and other Churches have no part or lot with the Church of Christ. Bishop Otey then supposes that some one may ask, "If these are your views, do you not *unchurch* all other denominations?" This is a *natural inquiry*. The Bishop evidently regarded it as such, or he would not have introduced it. But how does he answer it? While he *seems* to meet it boldly, and to answer it with a decided negative, he really dodges the very pith and point at issue. His answer amounts to this: "No! *we* do not *unchurch* them, they *unchurch* themselves!" This, we repeat, is most egregious trifling. What is the natural and popular *meaning* of this question? Is it whether, *by some ecclesiastical edict*—(some "*act of ours*," of which the Bishop speaks)—other denominations are *cast out* from the Church?" Bishop Otey knows that this is not its meaning. No man would trouble the worthy Prelate with such a question; for, thanks be to kind Heaven, other denominations are not within the jurisdiction of "*the Church*," so as to render such a step possible. What, then, is the natural, popular, and in this connection, *only* meaning of the term "*unchurch*," in the mouth of one who might address the Bishop under the circumstances supposed? It is this: "How, sir, upon the principles you advocate, do you *regard* all other denominations? Are they in the Church of Christ, or out of it? Do they form a part of it,

* Discourses, p. 71

or no part of it? What is your *judgment* in the case?" This is the only consistent interpretation which the question will admit. And yet, the Bishop dodges it, and gives an answer which directly conflicts with the fair meaning of his discourses, so far as they bear upon the relation of the Episcopal to other Christian denominations.

We will now show the light in which some other Episcopal writers regard other denominations and their ministers. But we must in the first place, upon this point, settle a small account with the "Bishop of Tennessee."* He says in the extract already given: "The Church utters no denunciations against others," &c. But whom does he mean by "the Church?" He replies as follows: "Are we asked what is the Church? The 19th Article replies: 'The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.'"[†] According to this, "the Church" is a "*congregation of faithful men*," &c. Now says the Bishop, "The Church utters no denunciations against others!" Well, we shall soon see whether the "Bishop of Tennessee" is right or not. It will not do as an escape here, to tell us of "the carefulness with which she has guarded *her formularies* from the expression of a harsh and uncharitable judgment on the faith and practice of others." If we would know whether the judgment of "*the Church*" be "harsh and uncharitable," we must seek for the expression of that judgment, *not* in "*her formularies*," but rather in the writings of the great "*congregation of faithful men*" who are regarded by "the Church" as standard authors, and who are revered as oracles. If a large and influential body of the Bishops, Priests, and Deacons of the Episcopal Church, as well as many among the laity, judge other Churches so harshly as to deem them no Churches, their ministers no ministers, acting without authority, "whose title-deeds are defective," administering no valid ordinances, opposing the will of Heaven—if these "*faithful men*" are so numerous as to give character to the press, and to the public sentiment of that Church, as they

* By the by, "Bishop of Tennessee," what does this mean? Does Bishop Otey, upon the ground of not recognizing any but a prelatical Church, claim jurisdiction over the *entire State* of Tennessee? The Pope claims universal authority over the world, temporal and spiritual; but the terms expressive of it need be no more comprehensive than those by which Bishop Otey indicates his spiritual authority in Tennessee. Would he really subject all to his ecclesiastical sceptre? We do not think the gallant Tennesseans will consider themselves complimented by this. The late excellent Bishop White was accustomed to subscribe himself as he truly was—"Bishop of the *Protestant Episcopal Church*, in the commonwealth of Pennsylvania." Modesty is sometimes worthy of imitation.

[†] Discourses, p. 15.

beyond controversy are at this moment—their “judgment,” thus expressed, must be taken as the embodied judgment of “the Church.” And further, if a class in this “congregation of faithful men,” embracing Bishops and other clergy, and some of the laity—by no means contemptible in numbers or ability—pronounce other Churches besides their own to be “no Churches,” but “withered branches,”—their ministers “pretended ministers,” guilty of “presumption and daring imposture,” “self-appointed teachers,” “dissenting mountebanks,” and those who “pretend to be ministers of the Gospel, *and are really ministers of hell*,”—if these “faithful men” declare that “it is utterly unlawful to attend our ministry,” and to hear us “is rebellion against God,”—that our “baptism is a mockery, which many sprinkle with water on earth, but cannot admit souls to the Kingdom of Heaven,”—if all this, we say, (which shall be proven in due time,) and much more of the same purport, be uttered and reiterated from pulpit and press, from Dan to Beersheba, by many in this “congregation of faithful men,” whom “*the Church*” delights to honor,—we leave it to the reader’s good sense to say, whether or not such a judgment be really “harsh and uncharitable,” and whether the worthy “Bishop of Tennessee” is happy in saying “the Church utters no denunciations against others.” Surely the Bishop must sorely dislike an unwelcome truth, or must be grievously ignorant of the sayings and doings within the pale of “the Church.”

But we will detain the reader no longer from a taste of the precious fruits which have ripened on this prelatical tree.

We pass by, for the present, all the arrogant assumptions that *Prelacy*, or a ministry in three orders, of Bishops, Priests and Deacons, is the only valid form of Church organization. This is insisted on almost universally by prelatical writers. Our present concern is, to know the opinion they entertain of ourselves, our orders, our ecclesiastical position, our hopes for another world. On all these points they speak in language which cannot be mistaken. Let us hear them.

I. *Many advocates of Prelacy consign us, and the people of our charges, to eternal perdition.*

Dr. Dodwell, a Church of England divine, declares: “*None but the Bishop can unite us to the Father and the Son.*” Whence, it will further follow, that whoever are disunited from the visible communion of the Church on earth, and particularly from that visible communion of the Bishop must consequently be disunited from the whole visible Catholic Church on earth; *and not only so, but from the invisible communion of the holy angels and saints in Heaven; and, which is yet more, from Christ and God himself!* It is one of the most dreadful aggravations of

the condition of the damned, that they are 'banished from the presence of the Lord, and from the glory of his power.' THE SAME IS THEIR CONDITION, ALSO, WHO ARE DISUNITED FROM CHRIST BY BEING DISUNITED FROM HIS VISIBLE REPRESENTATIVE"—the Bishop!!*

Mr. Perceval, Chaplain to Queen Victoria, says: "From the Apostles' times downward to those troublous ones which formed the era of the Reformation, no instance can be clearly adduced of any one single body of Christians, in which persons were received as ministers of religion, who had not Episcopal ordination. *During all that period NONE DARED TO HAZARD THEIR SALVATION upon any other scheme of Christian ministry.*"†

Bishop Taylor, of the Church of England, says: "Without the offices of Episcopacy, no ordination, no consecration of the sacrament, no absolution, no rite, or sacrament, legitimately can be performed in order to eternity."‡

The Oxford Tractists say: "*Christ has appointed THE CHURCH as the only way unto eternal life.* Christ never appointed two ways to Heaven; nor did he build a Church to save some, and make another institution for other men's salvation. 'There is no other name given under Heaven whereby we must be saved but the name of Jesus,' *and that is no otherwise given under Heaven than in THE CHURCH.*"§ The bearing of this will be understood, when we keep in mind that these writers always use the words "the Church" in the same sense that Bishop Otey does, to mean only that portion of it which has the prelatical form of government. The "Oxford Tracts" have been re-published, and extensively circulated in this country, with the sanction of many of the "Bishops and other clergy" of "the Church."

The same writers say: "A person not commissioned from the Bishop may use the words of baptism, and sprinkle or bathe with the water on earth, but there is no *promise* from Christ that such a man shall admit souls to the Kingdom of Heaven. A person not commissioned (from the Bishop) may break bread and pour out wine, and *pretend* to give the Lord's Supper, *but it can afford no comfort to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose, that while he does so here on earth, they will be partakers of His heavenly body and blood.* And as for the *person himself* who takes

* "One Altar and one Priesthood." This passage from Dr. Dodwell is copied, with approbation, into the "Churchman," a paper published in New-York, under the patronage and control of Bishop Orderdonk, of that Diocese, and circulated extensively throughout the United States.

† "Apology for the Doctrine of Apostolical Succession."

‡ "Episcopacy Asserted."

§ Vol. i, p. 361.

upon himself, *without warrant*, to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan and Abiram, whose awful punishment you may read of in the book of Numbers, 16th chapter, which compare with Jude, 2.*

Dr. Hook, at present Vicar of Leeds, England, says: "You will observe *how important* all this is which I have now laid before you. Unless Christ be spiritually present with the ministers of religion in their services, those services will be vain. [Nothing more Scriptural.] *But the only ministrations to which he has promised his presence, is to those of the Bishops* [of "the Church," of course,] *who are successors of the first commissioned Apostles, and the other clergy acting under their sanction, and by THEIR authority.*"†

Dr. Sherlock, of the English Church, in a work published in 1662, makes the following affirmation: "Whoever separates himself from the Church of England, *cuts himself off from the Catholic Church*, and PUTS HIMSELF OUT OF A STATE OF SALVATION. Separation from the Church of England is a *schism*, and a schism is as *damning a sin* as idolatry, drunkenness, or adultery."‡

So much for the opinion and charity of Church of England Divines on the single point of our *hope of salvation*, while out of a prelatical Church. Similar quotations might be multiplied indefinitely. Now let us see if we can find any more favor on this point with Episcopal Divines of our own happy land.

Bishop Onderdonk, of New-York, says: "*None but the Bishop can unite us to the Father, in the way of Christ's appointment*; and these Bishops must be such as receive their mission from the first commissioned Apostles. Wherever such Bishops are found, *dispensing the faith and sacraments of Christ*, THERE is a true Church—unsound it may be, like the Church of Rome, but still a true and real Church."§

Bishop McCoskry, of Michigan, in maintaining the doctrine that the ministers of a Prelatical Church are the only authorized ambassadors of Christ, says: "And especially are they (the clergy) to tell men *that it is only through this ministry that pardon and acceptance with God can be made known.*" ||

The late Bishop Hobart, of New-York, writes: "What is the judgment of Scripture and the primitive writers concerning the sin of schism?

* Oxford Tracts, No. 35,

† Sermon before the Queen, entitled "Hear the Church."

‡ "Continuation and Vindication of the Defence of Dr. Stillingfleet," p. 339.

§ Works on Episcopacy.

|| Sermon entitled "Episcopal Bishops, the Successors of the Apostles."

From the writings of St. Paul it may be collected that he considers schism as a carnal sin, and that this sin consists in a separation from the communion of the Church, and a setting up of teachers independent of its government and destructive of its unity. In the Epistle of St. Jude, mention is made of those who ‘perished in the gainsaying of Core.’— ‘There is, therefore, a sin in the Christian Church answering to that of Korah in the Jewish. His sin consisted in his rebelling against the order of government established in that Church, of which he was an inferior minister. The sin of Christians, therefore, corresponding to that of Korah, consists in their *rebellion against that government by Bishops, Priests and Deacons*, which Christ and his Apostles instituted in the Church. The uniform testimony of all the apostolic and primitive writers, *establishes the general conclusion*, that whoever was in communion with the Bishop, the supreme governor of the Church upon earth, *was in communion with Christ the head of it*; and whoever was *not* in communion with the Bishop, *was thereby CUT OFF FROM COMMUNION WITH CHRIST*; and that sacraments not administered by the Bishop, or those commissioned by him, *were not only INEFFECTUAL TO THE PARTIS, but moreover like the offerings of Korah, PROVOCATIONS AGAINST THE LORD.*”*

Says the same writer: “We are *bound* to preserve the unity of the Church, and *therefore* to adhere to the government of the Church by *Bishops, Priests and Deacons*, BY WHICH GOVERNMENT THE VISIBLE CHURCH OF CHRIST IS KNOWN. The important principle should ever be kept in view, that the unity of the Church is *broken*, and the benefits of Church communion *FORFEITED*, when we separate from that *priesthood* which was constituted by Christ as *THE essential characteristic* of his Church, *THE CHANNEL THROUGH WHICH THE BLESSINGS OF HIS REDEMPTION ARE TO BE CONVEYED TO MEN.*”†

Fault was found last Spring, that Bishop Hobart was represented as teaching that connection with the Episcopal Church was essential to salvation; and the allegation brought against him was confidently denied. The above extracts would seem to place the matter beyond question, and to prove clearly that his writings *do* teach the abhorrent and abhorred doctrine. But “to make assurance doubly sure,” we will cite one passage more from this same high Church oracle.

He says: “On what is the obligation of communion with *the Church* founded? The obligation of communion with the Christian Church is founded on its being a society established by God, *to which He has an-*

* “Companion for the Festivals and Fasts,” &c., pp. 58, 59.

† Ibid, p. 60.

nexed ALL THE PRIVILEGES AND BLESSINGS OF THE GOSPEL covenant.—Of course, in order to partake of these privileges and blessings, we must be admitted into the Christian Church, and maintain communion with it.”*

Now, the only point to be determined is—what does Bishop Hobart mean by “the Church,” in the above passage? This is answered by referring to the extracts already given. He means that branch of the general Church, and that only, which has a ministry in the three orders of “Bishops, Priests and Deacons,”—“that priesthood which was constituted by Christ as *the essential characteristic* of His Church.” Now, if to this particular Church, thus evidenced to the world by her “three orders,” “God has annexed ALL the privileges and blessings of the Gospel covenant,” it follows, irresistibly, that He “has annexed” *eternal salvation*, for this is the *chief* “blessing of the Gospel covenant;” and also it follows from these premises, that those Churches which have *not* these “three orders” of the ministry, have no share in *any* of the “blessings of the Gospel covenant,” and, consequently, have no part nor lot in the “great salvation.” They are thus in the charitable judgment of this reverend Prelate summarily consigned to eternal damnation!

So much for the teaching of American Prelates. They stand “not a whit behind the chiefest” of their transatlantic brethren.

Now there is *one* characteristic running through all these quotations from both sides of the Atlantic, which we do most heartily admire. Notwithstanding the sentiments here avowed are shocking to every moral feeling, if not absolutely blasphemous, yet there is at least one quality which deserves commendation—their boldness, their candor. It is always desirable when you are obliged to meet an opponent, to know just where to find him. It is unpleasant to be left to seek out his opinions by inference, or conjecture, or from a long and wire-drawn conclusion. That is not the case here. There is no shuffling in these men. They come out bravely with the doctrine, that *communion with a prelatical Church is the indispensable condition of salvation*; and we thank them for this bold and candid avowal of it.

It would seem to be almost unnecessary to trouble the reader further with enquiries into the opinions of Prelatists concerning our ecclesiastical standing, while they, with so little ceremony, cast us all, ministers and people, not only out of the Church of God on earth, but out of the kingdom of Heaven. But it may be well to look at one or two points more.

II. *Many in this “congregation of faithful men,” not only cast us out of the kingdom of Heaven, but deny us any ministerial authority, and warn the people against attending on our ministry.*

* “Companion for the Festivals and Fasts,” p. 55.

"Christ and his holy Apostles," says Mr. Barwick, of Trinity College, Dublin, "instituted but one form of Church government and communion, and confined the covenanted means of salvation to the living members of this one communion, and to none other. We must recollect, that those *pretended* ministers who officiate in the meetings of Presbyterians, Methodists, &c., have not been ordained by Bishops. And consequently, as I have already demonstrated, these men have not been sent by God; and, therefore, *it must be utterly unlawful to attend their ministry*. For, 'how can we hear without a preacher, and how can they preach except they be sent?' The Lord forbids us to hear them, because 'He hath not sent them, and therefore, they shall not profit this people.' To hear, then, in such a case, is *rebellion against God, and utterly unlawful*, and is countenancing them in *their presumption and daring impudence*. The case being thus, the *non-entity* of these unhappy people's Church appears upon a double account; first, as *wanting a ministry*, and second, as wanting the due preaching of the pure word, and right administration of the sacraments. So that the difference between us and this people, as already considered, is **A MINISTRY AND NO MINISTRY, A CHURCH AND NO CHURCH.**"*

Hear another apologist for Prelacy: "Whereas, in the *private* meetings, where their teachers have no Apostolical or Episcopal imposition of hands, they have no ground to succeed the Apostles, nor by consequence any right to the spirit which our Lord hath; without which, although they preach their hearts out, *I do not see what spiritual advantage can accrue to their hearers by it.*"†

In a debate which occurred in the House of Lords, 7th April, 1840, the Bishop of Exeter declared, that "as to the Presbyterian establishment of Scotland he would not call them a Church," and that "it was *wrong* to use the expression—the clergy of the *Church* of Scotland."

Says another high Church writer, in reply to an opponent: "You seem to consider that the Episcopal form is the *last* thing in the idea of a Church, and therefore that a Presbyterian or Independent body may be considered an imperfect sort of Episcopacy. Imperfect! Is a mouse an imperfect kind of bat? Is it a bat all but the wings? Could we sew wings on it, and make it a bat? Did all the swellings of an ambitious

* Preface to "Treatise on the Church," as quoted in "Plea of Presbytery," by divines of the Synod of Ulster. "In addition to this," say these same divines, "the Canons of the Church of Ireland *excommunicate* not only all who do not belong to her communion, but all who will dare to say that there is any other true and lawful Church in the kingdom!"—See the 5th Canon.

† Sermon on Christ's presence with his ministers, by Bishop Beveridge.

heart develop the frog into a bull? So is it with Independency or Presbyterianism, viewed in themselves; as forms, they are as distinct from *the Church* as one kind of flesh is from another."

"To call ourselves Episcopalians," says the same writer, "is to imply that we differ from the mass of the dissenters mainly in Church government and form, in a matter of doctrine merely, not of fact; whereas, the difference is, that *we are HERE, and they THERE; WE IN THE CHURCH, AND THEY OUT OF IT.*"*

Says the celebrated Palmer, a Church of England divine, when speaking of dissenters generally: "Of these communities, whether collectively or individually considered, I affirm, **THAT THEY ARE NO PART OF THE CHURCH OF CHRIST.** *They and their generations are as the heathen;* and though we may have reason to believe that many of their descendants are not obstinate in their errors, still it seems to me that we are not warranted in affirming absolutely that they can be saved."†

We might multiply similar quotations from Church of England writers to almost any extent; but these are sufficient. We will give one or two specimens from American Episcopal divines.

The first is from the late Bishop Hobart, of New-York: "We can no more lay aside Episcopacy, and yet continue the Christian priesthood, than we can alter the terms of salvation, and yet be in covenant with God." Again: "It is only through a succession of Bishops, as distinct from, and superior to, Presbyters and Deacons, that authority to exercise the ministry can be derived from the Divine Head of the Church." According to this same writer, none but "Bishops, Priests and Deacons" are authorized even **TO OFFER PRAYFR** in public. He asks: "By whom is public prayer to be performed?" He answers—"In secret, every man is his own orator; and in private families, performance of divine worship is incumbent on them to whom the care and government of the family belong; but in the public congregation of Christians, divine worship must be celebrated only by those to whom it has pleased God to commit this office. The presenting of the people's prayer to God, and interceding with Him to bless them, has always been reckoned an essential part of the sacerdotal office,"—that is, of the office exercised only by "Bishops, Priests and Deacons."‡

Listen, now, to the following *warning to the people* of other Churches, from this same renowned Prelate: "*Great is the guilt*, and imminent the danger of those who, possessing the means of arriving at the know-

* British Critic, the organ of the High Church party in the English Establishment.

† Treatise on the Church.

‡ Companion for the Festivals and Fasts, pp. 35, 36, 37.

ledge of the truth, *negligently or wilfully* continue in a state of separation from the authorized ministry of the Church, and participate of ordinances administered by an *irregular and invalid authority*. *Wilfully rending the peace and unity of the Church*, by separating from the ministrations of its authorized priesthood, and *contemning* the means which God in his sovereign pleasure hath prescribed for their salvation; *they are guilty of rebellion against their Almighty Lawgiver and Judge*; they expose themselves to the awful displeasure of that Almighty Jehovah, who will not permit His institutions to be contemned, or His authority violated with impunity.”*

The late Bishop Ravenscroft, of North Carolina, asks: “What Presbyterian or other dissenter will risk the purchase of property from a distant owner, by power of attorney, *upon the mere assertion of the agent*, that he is empowered to convey the titles? Know you of any who would not require to see the attorney, that it was in due form of law, and such as would bind the principal, before he paid the price, or even became bound for it? And know you not of thousands who bargain for the rich inheritance of the Gospel, for themselves and their families, *without the slightest security beyond the mere say-so of the agent*? Alas! how very true are our Saviour’s words, that ‘the children of this world are, in their generation, wiser than the children of light.’ Episcopalians present these doctrines to their hearers, in the full persuasion, that the Church, the ministry, and the sacraments, are as distinctly and truly appointments of God, *in order to the salvation of sinners*, AS THE FAITH OF THE GOSPEL; and that only as these are united in the profession of religion, can the hope thereby given to man, be worthy of the name of assurance.”†

Says Dr. How: “Of this Church,”—that is, the Church instituted in three orders of the ministry—“*all men are commanded to become members*. In *refusing* to become members of it, therefore, *they violate the laws of God*.” “Wilful opposition to Episcopacy, is certainly *rebellion against God*, and must, therefore, *exclude from his presence*.”—“In short, your opponents say that *wilful rejection of Episcopacy will exclude from the kingdom of Heaven*.”‡

The “Banner of the Cross,” a leading Episcopal paper, published in Philadelphia, in speaking of a sentence in a certain Episcopal publication, which was too liberal for the editor, holds the following language—mild, indeed, compared with much that appears in the same print. The italics are the editor’s:—

* Hobart’s “Companion for the Altar.”

† Vindication and Defence.

‡ Vindication of the Church.

“This *looks* a little like the fanciful distinction between *being* and *perfection*. If the ministry is essential to the Church, and if God has established only *one form* of the ministry—the inference with respect to those *societies* which have presumed to adopt *another* form, is, we should think, too obvious to be denied, at least by any churchman. Can there be a *medium* between validity and invalidity?”*

These extracts must suffice, as samples of that exclusive, arrogant, and intolerant spirit, with which a vast number in the high ranks of Prelacy seem so thoroughly imbued. They might be multiplied sufficiently to fill a volume. At the present moment the Episcopal press, both of England and the United States, teems with denunciations of all other denominations, as having no ministry, no Church organization, no sacraments, no preaching of the Gospel, and by necessary consequence, (by some directly and unqualifiedly taught,) *no salvation!*—while they, and “our mother of Rome,” so highly favored with a ministry in “three orders,” have and alone enjoy, all the means of grace, “*ALL* the privileges and blessings of the Gospel covenant,” and all the hope of an inheritance beyond the skies!

In closing this introductory chapter, we submit two questions to the reader. The first is—can the “Bishop of Tennessee” be justified in saying, “The Church utters no denunciations against others?” The foregoing pages furnish the answer. The views which have been presented in these extracts are not confined to a few, here and there, but they exhibit fairly, *the public sentiment* of the Episcopal Church, as gathered from the writings of a large body of her clergy. Some, we are happy to say, abhor and dissent from such exclusiveness; and as to the one point of denying salvation to all out of “the Church,” few, we presume, would be found, who have the boldness and candor to avow it in direct terms, though it flows by natural consequence from the tenet which, perhaps, ninety-nine hundredths of the clergy hold, that they are the only Church, and have the only ministry and ordinances of the Gospel.

The other question is—do not the views here presented of our ministerial standing and hopes for another world, justify us in attempting to vindicate—nay, lay us under the imperious *necessity* of vindicating—our claim to be regarded as ministers of the Gospel? We do not seek this controversy. We engage in it with reluctance. We deprecate nothing so much, as the industrious promulgation of opinions, (and carrying them out in practice,) which are only calculated to divide the followers of the Redeemer. But we know nothing which more directly tends to

* Paper of May 6, 1843.

this than the course taken by many in high places in the Episcopal Church at the present day, the "Bishop of Tennessee" not excepted. We are, by these high dignitaries, without ceremony, *unchurched*, Bishop Otey's disclaimer to the contrary notwithstanding; and by some of them, our names are debarred a place in the Lamb's Book of Life. This is the unhappy condition of ministers and people—all; and wherefore? Simply because we are not in connection with a Church ruled by a Diocesan Bishop! *This is the only earthly reason, themselves being judges!*

Now, we care very little about the opinion which Prelatists entertain of our ecclesiastical condition, except to inquire—Is it true? This question we are bound to ask; and it is our duty to endeavor to answer it properly. We believe, and we shall endeavor to maintain, that without the touch of a Prelate's hand upon our head, we have as good a *right* (so far as authority derived from mere human ordination is concerned,) to preach the Gospel, and administer its ordinances, as the "Bishop of Tennessee," or any other Prelate in Christendom. And we believe that so far as divinely authorized human ministration is concerned, the people of non-Episcopal denominations will stand just as fair a chance of entering Heaven, as any others. If we can vindicate these positions, *it is our duty to do it*. We enter upon the work in self-defence. If we *cannot* maintain this ground—if we cannot vindicate our *right* to be acknowledged as ambassadors of Christ—let us, as honest men, say so, and let us give up the office; or with becoming humility and confession, go and ask for orders in the Episcopal, or (what would be far more consistent in that case,) in the Romish Church; and let us urge our people to follow us, with hasty steps, as they would fly from danger and seek refuge in the only ark of safety!

CHAPTER II.

BISHOP OTEY'S MISREPRESENTATIONS.

"Thou hast tried them which say they are Apostles, and are not." &c., &c.

THE APOCALYPSE.

BEFORE entering upon the discussion of the main subject brought to view in Bishop Otey's pamphlet, we wish to correct some of his palpable misrepresentations of matters of fact, respecting other denominations of Christians, and especially as regards the Presbyterian Church. His whole performance is exceedingly faulty in this aspect. Whether this results from ignorance, or prejudice, or a deliberate determination not to do justice to those from whom he differs, the public may easily judge, as each case shall pass in review. In noticing these misstatements, we shall pass from the less to the greater.

The first specimen of what may at least be called unfairness, which deserves attention, is found in the preface to his pamphlet, as follows:

"The following sermons were written and preached more than a year ago in the discharge of parochial duty, and without any expectation or intention of their publication. They make no pretensions to literary merit, and no such distinction is claimed for them. Composed literally '*currente calamo*,' they are given to the public just as they were preached, with the exception of two or three additional quotations in the first of the series, the notes and the appendix."*

This declaration may be literally true. Our objection to it is, that it does not declare the *whole* truth. Bishop Otey should not only have stated that these sermons were "written and preached *more than a year ago*," and that now "they are given to the public, *just as they were* [THEN] *preached*," &c., but also, that they have been preached since, and that "they are" NOT "given to the public just as they were preached" in March last, in Woodville, Natchez, &c. Bishop Otey well knew, before he had concluded his pastoral visitation in Southern Mississippi, last Spring, that these discourses, as then preached, were the

* The preface is dated "July 1, 1843."

occasion of loud complaint against him. Many of the sentiments, as expressed, were deemed "harsh and uncharitable." This harshness he has studiously concealed from the public eye, either by modification or omission. In these discourses, as now printed, he makes no allusion to this; no allusion to having preached the sermons *since* "more than a year ago;" and, therefore, the statement that "they are given to the public just as they were preached," is calculated to mislead many readers who did not hear them from the pulpit, by inducing them to believe that they are now printed "just as they were preached" in Woodville, Natchez, &c., where so much complaint was made against them!

Bishop Otey was certainly under no obligation to publish his discourses "just as they were preached," either in Mississippi, or elsewhere. He was at perfect liberty to omit or modify all that he has done; and had he but exhibited the candor of acknowledging the modifications, we might have thrown the mantle of charity over the procedure, and should have charged him only with a want of sufficient courage to give the offensive matter to the world. As it is, the public cannot but regard it as a sort of management which can do no honor to the cause of truth, and no credit to the man who employs it in his service.

The next misrepresentation we feel bound to notice, is calculated to prejudice the public mind against other denominations of Christians, by drawing an unjust comparison between them and the Episcopal Church. In pointing out what Bishop Otey styles the "difference between the Episcopal Church and others," with regard to what is required in the admission of members to each, he says of the Episcopal Church:—

"The demand made is, 'dost thou believe all the articles of the Christian faith as contained in the Apostles' creed?' and upon the affirmative profession thus made, we baptise in the name of the blessed and adorable Trinity, and receive the subject into the visible Church, as a member of Christ's body.* Not so with the self-styled Reformers of this age, who insist upon immersion as indispensable to admission into the visible fold of Christ. Not so with Presbyterians, who set forth in their 'Confession of Faith,' that 'angels and men, predestinated and fore-ordained are particularly and unchangeably designed—that the righteous are chosen in Christ into everlasting glory, out of God's mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace'—and that it hath pleased God, 'for the glory of his sovereign power over his creatures, to pass by the rest of mankind, and or-

* See Appendix A.

dain them to dishonor and wrath for their sins to the praise of his glorious justice'—Not so with Methodists, who substitute internal persuasions, which they call the assurance of faith, or the witness of God's spirit, for holiness of life—inward purity and moral rectitude, as the proper *evidence* of conversion—of renovation—of an acceptable state with God. Not so with Papists, who demand unqualified submission to the decrees of the council of Trent in the 16th century, as an indispensable condition of salvation. Thus *the theological opinions of men* are attempted to be bound on the consciences of mankind as dogmas of faith, and the liberty wherewith Christ hath made us free, virtually destroyed. Contrary to all these and many others too numerous to be named, the Holy Catholic Church of Christ teaches as articles of faith those things only which are plainly delivered in the written word of Christ and his Apostles, and about the truth of which there never was any doubt among the faithful.”*

The obvious design of this pretended comparison, is to exhibit the *liberality* of the Episcopal Church, in opposition to the *rigidity* of the other Churches named. With “the self-styled reformers of this age,” and the “Papists” touching the point in question, we have nothing at present to do. The charge here preferred against the Methodists, has been well met in a pamphlet recently published by the Rev. S. W. Speer of Natchez. We, therefore, pass this by also. The allegation brought against the Presbyterian Church deserves notice. It amounts to this:—*that in the admission of persons to membership, they are required to adopt the Confession of Faith.* This is fairly implied in the Bishop's language above quoted, as the particular tenets to which he refers are those which he evidently deemed, (of all in the Confession) the most revolting to the popular mind.

Of this allegation, we have just this to say:—*it is notoriously false.* We shall not stop now to argue the consistency of the Confession of Faith with Scripture. That question is not here in debate. The only point at present is, whether persons are required to adopt the Confession of Faith as a term of membership in the Presbyterian Church. Bishop Otey designedly conveys the impression that they are. It is a false impression. Where does the Bishop find this requisition set forth? It is not in the Confession itself. Ministers and Ruling Elders in the Presbyterian Church are required to answer the following question in the affirmative, as a condition of their being *ordained* to those offices respectively: “Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?”—

* Discourses, pp. 13, 14.

But the Confession is silent as to any such demand on the admission of members. It is not only nowhere expressed, but there is nothing in the whole Confession from which it can be implied. On the contrary, this very Confession, with which Bishop Otey professes to be somewhat acquainted, when pointing out the process by which members are received, says that "those who are to be admitted to sealing ordinances, (Baptism and the Lord's Supper,) shall be examined as to their knowledge and piety;" but it says not one word about their being required to adopt the Confession of Faith.*

Here, then, is presumptive evidence at least, from the document itself, and in the only place where the Confession speaks of the terms of membership, that the allegation of Bishop Otey is false. We say it is *presumptive* evidence; for if the Confession contains a formula for its explicit adoption by the clergy and ruling elders at their ordination, and points out, with equal plainness, the mode of admitting members, in which nothing is said about adopting the Confession, the fair presumption is that persons are *not* required to adopt the Confession as a term of communion on their admission to membership; otherwise, the Confession would contain such a requisition in explicit terms. This, in the absence of all other evidence, should have taught Bishop Otey the falsity of his statement. It is quite enough with any reasonable man to settle the case against him.

But we have something more than presumptive evidence. The positive *practice* of the Presbyterian Church on this point is the very reverse of what Bishop Otey would have the public believe. He will not pretend to understand this better than the clergy of the Presbyterian Church. From the note below it will be seen that persons applying for membership, are to be "examined as to their *knowledge and piety*."—This is done by the pastor and elders, (called collectively, the Session,) of the particular Church in which membership is sought; and with the Session is lodged discretionary power as to the extent of the examination. The burden of the examination is generally confined to experimental re-

* The following is from the chapter of the Confession which treats of admitting members, and is all that bears upon the point in question. The chapter is entitled: "Of the admission of persons to Sealing Ordinances. 2. The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the Church are the judges of the qualifications of those to be admitted to sealing ordinances; and of the time when it is proper to admit young Christians to them. 3. Those who are to be admitted to sealing ordinances, shall be examined as to their knowledge and piety. 4. When unbaptised persons apply for admission into the Church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith in the presence of the congregation; and thereupon be baptised."—*Directory for Worship*, ch. 9.

ligion—to ascertaining the candidate's acquaintance with vital, personal piety—evidence is sought of a work of grace in the renewal of the heart, and of a desire and firm purpose to lead a holy life. The “knowledge” which the candidate is required to possess, has respect to those simple truths of redemption, in the reception of which the great mass of Christians of every name are agreed, and which they all deem essential. As to other doctrines taught in the Confession of Faith, the candidate is not always supposed to have a well settled conviction, either one way or the other. He enters the Presbyterian Church as a *learner*, and not as a full grown theologian; and, consequently, he is not required to give a formal assent to all that is set forth in her Confession, as a condition of membership.

This, we repeat, is the *practice* of the Presbyterian Church in admitting persons to membership in her communion. They are examined as to their *personal* “*piety*,” and as to their “*knowledge*” of the cardinal *doctrines of redemption*, in which the mass of Christians have ever been agreed. If the Episcopal Church is more lax than this in receiving members, we do not envy its pretended liberality.

Here, then, is proof positive of the falsity of Bishop Otey's statement—the practice of the Church. Where, it may now be asked, did he find authority for this allegation? The Confession of Faith which he quotes does not authorize it, but plainly indicates the contrary. The practice of the Church is not according to it, but agrees with the mode prescribed by the Confession. He perhaps has no better authority than his own fertile imagination. Of his motives for attempting to make this false impression upon the public mind, we cannot speak. We are willing to believe that he *thought* he was conveying the truth. We are willing to believe that he was really ignorant of the truth in the case. But his ignorance cannot excuse him from being chargeable with a grave offence. The offence consists (in case of ignorance,) in making, impliedly, a statement respecting the Presbyterian Church, directly calculated, if not plainly intended, to disparage it in the public esteem, *without knowing* the statement to be true; a statement which in reality is false not only, but which he must have perceived to be so, had he taken reasonable pains to examine the Confession of Faith, or made diligent inquiry as to the practice of the Church.

The next misrepresentation of Bishop Otey is of a more serious character, if possible, so far as he is personally concerned. The one just noticed might be deemed sufficiently so. It is a false impression made to our injury as a Church, though over it we are willing to throw the mantle of charity, by supposing the Bishop culpably ignorant. We wish

as much might be said in his behalf, respecting the point now to be noticed. We wish it for the credit of our common Christianity. It gives us no pleasure to be obliged to point out, in the writings of a minister of the Gospel, statements which the most unlettered Christian in the land knows to be false—errors so notoriously and universally untrue, that they appear to us to be, in spite of all the charity we can summon to our relief, not of the head, but of the heart. Faithfulness to the cause of truth, however, requires that the case should be presented as it is; and we shall discharge the duty without fear of the consequences.

Bishop Otey introduces the sermon in which the statements in question are found, by speaking of the opposition to Christianity which existed in the time of the Apostles. After the introduction he proceeds: "But I have selected this text not for the purpose of considering the grounds of opposition to Christianity originally. They present to our minds a very striking analogy in the position which the Church* occupies towards the world at the present day, and the character of the opposition which is arrayed against her. It is our purpose to inquire why she is every where spoken against, and whether opposition to her is not opposition to Christianity itself.

"1. The first charge brought against the Church, is exclusiveness of ministerial authority. If our claims upon the subject of the ministry be admitted, say those, who have separated themselves from our communion, then they are in schism. But as there are confessedly a great many pious people who are not Episcopalians, it would be very uncharitable and illiberal to say that they were guilty of schism, and we ought therefore to admit the validity of their orders.

"Now we have stated the objection as it is commonly made, and let us meet it fairly, and take, at the beginning, all the odium which usually attaches to the denial of its force and justice."†

After the above passage, the Bishop, through several pages, speaks of the necessity of ordination, as evidence of ministerial authority; of the manner by which ordination is now authenticated; of the necessary connection of sacraments and a ministry; and of the neglect of the sacraments to which a neglect of the ministry leads. All this, with some serious exceptions, which we shall not now stop to notice, is well enough. Then he sums up his reply to the objection of "exclusiveness of ministerial authority" which he is examining, as follows :‡

* The reader will bear in mind that by "the Church" is meant the Bishop's own sect or branch.

† Discourses, p. 33.

‡ The latter part of this extract is marked by a side note as follows: "Presbyterians as *exclusive* as Episcopalians."

“If it be true, then, that Christ instituted a ministry, and sacraments in his church—if it be clear that the sacraments are of perpetual obligation and cannot be dispensed or administered without a standing ministry—if the authority of the ministry cannot now be certified by miracles, it follows inevitably that this ministry can be known and verified only as proof shall be exhibited that the authority originally delegated by Christ to his apostles has been transmitted in an uninterrupted succession to those who at this day claim to exercise office in the Christian Church. This is what is termed the Apostolic Succession, for maintaining which, the charge of *exclusiveness* is brought against the Church—this is one of the reasons why she ‘is every where spoken against.’ And yet, strange as it may appear, it is nevertheless demonstrably true, that all those who contend for the institution of a ministry authorized to act in Christ’s name, in the appointments of religion, do adopt identically the same principle. Hear the Confession of Faith of the Presbyterian Church: ‘Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and spirit, according to his promise, make them effectual thereunto.’ The same authority sets forth that Baptism and the Lord’s Supper, are ‘holy signs and seals of the covenant of grace,’ appointed by Christ, for our ‘solemn admission into the Church,’ and for ‘confirming and sealing our interest in him;’ and they are not to be dispensed by any but by a minister of the word, ‘lawfully ordained.’ Do we enquire who are ‘lawfully ordained ministers,’ according to the same standard? We are informed ‘that the Presbytery,—consisting of all the ministers, and one ruling elder from each congregation, within a certain district—or any three ministers and as many elders as may be present belonging to the Presbytery,—have power to examine and license candidates for the holy ministry; to ordain, instal, remove, and judge ministers.’ *What then becomes of the charge of exclusiveness against the church—if the very same, upon identically the same grounds, may be urged against the Presbyterians and indeed all others who reject Episcopacy, but yet claim the power of ordination as grounded upon the commission of Christ to his apostles? Let the truth be told, Brethren—honestly—openly—fairly.*”*

If a serious and deliberate assault upon the truth can be aggravated by adding the ingredient of a shameless boldness in the manner of making it, the deed is most successfully done in the words with which the above extract closes. We shall give the public a little plain truth upon this

* Discourses, pp. 37, 38, 39.

point of "exclusiveness of ministerial authority," and then leave them to judge whether Bishop Otey has "told" it—"honestly—openly—fairly."

The drift and manifest bearing—nay, the direct statement—in all this, is, *to charge other denominations, and Presbyterians by name, with maintaining the same "exclusiveness of ministerial authority," as is maintained by Episcopalians.* We refer the reader to the passage, and ask him in seriousness if he can make any thing else out of it. In confirmation of this meaning, it is only necessary to cite one or two extracts farther on, as follows: "Thus it is plain, that *the presbyterial system is to all intents and purposes, AS EXCLUSIVE AS ANY OTHER.*" Again: "Perhaps enough has now been said to show that there is no just ground of complaint against the Church, [the Episcopal Church,] because of her *exclusiveness: since she occupies, IN THIS RESPECT, the same position with others.*" *

‡ It is then plain, beyond all question, that Bishop Otey, in these passages, deliberately and directly charges other denominations, and particularly Presbyterians, with maintaining an "exclusiveness of ministerial authority," identical with that maintained by the Episcopal Church. We are not at this point at all concerned with the fallacious reasoning which has brought him to such a conclusion. We shall notice that in due time. We have now only to do with the simple *question of fact* which his charge declares. Is it true or false? that is the question. We pronounce it unqualifiedly false, and respectfully ask attention to the proof.

In order to bring the matter to a fair test, we shall present, in parallel columns, a few of the *distinctive principles* of Episcopacy and Presbytery. The plainest reader will be able to see, from this comparison, whether these two systems are identical or antagonistical—whether they are alike "exclusive" or not—as regards their views of "ministerial authority." The principles under the head of the Presbyterian Church, will represent, in most points, those maintained by the Congregational, Baptist, Methodist, Lutheran, Dutch Reformed, and other evangelical Churches. We challenge a denial of the correctness of a single point on either side. But to the parallel:—

THE EPISCOPAL CHURCH

1. Claims to have the form of ministerial government established by Christ and the Apostles, viz: in three orders of clergy, Bishops, Priests and Deacons.

THE PRESBYTERIAN CHURCH

1. Maintains that its form of ministerial government is that established by Christ and his Apostles, viz: in one order of clergy, officially equal. But

*Discourses, pp. 41, 44.

THE EPISCOPAL CHURCH.

2. It maintains that such a departure from this form as exists in the Presbyterian, Methodist, Baptist, Congregational, and other denominations, destroys the claim of these denominations to be Churches.

3. It claims that such a ministry as its own, ordained by Prelates, whose ecclesiastical pedigree can be traced directly to the Apostles, is the only authorized ministry on earth. By necessary consequence, and indeed directly,

4. It affirms that the ministry of other denominations than prelatical, have no valid authority to preach the Gospel or administer its ordinances; and that their Churches, having neither ministry nor sacraments, are no Churches.

5. Whenever a minister of another denomination would enter the ministry of the Episcopal Church, he is subjected to a re-ordination, his former ordination being deemed no ordination, and he, consequently no minister.

6. When members of other Churches are received into the Episcopal Church, they are frequently subjected to a re-baptism, their former baptism being deemed invalid in consequence of the alleged want of authority in the administrator.*

THE PRESBYTERIAN CHURCH.

2. It does *not* maintain that such a departure from this form as exists in the Episcopal and some other Churches, destroys their claim to be Churches. It admits them to be Churches notwithstanding.

3. It claims no ecclesiastical authority for its ministry in any respect superior to that of other Churches; but what it claims for its own, it freely concedes to theirs, so far as the matter of ordination is concerned.

4. It uniformly acknowledges that the ministers of the Episcopal and all Evangelical Churches, are duly authorized to preach the Gospel, and administer its ordinances; and that their Churches are true Churches of Christ.

5. Whenever a minister of the Episcopal or other Evangelical Church desires to enter the ministry of the Presbyterian Church, he is *not* subjected to a re-ordination, his previous orders being deemed entirely valid.

6. When members of the Episcopal or any Evangelical Church are received into the Presbyterian Church, they are received without re-baptism, the previous administration of the rite being deemed valid.

* Rev. Mr. Payne of the Episcopal Church, died in Woodville, Miss., about a year since. On his death bed he was baptised by Bishop Polk of Louisiana, although he had been previously baptised by a Presbyterian minister. In the obituary of Mr. Payne, published in the "Banner of the Cross," Phil., his baptism by the Presbyterian Clergyman is styled "lay baptism," and of course the minister himself was deemed but a layman. How many persons this same Mr. Payne had baptised before (in the estimation of the writer) he had himself been baptised, the obituary does not say!

7. Ministers of other Churches are not allowed to preach in Episcopal pulpits, as they are deemed but laymen.

8. The members of Episcopal Churches are frequently instructed not to partake of the Lord's Supper in other Churches, as the clergy thereof are not authorized to administer it. And sometimes as we have shown

9. They are warned not to attend any of the meetings of other denominations, as their ministers have no commission to preach the gospel.

7. Episcopal ministers, and those of other Churches, are frequently invited and do preach in Presbyterian pulpits.*

8. The members of Presbyterian and other Churches, frequently partake of the Lord's Supper, administered by the clergy of the Episcopal and other Churches, believing them authorized to administer it. But, (as we fully believe,)

9. They are *never* admonished not to attend service in the Episcopal Church on the ground that her clergy are not authorized to preach the Gospel.

* The world is full of facts in corroboration of this. We have listened to Bishop McIlvaine of Ohio, when preaching from Dr. Beecher's (Presbyterian) pulpit in Cincinnati, and also to Bishop Brownell of Connecticut, in the First Presbyterian Church, New Orleans, (when Dr. Parker was Pastor,) though it was not expected that either of these worthy Prelates would reciprocate the courtesy. Rev. Mr. Boyd occupied the pulpit of the Presbyterian Church, Vicksburg, Miss., for a considerable time, when the Episcopal Church was unfinished. If we do not greatly mistake, the like courtesy has been extended to Bishop Otey, in New Orleans, in former days; but was it ever known that the "Bishop of Tennessee" offered his pulpit to any clergyman not prelatically ordained? We trow not. During the sitting of the Mississippi Conference of the Methodist Church in Woodville in November last, the Presbyterian Church was occupied by the Methodist Clergy, on invitation of the Pastor, during the entire services of the Sabbath, while the Episcopal Church was closed. The same liberality, as is well known, of admitting the Episcopal Clergy to their pulpits, is characteristic of the Methodists, Baptists, Congregationalists, &c.

✂ Since writing the above, the fact has come to our knowledge that Bishop Otey preached the discourses here reviewed, in Vicksburg, Miss., FROM THE PULPIT OF THE PRESBYTERIAN CHURCH, which had been offered him out of courtesy, as the Episcopalians had no house of worship in that city which they could occupy! It is also stated in a letter of Rev. Dr. Duffield, of Detroit, recently published, that in many of the towns and villages of Michigan, where there are no Episcopal Churches, Presbyterian ministers have, in numerous instances of late, tendered the use of their pulpits to the Episcopal clergy; and "that when they thus gave their houses for the use of Episcopalians and gathered in their people to worship with them, they were insulted by hearing the *exclusive* claims to the ministry of Christ asserted for those who had been ordained by a Diocesan Bishop, and their own ministry, and ordinances and Churches, by implications, plain and obvious, *denounced as impostures and sacrilegious!*" What a beautiful commentary is furnished in these two cases by *both* the parties concerned, upon the Apostolic injunction that "a Bishop must be given to *hospitality!*" The Presbyterian clergy, the true scriptural Bishops, showed that they possessed the real essence of this old-fashioned virtue, while the conduct of the Episcopal clergy, (the so called successors of the Apostles,) was such as would be pronounced by the world unworthy of *gentlemen*, not to say of christians and christian ministers.

Now we submit the case to the reader—can the charge of Bishop Otey be sustained? Is it not totally false? The evidence that the principles above ascribed to the Episcopal Church are held by that Church, is abundantly furnished in the previous chapter; and much more of the same kind might be given. That a correct representation also is given above of the principles which characterize the Presbyterian Church, we challenge Bishop Otey or any one else to deny. Indeed, the case is too well known to admit of doubt. It is a simple question of fact; and the public well know, that the facts are as they are here stated. It is a matter so plain and notorious that Bishop Otey *cannot be ignorant*. And yet he has the hardihood to say, that “the Presbyterial system is as exclusive” as that of the Episcopal Church!

This case is so clearly against the Rev. Prelate, that we are somewhat at a loss to conjecture a reason sufficient to induce him to make so gross a charge. We can imagine no better than that suggested by the homely adage—“misery loves company.” The observing Bishop is doubtless aware that the “exclusiveness of ministerial authority” which is really maintained by the “Bishops and other Clergy” of the Episcopal Church, excites odium in the popular feeling. It is perhaps not surprising, then, that he should wish to draw others, *nolens volens*, into the same unfortunate predicament with himself, that they may help to bear the unwelcome load. He may rest assured that Presbyterians will not be behind his own Church in fulfilling the Apostolic injunction—“Bear ye one another’s burdens”—whenever the case demands it; but he should know that we are not willing, without even being previously consulted, to bear a load like this, which the yoke of Christ does not impose; and especially, while the same Apostle says—“For every man shall bear *his own* burden.”

But there is another serious fault in this matter which deserves the severest rebuke. The Bishop is not only not satisfied with an attempt to force us to share in the odium arising from an “exclusiveness of ministerial authority”—an exclusiveness, as we have seen, belonging purely to his own Church—but, seemingly, he even wishes us to share in the odium which must attach to himself personally in *making* the ungenerous and unfounded allegation. This is quite too bad; and were it not a matter of serious import, the manner in which the attempt is made would be quite amusing. He is not satisfied with making out the case of “exclusiveness” against us as a Church, by simply asserting, as a fact, what all the world knows to be totally without foundation; but he would put words into our own mouths, and make us tell the untruth too! And further,—it is not even enough for him to *assert* the charge, and *make*

us assert it too, but he would seriously attempt to make the language of our standards *prove* the assertion! This is almost provoking. Let us examine the farcical performance.

In the foregoing extract from his pamphlet, it will be seen, he professes to make a quotation from the Confession of Faith, *to prove* that the Presbyterian Church maintains the same “*exclusiveness of ministerial authority*,” as the Episcopal Church. A part of the extract is here repeated as follows:—“This is what is termed the Apostolic Succession, for maintaining which, the charge of *exclusiveness* is brought against the Church—this is one of the reasons why she ‘is every where spoken against.’ And yet, strange as it may appear, it is nevertheless demonstrably true, that all those who contend for the institution of a ministry authorized to act in Christ’s name, in the appointments of religion do adopt identically the same principle. Hear the Confession of Faith of the Presbyterian Church: ‘Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by His own presence, and spirit, according to His promise, make them effectual thereunto.’ The same authority sets forth that Baptism and the Lord’s Supper, are ‘holy signs, and seals of the covenant of grace,’ appointed by Christ, for our ‘solemn admission into the Church,’ and for ‘confirming and sealing our interest in him;’ and they are not to be dispensed by any but by a ‘minister of the word lawfully ordained.’ Do we enquire who are ‘lawfully ordained ministers,’ according to the same standard? We are informed that ‘the Presbytery,—consisting of all the ministers, and one ruling elder from each congregation, within a certain district—or any three ministers and as many elders as may be present belonging to the Presbytery,—have power to examine and license candidates for the holy ministry; to ordain, instal, remove and judge ministers.’ *What then becomes of the charge of exclusiveness against the Church—if the very same, upon identically the same grounds, may be urged against the Presbyterians and indeed all others who reject Episcopacy, but yet claim the power of ordination as grounded upon the commission of Christ to his Apostles?*”

We do not say that the above language which Bishop Otey has quoted from the Confession is garbled: it is more. It is made, as he presents it, to utter a sentiment *directly the reverse* of what is its designed and plain meaning. We submit to any unprejudiced reader who is entirely unacquainted with the Confession of Faith of the Presbyterian Church, this simple question: Does it not appear, from the quotations Bishop Otey here makes from the Confession, that the language applies, through-

out, to the Presbyterian Church? Do you not get the impression from the words—"Unto *this catholic visible Church*," &c., as here presented, that the *Presbyterian Church* is meant? We confess that this would be the impression made on our own mind, were we not too well acquainted with the Confession to be deceived on this point. To make this language apply to the Presbyterian Church, was undoubtedly the Bishop's design; for, without such application, his reasoning would not only be without force, but without even plausibility, and his conclusion would be essentially absurd. We presume it will excite no surprise in the mind of any reader, after having perused what has already been exhibited, to tell him that the worthy Prelate would here make the Confession misrepresent itself in a very plain case. The true meaning of this language of the Confession is obvious. In the *first* part of the quotation, commencing "unto this catholic visible Church," the Confession is speaking *not* of the *Presbyterian Church*, but of the *Church universal*! To prove this, observe what immediately precedes what the Bishop has cited: "The visible Church, which is also *catholic** or *universal*, under the Gospel, not confined to one nation as before under the law, *consists of all those throughout the world that profess the true religion*, together with their children," &c. Then follows the Bishop's own extract: "Unto this catholic visible Church, [*not the Presbyterian Church merely, but to the 'catholic or universal' Church, by whatever name known,*] Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting the saints in this life to the end of the world,"† &c. It is perfectly plain, then, that the Confession in the above language speaks of the *universal visible Church*, and *not* merely of the *Presbyterian Church*. Now, in the *latter* part of this quotation which the Bishop makes, the Confession is speaking of the *Presbyterian Church*, and that alone. He says: "Do we inquire who are 'lawfully ordained ministers,' according to the same standard? We are informed that 'the Presbytery, consisting of all the ministers, and one ruling elder from each congregation, within a certain district; or any three ministers and as many elders as may be present belonging to the Presbytery, have power to examine and license candidates for the holy ministry; to ordain, install, remove and judge ministers.'" Here, (although these sentences which speak of the powers of the Presbytery are not found in such close connection in the Confession as the Bishop here presents them, yet) the language applies to the *Presbyterian Church alone*—applies solely to

* The world knows that the term "catholic," although monopolized by Episcopalians and Romanists, means *general* or *universal*.

† Confession of Faith, ch. 25. sec. 2, 3.

the officers of *this particular Church*, and to the powers of a Presbytery *in it*, as contradistinguished from Church officers of *other* denominations in the “*universal visible Church*.” The *former* part of this quotation by the Bishop is found at page 136 of the Confession, (ed. 1840,) and the *latter* part at page 418 and other pages further on—only some 280 pages apart!—the one speaking of one thing and the other of another; things as distinct as light and darkness; and yet, from the prelatical adroitness with which they are here placed in juxtaposition, they are as a whole made to tell a story so plainly untrue, that probably no person will be deceived by the exhibition, except those who are determined to admit the statements of the “Bishop of Tennessee” without examination. We say *prelatical* adroitness; for it is not the first time that this very same game has been played by the advocates of prelacy. It is not the first time that this very passage of the Confession has been perverted to much the same purpose. Indeed, this convinces us that prelacy is—*semper ubique idem*.

This, then, is the way in which Bishop Otey would *prove*, from her standards, that the Presbyterian Church maintains an “exclusiveness of ministerial authority” identical with that of the Episcopal Church! The device is so shallow, that it can only excite in our minds a feeling of pity for the man who resorts to it.

Having thus shown the falsity of the Bishop’s charge of “exclusiveness” against us as to the simple matter of fact, and having exposed his gross perversion of the Confession of Faith, by which he would prove the charge, we shall now exhibit the fallacy of his reasoning by which he attempts to support this charge as being, in his estimation, a correct deduction from a *principle* which he says the Presbyterian Church maintains.

Immediately after the foregoing extract from his pamphlet which closes with the words, “Let the truth be told, brethren, honestly, openly, fairly,” occurs the following language:—(the words in *italics* are the Bishop’s.) “They [Presbyterians] flinch from the consequences of their declared and published sentiments. Professing a sound *principle* to which the truth of God’s word compels them to subscribe, they *yet deny its application in practice*, because its practical exemplification would involve themselves in the same odious imputation of exclusiveness which they seek to cast upon the Church. To prove this, let us ask the question, where is the power of ordination lodged in the Church of Christ? They reply, *in a council of Presbyters*. Who lodged it there? *The Apostles, acting under the authority of Christ, and guided by His holy spirit*,—say they. Now, what is the inevitable conclusion from these positions? Why that none others than those Presbyterially ordained are

lawful ministers of Christ. There is no escape from this conclusion; for the Apostles did not institute two modes of ordination, or leave the matter open and unsettled by their practice. With them there was but one Church—but one source of power and authority in it—and but one ministry. ‘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.’ If Presbyterian ordination be the institution of God, Episcopal ordination must be of man. They cannot both be of Divine authority, and consequently one or the other must be without just claims to the obedience of man. If the former, prove it by Scripture and the voice of antiquity, and we surrender Episcopacy upon the spot.”*

Again he says: “In the mean time let it not be forgotten, that the assumption which they make, namely, that Presbyterian ordination has the authority of Scripture, and the sanction of primitive practice to uphold it, carries with it all the odious features which it is attempted to impress upon the claims of Episcopacy. If a council of Presbyters only are invested with ordaining power, then ordination by a congregation is invalid, and this throws the Independents, or Congregationalists, and the whole body of Baptists into schism—not only so, it determines against the validity of ordination by a Bishop, in whom alone the ordaining power resides according to our system, and consequently cuts off both Episcopalians and Methodists. Thus it is plain that the Presbyterian system is to all intents and purposes as exclusive as any other.”†

To meet this imposing array of words, by which the Bishop arrives at a false conclusion, let us inquire in the first place, what the “sound principle” is which we “profess,” and “to which the truth of God’s word compels us to subscribe.” We do “profess,” as the Bishop says, that the ordaining power was originally lodged by Christ and his Apostles “in a council of Presbyters.” This is our “sound principle;” and from it, or from any of its legitimate “consequences,” Presbyterians will never “flinch,” because they deem this principle not only a “sound” but a *scriptural* one. Now, do we “deny its application in practice?” This is what the Bishop charges. We shall see, upon examination, that he is quite as unfortunate in this as in his other allegations. He asks, “Now what is the inevitable conclusion from these positions?”—that is, from the positions that the power of ordination is lodged in a council of Presbyters, and that the Apostles lodged it there under Christ’s authority. He replies, “Why that none others than those Presbyterially ordained, are lawful ministers of Christ. There is no escape from this conclu-

* Discourses, p. 39.

† Discourses, pp. 40, 41.

sion," &c. Well, for the argument's sake, suppose we admit, for the moment, that "there is no escape from this conclusion;" yet, we ask, by what rule of rhyme or reason does it authorize the *further* conclusion which the Bishop states, that "it determines against the validity" of Episcopal ordination, "and consequently cuts off both Episcopalians and Methodists?" Does not Bishop Otey know that it is a constituent part of the "sound principle," above stated, in which Methodists and Presbyterians equally agree, *that Presbyters*, according to the Scriptures, *are the highest officers in the Church?*—that in Scripture the terms Presbyter and Bishop are identical, only different names for the same officer?—that upon this "sound principle," the Bishops of the Episcopal and Methodist Churches are simply *Presbyters*, and in our judgment can be nothing more?—and that, accordingly, when a Bishop of the Episcopal Church, with his Presbyters assisting, performs an act of ordination, it is, according to our sound principle, an ordination performed simply and truly by a "*council of Presbyters?*" We ask again, does not Bishop Otey *know* that these are among the ingredients of this "sound principle" which we maintain? If he does, how then can he unblushingly say, that we "deny its application in practice?" or, in maintaining it, that it "consequently cuts off both Episcopalians and Methodists?" Does not Bishop Otey further know, that the power to ordain which *even Methodists themselves* claim for their Bishops, is only a power *delegated by Presbyters*, and consequently that it is only a *Presbyterial* power? * Methodist Bishops regard themselves, and all the world regard them, when viewed as Church officers on the platform of Scripture, simply as Presbyters. The *name* Bishop which they take, they are as ready as others to admit, means in the Scripture sense, the same thing as Presbyter or Elder. And let us ask the "Bishop of Tennessee" if he does not know that upon this same "sound principle," *even he*, and all his brother Prelates of the Episcopal Church, are regarded by us as Presbyters, and nothing more? Let them be consecrated a thousand times over, and they can never be regarded by us, upon this "sound principle," and upon the ground of our oft-declared and published sentiments" too, *only as Presbyters*. Should they all, with one consent, cross the billowy Atlantic, and submit to a consecration by his grace of Canterbury; and then should they all join the crowd now on their march to the Eternal City, and submit to another consecration

* Hear a distinguished divine of the Methodist Church on this point: "As to the charge of our having at any time considered our Bishops as a *distinct ministerial order*, contradistinguished from, and superior to, Presbyters or Elders, it has NO FOUNDATION IN FACT."—Dr. Bond, as quoted in Musgrave's "*Polity of the Methodist Episcopal Church*," p. 74.

by his holiness of Rome; and then to cap the climax, should they reverently bow down and kiss the Pope's toe—as kings and Bishops have done before them—we should still regard them upon this “sound principle” of Scripture, as plain Presbyters only, standing upon the same platform of official equality with ourselves, and having only an equal right with all ministers of the Gospel, to the title Bishop.

It will be borne in mind, that the point here in debate, is *not*—where did Christ and the Apostles lodge the ordaining power?—whether with Presbyters, or with ministers of a higher grade? This will be noticed in due time. The point now before us is this: assuming for the moment that the power *was* originally lodged “in a council of Presbyters,” (as we claim,) do we, in maintaining this principle, practically “cut off both Episcopalians and Methodists?” We have shown that we do *not*; for we regard Episcopal and Methodist Bishops as Presbyters, and consequently regard the ordinations performed by them as *presbyterial* ordinations merely. Now, upon this principle, the reader will easily understand the meaning of the note in the Bishop's pamphlet, where he cites Dr. Miller and Dr. McLeod as maintaining that Presbyters alone have a scriptural right to ordain.* He quotes the latter as saying: “A person who is not ordained to office by a Presbytery, (Presbyters,) has no right to be received as a minister of Christ,” &c These, we understand, are the “declared and published sentiments” of Presbyterians, by which Bishop Otey would exultingly prove that we maintain the same “exclusiveness of ministerial authority” as his own Church, and thus necessarily “cut off both Episcopalians and Methodists.” But upon the principle just stated—that we regard Episcopal and Methodist Bishops only as Presbyters, and their ordaining acts consequently and necessarily presbyterial only—we may still maintain, if we choose, that Presbyters only are authorized to ordain, without incurring the odious consequences which he imagines.

Now we will refer the “Bishop of Tennessee” for his edification on this point, to further “declared and published sentiments” of one of these very men whom he cites in his note. Dr. Miller advocates the same sentiment we have stated above—yea, he has “published” it in the very volume in which we find the quotation which Bishop Otey gives from his pen; and yet, the good “Bishop of Tennessee” takes no notice of *this* “declared and published sentiment” of the Doctor of Princeton! Dr. Miller says: “It is ‘the laying on of the hands of the Presbytery,’ that constitutes a scriptural ordination; and it is because

* Discourses, p. 28. No such opinion, however, is declared in the quotation from Dr. Miller.

Episcopal Bishops are Presbyters, and assisted in all ordinations by other Presbyters, that we consider their ordaining acts, on the principles of Scripture and primitive usage, as valid.”* Had Bishop Otey seen fit to give to the public *this* passage from Dr. Miller alongside of what he has quoted, he perhaps might have blushed to say, “They flinch from the consequences of their declared and published sentiments. Professing a sound principle to which the truth of God’s word compels them to subscribe, they yet deny its application in practice.” Nothing is farther from the truth. We not only maintain this “sound principle” in theory, but we are willing to follow it, and do, to all its legitimate consequences in practice; and still, in its practical operation, it does not, as we have seen, “cut off” either Episcopalians or Methodists.

But Bishop Otey may say, that admitting we do not, either in theory or practice, “cut off Episcopalians and Methodists,” yet we must necessarily exclude *Congregationalists*, &c. He does say indeed in the extract above given: “If a council of Presbyters only are invested with ordaining power, then ordination *by a congregation* is invalid, and this throws the Independents, or Congregationalists, and the whole body of Baptists into schism,” &c. This, no doubt, to some readers of the Bishop’s pamphlet, has been deemed a real poser to Presbyterians. But we exhort them to possess their souls in patience, while we look at the case a moment.

What does Bishop Otey mean by “ordination by a *congregation*?” Does he mean that in a Congregational Church *all* the “congregation” assist in the ordination of ministers—men, women, and children? Is he really ignorant of the mode of ordaining in those Churches? Does he not know that the clergy among Congregationalists, Baptists, and other Independents, have their associations, consociations, conventions, &c., each of which, to all the intents and purposes of possessing and exercising the ordaining power, is a “council of Presbyters?” Does he not know that upon our “sound principle,” they are so regarded by us, even in our “declared and published sentiments?” And does he not know, as a simple matter of fact, that these “councils of Presbyters”—(it is of no consequence by what *name* they may be called)—do ordain ministers in their respective Churches, and *not* the “congregation?”†

*Miller’s Letters, p. 221.

† We speak now of the general, and at present, perhaps, uniform practice among those Churches. We are aware that at a former day, (and possibly in some cases now,) some Congregationalists set apart their ministers by the voice of the congregation at large. These, however, constitute only exceptions to the general rule. If it be to such that Bishop Otey refers, we say, that should any such present themselves to be admitted to the ministry of the Presbyterian Church, we should deem it of far more importance to

With what face, then, can he declare, that upon our principle (of ordination by Presbyters only)—we throw all these Churches “into schism?” We will try to enlighten the Bishop further, by giving him another extract from the same volume of Dr. Miller already quoted, which will exhibit both the “principle” here alluded to, and the fact of our practice according to it. Dr. Miller says: “Ministers have offered themselves to the Church to which I have the honor to belong, not only from the Episcopal, but also from the Methodist and the Baptist Churches. But was a *re-ordination* ever attempted in *any one* of these cases? I can confidently affirm that no such case ever occurred; certainly none ever came to my knowledge. In every instance in which it was ascertained that the minister applying to be received, had been regularly set apart to the sacred office, by the imposition of the hands of men *authorized to preach and administer the sacraments in their own church*, he was freely received, *and his ordination sustained as valid.*”*

The above is sufficient to show, that, in our “declared and published sentiments”—in our theory and in our uniform practice—while we maintain the *general principle* that Presbyters are the proper ordainers to the ministry, we do not in carrying out this general rule, “cut off” either Congregationalists, Methodists, Baptists, Episcopalians, or the ministers in any Evangelical Church in Christendom, who are duly authorized to preach and administer the ordinances of the Gospel in their respective Churches.

The contrary is notoriously true. And yet, in the face of this our unvarying practice so well known—and in the face of the *contrary* practice, equally uniform and notorious, of ministers of these various Churches

ascertain their mental and spiritual qualifications to be teachers in the house of God, than to be certified of the fact, in the most unquestionable manner, that they had been ordained by a council of Presbyters, or even by a Prelate. We should deem the latter as a circumstance of secondary importance, in such isolated cases. while at the same time we should hold to the general principle of ordination by Presbyters. And we can cite in support of the correctness of this position, some of the highest dignitaries of the Church of England. For example—Archbishop Whateley quotes Luther as saying—“If any pious laymen were banished to a desert, and having no regularly consecrated priest among them, were to agree to choose for that office one of their number, married or unmarried, this man would be as truly a priest as if he had been consecrated by all the Bishops in the world. Augustine, Ambrose, and Cyprian, were chosen in this manner,” &c. Upon this Dr. Whateley remarks: “It may be needful to add, that if in a Church thus constituted, or in any other, the laity are admitted to share in the government of it, and to the ecclesiastical offices, this would be not only allowable, but wise and right.”—*Kingdom of Christ*, p. 275. Archbishop Cranmer held, that “imposition of hands” was not necessary to be performed by any body—Prelate or Presbyters—in order to constitute a valid and scriptural ordination.

* Miller's Letters, p. 248.

being subjected to a *re-ordination* whenever they enter the ministry of the *Episcopal Church*—the “Bishop of Tennessee” declares, that Presbyterians maintain the same “exclusiveness of ministerial authority” as the *Episcopal Church*!!!

We now leave this general subject of Bishop Otey’s misrepresentations to the candid consideration of the reader. We have shown his charge of “exclusiveness” against us to be *false in fact*, as all the world knew before; while we have exhibited the intolerant and exclusive position taken by those who arrogate to themselves the name, and all the blessings and privileges of “the Church.” We have shown his attempted reasoning to sustain this charge, to be fallacious. And we have exposed his gross abuse of the Confession of Faith. On each of these points, facts and principles of the plainest kind and great notoriety, confute him at every turn. If any one can peruse what has been here brought to view, and still think Bishop Otey a man of candor—a man whose statements in conducting a theological discussion can be relied on—we shall have no controversy with him, but shall beg to differ from him in opinion. It is a serious thing, we are well aware, to charge a minister of the Gospel with a disregard of truth. *It is quite as serious to give any just occasion for it.* The case before us is so plain, that with all unprejudiced men there can be but one opinion. And we confess that these humiliating developments at the outset, will oblige us to take his further statements upon this general subject with extreme caution.

We cannot close the present chapter more appropriately than in the following words from the Bishop’s pamphlet:

“It gives me no pleasure, I am sure, to show the points of difference between ourselves and other denominations. I would that we were perfectly joined together in the same mind and judgment, and that we all spake the same things. But when points of difference are misunderstood and especially when they are misrepresented, silence on my part would be an unworthy abandonment of known obligations—would be a criminal indifference to the prevalence of error—and a disregard of your most important and dearest interests. I have no sympathy, and I hope you have none, with that mawkish sensibility which fears the honest declaration of the truth, lest it make others feel unpleasant”*

* Discourses, p. 44.

CHAPTER III.

THE CHIEF POINTS AT ISSUE BETWEEN PRELATISTS AND OTHERS, DETERMINED BY AN APPEAL TO SCRIPTURE.

"The Bible, I say the Bible only, is the religion of Protestants."—CHILLINGWORTH.

"If God be for us, who can be against us?"—PAUL.

The true test to which all religious systems should be brought is **THE WORD OF GOD**. The system which that supports must stand. All others should be abandoned. If Prelacy have its foundation in the Scriptures, and can be supported by them and from them alone, let it be shown, and we will acknowledge our obligations to conform to it. If on the contrary, we find that Presbytery, or an entire official equality among the clergy, be the principle recognized in Scripture, it is equally our duty to adopt that system. Whatever the system of Church polity which the Scriptures reveal may be, however—whether Prelacy, or Presbytery, or any other—non-prelatical Churches do not regard a departure from or modification of it, as necessarily invalidating ministerial orders and destroying Church organization. That is a consequence which is chargeable to the account of Prelacy alone.

That the two great opposing systems, Presbytery and Prelacy, may be brought to the test of Scripture, we propose, in this chapter, to set before the reader the real points at issue between them, and then examine the claims of each to a support from the word of God.

The essential or chief points of prelatical polity are as follow:*

1. That the ministry of the Christian Church was originally established in three orders, as at present exist in the Episcopal Church—formerly termed 1st. Apostles, 2d. Bishops, Presbyters, or Elders, 3d. Deacons,—now known as 1st. Bishops, 2d. Priests, 3d. Deacons; and that these orders are obligatory upon the entire Church, and designed to be of perpetual duration.

* As this exhibition will doubtless be admitted by Episcopalians as just, we shall not now detain the reader with any extended quotations to prove that it is so. Abundant proof of each point might be adduced.

2. That Bishops are, by Divine authority, an order superior to, distinct from, and have powers incompatible with, Presbyters.

3. That originally the Apostles possessed and exercised the sole right to ordain men to the ministry, and to govern the Church; and that Diocesan Bishops or Prelates are the true and only successors of the Apostles who possess valid authority to exercise these functions.

4. That no ordination, even by these Prelates can be valid, unless the ordainer be himself a legitimate successor of a legitimate successor through a chain of Prelates up to some one of the Apostles, without a break or flaw in a solitary link.

5. That this succession is a personal succession, viz :—that it may be traced through a historical series of persons, validly ordained as Prelates, transmitting in an unbroken line this Episcopal order and power to the present time.

6. That no ministry is valid, except it have such Episcopal ordination; (by Diocesan Bishops;) that all ordinances and sacraments administered by other ministers are vain and worthless; and that other denominations of Christians who have not a prelatically ordained ministry are not Churches of Christ, either in form or fact.

Thus far the system of Prelacy. Now, we maintain in opposition to these propositions, the following, as the main points of our system :

1. That the ministry of the Christian Church, as to all its characteristics which were ordinary and designed to be perpetual, was originally established in one order, in which all were officially equal, designated, indiscriminately, Elders or Presbyters, Bishops, &c., &c.; that the Apostles were a class of men possessing peculiar and extraordinary powers which were not designed to be perpetuated, and in the exercise of their ordinary functions are to be regarded as Presbyters only; and that Deacons were not an order of clergy, but were appointed to attend to the temporal concerns of the Church.

2. That Bishops and Presbyters are, by Divine authority, the same order, and possess the same character and functions.

3. That during the ministry of the Apostles, Presbyters possessed and exercised, both in conjunction with them and alone, the right to ordain to the ministry, and to govern the Church; and that consequently Presbyters now possess and may exercise this authority.

4. That Presbyters are, therefore, as really the successors of the Apostles as Diocesan Bishops; that the ordinations performed by them are equally valid; and consequently that the ministry of all the Reformed Protestant Churches is equally valid with that of any Diocesan Episcopal Church.

5. That such an unbroken line of Diocesan Bishops as is claimed by the Episcopal and Romish Churches cannot be proved to exist; but the contrary, that such a line does not exist, can be proved.

6. That a succession of the truth of doctrine, of the pure word of God producing the fruits of faith and holiness, and of the sacraments duly administered, is the only material succession necessary to a Christian Church; and that all are true Churches of Christ, where such a ministry and such ordinances are found.

This is the issue. It is definite and comprehensible. Bishop Otey *seems* to agree that it should be brought to the test of Scripture. He says: "The grand question for us all to determine is, what was the form of government established in the primitive Church—was it Congregational, Presbyterian, or, Episcopal? Shall we appeal to Scripture?"*

When we observed this passage in the Bishop's pamphlet, we felt a glow of satisfaction, on two accounts; 1st. that he was willing to submit his system to the scriptural touchstone, and 2d. we expected to find a serious *endeavor* at least, to sustain the scheme of Prelacy by a scriptural *argument*. But we had not read far before we were disappointed in both respects. Not content with Divine authority, he seeks human props from the Fathers. And in the use which he does make of Scripture, there is not even an attempt at any thing worthy of being dignified by the name of argument. His whole effort in this particular may be perfectly characterized by two words—*assumption* and *assertion*. That the reader may see this and be satisfied for himself, we will set before him, though at considerable length, all that can be gathered from the pamphlet bearing upon the scriptural argument. We have changed a few words into italics and capitals, and have inserted some of our own in brackets.

In the Bishop's second discourse, he speaks: "The grand question for us all to determine is, what was the form of government established in the primitive church—was it Congregational, Presbyterian, or Episcopal? Shall we appeal to Scripture? We read of Apostles—Elders—and Deacons, and it is agreed that these orders made up the ministry of the Church in the days of the Apostles. *We do not find mention once made of ordination by a congregation or by a council of Presbyters*—[assertion, denied,] on the contrary, everywhere the ministerial authority is conferred expressly by the laying on of the hands of the Apostles—[assumption,] not only of the twelve, but of Paul and Barnabas—of Timothy and Titus. [assumed, that Barnabas, Timothy and Titus were Apostles like the twelve.] One single, solitary, passage occurs where the laying on of the hands of the Presbytery is mentioned. And even in that case we do not

* Discourses, p. 41.

know that an ordination was referred to. But granting that it was an ordination, it seems that the presence and action of an Apostle was [were?] necessary to give it validity. For St. Paul, referring to the transaction, let the authority imparted by it, be what it may, says expressly it was by the putting on of his hands. To meet the arguments of Episcopalians upon this subject, drawn from the plain warrant of Scripture and the undoubted practice of the primitive Church, it is alleged that the Apostles were extraordinary officers and could have no successors—and that after their decease, the government of the Church necessarily devolved upon Presbyters. All this ought to be proven. We cannot consent to take assertion [!] merely for argument. We may say however, in passing, that neither Barnabas, nor Silas, nor Junias, nor Andronicus, nor Timothy, nor Titus, [more assumed to be Apostles in the sense of the twelve] appear to have exercised any extraordinary powers—or to have been extraordinary officers, and yet are they called Apostles—and some of them we know exercised the power of ordination, and governed the Church.”*

In the third discourse of the series, the Bishop thus writes: “It is not denied by any, so far as I know, that Christ, after his resurrection and previous to his ascension into Heaven, commissioned the eleven Apostles to gather his Church and settle its order and government. During the last forty days of his continuance upon earth, we are told, he came to them from time to time, giving them commandments, and ‘speaking of the things pertaining to the kingdom of God.’ It is not to be supposed in reason, then, that they were left in ignorance as to the extent of their powers, or as to the order of administration which Christ would have established in his Church. Still less is this supposition reasonable when we remember that the Apostles were under the guidance of that Holy Spirit which was to lead them into all truth, and to bring to their remembrance all things whatsoever that Jesus had said unto them. In fulfilment of their trust, it is certain that they in a public manner ordained Matthias in the place of Judas, and he was numbered with the eleven Apostles. Equally clear and certain is it, that others, as Paul and Barnabas and Silas, and Timothy and Titus and James, were called Apostles—and that *they exercised the powers of Apostles in governing the Church, and in ordaining to the holy ministry.* These, therefore, according to the express language of scripture, constituted the first or *highest* order of the gospel ministry. [This takes for granted the very point to be proved—that the Apostles *were* a *higher* order than other ministers in the exercise of *ordinary* ministerial functions. It is *assumed*

* Discourses, pp. 41, 42.

that they *ordained* and *governed* as Apostles, and *therefore* were a higher order!] The testimony is equally direct and conclusive as to the constitution of the *second* and *third* orders of the ministry viz : the order of Elders, Bishops or Presbyters as they are interchangeably termed in the New Testament, and the order of Deacons. **THESE ARE THE ORDERS OF THE CHRISTIAN MINISTRY AS UNQUESTIONABLY ESTABLISHED IN THE DAYS OF THE APOSTLES.** [The foregoing is by far the shortest road from the starting point of an attempt to *reason* the case, to the grand and complacent conclusion in favor of a "three-fold order of the ministry," that we have ever met with. It indicates the "march of mind." This is truly a great age!] The testimony of the New Testament is silent as to any other order of administration. Its canon closes with this arrangement, and if any change or alteration of this order was made, the evidence of it must be sought for elsewhere than in the records of inspiration. The assertions, therefore, that Christ and his Apostles left no specific directions as to the order and government of the Church, and that the whole subject was left open to the exigencies of times and occasions, are wholly gratuitous—utterly destitute of proof, and flatly contradicted by the fact that Christ continued forty days with the Apostles, giving them commandments, and speaking of the things pertaining to the kingdom of God—and by the fact, also, that the Apostles did admit others into their number, and did ordain Presbyters and Deacons. The obscurity and lack of precision which some men allege to be thrown around the order and government of the Apostolic Church, are nothing short of empty pretences, and are about as available to excuse their irregularities and schisms, as the alleged mysteries of faith are to excuse the indifference and sin of unbelief.

"The three-fold constitution of the ministry as above stated, composed of Apostles, Presbyters and Deacons in their respective orders, we hold to be the form of Church government as clearly defined in the New Testament. As it was established by Divine authority and undeniably continued till the canon, and of course the testimony of sacred Scripture, was closed, we are compelled to regard it as of perpetual obligation, and unchangeable, until authority can be shown to alter it.

"If we would inquire as to the powers which these three orders exercised respectively, we must look at their commissions and at their acts. As to the Apostles, we find that thirteen of them were special witnesses of the resurrection of Jesus Christ. They were chosen for that specific purpose, and so far could have no successors. For the idea of witnesses having successors carries absurdity on its very face. They may be co-

temporaneous witnesses to the same matters of fact, as the five hundred brethren who saw Christ after his resurrection, on a mountain in Galilee, were with the Apostles then present, witnesses of one and the same fact. But to bear testimony to the resurrection of Christ was not the only duty with which the Apostles were charged. If we turn to their commission we shall see that they were specially charged to preach the Gospel to all nations and to baptise them in the name of the Father, Son and Holy Ghost. Accordingly we find, in tracing the history of their acts, that they not only testified that Christ was raised from the dead, but also preached, and baptised for the remissions of sins, and that they ordained others to the performance of the like offices. They or at least a portion of them, possessed also the power of conferring the miraculous gifts of the Holy Ghost by the imposition of their hands. Some of them also were endowed with the spirit of prophecy. In these things, then, as witnesses of the resurrection of Christ—as prophets—as bestowers of miraculous gifts, their office was extraordinary and as such they had no successors.

“But it is remarkable that in the commission given to the Apostles, which was antecedent to the day of Pentecost when they received the gift of the Holy Ghost—no reference is made to their extraordinary powers. The tenor of their commission as recorded by St. Matthew and St. John runs thus: ‘All power is given to me in Heaven and in Earth. Go ye therefore and teach all nations baptising 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 alway even unto the end of the world.’ ‘Then said Jesus unto them again,’ are the words of St. John, ‘Peace be unto you: As my Father hath sent me, even so send I you: And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained.’

“These last words, respecting the power of remitting and retaining sins, are generally understood as conveying the power of discipline—of inflicting and removing Church censures—a power claimed and exercised by all denominations to this extent, and indeed indispensable to the preservation of purity and order in any society whatever.

“The commission of the Apostles sets forth that they are to preach—to baptise—and to exercise discipline. And certainly so far at least no one will deny that they may and ever have had successors in office.—But the commission, as recorded by both the evangelists, clearly indicates

that they were invested with yet higher powers. Besides making disciples of all nations—which is regarded as a more correct rendering, than *teaching all nations*—and baptising them; they are furthermore to teach them to observe all things whatsoever Christ had commanded—Now as these things whatever they were, are not specifically set forth in the commission itself, it seems reasonable to conclude that we must search for them in what the Apostles taught and in what they did. They have recorded what they taught and what they did also: at least to a sufficient extent, we must suppose, to furnish the man of God thoroughly unto every good word and work. And among the things which they did, acting under Christ's commission, *we know that they ordained to the ministry*, [and “we know,” too, that some who were *not* Apostles “ordained to the ministry,”] and in so doing not only established a precedent for those whom they thus ordained, to do as they had done, but moreover gave express directions to that end. ‘The things that thou hast heard of me among many witnesses,’ says St. Paul to Timothy ‘the same commit thou, to faithful men, who shall be able to teach others also.’

“The words of St. John in recording the grant of authority to the Apostles, convey the idea of still more ample powers. ‘As my Father hath sent me, even so I send you;’ and then breathing on them said, ‘Receive ye the Holy Ghost.’ Whatever may be made out of these words, no one will deny that this much at least is certain, that Christ invests his Apostles with full power and authority to settle the order, and administer the affairs of his kingdom on earth. Whatever, then, they taught, and commanded in pursuance of this object, we hold to be binding upon the consciences of all believers. *That they ordained Elders is not denied*—[The impression here intended, that the Apostles *only* “ordained Elders,” is denied, and Bishop Otey knows it.]—that these Elders ministered in the Church in subordination to a higher order of the ministry called Apostles, is as clear as any other fact recorded in the sacred writings—that *not a single instance of the Elders exercising the power of ordination has ever been clearly made out, is just as certain as that the higher or Apostolic order did exercise that power*. [This pure assertion has one merit. It is an *easy* way to dispose of the cases which are adduced of ordination by Presbyters. Perhaps with the “Bishop of Tennessee,” it is the *only* way.] That the Apostles ordained Deacons is admitted—that these Deacons *both preached and baptized*, and so far were ministers, stands as plainly recorded in the Acts of the Apostles as any thing else to be read therein. [Another assumption—we deny it.]

Here then, brethren, in the ministry of the Church thus constituted, of Apostles, Presbyters and Deacons, is that Episcopacy for which we contend as the order established by Divine wisdom in Christ's Kingdom on earth. Christ said he would be with the Apostles 'always, even unto the end of the world.' Are to suppose, then, that the Apostles left the Church destitute of a ministry—that they left the whole body of believers throughout the world, in Jerusalem, Antioch, Ephesus, Rome, Corinth, and a hundred other places where they had planted the faith of the gospel, in an unorganized state—left them to choose a ministry and ordain them from among themselves—to define their powers and settle the limits of their jurisdiction? Such a supposition lies not within the boundaries of the most extravagant credulity. It would be an example without precedent in the history of man. It was a thing plainly impossible from the very nature of the Christian institution, having ordinances to be administered, and, by necessary consequence, requiring an order of men for that purpose, invested with power and authority to perpetuate the office of administration."*

The above, so far as we have been able to discover, (with the exception of two notes which will be examined hereafter,) is all that Bishop Otey brings forward as the Scripture argument for Prelacy. We leave the reader to judge whether it may not in the main be properly and perfectly characterized by the two words—*assumption and assertion*. He takes little or no notice of the denials of many of his naked assertions with which the works of opposing writers abound, but says "this is not denied"—"that is admitted"—"this is equally certain"—"that is unquestionably so," &c., &c. He takes as little notice of their arguments and objections, but conveys the impression to the minds of his less informed and confiding readers, that as this is "admitted," that "not denied," &c., they of course have no real arguments to present!

We do not say that this is unfair dealing in a man who fills the sacred office of Christ's ambassador: it is more. In the case of Bishop Otey it is little less than virtual perjury before high heaven. He says near the close of his second discourse: "I have no respect for that pretended liberality of opinion, which under the name of charity, will embrace all professions of Christianity as equally sound branches of the one catholic Church of Christ—and will cast into the shade all distinctive principles as non essential and of minor consequence. Christianity, Brethren, 'rejoiceth in the truth,' as well 'as hopeth all things, and endureth all things.' And while we dare not pronounce upon the character of those

* Discourses, pp. 52-57.

who follow unscriptural and erroneous systems—while we leave them to the just and righteous judgment of that God before whom we must all stand at last, *it is nevertheless our duty to show them their error, to lead them to embrace the truth, and by all proper means aid them to attain eternal life. Having therefore made a beginning upon this subject, I shall, God being my helper, go into it thoroughly and leave nothing untouched as to the order, doctrine and worship of the Church, which may conduct you to a correct understanding of her principles and your own correspondent privileges and duties.*”*

These last words contain a comprehensive pledge, and God is solemnly appealed to, to aid in its execution! But how is it redeemed? Is it in any respect fulfilled by declining even to *notice* opposing arguments? by thus making the direct impression upon many minds that none worthy of notice exist?—by withholding that which is absolutely *necessary* to “conduct to a correct understanding” of the “order, doctrine, and worship of the Church of Christ? Is this solemn pledge met by asserting as “not denied,” and as “admitted,” &c., that which every tyro in this controversy knows to be the very reverse of the truth? Is it met by *assuming* every point which ought to be *proved*? Is this the *prelatical* method of “leaving nothing untouched which may conduct to a correct understanding” of this subject? If it be, for one, we should fervently pray, in the language of the prayer book—from such luminous teaching, and from such false promises—“Good Lord, deliver us”!

Bishop Otey in this great and vital point of the whole subject—the Scripture argument—does the greatest injustice to his own friends. They look up to him as their spiritual guide. And while he promises them that he will “go into” the subject “thoroughly, and leave nothing untouched,” he yet deals out his naked assertions and baseless assumptions so bountifully, with a studious silence of opposing arguments, that one can scarcely avoid believing, that after all, the Bishop fancies that his mere *ipse dixit* will be deemed sufficient by his readers to lead them to a “correct understanding” of the great points at issue. Now if Episcopalians are willing thus to yield a stupid, blind submission to prelatical dictation, be it so—we have nothing to say. We can only pity their credulity. But we have thought it well, in passing, just to remind them that their Bishop has not made good his solemn pledge. Nor do we wish them to take our mere say-so for it. We shall endeavor to make it appear palpable, by exhibiting the *scriptural argument* on this subject. When this is

* Discourses, pp 44, 45.

duly weighed, it may lead unprejudiced readers "a correct understanding" which may be different from the conclusions to which the Bishop's mere assumptions, if followed, would conduct them. A pointed saying of the celebrated Edmund Burke is worth remembering here. "Let us," says Burke, "only suffer any person to tell us his story, morning and evening, but for one twelve-month, and he will become our master."

Before proceeding to an examination of the Scriptures, it may be well to show, by a few quotations, what value many prelatical writers assign to Divine testimony on this whole subject. We have said that the scriptural argument of Bishop Otey (and we have given it in full,) consists of assumptions and assertions. But the "Bishop of Tennessee" does not stand alone in this sorry predicament. Other writers of his own Church, more renowned than he, enjoy the same enviable distinction. Perhaps, however, they may all be pardoned for not even attempting to reason the case. It is a tacit admission that no sufficient *argument* from the Scriptures can be adduced in their favor. They must, therefore, abandon the word of God altogether, or be content with at once taking for granted, without argument, that the form of prelatical polity is taught there. But we shall pass these men by, for the sake of noticing another class, more candid than they, who say, directly, that *no particular form of Church polity is clearly laid down in the Scriptures*. Here are their acknowledgments:

Dr. Dodwell says: "The sacred writers *nowhere* professedly explain the offices or ministries themselves, *as to their nature* or extent, which surely they would have done if *any particular form* had been presented for perpetual duration."*

Bishop Beveridge acknowledges the same: "*Nothing*," says he, "can be *determined* from what the Apostles did in their early proceedings in preaching the gospel, as to the establishment of *any certain form of Church government for perpetual duration*."†

Another Episcopal writer says: "There is no part of the ecclesiastical system which is not *faintly* traced in Scripture, and *no part which is much more than faintly traced*. It is granted that the Divine right of Episcopacy, the Apostolical succession, the power of the Church, &c., *are wanting in direct or satisfactory proof*. Every one must allow that there is next to nothing on the surface of Scripture about them, and very little even under the surface, of a satisfactory character."‡

* De Nupero Schismate, as quoted by Powell.

† As cited by Powell.

‡ Oxford Tracts, Nos. 8 and 85.

This testimony will suffice, though much more to the same purpose is at hand. It is thus manifest, that many distinguished advocates of Prelacy directly insist, that *no particular form of Church government is clearly laid down in the Scriptures*, or none at least intended to be unchangeable. Now all the advantage we wish to take of this expression of sentiment is this: *It is an acknowledgment that the prelatical form cannot be proved from the Scriptures.* This fair consequence will of course be granted. Hence the cry—"to the Fathers."

Another class of Prelatists, with some show of argument at least, do attempt to maintain from the Scriptures, the chief points of the prelatical scheme as drawn out in the foregoing specifications. We shall give a respectful attention to their reasonings, and submit to the reader the decision whether their scheme or ours has the better claim to be founded on Divine authority.*

SECTION 1.—*Parity of the Ministry shown from the Ministerial Commission.*

The first and fundamental principles advanced on each side, are as follow:

Prelatists maintain—

1. That the ministry of the Christian Church was originally established in three orders, as at present exist in the Episcopal Church—formerly termed 1st Apostles, 2d Bishops, Presbyters, or Elders, 3d Deacons—now known as 1st Bishops, 2d Priests, 3d Deacons; and that these orders are obligatory upon the entire Church, and were designed to be of perpetual duration.

On the other, hand we maintain—

1. That the ministry of the Christian Church, as to all its characteristics which were ordinary and designed to be perpetual, was originally established in one order, in which all were officially equal; designated indiscriminately, Elders or Presbyters, Bishops, &c., &c.; that the Apostles were a class of ministers possessing peculiar and extraordinary powers which were not designed to be perpetuated, and in the exercise of their ordinary functions are to be regarded as Presbyters only; and that Deacons were not an order of clergy, but were appointed to attend to the temporal concerns of the Church.

This is a plain issue. To determine it, we appeal "to the law and to the testimony."

* By referring to the foregoing propositions. it will be perceived that some of them relate to matters purely historical—such as the evidence pro or con touching the Apostolical succession, &c., &c. The consideration of these will be reserved to a future chapter. Those only will be noticed here which may be supported out of the Scriptures alone.

In support of the above proposition, which, as first in order, we advance against the Prelatists, our position is—

That Christ gave but one general commission for the office of the ministry.

Our conclusion from this position, is—

That this commission constituted but one order of ministers, in all respects officially equal.

Whether the premise be true, and the conclusion be legitimate, the sequel will perhaps show.

Both parties to the present controversy agree that all true ministers of the Gospel in every age, act under the authority of a commission given by Christ to the primitive ministry. It is commonly agreed that there is but one general commission. Bishop Otey, it is true, *assumes* that each of the three orders of Prelacy has its separate or special commission. He says, in the extract already given: “If we would inquire as to the powers which these *three orders exercised respectively*, we must look at their *commissions*, and at their acts.” He does not, however, tell us where these several commissions are to be found. He cites the one and only general commission which Christ gave. We challenge him to produce from the Scriptures the three several “commissions” under which the “three orders exercised respectively” their “powers.” If he will bring them forth, he will certainly render a most essential service to his cause, and they will deserve a place in our theological cabinets as a literary curiosity.

There is one general commission for the ministry which all agree sets forth their powers. It was given by Christ to the Apostles, and through them to the ministers of the Gospel in all subsequent time. It is recorded by the Evangelists as follows: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and on 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, Amen.”* “Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.”†

This commission, as all acknowledge, was originally given to one order

* Matthew 28: 18, 19, 20,

† John 20: 21, 22, 23.

of ministers only, *the eleven Apostles*. Bishop Otey admits this in the passage already quoted. To these eleven, confessedly of the same rank, Christ committed, for the time, the whole ministerial authority of His Church. This commission, therefore, originally, constituted but one order of ministers.

Now it is admitted and contended on all hands, that full ministerial authority is granted by, and embraced in, this commission—that is, authority *to preach, to administer the sacraments, and to ordain others* to the ministerial office. Bishop Otey contends for all this. It is also universally contended that this commission did not expire with the Apostles, but was intended to be perpetual, as authorizing the ministry of every subsequent age. Of course, then, the powers which it conveys were not only granted to the original eleven Apostles, but also to those who should succeed them in the ministry through all future time.

The question then arises, Who are these successors? Who have succeeded the eleven Apostles in authority to exercise those functions which this commission points out? This is the grand question, and the whole case turns upon the answer, which is this: *Those who are now authorized to perform the duties set forth in this commission, are the true successors of the eleven to whom it was originally given.* What are those duties? *To preach*—“teaching all things,” &c.; *to administer the sacraments*—“baptizing them,” &c.; and *to exercise government and discipline*—“whose soever sins ye remit,” &c. These are all the functions which are expressly stated. It is admitted by all, that the power to *ordain* is *implied*, because the ministry was to be perpetuated “to the end of the world.”

Now, who are authorized to perform these duties or functions?—that is, to preach, administer the sacraments, ordain, &c.? And who, by necessary consequence, have succeeded the Apostles in this authority?

We answer: 1. *Those persons who are authorized to exercise ANY ONE of these functions, are empowered to perform ALL.* This position is impregnable, unless it can be shown, (1.) That the commission points out some distinction of rank or grade in the *one order* which it constituted, (a supposition which would be absurd,) and distributes its powers among the several grades; or, (2.) That it conveys authority to this one order to institute *other orders* and distribute the various powers among them all, respecting which there is not the remotest allusion. We repeat, then, that as this commission hints at no distinction of rank in those who were to act under it, and recognizes no precedence in any of the

several powers which it conveys, therefore, those who are authorized to perform *any one* of its functions, are empowered to perform *all*.

We answer: 2. PRESBYTERS *are empowered by this commission to exercise all its functions*. This is proved, (1.) By the admission of our opponents, who grant that Presbyters may exercise *two* of the powers conveyed—preaching, and administering the sacraments; but if two, or even one, they may, by the terms of the foregoing proposition, perform *all*, as authority to perform one necessarily includes authority to perform all. It is proved, (2.) By the fact that the two functions which it is admitted Presbyters may exercise, are the more important powers. The other is but a means to a far more important end. The great and paramount ministerial duty which the Scriptures always hold up, is proclaiming the everlasting Gospel and administering the sacraments. Induction to the ministerial office is but an insignificant means to this grand end, and considered as such, is far less important. Those, therefore, who may exercise the former duties are authorized to perform the latter. The greater must always include the less.

From the foregoing propositions, we therefore conclude,

1. That Presbyters are duly authorized to preach, administer the sacraments, and ordain others to the ministry—in a word, to exercise all duties, privileges, and functions, which any ministers of the Gospel may do, acting under the authority of this commission.

2. That those who have been ordained by Presbyters have been duly ordained, and are clothed with full authority to exercise every ministerial power.

3. That, therefore, Presbyters are true successors of the Apostles, in all things pertaining to their office which were ordinary and designed to be perpetual.

These conclusions we deem fully authorized so far as the character of the general ministerial commission is concerned, from which alone the ministry in all ages derive their authority.

Bishop Otey, indeed, as inclination, or habit, or necessity prompts him, *assumes* that ordination is a “*higher power*” than any other function recognized by this commission. His words are these, as before given: “The commission of the Apostles sets forth that they are to preach, to baptise, and to exercise discipline. And certainly, so far at least, no one will deny that they may and ever have had successors in office. [granted] But the commission as recorded by both the Evangelists, clearly indicates that they were invested with yet *higher powers*.” A little further on he tells us that these “*higher powers*” consisted in *ordaining* others to the

ministry. Now it is admitted on all hands that the power to ordain is conveyed in this commission by implication. But that it is a "*higher power*" than those expressly named, is denied; and we pronounce the declaration affirming it an unwarranted assumption, and challenge Bishop Otey to produce any authority for it in the word of God. The contrary is not only intimated in the Scriptures, but is expressly asserted as the judgment of some of the most distinguished divines of the Episcopal Church.

From several considerations, this statement of Bishop Otey is manifestly contrary to the word of God: 1. The Scriptures nowhere expressly state that ordination is a "*higher power*." 2. Ordination, as regards its nature, or as to particular cases, is very seldom mentioned in the Scriptures, compared to the frequency with which the other ministerial functions are stated, explained, enjoined and enlarged upon. 3. Ordination is but a means to a more important end—proclaiming the word of eternal life, &c. 4. Paul and the other sacred writers dwell with great minuteness and detail upon the great duties of faith, repentance, holiness, justification, &c., which enter into the subject matter of preaching, while very little is said about ordination. We may fairly infer, therefore, from these plain and decisive intimations of Scripture, that they do *not* sanction the idea that ordination is a "*higher power*" than the others, but that if any distinction is warranted, it is a lower or less important power.

The same judgment is given by distinguished Episcopal divines. To mention one. Bishop Burnet, in opposition to the "Bishop of Tennessee," says: "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."*

It is evidently, then, a pure and unsustained assumption of Bishop Otey, that ordination is a "*higher power*" than the others conveyed by this commission. But we are not surprised that he should assume this. As in his treatment of the scriptural bearings upon the general subject, he takes *the whole* for granted, we must of course expect him to take the parts.

From all that has now been said respecting the nature, design, extent, powers and perpetuity of the foregoing ministerial commission, we think we are fully warranted in the conclusion previously stated—that as Christ gave but one general commission for the office of the ministry, as this commission was delivered originally to but one order in all respects officially equal, as the powers conveyed by it were designed to be perpetu-

*Vindication of the Church and State of Scotland.

ated, so the successors of those originally constituted were designed to be but one order in all respects of equal official authority,—and consequently all who are authorized by this commission to perform any one of its powers, are comprehended in this order.

SECTION 2.—*Identity of Bishops and Presbyters.*

The next points in order of the two opposing systems are as follow :
Prelatists maintain—

2. That Bishops are, by Divine authority, an order superior to, distinct from, and have powers incompatible with, Presbyters.

3. That originally the Apostles possessed and exercised the sole right to ordain men to the ministry, and to govern the Church ; and that Diocesan Bishops or Prelates are the true and only successors of the Apostles, who possess valid authority to exercise these functions.

We maintain, on the contrary—

2. That Bishops and Presbyters are, by Divine authority, the same order, and possess the same character and functions.

3. That during the ministry of the Apostles, Presbyters possessed and exercised, both in conjunction with them and alone, the right to ordain to the ministry, and to govern the Church ; and that consequently, Presbyters now possess, and may exercise this authority.

Our first argument in support of the above propositions which we advocate, is, that

I. *The terms Bishop and Presbyter are invariably employed in the Scriptures, as interchangeable or convertible titles for the same office.*

From this unvarying usage, we argue,

That Bishop and Presbyter must be, by Divine authority, the same order and must possess the same official character and functions.

Before presenting any direct argument in support of the above position, it may be well to show, that the point immediately before us is conceded by many of the most distinguished Episcopal writers on both sides of the Atlantic. They freely admit that the *terms* Presbyter and Bishop are used in the Scriptures as convertible titles, though *some* of them deny that this proves that Presbyter and Bishop were the same in official rank. Some of the following writers, however, admit that they were the same in *rank*, also. Let us hear them.

Dr. Whitby says: “Both the Greek and Latin Fathers (the Dr. cites them to confirm his own opinion.) do with one consent declare, that Bishops were called Presbyters, and Presbyters Bishops, in Apostolic times, the names being then common.”* Dr. Hook : “He whom we now

* Notes on Phil. 1 : 1.

call a *Presbyter* or *Priest*, was frequently styled in the New Testament, a *Bishop*.* Dr. Hammond: "The word *Presbyter* was fitly made use of by the Apostles and writers of the New Testament, and affixed to the *governors* of the Christian Church. In the Scripture it belongs principally, if not alone, to Bishops."† Bishop McCoskry: "*All* that is now said of Bishops in the New Testament is to be regarded as belonging to those who were designated by the term *Elder* or *Presbyter*."‡ Bishop Onderdonk: "It is proper to advert to the *fact* that the name *Bishop* which now designates the highest grade of the ministry is *not* appropriated to that office in Scripture. That name is there given to the middle order, or *Presbyters*; and *ALL* that we read in the New Testament concerning Bishops, is to be regarded as pertaining to that middle grade."§ Dr. Bayard of New York: "The name of *Bishop* and that of *Elder* or *Presbyter*, were promiscuously used *for the same office* in Scripture."|| Bishop Hobart: "It is granted that *Bishop* and *Presbyter* in the New Testament were used as names *for the same office*, generally that which we now call the order of *Priests*."¶

Instances of the like admission might be multiplied, but the above are sufficient to show the fact.

Bishop Otey admits that the *names* *Bishop* and *Presbyter* are common in Scripture, but seems to deny that they indicate the same *office*. He says: "It is freely admitted by Episcopalians that these terms are thus interchangeably used in the New Testament. The admission is improved into an argument in the hands of the opponents of Episcopacy, who most preposterously argue from a community of names to a community in rank or order."*** Nay, good sir, the "argument" is made ready to our hand. If the admission of Dr. Bayard, that these names "were promiscuously used *for the same office*"—if the admission of Bishops Onderdonk and McCoskry, that "*all* that is said of Bishops in the New Testament is to be regarded as belonging to *Presbyters*"—if the admission of Bishop Hobart, that "*Bishop* and *Presbyter* in the New Testament were used as names *for the same office*"—if these and sundry other similar admissions too numerous to mention, be not equivalent to the full concession, that in Scripture, the use of the terms *Bishop* and *Presbyter* plainly indicate a "community in *rank* or *order*," as well as a community in name—verily, it is so like it, that we shrewdly sus-

* Sermon on the Church.

† Sermon "Ep. Bishops," &c.

|| Encyclop. Relig. Knowl. Art. Bishop.

*** Discourses, p. 53, Note.

† Works on Episcopacy.

§ Episcopacy tested by Scripture.

¶ Comp. for the Fest. and Fasts.

pect that the "Bishop of Tennessee" could not well avoid perceiving the resemblance, were he not too thoroughly opinionated. As one has well remarked: "I never," said Jack of Lord Peter's brown bread, "saw a piece of mutton in my life, so nearly resembling a slice from a ten penny loaf!"

But some prelatical writers go much further in their concessions touching the scriptural use of these terms. To give a single example. Bishop Croft declares that if any distinction is allowable, *Presbyter* is a term of *higher* import than *Bishop*; and if we determine the point by an appeal to the original meaning of the terms, his view would seem to be correct, the term *Presbyter* being expressive of *authority*, and the term *Bishop* of *duty*. Bishop Croft says: "And I desire you to observe, that of those two names, *Presbyter* and *Bishop*, if there be any dignity and eminency expressed in one more than the other, sure it is in the name of *Presbyter*, not *Bishop*; because the Apostles themselves, and the chief of the Apostles, (as some would have it who stand highest on their pantables,) are, in Scripture, styled *Presbyters*, or *Elders*, as the word in our English translation signifies, but never *Bishops*, as I remember. And therefore, I cannot but wonder why that haughty head of the Papists should not assume to himself the title of his pretended predecessor, St. Peter, *Presbyter*, rather than *Bishop*, unless it be by God's Providential disposeure, to show his blindness in this as well as in other things, and make him confute himself by this name of *Bishop*, which was never given to St. Peter no more than St. Peter gave unto him the headship of the Church."*

It is fully conceded, then, by the most eminent prelatical writers, that *Presbyter* and *Bishop* are terms of at least the *same* import in the New Testament. If any person wishes to see that they have the utmost good reason for the admission let him examine, in the original, the following passages. Paul in addressing the *Elders* of Ephesus styles them *Bishops*: "And from Miletus he sent to Ephesus and called the *Elders* (τοὺς πρεσβυτέρους) of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you." &c. Proceeding with the address he says to these same *Elders*: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *Overseers*," (ἐπισκόπους) &c., that is, *Bishops*.† The following passage is so clearly in point that the mere reader of the English text can perceive that the words *Bishop* and *Presbyter* or *Elder* must mean the same persons: "For this cause I left thee in Crete, that thou shouldst set in order the

* True state of the Prim. Church, as cited by several authors.

† Acts, 20: 17, 28

things that are wanting, and ordain *Elders* (πρεσβυτέρους) in every city as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly; FOR a *Bishop* (ἐπίσκοπον) ΜΥΤ be blameless, as the steward of God." &c.*

Thus it is manifest that Episcopalians have the best of reasons for admitting the identity of the *terms* Presbyter and Bishop, in Scripture usage, and some as we have seen admit the identity of *rank*.

Now all the advantage we wish to take of this concession of a "community of *nam s*," is this: We deem it quite sufficient to settle the point, that Bishop and Presbyters are, by Divine authority, the *same order*, and consequently possess the same office, character and duties. But we do not, as the "Bishop of Tennessee" supposes, esteem this concession so highly as even to wish to "IMPROVE it into an *argument*." No. We will frame an argument ourselves, and reason from the *fact* here admitted, and show incontestably from the uniform, unique, Scripture use alone, of these terms, that an identity of rank and office in the persons to whom they are applied must follow.

Our argument is concisely this If the sacred writers viewed the *office* or *rank* of Bishops as being essentially superior to that of Presbyters in the same light that Prelatists do, we should expect to find them mark this difference with so much distinctness as forever to guard it from the possibility of misapprehension, and lay down laws to guard the dignity, powers, and authority of the superior order, so as to preserve it from all encroachment. This was the case with regard to the Levitical Priesthood, though it belonged to an inferior dispensation. But we search in vain for any such marks of distinction, or for any such laws. They are not to be found in all the Book of God Let him that affirms it produce them. On the contrary, the sacred writers always speak of Presbyters and Bishops as identical, pointing out no distinction in their official character or duties, and leaving on record no hint of any laws for the regulation of any distinctions. Is it not then a fair inference from these undenied and undeniable scriptural facts, that the sacred writers had no such views of the official superiority of Bishops over Presbyters as Prelatists maintain, but that they deemed them one and the same order and office? If they are not to be so understood, they have written so strangely as to mislead the mass of readers for whom the Scriptures were intended. Our argument, then, rests upon the uniform *usus loquendi* of the inspired writers; and there is no case analogous to the use of the terms Bishop and Presbyter in the whole New Testament.

* Titus, 1: 5, 6, 7. See also 1. Peter, 5: 1, 2; and other passages.

“But,” say some prelatical writers, in substance, “if you reason from a community of names to a community in rank or office, your argument proves too much, for the Apostles are called Presbyters and Deacons; and do all these terms indicate the same official rank too?”*

Not quite so fast, Gentlemen. A little discrimination would be serviceable here. We repeat, that there is no case analagous to the use of the terms Bishop and Presbyter in the New Testament. We affirm, (and if any deny it let the contrary be shown,) that there is not a solitary instance in the entire New Testament, of using the names of officers in common, and of employing the terms indifferently the one for the other without any marked distinction, as is the case with the terms Presbyter and Bishop, while at the same time the *offices* remain essentially distinct and incompatible. Apostles, indeed, are sometimes called Elders or Presbyters; but Apostles are not called Elders, and Elders Apostles, indifferently, and without distinction. They are mentioned together, yet *distinctly*—“Apostles and Elders”†—but we never find in the New Testament the phrase, *Bishops and Presbyters*. These terms are *never* thus distinguished. When either of them is used, the other is never used along with it,—which is sufficient to prove that they mean the same thing, point out the same officer, as one always sufficed without the other. Precisely the same reasoning will apply to the word *Deacon*, the common meaning of which is, *minister* or *servant*. It is in this sense sometimes applied to an Apostle, as an Apostle was a servant of Christ. But the distinction is always plain and never confounded in the New Testament. No man who is acquainted with and reveres his Bible, will say that the Apostles are called Deacons, and Deacons Apostles, indifferently.

With regard to all these official titles, the case is just this:—that the terms *Apostle*, *Presbyter*, *Bishop*, *Deacon*, designate, with marked precision, officers known and established in the Apostolic Church—that no two of these terms are used interchangeably and without distinction excepting *Presbyter* and *Bishop*. For example: Apostle and Bishop, Apostle and Presbyter, Apostle and Deacon, Bishop and Deacon, Presbyter and Deacon, are never put promiscuously the one for the other; and why? The reason is, that *they do not signify the same thing*. But *Bishop* and *Presbyter* ARE used interchangeably, so that you may put the one for the other *ad libitum* without destroying or obscuring the sense of the sacred writers; and why? The reason is, and must be, that *they do signify the same thing*—that is: they designate one and the same grade of ecclesiastical officers. Now this unvarying uni-

* Percival on Ap. Suc.

† Acts, 15 : 6, 23.

formity in the use of the terms Bishop and Presbyter, standing opposed to an equal and totally different uniformity in the use of the other titles noticed, would seem to be sufficient, to a reasonable mind, to prove that the terms Bishop and Presbyter not only indicate a community in *name*, but a community in *rank* and *office*. The *usus loquendi* of the New Testament, thus establishes the conclusion, that where the *names* are common, the *things* are substantially the same.

Now we submit the question, if, as Bishop Otey says, "it is freely admitted by Episcopalians, that these terms (Bishop and Presbyter) are thus interchangeably used in the New Testament," must they not in all consistency also admit, that Bishop and Presbyter are the same "in rank or order?" Let those escape the conclusion who can.*

SECTION 3.—*Presbyters clothed with the functions of Government and Ordination.*

We now proceed to the second general argument, showing that Bishops are not an order superior to Presbyters, but that Presbyters are by Divine authority the same order, &c., which is, that,

II. *Presbyters and Bishops are clothed with the same official POWERS and DUTIES.*

The reader will bear in mind, that we have already argued from a "community of *names*" to a community in official *rank*. Although the opponents of Prelacy in general, deem this argument conclusive, yet we are willing to go farther, and insist that Presbyters and Bishops are represented in Scripture as possessing the same *character, powers, and duties*.

It will be seen from the concise statement of facts, embodied in the following propositions, that the Scriptures not only deal in *names* on this point, but in *things*:†

1. The word Bishop (ἐπίσκοπος) is never used in the New Testament to signify the oversight over *ministers*, but only over the *flock* of Christ.‡

2. Bishops and Presbyters have the *same qualifications*.§

* An important historical fact may be mentioned here. "The Syrian translation of the Scriptures, which is so very ancient that it comes nearest in time to the original, uses the same word to express both Bishop and Presbyter (See Syrian version on I. Tim. 3: 1, and Titus, 1: 5, 7.) This is a strong evidence that any distinction between Bishop and Presbyter was unknown when this translation was made."—Walt. Pref. Bib. Pol. as cited by divines of the Synod of Ulster.

† These propositions and references, as here arranged, are taken from a work entitled "Plea of Presbytery," by several ministers of the Synod of Ulster, Ireland.

‡ Acts 20: 28; 1. Peter, 5: 2, 3.

§ Titus, 1: 5—9; I. Tim. 3: 1, 2; Acts, 20: 17, 28.

3. Bishops and Presbyters have the *same ordination*. *
4. Bishops and Presbyters have the *same duties*. †
5. Bishops and Presbyters have the *same power and authority*.
6. PRESBYTERS ARE EXPRESSLY SAID TO ORDAIN—BISHOPS NEVER. ‡
7. The Apostles sometimes call *themselves* Presbyters, but *never* Bishops.
8. Presbyters are mentioned as joining the Apostles in the Council at Jerusalem; but *no* express mention is made of Bishops. §
9. The collections for the poor at Jerusalem are to be sent to the Presbyters, but *no* mention is made of bishops. ||

It will be quite unnecessary to illustrate and defend each of the above propositions at length and in detail. They are intended simply to show how full and overwhelming the evidence really is with which our main position is fortified. There are *two* points, however, pertaining to ministerial powers and duties, upon the determination of which the argument mainly depends. To these only our attention will now be directed. We maintain that Presbyters are clothed with the power and duty of *governing* the Church, and *ordaining* to the ministerial office. Prelatists deny it. Whichever way the scale of evidence inclines, as regards these *two* points, must the present question be decided.

1. *As to governing or ruling.*

The following is the only place where *ruling* is expressly assigned to a *Bishop*: "A Bishop must be one that ruleth well his own house," &c.; otherwise, "how shall he take care of the Church?" ¶

In the following passages, *ruling* or *governing* is enjoined upon *Presbyters* or *Elders*: "Let the Elders that rule well be counted worthy of double honor," &c. ** "The Elders which are among you I exhort, who also am an Elder. *Feed* [or *rule*] the flock of God, which is among you, taking the *oversight* thereof," &c. †† Paul "sent to Ephesus and called the Elders of the Church," &c. He said to them: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to *feed* [or *rule*] the Church of God, which he hath purchased with his own blood." ‡‡ The word in these passages translated "feed," (ποιμαίνετε) and "to feed," (ποιμαίνειν) means in the original, taking such care as a shepherd does of his flock. This of course implies *watching over*, *guiding*, and *ruling*. §§

* Acts, 20: 17, 28; Titus, 1: 5—7.

† I. Tim. 3: 2, 4, 5; 5: 17; and proofs as above.

‡ I. Tim. 4: 14.

§ Ac's 15: 2, 4, 6, 22, 23.

|| Acts, 11: 30.

¶ I. Tim. 3: 2, 4, 5.

** I. Tim. 5: 17.

†† I. Pet. r, 5: 1, 2.

‡‡ Acts, 20: 17, 28.

§§ The same word is rendered "rule" in our English version in several places, as Matt. 2: 6; Rev. 2: 27; Rev. 12: 5; Rev. 19: 15.

If the above passages do not expressly convey to Presbyters the *authority* of exercising government and discipline—nay, if they do not expressly enjoin upon them the imperative *duty* of exercising these functions, it would be difficult for human language either to convey the one or enjoin the other.

But farther. Not only is the power of government plainly attributed to Presbyters, but we have recorded cases of their having actually exercised that power during the life-time of the Apostles. To mention one. The question which arose in the Church of Antioch as to the propriety of retaining the institutions of Moses, was referred to the “Apostles and Elders” at Jerusalem.* The question before the council was one of vast importance to the infant Church. Presbyters shared in the deliberations. Now, how is it possible to conceive that the Church of Antioch should refer a matter of such moment to the *Elders* or *Presbyters*, in conjunction with the Apostles, if it had not been a generally understood and well settled principle that they were then the ordinary governors of the Church? And, be it remarked, from all that appears in the record, the Apostles acted on this occasion as ordinary members of this deliberative Synod, and not in their extraordinary character as Apostles. Had they acted in the latter capacity, any one of them could have decided the subject in debate by declaring the express will of the Almighty; but they deliberated upon and reasoned the matter with the other members of the council, who joined with them in the decision. We see, therefore, that Presbyters were not only authorised to rule, but did actually exercise the prerogative of government in the Apostolic age, and in conjunction with the Apostles themselves.

2 *As to ordination.*

PRESBYTERS ARE EXPRESSLY SAID TO ORDAIN—BISHOPS NEVER.

This, after all, is deemed by Prelatists generally, the hinge upon which the whole controversy turns. They admit that if we can make out from the Scriptures one clear case of Presbyterian ordination, the exclusive claims of the hierarchy must fail. They challenge us to the task. We cheerfully meet them, and agree to stake our ecclesiastical fortunes upon the issue.

Bishop Onderdonk, of Pennsylvania, says, upon this point: “The main issue then is—whether Presbyters, or more strictly, Presbyters alone, have a *scriptural right to ordain*—or whether the agency of a minister of a higher grade than Presbyters is not essential to the due performance of that act? Whichever way this great issue be decided, all

* See the whole account in Acts, 15.

subordinate questions go with it, if not necessarily, yet because they will no longer be worth contending for by either party."* This is fair. It is putting the matter in question to the true touchstone, the Word of God.

But right in the face of all this we find the "Bishop of Tennessee" playing a characteristic part. He does not seem to regard the word of God as *alone authoritative* in such important matters. We can almost fancy him shaking with fear, lest, if the Scriptures alone be summoned in evidence, the verdict may go against him. He writes thus: If "Presbyterial ordination be the institution of God, Episcopal ordination must be of man. They cannot both be of Divine authority, and consequently one or the other must be without just claims to the obedience of man. *If the former, prove it by Scripture AND THE VOICE OF ANTIQUITY, and we surrender Episcopacy upon the spot.* But that cannot be done, my brethren. The Bible must be changed, *and the writings of the Fathers must be changed*, before it can be shown that Presbyterianism is of God, and Episcopacy of man."†

Whew! The Tennessean Bishop has placed before us feeble handed Presbyterians a task truly Herculean. Before we can with any show of reason *enter* upon the work of proving a case of Presbyterial ordination, we have a preliminary task to perform, huge indeed. We must "change the *Bible!*" Ah, but that is not all. If we could summon Divine aid, and so alter the inspired records that they should speak in a voice of ten thousand thunders, and gleam in every line with the light of the noon day sun to the perfect conviction of the learned and ignorant—Prelatists and all—that our cause were right and the hierarchy found wanting, yet this, in the estimation of the "Bishop of Tennessee," would not entitle us to triumph! Oh no! We must after all this, "change the writings of the *Fathers,*" from Clement down to the latest, so that "*the voice of antiquity*" shall be heard in conjunction with the authoritative teachings of the truth-inspiring Spirit, and then, aye then, victory shall perch upon our banner, the high plumes of the hierarchy shall fall, and prelacy fairly conquered with *her own* peculiar weapons, shall be "surrendered upon the spot," and her mangled corse quietly laid at our feet!

But in all seriousness, what is this but a sad defection from the grand bulwark of the Protestant faith? What is this but putting the writings of the Fathers on a par with the Bible!—the works of erring, fallible men like ourselves, side by side with the inspired, infallible Word of God! We ask conscientious, truth-loving Episcopalians, if they are ready to underwrite for the "Bishop of Tennessee," in advancing such a

* Episcopacy tested by Scripture.

† Discourses, p. 39.

sentiment? We are unwilling to believe it until it is made manifest. How plainly is this at war with the immortal declaration of Chillingworth, an eminent Church of England divine of a former day: "The Bible, I say, the Bible *alone*, is the religion of Protestants."

But after all, such things need excite no surprise. They are common in these days. The "Bishop of Tennessee" has perhaps but taken the first degree in the rapid strides of his Church towards Popery. But he has begun at such a point—undervaluing the Scriptures—that the journey to the Vatican may be as short as it is sure.

The only true test on this whole subject, is what has been stated, *the Word of God*, and that only; and we think the reader will be able to see before we dismiss the subject, that we have no occasion to "change the Bible," in order to sustain our position. We shall, in another chapter, pay that deference to the Fathers which they deserve. Whatever they may say, however, they cannot be put in competition with the authority of the Word of God. In comparison with that, they are as darkness to light. We are reminded here of an anecdote in point, which runs thus: An Irish peasant was once advised by his Priest to give up his Bible, and study the Fathers. "Who are the Fathers? I never heard of the Fathers," said the peasant. "Why," said the Priest, "the Fathers are St. Jerome, St. Augustine, and other Saints." "I never saw them," said the poor man, "but I have the *grand-fathers*. I have Matthew, Mark, Luke and John, and I think the grand-fathers must be superior to the Fathers."

This characteristic pertinence of Irish wit is a pointed rebuke to the Romanizing Protestantism of the present day, which evinces a superstitious reverence for the fallible, varying, contradictory, and false teachings of antiquity. The "grand-fathers" alone are of Divine authority.

We assert, and shall endeavor to prove, that there are specific *examples* in the Word of God of ordination having been performed by Presbyters alone.

SECTION 4.—*Barnabas and Saul ordained by Presbyters.*

The first case we notice is recorded as follows: "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 tetrarch, 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."*

* Acts. 13: 1, 2, 3

In examining this passage, the following questions arise: 1. What is ordination? 2. Is this a case of ordination? If so,—3. Who are the ordainers?

1. *What is ordination?*

Ordination is an external rite, by which a person is inducted into the ministerial office.

The writers of the New Testament employ five different words, in speaking of ordination, all of which, in their general signification, mean, simply, *to appoint or place in office*.^{*} But this ceremony, if any uniformity is intended, must of course be performed in some particular manner. The chief rite observed, as recorded in several places in the New Testament, was *the laying on of hands upon the head* of the person ordained;† though this same rite was frequently observed when imparting spiritual or supernatural gifts in cases where no ordination to the ministry was designed. The laying on of hands was generally accompanied with prayer, and sometimes preceded by fasting.

But Prelatists admit that the foregoing comprise all the essential matters in the mere ceremonial of an ordination, under any circumstances. They doubtless would deem an ordination valid, where all these were not observed. Indeed, some of their prominent writers have declared that even the *laying on of hands* is not necessary to constitute a valid ordination. Bishop Otey certainly admits the definition we have given, taken in its most naked sense. He asks: “What is ordination? It is nothing more nor less than designation to office—or the right to exercise certain powers delegated by the great Head of the Church for the edification of its members.”‡

2. *Is this case, (the setting apart of Barnabas and Saul,) an instance of ordination to the ministry?*

We answer—It is.

All the essential rites of ordination were here observed, our opponents themselves being judges. Here were fasting, prayer, imposition of hands, and the setting apart to the work of the ministry of two individuals by three others, and all this under the special direction of the Holy Ghost. This is the only account given in Scripture of their ordination, and if this does not refer to that ceremony, we have no positive evidence that they were ever ordained. That they preached, however, and performed all ordinary ministerial functions, is undeniable.

^{*} Mark, 3: 14; Acts, 1: 22; do., 14, 23; 1 Tim. 2: 7; Titus, 1: 5. In each of these five passages a different word is used in the Greek to express ordination, though in our version four of these words are rendered *ordained*, and one *ordain*.

† Acts, 6: 6; do., 13: 3; 1 Tim., 4: 14; do., 5: 22.

‡ Discourses, p. 64.

But it is admitted that this was an instance of ordination by a host of prelatial writers. Archbishop Wake, speaking of this transaction at Antioch, says: "Thus was Barnabas, together with St. Paul, first a teacher and a prophet, then consecrated (or ordained) to be a Bishop or an Apostle," &c. "St. Paul, though he were *called* to be an Apostle, not by man, but by Jesus Christ himself, was yet *consecrated* to be an Apostle by the ordinary form of imposition of hands, after he had preached in the Church for some time."* Archbishop Whateley says: "It was by the special appointment of the Holy Spirit that Saul and Barnabas were *ordained* to the very highest office, the Apostleship, not by the hands of the other Apostles, but by the Elders of Antioch."† In the old English Ordinal for the consecration of Bishops, this very case is quoted as one of the two examples of ordination adduced as precedents from Scripture, in these words "It is written also in the Acts of the Apostles, that the disciples which were at Antioch, did fast and pray, or ever they laid hands upon or sent forth Paul and Barnabas."‡ Dr. Lightfoot declares, speaking of this same case: "No better reason 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 to future time."§

This setting apart of Barnabas and Saul at Antioch, was, therefore, a regular ordination to the ministry. It is proved by the common sense meaning of the record of the case, and is admitted by these able divines of the Episcopal Church, to whom a score might be added. ||

*Apostolic Fathers, Prelim. Dis., sec. 5.

† Kingdom of Christ, Essay 2d, sec. 15.

‡ Liturgies of King Edward VI, compared.

§ Lightfoot's Works.

|| Opponents of Prelacy are sometimes rebuked because they show so much ignorance as to use the word ordination when they ought to say *consecration*—as in setting apart a Prelate, for instance. We are told "a Bishop is consecrated—not ordained." But if our instructors were better acquainted with their Prayer Books they would find that the words are there used synonymously. The form of ordaining Prelates is entitled, "The form of ordaining or consecrating a Bishop." So in the above quotations, Dr. Wake says Barnabas and Saul were "consecrated," Drs. Whateley and Lightfoot, that they were "ordained." Even Bishop Otey employs both words as meaning the same, in his discourses: "For the *ordination* of a Bishop would only take place at the end of his predecessor's life," &c. (p. 64.) Again he speaks of "Episcopal ordination," and of the "rule of ordination or consecration." (p. 65.) Also he quotes the first Apostolical Canon as saying—"Let a Bishop be *consecrated* by two or three Bishops,"—(p. 63.) and in referring to this (p. 65) he says: "We have already shown that "a Bishop be *ordained* by two or three Bishops," &c. Let it be understood, then, once for all, that the most eminent writers in "the Church," and the Prayer Book, too, use the words as meaning *the same*. If, in the present discussion, we use both, we hope we shall be understood as having good authority. The Prayer Book, to be sure, speaks of "the form and manner of making Deacons." But let that pass.

We might dismiss the point here, and proceed at once to inquire who were the *ordainers* of Barnabas and Saul. But some modern writers, perhaps to avoid the conclusion that this was a case of ordination by Presbyters, have denied that it was an ordination at all.* We will notice some of their leading objections, and then inquire who officiated in the transaction.

The first objection commonly urged, is, that Barnabas and Saul *were already in the ministry, and could not, therefore, have been ordained at this time.* To this we reply, that it is readily granted that Saul at least had been engaged in preaching before this time, having been *called directly by Christ* into the ministry and to the Apostleship. But that Barnabas and Saul had ever before been set apart by human ordainers, we have no evidence. There is no proof on record indeed, that previous to this occurrence at Antioch, Paul ever baptized, or administered the Lord's supper, or performed any other ministerial function besides preaching. It was, too, not till after this, that Paul and Barnabas exercised their official power, and "*ordained Elders in every Church.*"† Previous to this, they had labored among the Jews only. Now they were to be sent to establish the Church among the Gentiles, and therefore it was deemed best that they should receive such ordination at the hands of men as Christ designed to be perpetual in the Church; just as Lightfoot says: "*The Lord did hereby set down a platform of ordaining ministers in the Church of the Gentiles to future time.*" No example of such ordination had yet been given. But if ordination by men was intended to be established as a uniform practice, it was necessary that a beginning should be made, and accordingly the example was here exhibited. The fact, therefore, that Barnabas and Saul had preached before this, does not destroy the conclusion that they were now publicly ordained, since many who received the Holy Spirit took that as a sufficient warrant to exercise their gifts in Christian assemblies. "*Thus, Paul,*" says Archbishop Wake, "*though he were called to be an Apostle, not by man, but by Jesus Christ himself, was yet consecrated to be an Apostle by the ordinary form of imposition of hands, after he had preached in the Church for some time before.*"

The only other objection worthy of note, is, that the work to which Barnabas and Saul were here appointed, was that of a *temporary mission, and therefore that this transaction was not an ordination, but merely a parting benediction.* To this it replied, (1.) That it was plainly *not* a temporary work, for in their first tour they occupied not

* Bishop Onderdonk's Epis. tested by Scrip. and others.

† Acts, 14: 23.

less than *three years*, and then "Paul said unto Barnabas, *let us go again* and visit our brethren *in ev ry city* where we have preached the Word of the Lord, and see how they do " * In this second tour they were engaged some *four years*; and then, having returned on a visit to Antioch, they started upon a third mission which ended only with their lives. It is argued that this was a temporary mission, chiefly because, on returning to Antioch after their *first* tour, it is said that they had "*fulfited* the work for which they had been recommended to the grace of God," † that is, "fulfilled" in the sense of having completed or finished it. But the original word (*ἀναζωπυρεῖν*) rendered "fulfilled," means simply, "they *fully or faithfully performed* the work." ‡ They could not have *finished* the work and *completed* the mission in the *first* tour for they prosecuted it a second and a third time, and continued in the service till death. Evidently, then, their work was not temporary. But (2.) This ceremony was not merely a solemn parting benediction, because it was observed only on their *first* departure, whereas, they made three several departures to the same work and field, preaching the Gospel, and establishing Churches among the Gentiles. If it were a mere parting ceremony, would it not have been just as appropriate and important, and as likely to be observed too, at each subsequent departure, as at the first? If they had "fulfilled" their work in the sense of having *completed* it during their *first* tour, and if the event at Antioch was only a blessing, instead of an ordination, why did they not receive a similar benediction at each successive time of their going out? It would seem that such a blessing would have been equally appropriate and necessary the second and third time, where the interval which elapsed was three and four years. But if this occurrence was a *real ordination*, to serve as an example to the Gentile Church "to all future time," the one ceremonial was of course sufficient.

Giving the objections due force, therefore, we are constrained to consider this a regular induction into the ministerial office by the ceremony of ordination. All the circumstances of the case warrant it. Many of the most able prelatial writers admit it.

3. *Who, then, were the ordainers of Barnabas and Saul?*

We answer—They were Presbyters.

Bishop Otey insists that originally the Apostles possessed the sole authority to *ordain*. But (1.) The ordainers of Barnabas and Saul were not Apostles. This may be seen by a comparison of their names

* Acts, 15: 36.

† Acts, 14: 26.

‡ The same word is used Rom. 15: 19, where it plainly has this meaning.

with the names of the twelve. They were "Simeon that was called Niger, Lucius, and Manaen." No such names appear in the list of the Apostles. (2.) They were not Prelates, or Bishops in the prelatical sense, for they were all three ministering "in the Church that was at Antioch," implying that they were resident ther; and no canon is more clearly established than this, that there cannot be a plurality of Prelates in any one Church, or Diocese. (3.) They must, therefore, have been Presbyters, for our opponents do not pretend that there was any grade higher than Presbyters at this time, except the Apostles. They are styled "Prophets and Teachers." From this, some have argued that they must have been something different from Presbyters, and higher in rank. But this designation refers to their peculiar *labors*, rather than to their ecclesiastical grade. To "prophesy" and to "teach," are terms used in Scripture to designate the ordinary ministerial duty of preaching, &c. "These terms," says an Episcopal writer, "Apostles, Prophets, Evangelists, Pastors, and Teachers, do not include so many several orders or degrees of Church officers, but rather different denominations conferred upon those officers which were in the Church before, with relation to their *labors*."* "Under them," (Apostles) says Bishop Sherlock, "were placed Pastors and Teachers, who were comprehended under the general name of Prophets."† It is evident, therefore, that the ordainers of Barnabas and Saul could not have been of a rank higher than Presbyters.

But it is admitted by realists that they were bona fide Presbyters. Dr. Lightfoot says: "And so Simeon, Lucius, and Manaen, understanding what the Lord meant, and having used another solemn day in fasting and prayer, lay their hands upon them, and set them apart by ordination, according as the ordaining of Elders among the Jews was by a triumvirate, or by *three Elders*. This is the second imposition of hands since the Gospel began, which did not confer the Holy Ghost with it; for these two were full of the Holy Ghost before; and this is the first ordination of *Elders* since the Gospel, that was used out of the land of Israel."‡ Mr. Hinds, a prelatical divine of Oxford, England, says: "In the case of the ordination of Paul and Barnabas at Antioch, *these were Presbyters alone*."§ One more witness will suffice. The present Archbishop of Dublin, Dr. Whateley, says: "It is worth remarking also, that, *as if on purpose to guard against the assumption*, which might, not unnaturally have taken place, *of some supremacy*—such as no Church was designed

* See Boyse's Anct. Epis., &c., as quoted by Smyth.

† Sherlock's Works, vol. 8, as quoted by Smyth.

‡ Lightfoot's Works, vol. 8.

§ Hist. Rise and Prog. Christ.

to enjoy—on the part of Jerusalem, the fountain head of the religion, it was by the special appointment of the Holy Spirit, that *Saul and Barnabas were ordained to the very highest office, the Apostleship, not by the hands of the other Apostles, or of any persons at Jerusalem, but by the Elders of Antioch.*"*

We submit the evidence and concessions here adduced, and ask every candid reader to decide whether or not we have fairly made out a case of Presbyterian ordination. We are willing to abide the answer. We think we have shown that we have no occasion to "change the Bible" to make it speak in our favor, but that taking it in its plain meaning, it authorizes us to say, that *Barnabas and Saul were ordained to the ministry as Antioch by a "triumvirate of Presbyters."* Now place alongside of the foregoing evidence the bold and unblushing assertions of Bishop Otey: "We do not find mention once made of ordination by a congregation or by a council of Presbyters." "That not a single instance of the Elders exercising the power of ordination has ever been clearly made out, is just as certain as that the higher or Apostolic order did exercise that power."† "To what shall we attribute such assertions? Well might one say, "Prejudice is omnipotent!"

There is one fact here which deserves particular attention. One of the persons ordained on this occasion was Saul of Tarsus, afterwards called Paul, the illustrious Apostle to the Gentiles. Now, as though the Almighty wished to give the strongest practical demonstration of *equality of rank* and sameness of order among *all* the ministers of the Gospel, as to their ordinary functions—or, as Archbishop Whateley says, "as if on purpose to guard against the assumption of some supremacy"—PAUL, with all the splendor of his Apostolic character, was on this occasion ordained, according to the direction of the Holy Ghost, *by these plain Presbyters of the Church of Antioch!* Here, then, is a case where "Presbyters alone" performed an ordination, *and that of an Apostle too*, Archbishops Wake, Whateley, &c., being judges!

Now if, according to Bishop Onderdonk, the whole controversy between the respective claims of the two opposing systems, Prelacy and Presbytery, is to turn upon this single point—"whether Presbyters alone have a scriptural right to ordain, or whether the agency of a minister of a higher grade than Presbyters is not essential to the due performance of that act?"—we leave the reader to judge how the question should be decided. For our own part, we claim, upon the ground of this example, the undoubted authority of the Scriptures of eternal truth for Presbyte-

* Kingdom of Christ, Essay 2d, sec. 15.

† Discourses, pp. 41, 57.

rian ordination, without the aid, direction, or authority of Prelate or Pope.

SECTION 5.—*Timothy ordained by Presbyters to the rank of a Presbyter only.*

The second instance of ordination by Presbyters which we adduce, is that of Timothy, as follows: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery."*

Two questions here arise: 1. Is this a case of ordination? If so, 2. Who were the ordainers? To these questions we answer: 'This in our judgment is the record of Timothy's ordination; and it is expressly stated to have been performed by Presbyters. These two points we shall now endeavor to prove.

1. *Is this a case of ordination?*

Bishop Otey seems to be in doubt whether this passage refers to Timothy's ordination or not. Surely those doubts must be strong which "a study of twenty years" could not remove!† He says, as already quoted: "We do not find mention *once made* of ordination by a congregation, or by a council of Presbyters—on the contrary, *everywhere* the ministerial authority is conferred expressly by the laying on of the hands of the Apostles—not only of the twelve, but of Paul and Barnabas—of Timothy and Titus. One single, solitary passage occurs where the laying on of the hands of the Presbytery is mentioned. [I. Tim. 4: 14, as above.] And even in that case, *we do not know* that an ordination was referred to. But granting that it was an ordination, it seems that the presence and action of an Apostle was [were?] necessary to give it validity. For St. Paul, referring to the transaction, let the authority imparted by it be what it may, says expressly it was by the putting on of his hands."

The above is a characteristic specimen of Bishop Otey's logic. It is, as usual, made up of assumption and assertion. Let us dissect it. It is *assumed*, without even an attempt at proof, 1st. That the Apostles alone ordained—Presbyters never. 2d That Barnabas, Timothy, and Titus, were Apostles. 3d. That the passage where Paul speaks of laying his hands upon Timothy, (II. Tim. 1: 6,) refers to Timothy's ordination.

* I. Tim. 4: 14.

† When Bishop Otey preached the third discourse of the series at Woodville, Miss, he said near the conclusion, in our hearing, in substance, (though it is omitted in the *printed* copy,) that "he had made this subject a study for twenty years, had given all the powers of his mind to it, and though he had had no early prejudices in favor of Episcopacy, yet he could come to no other conclusions," &c.

4th. That Paul was present at the time of the "laying on of the hands of the Presbytery" upon the head of Timothy. 5th. That if I. Tim. 4: 14, *does* refer to Timothy's ordination, then the two passages are parallel, and refer to the same event, place, and time. 6th. That, on the supposition that the 5th assumption be true, the ordination was performed by Paul alone, and not in any part by the Presbytery, as "his presence and action were necessary to give it validity."

Now, indeed, this is a charming exhibition of a Prelate's reasoning. Here are at least half as many assumptions as there are lines to express them! And they are assumptions, too, of points which opposing writers deny; and yet the Bishop seems to expect that they are to be taken for granted as true, without even an attempt at proof! Let the reader have patience and we shall endeavor to disprove them.

In disposing of Timothy's ordination, we shall of necessity meet all the foregoing assumptions except the 2d. and 4th. The 2d. will be reserved for subsequent examination. As to the 4th, all we have to say is, *let it be proved*. Until this is done, we shall consider the simple fact taken for granted, as of no weight, pro or con. There is *no evidence* that Paul was present.

That Timothy *was ordained*, all agree; and that the record of his ordination is found in one, or the other, or both, of the passages above referred to, is also acknowledged by all parties. The question then arises—

2. *Who were the ordainers?*

Among Prelatists, there are several theories. Some maintain, (1.) That he was ordained by *Paul alone*, and refer for proof of it to II. Tim. 1: 6. Others, (2.) That he was ordained by *Paul alone*, (II. Tim. 1: 6,) the "laying on of the hands of the Presbytery," (I. Tim. 4: 14,) which occurred at the same time, expressing merely "concurrence," or approbation. Others still, (3.) That he was ordained by *Paul and the Presbytery*, but that the word here rendered "Presbytery" means the "college of the Apostles." Another class, (4.) Agreeing with the last, except that the "Presbytery" means *Prelates*. And still another, (5.) That *Paul alone* (II. Tim. 1: 6,) ordained Timothy to the office or rank of a Presbyter, the word rendered "Presbytery" (I. Tim. 4: 14,) meaning the "presbyterate," or ministerial *office* to which he was ordained.

These are the principal views taken by prelatical writers. They certainly differ widely in opinion. Perhaps they have heard of the old adage that "two strings to the bow are better than one." Bishop Otey

does not state to which view he inclines. He too, may have heard of the old saw,

"When Doctors disagree,

"Disciples then are free."

If we should do him no injustice by *inferring* what his opinion is, we should think it *might* accord with the second of the above views. But he says in a note which we shall examine hereafter, that the word rendered "Presbytery" *may* signify the "council of the Apostles." He has advanced several views of I. Tim. 4: 14, all of them held by Prelatists, but he is careful not to tell us definitely which is his.

I. The first prelatist theory we shall examine, is, *That Timothy was ordained by Paul alone*, and that the transaction is recorded as follows: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."*

The view which anti-prelatists generally take of Timothy's ordination, is, that *he was ordained by Presbyters alone*, as stated in I. Tim. 4: 14; and that II. Tim. 1: 6, where Paul speaks of the "putting on of my hands," refers to a transaction entirely different and distinct from ordination. Our reasons for this are as follow:

1. The account in I. Tim. 4: 14, cannot reasonably be referred to any other transaction than ordination. The "laying on of hands" was a ceremony usually employed to confer some spiritual or miraculous gift, or to ordain.† It is generally confined to these. But it is not pretended that this passage refers to any spiritual gift conferred by "the Presbytery" distinct from ordination. This ceremony, therefore, most evidently refers to Timothy's ordination to the ministry, either in whole or in part. But we maintain further, that *this passage alone* refers to his ordination, for

2. The account in II. Tim. 1: 6, *may* certainly refer to the bestowment of some spiritual or supernatural gift by Paul. It is admitted universally that Paul was in the habit, frequently, of communicating such gifts by the laying on of his hands. There is nothing *here*, therefore, as in the other passage, which *must necessarily* refer this to Timothy's ordination; but this *may* naturally refer to the bestowment of some spiritual gift, which cannot reasonably be predicated of the other.

The *presumptive* evidence, therefore, antecedent to any thing positively against it, sanctions the reference of these two passages to the conferring of different endowments entirely. But

* I. Tim. 1: 6

† Matt. 19: 13; Mark, 5: 23; Matt. 9: 18; Acts, 28: 8; I. Tim. 5: 22; Acts, 6: 6; do. 8: 17, 19; do. 19: 6.

3. We maintain that II. Tim. 1: 6, does not refer to Timothy's ordination at all, but to the bestowment of a spiritual gift or gifts—and for the following reasons:

(1.) From the *probabilities* of the case. We know that Paul was in the habit of laying his hands upon the heads of his converts, to confer spiritual gifts. Is it at all probable that he would omit to bestow such gifts upon his “son Timothy” who was his intimate companion and fellow-laborer? Nay, from what we know of Timothy's history, it is morally certain that he possessed such gifts. Who, then, so likely to bestow them as Paul? And what more obvious account of such bestowment could we expect than in the passage before us? We say, therefore, that any other reference of this passage is *wholly gratuitous*, in the total absence of any necessity for a different construction.

(2.) To refer this passage alone to Timothy's ordination, does not accord with the *analogy of Scripture* in other cases of ordination. It was very common for a *single individual* to confer spiritual gifts by the laying on of his hands. The Holy Ghost was given to Paul in this manner by Ananias: “And Ananias went his way and entered into the house, and *putting his hands on them*, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, *and be filled with the Holy Ghost.*”* Paul communicated spiritual gifts in the same manner. He laid certain disciples at Ephesus on a particular occasion, and when he “*had laid his hands upon them, the Holy Ghost came upon them*, and they spake with tongues and prophesied.”† Now we assert, (the present case aside,) that not one clear and undoubted *example* can be produced from Scripture where only a *single individual* officiated at an ordination. Let him who affirms the contrary, prove it. On the other hand, in every clear case recorded, a plurality of ministers officiated.‡ Why, then, we ask, shall this passage be so interpreted as to do violence to the analogy of Scripture?

(3.) The reference of II. Tim. 1: 6, to the bestowment of spiritual gifts, and of I. Tim. 4: 14, to ordination, is required *by the language* of the two passages. In the first, Paul says to Timothy: “Wherefore, I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands.” In the second, he says: “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.” Now notice the marked

* Acts, 9: 17

† Acts, 19: 6.

‡ Acts, 6: 6; do. 13. 3; do. 14: 23; I. Tim. 4: 14, &c., &c.

difference in the two exhortations. In the first he says: “*Stir up the gift,*” plainly alluding to some particular *grace* or spiritual endowment which had been conferred upon Timothy. But in the other he says: “*Neglect not the gift,*” as plainly referring to the ministerial *office* conferred upon him by the Presbytery. These different interpretations are necessary to make out any intelligible meaning. A man may, it is true, neglect his *gifts*, as well as his *office*; but it would be absurd for one man seriously to exhort another *to stir up* his office, while it would be perfectly rational to exhort him to stir up his gifts. So in the case before us. We may well conceive how the Apostle might with propriety exhort his “son Timothy” in the former passage to “stir up,” or foster, the gift of supernatural faith or wisdom with which he had been endowed; but to suppose that he refers to Timothy’s ordination, would be to place him in the ridiculous plight of exhorting his spiritual son to “stir up the office of the ministry that was in him!” How Timothy would go about this we cannot easily imagine. On the other hand, by referring the latter passage to his ordination, we may well understand Paul as exhorting him “not to neglect” the duties of the ministerial office. An office may be “neglected,” but not “stirred up,” very consistently. The reference, therefore, of I. Tim. 4: 14, to *ordination*, and of II. Tim. 1: 6, to the bestowment of *spiritual gifts*, is demanded by the only consistent interpretation of the *language* in both cases. This latter passage, indeed, is the only one in the New Testament in which the word here translated “stir up” (*ἀναζωπυρεῖν*) is employed; but it occurs in the Epistle of Clemens Romanus to the Corinthians, and is there applied to a *grace*, and not to an office, as follows: “Let his *faith*, then, be *stirred up* in us”—*Ἀναζωπυρησάτω οὖν ἡ πίστις αὐτοῦ ἐν ἡμῖν*. In the Septuagint translation of the Old Testament the word occurs only once, Gen. 45: 27—*Ἐλάλησαν δὲ αὐτῷ πάντα τὰ ῥηθέντα ὑπὸ Ἰωσήφ, ὅσα εἶπεν αὐτοῖς, ἰδὼν δὲ τὴν ἀμάξας, ἃς ἀπέστειλεν Ἰωσήφ, ὥστε ἀναλαβεῖν αὐτὸν, ἀνεζωπύρησε τὸ πνεῦμα Ἰακώβ τοῦ πατρὸς αὐτῶν*.—The spirit of Jacob their father *revived*, or which is the same thing, was “stirred up.”

(4.) The *context* of II. Tim. 1: 6, plainly shows that this passage refers to spiritual gifts and not to ordination: “When I call to remembrance *the unfeigned faith that is in thee*, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also; WHEREFORE, I put thee in remembrance that thou stir up *the gift of God which is in thee* by the putting on of my hands; for *God hath not given us the spirit of fear*, but of power, and of love, and of a sound mind; *be not thou therefore ashamed* of the testimony of our

Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God." Now how can any person who carefully weighs the force of these words, seriously believe that the Apostle Paul makes here the most distant allusion to Timothy's *ordination*? Is it not evident that the "gift of God" which Timothy is exhorted to "stir up," and which was given him by the laying on of the Apostle's hands, was the supernatural gift of extraordinary and "unfeigned *faith*," of uncommon courage, boldness, and confidence in God, as opposed to a "spirit of fear?" That this is the meaning would seem to be as plain as language could well make it. But besides all this, will Prela is's, who maintain that Paul here alludes to Timothy's ordination, and that the "gift" here spoken of refers to the ministerial *office*, please to inform us, whether indeed, Timothy's "grand-mother Lois and mother Eunice," had been also inducted into the ministerial office? The same "gift," whatever it may have been, which Timothy possessed, "dwelt first" in them, allowing the Apostle Paul to judge. If he refers to Timothy's *office*, doubtless he does to theirs. Perhaps Paul had previously exhorted them to "stir up" their office too! But on the other hand, if Paul means by this "gift," *extraordinary faith*, as he evidently does, then Timothy's mother and grand-mother may certainly have possessed it, for such an endowment was not uncommon among even private Christians of both sexes in the Apostolic age.

In addition to this array of testimony, we have the statements of many of the ablest prelatical writers that this passage means just what we have stated. Archbishop Wake says: "And then for the other thing observed, it is clear that the very imposition of hands, did in those days confer the Holy Spirit in an extraordinary manner, upon those who were ordained to the ministry of the Gospel. This St. Paul intimates to Timothy, where he exhorts him to stir up, *το χαρισμα* the gift, that is, the *extraordinary power of the Holy Spirit*, which, says he, is in thee by the imposition of my hands, II. Tim. 1: 6."* Dr. Bloomfield, the present Bishop of London, says, in commenting on this passage: "The ancient commentators and the earlier moderns have rightly seen, that it [the gift] must mean the supernatural gift of the Holy Spirit."† The same also was the opinion of the learned commentator, Whitby, and Stillingfleet and others.

Now if the above evidence and concessions be considered decisive in showing that II. Tim. 1: 6, refers to the conferring of spiritual gifts, and

* Discourse on the authority of the Apostolic Fathers, sec. 17.

† Critical Digest, in loco.

not to ordination, then it follows from the terms of the original proposition, that we have an account of Timothy's ordination in the other passage, as follows: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." It would seem that no possible language could more unequivocally testify to the fact, that a plurality of Presbyters ordained Timothy, than that of the passage here given. A plain reader would certainly say that Timothy was *presbyterially ordained*; for he could not imagine that a Presbyterian himself would have chosen to word the account differently. Had we the authority to "change the Bible," which Bishop Otey thinks necessary for our cause, we should prefer to let this passage stand just as it is in the original, and just as King James' translators have rendered it, for we could not make it tell more pointedly than it now does in favor of presbyterial ordination.

II. The second prelatcal theory respecting Timothy's ordination, is—*That he was ordained by Paul alone*, (II. Tim. 1: 6,) and that the "laying on of the hands of the Presbytery," (I. Tim. 4: 14,) which took place at the same time, expresses mere "concurrence," or approbation.

In the face of all the evidence and concessions we have adduced to show that the two passages in question refer to different matters entirely, suppose we admit, for the argument's sake, that they both refer to Timothy's ordination, and that the Apostle Paul was present and took part, and if you please even presided on the occasion—what then? Does it follow that Paul alone was the ordainer of Timothy, and that "the Presbytery" merely assented? This ought to be proved. It cannot justly be taken for granted; for there is nothing in the simple record of the case which demands such a construction, admitting that the two passages are parallel and both refer to Timothy's ordination. On the contrary, this construction is against all analogy. There is no instance on scriptural record, where the ceremony of imposition of hands was ever employed to signify mere assent or concurrence. Let him who affirms the contrary produce the case. But we have no expectation that this will be attempted. The whole prelatcal world have been long since challenged to bring forth but one such case. But it has not been shown and cannot be. If then, in every other case, by *all* the persons engaged, this ceremony expressed *authoritative* communication of gifts, or designation to office, why must it not have expressed the same in the ordination of Timothy? Oh! that would spoil a beautiful theory!

Presumptive evidence and all analogy being thus against the act of "the Presbytery" being deemed a mere "concurrence," let us now

examine the only direct and positive argument which Prelatists urge to sustain this theory.

Bishop Hobart says: "St. Paul ordained Timothy with the concurrence of the Presbytery. Allowing that by the Presbytery [I. Tim. 4: 14,] is meant a number of Presbyters, it is evident, from a comparison of the two texts, [I. Tim. 4: 14, and II. Tim. 1: 6,] that the Presbyters imposed hands not to convey authority, but merely to express approbation. 'By the putting on of my hands,' 'with the laying on of the hands of the Presbytery.'"^{*} The Hon. and Rev. A. P. Percival, B. C. L., Chaplain in ordinary to the Queen of Great Britain, says: "The preposition in the latter [II. Tim. 1: 6,] signifies an instrumental cause, *δια*, through, or 'by means of the laying on of my hands;' in the former [I. Tim. 4: 14,] it has not that force, being *μετα*, *together with*, or *accompanying* the laying on of the hands of the Presbytery." So that, even if it could be shown, which it cannot, that by the Presbytery were meant merely Presbyters, such as we now understand by the term, it would still remain that Timothy's ordination was ascribed to St. Paul as the instrumental cause, and not to the Presbytery, except as assisting in the rite."[†] Bishop Onderdonk says: "That such a distinction [between the two Greek prepositions as above] may justly be regarded as intimating that the virtue of the ordaining act flowed from Paul, while 'the Presbytery,' or the rest of that body, if he were included in it, expressed only consent."[‡] Dr. How writes: "It is known to every Greek scholar that *δια* (by) signifies emphatically the cause of a thing, while *μετα* (with) denotes emphatically nearness of situation, agreement," &c. "The two words *δια* and *μετα* are opposed in the Epistles to Timothy. The circumstance of the Apostle using a word in relation to himself which denotes the instrumental cause, and with respect to the Presbytery, a word which, particularly as distinguished from *δια* expresses mere agreement, 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."[§]

The above named Bishops, Doctors, and Honorable Chaplains, will certainly be "deemed and taken" to be competent and credible witnesses for Prelacy. According to them, the whole argument for stripping the Presbytery of all authority in Timothy's ordination, and handing it over to Paul, "signed, sealed, and delivered," lies in the different and opposing force of these two Greek prepositions!!! Truly, the existence of the Christian Church, and the ecclesiastical standing of ten thousand of her

^{*} Companion for the Fest. and Fasts.

[†] Apology for the Apostolical Succession

[‡] Episcopacy tested by Scripture.

[§] Essays on Episcopacy.

ministers, are now in close quarters. Could we invest the unfortunate *δια* and *μετα* with rational existence, they would doubtless imagine that the days of the Papal Inquisition had returned. Could we impart to them the organs of speech, they would certainly cry out in agony, at the excruciating tortures to which they are here subjected upon the rack of prelatical criticism. But we shall examine their case, and see if the bad treatment they have received at the hands of unskillful Diocesan Doctors cannot be remedied by the timely application of a little plain sense.

The prelatical argument is concisely this: The sole authority in Timothy's ordination was conferred by Paul, because the preposition in the passage expressing Paul's action [*δια*,] "signifies the *cause* of a thing," while the preposition in the passage expressing the act of the Presbytery (*μετα*) signifies "mere concurrence." If this argument has any meaning in it, it must be this—that the common, established, well known, and undisputed signification of *δια*, indicates the "cause of a thing," and therefore, this is its meaning in the passage in question, (II Tim. 1 : 6 ;) and that *μετα* as truly signifies "only concurrence, or assent," in its ordinary acceptation, and therefore, that its meaning must be the same in the other passage, [I. Tim. 1 : 14.] Now in answer to the foregoing parade of learned criticism, we assert, and we shall endeavor to show, 1. That *δια* does not always indicate "the cause of a thing," but that it very frequently indicates less. 2. That *μετα* in its ordinary acceptation means more than simple "assent, consent, or concurrence;" and that frequently it signifies an instrumental cause or agency. 3. That there is no material difference in the common signification of these words; and therefore, that whatever authoritative communication may be indicated by the use of *δια* in the one passage,—on the present admission, made only for argument's sake, viz, that they both refer to Timothy's ordination,—is as really and fully indicated by the use of *μετα* in the other.

1. *As to the meaning of Δια*.—The prelatical Doctors say: "*Δια* signifies emphatically the *cause* of a thing," in its ordinary acceptation. We deny it. Where the meaning of a word cannot well be determined by its use in a particular place, it must evidently be determined by a comparison with its use in other places.

Take the following examples from Scripture: "It is easier for a camel to go *through* (*δια*) the eye of a needle, than for a rich man to enter into the kingdom of God."* "And it came to pass, that he (our Lord) went *through* (*δια*) the cornfields on the Sabbath day," &c.† "And again he entered into Capernaum *after* (*δια*) some days."‡ Many more examples

* Matt. 19 : 24.

† Mark, 2 : 23.

‡ Mark, 2 : 1.

from the Scriptures equally in point might be given. Now we ask, what measure of Greek scholarship is necessary to make out the signification of *δια*, as the “*cause of a thing*,” in the above passages? We admit, without hesitation, that it demands a larger scope than we possess. If Prelatists are equal to the task, they must be possessed of a critical acumen which is peculiar, if not characteristic.

Take the following examples from classical writers: “*Δια αυχενος ηλυθεν ακοκη*”*—the point went *through* [*δια*] his neck. “*Πελεκυς εισιν δια δουρος*”†—the axe drove *through* (*δια*) the wood. “*Οστ’ ευρυ ρειι Πυλίων δια γαιης*”‡—which flows in a wide stream *through* (*δια*) the land of Pylos. “*Εγω δια νηος ιων*”§—I go up and down *through* (*δια*) the ship. “*Εφειγον δι’ Ελλάδος*”||—they fled *through* (*δια*) Greece.—“*Αιετος πεδιονδε δια νεφελων εισι*”¶—the eagle rushed *through* [*δια*] the clouds towards the plain. “*Δια χρονον εωραχα αυτον*”**—I saw him *after* [*δια*] a long time. “*Δι’ ενδεκατου ετιος*”††—eleven years *after* (*δια*).—“*Ποταμος δια σταδιων πεντε αναφαινομενος*”‡‡—the river appearing to be five stadia *off* (*δια*).

Here, also, it appears, that the common use of *δια*, among classical writers, is as far from signifying “the cause of a thing,” as in the examples from the New Testament. Dr. Moor, in his celebrated Greek Grammar, says: “This preposition [*δια*] in its original import signifies *through*. It indicates motion directed *through* a certain space of time; and if attention be drawn chiefly to the space or medium through which the motion is directed, it will be followed by the genitive; as, *πορευομενοι δια ταυτης της χωρας*, journeying *through* this country.”

2. As to the meaning of *μετα*.—Prelatists say: “*μετα* is the preposition of *concurrence*, and expresses only *assent* or *approbation*,” &c. We maintain that in its ordinary acceptation it means *more* than this; and that it signifies very frequently the *instrumental cause* or *agency* BY MEANS OF WHICH a thing is done. The following cases will prove this:

Examples from the Scriptures: “And when they had come, and had gathered the Church together, they rehearsed all that God had done *with*, [or *by means of*, *μετα*] them.”§§ “And when they had come to Jerusalem, they were received of the Church, and of the Apostles and Elders; and they declared all things that God had done *with* [or *by means of* *μετα*] them.”||| In both these passages, Barnabas and Paul are relating

* Iliad, 17, 49.

§ Odyssey, 12, 206.

** Xenoph. Cyrop. 1, 4, 28.

§§ Acts, 14: 27.

† Iliad, 3, 61.

|| Iliad, 9, 474.

†† Herodotus, 1, 62.

||| Acts, 15: 4.

‡ Iliad, 5, 545.

¶ Iliad, 22, 309.

‡‡ Herodotus, 7, 30.

to the people their labors among the Gentiles, *the miracles which they had wrought, &c.* They invariably ascribe their success to God, and declare what he had accomplished *through, or by means of, their instrumentality.* Of course, then, the preposition *μετα* in these places, although in our version it is rendered by the word “with,” has the full force of denoting the *means, or instrumental cause* by which the matters in question were performed. It consequently means *more* than “assent,” or “concurrence,” &c., and might here just as well have been rendered *by, or by means of, as “with.”*

Examples from the classics : “*Μετ’ ἀρετῆς πρῶτευεν*”*—to excel *by means of* (*μετα*) virtue. “*Χαίται δ’ ἐρρῶοντο μετα πνοῆς ἀέριοι*”†—his hair was agitated *by* (*μετα*) the blast. “*Μετα καιροῦ*”‡—*according to,* that is, connected with and depending upon [*μετα*] circumstances. Dr. Moor in his Grammar remarks : “With the genitive, [the case used in I. Tim. 4 : 14,] this preposition [*μετα*] expresses the association of one thing with another, so as to be in some way dependent upon it, or occupying a secondary or dependent station in relation to it, or it intimates participation with another in something common to both.” He gives many examples—among them this : “*ἤλασε τοὺς ἐναγείς Κλεομένης μετα Ἀθηναίων*—Cleomenes *and* [*μετα*, that is, in conjunction with, and *by the aid of*] the Athenians, drove out the polluted.” In these examples from the classics, it will be seen that *μετα* has the same signification substantially as in the cases cited from the Scriptures, viz : denoting the *means, or instrumental agency, by which a thing is done.* Now we are prepared to show—

3. That there is no material or essential difference in the common signification of these words, (*δια* and *μετα*;) and therefore, that whatever *authoritative communication* may be indicated by the use of *δια* in the one passage, II Tim. 1 : 6, (on the supposition that they both refer to Timothy’s ordination,) is as really and fully indicated by the use of *μετα* in the other, I. Tim. 4 : 14.

Notice the examples from Scripture already given, as compared with others. The things related are precisely the *same* in all the cases : “And fear came upon every soul ; and many wonders and signs were done *by* [*δια*] the Apostles.”§ “And when they had come, and had gathered the Church together, they rehearsed all that God had done *with* [*by means of μετα*] them, and how he had opened the door of faith unto the Gentiles.”|| “Then all the multitude kept silence, and gave audience,

* Xenophon’s Memorabilia of Socrates, 3, 5, 8.

† Iliad, 23, 367.

‡ Thucydides, passim.

§ Acts, 2 : 43.

|| Acts, 14 : 27.

to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles *by* [δια,] them.”* “And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders; and they declared all things that God had done *with* [by means of μετα] them.”† The matters here spoken of in these several passages relate to the same subject not only, but to the very same things, performed at the same time, and “through” or “by means of” the same instrumentality; and yet, in some cases, one of these famous prepositions is used, and in other cases the other. He has “optics sharp I ween” who can perceive here any shade of difference in the force of these two words.

As to the examples from the classics, we have already shown that the common meaning of μετα is *by, through* or *by means of*, as the *instrumental cause*. Now, we are willing to admit, and do admit, that δια, both in the Scriptures and in the classics, *sometimes* signifies an instrumental cause or agency, though this is *not* its primary and general or even usual meaning. But what we contend for is this: Whatever δια may signify in its fullest and most extended sense as denoting a “cause,” whether indeed efficient or only instrumental, μετα signifies *fully as much in its primary and common acceptation*; and *more* than is expressed by δια in many cases which have been cited. That this is true, the foregoing examples fully prove.

Now notice an example or two from both the New Testament and the classics, of the use of δια, where the meaning is the common one, (through or by,) but where it is translated “with,” the same word which is used to express the meaning of μετα in I. Tim. 4: 14. The following cases from the Scriptures will serve as a specimen of many more: “Thou hast thought that the gift of God may be purchased *with* (δια) money.”‡ “They be no gods which are made *with* hands,” [δια χειρων.]§ “But if thy brother be grieved *with* (δια) thy meat,” &c. “For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth *with* (δια) offence.”|| In the classics also, δια is translated “with,” by distinguished scholars: “Δια χειρων,” with the hands.¶ “Δι’ ὀφθαλμων,” with the eyes.** Dr. Moor gives examples of the rendering of δια by the word “with,” “of,” and others, where the signification is still the common one: “Δια μελανος γραφειν,” to write *with* δια [through the means of,] ink. “Δι’ ελεφαντος ειδωλα,” idols *of* [δια, through means of, as a material,] ivory.

* Acts, 15: 12.

† Acts, 15: 4.

‡ Acts, 8: 20.

§ Acts, 18: 26.

|| Rom. 14: 15, 20.

¶ Soph. Œd. Col. 470.

** Eurip. Bacch. 722.

From all the foregoing examples, we think the following points have been conclusively established: 1. That *δια* does not, in its usual import, signify "the cause of a thing," as alleged by Prelatists. 2. That *μετα* indicates more than "mere concurrence, only assent," &c.; and that it ordinarily signifies the agency or instrument in conjunction with which, or by means of which, an action is performed. 3. That although *qua* sometimes indicates the instrumental agency by which a thing is done, yet that *μετα*, to say the least of it, quite as frequently means fully as much; and therefore, 4. That there is no essential difference in the force of these words as frequently employed by both sacred and profane writers. And as illustrating and confirming this proposition, we have seen, 5. That so manifest is the essential identity in the frequent signification of these words, that they are used *interchangeably* to express the same idea, in the Scriptures and Greek classics; and consequently, 6. That in the approved translations of both sacred and profane writers, both prepositions are frequently rendered by *each* of the words ["by," and "with,"] which are used to express the meaning of *δια* and *μετα* in the two passages under consideration; and therefore it is reasonable to conclude, from all the foregoing propositions, 7. That so far as the argument depends upon the *force of these two words*, judged by examples of their use, (and this is the full extent of the prelatical argument,) there is no good reason to believe that there is any difference in their power and bearing in the two passages in question, but that there is every reason to believe that they have the same force in these places; and consequently, that whatever *authoritative communication* is expressed by *δια* in the one passage, is as fully expressed by *μετα* in the other; and therefore, (upon the present concession which only for the sake of the argument we make, that they both refer to Timothy's ordination,) we finally and unhesitatingly conclude, 8. That "the Presbytery" must be deemed to have had as full a share in conferring power in the ordination of Timothy, as the Apostle Paul; and consequently, that Timothy was ordained to the office of a Presbyter, by a "Presbytery," or a Council of Presbyters, "properly so called"—all this ado about *δια* and *μετα*, raised seemingly to frighten common people out of their wits, to the contrary notwithstanding.

Here we leave this whole business to the two Greek prepositions; and we submit to the good sense of the reader, whether this famous prelatical argument for depriving the Presbytery of all authority in Timothy's ordination, be not fairly overthrown, and our position sustained. That cause must be weak indeed, which would employ this puerile and erroneous criticism as an argument in its support. "Drowning men

catch at straws." The plain and unsophisticated reader of God's Word, whether in the original language or in that of the common English version, would unhesitatingly say that Timothy was ordained by "the Presbytery," and whether this were done *by* their hands or *with* their hands would be a small matter to him.

But suppose after what has been said, we admit all that has been claimed on this point by this class of our opponents—that *Paul alone did ordain Timothy*, and that *the Presbytery only expressed "assent"*—then we ask, to what office, rank, or station, in the ministry, was Timothy ordained? It will be borne in mind, that Prelatists generally, if not universally, insist that Timothy was ordained to the rank of a Prelate, or Diocesan Bishop. He is frequently in this sense styled "Bishop of Ephesus."* The "Bishop of Tennessee" gives him this rank, besides stating more than once, (which statement we shall notice hereafter,) that he was an "Apostle," and is "*called an Apostle*," &c. Well, how was the "Bishop of Ephesus" ordained? The Prelatist answers, "By Paul alone, *with the laying on of the hands of the Presbytery* to express concurrence, assent," &c. But herein is a marvelous thing! *Presbyters* impose hands at the consecration of a *Diocesan Bishop*!! Who ever heard of such a thing? Why, this sets at naught all the canons, precedents, and practices of "the Church" which the world has ever seen! It is neither according to the practice of the Church of England, nor of "her daughter in this country," for mere *Presbyters* to impose hands in the consecration of a *Bishop* for any purpose, either to convey authority, or to express "assent;" nor would it be canonical. We know it is both according to the *practice* and the *canons* of "the Church," for *Presbyters* to lay on hands with the Prelate in the ordination of *Presbyters*, but not in the ordination of Bishops. To maintain, then, that Timothy was ordained a Diocesan Bishop, and that this was done by Paul, "with the laying on of the hands of the *Presbytery*," either to express the conferring of authority, or to signify "assent," or any thing else that may please the fancy, is to declare that we have a *plain Scripture precedent in the clearest Apostolic example*, which "the Church," the very Church which declares it, neither

* "Timothy was undeniably intrusted with episcopal authority in the Church of Ephesus: he was the *Bishop* of that place."—*Rev. F. Beasley*. "The Church of Ephesus had, in Timothy, a *Bishop*, possessing jurisdiction over the other clergy, and exercising all the powers which are claimed for the Bishop of the Church now."—*Dr How*. "Timothy and Titus ordained ministers in their respective *Dioceses* of Ephesus, and Crete."—*Bishop Hobart*. These statements are sufficient to show that Prelatists assert that Timothy was "*Bishop of the Diocese of Ephesus*."

observes in her practice, nor regards as canonical! We leave Prelatists to make out their consistency as best they can. Manifestly according both to Episcopal canons and practice, Timothy could not have been ordained to any higher rank than that of a *Presbyter* as long as Presbyters imposed hands upon him in the transaction, whether it were to confer authority, or only to assent to it.

III. We now come to the third theory which Prelatists advance on the subject of Timothy's ordination.

To destroy his *Presbyterial* orders at all hazards, many Prelatists, with *perhaps* the "Bishop of Tennessee" included, give another turn to the "wheel of fortune," and up comes a new ticket entirely, which reads that by "the Presbytery" in I Tim. 4: 14, is not meant *Presbyters*, but—what does the reader think?—some say "the College of the Apostles," some say a "Council of Diocesan Bishops," some say "the Presbyterate," meaning the *office* to which Timothy was ordained—some this, and some that—*any thing* it would seem but what the Word of God plainly teaches—any thing to prevent Timothy being ordained a Presbyter by Presbyters.

This diversity of sentiment forcibly reminds one of a certain "tumult at Ephesus," (Timothy's own "Diocese,") mentioned in the Acts of the Apostles. The scene is laid in "the theatre." Paul had been preaching the Gospel, in consequence of which the indignation of the worshippers of the false goddess was excited. The makers of the "silver shrines" saw that their "craft was in danger." The people were aroused, and "rushed with one accord into the theatre." "Some said one thing, and some another, and the more part knew not wherefore they were come together." But there was one sentiment in which they were united: "All with one voice about the space of two hours cried out, *Great is Diana of the Ephesians!*"

It can scarcely admit of a question, that the world has seen less striking similes than that here presented between the people of Ephesus and modern prelatistical Doctors. The latter, like their ancient prototypes, "cry, some one thing, and some another," when casting about for means to despoil poor Timothy of his *Presbyterial* orders, and perhaps like them too "the more part know not wherefore;" but there is one sentiment in which all the hierarchy agree. They "rush with one accord"—not "into the theatre" to be sure—but to the determination to make Timothy, at all costs, a full-grown Diocesan, and "with one voice cry out, *Great is Timothy of the Ephesians!*"

The third prelatistical theory for Timothy's ordination is this: that he

was ordained by *Paul and the Presbytery*, (comparing II. Tim. 1: 6, with I. Tim. 4: 14,) but that the word rendered "Presbytery" in the latter passage means the "College of the Apostles."

Bishop Otey says: "In answer to the Presbyterian gloss on these words, (I. Tim. 4: 14,) we say: the word *Presbytery* does not necessarily signify a body of Presbyters, properly so called. It is as justly applicable to a Council of Apostles—for every Apostle was in virtue of his office a Presbyter, but it by no means follows that every Presbyter was an Apostle."*

Bishop Hobart: "By the Presbytery (I. Tim. 4: 14,) may be understood a number of Apostles who laid their hands on Timothy, since the Apostles, though certainly superior to Presbyters, style themselves Elders or Presbyters."†

The Hon. and Rev. Mr. Percival: "As it is undeniable from the Epistles of St. Peter and St. John, that the Apostles frequently designated themselves as Presbyters, we are at perfect liberty, provided there is nothing in the context to forbid it, [and he afterwards says there is not,] to understand the College of the Apostles to be intended in this place, (I. Tim. 4: 14.) In this sense, accordingly, in the early ages, *all the commentators* understood the passage."‡ Whether Mr. Percival is right in affirming that "*all the comentators*" support him, we shall see.

The whole gist of the argument in the above extracts is this: *The Apostles are sometimes called Presbyters—therefore the term Presbytery in this passage MAY be applied to the collective body or College of the Apostles.* By the way, 'tis passing strange that men who so contemptuously discard the *interchangeable* use of terms (Bishop and Presbyter, for example,) as of no value in settling their meaning, should so suddenly fall in love with a *seeming* interchange only, and so deeply too, as quite to turn the brain and laid to such surprising results in logic! The question here is not what this term *may* mean, but what *does* it mean? and what does it mean *in this passage*? We must determine the meaning of this word by the same rule before mentioned in like cases—by examples of its use elsewhere. What, then, is its meaning in other places? and so far as analogy may serve to guide us, what is its meaning here? We reply—

1. There is no other instance in the whole New Testament, (admitting for the moment this to be one,) where this word is applied to the

* Discourses p. 41, note.

† Companion for the Fest. and Fasts.

‡ Apology for Apostolical Succession.

collective body of the Apostles. This word occurs but three times in the New Testament, as follows: "And as soon as it was day, the *Elders* (πρεσβυτέρων) of the people, and the chief priests, and scribes," &c.* "As also the high priest doth bear me witness, and all the estate of the *Elders*," (πρεσβυτέρων).† The only other place is in the passage under consideration: "With the laying on of the hands of the Presbytery," (πρεσβυτέρων).‡ No one will pretend that in the first two examples this term *can* refer to the "College of the Apostles." It must and does, in these cases, mean Presbyters or Elders properly so called. All *analogy* therefore goes to show that in the verse in question it means the same.

2. Prelatical writers have been challenged to produce a single instance even from the writings of their particular friends, the early Fathers, where the Apostles as a collective body are called a Presbytery. As they have not done it, it is natural to suppose they cannot, as they wage this controversy with the peculiar weapons of "primitive antiquity." Precedents then are wanting, not of the *use* of this word, but of its use in the *alleged sense*, either in the Scriptures or by the early Fathers. The *presumption* is therefore against the prelatical interpretation of it in I. Tim. 4: 14.

3. Many of the ablest commentators, ancient and modern, prelatical and anti-prelatical, agree with us in our interpretation, that by the term "Presbytery" in I. Tim. 4: 14, is meant *a council of Presbyters* properly so called. The Rhemist translators of the New Testament render the passage "with imposition of the hands of the Priesthood," and justify their translation by the canon of the ancient Council of Carthage, which requires all the Priests to lay their hands upon the head of the Priest taking orders. The learned Father Jerome adopts our construction of this passage, and appeals to it to *prove* that Bishops and Presbyters are *equal*. The very ancient Syriac version (thought by many to be the most ancient extant) renders the passage, "with the hands of the *Presbytery*." The Arabic and the Vulgate versions: "with the hands of *Presbyters*." Suicer in his Thesaurus says: "an assembly, congregation and college of *Presbyters* in the Christian Church." Cyprian uses it for a "consistory of *Presbyters*." Grotius in his commentary on this passage says: "The custom was that the *Presbyters* who were present, placed their hands on the head of the candidate, at the same time with the presiding officer of their body," (*cum cætus sui principe*.) Dr. Macknight commenting on this passage, says: "This is generally understood of the *Eldership* of Lystra, who, it is supposed, were the brethren

* Luke 22: 66.

† Acts, 22: 5.

‡ I. Tim. 4: 14.

who recommended Timothy to the Apostle, Acts 16: 3. But Estius," continues Macknight, "thinks the *Eldership* of Ephesus is here meant."

Besides the above commentators, to whom a host both ancient and modern might be added, notice the following decisive testimony of prelatcal writers.

Says Dr. Bloomfield the present Bishop of London in his Critical Digest: "I cannot agree with Benson that *the Elders* did not confer this gift. They, it should seem, contributed to confer it."

Says Lord Barrington in his works: "The Presbytery, or all the *Presbyters* at Derbe and Lystra, laid their hands on thee." Says Saravia: "They (Timothy and Titus) were ordained by the imposition of the hands of the *Presbytery* no less than the others who were subsequently set over the church in every city."

Says Archbishop Potter in his famous work on Church Government: "There was a Presbytery or *College of Elders* in the place where Timothy was ordained, for it was by the imposition of *their* hands he received his orders." Here the learned Archbishop not only concedes the present point, that by the term "Presbytery" is to be understood "*a body of Presbyters properly so called,*" but he also acknowledges that "it was by the imposition of *their* hands" that Timothy "*received his orders*"—thus conceding *all* that we ever claim for Timothy's Presbyterian ordination.

The above witnesses are quite sufficient to show the truth of our position, that many of the most distinguished commentators and writers, ancient and modern, prelatcal and anti-prelatcal, support our interpretation, understanding the term "Presbytery" 1 Tim. 4: 14, in its plain and obvious sense to mean a *Council* or "*body of Presbyters properly so called.*"

Here we leave the reader to form his own judgment of Mr. Percival's *veracity*, or learning, or prejudice, or any thing else, in stating that "*all* the commentators in the early ages understood the College of the *Apostles* to be intended in this place."* And we also ask the reader's attention to Bishop Otey's *candor* in calling our interpretation of this passage a "Presbyterian *gloss* on these words."† We have shown, (1.) that our construction of the term "Presbytery" in this place is the *only* construction which the Scripture sanctions in *every other instance* where it is used; (2.) that there is nothing in the nature

* This work of Mr. Percival is re-published in New York by the "Protestant Episcopal Tract Society." Of course it is sanctioned by the High Dignitaries of the Church in the United States.

† Discourses, p. 41, note.

of the subject or in the context which *requires here* a different interpretation; (3.) that our view in thus *necessitated* by all the acknowledged principles of interpretation which bear upon the case; (4.) and that it is *corroborated* by the deliberate and recorded judgment of the most distinguished writers and commentators of all parties in ancient and modern times. We now ask, in view of all this, where the "gloss" is to be found?—evidently on the other side! But *possibly* we may not be justified in calling in question the *candor* of the "Bishop of Tennessee" touching the "gloss." A man who follows so brilliant a luminary as the Hon. Mr. Percival may easily become enveloped in a *fog*, and may really imagine that he sees all things with a peculiar lustre, just because he sees nothing at all—but *fog*!

But now, after the overwhelming support which has been brought to fortify our interpretation of this word, suppose we admit, for argument's sake, and against all Scripture, reason, common sense, and abundant authority, that the term "Presbytery" in this place does mean the "College of the Apostles"—what then follows? Plainly this—that *in ordination the Apostles acted only as Presbyters*. This was an exercise of their *ordinary* ministerial functions, therefore, and not peculiar to their *Apostolic* character. The admission, then, should we freely make it, would not help the cause of Prelacy in the least, while it would perfectly consist with what we contend for, and directly confirm it.

But further. This position, whether we admit it or not, works awful havoc to Prelacy in divers ways. The argument that the term "Presbytery" in this passage means the "College of the Apostles," is as complete a *felo-de-se* as ever was committed! It demolishes at one blow the entire fabric which the hierarchy have built for Timothy's prelatical ordination, founded upon their previous arguments. Look at it: (1.) It takes from Paul the *sole* "virtue" in Timothy's ordination which Bishop Otey and others ascribe to him, and *distributes it equally among all the members of the Apostolical College*! This theory then cuts up by the roots the *first* theory broached, that Paul was the sole ordainer of Timothy. For if by "the Presbytery" is meant the "College of the Apostles," each of the other members of the "College" must have had a hand in conferring power as really and as fully as Paul. The only possible way to reconcile these conflicting theories is to suppose that Paul possessed a *superiority* over the other Apostles, and that while they all laid hands on the head of Timothy, *Paul only* was the real ordainer! Was Paul then a *Pope* among the Apostles? Or do these

prelatical theories, advanced by the *same men*, cut each other's throats? But (2.) The theory that by the "Presbytery" is meant the "College of the Apostles," at once demolishes the *second* argument of Prelatists for destroying Timothy's Presbyterial orders, founded upon the alleged distinction in the force of the two famous Greek propositions, *δια* and *μετα*! For if the "Presbytery" were *Apostles*, they were something more than "mere concurring" or "assenting" lookers on, or Paul was a Pope among them. We are puzzled to understand this variety of schemes. It is with some however, very convenient to possess the faculty of blowing hot and blowing cold as circumstances may suit.

IV. The next theory invented by Prelatists for Timothy's ordination is the same as the last, except that by "the Presbytery," (1. Tim. 4: 14,) is meant a "Court of Prelates, or Diocesan Bishops."

We shall dispatch this theory in few words. We are not certain that the "Bishop of Tennessee," advocates it, though he refers us to "ancient and wise men," who did maintain it. Neither are we sure on what ground it is maintained by any, except it be on the basis of taking for granted the very thing to be proved,—that there is a real distinction in Scripture between Bishop and Presbyter, and that such an order as Diocesan Bishops was established by the Saviour—both which positions we deny, and both which we have already disproved.

This theory was held by some of the early Fathers, and Prelatists have adopted it on their authority. Two out of the three Fathers cited by Mr. Percival and Bishop Otey, say that Paul means by the term "Presbytery" in this passage, (not "Apostles" as they strangely allege,) but Bishops; that is, *Diocesan* Bishops or Prelates.* But we ask, by what authority do these "Fathers" thus pervert the Word of God? Chrysostom is doubtless the *father* of this perversion. Paul affirms that it was "the hands of the *Presbytery*" which were laid upon Timothy. Chrysostom asserts that "he does not here speak of Presbyters at all, (*περι πρεσβυτερων*) but of *Prelates*, (*περι επισκοπων*)!" Thus the mistake of Paul must be set right by the knowledge of a Father of the 4th cen-

* Bishop Otey says: "But let us see how ancient and wise men understood the term 'Presbytery' as here used by St. Paul. St. Chrysostom says: 'He (St. Paul) does not here speak of Presbyters, but Bishops: for Presbyters do not ordain a Bishop.' Theodoret: 'In his place he calls those Presbyters (i. e. old men) who had received the grace of the Apostleship.' Theophylact: 'That is, of Bishops; for Presbyters do not ordain a Bishop'—*Discourses*, p. 41 Note.

Mr. Percival cites this same trio of Fathers; and from the identity of the witnesses and of the object for which they are cited, we presume Bishop Otey copies from his English friend.

tury! This construction outrages every rule for the interpretation of language. It is a palpable *contradiction* and not an exposition of Scripture.

But the Patriarch of Constantinople cuts as sorry a figure in logic as he does in exegesis. "He," the Apostle, says Chrysostom, "is not speaking here of Presbyters, but of Bishops; *for Presbyters did not ordain a Bishop.*" He takes for granted the very thing to be proved, that Timothy was ordained a Prelate; and of course to allow that a *Prelate* could be ordained by *Presbyters*, would level the whole hierarchy with the dust. Paul had used a very inconvenient word for their high mightinesses. They must get rid of it in some way, or Ichabod is written upon the whole prelatical fabric. They *must* make his words tally with the corruptions and usurpations of the 4th century; and therefore, to make short work with the Apostle, the "golden-mouthed" preacher flatly contradicts him! Timothy was ordained by a "Presbytery" says the Apostle. He was ordained by a "council of Prelates," says Chrysostom. "But I affirm," says Paul, "it was a body of *Presbyters.*" "Nay, but you are mistaken, friend Paul; it was a court of *Prelates.*" Now who is right, Mr. Percival and Bishop Otey? "Oh!—ah!—Chrysostom, to be sure!"

We dismiss this point simply by calling the reader's attention to the fact that nearly every argument brought to disprove the *third* theory for Timothy's ordination applies with equal force to the one now under consideration. (1.) There is no instance in the New Testament of the word rendered "Presbytery" being applied to a body of Diocesan Bishops. (2.) Commentators of all parties, as already shown, explain the term to mean a "body of Presbyters properly so called," and of course not Prelates. (3.) This theory like the last overturns both the previous schemes, by *first* denying to Paul the sole authority; and *secondly*, by placing the two Greek prepositions on an equality, and thus destroying the position that the "Presbytery" were "mere concurring" spectators, etc. etc.

But Prelatists are determined not to be overthrown. Driven from one position they fly to another with the hope of prolonging a lingering existence. Were it not that their arguments are justly chargeable with the guilt of uncompromising self-destruction, their cause might not unaptly be likened to a certain animal which is said to have "nine lives." Defeated in all their previous positions respecting Timothy's ordination—(1.) that Paul alone ordained him; (2.) that Paul and the Presbytery, the former "giving validity," the latter expressing "assent;" (3.) that

the Presbytery means the College of the Apostles; (4.) that the Presbytery means a Council of Prelates;—they then face square about and announce to the world, the

V. Theory for Timothy's ordination, viz: that Paul alone ordained him (II. Tim. 1: 6,) *to the office of a Presbyter*, the word rendered "Presbytery" (I. Tim. 4: 14,) meaning the *office* to which he was inducted; and all this too, while with one voice they insist that Timothy was ordained a Diocesan Bishop, the "Bishop of Ephesus!"

This view is advocated by Bishop Onderdonk. He says the term "Presbytery" as here used, means "the *office* to which Timothy was ordained, not the *persons* who ordained him; so that the passage would read, 'with the laying on of hands to confer the Presbyterate,' or presbytership, or the clerical office."*

To this interpretation we oppose the following considerations: (1.) This is not the sense in which the word is used in the New Testament. In every other case it has the sense of an assembly or body of Elders, as we have already shown. *Analogy* is then against it. (2.) The most eminent commentators of all classes, Prelatists among them, concur in declaring that it means an assembly of men, and not an office. *Authority* is then against it. (3.) This interpretation involves an essential absurdity. If the term rendered "Presbytery" means the "office" to which Timothy was introduced, it should be translated thus: "With the laying on of *the hands of the office*." Any person acquainted with the original must acknowledge that τοῦ πρεσβυτερίου (of the Presbytery) are governed by τῶν χειρῶν (of the hands.) This is evidently the grammatical construction. If, then, the "Presbytery" means the "office," we are reduced to the necessity of supposing that this office, unlike those of modern times, had hands! We think it quite as likely had horns too. Bishop Onderdonk's rendering—"with the laying on of hands *to confer* the Presbyterate,"—is an *adding* to Scripture, against which we are warned, and for which we are threatened with terrible "plagues," in the closing verses of the sacred volume! There is nothing in the construction, context, or nature of the subject, which authorises it; but grammar, sense, consistency, language, and reverence for inspired truth, all combine to show that this prelatistical rendering should be indignantly spurned.

But suppose we admit the rendering of Bishop Onderdonk, what then? By this admission Prelacy loses Timothy, and we lose nothing. For (1.) If "the Presbytery" means the "office," Timothy was ordained to the

* Episcopacy tested by Scripture.

rank of a *Presbyter only*. This is what we maintain. Our cause is then safe in Timothy's hands. But Prelacy loses him. He is no longer "Bishop of Ephesus." He is now a plain Presbyter. But (2.) This scheme hews down every other that Prelatists have raised for Timothy's ordination, and renders all their previous labor worse than useless. It makes Paul the sole ordainer of Timothy; routs the august "College of the Apostles;" disperses Chrysostom's "Council of Bishops;" spoils a vast amount of learned criticism about the "concurring" Presbytery; ordains Timothy a plain Presbyter; leaves vacant the "ancient Diocese of Ephesus;" and last though not least, renders the whole hierarchy pre-eminently ridiculous, and pours upon their chameleon-like endeavors to get Timothy prelatically ordained, the most unutterable contempt.

We have thus examined the several prelatical theories for Timothy's ordination, and have exposed their untenable, conflicting, contradictory, and suicidal character. There is in truth no consistent and satisfactory account of this matter, besides the one we maintain, viz: *that he was ordained a Presbyter by a body of Presbyters, as declared in I. Tim. 4: 14.*

We have now shown two clear and explicit cases of Presbyterian ordination from the Scriptures; and from these we maintain the full scriptural right of Presbyters, and "Presbyters alone" to ordain. This was the grand point to be determined, and without any vaunting, we think it has been determined in our favor. We might proceed to cite other instances at length,* and show that they sustain our position with the same conclusiveness; but it is needless. These clear cases prove the point as really as would a thousand, and establish beyond the possibility of a reasonable doubt, that those ministers now in the Christian Church, of the rank of Presbyters, are clothed by the clearest examples in the inspired volume, with ample authority to ordain others to the ministerial office. Now if Prelatists and Romanists will show us but *one* example from the New Testament, of ordination to the ministry by a Bishop, or Prelate, or if they will show that in all the instances of ordination therein recorded, *Apostles* were the sole actors, (as they allege,) we will give up the whole argument, and at once go over to Rome.

SECTION 6.—*Timothy, Barnabas, James, Andronicus, Junia, Silas, Titus, &c., not Apostles.*

* The ordinations referred to in Acts, 14: 23, also those in I. Tim. 5: 22, and Titus 1: 5, were undoubtedly *Presbyterial*. As Barnabas and Timothy *received* only Presbyterian ordination, they, of course, could *confer* no other. The stream cannot rise higher than the fountain.

Bishop Otey makes the strange statement that Timothy, and some others are "called Apostles," "were Apostles," &c. He says: "We may say, however, in passing, that neither Barnabas, nor Silas, nor Junius,* nor Andronicus, nor Timothy, nor Titus, appear to have exercised any extraordinary powers, or to have been extraordinary officers, and yet *they are called Apostles*, and some of them we know exercised the power of ordination and governed the Church."† Again he says: "Equally clear and certain is it, that others, as Paul, and Barnabas, and Silas, and Timothy, and Titus, and James, *were called Apostles*—and that they exercised the powers of Apostles in governing the Church, and in ordaining to the holy ministry."‡

We have pronounced this a strange statement, and a part of the strangeness consists in the fact, that in the vital point it has no support from Scripture. Bishop Otey deems it important to impress his readers with the belief that there were many others who were Apostles besides the thirteen, and who possessed no "extraordinary powers" as the thirteen did, but yet who "exercised the power of ordination and governed the Church," and *consequently*, that the *order of Apostles as ordainers and governors was perpetuated*. This is the grand conclusion he would establish. Its soundness rests of course upon the soundness of his premises—that the above named persons "were Apostles," and "were called Apostles," &c. But what *proof* does he adduce of the correctness of the premises? Not a particle. As usual, he *assumes* the point, and then complacently draws his conclusion.

To this we reply: (1.) That Paul was an Apostle in the highest sense of the term, having been miraculously called and invested with that office by the Lord Jesus Christ. This needs no proof. Bishop Otey might have been spared the necessity of parading Paul's name among the others here mentioned, (probably for the purpose of making a favorable impression respecting the alleged apostolic character of the others, by placing them in good company,) for all the world admit that Paul was

* There is no such personage mentioned in the New Testament, as Bishop Otey's friend "Junias." We presume he means *Junia*, who is mentioned along with Andronicus in Rom. 16: 7. But who is *Junia*? If we are to credit Bishop Otey's particular friends and chosen witnesses, Chrysostom and Theophylact, and other Fathers, *this same Junia was no other than the WIFE of Andronicus!* Some copies of the ancient Scriptures have it "Julia," and the Greek and Latin Churches celebrate their festival as *husband and wife*, on the 17th May! And is *Lady Junia* then classed among the Apostles? And who are *her* successors? We can no longer doubt "Pope Joan's" complete title to the chair of St. Peter!

† Discourses, p. 42.

‡ Discourses, p. 53.

truly an Apostle. But we deny, (2.) That any of the others here mentioned were Apostles in any other sense than what the common meaning of the word (*αποστολος*) denotes, as “one sent,” a “messenger,” &c. We also deny, (3.) That Andronicus, Junia, Timothy, Silas (or Silvanus,) and Titus, are even “*called* Apostles,” any where in Scripture. * We might here leave the matter with these simple denials, for there is no scriptural authority for the assumptions against which we oppose them. But as, in Bishop Otey’s estimation at least, the case is somewhat important, we will dwell upon it a moment.

Of the above list, only Paul, Barnabas and James, are even “*called* Apostles,” in the Scriptures. The mere application of the *term* Apostle to the two latter, proves nothing respecting their ministerial character. This is evident, *First*, From the primary meaning of the word, and *Secondly*, From its application in many other cases. The meaning of the word Apostle (*αποστολος*) is *sent*. As applied to a person, it means *one who is sent*, or a *messenger*. That this is its full force may be seen by its application. This word occurs in the original language of the New Testament eighty-one times. It is applied, (1.) To the Lord Jesus Christ, as “sent” from God, denoting that he is the great Apostle to the world.† (2.) To the original number whom the Saviour chose to be his Apostles to the world.‡ (3.) To Paul, deemed an Apostle in the sense of the twelve, and especially endowed for this purpose by a miraculous view of the Saviour after his ascension.§ (4.) To certain “brethren” who met with Titus at Corinth, and who are called in our version “the messengers (*αποστολοι* the Apostles) of the Churches.” We do not know who, or how many, these persons were. They are called Apostles however simply because they were “sent” from one Church to another. || (5.) To Epaphroditus, “sent” by the Church at Philippi to Rome, to supply the necessities of Paul who was there imprisoned. ¶

* As to Andronicus, Junia, Timothy, Silas, and Titus, we shall dismiss their case with the simple and positive denial. that they are any where “called,” that is, *named* Apostles in the New Testament, though Bishop Otey affirms it. When asked *where*? echo answers, *where*? We challenge Bishop Otey to make good his assertion. We know there are some passages, upon a wrong construction of which the case is attempted to be made out. But we shall not stop to point out their true meaning now. When it is alleged directly that a man is “called” by a certain name, we must have something more than forced *construction*.

† Heb. 3 : 1.

‡ Matt. 10 : 2; Mark, 6 : 30; Luke, 6 : 13; do. 9 : 10; do. 11 : 49; do. 17 : 5; do 22 : 14; do. 24 : 10; Acts, 1 : 2, 26; do. 2 : 37, 42, 43; do. 4 : 33, 35, 36, 37; besides many other places.

§ Acts, 14 : 14; Rom. 1 : 1; do. 11 : 13; I. Cor. 1 : 1; do. 9 : 1, 2; do. 15 : 9; II. Cor. 1 : 1; and many other places.

|| II. Cor. 8 : 23.

¶ Phil. 2 : 25.

(6.) To any person who is "sent" to perform any service whatever. "The servant is not greater than his Lord; neither he that is 'sent' (*αποστολος*, the Apostle) greater than he that sent him." * (7.) To Barnabas in one instance only. † (8.) To James in one instance only. ‡ (9.) To Andronicus, Junia, Timothy, Silvanus or Silas, and Titus, (each and all of whom Bishop Otey says were "called Apostles,") *this term is never once applied*, in the whole New Testament.

From these examples of the use of the term Apostle, it is evident that the mere application of the *name* to Barnabas and James, proves nothing in favor of their Apostolic character. For if it does, the same application proves the same thing respecting *all* to whom it is applied. This will not be pretended. We must therefore in order to determine whether they were really Apostles in the specific sense, inquire whether there is any thing in the *circumstances* of the case which *requires* that we should construe the term as applied to them, in the restricted sense.

As to James, he is *once* "called" an Apostle: "But other of the Apostles saw I none, save James the Lord's brother." Upon this we remark, (1.) That there were *two* Apostles among the *original twelve* of the name of James: "James the son of Zebedee," and "James the son of Alphaeus." § (2.) It is therefore by no means certain that the James spoken of in Gal. 1: 19, was not one of the original twelve. He is called indeed "the Lord's brother;" but this is not sufficient to prove that he was not one of the twelve; for *first*, the word "brother" was used by the Hebrews to denote a relative more remote than that which it denotes among us; and *secondly*, it is an opinion among able commentators and Biblical critics that "Alphaeus" was a connection of the family of our Lord. If so, the James of Gal. 1: 19, may have been our "Lord's brother," and still one of the twelve, and of course an Apostle in the specific sense of the term. (3.) There is therefore no *proof* that this James (if not one of the twelve) was an Apostle in the sense Bishop Otey intends; for as we have seen the mere application of the *name* to him decides nothing, as it is admitted to be applied to many who were not Apostles in the peculiar sense; and there is nothing in the *circumstances* which *requires* that designation. No *certainty* then belongs to the case, and the *probability* seems to be in favor of his being one of the twelve.

As to Barnabas, he is *once* "called" an Apostle: "Which when the Apostles Barnabas and Paul heard of, they rent their clothes." || The

* John, 13: 16.

† Acts, 14: 14.

‡ Gal. 1: 19.

§ Mark, 3: 17, 18; Matt. 10: 2, 3; Luke, 6: 14, 15.

|| Acts 14: 14.

question is, does this necessarily mean that Barnabas was an Apostle in the same sense that Paul was? We reply: (1.) There is no account that Barnabas was ever elected, ordained, or appointed, in any manner, or by any authority, to the Apostolic office, while there is a particular statement of his being an *unsuccessful* candidate.* There is, however, a particular account of the election of Matthias, and of the manner in which Paul was called, selected, and set apart to be an Apostle, and also of the calling and sending forth the original twelve. (2.) Barnabas is frequently mentioned elsewhere in the New Testament, and often in company with Paul, but in no other case as an Apostle; † while this term is very often applied to Paul. (3.) The reason why this term is applied to Barnabas in the one solitary instance is plain. It was not because he was an Apostle in the restricted sense of the thirteen, but in the sense of having been “sent forth” (Acts, 13: 4,) to the great work of proclaiming the Gospel and planting Churches among the Gentiles; in the same sense in which Epaphroditus was the “Apostle” of the Church at Philippi, and the “brethren” whom Paul “sent” with Titus were the “Apostles” of the Churches,—that is, they were the *messengers* of the Churches. (4.) This view is confirmed by the fact that the name Apostle is never given to Barnabas subsequent to his entering upon the great work to which he was here “sent,” though he is frequently spoken of afterwards, and as the travelling companion and fellow-laborer of Paul; while on the other hand, Paul is commonly named an Apostle afterwards; and the reason is, not that he is here or elsewhere “called” an Apostle merely, but because of other and marked proofs of his Apostleship, which cannot be applied to Barnabas.

From the foregoing considerations, therefore, we feel warranted in declaring, that although James and Barnabas are “called” or named “Apostles,” they evidently were not Apostles in the sense intended by Bishop Otey. Now as he admits that the persons in the above list, viz:—Paul, Barnabas, Timothy, Titus, Silas, and James, at least,—“exercised the power of *ordination*, and *governed* the Church;” and as it is plain that they were *not* Apostles in the sense intended, (except Paul, unless James be deemed one of the twelve,)—they must have exercised these functions *in virtue of their ordinary ministerial character as Presbyters*. We have, therefore, all these additional examples from the Scriptures in favor of Presbyterian ordination. ‡

* Acts, 1: 23

† Acts, 11: 22, 26, 30; 12: 25; 13: 1, 2, 50; 14: 12; 15: 2, 12, 37; I. Cor. 9: 6; Gal. 2: 1, 9, 13; Col. 4: 10.

‡ It is maintained by those who deny the Apostolic character of Barnabas, Androni-

SECTION 7.—*The true character of the Apostolic Office.*

In the commencement of the present chapter, (page 50,) in laying down in a series of propositions, the distinctive points of the Prelatical and Presbyterian polity, we stated in the first proposition on the Presbyterian side, "that the Apostles were a class of men possessing peculiar and extraordinary powers, which were not designed to be perpetuated, and in the exercise of their ordinary functions are to be regarded as Presbyters only." This part of the proposition has not yet been discussed. We shall dispatch it in a brief space, and show the real nature and designs of the Apostolic office.

Prelatists insist that one peculiarity of the Apostolic office, and which belonged to them solely in their day, was the functions of *ordination* and *government*. We deny this, and have disproved it. They then ask, in what did the Apostolic office consist? We shall reply, and show that *ALL that was peculiar to their office was designed to be, and truly was, temporary*, and has never in any one particular, been transmitted to any Prelate, Pope, or Presbyter, so that there never have been and are not, any successors of the *Apostles, as such*; while yet it is true, that in their *ordinary* character, which was designed to be the type of all future ministers, *they were and are styled Presbyters*, and *as such*, may and do have successors in the same rank, in all true and faithful ministers of the Gospel of whatever name.

I. The peculiarity of the *Apostolic* office consisted in the following particulars:

1. That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world.* This is laid down as an essential requisite, in the choice of one that was to fill the place of Judas.† All of them could say, "that which we have seen and heard, declare we unto you."‡ The case of Paul is no exception to this; for, referring to those who saw Christ after his resurrection, he says, "And

cus & Co., that some of these Apostles "falsely so called," possessed a jurisdiction and powers in some respects extraordinary, although Bishop Otey says, that they do "not appear to have exercised any extraordinary powers." Timothy and Titus, for example, were invested with a power of jurisdiction adapted to the necessities of the infant Church in places and at times where the Apostles could not give their personal attention. But this gives no countenance to the idea that they were of any higher rank than Presbyters. In the exercise of these functions, Timothy is termed an "Evangelist" (II. Tim. 4: 5.) All that Timothy, Titus, and the other Evangelists did, (acting under the express direction of the Apostles,) may perfectly consist with their ordinary rank as Presbyters, while yet the functions they exercised may have partaken of an extraordinary temporary character, demanded by the primitive state of the Church; just as the *Apostolic* office was for the same reasons extraordinary and temporary.

* John, 15: 27.

† Acts, 1: 21, 22.

‡ I. John, 1: 3.

last of all he was seen of me.”* And he mentions this upon another occasion, as one of his Apostolic qualifications: “Am I not an Apostle? Have I not *seen* the Lord.”† So that his “seeing that Just One, and hearing the voice of his mouth,” was necessary to his being a “*witness*” of what he thus saw and heard.‡

2. They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them, § Paul and Matthias not excepted. Paul speaks directly of his call by our Saviour; || and the Lord, by determining the lot in the case of Matthias, declared his choice. ¶

3. Infallible inspiration was also necessary to qualify persons for that office.** They had not only to explain the true sense and spirit of the Old Testament, but also to give forth the New Testament Revelation to the world, which was to be the unalterable standard of faith and practice in all succeeding generations. †† It was therefore necessary that they should be secured against all mistakes, by the dictates of the Spirit of truth. Accordingly Christ promised and actually bestowed upon them, the Holy Spirit, “to teach them all things,” to “guide them into all truth,” &c. ‡‡ Their doctrine must also be received, not as the word of man, but as the Word of God; §§ and as that by which we are to distinguish the spirit of truth from the spirit of error. |||

4. The power of working miracles was an important Apostolic qualification—such as speaking different languages, curing the lame, healing the sick, raising the dead, discerning of spirits, and conferring these gifts upon others. ¶¶ These were credentials of their Apostolic mission,*** by means of which they confirmed their doctrine at its first publication, gaining credit to it as a Revelation from God, who thereby bore witness to them. †††

5. To the Apostles belonged the high prerogative of conferring upon others spiritual gifts and miraculous powers. ‡‡‡

6. The universality of their mission was another Apostolic qualification. Their charge was not, like that of ordinary Pastors, restricted to any particular Church, but being the oracles of God to men they had “the care of all the Churches.” §§§ They had authority to settle their faith and order, as examples to all succeeding Churches, to determine all con-

* I. Cor. 15: 8.

§ Luke, 6: 13.

** John, 16: 13.

†† John, 16: 13, 26.

¶¶ Mark, 16: 20; Acts, 2: 43; I Cor. 12: 8—11.

††† Heb, 2: 4.

† I. Cor. 9: 1.

|| Gal. 1: 1.

§§ I. Thess. 2: 13.

¶¶ Acts, 8: passim.

‡ Acts, 22: 14, 15.

¶ Acts, 1: 24—26.

‡‡ I. John, 4: 6.

*** II. Cor. 12: 12.

§§§ II. Cor. 11: 28.

troversies* and to exercise the rod of discipline upon all offenders, whether Pastors or flock.†

7. Besides the above six marks of Apostolic qualifications, it may be added, that to the Apostles belonged the peculiar and exclusive prerogative of writing *doctrinal* and *preceptive books of authority* in the Christian Church; and it sufficiently appears that no Epistle or other *doctrinal* writings of any person who was of a rank below that of an Apostle, were received by Christians as a part of their rule of faith. With regard to the writings of Mark and Luke, they are counted historical, rather than doctrinal or dogmatical: and Augustine remarks that Mark and Luke wrote at a time when their writings might be approved, not only by the Church, but by Apostles still living.

The above are the scriptural qualifications of Apostles. Is it not palpable, that not one of these qualifications has been transmitted? Is it not plain, therefore, that they were all designed to be temporary?—were adapted to, and intended for, the Church in its infant state? Yet Prelatists allege that Diocesan Bishops are the *successors* of the *Apostles*! In *what* have they succeeded them? In *any one* thing belonging to them as Apostles? Have the Prelates of the present day “*seen the Lord*” with their bodily eyes, or even in a miraculous manner as did Paul? Have they been *called* and *chosen* to their office *by the Lord in person*, or even as Paul and Matthias were? Are they *inspired* to speak Divine truth? Can they *work miracles*? Can they bestow upon *others* the same power? Is their mission, individually, so nearly approaching to *universal*, that they have upon them “the care of all the Churches?” Have they authority to add to the *sacred canon* of Revelation? If our modern Prelates possess *all* these qualifications, they are truly the successors of the *Apostles*. If they possess *none* of them, they have not succeeded the Apostles in *any* thing which belonged to the Apostolic office, and consequently are *falsely* styled the “successors of the Apostles.” With us the judgment of eminent Prelatists coincides.

Dr. Dodwell: “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.*” Dr. Barrow: “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

*Acts, 16 : 4.

† I. Cor. 5 : 3—6 ; II. Cor. 10 : 8 ; do. 13 : 10.

propagation of Christianity, and founding of Churches.”* Cardinal Bellarmine, of the Romish Church: “Bishops (Prelates) have *no part* of the Apostolical authority.” Archbishop Whateley uses this pointed language: “*Successors in the Apostolic office, the Apostles have none. As witnesses of the resurrection, as dispensers of miraculous gifts, as inspired oracles of Divine Revelation, they have no successors.*”

According to these competent witnesses, our position is maintained—that the Apostolic office was in all respects “extraordinary and temporary”—that in *no one particular* has this office been perpetuated—and therefore, that Prelates are *falsely* styled “successors of the Apostles.”

If Prelatists say that their Bishops have succeeded the Apostles in the duties of *ordination* and *government*, we reply, *so have Presbyters*; for we have already shown from Scripture, and prelatical concessions in abundance, that *others* beside Apostles *ordained* and *governed*. These, therefore, were not functions connected with the *Apostolic* office, as such; but were powers possessed by Apostles as *ordinary* ministers, in common with all other ministers. This leads us to remark—

II. That the original thirteen possessed the *double character* and acted in the *double capacity* of extraordinary and ordinary ministers. In the former, they were *Apostles*—in the latter *Presbyters*. Of their double character and double capacity, we have proof from Scripture, and from the admission of our opponents.

The Scriptures teach, (1.) That they were ministers or preachers *before* they were Apostles. The Apostles as such were not appointed till after the resurrection of Christ, though the twelve had been employed as ordinary ministers before this. As regards Paul, Lord Barrington has shown that after his conversion, he labored in the ordinary character of a prophet or teacher, for eight or nine years before he was called to be an Apostle. In confirmation of this, Archbishop Wake says: “They are both mentioned (Barnabas and Saul) to have taught much people at Antioch, and are numbered among the prophets and teachers of the Christian Church there. * * * * * Here, then, we find them, both by teaching and administering that blessed sacrament, discharging the work of a Priest or *Presbyter*, as we now understand that word. But they still wanted the *Apostolic* character.”† (2.) They themselves distinguish between their extraordinary character as *inspired Apostles*, and their ordinary character as *fallible ministers* of the Gospel. Let Paul testify. He says: “Paul, a servant of Jesus Christ, “*called to be an Apostle.*”‡ He

* Barrow on the Pope's Supremacy.

† Apos. Fathers, Prel. Disc. to the Epis.—BARNABAS. ‡ Rom. 1: 1.

speaks here of his extraordinary *Apostolic* character, as derived from Christ by an immediate "call." He adds in the same verse, "*separated unto the Gospel of God,*" wherein he refers, (according to Dr. Bloomfield, Bishop of London,) to his being set apart to the work of the Gospel by the Presbyters of Antioch, or to the ministry in an *ordinary* capacity. Again, Paul says: "Whereunto I am ordained a *preacher* AND an *Apostle*"*—plainly distinguishing his ordinary and extraordinary character. Again, in justification of his character as compared with "false teachers," he asks: "Are they *ministers* of Christ?"† He admits that they were reputed ministers, but maintains that even on this admission, he could prove his superiority. But how? Does he insist that while they were only *ministers*, he was an *Apostle*? Not at all; but rather, that even in his ordinary character as a minister, he was in many respects superior, and he points out in what this superiority consisted. (3.) As *Apostles*, they were never ordained, but called by the immediate command of Christ.‡ while as an *ordinary* minister of the word Paul at least was set apart by the imposition of the hands of ordinary ministers, or Presbyters.§ (4.) They apply to themselves the *specific terms* used in Scripture to denote both extraordinary and ordinary ministers. In their extraordinary character, they style themselves *Apostles*;|| in allusion to their ordinary character, they call themselves *Presbyters*,¶—besides, they call themselves by several other terms which apply to ordinary ministers. (5.) They sometimes distinguish between *their Apostleship*, and the *ordinary* character of *other* ministers. Paul thus distinguishes himself from Timothy: "Paul an *Apostle* of Jesus Christ, and Timothy *our brother*."** Paul is thus careful to speak of himself as an Apostle, and of Timothy as *not* an Apostle, at least twice. Now if he does not intend here plainly to mark a distinction between the ordinary character of Timothy and his own extraordinary character—if he regarded Timothy as an Apostle, as Bishop Otey alleges he was, it is quite remarkable that he did not make the same honorable mention of Timothy as of himself.

In confirmation of the foregoing view, eminent Prelatists maintain this *double character* in the thirteen. Bishop Andrews: "In the Apostles, we find three capacities, as we may term them; first as Christians in general; second, as preachers, priests, or ministers, more special; third,

* I. Tim. 2: 7.

† Gal 1: 1.

|| See the Scriptures, *passim*.

** II. Cor. 1: 1; Col. 1: 1.

† II. Cor. 11: 23.

§ Acts 13: 1—3.

¶ I. Peter, 5: 1; II. John, 1; III. John, 1

as those twelve persons [with Paul thirteen] whom in strict propriety of speech, we term *the Apostles*." After showing that the ministerial commission was not given to them personally, he proceeds: "It being, then, neither personal nor peculiar to them *as Apostles*, nor again common to all as Christians, it must needs be committed to them as *ministers*, priests or preachers; and consequently to those who in that office and function do succeed them, to whom this commission is still continued."* Archbishop Whateley: "Successors in the *Apostolic* office, the Apostles have none. As witnesses of the resurrection, as dispensers of miraculous gifts, as inspired oracles of Divine Revelation—they have no successors. But as members, as *ministers*, as governors of Christian communities, their successors are the regularly admitted members, the lawfully ordained ministers, the regular and recognized governors, of a regularly subsisting Christian Church."† Bishop Jeremy Taylor: "In the *extraordinary* privileges of the Apostles, they had no successors, therefore of necessity a succession must be constituted in the *ordinary* office of the Apostolate. Now what is the ordinary office? Most certainly, since the extraordinary was only a help for the *founding and beginning*, the others are such as are necessary for the *perpetuating* of a Church."‡

We have thus shown from Scripture, and from the admissions of our opponents, [1.] That the *Apostolic* office was in all respects extraordinary and temporary, and that Prelates, therefore, are not and cannot be deemed the successors of the *Apostles*, for, as such they have no successors. [2.] The same testimonies prove that, in addition to this, the Apostles were ordinary ministers or *Presbyters*, and as such may and do have successors. Now the question arises—

III. Who are the successors of the Apostles in their ordinary functions as preachers of the Gospel and administrators of the Sacraments, as ordainers and governors, &c. &c? We answer, *Presbyters*.

We have already proved in this chapter, [1.] That Presbyters are fully empowered to exercise every function belonging to the ordinary and transmissible character of the Apostolic or original ministry, viz: that they are empowered to *preach, administer the Sacraments, ordain and rule*; and that they actually did exercise all these powers during the ministry of the Apostles. [2.] That the Apostles, in their ordinary character, and as upon an equality with them, associated with Presbyters in the discharge of all these duties. [3.] That the Apostolic character not being perpetuated, no order for perpetual duration was contemplated higher

* Bishop Andrew's Sermons.

† Kingdom of Christ, Essay 2, Sec. 43.

‡ Episcopacy Asserted, as found in his works.

than that of Presbyters. [4.] That as the ministerial commission contemplated a permanent ministry, and embraces none of the powers peculiar to the Apostolic Office, it of course confers its powers upon Presbyters; and as no division of powers is pointed out or intended, it constitutes but the one order of Presbyters, and bestows all its powers upon them. We are therefore led to conclude, (5.) and finally, that *Presbyters are the true successors of the Apostles* in the only respect in which they can have successors, viz: in all the characteristics of their ministry, which were ordinary, and which embrace every ministerial function which was intended to be perpetuated.

If these deductions be legitimate, (and we challenge their disproof by the "Bishop of Tennessee,") two things will follow: (1.) That whatever imposing *names* the ministers of Christ may assume, prompted by vanity, or from any other improper motive—whether they be termed Prelate, Archbishop, or Pope, or any thing else not sanctioned by Scripture—there are, in truth, no higher *officers* in the Church whom Christ recognized than Presbyters or Bishops, which, we have seen, are the same. (2.) That, consequently, all Diocesans, and the countless ranks above them in prelatical Churches, are after all, in the sight of God, but plain Presbyters, and have no rightful spiritual authority to "lord it over God's heritage," more than they; and that, although their assumption and exercise of a superior power do not authorize us to pronounce upon them our unqualified anathemas, and to hand them over to "uncovenanted mercies," or to certain damnation, yet this usurpation of authority and innovation upon Scriptural usage, cannot but be displeasing to the Great Head of the Church, especially as they have a remarkable tendency, from present developments, to inflate its possessors with a pride, and to lead them to treat their fellow Christians with a contempt, which have no sanction in the meek and lowly character of our Lord.

Archbishop Whateley makes these pointed remarks, which we hope will be received with good humour by those for whom they are intended: "It is curious to observe how very common it is for any sect or party to assume a title indicative of the very excellence in which they are especially deficient, or strongly condemnatory of the very errors with which they are especially chargeable. Thus, those who from time to time have designated themselves 'Gnostics,' *i. e.* persons '*knowing*' the Gospel in a far superior degree to other professed Christians, have been generally remarkable for their *want* of knowledge of the very first rudiments of evangelical truth. The phrase 'Catholic' religion, *i. e.* 'universal,' is the most commonly in the mouths of those who are the most limited and

exclusive in their views, and who seek to shut out the largest number of Christian communities from the Gospel covenant. '*Schism.*' again, is by none more loudly reprobated *than by those who are not only the immediate authors of schism but the advocates of principles tending to generate and perpetuate schisms without end.*'* This is a just rebuke, and comes from a high source. *Verbum sat, &c.*

SECTION 8.—*The rank and character of Deacons.*

In the first of our series of propositions (page 50) against Prelacy, we stated that "Deacons were not an order of clergy, but were appointed to attend to the temporal concerns of the Church." The Prelatical view of the character of Deacons is thus presented by Bishop Otey: "That the Apostles ordained Deacons is admitted—*that these Deacons both preached and baptized, and so far were ministers, stands as plainly recorded in the Acts of the Apostles as any thing else to be read therein.*"† It must, indeed, then, be very, very plain! Strange that *any* persons who can simply "read" the "Acts of the Apostles" should have failed to discover what is so "plainly recorded therein!" As this statement stands, it is, in our humble judgment, "plainly" at variance with the facts. We think, however, by supplying a word or two, we can make it tell something *nearer* the truth:—"That these Deacons both preached and baptized, stands as plainly recorded in the Acts of the Apostles as any thing else to be read therein," *provided you "read" through a pair of strongly-magnifying prelati cal spectacles!* We say "*strongly-magnifying,*" for even all Prelatists have not been able to "read" what is so so "plainly recorded." Now as we are not so fortunate as to have the requisite "helps to read," we must be excused if we cannot discover such things "plainly recorded in the Acts of the Apostles."

Our position is, that the office of a Deacon was of a secular character—was to take care of the poor, to administer to them the alms of the Church, and to superintend generally its temporal affairs; and we deny that there is any evidence in Scripture, "that these Deacons," *as such*, "both preached and baptized, and so far were ministers."

That their office was for the purposes here stated, is "plainly recorded in the Acts of the Apostles," as follows: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, *because their widows were neglected in the daily ministration.* Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should *leave the Word of God and serve tables.* Therefore, brethren, look ye out among you

*Kingdom of Christ Delineated, Essay 2, sec. 19, note.

† Discourses, p. 57.

seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint *over this business*. But *we* will give ourselves continually to prayer, and to *ministry of the Word*.”* This passage, and the following verses, is generally granted to be the first record of the appointment of Deacons in the Christian Church. No language, it would seem, could more plainly declare that their duties were to be altogether *distinct* from preaching, &c., or as it is here termed, “the ministry of the word.” They were to “serve tables,” an expression denoting the care of or provision made for the daily wants of the family. The immediate necessity for the appointment was that certain “widows were neglected in the daily *ministration*,” or distribution of alms made for the poor. It is evident from some of the Epistles, (1. Tim. 5: 3, 9, 10, 16; and James, 1: 27,) that poor widows were objects of special attention in the primitive Church, and that the early Christians felt an indispensable obligation to provide for their wants. These Deacons were “appointed *over this business*,” in order that those whose duty it was to preach “the word,” might not be drawn aside from their appropriate work to these more secular concerns. What can more clearly show that the *scriptural Deacon* was not a minister of the Gospel? What can more plainly declare that his was a *secular office* in the Church, and *not* an “order of the ministry?”

To this representation of the office and duties of the scriptural Deacons, Prelatists agree. “The office of Deacons,” says Dr. Lightfoot in his works, “was *not ministerial*, or for the preaching of the word, but for *providing for the poor*.” Says Bishop Burnet: “The charge of the *parnasin*, or Deacons,” (alluding to the Synagogue, after which the Christian Church was modeled) was to gather the collections of the rich, and to distribute them to the poor.”† Archbishop Potter in his work on Church Government: “Deacons are not ordained to be Pastors of the flock of Christ, but only to minister to the Pastors.” “*Preaching in the public congregation*, which does inseparably accompany the care of souls, *cannot properly be a part of their office*.” He also excludes them from the *right to baptize*. Archbishop Whateley: “Deacons appear to have had an office” (in Scripture times) “*considerably different from those of our Church*.”‡ Bishop White: “But can it be imagined, that an order *instituted for the purpose of serving tables*, should, in the very infancy of its existence, have the office of the *ministry* committed to them?” “At the *first* institution of the order, there could have been *no difference between them and laymen*, in regard to the *preaching of the word, and the administration of the sacraments*.”* Bishop Croft shall conclude this

* Acts, 6: 1—4.

† Observations on the 2d Canon.

‡ Kingdom of Christ, Essay 2, sec. 20.

array of prelatical testimony: "Having thus stated and united the two pretended and distinct orders of Episcopacy and Presbytery, I now proceed to the *third pretended spiritual order*, that of Deaconship. Whether this of Deaconship is properly to be called an *order* or an *office*, I will not dispute; but certainly *no spiritual order*, for their office was to *serve tables*, as the Scripture phrases it, which, in plain English, is nothing else but overseers of the poor, to distribute justly and discreetly the alms of the faithful; which the Apostles would not trouble themselves withal, lest it should hinder them in the ministration of the word and prayer. But as most matters of this world, in process of time, deflect much from the original constitution, so it fell out in this business; for the Bishops, who *pretended to be successors to the Apostles*, by little and little, took to themselves the dispensation of alms, first by way of inspection over the Deacons, but at length the total management, and the Deacons who were mere lay-officers, *by degrees crept into the Church ministration, and became a reputed spiritual order*, and a necessary degree and step to the priesthood, of which I can find *nothing in Scripture* and the original institutions, *not a word relating to any thing but the ordering of alms for the poor*. And the first I find of their officiating in spiritual matters, is in Justin Martyr, who lived in the second century."†

The above testimony fully sustains our views of the office of the Deacon, viz: that Deacons are not an *order* of the clergy according to the Scriptures, that they have no spiritual jurisdiction, but are simply curators of the poor, and appointed to attend to the temporal and pecuniary concerns of the Church; and that, consequently, constituting Deacons an "order of the ministry," as is the case in the English and American Episcopal Churches, is a manifest innovation upon Scripture usage.

Upon what grounds then, it may be asked, does Bishop Otey and prelatical Churches generally, deem the Deacon one of the "three orders of the ministry?" Oh! here is the transforming specific for "*making* Deacons," as the Prayer Book has it!—"These Deacons both *preached and baptized*," says Bishop Otey, "and so far were *ministers*." Well—suppose we admit that they *did* "both preach and baptize,"—the question would then arise, Did they preach and baptize *in virtue of their office as Deacons*? This is the point to settle. Now we should suppose, reasoning *a priori*, as the office of Deacon was for *secular* purposes, (as we have shown from Scripture and from Prelatists,) that if "these Deacons both preached and baptised," they did this *not* in virtue of their office of *Deacon*, but in virtue of their having been regularly inducted into the

* Letter to Bishop Hobart.

† Croft's Naked Truth, in Scott's Coll. of Tracts.

ministry *at some subsequent time*. On inquiry, we find this *a priori* view strongly sustained by the facts. Two of the seven Deacons ordained in the foregoing account from the Acts of the Apostles, were Stephen and Philip. We presume Bishop Otey refers to them, when he says "these Deacons both preached and baptized." These are the cases generally cited.

As to Stephen, *it is nowhere said that he either preached, or baptized, or was a minister*. It is said that "there arose certain of the synagogue," "*disputing with Stephen*," and that "they suborned men who said, We have heard him speak blasphemous words against Moses and against God," and these men "stirred up the people," "and caught him and brought him to the council, and set up false witnesses," &c.* When in the presence of this "council," before whom Stephen was arraigned by mob violence, he made an able speech in defence, endeavoring to disprove the charge of blasphemy. This is called by Prelatists, Stephen's "preaching!" But we ask, what *layman* even is there now in Christendom who would not speak in his own defence under such circumstances? And would this make him a minister of the Gospel? Neither can *such* "preaching," though it was very able and to the purpose as a speech, make Stephen a minister. But granting that Stephen did then preach, *this* speech or sermon was not delivered until *two years after* his appointment as Deacon, according to Townsend, an able Church of England critic.† If he then "preached," there was ample time for him to have been ordained to the *ministry*; and therefore, there is no reason to suppose this preaching was in virtue of an office instituted purely for *secular* purposes. Of his "*baptising*" there is *no evidence*.

As to Philip's preaching and baptizing, this is admitted; but it was not in virtue of his secular office as Deacon. He is spoken of as preaching the Gospel in Samaria; ‡ but this, according to Townsend, was some *two years after* his appointment as Deacon; and there is no doubt that he had been ordained to the ministry since that time, for he is expressly called "Philip the *Evangelist*," §—a term always used in Scripture to denote a minister of the Gospel.

So much for Bishop Otey's Deacons. It "stands as plainly recorded in the Acts of the Apostles as any thing else to be read therein," that "*these Deacons*" *did not* "BOTH" preach and baptize—that *as Deacons* they exercised *neither* of these functions, "and so far were" *not* "minis-

* Acts, 6: 9—13. In this and the following chapter, see the full account of Stephen's speech in defence.

† Townsend's New Testament.

‡ Acts, 8: 5.

§ Acts, 21: 8.

ters"—that as Deacons their duties were only secular—and that all of the seven who *did* preach and baptize, did so, in virtue of an ordination or endowment entirely distinct from that of the office of Deacon. The "Bishop of Tennessee" will pardon us for so flatly contradicting him—the Scriptures were our example!

SECTION 9.—*Recapitulation—and Conclusion of the Scripture Argument.*

We have now, as we think, fully sustained the first four propositions of our system in opposition to the scheme of Prelacy, announced at the beginning of this chapter, (page 50) as follows:

1. That the ministry of the Christian Church, as to all its characteristics which were ordinary and designed to be perpetuated, was originally established in one order, in which all were officially equal, designated, indiscriminately, Elders or Presbyters, Bishops, &c., &c.; that the Apostles were a class of men possessing peculiar and extraordinary powers which were not designed to be perpetuated, and in the exercise of their ordinary functions are to be regarded as Presbyters only; and that Deacons were not an order of clergy, but were appointed to attend to the temporal concerns of the Church.

2. That Bishops and Presbyters are, by Divine authority, the same order, and possess the same character and functions.

3. That during the ministry of the Apostles, Presbyters possessed and exercised, both in conjunction with them and alone, the right to ordain to the ministry, and to govern the Church; and that consequently Presbyters now possess and may exercise this authority.

4. That Presbyters are, therefore, as really the successors of the Apostles as Diocesan Bishops; that the ordinations performed by them are equally valid; and consequently that the ministry of all the Reformed Protestant Churches is equally valid with that of any Diocesan Episcopal Church.

We have proved each and all these propositions, from the clearest *testimony of Scripture*, and from the abundant and unequivocal *concessions of the most distinguished Prelatists* on both sides of the Atlantic.

Let the reader bear one remark in mind: it is worth much in determining the several questions which have arisen in this discussion:—THERE IS NOT A MATERIAL POINT UPON WHICH WE INSIST IN THE WHOLE CONTROVERSY BETWEEN PRELATISTS AND OURSELVES, BUT WHAT HAS BEEN CONCEDED, OVER, AND OVER, AND OVER AGAIN, BY THE MOST DISTINGUISHED EPISCOPALIANS WHO HAVE EVER OPENED THEIR LIPS OR WIELDED A PEN. We have already given proof of this to a large extent, by citing, in this chapter, their testimonies in our favor, to every essen-

tial point touching the scriptural argument. Before closing this work, we shall exhibit more to the same purpose, showing that English Episcopalians in particular, in former and better days, recognized Churches on the continent of Europe which were organized without Prelates, and whose ministers had none other than Presbyterian ordination, as true and valid Churches of Christ. Indeed, during the best days the British Church has ever seen, many of her "Bishops and other clergy" utterly repudiated the idea that Prelacy was founded on *Divine right*, in any such sense as necessarily to cut off all other Churches; and that to insist upon its Divine authority, to the exclusion from the pale of Christ's Church, of all denominations who had not the "three orders," as is the fashion now-a-days, would justly entitle such persons to the appellation of "madmen."* But more of this hereafter. We might likewise show, were it not foreign to our purpose, that there is scarcely an argument by which we defend ourselves against the arrogant assumptions of Prelacy at this day, but what was used in the palmy days of the British Reformation, to defend the Episcopal Church against the claims of Papal Rome! "But," in the language of Bishop Otey, "what would it all avail? Men of this age have become wiser than the Apostles, the Fathers and the Reformers—wiser and holier than those who sealed their testimony to Christ's truth, and their fidelity to his cause with their blood."†

We have now brought to a close our argument from the Scriptures in favor of our system of Church polity. Our object has been to show WHAT GOD HAS SAID concerning the order of his own house, and thus to fulfil an Apostolic injunction: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."‡

* Archbishop Wake, a distinguished advocate of Prelacy, remarks: "Nor can I, by any means, join with certain *mad* writers among us, in denying the validity of their sacraments, [of Presbyterian Churches] and in calling in question their right to the name of Christian Churches."—*Letter to Le Clerc*. Alas! Prelatists are fast running "mud" in these days; and we opine that it will be as difficult to cure this as other kinds of hydrophobia. When it has advanced to the stage of which Dr. Wake speaks, the faculty have generally considered the ease past remedy!

† Discourses, p. 63.

‡ Peter, 3: 15.

CHAPTER IV.

VIEWS OF THE EARLY CHRISTIAN FATHERS.

"Who are THE FATHERS? They are merely ancient writers, who lived in the earlier ages of the Church."—DR. HOOK, of the Church of England.

"We do not despise the writings of the Fathers: but in making use of them, we remember that they ought to serve, not govern us."—CALVIN.

"My antiquity is Jesus Christ."—IGNATIUS.

"When God's Word is by the Fathers expounded. construed, and glossed, then, in my judgment, it is even like to one that straineth milk through a coal-sack, which must needs spoil and make the milk black. Even so, likewise, God's Word of itself is sufficiently pure, clean, bright and clear; but through the doctrines, books, and writings of the Fathers, it is very sorely darkened, falsified and spoiled."—LUTHER.

WHEN we follow the advocates of Prelacy to the ground of ecclesiastical history, we yield them a courtesy which they have no right to expect. The instant we cross the line of inspiration, we are out of the territory where the only rightful tribunal is erected, and where alone we can with propriety permit the present cause to be tried. But as the argument which Prelacy derives from the testimony of the Fathers, is by many of her friends deemed her best argument, we shall be pardoned if we pay it the compliment of an examination. For several reasons, however, we shall endeavor to dispatch this branch of the subject with as much brevity as circumstances will permit. Among the reasons are,

1. *Their testimony is needless.* The only thing to be determined in this whole controversy is—what hath *God* said? This can be known only from his Word. The Scriptures are sufficiently *plain* in all matters that bind our faith and practice, as well touching the *polity* of the Church, as any other things revealed. This some of the most eminent Prelatists allow. The Word of God, therefore, needs no help from the Fathers, nor from any other quarter. If the writings of the Fathers should be found to *coincide* with the views of Scripture, as understood either by Prelatists or others, such confirmation would be entirely unnecessary, because what God has said needs no sanction from man. If they should

be found to *contradict* the Scriptures, their testimony would be worse than useless; for, "let God be true, but every man a liar."* Besides this, the most able Prelatists have frequently declared what the common sense of all men approves, that the Word of God is alone authoritative in this as in every other religious controversy; and more, they have manifested a willingness to submit all to this test, and abide the issue. Thus, Bishop Onderdonk says: "The claim of Episcopacy to be of Divine institution, and therefore obligatory on the Church, rests fundamentally on the one question—Has it the authority of Scripture? If it has not, it is not necessarily binding. This one point should be kept in view in every discussion of the subject. No argument is worth taking into the account that has not a palpable bearing on the clear and naked topic—the *scriptural evidence* of Episcopacy."† This is what every true Protestant ought to insist upon. We must take the Scriptures just as they are, and the authoritative appeal must be to *them only*. The testimony of the Fathers, therefore, to say the least of it, is needless.

2. *Their testimony is inconsistent and contradictory, and consequently the present cause cannot be settled by an appeal to them.* What we mean is this: The early Fathers of the Christian Church cannot safely and unhesitatingly be relied on even *as recorders of facts* which might be supposed to have fallen under their notice; for they frequently contradict themselves and each other, respecting the same matters. It would be a laborious task to cite examples of this conflicting testimony from their writings.‡ The proof however can be furnished in a way equally satisfactory to our opponents—by quoting the statements of Episcopalians themselves, that the testimony of the Fathers *is* thus contradictory and inconclusive. A few examples will suffice. The celebrated commentator, Dr. Thomas Scott, says: "The ancient Fathers of the Christian Church have no authority over our creed, any more than we have over the creed of our remote posterity. So little agreement in sen-

* Rom. 3 : 4.

† Episcopacy tested by Scripture.

‡ We here give one example among many, which directly conflicts with the *facts of Scripture* Irenæus, who is a special favorite with Prelatists, and who is cited as a witness for Prelacy by Bishop Otey, makes the extraordinary assertion that "Christ lived until he was *fifty years old*;" and he further states that "the Gospel and all the Elders who came to Asia with John, the disciple of our Lord, informed him of this."—*Book 2, ch. 39. 40.* Truly, this Father must have been well acquainted with "the Gospel!" As a specimen of the regard for the *truth* of Scripture, entertained by some of the Fathers, it may be mentioned that Ignatius, whose writings are by some regarded as the "grand bulwark of Prelacy," expressly mentions it in one of his Epistles, as "*a heresy propagated by the Devil*, that Christ is God over all!"—and yet Paul expressly declares this truth in this identical language in his Epistle to the Romans! Who is right, Ignatius or Paul?

timent is found among the Fathers, that it would be a very easy task to bring together a long catalogue of their mutual discordances; and so inaccurate were they *as to historical facts*, that it would be equally easy to make a long list of their undeniable mistakes. They were uninspired men, and fallible as others are.”* Bishop Jeremy Taylor: “There is no question this day in contestation, in the explication of which all the old writers did consent.”† Dr. Sherlock: “The Scripture is all of a piece: every part of it agrees with the rest. The Fathers many times contradict themselves, and each other.” Says Chillingworth: “I for my part, after a long, and (as I verily hope and believe,) impartial search of the true way to eternal happiness do profess plainly, that I cannot find any rest for the sole of my feet, but upon this rock only, viz:—*the Scripture*. I see plainly, and with my own eyes, 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, and the Church of one age against the Church of another age.” Archbishop Whateley: “When referred to the works of the orthodox ancient Fathers, they find that a very large portion of these works is lost, or that some fragments or reports of them by other writers alone remain: they find again that what *has* come down to us is so vast in amount that a life is not sufficient for the attentive study of even the chief part of it: they find these authors by no means agreed, on all points, with each other, or with themselves; and that learned men are not agreed in the interpretation of *them*; and still less agreed as to the orthodoxy of each, and the weight due to his judgment on several points; nor even agreed, *by some centuries*, as to the degree of *antiquity* that is to make the authority of each decisive, or more or less approaching to decisive. EVERY THING, in short, pertaining to this appeal (to the Fathers,) is obscure, uncertain, disputable, and actually disputed to such a degree, that even those who are not able to read the original authors may yet be perfectly competent to perceive how unstable a foundation they furnish. They can perceive that the mass of Christians are called on to believe and to do what is essential to Christianity, in implicit reliance on the *reports* of their respective pastors, as to what certain deep theological antiquarians have *reported* to them, respecting the *reports* current in their times, concerning Apostolical usages and institutions! And yet, whoever departs in any degree from these, is to be regarded [*i. e.* by High-Churchmen against whom Dr. Whateley is writing,] at best in an intermediate state between Christianity and heathenism! Surely, the tendency of this pro-

* Reply to Bishop Tomline.

† Liberty of Prophesying.

cedure must be to drive the doubting into confirmed (though perhaps secret) infidelity, and to fill with doubts the most sincerely pious, if they are anxiously desirous of attaining truth, and unhappily have sought it from such instructors.”* Another Church of England writer lately put forth this challenge to the High-Churchmen of the present day: “I challenge all these men to produce from the modern works of sectaries, any thing so puerile, fanciful, foolish, extravagant, and unscriptural, as I shall produce from the writings of the very earliest Fathers, even those called Apostolical. This is my challenge, and let them ransack all the works of sectaries of our day, except Socinians and Papists; I could almost afford them the works of Joanna Southcote and Jacob Behmen. I will not except those of the Ranters, for I am sure I can match them, and even overmatch them.”

The above statements are more valuable than any thing we could furnish to show the discordancy and uncertainty which prevails among the Fathers even as to the same *historical facts*, unless we should cite instances from their own writings; but this is altogether needless, as these eminent Prelatists all concur in declaring that they are very bad historians. The utmost good reason had Milton for exclaiming—“Whatsoever time, or the heedless hand of blind chance, hath drawn down from of old to this present, in her huge drag-net, whether fish, or sea-weed, shells, or shrubs, unpicked, unchosen, *those are the Fathers!*” And yet, these are the men to whom modern Prelatists, with a confidence and a gravity quite astonishing, refer us, to learn what is the scriptural constitution of the Christian ministry!

3. *Episcopalians have generally repudiated the Fathers when contending with Rome*; they cannot now, therefore, consistently demand that we should drink at that pool from which they have so frequently turned in disgust. The foregoing quotations show how some Prelatists regard the Fathers. Some of their statements were written when vindicating the Church of England against the assumptions of the Papacy. We here give another specimen of the views of Church of England divines respecting the value of the Fathers, *in controversies with the Romish Church*. If these arguments are good in their hands against Rome, they are no less so in ours against them; for the main point at issue is the same—the *credit due* to the testimony of the Fathers. On this point says Bishop Taylor: “No church at this day admits the one-half of those things which certainly by the Fathers were called traditions Apostolical. ***** And therefore, it is *not honest* for either side to press the authority of the

* Kingdom of Christ, Essay 2, Sec. 21.

Fathers, as a *concluding* argument in matters 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.”* Says Dr. Sherlock: “It has often made me smile, with a mixture of pity and indignation, to see what a great noise the Roman disputants made among women and children, and the meanest sort of people, with quotations out of the Fathers, *whom they pretended to be all on their side.*” Says Anderson, after quoting the above from Sherlock, “I shall be glad if this be not the character of some *other* folks, as well as the *Roman* disputants.”

The foregoing are among the reasons why we deem it proper to enter our unqualified dissent to the reference of this controversy to the Fathers for settlement. *It is absolutely impossible, from the nature of the subject, and from all the circumstances of the case, for them to settle it.* Besides, they have been repudiated, time and again by our opponents, as having NO AUTHORITY in the case. Then why interrogate them we may be asked? We answer—Because Prelatists in these latter days insist upon *pressing* them into this controversy. Among the rest, Bishop Otey, in his discourses here reviewed, makes much of their testimony, and evidently esteems it highly serviceable to his cause. We shall examine it and test its worth.†

* Liberty of Prophesying.

† We give a sample of their views, showing the importance, in their esteem, of the testimony of the Fathers. Bishop Otey says: “To illustrate the value of these witnesses, let us ask, how know we that the book called the New Testament, was written in the age of the Apostles and by the disciples of Christ? Thomas Paine asserts that it was written three hundred years later. How do we meet this bold and unblushing assertion of infidelity? *Simply by referring to the writings of the Fathers of the first three centuries.* They make mention of the Gospels of the New Testament, and of other portions of the same work, and quote passages from it. Is their testimony then good and sufficient to settle the simple question of fact, whether the New Testament was in existence in their respective ages or not? If yea, then why is not the same testimony equally available to settle the question of fact, as to what was the order of the Christian ministry?”—*Discourses*, p. 58. This seems plausible, and no doubt, to the discerning Bishop, conclusive. But we have shown from the abundant testimony of our opponents that the Fathers are *very unsafe historians* of “simple questions of fact.” Besides—Has Bishop Otey no better method of confronting infidelity than by “simply referring to the writings of the Fathers of the first three centuries?” To this, the reputed shrewdness of Paine would probably suggest the question—How do you prove that “the writings of the first three centuries” were composed at the time alleged? If the “Bishop of Tennessee” should reply “by simply referring” to cotemporary or subsequent writings, (a parallel case,) the question then would be—How do you prove that *they* were then written? We see not where this dialogue would end. If Bishop Otey has no better arrows than this in his quiver, we do not think infidelity would have much to fear from his assault. Were it the object before us, we should like to run out this pretended argument to its results, and show its fallacy. Notwithstanding the impregnable fortress

Waiving, then, our especial rights, as we are willing to do for the argument's sake—waiving all the above mentioned well founded and cogent objections to the Fathers, stated by Prelatists themselves—we condescend to meet our opponents in the school of ecclesiastical antiquity, and to sit with them for a few moments at the feet of these ancient Gamaliels. That we may not labor in vain and spend our strength for nought, it is well to understand *the task* which our opponents may reasonably be expected to perform in this their chosen field.

Before the Fathers can be claimed as the advocates of an exclusive Prelacy, to the complete discomfiture of the principles for which we contend, Prelatists must prove from their writings the following propositions:

1. That the Fathers regarded Bishops, on the ground of Divine authority, as well as in fact, distinct from, and superior to, those Presbyters who were authorized to preach and administer the sacraments.

2. That they esteemed these Bishops as alone Divinely authorized to perform, and as in fact solely exercising in their day, *the rite of ordination to the ministry*, and all other functions now claimed as the peculiar prerogatives of Prelatists.

3. That when Bishops were advanced to their superior office, they uniformly had an ordination, or consecration, or whatever else it may be called, new and distinct from that of Presbyters.

4. That each Bishop had under him a number of congregations, with their pastors, whom he governed.

5. That this kind of Prelacy was deemed by all the early Fathers as an institution of the Lord Jesus Christ; carried out by the Apostles acting under his authority.

To demand the establishment of each and all these propositions is but fair. Until Prelatists do this, they cannot, consistently, lay any special

in defence of Christianity which Lardner has built out of the testimony of the Fathers, the argument of Bishop Otey is valueless. For admitting that the testimony of the Fathers is "good and sufficient to settle the *simple* question of fact whether the New Testament was in existence in their respective ages or not," it would not necessarily follow that their testimony would be "*equally* available" to determine "the order of the Christian ministry." The former is a "*simple*" question—the latter, in comparison, a very *complex* one. But notice one other writer on the value of the Fathers. Bishop Onderdonk, even in a defence of a work which he has entitled "*Episcopacy tested by Scripture*," makes this extraordinary assertion: "The *Fathers* are consulted on the subject, because the fabric of the ministry which they describe, *forms an historical basis* FOR INTERPRETING SCRIPTURE." According to this it would seem, that unless we first become acquainted with this "*historical basis*," our interpretation of the Bible touching the polity of the Church, is destitute of any true support and authority! In these expressions of high regard for the Fathers, many more instances might be added from the writings of eminent prelatist divines, especially from the Oxford Tractarians and their admirers in this country.

claim, much less an exclusive one, to the testimony of the Fathers. All these points are embraced in the system of modern Prelacy, and are essential to it; and for them Scripture and the Fathers are confidently pleaded. *If any one* of them should fail of due support from the latter, their testimony will be lacking to an important if not vital element of Prelacy. If *all* of them should be found wanting when weighed in the balances of primitive antiquity, the confident appeal and oft-reiterated cry "to the Fathers," would be fatal to their cause, and not very pleasant we fear to themselves. But as Prelatists frequently maintain, with an unhesitating and triumphant air, that *the Fathers are unanimously with them**—as the "Bishop of Tennessee" boldly asserts "of the writers of the first three centuries," that "*these witnesses testify, WITH ONE VOICE, that the ministry of the Church in their day was constituted after the model of the Apostolic age,*"† (evidently meaning thereby, that the ministry "in their day" consisted in three orders, the superior order corresponding to modern Prelates,)—as this is so confidently and frequently asserted, we say, of course we might reasonably expect, (did we not too well know their inability,) that they would produce an amount of evidence from their especial friends in support of each of the above points, which would cover their adversaries with overwhelming confusion and dismay. Our simple demand, then, that they establish the foregoing propositions from the Fathers, is most fair. If they fail to do it, they must yield the ground.

It will not do simply to recite, as the "Bishop of Tennessee" has done, with wonderful complacency, a few passages where the Fathers speak of "Bishops, Elders, and Deacons," and then at once draw the conclusion that these terms of office, because they correspond in *name*, do necessarily mean the same *thing*, in the writings of the Fathers that they do in the writings of Prelatists—that the *officers* which the former thus enumerate correspond in *rank* and in their separate *functions* with the officers who bear the same name in a modern Episcopal Church. *This is taking for granted, in his accustomed way, the very thing to be proved.* It is leaping from the premises to the conclusion at a bound. Let him *prove* that the Fathers meant by these terms the *same thing* that

* To give "one of a thousand," take the following :—"The argument then to be presented is this—that all writers of the first three centuries who describe in any way the condition of the Church, in every hint they give, and in every fact they state, show most plainly, that no ministry was known or recognized in that day, but THE SAME three-fold orders of Bishops, Priests and Deacons, which have continued down even to us, in uninterrupted succession."—*Double Witness of the Church*, by Rev. Wm. Ingraham Kip, Rector of St. Paul's Church, Albany, N. Y.

† Discourses, p. 58.

Prelatists now do—**THAT HE NOW DOES**—let him prove it by showing that they assigned the *same* independent and superior functions (above Presbyters) to their “Bishops,” in fact and by Divine authority, as are now claimed by Prelates—let him but prove this **ONE** plain and reasonable point from all “the writers of the first three centuries,” who he says “**WITH ONE VOICE**” declare in favor of Prelacy—and we will acknowledge that the “Bishop of Tennessee” has done his cause a service worth boasting of, if mere human testimony deserves so high a regard. By merely reciting, parrot-like, these *terms* from the Fathers—“Bishops Elders and Deacons”—he has proved nothing to the purpose; and yet, this we affirm, without fear of contradiction, *is the gist of his whole argument* from that boasted source! *

* To show the truth of this, we give below a specimen of his argument. It is taken from his quotations from the Epistles of Ignatius, a writer whom he has more largely cited than any other. He represents Ignatius as saying: “To the Magnesians ‘I exhort you that you study to do all things in a Divine concord; your Bishop presiding in the place of God, your Presbyters in the place of the Council of the Apostles; and your Deacons, most dear to me, being intrusted with the ministry of Jesus Christ.’ To the Trallians: ‘Let all reverence the Deacons as Jesus Christ, and the Bishop as the Father, and the Presbyters as the Sanhedrim of God and College of the Apostles—he that does any thing without the Bishop and Presbyters and Deacons, is not pure in his conscience.’ To the Philadelphians: ‘To those who were in unity with their Bishop and Presbyters and Deacons—there is one Bishop with his Presbyters, and the Deacons, my fellow servants—Give heed to the Bishop and to the Presbytery and to the Deacons—do nothing without the Bishop.’ To the Smyrneans, over whom Polycarp, the disciple of St. John, presided as Bishop: ‘See that ye all follow your Bishop, as Jesus Christ did the Father; and the Presbyters as the Apostles; and reverence the Deacons as the command of God—my soul be security for them that submit to their Bishop with their Presbyters and Deacons.’” Bishop Otey then adds: “Is it possible for any intelligent and sound mind to read these quotations and come to any other conclusion than that there were *three orders*—Bishops, Priests and Deacons—in the Christian ministry in the age of Ignatius? If his words prove any thing they undoubtedly show that in the first century, the Christian Church was Episcopally constituted—that the *three orders of the ministry* were regarded as of Divine institution and considered necessary to the regular constitution of every Church.” Again he remarks: “Such language partakes largely, as you perceive, of the hyperbolical style of the Orientals. We are quoting Ignatius, you will remember, not to settle the point of reverence and dignity due to the ministry, *but to show the fact stated, that the ministry consisted of three orders.*” Now here is a fair specimen of the testimony for Prelacy which Bishop Otey derives from the Fathers. Is it not evident at a glance, that the whole *argument* in these extracts, consists in the correspondency of *terms* used by Ignatius and our opponents? And even Bishop Otey virtually admits it. He does not even *attempt* to show a correspondency in official *ranks powers, and duties*!—without which all agreement in *name* is empty air. He merely says: ‘We are quoting Ignatius to show the fact stated, that the ministry consisted of *three orders.*’ Well—suppose it did—does it necessarily follow that these “three orders” corresponded in all their powers and duties with the “three orders” of Prelacy? This is the very point to be *proved*—not passed over in silence! But more of Ignatius, by-and-by.

It is quite wonderful that he did not also quote the Confession of Faith of the Presbyterian Church to show that *Presbyterians* believe in the Divine right of Prelacy! He might have done it quite as conclusively as he has quoted the Fathers to prove the same thing. If he had turned to the Form of Government, chapter 3, section 2, he would have found it there stated that "Bishops, Elders and Deacons" are regarded by Presbyterians as "the ordinary and perpetual officers in the church." Here are precisely the same terms out of which he makes so much in the writings of the Fathers. Now if there be such a charm in a *name*, why does not the Confession of Faith maintain the prelatical form of government as really as Bishop Otey's witnesses among the Fathers? No—we cannot consent to be surprised out of our wits by a *mere play upon words!* Is Bishop Otey willing to mislead his readers by a *gingle?*—by a mere correspondency of sound upon the tympanum of the ear?

We have stated what is fairly demanded of Prelatists before they can place to their exclusive credit the testimony of the Fathers. They must show that where the Fathers speak of "Bishops, Presbyters and Deacons," they mean what is now meant by themselves in using the same terms—they must show that their various *functions* in both cases, correspond—in a word, as the point of chief importance, they must show that the "Bishops" of the Fathers possessed and exercised the sole authority to *ordain*, and were in every point of view superior in official rank to Presbyters, and that they possessed this superiority on the ground of the Divine authority of the Word of God. Nothing short of this will avail. And yet, *nothing of all this has Bishop Otey even ATTEMPTED!* We might therefore dismiss the Fathers at once. We care comparatively little for their testimony whether it be *pro* or *con*. The Scriptures are *our* sole authority. To them only shall we submit. But as we have been invited and *urged* into the field of antiquity, we choose not to leave it, until we ascertain to whom it rightfully belongs.

We would not wage a long battle, even though we knew infallibly that we should gain possession of the field. Not that we should fear the shock, but the prize would not repay the toil. But we are willing to engage in at least a *skirmish*, and we therefore promise to show:

1. That the Fathers "of the first three centuries," as well as those of a later date, acknowledge *the Scriptural identity of Presbyters and Bishops*.
2. That they declare Presbyters to have been the *governors* of the Church *in fact* "in their day," and by Divine authority.

3. That while they *never* ascribe to Bishops the sole Divine authority to *ordain*, they do ascribe the function of ordination to *Presbyters alone*, as having been exercised by them *in fact* “in their day,” and upon the ground of Divine authority.

These propositions will suffice. If we can substantiate them, they will prove fatal to the high pretensions of Prelacy to an exclusive support from the Fathers.

In order to prove the foregoing points, we shall cite chiefly the testimony of the *very witnesses*, whom Bishop Otey has arrayed, following his order. We shall not stop to notice any inaccuracies in his presentations, either in translation, or fair quotation. His whole *argument* from the Fathers as we have shown, (and as he virtually confesses, indeed,) consists in *the identity of names* which they use with the names of the ministry in his own Church—which is just no argument at all. Whether, therefore, his citations be just or not the *argument* is unworthy of notice. We shall, consequently, be content with showing that *his own witnesses* maintain all we contend for viz. our three points—that Bishops and Presbyters were *identical*—that Presbyters were the *rulers* of the Church—and that Presbyters *ordained* to the ministry:—and all this, *de jure* as well as *de facto*.

I. Bishop Otey's first witness is CLEMENT OF ROME. He says: “He wrote about 40 years after our Lord's death.”* Dr. Cave, a Church of England divine, whom Prelatists certainly will acknowledge to be a good authority, places Clement A. D. 70. Dr. Jortin styles Dr. Cave “the whitewasher of the ancients.” Eusebius places the beginning of Clement's “bishopric” as it is called, A. D. 92. In the following extract from Clement's first Epistle to Corinthians, the part which Bishop Otey has *given* is here put in *italics*, (though we do not copy his quotation entire, or follow his translation literally,) and the part we cite which he has *omitted*, is enclosed in brackets. Clement says: “*The Apostles preaching through countries and cities, appointed the first fruits of their conversion to be Bishops and Deacons over such as should afterward believe*, [having first proved them by the Spirit. Nor was this any thing new, seeing that long before it was written concerning Bishops and Deacons; for thus saith the SCRIPTURE in a certain place, I will appoint their Bishops in righteousness and their Deacons in faith.] Clement here speaks of BISHOPS as being placed “over” the flock, as *rulers* or *governors*. But he never says a word about the prerogative of Bishops in *ordination*—not a word about their governing *ministers* as well as

* Discourses, p. 58.

people. Hear now what he says about PRESBYTERS: ["Ye walked according to the laws of God, being subject to those who had the RULE OVER you, and giving the honor that was fitting to such as were PRESBYTERS among you."] Again: ["Only let the flock of Christ be in peace with the PRESBYTERS that are SET OVER IT."] Again: ["Do ye, therefore, who first laid the foundation of this sedition, *submit yourselves to your PRESBYTERS.*"] Again: ["It is a shame, * * * that the most firm and ancient Church of the Corinthians should, by one or two persons, *be led into a sedition against its PRESBYTERS.*"] Again: ["It would be no small sin in us, should we cast off those from their EPISCOPATE who holily and without blame fulfil the duties of it. *Blessed are those PRESBYTERS, who, having finished their course before these times, have obtained a perfect and fruitful dissolution.*"]

Clement here in the most direct terms possible, speaks of Presbyters as the rulers of the flock, as "*set over it,*" and exhorts the same persons to be in submission to *Presbyters*, whom he had just before exhorted to yield submission to *Bishops*. He speaks of the sin of casting the Presbyters out of their "*Episcopate*" or Bishopric, and of the happiness those *Presbyters* enjoy who had finished the duties of their *Episcopate* before these times of sedition had occurred. He thus uses the terms *Presbyter* and *Bishop* as synonymous, precisely as they are used in the New Testament, proving that in his day they were *one and the same*, and that Presbyters were the proper rulers of the Churches. Had there been a Diocesan Bishop over the Church of Corinth, Clement would undoubtedly have at least *alluded* to him in some way, and *he* would have been the proper and only person to have quelled this sedition—that is upon prelatical principles. All that we have put in brackets from Clement, Bishop Otey has seen fit to pass without notice! In his last remark, however, on this Father, he seems to have stumbled on *the truth*, strange to tell. He calls Clement "*a writer who was himself chosen by the Apostles and appointed to preside as Bishop over ONE of the Churches which they had planted!*"* This is precisely our idea of a *Scriptural* and *primitive* Bishop—a man appointed "over ONE Church." How unlike that of the "Bishop of Tennessee" was the jurisdiction of Father Clement! "Murder will out!"

We give now barely three examples to show what Church of England divines have thought of Father Clement. Says Bishop Stillingfleet in his *Irenicum*: "Had Episcopacy been instituted on the occasion of the

* Discourses p. 59.

schism at Corinth, certainly, of all places, we should the soonest have heard of a Bishop [Prelate] at Corinth for the remedying of it; and yet always of all places those heralds that derive the succession of Bishops from the Apostles' times are the most plunged whom to fix on at Corinth. And they that can find any one single Bishop at Corinth, at the time when Clement wrote his Epistle to them, must have better eyes and judgment than the deservedly admired Grotius. What could be said with greater freedom, than that *there was no such Episcopacy then at Corinth?*"—Milner the ecclesiastical historian says: "At first, indeed, and for some time, Church governors were only of *two ranks*, Presbyters and Deacons. At least this appears to have been the case in particular instances, as at Philippi and at Ephesus, and *the term Bishop was confounded with that of Presbyter*. The Church of Corinth continued long in this state, *as far as one may judge from Clemens' Epistle*."* Faber is still more explicit. After quoting Clement, he says: "Here, we may observe, no more than *two orders* are specified, the word Bishops being plainly used as equivalent to the word Presbyters, and all possibility of misapprehension is avoided by the circumstance of Clement's affirmation, that the appointment of these *two orders* was foretold in a prophecy which announced the appointment of exactly two descriptions of spiritual officers. *Had the Church, in Clement's time, universally acknowledged and believed that three distinct orders of Clergy had been appointed, that Father never could have asserted such a form of polity to be foretold in a prophecy which announced the appointment of no more than two sorts of officers, DESCRIBED as being overseers and ministers.*" What now is Father Clement worth to the cause of Prelacy?

II. Bishop Otey's next witness is IGNATIUS. He places him "A. D. 71"; Dr. Cave, A. D. 101. Many of the most eminent writers among Prelatists, have objected to the Epistles of this Father on strong grounds, viz: as being in many places evidently *interpolated* or *spurious*, and in some respects *grossly heretical*. Says Archbishop Wake, whose opinion on these points is worthy of note by all: "They labored (the Epistles of Ignatius) not only under many impertinences unbecoming the character of that great man, but were fraught with *many things that were altogether fabulous*: nay, if we may credit Archbishop Usher, had some passages in them that tended to *corrupt the very faith of Christ in one of the most considerable points*. * * * * * To pass by the first and most imperfect (edition) of them, the *best* that for a long time was extant, contained not only a great number of Epistles *falsely ascribed to this*

* History of the Church, Cent. 2.

author, but even those that were genuine, so *altered and corrupted*, that it was hard to find out the true Ignatius in them.”*

The following, written by an Episcopalian, is found in the London Christian Observer, an Episcopal periodical, which is circulated in this country. Speaking of six of Ignatius’ Epistles, he says: “These compositions will surely not be alleged *by any capable and candid advocate* for primitive Episcopacy without great hesitation: *by many they will be entirely rejected*. I do not mean to insinuate that the whole of these six Epistles is a forgery: on the contrary, many parts of them afford strong internal evidence of their own genuineness: *but with respect to the particular passages which affect the present dispute*, [about the polity of the primitive Church] THERE IS NOT A SENTENCE WHICH I WOULD VENTURE TO ALLEGE. The language at the earliest is that of the fourth century.” Besides the above condemnatory sentence of Prelatists, the most distinguished divines of continental Europe, *reject the whole of them*. We give a sample, though our opponents may esteem it nothing worth. Says Blondel: “I am constrained to believe that *they are forgeries*.” Says Calvin: “There is nothing more filthy than that trash which has been published under the name of Ignatius. Therefore, their impudence is the more intolerable, who furnish themselves with such *forgeries*, for the purpose of deception.”* Salmasius declares that “all the twelve Epistles of Ignatius are either *counterfeits*, or certainly *corrupted in many places*.” Upon this declaration of Salmasius, Archbishop Usher, whose testimony our opponents cannot scorn, however much they might that of Salmasius himself, remarks—“to which judgment I willingly subscribe, having *certain proof that six of them are counterfeits, and that the remaining six are corrupted by interpolations in very many places*.”† And yet, forsooth, the learned “Bishop of Tennessee” presents Ignatius as a competent witness to settle the question as to the polity of the primitive Church!—as a witness upon whose testimony we poor unbelieving “dissenters” are to be turned out of the Christian fold, and placed beyond the reach of all hope of the grace of God, except in some intangible, undefined, and indefinable, *terra incognita*, ycleped “uncovenanted mercies!!”—and this presentation is made by the Bishop without giving the least *hint to his* readers that many antiquarians as profoundly learned as the world ever saw—and many in *his own Church, too*—have *repudiated* these Epistles, either in whole or in part!!!

But let us grant them to be genuine, and what do they say? Bishop

* Preliminary Disc., and Pref. to his translation.

† Christian Institutes, Book 1.

‡ Usher’s Dissertations.

Otey cites several of the Epistles attributed to Ignatius, and he has no doubt presented the strongest passages for his cause he could find. The argument is mainly this—Ignatius speaks of “Bishops, Presbyters, and Deacons, in the various Churches, *ergo*, these “Bishops” were *Prelates* or *Diocesans*, and *ergo*, the Church was *prelatical* in his time! But let us interrogate Ignatius again. The following points are plain for his writings:

1. Whatever rank he assigns to his Bishops, he yet makes *Presbyters* as high as we can desire for our argument—he makes them to occupy the *place of the Apostles*. He says: “The *Presbyters* preside in the place of the Council of the *Apostles*.”* “Be ye subject to your *Presbyters* as to the *Apostles* of Jesus Christ our hope. Let all reverence the *Presbyters* as the Sanhedrim of God, and College of the *Apostles*. Being subject to your *Bishop* as to the command of God; and so LIKEWISE to the *PESBYTREY*.”† “See that ye follow—the *Presbyters* as the *Apostles*.”‡ All these passages are from the approved translation of Archbishop Wake. Now if this testimony of Ignatius is worth any thing as proof, it proves just this, *that Presbyters were in the “place of the Apostles;”* that is, they were the *successors of the Apostles* in all the ordinary functions of their ministry—in *preaching, ruling, ordaining, &c.* So much then for the Ignatian *Presbyters*. This is quite enough for our cause.

But 2. Let us look at the Ignatian *Bishops*. It is evident that they were *parochial* Bishops, (that is, each placed over a single congregation,) and not *Diocesan*. To quote the passages at length to show this, would be to weary the reader. Suffice it to say as the most direct proof of the point in question, (the truth of which cannot be denied) that the Church over which each Bishop is placed of which this Father speaks, is represented as meeting in *one place*, worshipping in *one assembly*, having *one communion table*, &c., &c. Now can all this be predicated of the charge which a *Diocesan* has? A *Prelate* is placed over *many* Churches, meeting in various places. Besides, it is worthy of note that Ignatius speaks of *many Bishops near together*; as for example, the “Bishop of Magnesia,” the “Bishop of Tralles,” &c. Now according to the best authorities, Magnesia was distant from Ephesus about twelve miles, and from Tralles about three miles. Is it not then ridiculous to suppose that these Ignatian Bishops were *Diocesans*?—The “diocese” of the “Bishop of Magnesia” could not have extended, in

* Epistle to the Magnesians,

† Epistle to the Trallians.

‡ Epistle to the Smyrnians.

the direction of Tralles at least, more than a mile an a half, or two miles ! From all this, it is evident that Ignatius' "Bishops" were like those we contend for—*scriptural* Bishops, each the Pastor of a single congregation, and the *same in rank* as Presbyters. We shall now dismiss Ignatius, leaving our oponents to make as much of him as they can, after giving the testimony of a single Church of England divine. Bishop Stillingfleet says in his *Irenicum* : "In all those thirty-five testimonies produced out of Ignatius' Epistles *for Episcopacy*, I can meet with but one which is brought to prove the least semblance of an *institution of Christ* for Episcopacy ; and if I be not much deceived, *the sense of that place is clearly mistaken.*" We can spare Ignatius.

III. Bishop Otey's next witness is POLYCARP, who was cotemporary with Ignatius. We have one Epistle extant which goes under his name. Bishop Otey takes here and there a sentence from Polycarp, and winds up by saying with quite a triumphant air, "*Here again is direct evidence against that parity which opposes itself to Episcopacy.*"* Does Bishop Otey mean by this that "*here is direct evidence*" FOR EPISCOPACY ?—Plainly this is his meaning. And yet, it is a truth, that Polycarp *never once even mentions such a word as BISHOP, from the beginning to the end of his Epistle !* The "three orders" of Prelacy are not to be found there *even in NAME !* The "Bishop of Tennessee," therefore, is obliged to palm off this venerable martyr upon his readers as a witness in his favor, without even the plausible *gingle* which forms his argument in the other cases ! But Polycarp says something of *Presbyters*, if he does not of Bishops, as follows : "Polycarp and the *Presbyters* that are with him, to the Church of God which is at Philippi." "I am greatly afflicted for Valens, who was once a *Presbyter* among you." "Let the *Presbyters* be compassionate and merciful towards all." He exhorts the Church at Philippi, to be "*subject* to (that is to *obey*) the *Presbyters* and Deacons as unto God and Christ." But in all this Epistle, *not one word is found about Bishops.* Now is it at all probable that Polycarp would have omitted, even to *notice the Diocesan*, if such a personage had jurisdiction over the Church at Philippi ? This is quite sufficient for our purpose—*Presbyters governed the people.* He mentions no officers superior to them who had any authority in the Church at Philippi, consequently the Presbyters, we may naturally conclude, possessed full ministerial authority.

IV. The next witness Bishop Otey cites is IRENÆUS. We think it will be seen that the "Bishop of Tennessee" has fallen into unfor-

* Discourses, p 60.

fortunate company, in consulting this Father. His *partial* quotations may do for his cause where they are *not known* to be partial; but we shall show, in this instance, by producing the most undeniable evidence, that Bishop Otey is a very unsafe guide in giving the testimony of the Fathers. Here is his own statement: "We come to the second century, and here we find Irenæus the disciple of Polycarp, and Bishop of Lyons, A. D. 180, using the *succession of Bishops* from the Apostles as an argument against heretics. He says: 'We can reckon up those whom the Apostles ordained to be Bishops in the several Churches, and who they were that *succeeded* them down to our time.' *And he proceeds,*" continues Bishop Otey, "*to give us the succession from the Apostles down to Elutherius, the 12th in order, who was Bishop of Rome when Irenæus wrote.*"* This is every word which Bishop Otey gives us of the testimony of Irenæus; and it is given of course both to show that he was a *believer* in Prelacy, and as the *proof* of it. He would have us believe that this Father is here speaking of a "succession" of *Diocesan* Bishops, and of course that no other succession can be admitted. We shall take the liberty of adding a little to what the "Bishop of Tennessee" has given us, and shall show by the addition, that Irenæus does *not* mean *Diocesan* Bishops or Prelates, *but teaches that Presbyters and Bishops were the SAME in his day, in their rank and functions.* We give what this Father says in a parallel:

Of Presbyters.

"When we appeal to that Apostolical tradition which is preserved in the Churches through the *succession of Presbyters*, they presume they are wiser not only than the Presbyters, but even than the Apostles, and that they have found the truth in a purer form."—*L. 3, C. 2.*

"Wherefore obedience should be given to those who are *Presbyters* in the Church, who have, as we have shown, *succession from the Apostles*, and who *with the succession of THEIR EPISCOPATE*, have a place, which doctrine hath extensive deposite of the truth."—*Lib. 4, Cap. 43.*

Of Bishops.

"The Apostolic tradition is present in every Church. By showing the tradition and declared faith of the greatest and most ancient Church of Rome, which she received from the Apostles, and which is come to us through the *succession of the Bishops*, we confound all,"

&c.—*Lib. 3, Cap. 3.*

"The true knowledge is the doctrine of the Apostles according to the *succession of Bishops*, to whom they delivered the Church in every place, which doctrine hath extended to us fully preserved."—*Lib. 4, Cap. 44.*

* Discourses, pp. 60, 61.

If these examples do not sufficiently show that Irenæus held to the *identity* of Presbyters and Bishops, and maintained that Presbyters were the real successors of the Apostles, (in their *ordinary* ministry of course,) we give another example where he *identifies* BY NAME the *same persons* as Bishops and Presbyters. It is doubtless to the enumeration in the *left-hand* column of the following parallel that Bishop Otey alludes in saying—"He proceeds to give us the succession from the Apostles down to Elutherius, the 12th in order, who was *Bishop* of Rome when Irenæus wrote." He is very careful not to allude to the fact that Irenæus calls the same persons *Presbyters*, as is seen in the *right-hand* column! Oh! no!—that would be death to the cause to support which Irenæus is cited! But hear the Father:

The Bishops.

"The Apostles founding and instructing that Church (of Rome) delivered to Linus the EPISCOPATE, Anacletus succeeded him; after him Clement obtained the *Episcopate* from the Apostles. To Clement succeeded Evaristus, to him Alexander, then *Sixtus*, and after him *Telesphorus*, then *Hugynus*, after him *Pius*, then *Anicetus*, and when *Soter* had succeeded Anicetus, then Elutherius had the EPISCOPATE in the 12th place."—*Lib. 3, Cap. 3.*

The Presbyters.

"Those PRESBYTERS before Soter, who *governed* the Church (of Rome) which thou, Victor, now governest, I mean *Anicetus*, *Pius*, *Hugynus*, *Telesphorus*, and *Sixtus*, they did not observe it, (the day of keeping Easter): and those PRESBYTERS who *preceded* you, though they did not observe it themselves, yet sent the Eucharist to those of other Churches who did observe it. And when blessed Polycarp, in the days of Anicetus, came to Rome, he did not much persuade Anicetus to observe it, as he (Anicetus) declared that the custom of the PRESBYTERS who were his predecessors should be retained."—*Epistle to Victor, Bishop of Rome.*

The above scarcely admits of comment. If this parallel does not show that in the days of Irenæus Presbyters and Bishops were the same, it would be difficult to express such identity by any arrangement of words of which human language is composed. Indeed, taking all the passages in the foregoing parallels, and we find that the *Apostolical* succession, the *Episcopal* succession, and the *Presbyterial* succession, are interchangeably ascribed to the *same persons*, and expressly represented as the *same thing*. If it had been the express and sole object

of Irenæus to represent the oneness of office and person to which he applies the terms Bishop and Presbyter, he could not have done it more satisfactorily. It is the unavoidable conclusion, therefore, from the writings of this Father, that Presbyters had full ministerial authority to preach, rule, ordain, &c., for his Bishops were but Presbyters, and there was no one above them.

We shall dismiss Irenæus, after giving two examples of the opinions of distinguished Prelatists. Bishop Stillingfleet says: "And what strange confusion must this cause in any one's mind that seeks for a succession of Episcopal power over Presbyters from the Apostles by the testimony of Irenæus, when he so plainly attributes both the *succession* to Presbyters and the *Episcopacy* too, which he speaks of." This explicit statement of the Bishop of Worcester, we should think, is quite enough to cover the "Bishop of Tennessee," with a little "strange confusion!" Another recent Church of England writer who signs himself "Misopapisticus," says: "As to Bishops distinct from Presbyters, we have no evidence except that of Ignatius for the first two centuries. Clement and Polycarp most clearly recognized but two orders. Barnabas and Hermas have nothing distinct on the subject. Justin mentions only two officers in the Church in his time, whom he calls President and Deacon. Irenæus uses the terms Bishop and Presbyter indiscriminately. *Thus we see the weight of evidence, during the two first centuries, is AGAINST THE THREE ORDERS*, which may naturally create a suspicion that those passages in Ignatius which refer to them *are interpolations*, for he stands alone in what he states, for the first two centuries, and not only alone, but *opposed by the strongest authorities, during that period.*" We recommend these statements to the especial notice of the "Bishop of Tennessee," and of the Rev. Wm. Ingraham Kip, and other Prelatists, who, like them, seem to take a special pleasure in declaring that "the writers of the first three centuries *testify with one voice*" in favor of Prelacy. If "a little learning is a dangerous thing," how very "dangerous" must that have become which has been accumulating for "twenty years!"

V. CLEMENT OF ALEXANDRIA comes next in order on Bishop Otey's list, whom he makes "the cotemporary of Irenæus." Some standard writers place him A. D. 204. But the time is not material. If he was, however, "the cotemporary of Irenæus," he will be likely to testify just as Irenæus has done, making his Bishops and Presbyters the same. We shall see. All that Bishop Otey gives us to show that Clement declares in favor of *Prelacy* in his day, is the following: "There are

some precepts which relate to Presbyters, others which belong to Bishops, and other respecting Deacons.”* This may, when viewed through a pair of prelatical spectacles be deemed conclusive against us. But the whole argument consists in the old *gingle of names*. Is a word here said about these “Bishops” being superior in rank to the “Presbyters?”—about their exclusive authority in ruling Pastors and people, ordaining, &c.—matters which are now among Prelatists confined to their *Diocesans*? Not a hint of it. Besides, if Clement’s “Bishops” were Prelates, he is guilty of a great indignity, in naming “Presbyters” *before* them! *His* order is—“Presbyters, Bishops, and Deacons.” Truly, he was a novice in that courtesy which is now every where among Episcopalians deemed due to *their* Bishops. Who ever saw a sentence penned by a Prelatist where “Priests” were foisted in before “Bishops?” Was ever such audacity heard of in these latter days?

But let us understand what Clement meant by Presbyters and Bishops, by examining other passages. Clement himself was a *Presbyter* of the Church in Alexandria. With this fact in view, notice the following from him: “We who have rule over the Churches, are shepherds and pastors, after the image of the Good Shepherd.”† “In the Church, the Presbyters are intrusted with the *dignified* ministry; the Deacons with the subordinate.”‡ These passages show that Presbyters were the rulers over the Churches, and held the *first* office in them. The following exhibit the *identity* of Bishops and Presbyters. Speaking of the scriptural directions about marriage, he says: “But he must be the husband of one wife only, whether he be a Presbyter, or layman, if he would use matrimony without reprehension.” On the same subject, and of the same person just called a Presbyter, he says in the same passage: “What can they say to these things who inveigh against marriage, since the Apostle enjoins that the Bishop to be set over the Church, be one who rules his own house well?”§ Again he applies “Presbyter” and “Bishop” to the same individual, in the same paragraph. This he would not have done, had that distinction in the terms then existed which now characterizes the Episcopal Church. Speaking of a tradition about the Apostle John, he says: “Beholding a young man of a portly body, a gracious countenance, and fervent mind, he (John) 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.***** And the *Presbyter*

* Dis., p. 61.

† Padagog., Lib. 1.

‡ Stromata, Lib. 1.

†Stra., Lib. 3.

taking the young man, brought him to his own house," &c.* This testimony is too plain to need comment. Clement evidently knew no such personage in his day as a *Prelate*, ruling over Pastors and people and with the sole ordaining power. His Presbyters and Bishops were the same.

VI. "TERTULLIAN, a celebrated Presbyter of the Church in Africa," is Bishop Otey's next witness to support the tottering fabric of Prelacy. He says of him: "He (Tertullian) testifies that Bishops were in his native land, and had been so from the earliest introduction of the Gospel into the country."† This is all wonderfully conclusive in favor of Prelacy! Who ever denied or doubted this alleged statement of Tertullian? We grant it to the full extent. But of *what kind* were these African Bishops? Were they *Prelates*, or *scriptural* Bishops, the Pastors of single congregations? Had the "Bishop of Tennessee" afforded us something from Tertullian to settle *this* question, he would have done something more to the purpose than he has done by giving a *partial* quotation about the power of the Bishop in "baptism." He quotes Tertullian as speaking thus: "The Bishop has the power of conferring baptism, and under him the Presbyters and Deacons, but not without the authority of the Bishop."‡ And here the candid "Bishop of Tennessee," stops short! Why did he not *finish* the sentence he began? We will begin at the same place, and with his permission will carry the extract a little farther. It is as follows: "The Bishop has the power of conferring baptism: and under him the Presbyters and Deacons, but not without the authority of the Bishop, *because of the honor of the Church*. This being preserved, peace is secured; *otherwise the RIGHT belongs even to laymen*."§ Now granting for the moment that by "Bishop," Tertullian means Prelate, (which we shall show he does not,) he does not plead any semblance of *Divine* authority for his prerogative respecting "baptism;" (which is *the* point of *vital* consequence, to our opponents, as the simple existence of the *fact* of such authority *in his time*, would of *itself* be of small moment and of actually no avail to establish the claims of Prelacy upon *Scripture* warrant)—but on the contrary, he plainly intimates that Divine authority was *not* the ground of this prerogative, it being allowed the Bishop "BECAUSE of the honor of the Church." So far from saying that the "Bishop" exercised this prerogative *de jure Divino*, he expressly states that "the *RIGHT* (of conferring baptism) belongs even to *laymen*"—a manifest heresy which we shall not stop to controvert.

* *Str.*, Lib. 6. † *Discourses*, p. 61. ‡ *Discourses*, p. 61. § *De Baptismo*, Cap 17.

But Tertullian's "Bishops" like those of the other Fathers we have cross-examined, were not Prelates but Presbyters. This is evident from the fact that he ascribes to Presbyters, full ministerial powers. He says: "In our religious assemblies, approved *Elders* (or Presbyters) *preside*, having received that honor not by bribes, but by the suffrages of their brethren."* "We receive the sacrament of the Lord's Supper from the hands of *none* but the Presidents of our assemblies."† Again, in the same work: "Before we go to the water to be baptised, we first in the Church, under the hand of the President, profess to renounce the devil." Now what can more plainly show that Presbyters were the governors of the Church in his day? They *presided* in religious assemblies, administered the sacraments, &c. Nothing, to be sure, is said about their exercising the rite of *ordination*; neither is any thing said about Bishops' ordaining; much less, about this being a prerogative of *Bishops alone*. What then are we to infer? Plainly, that Presbyters possessed full ministerial powers, and were substantially the same as Bishops; and that when he speaks of Bishops, he means the Pastors of single congregations, and not Prelates.

But it may be asked, does not Tertullian speak of Bishops as having a "power of conferring baptism" which Presbyters had not, and does not this show a superiority of rank and *order*? This, at first sight, appears to be the case, in the passage which Bishop Otey left unfinished, and which we completed for him. But as we before had to add to the *end* of his extract, to show *why* "the Bishop has the power of conferring baptism," so now we must add to the *beginning* of it, to show *who the Bishop is!* Bishop Otey seems to have had a wonderful liking for the *middle* only. It is sometimes safe to avoid extremes! But here is the passage, beginning, middle, and end: "THE HIGHEST PRIEST, *who is* the Bishop, has the power of conferring baptism; then the Presbyters and Deacons, yet, not without the authority of the Bishop, because of the honor of the Church. This being preserved, peace is preserved; otherwise the right belongs even to laymen," &c. &c. Tertullian then proceeds to show how the laymen ought to demean themselves. Now this extract clearly shows what sort of a personage Tertullian's Bishop was. He was nothing but a *Presbyter*, chosen from among the rest, and appointed to preside over them, and called the "highest Priest," and sometimes, for distinction's sake, called "Bishop," which means simply *overseer*, or superintendent. And even for this arrangement, no Divine authority is pleaded, but only the "peace and honor of the Church." Pre-

* Apologia, Cap. 39.

† De Corona, Cap.

latists are welcome to all the aid they can derive from Tertullian. Whatever they may deem his "Bishops" to be, they were evidently not Prelates, for he assigns to Presbyters what are now claimed as the especial prerogatives of Prelates. He is silent as to any prerogative which the "Bishop" is claimed to have possessed in *ordination*. But if his Bishops were Prelates, it would have been very natural for him to speak of their exclusive *ordaining* power, (the great point) as he dwells with so much minuteness on their "power of conferring baptism."

Bishop Otey makes a quotation from this Father about his employing the succession of Bishops in the various Churches as an argument against heretics. As it is not our purpose to dwell in this chapter on what is termed the "Apostolical Succession," we shall pass this by, simply remarking, that as Irenaeus and Tertullian were nearly cotemporary, and as we have shown beyond denial that the former represents the "succession of Bishops" and the "succession of Presbyters" to be *the same, by the names of persons*, thus proving the identity of Presbyter and Bishop, the latter undoubtedly means the same.

VII. Bishop Otey's next witness is "ORIGEN, another famous Presbyter of the same age,"* (i. e. with Tertullian). Standard authorities place Origen, A. D. 230. He testifies, when cross-examined, without any "leading questions," like those before him, making Presbyters and Bishops the same order. He says: "Dost thou think that they who are honored with the Priesthood, and glory in their Priestly order, walk according to that order? In like manner, dost thou suppose the Deacons, also walk according to *their* order? Whence then is it that we often hear reviling men exclaim, 'What a Bishop!' 'What a Presbyter!' or, 'What a Deacon! is this fellow!' Do not these things arise from hence, that the Priest or the Deacon had in something gone contrary to his order, and had done something against the Priestly, or the Levitical order?"† Here the Bishop and Presbyter are equally put into the first or "*Priestly* order," and the Deacons into the second or order of Levites. Bishops and Presbyters are in this passage, therefore, spoken of as one and the same order. Origen fancifully deemed Solomon's household to typify the Church, and says of it: "Imagine the ecclesiastical ORDER sitting in the seats or chairs of Bishops and Presbyters. She (referring to the Queen of Sheba's visit to Solomon) saw also the array of servants standing to wait in their service. This, as it seems to me, speaks of the order of Deacons, standing to attend on Divine service."‡ Here again, one and the same order of officers includes both Bishops and Presbyters. Ori-

* Discourses, p. 61.

† Homilies on Num.

‡ Hom. on Cant.

gen was never any thing but a Presbyter. He says, addressing his hearers: "We of the clerical order who preside over you."* Moré might be given to show the identity, in Origen's esteem, of Presbyters and Bishops as regards their order and functions, but this will suffice.

VIII. Bishop Otey next introduces "CYPRIAN, Bishop of Carthage, A. D. 240." With a flourish of trumpets, he says: "From the writings of this illustrious Father, we might compile *a volume* upon the subject before us."† We have not a doubt of it; but we wonder if this "volume" would contain any of the following statements from the pen of Cyprian? Writing to the Presbyters associated with him in the Church at Carthage, respecting some cases of discipline, he says: "Which affair awaits the council and sentence of US ALL. I myself dare not prejudice it, nor dare I alone determine a matter which BELONGS TO US IN COMMON."‡ Now Cyprian is generally styled BISHOP of Carthage. But was he a *Diocesan*, or only Pastor of a single Church there? If the former, he writes very unlike a *modern* Prelate. If the latter, he writes just as a Presbyterian Bishop of the present day would do. He claims no sole right of jurisdiction, which he certainly was entitled to, if he had been a Bishop in the prelatical sense. The above, respects particular cases; but in the following passages, written to the same persons, he speaks in the same strain respecting the rights of general jurisdiction: "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." Again, as showing the essential identity of *order* and *function* between himself as Bishop and these Presbyters: "I exhort that you, whose presence does not expose you to such peril, (Cyprian had fled from persecution,) would discharge my duty, act in my place, and perform *all* those things which the *administration* of the Church requires."§ The following shows that the "Bishop" of Cyprian's time was the Pastor of a single congregation. He was *ordained over a particular flock*, in their presence, having been previously chosen by them. He says: "This, therefore, is to be observed and held as founded on Divine tradition and Apostolic practice, which is also kept up with us, and almost in all the provinces, that in order to the right performance of ORDINATION, the neighboring Bishops

*Hom. on Jeremiah.

† Epistle 26.

‡ Discourses, p. 61.

§ Epistle 6.

of the same province, meet with THAT FLOCK TO WHICH THE BISHOP IS ORDAINED, and that the Bishop be chosen in the presence of the people, who know every one's life, and are acquainted with their whole conversation."* This is conclusive. How could the charge of a *Diocesan* Bishop or Prelate, consisting of many Churches, scattered over a large extent, meet together so that their Bishop could be "chosen and ordained in their presence?" Is any modern Prelate ever ordained in the presence of his whole Diocese? All the above passages show that Cyprian taught the essential identity of Bishop and Presbyter as to order and powers, and that they were the Pastors of single congregations.

In the works of Cyprian is found a long letter of Firmilian, Bishop of Cesarea in Cappadocia. He was the cotemporary of Cyprian.—He says: "All power and grace are in the Church, in which Presbyters preside and have the power of baptising, confirming and ORDAINING." This is a most conclusive and unexceptionable testimony. We wonder if the "Bishop of Tennessee" would put it into the "volume" which he says he "might compile from the writings of this illustrious Father!" A word about Firmilian, showing the value of this testimony. Eusebius in his Ecclesiastical History says: "He was very famous." Says Howel in his Pontificate: "He made a much more considerable figure in the Church at that time than the Bishop of Rome. Firmilian was President of the Council of Antioch," &c. It should be observed that Firmilian does not speak here of insulated facts, but of the *practice of the Church*. It was the practice for *Presbyters to preside over the Church, to confirm, and TO ORDAIN*. The practice was never condemned; the ordinations were not annulled. This single testimony of Firmilian is worth a host of single instances of ordination; for this practice being established and continued in the most celebrated part of the Christian world at that time, must have resulted in the ordination of thousands of ministers. This declaration was written by a Bishop to a Bishop, and is preserved among the writings of the latter, without objection, or even the suspicion of its incorrectness. How can Prelatists dispose of this?

We have now gone through, in order, with all of Bishop Otey's witnessings among the Fathers, except one which it is not important to notice. It is taken from the latter part of the fourth century. We give in a note below, however, all that he has cited from that one.† We have cross-

* Epistle 67.

† "Optatus Milevitanus, A. D. 365, Bp. of Mileve, or Mela, in Africa. 'The Church has her several members, Bishops, Presbyters, Deacons, and the company of the faithful.' 'You found in the Church, Deacons, Presbyters, Bishops; you have made them

examined each witness cited by the "Bishop of Tennessee" to prove the *existence in fact* and the alleged *Divine right* of Prelacy in the times of these Fathers; and without one word more of comment, we ask the reader to decide whether Bishop Otey's declaration that "the writers of the first three centuries *testify with one voice*" in favor of the prelatical form of government is worthy of a moment's consideration or credit.

We shall now be pardoned if we detain the reader to cite a few authorities of our own from the Fathers—or rather we should say, a few in addition; for we think the reader will acknowledge that we have some good ground to claim those already examined.

Immediately after the examination of all the witnesses he has arrayed, Bishop Otey says: "If the time allowed we might quote from Ambrose of Milan A. D. 370, Jerome A. D. 380, St. Augustine A. D. 420, and many others both before and after them—particularly Eusebius A. D. 320, the first ecclesiastical historian, and who has given us catalogues of the Bishops by name, in the order of their succession, in all the Churches from the Apostles down to his time—*They all testify to the three-fold constitution of the ministry and the authority of Bishops to ORDAIN, and to GOVERN the Church.* We might quote from that very ancient work, certainly existing in the 4th century, called the Apostolic canons, to prove the same thing. From the decrees of Councils, in ages when the faith, doctrine and order of the Gospel were confessedly kept pure by the great body of the faithful. We might travel along down the stream of time, through all the adverse and prosperous conditions of the Church—when oppressed and when protected—when maintaining purity of doctrine and practice, and when introducing and sanctioning corruptions, and all along we shall find an accumulation of evidence to the fact we have been laboring to establish, that Episcopacy was the settled order and government of the Church."*

Oh! "Time!" "Time!" what wondrous things "might" have been done, hadst thou staid a little in thy rapid flight! Had there been some Joshua at hand to have said as of old—"Sun! stand thou still upon" Cumberland; "and thou, Moon! in the valley of" the Tennessee—the Bishop of that pleasant vale "had avenged himself upon his enemies!" But alas! alas! *tempus fugit!*—and we may now despair of ever seeing his

laymen; acknowledge that you have subverted souls.' L. 2. Con. Parmenianum."—*Discourses*, p. 62 Optatus makes one affirmation that Bishop Otey has not cited. He declares that "none but Bishops used to preach," (Disc. Ch. 5.) If Optatus is right, is it not manifest that his Bishops were but the Pastors of single congregations?

* *Discourses*, p. 62.

prelatical barque "travel along down the stream of time," freighted with "an accumulation of evidence to the fact" he has "been *laboring* to establish!"

But to be [serious. Bishop Otey in the above extract declares that Ambrose, Jerome, Augustine, "and many others both before and after them, particularly Eusebius" "*all testify to the three-fold constitution of the ministry, and the authority of Bishops to ORDAIN, and to GOVERN the Church*"—and that he might have cited these authorities to prove all this, but for the want of "time." We have not much leisure, just now, but as the "Bishop of Tennessee" was pressed for "time," we will examine some of these Fathers for him; and if we mistake not, we shall find it is quite unfortunate for his cause that he has named them.

Before summoning these witnesses to the stand, a preliminary remark may be necessary. These Fathers lived in the fourth and following centuries. It is admitted by all who deny Prelacy to be founded upon Divine authority, that at least as early as the fourth century a distinction between Bishop and Presbyter had obtained, the former term being applied to a class of Presbyters chosen to preside over the others; that this distinction gradually became more and more marked, the chief Presbyter for the sake of convenience and distinction being now called Bishop; that at length some of the functions which always had belonged to Presbyters, particularly that of ordination, were now very generally exercised by those called Bishops; and that eventually this became the settled policy of the Church, those called Bishops being deemed superior in rank and authority to Presbyters, and having certain prerogatives of office which could not be exercised by the latter. This innovation progressed, and led to more extended usurpations, until finally, after repeated contests between two of the more renowned of the Bishops, (those of Constantinople and Rome,) we find the latter seated in the alleged "Chair of St. Peter," claiming no less than the entire earth as his Bishopric, and asserting universal jurisdiction over it, temporal and spiritual. His claims were stoutly resisted for a time, until at length an acquiescence (as in the prerogatives of those first distinguished as Bishops,) in his arrogant assumptions followed, and at length we find nearly the whole Christian world, as well as Princes, Kings, and Emperors, bowing before the Papacy, acknowledging the Pope's pretensions, and deeming it their first duty to themselves and to their God, to do reverence to "Christ's Vicegerent on Earth."

Now Prelatists, who insist on their system of Church polity as founded upon Divine authority, *deny* that any such change took place as we have asserted respecting Bishops and Presbyters, and maintain that those whom they now call Bishops, *always* had the prerogatives which they claim for them, and of course that no change either did or could occur. As we *admit* that in a later age than the fourth century, the whole system of Prelacy was well nigh universally established—and as we *deny* that it was the original constitution of the Church,—they call upon us to tell when and how Prelacy was introduced—when and how Bishops *began* to exercise these prerogatives which we admit them to have possessed during the middle ages. And with the same breath expended in enunciating this demand, they triumphantly exclaim, that we cannot cite the least vestige of proof for such a change—“that in all the voluminous records of Christian antiquity,” as one writer says, * “*there is not so much as one passing allusion to it,*”—and as Bishop Otey says, that the Fathers are “*with one voice,*” against it! Bishop Otey also pens the following high-sounding passage on the point before us: “Strange indeed that so wonderful a change in the form of Church government, as that denoted by Episcopacy from parity should take place and *no record be made of the fact—no detail of the circumstances by which it was effected be mentioned by so much as ONE WRITER.* Strange beyond the power of explanation, that light and trivial matters about which Christians then differed, should find a place in the annals of those times, and yet the wonderful revolution from the Presbyterial to the Episcopal mode of government *PASS UTTERLY UNNOTICED.* * * * * Can we really think that such things would form matters of grave discussion, and the introduction of Episcopacy *pass unheeded?* When people make such demands of us, they must ask us to lay aside the common sense and understanding of men.” †

It will take but a very little “time” to show whether upon this point we “demand” the laying aside of “common sense and understanding,” or the exercise of a little *candor*; it being supposed that a “study of twenty years” has left no room for an advancement in *learning*. We shall show from the very witnesses which Bishop Otey names, but does not cite for want of “time,” the “how,” and the “when,” and the “wherefore,” which are so confidently demanded, and boastingly denied.

IX. AMBROSE is the first named by Bishop Otey, and passed for want of “time.” He is generally placed A. D. 370. In a commentary on Paul’s Epistles found in his works, (generally ascribed to Ambrose but

* Marshall’s Notes on Episcopacy.

† Discourses, p. 43.

sometimes to Hilary,) he says: "After Churches were established in every place, and officers appointed, things *began* to be arranged *differently from what they were in the beginning*. * * * * * The Apostles' writings are *not* altogether agreeable to the *order of things* as now practised in the Church; for he calls Timothy, who was ordained a *Presbyter* by him, a *Bishop*, and so the *first or chief Presbyters were called Bishops*; and as one departed the next [in seniority] succeeded to the office. But because the next in succession were sometimes found unworthy to hold the chief place, *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 by the judgment of a number of the PRESBYTERS*," &c. Again: "In Egypt, even at this day, the Presbyters ORDAIN." Again: "The Presbyter and Bishop had one and the same ordination. The Bishop is the chief among the Presbyters."* In these passages Ambrose declares, 1. That in his day the constitution of the Church, particularly about the order of Bishops and Presbyters had changed from the Scripture model, and that this change "began" some time before; 2. That Presbyters, even then, in some places continued to *ordain*; 3. That the distinction between Bishop and Presbyter was of *human* authority; and 4. That the Presbyters in his time "made the Bishop"—that is, gave him all the ordination he had!—How unlike the making of Diocesans! And all this, he says, was "different" from Apostolical practice.

X. Next on the list of those passed for want of "time," Bishop Otey names "JEROME, A. D. 380." His character as a competent witness on the point before us, has the highest commendation from Episcopalians. Milner the historian says of him: "He was, in truth, the most learned of the Roman Fathers, and was eminent both for genius and industry." Bingham, whom all High-Churchmen deem an oracle in ecclesiastical antiquities, says: "St. Jerome will be allowed to speak the sense of the ancients." Bishop Hurd calls him "the ablest of the Fathers, and the most esteemed." Besides all these, he is characterised by Erasmus, as "without controversy, the most learned of all Christians, and the prince of divines." And Augustine says, rather extravagantly to be sure: "Jerome knew every thing known by man."†

Let him then come forth. In his commentary on Titus, Jerome says: "Let us diligently attend to the words of the Apostle, saying, 'That thou shouldst ordain Presbyters in every city, as I had appointed thee.' What

* Com. in Eph. et in 1 Tim.

† "Nemo hominum scit quod Hieronymus ignoravit."

sort of *Presbyters* ought to be ordained, he shows afterwards : ‘If any be blameless, the husband of one wife,’ &c ; and then adds : ‘For a Bishop must be blameless as the steward of God,’ &c. A PRESBYTER, THEREFORE, IS THE SAME AS A BISHOP. And before the Devil excited men to make parties in religion, and one was led to say, ‘I am of Paul, and I of Apollos, and I of Cephas,’ the Churches were governed by the common council of the Presbyters. But AFTERWARD, when every one accounted those whom he baptized as belonging to himself and not to Christ, it was everywhere decreed that one chosen from among the Presbyters should be placed over the rest, that, the chief care of the Church being committed to him, the seeds of division might be taken away.—Should any one think that this is my private opinion, and not the doctrine of the Scriptures, let him read over again the words of the Apostle in his Epistle to the Philippians : ‘Paul and Timotheus, the servants of Jesus Christ to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons,’ &c. Philippi is a single city of Macedonia, and certainly in one city there could not be several Bishops as they are *now* styled; but as they at that time called the very same persons Bishops whom they called Presbyters, the Apostle speaks of Bishops indifferently as being the same as Presbyters.” Then Jerome cites three other passages to show the same thing—that in Scripture, Bishops and Presbyters are the same, viz :—Acts, 20 : 17, 28 ; and Heb. 13 : 17 ; and I. Pet. 5 : 1, 2 ; and then he proceeds : “These passages we have brought forward to show, that among the ancients Presbyters and Bishops were the very same. But that, by little and little, the roots of dissension might be plucked up, the chief care was devolved upon one.—Therefore, as the Presbyters know, that it is by the custom of the Church that they are to be subject to him who is their President, so let the Bishops know that they are above Presbyters—rather by the custom of the Church, than by any appointment of the Lord, and that the Church ought to be ruled IN COMMON.” In his Epistle to Evagrius, Jerome says the same : “I hear that a certain person has broken out into such folly that he prefers Deacons before Presbyters, that is before Bishops ; for when the Apostle clearly teaches that Presbyters and Bishops were the same who can endure it,” &c. Again : “But that one was afterwards chosen, who should be placed over the rest, was done as a remedy against schism. **** For even at Alexandria, from Mark the Evangelist until the Bishops Heraclas and Dionysius, [about A. D. 250] the Presby-

ters always were in the habit of naming as Bishop one chosen from among themselves, and placed in a higher degree, in the same manner as if an army should make an Emperor, or the Deacons should choose from among themselves one whom they knew to be industrious, and should call him Archdeacon. For what can a Bishop do, [that is, *now* "do" A. D. 380 to 400, at the time Jerome was writing,] with the exception of ordination, that a Presbyter may not do?"

We can now afford to dismiss Jerome from the witness box. His testimony amounts to this: 1. That "Bishops and Presbyters were the same in the Apostles' times;" 2. That the Church was *formerly* ("*olim*") governed by the "common council of the Presbyters;" 3. That these arrangements continued until "the Devil interfered and made parties in religion;" 4. He positively denies that there was any *Divine authority* for such superiority of Bishop above Presbyter, as had obtained in his day; 5. He declares that a *usage gradually became established*, ("by little and little—*paulatim*,") in order "to prevent divisions," by which "the chief care should devolve on one;" 6. That this elevation of one Presbyter above another, and naming him "Bishop," was a simple *election* by the Presbyters, ("*unum ex se electum*;") 7. That this distinction between Bishop and Presbyter was *known and acknowledged*, at the time he wrote, to be a mere human invention, ("as the Presbyters know," &c., "so let the Bishops know, &c.;") 8. And that the only superiority over the Presbyters which these "Bishops" had obtained, even when he wrote, (A. D. 380 to 400) respected *ordination*—"for what can a Bishop do with the exception of ordination, that a Presbyter may not do?"

These points show concisely the sum of Jerome's testimony. If, then, as Bingham says, "St. Jerome will be allowed to speak the sense of the ancients," we leave the reader to judge what that "sense of the ancients" is; and also whether this witness would have been of any essential service to the "Bishop of Tennessee," even if he had *taken* "time" to examine him.

XI. The next witness which Bishop Otey passes for want of "time" is "ST. AUGUSTINE, A. D. 420." We shall see that Augustine speaks very much in the same strain as Jerome, with whom he corresponded. In his Questions on the Old and New Testaments, he speaks thus: "*The Apostle Paul proves that he understood a Presbyter to be a Bishop*; for when he ordained Timothy a *Presbyter*, he instructs him what kind of a person he ought to ordain a *Bishop*. For what is a *Bishop* but the first *Presbyter*, that is, the highest Priest? In fine, he

calls his co-priests not otherwise than his co-Presbyters." Again, in writing to Jerome, who was a *Presbyter*, Augustine, who was a *Bishop*, expresses substantially the same sentiment as Jerome does respecting the *change* which took place—the distinction of rank between Bishop and Presbyter, *after* the Apostolic age. He says: "I entreat you to correct me faithfully, whenever you see that I need it; for although, according to the *names of honor which the custom of the Church has now brought into use*, the office of a Bishop is greater than that of a Presbyter, nevertheless, in many things Augustine is inferior to Jerome."

This testimony is explicit, to these points: 1. Paul understood a Presbyter and Bishop to be the *same*; 2. Paul recognizes the right of a *Presbyter to ordain a Bishop*—an opinion openly at war with the whole scheme of Diocesan Episcopacy; 3. The distinction in his day between Bishop and Presbyter, was not founded on Divine authority, but was according to "the custom of the Church" which obtained after the Apostolic age. All this accords with what Jerome says, who gives us "the sense of the ancients."

We have now examined Ambrose, Jerome and Augustine, all of whom Bishop Otey omitted to examine, for want of "time," and all of whom, according to his assertion, would have testified in favor of the Divine right of Prelacy, had he brought them forth. We have seen *how*. He speaks of "many others both before and after them, particularly Eusebius," &c., who would also have deposed in favor of Prelacy, but for the "time" to examine them. Eusebius will be noticed in the chapter on the "Apostolical succession." We shall here cite some of the "many more both before and after" Ambrose & Co., and notice one or two testimonies "from the decrees of Councils," which Bishop Otey also lays claim to, and then bid adieu to the Fathers.

XII. CHRYSOSTOM, who flourished A. D. 398, says in his commentary on I Tim: "Between the Bishop and Presbyter is little or no difference, and what the Apostle had ascribed to the Bishop the same also is proper to the Presbyter; 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. In *ordination alone* they ARE [*now, at the close of the fourth century*] above Presbyters, and this is the only thing which the Bishops *seem* to have more than the Presbyters"—just what Jerome has said, that when he wrote, "*ordination*" was the only prerogative which the Bishop had over the Pres-

byter. A standard writer translates the latter part of the above passage thus: "Whatever the Apostle said of Bishops agrees also to Presbyters. In ordination alone they have gone beyond the Presbyters, and in this they seem to have defrauded them."

XIII. THEODORET, A. D. 430, says in his exposition of the Epistles of Paul: "The Apostles call a Presbyter a Bishop, as we showed when we expounded the Epistle to the Philippians, which may also be learned from this place, (I. Tim. 3.); for, after the precepts proper to Bishops, he describes the things that agree to Deacons. But, as I said, of *old they called the same men both Bishops and Presbyters.*"

XIV. PRIMASIUS was cotemporary with Theodoret. He says:—"Why doth the Apostle leap from the duties of Bishops to the duties of Deacons, without any mention of Presbyters? (I. Tim. 3.) *Because Bishops and Presbyters are the same degree.*"

To give an Episcopal sanction to the correctness of our representation of the testimony of these Fathers, we cite Bishop Stillingfleet, who says in his *Irenicum*: "I believe upon the strictest inquiry, Medina's judgment will prove true, that Jerome, Austin, Ambrose, Sedulius, Primasius, Chrysostom, Theodoret and Theophylact, were all of Acrius' judgment as to the *identity of both name and order of Bishops and Presbyters* in the primitive Church."

Ordination is deemed by Prelatists the grand and most essential prerogative which their Bishops claim. Besides the abundant testimonies adduced above to show that the Fathers ascribe this to *Presbyters*, we cite the following, from Fathers and Councils, as further proof of their *admitted* right to this single function.

XV. In the Epistle to Hiero, ascribed to *Ignatius*, speaking of his Presbyters, he says: "They baptize, they celebrate the Eucharist, they impose hands in penance, *THEY ORDAIN.*" We have already cited the celebrated FIRMILIAN, who declares in his letter to Cyprian: "All power and grace are in the Church in which Presbyters preside, and have the power of baptizing, imposing the hands, *and ordaining.*"

XVI. From the 13th canon of the COUNCIL OF ANCYRA, A. D. 314, it is evident that Presbyters both possessed and exercised the right of ordaining in the primitive Church. The canon runs: "It is not allowed to village (or rural) Bishops to ordain Presbyters or Deacons; nor is it allowed to city Presbyters to do this *in another parish*, WITHOUT THE PERMISSION OF THE BISHOP." What is the inference from this? Plainly, that Presbyters *might ordain* in another parish, (or "diocese" if you please,) provided they obtained the sanction or license of the

Bishop, (who had then risen above the Presbyter;) and also that *Presbyters might and did ordain in the diocese of their own Bishop*. And further, by this canon, the rural *Bishops*, are *forbidden* to ordain in any case, and are treated as *inferior* to city *Presbyters* ! According to many eminent Prelatists, and among them Bishop Jeremy Taylor, even these rural Bishops had the power *de jure Divino* to ordain. Therefore, the Divine authority of city Presbyters to ordain, is plainly supposed in the canon, and it is not taken away by it, but simply *restricted* to certain limits. The object of the canon seems to have been to guard against some irregularities which had occurred; and as this evidence about the powers of Presbyters is only *incidental*, it is of the most valuable kind. Although Prelacy was now beginning to push its pretensions with more and more boldness, and as appears in the “decrees of this Council” had deprived some of the power of ordaining whom Bishop Taylor admits to have possessed it from Christ, yet even now the more influential city Presbyters were still permitted to exercise this right.

XVII. The celebrated COUNCIL OF NICE, A. D. 325, in their Epistle to the Church of Alexandria and other Churches of Egypt, while they say a Bishop was to be constituted by Bishops, speak of Presbyters as still ordaining Presbyters. They are speaking of those Presbyters who had not made a schism in connection with Meletius. The Epistle says : “ But as for those who by the grace of God, and your prayers, have been found in no schism, but have ever remained immaculate in the Catholic Church, it pleased the holy Synod that they should have power to ORDAIN, and give over the names of such as were worthy to be the clergy; and in short, to do all things according to the ecclesiastical law and sanction.” All the clergy who had been engaged in this division, the Council deprived of the power of conferring orders; but to the remaining clergy of Alexandria and the other Churches of Egypt, they *confirmed* the authority to ordain.

By the 4th canon of this Council, three Bishops were required for the ordination of a Bishop, and yet PELAGIUS a Bishop of Rome, was ordained only by two Bishops, and one Presbyter of the name of Andrew. This was past the middle of the sixth century, A. D. 558. Now why did Andrew act as an ordainer on this occasion, unless it was even THEN conceded that Presbyters had power, *de jure Divino*, to ordain? The Church evidently did not *then* believe that *two* persons could “transmit the succession,” else they would never have employed this Presbyter to act the part of mockery. Either, then, Andrew

could and did truly ordain, or according to the canons then in vogue, Pelagius was not validly ordained, and the immaculate succession was broken !

XVIII. In the 23d canon of the COUNCIL OF CARTHAGE, held as is generally supposed, A. D. 398, it is decreed that “a Bishop shall hear the cause of no one *without the presence of his clergy*, otherwise, the sentence of the Bishop SHALL BE NULL, if it be not *confirmed* by the presence of the clergy.” This looks very unlike modern Diocesan Episcopacy, which affirms that “Bishops are the *rulers* of the flock !” Prelacy had not yet arrived at maturity, but its childhood was very *promising* when this Council sat. The 22d canon of this same Council is still more decisive on the point before us. It demands “that a Bishop SHALL NOT ORDAIN *clergymen without the council of his clergy* ;” and further, “that all the Presbyters present should hold their hands upon the head of him who was ordained near to the hand of the Bishop.” But it may be said that the Presbyters in this case were to impose hands with the Bishop not to “convey authority,” but merely to “assent” to it. It is plain, however, from the usages of that day, that Presbyters were regarded as *conveying authority* as really as the Bishop. Indeed, the same reasoning which may be employed to prove that Presbyters could not ordain Presbyters, and did not act an *authoritative* part, may also be brought to bear against the supposed prerogatives of Prelates ; for it may be shown in the same manner that Bishops could not ordain Bishops, and did not really convey any authority. It is known that the Metropolitan at length claimed the right of presiding at the ordination of all the Bishops of his province, and that such ordinations, performed without his sanction (as then maintained,) would have been deemed invalid. Now in the ordination of Presbyters, the Prelate was assisted by Presbyters ; and in the ordination of Prelates the Metropolitan was assisted by Prelates. If therefore, a council of Presbyters, without a Prelate could not ordain a Presbyter, neither could a whole province of Prelates, without a Metropolitan, ordain a Prelate. The position therefore, that the Presbyters alluded to by the Council of Carthage, were not deemed to convey *authority* in ordination, is altogether untenable.*

We now bid farewell to the Fathers ; and we ask the reader to determine whether we have not, from the eighteen testimonies we have examined, established the following conclusions :

* For an additional argument in favor of the *parochial* character of primitive Bishops, drawn from the fact that they were *thickly planted* or *located*, see Appendix B.

1. That there is no undoubted and unquestionable evidence that *any* one of the Fathers of Bishop Otey's "first three centuries," or any Council held during that time, ever maintained the modern prelatical doctrine of the *Divine right of Bishops* ALONE as distinct from Presbyters to be successors of the Apostles, and as such to *ordain* and *rule over* Pastors and people.

2. That in the writings of the earlier Fathers, *no distinction appears between the office of Presbyter and Bishop.*

3. That in the following centuries a *CUSTOM gradually (paulatim)* became established, by which one *Presbyter* was placed over the others, and the title *Bishop*, which had hitherto been held by the Presbyters in common, was appropriated to him alone. *Witnesses* : Ambrose, Jerome, Augustine.

4. That the reason assigned for this arrangement was not Divine authority, but the prevention of schism, the honor, peace, and unity of the Church. *Witnesses* : Tertullian, Cyprian, Ambrose, Jerome, Augustine.

5. That *Presbyters presided over the Church*, and that even after a chief Presbyter had been appointed and called Bishop, Presbyters "*ruled in common*," with him. *Witnesses* : Ignatius, Tertullian, Origen, Cyprian, Firmilian, Jerome.

6. That *PRESBYTERS, both in fact, and by Divine right, ORDAINED.* *Witnesses* : Among many others, Firmilian, Ambrose, Jerome, Ignatius' Epistle to Hiero, Hilary, Council of Ancyra, Council of Nice, Council of Carthage, &c., &c., &c.

7. That *Presbyters are the successors of the Apostles* in all the ordinary functions of their ministry, as *preaching, ruling, ordaining, &c.* *Witnesses* : Ignatius, Irenaeus, Jerome, &c., &c.

We now leave the candid and unprejudiced reader to judge between us and our opponents. They ever and anon affirm that "the Fathers testify with one voice"—Yes, and the "decrees of Councils" too—to the *existence in fact*, and to the *Divine authority*, of Prelacy, from the Apostolic age downwards. We meet these assertions with a flat denial, and produce the evidence to support it. They also declare, that no change from the scriptural polity of the Church, such as we allege, has ever taken place—and also, as for example Bishop Otey, that "no record of the fact" of such change, "no detail of the circumstances by which it was affected" has been "mentioned by so much as one writer." We also deny this, and cite the most renowned Fathers of the Church, such as high Prelatists declare "will

be allowed to speak the sense of the ancients," and from these unimpeachable witnesses we show the *how*, the *when*, and the *wherefore* of this change, in a manner so explicit, that "he that runneth may read." We now ask, in view of all this, if these high sounding words of the "Bishop of Tennessee" about "one voice," and "no record of change," be not all vamping and vain boasting, or—something worse!

We close with two testimonies in point which our enemies will not scorn. At the time of the treaty of the Isle of Wight, in a conversation between Archbishop Usher and King Charles I. on the subject of ordination, His Majesty asked the Prelate "whether he found in all antiquity that Presbyters alone ordained any," to which His Grace replied, "yes, and that he could show His Majesty more than that, even that *Presbyters alone had successively ordained Bishops.*" This conversation is admitted in Bishop Hoadly's reply to Calamy. Bishop Croft, who upheld Prelacy as a wise *human* institution, but wrote against the *Divine right* of it as pushed to the exclusion of all other forms of Church polity, says in his "Naked Truth," when speaking of the arguments brought forward by *de jure Divino* Prelates: "*I hope my reader will now see what weak proofs are brought for this distinction and superiority of order. No Scripture; no primitive general Council; no general consent of primitive Doctors and Fathers; no—NOT ONE primitive Father of note, speaking particularly and home to their purpose.*"

CHAPTER V.

THE APOSTOLICAL SUCCESSION.*

*The shock Divine, of long concatenation
From Peter's chair, with wondrous demonstration
Taught, by tradition of 'THE CHURCH' dogmatical;
Succession's chain, with links all counted tactical,
From where, ('tis said,) the Great Apostle sat withal,
And filled with full authority, his throne of inspiration:
Thing wonderful—without a parallel
In all creation's universe beside!
To be believed—because impossible—
Precious, unique, the lineage, the spell,
That does more than a proper miracle;
Yet shows so simple—what it does not hide!—HEXAGONIUS.*

We have already occupied so much space upon the other branches of this controversy, that we feel inclined to draw our review to a close; and we should at once do so, were not the subject before us of vital importance, in the esteem of an opponents at least. They, evidently, deem the so-called "Apostolical Succession" a topic of the very last consequence; for, as they reason, admitting that we have proved that Presbyters have a Divine right *to ordain*, and to exercise all other ministerial functions, still, they say, even in that case, *only those* Presbyters possess the right who are actually connected with the Apostles by means of ordination by other Presbyters without any break or interruption. Unless each individual Presbyter is thus united to the Apostles, by

"Succession's chain, with links all counted tactical,"
his authority is nothing—he is but a layman; and whether he be a

*As a lucid and satisfactory discourse on "the Apostolical Succession," by Rev. James Purviance, has recently been published and circulated in this region, it would seem to be unnecessary to dwell upon this branch of the general subject. But as we have undertaken to review Bishop Otey's three discourses, our work would not be complete should we pass this topic by altogether.

Presbyter within the pale of Prelacy, or numbered with any other tribe of Israel, it matters not. This is the doctrine of our opponents respecting the importance and necessity of the succession. The doctrine applies to themselves as regards tracing it in the line of their Prelates, whom alone they declare to possess the ordaining power; and they apply it to us as regards tracing it in the line of Presbyters, whom we claim to be ordainers: that is, they insist that such a *tactical succession* is necessary, from the Apostles to the ministers of the present day, (whether by Prelates or Presbyters,) OR THE MINISTRY IS LOST FOREVER—nay, THE CHURCH TOO IS GONE !*

To illustrate this: Supposing the Apostles and all true ministers who have succeeded them to be now upon earth, and all of them who have taken a part in perpetuating the ministry by ordination to be engaged at this moment in the very act of performing all the ordinations that have ever occurred from that day to this—then, (on the ground that the succession comes through Presbyters,) there must be an *actual tactical contact of hands and heads* from the Apostles to those standing next to them, and from those to the next, and so on to each and every Presbyter of the vast number; and on the ground that the succession comes through Prelates, there must be this same contact of hands and heads from the Apostles on to each and every Prelate. This may illustrate the simple point as to what is meant by an “*uninterrupted* succession.” The contact must be so complete, in either line, that should an electric shock be given to the Apostles it might be instantly felt by every one in the multitudinous host. There must be no non-conductors here—(we *might* imagine that some of Rome’s “monsters of iniquity” would be such)—no suspension of the touch for an instant—but

“The shock Divine, of long concatenation
From Peter’s chair,”

or from some of the other Apostles, must be felt by every real minister of God, or his commission is not worth a farthing!

But further. Our opponents not only maintain that such a connection with the Apostles is necessary to the continuance and present existence of the ministry, but that it is incumbent on each and all who

*Dr. Chandler says: “If the succession be *once broken*, and the power of ordination once lost, not all the men on earth, not all the angels in Heaven, without an immediate commission from Christ, can restore it.” Bishop McCoskry, of Michigan, in a sermon he has published, advocating the doctrine of unbroken prelatical succession, says: “If the positions advanced cannot be sustained, Christ has left no Church on the earth, and no ministry of reconciliation.”

now claim to be ministers, to *know* and to be able to *show* that *they are in such connection*; or, (to give the "thing wonderful" the utmost fair play,) if any minister is destitute of the ability to make the requisite research to prove his individual connection, or pushed like the "Bishop of Tennessee" for want of "time," then he must be able to prove his authority by others who have "time" and ability, while he, (poor soul!) must be content to take it upon trust: either way, his ecclesiastical standing must be *proved in this manner*, or he has no right to preach the gospel. This is Bishop Otey's plan of at present certifying ministerial orders.* This point is essentially distinct from the other. Reasoning *a priori*, we might say that an uninterrupted succession in either line is *possible*, though no one might be able to prove that it is *real*. But our opponents insist not only upon the necessity of its existence *in fact* in order to the present existence of the ministry, but they maintain that each minister of the gospel must be able to *show his own case to be an illustration of the fact*; and as for themselves, they unhesitatingly declare that they can *positively prove* THEIR connection with the Apostles through their Prelates, without a break or a flaw in a solitary link of the wondrous chain.†

* Bishop Otey asks: "How is the power of ordination proved? We answer that originally the authority to act in the name of Christ, in the appointments of religion was certified to the world by miracles. . . . But as these proofs of the ministerial power are no longer vouchsafed—as miracles have long since ceased, how shall the authority of the christian ministry be certified and proven, *in any other way, than by showing its transmission from the original root* " Again he says: "If the authority of the ministry cannot now be certified by miracles, it follows inevitably that this ministry can be known and verified *only* as PROOF shall be exhibited that the authority originally delegated by Christ to his Apostles, has been transmitted *in an uninterrupted succession* to those who at this day claim to exercise office in the Christian Church. This is what is termed the Apostolic succession." He also puts the following questions to "dissenters," by which respectful term he means those who do not belong to "THE Church"—"We ask, whence *YOUR authority* to act as ministers of religion? Can you show that it is derived from Christ and his Apostles? If this can be shown, there is an end, at once, on our part, of all objection to the *orders of dissenters*, and we are more than ready to receive their ministrations."—*Discourses*, pp. 34, 35, 37. All this clearly shows, that, according to Bishop Otey, no one can now be deemed a minister, "*only as proof shall be exhibited*," that he is tactually connected with the Apostles. We shall see whether this test will spare a prelatical ministry.

†Dr. Hook, of England, in his sermons on the Church and the establishment, says: "The Prelates who at this present time rule the churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of ordination, derived their mission from the Apostles and from our Lord. This continued descent is evident to every one who chooses to investigate it. There is not a Bishop, Priest or Deacon among us, who cannot, if he please, trace his own spiritual descent from St. Peter or St. Paul." This is but a specimen of the confidence with which Prelatists on both sides of the Atlantic declare their ability to trace their orders.

We join issue with them on all these points, and unhesitatingly deny and repudiate the whole. We deny, *first*, that there is any *proof* of the *necessity* of such personal, tactual succession, (by Prelates or Presbyters, or by any other class,) in order to the perpetuation of the ministry; *secondly*, if not, then of course it follows that it is *not* necessary for any minister to *show* that he is thus spiritually descended, in order to prove his ministerial authority; and *thirdly*, we deny that any member of the whole prelatical ministry, "Bishop, Priest, or Deacon," is able to "trace his own spiritual descent from St. Peter or St. Paul," Dr. Hook's assertion to the contrary notwithstanding. And we go further on this point, and pledge ourselves to prove, (though by no means bound to do it,) that there is *no certainty* that any Prelate in christendom is connected with the Apostles "by means of an unbroken spiritual descent of ordination," as Dr. Hook terms it; and if this be not deemed sufficient, we will take one step more, and come under a pledge to prove that this alleged prelatical succession *has positively no existence* except in men's imaginations—has been sundered at divers times, and is a puerile non-entity.

Let us examine each of these points in order. *First*, Is such a personal succession, in any line or order of men, necessary to the perpetuation of the ministry? Where is the *proof* of such necessity to be found? We search for it in vain in the Word of God. Bishop Otey brings forward a clause in the original ministerial commission—"Lo! I am with you alway, even unto the end of the world"—as teaching both the necessity and the reality of it; but this clause proves neither the one nor the other. It asserts directly that Christ would be ever with his ministers, and impliedly of course that there always would be a ministry; and this is all. We may safely challenge the production of any Scripture to show this necessity. *There is not one such specific passage in Holy Writ.* But on the other hand, there are some facts which go far to prove that no such necessity exists; for example, the facts connected with the Aaronic Priesthood. This was intended to typify the Priesthood of Christ. As much regularity and continuity, therefore, was given to it, as human things would allow. Hence a *personal succession*, in one family, was the general principle of the high Priesthood. Prelatists sometimes bring this forward, as showing the *necessity of a personal succession* in the Christian Ministry. But it does not show this, for the Priesthood of Aaron typifies the Priesthood of *Christ*, and nothing more. Suppose, however, we grant, for the argument's sake, that the Priesthood of

Aaron *does* typify the Christian ministry in the one particular of showing that a personal succession in the latter was intended; then it would follow that an *uninterrupted* succession in the Christian ministry is *NOT* necessary to its continuance, for the succession of the high Priesthood of Aaron *was broken and frequently interrupted by men*; and yet, those who ministered in the office afterward, though *not of the succession*, were not repudiated on that account, either by Christ or his Apostles.* As, therefore, in the Priesthood of Aaron, where a personal succession for wise purposes *was* provided for, frequent interruptions of it did not invalidate or destroy the Priesthood, we may fairly infer that no necessity for unbroken continuity in the ministry under the Christian dispensation is required in order to its perpetuation. Hence it is plainly a gratuitous assumption to allege

* This is not only proved by Josephus, the Jewish historian, but is admitted by the Fathers, and by some distinguished Prelatists. Let Dr. Hammond, of the Church of England, be our witness. He says: "At this time, the land being under the Roman Emperor, *the succession of the High Priests was now changed*, the one lineal descendant in the family of Aaron, which was to continue for life, being *not permitted to succeed*, but some other, *whom he pleased*, named to that office by the Roman Procurator every year, or renewed as often as he pleased. To which purpose is that of Theophylact: 'Those who were at that time High Priests of the Jews, invaded that dignity, bought it, and so *destroyed the law*, which prescribed a succession in the family of Aaron.' "It is manifest," continues Dr. Hammond, "that at this time the Roman Praefect did, *ad libitum*, when he would, and that sometimes once a year, put in whom he pleased into the Pontificate, to officiate *in Aaron's office, instead of the lineal descendant from him*. And that is it of which Josephus so frequently makes mention. After the race of the Assamonaei, it seems Jesus the son of Phœbus was put in; then he being put out, Simon is put in his stead; this Simon put out, and Matthias in his stead. *Joseph. Antiq. l. 17, c. 6.*" And Dr. Hammond goes on to give from Josephus *no less than twenty-five instances* in the course of a few years, of CHANGES and INTERRUPTIONS in the *succession of the high priesthood*! And yet the incumbents were not repudiated by our Lord or by his Apostles, as not being true Priests, because they were not of the lineal succession in the family of Aaron. Theophylact, one of Bishop Otey's witnesses among the Fathers, says that *the law of succession was utterly destroyed by these confusions*. Had the wisdom of modern successionists then prevailed, it would have been declared that the Church of God was then *nullified, defunct, gone forever*! In addition to the above, even the Scriptures seem to teach that the succession was interrupted. Thus it is said, II Chron. 15: 3, "Now for a long season, Israel hath been without the true God and without a teaching priest and without law." It is also the opinion of many learned men, *vide Vitringa de Synagogae, lib. 1, par. 2, cap. 6.*, that there was no High Priest in Israel from Phineas the son of Eleazar unto Eli, *an interval of at least two hundred years*! Now, in opposition to all this testimony, the profoundly learned "Bishop of Tennessee," says: "*No one questions the succession of the Aaronic priesthood, which we all know was transmitted by carnal descent, etc.*" *Discourses, p. 65.* In answer to this we have only to say, let him who so preaches and writes, stand publicly rebuked by Josephus, a historian whom every schoolboy reads, by Father Theophylact, his own witness on other points, by learned Prelatists, and other commentators; and *by his own Bible*!

such necessity. It is made without any fair scriptural warrant, and against all the facts and analogies which do bear upon the question.

Secondly, Is it necessary that every one claiming to be a minister of the Gospel should be able to *show* that he is, by personal succession, connected with the Apostles, in order to prove his ministerial authority? This question has been answered by the foregoing; for surely, if an uninterrupted succession be not necessary to the continuance of the ministry, it is not necessary for any one to show that he is in the line of an uninterrupted succession, in order to prove that he is an authorized minister. For ourselves, therefore, we have no wish, and have no motive, to enquire whether *we* are connected with the Apostles by means of Dr. Hook's "unbroken spiritual descent of ordination." It would be entirely a work of supererogation. If we could prove it to the satisfaction of the whole world, we should gain nothing by it: we should not, thereby, have proved ourselves to be Christ's ministers, for this is not the *test*, with Him, of ministerial standing. He has not made it such in his Word, but has established other and higher and holier marks of his calling, appointment, and approval of his ambassadors. Mere ordination, even by an Apostle himself, would not make a man a minister whom Christ would own, unless he had those moral and spiritual endowments which would show that he wore the image and was imbued with the Spirit of Christ. If Prelatists deny this, they are "wise above what is written:" "If any man have not the Spirit of Christ he is none of his."* *We* can have no possible interest, therefore, in the whole matter of this "thing wonderful"—this high-sounding, so-called "Apostolical succession"—but simply to inquire, whether indeed it be truth or fiction that the *Prelates* of these latter days, are really connected with the Apostles "by means of an unbroken spiritual descent of ordination"—by

"Succession's chain, with links all counted tactical"—

and by virtue of which, *they* are especially empowered by Heaven to give "the shock Divine" to whom they will. And we should have no interest in inquiring *even into this*, were it not that such high pretensions are made the basis of grave anathemas by which all Christians (not of the Prelacy) are calmly handed over to "uncovenanted mercies" by some, and to certain and irretrievable damnation by others! These being the serious consequences, we hope we shall not be held guilty of trespass, if we examine the premises upon which they are founded. We come then to inquire,

*Romans, 8: 9.

Thirdly, Is there sufficient evidence of the reality of the alleged Prelatico-Apostolical succession to make it an article of rational belief?

It is necessary to ascertain at the outset precisely what is affirmed on this point by our opponents. In what does this pretended succession consist? The answer to this question brings us to the consideration of the propositions touching this point which were announced in the series (see pages 50 and 51 of this work) wherein we stated the main points of difference between Prelatists and other denominations. They are as follow :

Prelatists maintain—

That Diocesan Bishops or Prelates are the true and only successors of the Apostles, who possess valid authority to ordain to the ministry and govern the Church :

That no ordination, even by these Prelates, can be valid, unless the ordainer be himself a legitimate successor of a legitimate successor through a chain of Prelates up to some one of the Apostles, without a break or flaw in a solitary link :

That this succession is a personal succession, viz :—that it may be traced through a historical series of persons, validly ordained as Prelates, transmitting in an unbroken line this Episcopal order and power to the present time.

In opposition to these pretensions, we maintain--

That such an unbroken line of Prelates as is claimed by the Episcopal and Romish Churches cannot be proved to exist ; but the contrary, that such a line does not exist, can be proved.

The above opposing propositions may be sufficient to show the *main point* at issue. But there are several particulars which enter into the succession scheme, and which are essential to its vitality. For example : EVERY PRELATE in this pretended line from the Apostles to the present time, (admitting only for argument's sake that there *always have been Prelates*, since the Apostolic age,) must have been—

1. *Baptized* by one duly authorized—that is, either by a Prelate, Priest, or Deacon, *whose own* orders can be traced from the Apostles down, without any suspicion of invalidity at any point. Then he must have been—

2. *Confirmed*, by some Prelate whose Apostolical descent is undoubted. Then he must have been—

3. *Ordained a Deacon*, by some such Prelate. Then he must have been—

4. *Ordained a Priest*, by some such Prelate. Then he must have been—

5. *Ordained a Prelate*, by three or at least two other Prelates, of whose “unbroken spiritual descent,” through each and all the foregoing steps, there is no manner of doubt.

These several points illustrate what our opponents have to do. They must PROVE *every one of these particulars to be true touching every Prelate in christendom*, or back out from maintaining their scheme. There is no other alternative. The foregoing five particulars, must be truly predicated of every Prelate, before he can take a legitimate standing and form a link in “succession’s chain,” and be authorized to give “the shock Divine;” and this must be made so clear by “historical records” and “catalogues,”* that every “Bishop, Priest and Deacon” may (and Dr. Hook says they can,) ascertain beyond a doubt, their complete and authorized standing as the ambassadors of Christ.

That we have not magnified either in importance or number the essentials to the valid standing of a Prelate, according to the succession scheme, is evident for two reasons. First, Each of the five particulars mentioned is insisted on as *the general rule* in the ordinary transactions of the Episcopal Church at the present day. Wherever they deviate from any one of them, it can be regarded only as an *exception* to ordinary practice. Of course, we must judge of and apply the principles of a system by its *general* rules, rather than by their *exceptions*. This is fair. Secondly, Many witnesses might be brought from among Prelatists themselves who would confirm our position. To give but one. Archbishop Whateley, (one of the “noble few” among Prelates,) says, in opposing this scheme: “The sacramental virtue—for such it is that is implied whether the term be used or not, in the principle I have been speaking of—dependent upon the imposition of hands, with a due observance of Apostolical usages, by a Bishop, *himself duly consecrated*, after having been in like manner *baptized* into the Church, and *ordained Deacon and Priest*—this sacramental virtue” &c.† The only point of the foregoing five which Dr. Whateley omits is that of *confirmation*. It was evidently not his intention to enumerate all the necessary steps, (for he only speaks of them incidentally,) but rather to show that there were *several distinct* points to be

* “This continual descent,” says Dr. Hook, “is evident to every one who chooses to investigate it. Let him read the *catalogues* of our Bishops [Prelates] ascending up to the most remote period.”

† Kingdom of Christ delineated—Essays, 2, sec. 30.

made out in each case, all deemed equally essential to the scheme. We know, however, that in the administration of the prelatical regimen, the *general* rule is, (and this is sufficient, and so far as we know, it is the invariable rule,) that confirmation must always follow baptism, and be administered by a Prelate, before a person can be admitted to the communion of "the Church," and much more, before he can be ordained.

Here, then, we have the case fully and fairly before us. Every individual who claims a standing in the line of this Prelatico-Apostolical succession, from the Apostles down to the "Bishop of Tennessee," must bear the indelible mark of each of these several qualifications—and not only so, he must be able to *prove* by unimpeachable testimony, by undoubted, authentic, "historical records," that he is thus qualified—or his standing as a Prelate, and his authority to ordain, &c., according to this scheme, are worth no more than the commission held by the "man in the moon!"

Just here, we stop to ask a simple question or two. Is any man on earth capable of showing to the satisfaction of rational minds, the one-thousandth part of what this scheme demands? Would sober men deem a man in his right mind who should stand up in open day and affirm it? Does the "Bishop of Tennessee" pretend to so much learning, that he is ready to tell the world that he can execute the task? Is he furnished with the historical proofs of the existence and tactual connection of all the links of this lengthened chain from himself to Peter, and is he prepared to show that each bears upon it the five requisite marks? If so, we shall be supremely happy to receive the evidence whenever he may be able to command the "time" to offer it.

The perfect impossibility of ever proving the existence of such a line of Prelates as this scheme demands, is seen by every unbiassed mind as soon as the terms of it are announced. We might therefore at once abandon it, and forever repudiate its exclusive and unhallowed claims. But if its *existence* cannot be proved, its *non-entity* can be. Hence we propose to occupy a little space in showing its utter nullity.

Before doing this, however, we will show what some learned and candid Prelatists themselves think of it.

Bishop Hoadley, of the Church of England, in his "Preservative," speaking of this doctrine of prelatical succession, says: "The following arguments will justify you, which therefore ought to be frequently in the thoughts of all who have any value for the most important points. God is just and equal and good; and as sure as he is, he

cannot put the salvation and happiness of any man upon what he himself has put it out of the power of any man upon earth to be entirely satisfied in. *It hath not pleased God, in his Providence, to keep up any proof of the least probability or moral possibility of a regular uninterrupted succession.*"

Chillingworth states the conclusion at which he arrived on this subject, as follows : "That of ten thousand probables no one should be false ; that of ten thousand requisites, whereof any one may fail, not one should be wanting ; this to me is extremely improbable, and even cousin-german to impossible. So that the assurance hereof, (of an uninterrupted succession,) is like a machine composed of an innumerable multitude of pieces, of which it is strangely unlikely but some will be out of order."

Archbishop Whateley remarks : "It has been maintained, that the only way of affording complete satisfaction and repose to the scrupulous, and of repressing schism, is to uphold, under the title of Church principles, the doctrine that no one is a member of Christ's Church, an heir of the covenanted Gospel promises, who is not under a ministry ordained by Bishops descended in an unbroken chain from the Apostles. Now what is the degree of satisfactory assurance that is thus afforded to the scrupulous consciences of any members of an Episcopal Church ? If a man consider it as highly *probable* that the particular minister at whose hands he receives the sacred ordinances, is really thus Apostolically descended, *this is the very utmost* point to which he can, with any semblance of reason, attain : *and the more he reflects and inquires, the more cause for hesitation he will find. There is not a minister in all Christendom, who is able to trace up, WITH ANY APPROACH TO CERTAINTY, his own spiritual pedigree.* The sacramental virtue—for such it is that is implied, whether the term be used or not, in the principle I have been speaking of, dependant on the imposition of hands, with a due observance of Apostolical usages, by a Bishop himself duly consecrated, after having been in like manner baptised into the Church, and ordained Deacon and Priest,—this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a Bishop has not been duly consecrated, or had not been previously rightly ordained, his ordinations are null ; and so are the ministrations of those ordained by him ; and their ordination of others ; (supposing any of the persons ordained by him to attain to the Episcopal office,) and so on, without

end. *The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.*

“And who can undertake to pronounce, that during that long period usually designated as the Dark Ages, no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in, during those ages, we find recorded descriptions not only of the profound ignorance and profligacy of life, of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of Bishops consecrated when mere children; of men officiating who barely knew their letters; of Prelates expelled, and others put in their places, by violence; of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and in short, of the prevalence of every kind of disorder and reckless disregard of the decency which the Apostle enjoins. *It is inconceivable that any one, even moderately acquainted with history, can feel a certainty, or any approach to certainty,* that, amidst all this confusion and corruption, every requisite form, was, in every instance, strictly adhered to, by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one not duly consecrated or ordained, was admitted to sacred offices.

“Now, let any one proceed on the hypothesis that there are, suppose, but a hundred links connecting any particular minister with the Apostles; and let him even suppose that not above half of this number pass through such periods as admit of any *possible* irregularity; and then, placing at the *lowest* estimate the probability of defectiveness in respect of each of the remaining fifty, taken separately, let him consider what amount of *probability* will result from the *multiplying* of the whole together. Supposing it to be one hundred to one, in each separate case, in favor of the legitimacy and regularity of the transmission, and the links to amount to fifty, (or any other number,) *the probability of the unbroken continuity of the whole chain must be computed as 99-100ths of 99-100ths of 99-100ths, etc., to the end of the whole fifty.* The ultimate consequence must be, that any one who sincerely believes that his claim to the benefits of the Gospel covenant, depends on his own minister’s claim to the supposed sacramental virtue of true ordination, and this again, as above described,

must be involved IN PROPORTION *as he reads, and inquires, and reflects, and reasons, on the subject, in the most* DISTRESSING DOUBT AND PERPLEXITY."*

What sweet consolation this, to our modern successionists!—administered by the masterly hand of Richard Whateley, D. D., the present Archbishop of Dublin! Oh! we pity them!—from the bottom of our heart we pity them!—And why should not, when they can find no more sympathy for their beloved, exclusive, unchurching dogma, even from an ARCHBISHOP of “the Church!”

But seriously, if such be the concessions of the most eminent Prelates, why should we give this boasted scheme a second thought? They treat it with contempt—why should not we? But to satisfy the most strenuous of our opponents, let us examine the soundness of some of the links of this chain. And here we are met with a “previous question”—In what *channel* does this succession run? Is it to be traced through the Church of Rome, or independent of it?

Bishop Otey makes the assertion, in different forms of phraseology, *no less than SEVEN TIMES in four consecutive pages* (with only one page intervening,) *that the Popes of Rome did not consecrate Bishops; and also he says, that the succession of the English and American Prelates does not pass through the Romish Church!!!* We are utterly at a loss how to take such broad, positive, and confident assertions. Of one thing, however, we are well assured—they are at war with the plainest facts of history—this we shall prove beyond the possibility of denial. *We shall prove it by Episcopal testimony.* Bishop Godwin, of the Church of England, in his work, entitled, “A Catalogue of the Bishops of England, &c,” which we now have lying on our table, gives numerous instances, *from the seventh to the fifteenth century*, of the Bishops and Archbishops of the English Church having been consecrated, sometimes by the Popes in person, and sometimes by the Popes’ Legates, and frequently in the city of Rome! Here, then, we put Bishop against Bishop; and we think no candid reader will be at a loss to decide, whether the “Bishop of Tennessee” or the “Bishop of Landaff” be entitled to credit. We shall at once assume the fact that the latter is a competent and credible witness; and the consequence will be, that we are driven to the inference, *irresistibly*, that the former has imposed upon his readers—whether from ignorance, we cannot say.

* Kingdom of Christ, Essay 2, sec. 30. For the testimony of other distinguished men on this subject, see Appendix C.

[This brings us to a point to the consideration of which we ask the serious attention of all whom it may concern. It is a point in which is mixed up, somehow, possibly, a *question of veracity* between the "Bishop of Tennessee" and some of his ecclesiastical friends on the one hand, and the writer of these pages on the other. When we preached last spring in reply to Bishop Otey, we felt obliged, in defence of the truth, to disprove his assertions that the Popes of Rome did not consecrate Bishops. Some of his friends who heard us thought we were "unreasonably severe," and some went so far as to say, that we had charged their Bishop directly with "falsehood." We will not detain the general reader here with any account of this merely personal affair; but as the circumstances of the case demand that what was then said and done should be made public, we refer any who may be curious to know, to the Appendix, Letter D., where they will find a full account of the matter, viz: —An extract, *verbatim*, from our discourse, embracing the part in question—a detail of some of the circumstances which followed—a complete settlement of the *question of veracity*, showing clearly who, if any one, is justly chargeable with a want of fair dealing—and a full and overwhelming disproof from Godwin, of Bishop Otey's seven-fold assertion about the Popes' not ordaining Bishops.]

To return from this digression, we assert, on the authority of Godwin, a witness whom our opponents must credit, (and indeed the same thing is evident from other standard writers,) that, so far as the English and American prelatical succession has any existence previous to the English Reformation from Popery, *it must of necessity be traced through the Church of Rome; and not only so, but through many of the Roman Pontiffs in person.* Whatever nourishment this child of the imagination has, it must draw from the breast "of our holy Mother," the seven denials of Bishop Otey to the contrary notwithstanding. We have been the more particular in settling this point, because it narrows down the limits of our present inquiry—it confines us to a single line. We are obliged to take the line through the Romish Church and the Romish Bishops, *and we can take no other.*

Bishop Otey may fancy that he has found a loophole through which to slip, and avoid the Romish Church. He has made the wonderful discovery that the Apostle Paul planted the Gospel in Great Britain,* and that the succession has come straight down from him, and of

* Discourses, pp. 17-21.

course *independent of Rome*. Now granting for the argument's sake that Paul *did* plant the Gospel in Britain, (of which we challenge any *conclusive* evidence,) still the English and American succession must come directly from Rome, and *never* can thus be traced to Paul, just so long as it stands in the veritable records of history, *that for eight centuries the Popes actually did ordain the English Prelates*. Our present position must therefore stand, and to Rome they must go, like it or not.

One more obstacle is thrown in the way, which, when removed, will permit us to begin the investigation at the right point, and to test the soundness of this "thing wonderful." The nature of the obstacle may be learned from the following extract. Bishop Otey, (or rather his Philadelphia friend from whom he quotes,) after portraying the religious state of the early Britons, says: "It was in this condition, about the year 590, that Augustine found them. He had come on a mission from Gregory, Bishop of Rome, to attempt the conversion of the Saxons," &c. After speaking of Augustine's arrival, reception, and subsequent consecration as Archbishop and investment with the pall, he proceeds: "Here was the beginning of that assumption of authority which the successors of Gregory, the Popes of Rome, have since claimed to exercise over the British Church. It has never been pretended even, that Augustine received his spiritual authority as a Bishop, by consecration at the hands of Gregory. All history testifies that he was consecrated by the Archbishop of Arles, a See at that time independent of Rome, *and consequently the line of succession among the English Bishops if traced through the Archbishop of Canterbury CONDUCTS NOT TO ROME*, but to Arles, and thence to Lyons—thence to Smyrna, where Polycarp presided as Bishop, and from him to St. John, at Ephesus."*

This is another *device to avoid Rome*. Our friends for some reason have a great dislike to have their claims tried at Rome! We shall soon be able to see the ground of their dislike. The amount of the foregoing story, is this—that the *consecrations* of the English Prelates *may* be traced in the line of the Archbishop of Canterbury, directly up to Augustine, (whom Godwin styles "the first Archbishop of the Metropolitan See of Canterbury,") and from him "to Arles, Lyons,

* Discourses, pp. 23, 24.—The facts and reasoning of Bishop Otey on this point through several pages, seem to have been taken mainly from a little book entitled "An Offering to Churchmen," &c., on "the origin and compilation of the Prayer Book," by Rector Odenheimer, of Philadelphia

Smyrna and Ephesus,"—*and thus Rome may be avoided as easily as though Rome never was!*

This is a beautiful theory, but it is spoiled by the stubbornness of facts. We pronounce this scheme of pretending to trace the succession, fallacious and deceptive, and the main thing intended to be taught by it, *utterly untrue!* It is a connected line of *ordainers* which our opponents must prove, in order to make out an "uninterrupted succession." But does the list of the Archbishops of Canterbury exhibit a tactually connected list of *ordainers*?—that is to say, did each incumbent of that See *consecrate his successor*? Certainly not, for each incumbent *died* before his successor was appointed. Then how does such a list show "an uninterrupted series of valid *ordinations*?" It does not show it, and has nothing more to do with the matter in hand than the man in the moon. Not a word is said about the *consecrators* of these Archbishops! *A list of Prelates in this or any other particular See, is one thing—a list of CONSECRATORS of such Prelates, is quite another.* The *latter* is what must be proved, or the *succession* is not proved. Now who were the *CONSECRATORS* of these Archbishops of Canterbury? *Here is the grand and vital point—who WERE THEY?* Bishop Otey and his Philadelphia friend have slipped by this point in utter silence! But we are not to be caught napping just now—who *CONSECRATED THESE ARCHBISHOPS?* Why—THE *POPES OF ROME—FOR EIGHT CENTURIES!!* Now, cannot any child see, that in order to trace the "Apostolical succession," (which, according to Dr. Hook, and common sense too, *must* be traced, if at all, in "a series of valid *ordinations*,") you must travel in the line of the *consecrators* of these Archbishops, rather than in the line of the Archbishops themselves? You must search for this line *through the Popes* who consecrated these Archbishops. The moment you come, when *ascending* this line, to the *first one* who was consecrated by a Pope, or a Pope's Legate, or a Cardinal, *you are obliged to take the straight road to Rome*, and then you must go up in the line of *that Pope's* consecrators, and so on, and on, in the line of *consecrators* of each, until you come to—say, for the present, Peter: but more of Peter by-and-by. And so of *every one* in this list who was consecrated by a Pope—the line of *ordainers* turns off at each, directly to Rome, and runs at right angles to the line of the Archbishops of Canterbury.*

* In order to make the most of this false theory of tracing the succession through Canterbury, Bishop Otey has given us a list of the incumbents of this See, from Augustine to the consecrator of Bishop White, of Pennsylvania, and a list of (alleged) Prelates from Augustine through Lyons, &c., to the Apostle John—thus pretending to trace the

We must, then, in order to inquire at the *right point* in testing the strength of "succession's chain," begin with those purporting to have been *Bishops of Rome*, and come down in that line to the time of the Reformation, when England threw off the Papal yoke. Previous to this, the line upon the soundness of which English and American Prelates are *obliged* to stake their fortunes, is identical with that of Rome. Accordingly, Dr. Hook of England seems not to have dreamed of tracing English orders in any other channel. He says: "The Prelates who at the present time rule the Churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of ordination, derived their mission from the Apostles and from our Lord. This continued descent is evident to every one who chooses to investigate it. Let him read the catalogues of our Bishops ascending up to the most remote period. Our ordinations descend in a direct unbroken line from Peter and Paul, the Apostles of the circumcision and the Gentiles. These great Apostles successively ordained Linus, Cletus, and Clement, *Bishops of Rome*; and the Apostolic succession was regularly continued from them to Celestine, Gregory, and Vitalianus, who ordained Patrick Bishop for the Irish, and *Augustin and Theodore* for the English. And from those times, an uninterrupted series of valid ordinations has carried down the Apostolical succession in our Churches to the present day. There is not a Bishop, Priest, or Deacon among us, who cannot, if he please, trace his own spiritual descent from St. Peter or St. Paul."*

We now have the case fairly before us. We must begin at "St. Peter or St. Paul," and coming down by way of Rome, see if we can find the "unbroken line." Dr. Hook says it "is evident to every one who chooses to investigate it." Dr. Hook is not alone in asserting with confidence that the succession may be easily traced. The great mass who believe in the fable, assert it—none more boldly than the "Bishop of Tennessee." Hear him: "Ordination is the regular induction to office by lawful authority, in opposition to its unauthorised and *arrogant assumption*. [This means us poor "*dissenters*," pro-

succession directly from John, through Canterbury, to Bishop White, and of course escaping Rome with all *imaginable* ease! We have already shown above the fallacy of this scheme; but as Bishop Otey's *paper* succession may to some *look* plausible, we shall give it further notice:—for which see Appendix E. But what becomes of poor Paul in all this? Having "planted the Gospel in Britain," is he now to have not the honor of even a place in the British succession?

* Sermons on the Church and the establishment.

bably.] Now it is clear that such a fact is as capable of proof as any other fact. And consequently a *succession of ordinations* is of far more easy proof than lineal succession---such for example as the succession of the Aaronic Priesthood." Again: "The truth and certainty of the Episcopal succession are made evident, by the testimony of many witnesses to a public transaction, which is made matter of public record." Again: "Trace the lines of Episcopal succession where you please, that at Canterbury, at Arles or Lyons in France, or at Rome, or at Constantinople, and what does it prove? Why, that these Churches never allowed of any other than Episcopal consecration or ordination. *If then the rejectors of Episcopacy will take any of these lists and show where it is defective*---if they will show us cause to believe that *in any one case* or in any number of cases, the rule established throughout the Church *has been violated or neglected or evaded*, we shall then have before us a matter admitting of discussion---But until this is done, we shall take their broad declarations about the Episcopal succession, as naked assertions, which can only be met by positive and direct and unequivocal denial."*

Here then we have it in plain language. Such a "succession of ordinations" as the "Apostolical succession" rests upon, is of "easy proof," and we are challenged to "take any" one of several "lists and show where it is defective." We accept the challenge. But before we enter upon the work, let us ask a plain question. If the succession is of such "easy proof," would it not have been better for Bishop Otey to have produced it, than to have challenged us to "show where" his lists are "defective?" If *he* "will take any of these lists and show" from any duly authenticated "public record," that every link in the chain bears upon it the five requisite marks before mentioned, we will engage to enter the Episcopal Church, (provided always he will receive us,) and to defend Prelacy with all one might. Here is a challenge, and we give him "twenty years" to think of it.

But let us test the strength of

"Succession's chain, with links all counted tactical,

"From where, 'tis said!) the Great Apostle sat withal."

It has been determined we think fairly, by prelatival authority, that we *must begin at Rome*. This being settled, then what is to be done? We have promised to do two things; *first*, to show that this scheme rests upon *no such certain foundation*, as Dr. Hook and Prelatists generally insist, but that in its best estate it is totally uncertain; and

* Discourses, pp. 64, 65, 66.

secondly, that the scheme is a positive and palpable *non-entity*, the pretended line having been sundered at divers times and in divers ways.

1. THERE IS NO CERTAINTY IN THE CASE: that is, there is not *historical evidence sufficient* to prove a personal succession of Prelates, "by means of an unbroken series of valid ordinations." Prelatists declare that there is an absolute certainty in this matter, Dr. Hook being witness;* and indeed nothing less than that will avail them.

A principal witness relied on to prove the succession, is Eusebius. Bishop Otey says of him: "If the time allowed we might quote * * * * particularly Eusebius, A. D. 320, the first ecclesiastical historian, and who has given us catalogues of the Bishops by name, in the order of their succession, in all the principal Churches from the Apostles down to his time."† Now to understand how much *certainty* there may be in the testimony of "the first ecclesiastical historian," living and writing in the *fourth century*, let us hear his own words. If any one had facilities for placing the matter beyond doubt, it was Eusebius. He was familiar with all the remains of previous antiquity. Constantine the Great was his particular friend. He informs us in the first words of his history of his object in writing, as follows: "As it is my purpose to record the *successions* of the Holy Apostles, together with the times since our Saviour, down to the present, to recount how many and important transactions *are said* to have occurred in ecclesiastical history, what individuals in the most noted places eminently governed and presided over the Church,* * * I shall go back to the very origin and the earliest introduction of the dispensation of our Lord and Saviour, the Christ of God." This shows his *object* in writing. Now mark his own account of the *certainty*, he possessed on these topics. Immediately after the above quotation comes the following: "But here, acknowledging that it is beyond my power to present the work perfect and unexceptionable, I freely confess it will crave indulgence, especially since, as the first of those that have entered upon the subject, we are attempting a kind of *trackless and unbeaten path*. Looking up with prayer to God as our guide, we trust indeed that we shall have the power of Christ as our aid, *though we are totally unable to find even the bare*

* "There is not a Bishop, Priest or Deacon, among us, *who cannot, if he please, trace his own spiritual descent from St. Peter or St. Paul.*" "This continued descent *is evident* to every one who chooses to investigate it."—Dr. Hook.

† Discourses, p. 62.

restiges of those who *may* have travelled the way before us ; unless, perhaps, what is only present in the *slight intimations* which some in different ways have transmitted to us in certain *partial narratives* of the times in which they lived. * * * * * I have not yet been able to find that *any* of the ecclesiastical writers have directed their efforts to present *any thing complete* in this department of writing.”* What a luminous path, and what glorious *certainty* ! But hear Eusebius again. He has a chapter entitled “The first successors of the Apostles.” Here surely we shall have it, if any where. This chapter begins : “That Paul preached to the Gentiles, and established Churches from Jerusalem and around as far as Illyricum, is evident both from *his own expressions*, and from the testimony of Luke in the *book of Acts*. And in what provinces Peter also proclaimed the doctrine of Christ, the doctrine of the new covenant, appears from *his own writings*, and may be seen from that Epistle we have mentioned as admitted in the canon, and which he addressed to the Hebrews in the dispersion throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. But how many and which of these, actuated by a genuine zeal, were judged suitable to feed the Churches established by these Apostles, *it is not easy to say, any further than may be gathered from the writings of Paul* !”†

According to this, all that Eusebius KNEW of the “successors of the Apostles” previous to his own times, (fourth century) which bore any approach to *certainty*, he had gathered from the *Scriptures*!—from the brief history of the Church found in the Acts of the Apostles, and from the writings of Paul and Peter ! How much wiser was the historian of the fourth century about the successors of the Apostles than we of the nineteenth ? He had the Scriptures, and so have we. Will the “Bishop of Tennessee” tell the world where the “lists” are to be found in the *sacred volume* ? But we have the admission of prelati- cal writers that Eusebius had no records to go by. Bishop Pearson says that the supposition that he had *Catalogues* of the Roman Bishops is *utterly vain*. His words are—“*conjecturam vanissimam esse*.”‡

The list of the Bishops of Rome which Eusebius *does* give us, gathered from “the bare vestiges,” “slight intimations” and “partial narratives” which he found, is contradicted by the testimony of other writers. That the reader may see the “glorious *certainty*” of the

* Ecc. Hist. Book 1, Chap. 1.

† Ecc. Hist., Book 3, chap. 4.

‡ Pearson's Posthumous works.

succession, we give on the next page several conflicting lists of the *first five* "Bishops of Rome," as furnished by different historians and Fathers. These lists agree in one point—in making the Apostle PETER the first "Bishop" of Rome. But it is a question never yet settled among the learned of any party, (unless it be among Romanists) whether Peter *was ever* AT Rome—much less whether he was ever "Bishop" over the Church there. Archbishop Cranmer says: "*It is not even certain that Peter was ever at Rome.*"* Dr. Cave says: "There is a false basis in this case at the bottom, it being *taken for granted*, that St. Peter was in a proper sense Bishop of Rome, which yet I believe can never be made good."† And the same testimony is given by the most eminent Reformers on the continent of Europe.

It is therefore absolutely impossible to make a *beginning* in this chain with anything approaching to Dr. Hook's *certainly*.‡ The learned Doctor shows himself to be quite a tactician in passing a difficulty which must have met him at the very outset. He knew that he could not prove that Peter was ever at Rome, and therefore he says: "There is not a Bishop, Priest or Deacon, among us, who cannot, if he please, trace his own spiritual descent *from St. Peter or St. Paul.*" This is at least convenient. If Peter will not hold one end of the chain, perhaps Paul will! But this trick will avail him nothing; for all the authorities we have for making his own Linus, Cletus and Clement as the second, third and fourth links in the chain, make them to have derived the succession from Peter and *not* from Paul. We must take Peter, therefore, and release Paul from any responsibility in the matter. But here are the lists, from the different authorities:

* See Burnet's Hist. of the Reformation.

† On the Gov. of the Primitive Church.

‡ As regards the *certainly* of tracing the succession "in any age of the Church," Bishop Otey asks: "Is it *morally possible*, think you, that any man could successfully claim and exercise the Episcopal office in the Catholic Church of this country or in England at this day, *without showing* that he had received Episcopal consecration or ordination? . . . If then such a thing be morally impossible now, let those who *DECLAIM* against the Apostolical succession, show how it was morally possible in any preceding age of the Church, acting under identically the same rule of ordination or consecration."—*Dis. p. 65.* To the above question, so triumphantly put, let Archbishop Whateley answer: "Even in the memory of persons living, there existed a Bishop, concerning whom there was so much mystery and *uncertainty* prevailing, as to when, where, and by whom, he had been ordained, that doubts existed, in the mind of many persons, *whether he had ever been ordained at all.*"—*Kingdom of Christ delineated, Essay 2, sec. 30.* Who now is the "*declaimer?*" These Archbishops are sometimes very troublesome!

BISHOPS OF ROME.*

1. PETER.

I. Class.	II. Class.	III. Class.	IV. Class.
2. Linus,	2. Clement.	2. Linus,	2. Linus,
3. Cletus,		3. Aneucletus,	3. Cletus,
4. Clement,		4. Clement,	4. Aneucletus,
5. Aneucletus.		5. Evarestus.	5. Clement.

1. PETER.

		2. Linus.		2. Clement.	
		3. Cletus.		3. Aneucletus.	
4. Clement.		4. Aneucletus.		4. Clement.	
5. Aneucletus.		5. Evarestus.		5. Clement,	
1. PETER.					
2d. Bishop.....	{	Linus,.....	{	Clement,...	Two occupants.
		Clement,...			
3d. Bishop.....	{	Cletus,.....	{	Aneucletus .	Two occupants.
		Aneucletus .			
4th Bishop.....	{	Clement,..	{	Aneucletus .	Two occupants.
		Aneucletus .			
5th Bishop.....	{	Aneucletus, ..	{	Evarestus, ..	Three occupants.
		Evarestus, ..		Clement,...	

PETER is placed *First*.

Clement { *Second,*
 { *Fourth, and*
 { *Fifth.*
Aneucletus { *Third,*
 { *Fourth, and*
 { *Fifth.*

To the above lists, (so beautifully coincident!) might be added others equally conflicting. Admitting, as we have, without proof, that Peter was the *first* Bishop of Rome, then the question arises, who succeeded Peter? *No man on earth can answer.* One authority says one person, and another says another person; and yet these are the

* We have only taken the *first five* who are reported by different authorities to have been "Bishops of Rome," as quite sufficient to show the total want of certainty in ascertaining even the *beginning* of "succession's chain." The 1st Class is the one presented by Dr. Hook and other succession divines of England, and is the same as that found in the Roman "Pontifical," from which the catalogues of the Romish Church are made. The 2d Class which places Clement next to Peter and before Linus and Cletus in the list of Dr. Hook & Co., is advocated by Tertullian, Rufinus, and as Jerome declares, by "*most of the Latin authors.*" The 3d Class is taken from Eusebius (Ecc. Hist., book 5, c. 6, entitled "Catalogue of the Bishops of Rome.") This is also advocated by Irenaeus [A. D. 180]—and "last though not least," by the "Bishop of Tennessee" as we suppose, for he refers to Eusebius as a writer on this point whom he "might quote" if he had "time." The 4th Class is advocated by Augustine, Damasus, Optatus and others. The *certainty* attending this whole business puts the "glorious uncertainty of the law" quite to the blush!

very witnesses to whom we are referred to prove the succession!—Look at the above lists a moment:

1. Dr. Hook's list agrees with the Roman "Pontifical" from which the Romanists pretend to prove their succession; and Dr. Hook is at the present moment an oracle among succession divines in England. But Tertullian, Rufinus and others flatly contradict Dr. Hook & Co., and say *Clement succeeded Peter*. Jerome also declares that "*most of the Latin authors supposed the order to be Clement the successor of Peter.*" But Jerome, Eusebius, Augustine and others contradict these last and say *Linus succeeded Peter*. Besides, Bishop Pearson is deemed by many to have "proved that *Linus died before Peter!*"—From all this it must be evident that NO CERTAINTY is to be had as to Peter's successor. And this is just what many Romanists and Prelatists say. Cabassute, the Popish historian of the Councils says: "It is a *very doubtful question* concerning Linus, Cletus and Clement, as to which of them succeeded Peter." Dr. Comber, a Church of England divine says: "Upon the whole matter there is *no certainty* who was Bishop of Rome *next to the Apostles*, and therefore the Romanists build upon an ill bottom when they lay so great weight on their personal succession."*

2. Is there any more certainty who was the *second* from Peter?—Dr. Hook and the Romanists say *Cletus*; but numerous authorities (as above) contradict them, some saying *Linus*, and some *Aneucletus*—Upon this Dr. Comber says: "The like blunder there is about the next Pope (or Bishop of Rome.) The *fabulous Pontifical* makes Cletus succeed Linus, and gives us several lives of Cletus and Aneucletus, putting Clement between them. Yet the aforesaid learned Bishop of Chester proves that these were only two names of the same person; but the notes attempt to justify the *forged Pontifical*, by affirming that Ignatius, Irenaeus, Eusebius, St. Augustine and Optatus *were all mistaken*, or all wronged by their transcribers. *But every candid reader will rather believe the mistake to be in the Pontifical.*" And yet, notwithstanding this home-thrust by a learned Church of England divine at the "Pontifical," upon which Rome relies for her list, Dr. Hook follows it as his authority! Dr. Comber's charge of *forgery* upon it

* On the "Roman Forg. in Council." This language of Dr. Comber was generally used by Church of England divines against Papists when fighting "succession" battles with them in former days. If good against them then, it avails equally well with us against Prelatists now, as the beginning of the line (if indeed it has a beginning) is the same with both parties.

hits Dr. Hook & Co., the English successionists, as hard as it does the Romish. That the "Pontifical" is in many parts a forgery is maintained by more persons than Dr. Comber. Bishop Jewel, Du Pin and others pronounced it such. What triumphant *certainly* in a succession whose main reliance is a forgery!

3. Who was the *third* from Peter? Dr. Hook and Co. say *Clement*. But as before remarked, Tertullian, Rufinus, and according to Jerome, (whom Bingham allows to "speak the sense of the ancients,") "*most of the Latin authors,*" say "*Clement succeeded next to Peter.*" Besides this, Platina, the biographer of the Popes, says that just before Peter's martyrdom he appointed Clement to be Bishop of Rome.—But at the same time, he allows twenty-three years to the presidency of Linus and Cletus as preceding Clement in that Bishopric! That is, in plain English, *Peter had been dead more than twenty years when Clement became Bishop; and yet, Peter made him Bishop of Rome!!!* Well may Cabassute declare, "the whole question is *very doubtful*"—and Dr. Prideaux a learned Church of England divine, "*no certainty is to be had;*" and Howell, another Churchman: "Here it is evident how very doubtful and uncertain is the personal succession of the Roman Bishops;" and Dr. Comber: "*A sufficient proof that there is neither truth nor certainty in the pretended personal succession of the first Popes,*" or Bishops of Rome. And well may Mr. Percival, in apparent despair, earnestly call on us to exercise "*faith!*"

It is, then, from all the foregoing, (and an immense mass of testimony might be added,) a *positive and absolute* UNCERTAINTY as to who succeeded the Apostles in presiding over the Church at Rome. No man on earth, whether he be "Bishop, Priest, or Deacon," can tell who is the *first link* in this chain, Dr. Hook and the "Bishop of Tennessee" to the contrary.

We might here dismiss the subject, and give up in despair the possibility of finding an unbroken line of Prelates from the Apostles to the present day, for we consider it an axiom, true both in morals and physicals, that *that which has no beginning can have no continuance*. This pretended succession has no certain beginning which can be made out from the records of history. It therefore can have no certain continuance. We might then bid it a final farewell.

Nor have we yet touched upon *one tithe* of the difficulties which cluster around the very first links in this chain. We have only yet inquired who are the *men?* what their *names?* that filled in successive order the chair of Peter, admitting that he once sat in it? To

this simple question, history presents for answer, a mass of contradictions!* But suppose we should admit that all the testimony of history coincided in making Peter the first who presided at Rome, and also coincided in the persons of his first four successors, then several questions would arise :—

1. What *kind* of “Bishops of Rome” were these?—Prelates? or only *parochial* Bishops? We maintain that all the Bishops of the early Churches were but Pastors of single congregations, Presbyter-Bishops, like those of the Scriptures; and we think we have given some evidence as well as the concessions of many Prelatists to prove it. It must then be *proved* that these “Bishops” were *Prelates*, for it is a *prelatical* succession that is contended for. But let all this pass. Suppose we admit that these “Bishops of Rome” are not fabulous either in name or character, but are all *bona fide* Prelates; then, taking either Eusebius’ or Dr. Hook’s list,—

2. Who made Linus Prelate of Rome next to Peter? Who *ordained* him, or “consecrated” him over that “Diocese?” Was he *ever ordained*? These are important questions for the succession to answer; for be it remembered, it is a “series of *ordinations* and *ordainers*” which constitutes the vitality of the succession, if it have any, and not merely a list of persons who filled this or that See. It is not only necessary therefore to inquire whether Linus was ever *ordained*, but also who were his *ordainers*, for unless *they* had valid authority, his ordination, if he had any, was worthless. Who can answer these questions? Dr. Hook would probably say, if hard pressed, “Peter or Paul” ordained him. But Eusebius, Bishop Otey’s authority, says it was “*after the martyrdom of Paul and Peter* that Linus received the Episcopate of Rome;” consequently he could not have been consecrated to it by either of them.† Whether then Linus was ever ordained, and if so, by whom, are questions which no man on earth can settle. The “Apostolical Constitutions” indeed say that Linus was ordained by Paul, while *others* suppose he was ordained by Peter, and yet Eusebius says he received the

* Waddington, a divine of the Church of England, in his recent Ecclesiastical History, says: “The succession of the earliest Bishops of Rome, and the duration of their government, are involved in inexplicable confusion.”

† Eusebius’ words are: “After the martyrdom of Paul and Peter, Linus was the first that received the Episcopate of Rome. Paul makes mention of him in his Epistle from Rome to Timothy, in the address at the close of the Epistle, saying, ‘Eubulus and Prudens, and Linus, and Claudia, salute thee.’” *Ecc. Hist. Book 3, Ch. 2*. This Chapter is entitled “The first that presided over the Church at Rome,” and this is the whole of it.

Episcopate "after the martyrdom of both Paul and Peter?" When all the historical doctors thus disagree, who can tell any thing of it?

At the same time it should not be forgotten, that while Prelatists are racking their brains about Linus' ordination, he is at once elbowed out of the way by Clement, whose right to the chair *instead of Linus*, comes certified by many witnesses. *Who then ordained Clement?* Tertullian says he was ordained by Peter, whom Eusebius puts to "martyrdom" long before Clement could have occupied the chair, as *he* makes both Linus and Aneucletus to have preceded him! But waiving all this mass of contradictions as to the *ordination* of the first successor of Peter, (and the same confusion attends the ordination of the others who are said to have followed,) it then is important to know,—

3. Whether these "successors" bear the *other four requisite marks* which can alone entitle them to the powers of Prelates, viz: whether they were, first, *baptized* by one duly authorized; second, *confirmed* by an Apostle, or Prelate duly consecrated; third, *ordained Deacon*, and fourth, *ordained Priest* by one who had full power to give the "shock Divine." These questions must all be settled definitely and satisfactorily, or the succession cannot be proved. Who is competent to do this? History gives us not a particle of evidence from which we can settle these points with regard to *any one* of the first five alleged successors of Peter. Surely, we need a large amount of Mr. Percival's "faith!"

But laying aside all the five requisite qualifications of *baptism*, *confirmation*, and the *three* grades of *ordination*, and falling back upon the simple and naked question as to the *identity of the men* who were the successors of Peter, or rather as to the *SINGLE MAN* who *first* succeeded to the chair in which it is *ASSUMED that Peter sat*, and then what is the state of the case? This simple point as we have seen is involved in a darkness to which that of Egypt would be as the light of midday! And yet, the "succession is evident to every one who chooses to investigate it;" at least, so says Dr. Hook. And yet, "the truth and *certainly* of the Episcopal succession are *made evident* by the testimony of *many witnesses* to a *public transaction*, which is made matter of *public record*;"* at least, so says the learned antiquarian, the "Bishop of Tennessee."†

* Discourses, p. 65.

† Bishop Otey palpably imposes upon those readers who in the simplicity of their hearts take all he says for truth, about these "many witnesses." In a lame endeavor to answer some objections to the succession he says: "Let us then meet them on these

From all that has now been exhibited, it must be evident that positively *no certainty* attends the most laborious researches to find the very *beginning* of that chain which binds earth to heaven through a line of Prelates. Leaving out of the question *five essential particulars* pertaining to each case; each of which ought to be proved beyond doubt, and not one of which can be; no man is able to identify the *first man* who succeeded Peter, or even to tell whether Peter himself forms the first link in the chain. This is plain from what history *does* say: it is conceded by the most learned of all parties, not excepting the most eminent divines of the Episcopal Church.

II. THE PRETENDED SUCCESSION HAS BEEN BROKEN, AT DIVERS TIMES, AND IN DIVERS WAYS.

We promised to show, in the second place, that although there is no certainty in the alleged "unbroken series of valid ordinations" through a line of Prelates, yet that *there is a positive certainty that the pretended line has been broken*. It may, indeed, be deemed a Hibernicism to say that a chain has been sundered which never had a beginning; a line cut which has no existence; and whether it be so considered or not, the present may be truly deemed a work of supererogation, for the *onus probandi* in this whole matter rests upon our opponents, who positively allege that an "unbroken line" does exist, can be proved, and "is evident to every one who chooses to investigate it." They are bound therefore to prove it beyond a reasonable doubt, and until they do this we might sit down quietly. But they have not done it. Neither can they do it, for we have examined the very witnesses upon which they rely to prove it, and find the evidence so palpably conflicting that it is impossible to tell who is right; and besides, from the circumstances under which the

grounds and consider these their strong reasons. 1. *The succession is incapable of proof*. Is the testimony of Clement, Ignatius, Irenaens, Tertullian, Origen, Cyprian, Eusebius, Ambrose, Jerome, Austin and others, sufficient to prove the authenticity and uncorrupted preservation of the books of the New Testament in their respective ages? Then why is their testimony to be rejected when it *equally proves* the establishment and universal prevalence of Episcopacy?"—*Discourses*, p. 63. Now if the Bishop's question has any point in it, it is intended to meet and answer the objection which he is canvassing, that "the *succession* is incapable of proof." What inference, then, does he design the reader shall draw from this question about the "many witnesses" here named? Evidently this, that *they all testify alike* on all those points which are material to proving the succession! But is this true? The answer is furnished in what we have already exhibited. Bishop Otey hints at *no diversity* in their testimony, and evidently intends the impression that there is none! Such is his imposition upon his readers. We can only pity his recklessness and their credulity.

witnesses wrote, it is not possible to tell, but exceedingly doubtful, whether *any one* of them is right. Even the witnesses themselves say that the materials upon which they were obliged to rely were of a doubtful character. We therefore, to use the softest terms, deem the whole scheme doomed to irretrievable doubt and uncertainty. We might then rest here, for the life of the succession, by its friends, is staked upon *absolute certainty*, and with such clearness that “any one may investigate it.” Having shown its *positive uncertainty*, we have destroyed it, root and branch. But our opponents seem not satisfied with this. We are challenged to show where it has been broken!* Though it is entirely a work of supererogation, we are willing to gratify them, and at the risk of being charged with committing an “Irish bull,” we agree to show, that that which never had a beginning has had several endings. Out of many cases, we present only a few as a specimen, selected at random.

FIRST CASE—*A Bishop of Rome without any Episcopal consecration whatever.*—According to Eusebius the historian, (one of Bishop Otey’s witnesses,) Fabianus was elevated to the Bishopric of Rome, *without any ordination whatever to the Episcopal office*. Eusebius states the case at length in the 29th chapter of his Ecclesiastical History. From this case, among others, Rev. William Goode, of the Church of England, in opposing the Oxford divines, argues against “the essential necessity” of the “Episcopal consecration of all Bishops.” He remarks: “Such, I think, is afforded by the account we have in Eusebius of the appointment of Fabianus to the Bishopric of Rome; for the assembly that met to *elect* a Bishop, having fixed upon him, *placed him at once on the Episcopal throne*, (αμελλητως ἐπὶ τὸν θρόνον τῆς ἐπισκοπῆς λαβόντας αὐτὸν ἐπιθεῖναι,) which seems to me irreconcilable with the notion of the essential necessity of Episcopal consecration to have entitled him to the Episcopal seat; *for he was installed in it WITHOUT ANY SUCH CONSECRATION.*”† That no possible exception could be taken, we have given this case in the words of a distinguished Prelatist. According to Mr. Goode’s understanding of Eusebius, here was a man constituted “Bishop of Rome,” *without any consecration whatever!* ’Tis true, Mr. Goode argues from this against the “essential necessity” of “Episcopal con-

* “If the rejectors of Episcopacy,” says Bishop Otey, “will take any of these lists, (that at Canterbury, at Arles or Lyons in France, or at Rome, or at Constantinople,) and show *where it is defective*, . . . we shall then have before us a matter admitting of discussion.”—*Discourses*, p. 66.

† Goode’s Divine Rule of Faith and Practice.

secration of *all* Bishops ;” but this is a poor come off. This plea of “necessity” will not mend the chain, nor bridge this gulf. Here is a man, *upon prelatial admission*, standing in the direct line of the succession between “Peter or Paul,” and the Prelates of the English and American Churches, *who never had any Episcopal ordination!*

We are challenged by Bishop Otey to “take any of these lists and show where it is *defective*.” Now here is a *small* “defect ;” and we call upon the “Bishop of Tennessee” to mend the chain at this point, or give up his arrogant boasting and acknowledge that the “succession” is a nullity.*

SECOND CASE—*A Bishop of Rome who was repeatedly declared in Council to be no Bishop, gave orders to an Archbishop of Canterbury.*—Formosus, as Bishop of Rome, consecrated Plegmund to the Archbishopric of Canterbury, in England ; in virtue of which, Plegmund ordained many of the English Prelates : so says Godwin. But were the orders of Formosus valid ? Courayer, a learned Roman Catholic, in his remarks on “the ordinations of the Church of England,” says : “Every body knows the history of Pope Formosus. Stephen VII, at the head of his Council, having declared the ordinations which he administered *void*, caused 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*.” Here, then, was a pretended Bishop of Rome, repeatedly declared in Council to be *no Bishop*, and his “ordinations” to be “null and void ;” yet he forms one of this “unbroken line,” and gave false orders to the Primate of the English Church, *which Pri-*

* Many instances might be shown where mere *laymen* were directly advanced to the Episcopate. Bingham, a Prelatist, says : “It was not reckoned any breach of canon to *make a layman Bishop*, when Providence seemed first to grant a dispensation by directing the Church to be unanimous in the choice of such a person.” All the qualifications, then, might be dispensed with, if only *the people* were “unanimous in the choice!” How many such unfledged Prelates existed in the various Sees, may be imagined ! According to Bingham, also, persons were elected Bishops, *even before their baptism* ! He says Ambrose of Milan, and Eusebius of Cesarea in Cappadocia, were chosen Bishops while they were but *catechumens*. He also mentions that Cyprian was elected Bishop of Carthage while yet a layman. The conversion of a layman into a Bishop was a matter of such frequent occurrence, that in the 5th century, Pope Celestine interfered to put an end to these sudden promotions. Du Pin says : “St. Celestine complains that laymen were made Bishops, not having passed through the inferior orders.” Again : “Upon this ground he forbids them (the Bishops of Apulia and Calabria) to ordain such laymen Bishops as the people demand.” How far these irregularities had spread, would be impossible to tell. Far enough, however, we should suppose, to lay a little restraint upon the boasting of modern Prelates.

mate was never re-ordained, but in virtue of his false orders continued to ordain many of the English Prelates for twenty-six years!—for proof of which see Godwin, and other historians. Indeed, this false Prelate, Plegmund, seems to have had an uncommon share of ordaining to do about this time. Godwin says: “The most memorable action of this Archbishop is, that the yeere 905, he consecrated *seven Bishops in one day*!” Dr. Inett, of the Church of England, says in his History of the English Church: “There is ground to think there is truth in what is said of the erecting new Bishoprics about this time, and the consecration of *seven Bishops in one day*, by Plegmund, Archbishop of Canterbury, in the beginning of King Edward’s reign.”

Now according to these indisputable facts, the “unbroken line” must have been completely destroyed in many of the English Dioceses, by the false orders given by Plegmund, whose own orders were false! And yet, we are gravely challenged to “show where” the succession is “*defective*!”

THIRD CASE—*Schisms among the Bishops of Rome*.—Alexander III, as Bishop of Rome, consecrated Richard to the Archbishopric of Canterbury. But according to Panvinus, “one of the Pope’s most devoted biographer’s,” *the twenty-fourth schism in the Popedom* was between Alexander III and Victor VII. According to Platina, Alexander “held his chair by *sedition, war, and bloodshed*.” Richard of the English Church received his false orders from this Alexander, and continued to give the same to the Prelates of England! What an “*unbroken series of valid ordinations*!”

It has been sometimes said by our opponents, that “the *plurality of Popes* does not in the least prejudice the succession of ordination,” and that “the same person who is not a rightful Pope, may yet be a rightful Bishop; and consequently, may have a just right to exercise the *power of ordination*, though he may not have a just right to exercise the *Papal authority*.” And thus our opponents, by the mouth of Dr. Wells, endeavor to get over the difficulties of schism among the Bishops of Rome. In reply to this, let Prelatists bear in mind the following facts:

1. The translation of Bishops from one See to another was prohibited by the Council of Nice, canon 15; by the Council of Antioch, canon 21; by the Council of Chalcedon, canon 5; and by several other Councils. This, therefore, as *the law* of the Church, would prevent any one, *previously a Bishop*, from being elected Bishop or Pope of Rome.

2. For nearly *a thousand years*, according to standard writers, it does not appear, from *the facts*, that any one, *previously a Bishop*, was elected Bishop of Rome. When, therefore, an individual was elected *Pope*, he was elected *Bishop* of Rome : and *Pope* and *Bishop*, as regards the incumbents of that See, may be deemed the same in ecclesiastical matters.

3. During this period of a thousand years, there had been *one hundred* Bishops or Popes of Rome, and THIRTEEN SCHISMS in the Popedom ; that is, there had been thirteen times, two or three *pretenders*, at the same time, to the same chair or Bishopric. The man, therefore, who was a *usurper* as *Pope*, was no BISHOP ; and still, the "succession," so far as it has any life at all during this long period, runs through these numerous usurpers and murderers !*

FOURTH CASE—*More Schisms*.—Gregory VII, as Bishop of Rome, ordained Henry Chicheley to the Archbishopric of Canterbury. According to Godwin, the consecration of Chicheley by the hands of Gregory is even put into his epitaph.† Gregory XII was one of *three pretenders* to the Bishopric of Rome ; and to end this schism

*To give the reader some idea of *prelatical manners* in the 12th century, we quote from Godwin a short account of this Richard and his competitor : "The olde quarrell chaunced to bee renewed betweene these two Archbishops [of Canterbury and York,] concerning the Primacy, and one Hugocio the Pope's Legate comming into England, both of them requested him to heare and judge this controversie betweene them. Upon this and other occasions, a Convocation was summoned at Westminster, where was a stately throne provided for the Legate. At the time appointed the Legate came and took his place, and the Archbishop of Canterbury sate him downe next unto the Legate upon the right hand. After this, in came Roger, Archbishop of Yorke, and would needes have displaced Canterbury, to sit above him : that, when the other would not suffer, *he sate downe in his lap!* The other Bishops present amazed at this strange behaviour of the Archbishop of Yorke, cried out all upon him, the Archbishop of Canterburie's men by violence drew the other out of his ill chosen place, threw him down, tare his robes almost from his backe, trode upon him, beat him, and used him so despitefully, as the Legate, whether for shame or for doubt what might happen to himself in such a tumult, got him out and went his way. The Archbishop of Yorke, all ragged as he was, bloudy and dusty, went to the King, who first was angry, but when he heard the truth, laughed merrily at it and said he was well enough served. Much adoore there was long after at Rome about this and the old controversie ; the end whereof at last was, that much money was spent and neither party ever a whit the neerer."

† Speaking of his "toombe," Godwin says : "On it I find engraven this epitaph :—'Hic jacet Henr. Chicheley, LL. Doctor quondam Cancellarius Sarum, qui anno septimo Henr. 4. Regis ad Gregorium Papam 12. in Ambassiato transmissus, in civitate Senensi per manus ejusdem Papa in Episcopum Meneunsem consecratus est. Hic etiam Henricus anno 2 Henr. 5. Regis, in hac sancta ecclesia in Archiepiscopum postulatus et a Joanne Papa 23 ad eandem translatus, qui obiit anno dom. 1443. mensis Apr. die 12.

"Coetus sanctorum concorditer iste preceitur,

"Ut Deus ipsorum meritis sibi propicietur.' "

the Council of Constance was called. *Gregory was deposed*, and declared by the Council to be NO BISHOP AT ALL, and all his acts were *annulled*, while John, one of his competitors, kept the chair. Yet Chichley was ordained by this Gregory, received the "succession" from him, and continued to communicate these *false orders* to the English Bishops and Archbishops, even in the 15th century, *for the space of twenty-nine years!* Is there any thing "defective" here? What a triumphant "unbroken series of valid ordinations!!!"

We might extend this list of gaps in the succession of the Bishops of Rome, but the above cases will serve as a specimen. Be it remembered, that Panvinus pronounces the contest between Alexander III and Victor IV (case third above) the TWENTY-FOURTH schism in the Popedom! We leave the Romish Bishops to notice more recent cases among the English.

FIFTH CASE—*An English Prelate consecrated by an Archdeacon only!* According to Godwin, it appears that on one occasion the Bishop of Norwich, England, *was ordained by an Archdeacon*. In his biography of Henry Spencer, the 20th Bishop of Norwich, when speaking of Thomas Percy, Spencer's predecessor, he says: "The fame of his death swiftly flying beyond the seas, came unto the eares of one Spencer, a gentleman greatly esteemed for his valour and skill in martiall affaires, that served the Pope at that time in his warres: of him with small intreaty, he obtained this dignity for a brother of his named Henry, a man of his owne profession, which of a souldier being made a Bishop, came into England, and March 16, 1370, was consecrate in his owne Church, *by the Archdeacon of Norwich*. Changing then his vesture, but not his conditions, in what manner of life he spent his youth in the same he most delighted even in his waxing years. And being a better Butcher than a Shepherd, hee procured the *Pope's authority* for leuying an army, which, (notwithstanding the king's commandment to the contrary, for disobeying whereof his temporalities after returne were detained from him 2 whole yeares,) he transported into the low Countries, the year 1383." Here is another of the "falsely so called" successors of the Apostles who had Episcopal consecration from an *Archdeacon only!* Be it remembered, that Whateley says: "*The poisonous taint of informality*, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent."

SIXTH CASE—*English Prelates ordained by Scottish Presbyters*. We are informed on the authority of Bede, an English ecclesiastical

historian whom Prelatists will not scorn, that many of the *English Prelates* in the 7th century, *were ordained by Scottish Presbyters*. He says: "That at the request of Oswald, King of Northumberland, certain *Presbyters* came from Scotland into England, and *ordained Bishops*; that the Abbot and *other Presbyters* of the island of Hy, sent Aidan for this express purpose, declaring him to be worthy of the office of Bishop, and that he ought to be sent to instruct the unbelieving and the unlearned." He informs us that "those *Presbyters ordained him*, and sent him to England on this errand; and that Finan, sent from the same monastery in the same island, succeeded him in the Episcopal office, after having been *ordained by the Scottish Presbyters*." Upon this testimony of Bede, the venerable and worthy Richard Baxter remarks: "You will find that the English had a succession of Bishops *by the Scottish Presbyter's ordination*; and there is no mention in Bede, of any dislike or scruple of the lawfulness of this course. The learned Doddridge," continues Baxter, "refers us to Bede and Jones, to substantiate the fact, that 'in the year 668, the successors of Austin, the monk who came over A. D. 596, being almost extinct, *by far the greater part of the English Bishops were of Scottish ordination*, by Aidan and Finan, who came out of the Culdee monastery of Columbanus, and *were no more than Presbyters*.' And is it verily so," asks Baxter, "that the Episcopal blood was thus early and extensively contaminated in England? Is it verily so, that when the effects of pious Austin's labors had become almost imperceptible, the sinking Church was revived again, *by sending to Scotland for Presbyters to come and ordain a multitude of Bishops*? Then it is verily a fact, that Presbyterian ordination is one of the sturdiest pillars that support the vast fabric of the Church of England. No matter if only ten Bishops were thus ordained, the contamination, (if it be one,) having been imparted *more than eleven hundred years ago*, has had a long time to diffuse itself, and doubtless has diffused itself so extensively from Bishop to Bishop, *that not a single Prelate in Great Britain can prove that he has escaped the infection*! For what one of them can tell, if he was not consecrated by Bishops, and they by other Bishops, to whom all the ordaining power they ever had, was transmitted from the *Presbyters of Scotland*? But this is not the whole of the evil. As no one Bishop can trace his Episcopal pedigree farther back, perhaps, than two or three centuries, so he cannot certainly know, that any Presbyter, on whose head he has imposed hands, has received from him any thing more

than Presbyterian ordination. Nor is this all the evil. The Protestant Episcopal Bishops and Presbyters in America are in the same plight; for all their authority came from England. But as the English Bishops who gave it to them, could not then, and cannot now, certainly tell whence it came, so who knows but all the Episcopal clergy in the United States of America, are originally indebted to the hands of *Elder Aidan* and *Elder Finan* for all their ministerial powers? I tremble for all Protestant Episcopal Churches on both continents, *if Presbyterian orders be not valid and scriptural.*"

This plain account needs no comment. If Bede is to be credited, the first ecclesiastical historian of Great Britain, (and Bishop Otey cites him, and Prelatists generally,) then after all the dust and smoke raised about "an unbroken series of valid ordinations," the whole fabric of Prelacy has for its corner stone *Presbyterian ordination only!*—and some of the *ends* of "succession's chain," which may be seen flying all through mid-heaven, have no better hook and staple than the "Scottish Presbyters!"—"Parturiunt montes," &c.

SEVENTH CASE—*An Archbishop of Canterbury consecrated by ejected Prelates.*—The invalidity of Archbishop Parker's consecration, (which case forms the trunk of the *present* English orders,) has been frequently exposed. It amounts to this—that he was consecrated by those who once "*had been*" Bishops, but who had been previously deprived by Queen Mary, and *had not been restored!* Godwin confirms this account, as follows: "The Archbishopricke left voide by the death of Cardinall Poole, this Mathew Parker then Dr. of Divinitie, sometime Deane of Lincolne, and Master of Corpus Christi Colledge in Cambridge, (as aforesaid,) was thought meetest for that high place and preferment. He was consecrate thereunto, December, 17, 1559, by the Bishoppes that LATELY HAD BEEN of Bath, Exceter, Chichester and Bedford, to wit, W. Barlow, Miles Coverdale, Jo. Scory, and John Hodgekins Suffragan of Bedford; helde the same fifteene yeeres and five monethes, and deceased May 17, 1575, beeing seventy-two yeeres of age." To show further, that the consecration of Parker was not even regarded, *at the time*, or very soon after, as all right, an Act of Parliament was passed to this effect: "That though these Bishops (referring to Parker and the *fourteen* whom he consecrated, the validity of whose ordination like that of his own was *denied* and disputed,) were ordained *contrary to the laws of the Church*, yet they were ordained according to the laws of the land; and that this was sufficient to warrant the ordination, because these laws had

given authority to the Queen to dispense with any repugnant laws of the Church." So, the whole validity of *present* English orders, and of course in the *American* Episcopal Church too, hanging as they do upon the propriety of Parker's consecration, (as he immediately proceeded to fill many of the Sees in the English Church,) depends not upon the authority of the "Lord of lords," the Head of the Church, but *upon the authority of the Lords and Commons of the British Parliament!* What a triumphant succession, directly "from Peter or Paul," as Dr. Hook says—or from—Queen Elizabeth and her Parliament! !*

EIGHTH CASE—*Boys consecrated Prelates.*—To go back a little, we maintain that this pretended succession must have been *frequently* sundered, (on the ground of the canons and principles of Prelatists,) *by the promotion to the Episcopal office of Boys and striplings, and suckling infants!* According to Foxe, an English historian, in a general Council before the Emperor Otho I, the following objections were articulated against Pope John XII, Bishop of Rome: "That he never said his service; that in saying mass he did not communicate; that he ordained Deacons in a stable; that playing at dice he called for the Devil to help; *that for money HE MADE BOYS BISHOPS*; that he committed adultery; that he put out the eyes of Bishop Benedict; that he caused houses to be set on fire; that he brake open houses; that *he drank to the Devil*; that he never crossed himself," &c., &c. Many cases of *boys* being ordained Bishops occurred during the dark ages; and even *Bishops of Rome*, were consecrated when mere striplings. Thus, according to Dr. Inett of the English Church, "Benedict IX, when a boy of about ten or twelve years of age," was chosen Pope, and though a most profligate lad, he continued for nearly eleven years to discharge "all the functions incumbent on a Bishop of Rome."

Here, then, are children, *scarcely out of the nursery*, filling places in this "unbroken" line!—striplings, who have no authority to act for themselves in *civil* matters, and according to all canons and correct principles, absolutely none to act as ministers of religion! And yet,

* Palmer, a learned Church of England divine, in answer to the Roman Catholic Doctor Wiseman's objections to Parker's consecration, justifies the irregularity on the ground of "necessity," as follows: "We must here say, that the present case was one where the urgent *necessities* of the Church afforded a perfectly valid *dispensation* from the strictness of the canon." We cannot see, however, for the life of us, how the "necessity" of using a confessedly *broken* chain, can so mend it as to make out an "unbroken succession!"

these *precocious babes* form links in the Prelatico-Apostolical succession, standing directly between modern Prelates and "Peter or Paul!"

We find, indeed, some youthful Bishops in later times in England. In giving an account of George Neuill, a Bishop of Exeter, Godwin says: "Richard Neuill, that great Earl of Warwick, that set up and pulled down Kings at his pleasure, advanced unto great and high places, George Neuill, his brother, being yet a very young man. * * * * * By his means he was consecrate Bishop of Exeter, the 25th of November 1455, at what time he was not fully twenty years of age."* Take one more case. Dr. Croly, a living divine of the English Church, in his "Life and Times of George IV," speaking of a royal *fête* says: "The Duke of York, five years old,

* To give the reader a specimen of *prelatical feasting* in the olden time we take the following *extract* from an account of the dinner given at the subsequent induction of Neuill to the Archbishopric of York, as recorded by Godwin: "The feast that was made at this man's installation, was exceedingly great, and such as our age hath seldom (I will not say never) seen. And therefore I have not thought it amiss to impart to the reader an ancient note that I have lit upon, describing the particulars of the same.

" THE PROVISION FOR THE SAID FEAST.

Imprimis wheat,	quarters, 300	Partridges,	-	-	-	500
Ale,	-	tuns, 300	Plovers,	-	-	400
Wine,	-	tuns, 104	Woodcockes,	-	-	400
Ipocras,	-	1 pipe.	Curlewes,	-	-	100
Oxen,	-	80	Quayles,	-	-	100
Wilde Bulls,	-	6	Egrets,	-	-	1,000
Muttons,	-	1,004	Rees,	-	-	200
Veales,	-	300	Harts,	}	-	400 and od
Porkes,	-	300	Bucks,			
Geese,	-	3,000	Roes,	}	-	4,000
Capons,	-	2,300	Pastries of Venison, colde,			
Pigges,	-	2,000	Pastries of Venison, hote,	-	-	1,500
Peacocks,	-	100	Dishes of Jelly, pacted,	-	-	1,000
Cranes,	-	200	Plaine dishes of Jelly	-	-	4,000
Kiddes,	-	200	Cold Tarts, baken,	-	-	4,000
Chickens,	-	2,000	Colde Custards,	-	-	4,000
Pigeons,	-	4,000	Custards hote,	-	-	2,000
Conies,	-	4,000	Pykes,	-	-	300
Bitters,	-	204	Breames,	-	-	300
Malards and Teales,	-	4,000	Porposes	-	-	4
Hearnsewes,	-	400	Seales,	-	-	8"
Fesants,	-	200				

Then follow the names of sundry of the nobility from the Earl of Warwick down, acting with sundry of the Bishops, Abbots, &c., as "great officers serving at the said feast;" and a long and tedious account of the tables, courses, &c. It seems that there were employed "chief cookes, 62—necessary servants to the kitchen and broach turners, 515."

as Bishop of Osnaburgh, was in blue and gold, with the insignia of the Bath. His royal highness had been elected Bishop of Osnaburgh on the 27th of February 1764; and having been born on the 16th of August, 1763, *he was exactly six months and ten days old when he became a Bishop!*" Ho! ye Apostolical successors!! Behold your spiritual paternity, in these "babes and sucklings!!!"

NINTH CASE—*Simony of the Roman and English Prelates.*—We maintain that the succession has been sundered into ten thousand fragments by the notorious *Simony of the Bishops of Rome and the Bishops of England*. Our position is based upon the fact, that it is decreed in many ancient Canons, that Simony virtually invalidates the ordination of him who by such means procures his orders, and renders null all his ordaining acts. Bishop Otey, and Prelatists generally, refer to what they call the "Apostolical Canons," with approbation. They will not blame *us* for using them to a good purpose. Canon No. 22, enacts: "If any Bishop, Priest, or Deacon, obtain his dignity *by money*, let him, and him who ordained him, *be deposed*, and wholly *cut off from communion*, as Simon Magus was by Peter."* In the Council of Chalcedon, A. D. 451, (600 Bishops present,) Canon 2, enacts: "If any Bishop *ordain for money*, and make a market of the unvendible grace, and perform the ordination of a Bishop, village Bishop, Priest, or Deacon, or of any one listed in the clergy, *for gain*, let him that is ordained *be never the better for his ordination*." Canon 22 of the Council of Constantinople or Trullus, A. D. 683, decrees: "That they who are *ordained for money*, *be deposed*, and the *Bishop who ordained them*." The Canon Law, as cited by Gratian in the 12th century, says: "There is *no power in ordination*, where buying and selling prevail." The Council of Placentina, A. D. 1095, Canon 2, decrees: "Whatever 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*." In the 40th Canon of the Church of England, simony is declared to be "a detestable sin and execrable before God," &c.; and every Bishop and Priest, before admitted to orders is obliged to take the following oath: "I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly by myself or other, to my knowledge or with my consent, to any person or persons whatever, for or concerning the procuring and obtaining of this ecclesiastical office, &c. So, help me God, through Jesus Christ."

* Acts, 8: 18; from which transaction of Simon Magus, the term *Simony* is derived.

Here then is the *law*; the law of the Church in all ages; and plainly the law of Heaven too; for certainly, according to the first canon above cited, every simonist should be dealt with as Simon Magus was, and doubtless is regarded by the Head of the Church as he was by Peter. This is the *law*; now what are the *facts*?

The simony of the Bishops of Rome, during the middle ages is well known to every reader of history. Enough evidence of this might be given to sicken the most zealous Papist. It is so abundant, we scarcely know where to begin; but we will give a case or two. Foxe, the English martyrologist and historian, says: "Benedict IX was fain to *sell his seat to his successor*, Gregory VI for £1500, at which time were three Popes together in Rome, reigning and raging one against another; Benedict IX, Sylvester III, and Gregory VI; for which cause, the Emperor, coming to Rome, displaced the three monsters, placing Clement II in the Papal chair." Dr. Whitby, of the Church of England, gives many authorities on this point. Among others, he says: "Glaber, the monk, informs us, that the Emperor Henry II having convened (11th century) all his Archbishops and Bishops in France and Germany, told them, that *all ecclesiastical degrees, even from the Popedom, to the doorkeepers*, were oppressed, with damnable *simony*, and that this spiritual robbery obtained *in all places*; and that the Bishops not being able to deny this charge, fled to the Emperor's mercy, who said to them, Go your way, and what you have unlawfully obtained endeavor to dispose of well." Dr. Whitby continues: "St. Bernard saith, that the offices of ecclesiastical dignity are turned (12th century) into *filthy lucre*, and a work of darkness; 'that now *all ecclesiastical degrees* are given as an occasion of *filthy lucre*;' and Bernard puts this question to the Pope, 'Who is there of that whole great city, (Rome,) who received thee as a Pope, without the intervention of some *price*, or hopes of some *price*? these are rather *Pastors of Devils*, than of sheep.' Matthew Paris," continues Dr. Whitby, speaking of the miserable state of the *Church of England*, (13th century,) saith, "*then simony was committed without shame!*" We might give evidence to a tedious length, showing the simony practised not only by the Bishops of Rome, through whom the English Bishops, (and consequently the American,) derive the pretended "succession," but practised throughout the world in the middle ages. The *Prelates of England*, especially, *TRADED directly with those of Rome, in all sorts of simoniacal wickedness*. The proverb here applies, that "The receiver is as bad as the thief." The court of Rome sold every thing; English

Bishops were the buyers. To give a case or two, among thousands.

Bishop Godwin, in his Catalogue of the English Bishops, says : "John Gernsey, or John of Oxford, (for so also I find him called,) was consecrate Bishop of Winchester, an. 1265, at Rome, where it is sayd hee paid unto the Pope, 6000 *markes for his consecration, and so much more unto Jordanus, the Pope's chancellor.*" Godwin says of William de Greenfield, Archbishop of York : "After his election, hee was faine to awaite the Pope's pleasure two yeares before hee could obtaine consecration, which at last he received. But *it cost him 9500 markes*, beside the charge that he was at while hee lay in the Pope's Court a suter." Of John Morton, the 64th Archbishop of Canterbury, 1487, Godwin says : "Thirteene yeares he enjoyed quietly the Archbishopricke and died at last at his manner of Knoll, the yeare 1500, in the moneth of October. At his first coming, he laid a great imposition upon the cleargy of his Province, forcing them *by the Pope's authority* to contribute so largely toward the *charges of his translation*, as of his owne Dioces onely, which is one of *the least* in England, he received 354 pound ;" and the whole amount of the cost of his translation to the See of Canterbury is stated to have been "*fifteen thousand pounds !*"

These taken will amply suffice as *samples* of the *simoniacal traffic* with Rome of the English Prelates. "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." Now the simple question is this : If the Bishops of England and the Bishops of Rome their ordainers, were for hundreds of years, reaching down to a period as late as the latter part of the 15th century, guilty of the most open and shameless *simony* practised with each other ; and if the Church in all ages, by the decrees of her Councils, has reiterated the manifest law of Heaven, that, to use the language of the Canon Law cited by Gratian, "*There is no power in ordination where buying and selling prevail,*" or the language of the Council of Placentina, that "*Whatever 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 ;*" if, we say, this be the LAW, and these the FACTS, is it not as plain as the noonday sun, that this Prelatico-Apostolical succession has been long since sundered into thrice ten thousand fragments ? Modern Prelates the "*successors of the APOSTLES !*" Rather, let them here behold, in these their spiritual progenitors, *the true successors of SIMON MAGUS !*

TENTH CASE—*General Corruption*.—We urge as the last instance of a shattered “succession,” we shall stop to notice, the total, universal, and abominable *wickedness of the Bishops of Rome*, extending through hundreds of years. Our position is this: *Such was their character, private, public, and official, for all kinds of criminality, that we have every reason to believe they were disowned of God, as they ought to be of men.*

We are aware that Prelatists deny the soundness of this position: a few words therefore may be necessary in its vindication. We maintain it on two grounds, viz: (1) *Personal immorality*; (2) *Official immorality*.

1. *Personal immorality*.—Our opponents maintain that the *personal* corruption of a man cannot affect his *official* character or his official acts; and they frequently ask, as a supposed parallel case, if the personal immorality of an ambassador at a foreign court, can affect the legality of his acts in behalf of the human government he represents. In reply, we have simply to say, that this and similar instances are not at all analogous, but totally irrelevant to illustrate the case in hand. While a good moral character is never deemed by a human government *indispensable* to qualify a man to act as its agent; yet in the judgment of God as indicated in his Word, not only is a good moral character *indispensable* to qualify a man to be His ambassador, but more than this: a *renewed heart* also. If this be denied, we ask: Does God acknowledge as His ambassador, to act in His name in His spiritual kingdom, a man who is not even a Christian? Does he require in a *private* Christian a *less* moral qualification than He does in a *minister*? “If any man have not the Spirit of Christ, he is none of his,” said an inspired Apostle. If a man cannot be acknowledged by God as a *Christian* without having the Spirit of Christ, can he be acknowledged by God as a *minister* of Christ without it? The question is too plain to admit of debate. If a man is not even a Christian, he cannot be, in the judgment of Heaven, a Christian minister. If the Romish Bishops, during the period to which we allude, were not Christians, they were not God’s ambassadors, and consequently their acts as such were a nullity. But, it may be asked, how is it proved that these Romish Bishops were not Christians? “By their fruits ye shall know them.” We shall presently give evidence of their unchristian character sufficient to satisfy the most incredulous.

2. *Official immorality*.—Not only were the Romish Bishops *per-*

sonally guilty of the most shameless immorality, but their *official* character and their *official* acts, as professed ambassadors for Christ, were such an abomination, that they were evidently deemed *null ab initio*, by the court of Heaven. Of this we shall give proof hereafter. Admitting it for the present, and it follows that we are not obliged to rest the nullity of their official acts upon the immorality of their *private* or *personal* conduct merely; (an immorality so great and long continued, beginning and only ending with their lives, as to make it evident that they *never were* Christians; which of itself is sufficient to sustain our position;)—but we go further, and maintain that such was the character of the whole routine of their *official* conduct, in those very transactions for the performance of which the Court of Heaven has appointed ambassadors, that it would be little short of blasphemy to aver, that God did or could give to those acts his sanction. Now this position reaches entirely beyond all the illustrations which Prelatists bring forth; and if it can be sustained by facts, our main point will be triumphantly vindicated.

In regard to the main point here at issue, we have already given evidence enough to substantiate it, in showing the *simony* of the Romish Bishops. The facts bearing upon this single topic are sufficient to make a clean sweep of the whole Romish hierarchy, (and most of the English too,) for many hundred years. But we now go further, and shall show that such crimes as *sedition*, *treason*, *murder*, &c., frequently characterized their official acts. Now if in the judgment of God, and according to the laws of the Church, *simony*, practised in the procurement of orders, rendered both acts and orders “null from the beginning,” why do not *treason*, *sedition*, and *murder* have the same effect, when practised with the same intent?

The unblushing wickedness of the Bishops of Rome is sufficient to fill volumes. We can only give a few passages. Mosheim, of the Lutheran Church, Germany, a standard historian, says: “The history of the Roman Pontiffs that lived in this century, (the 10th,) is a history of *so many monsters* and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, *as all writers*, even those of the Romish communion, *unanimously confess*.” Foxe, the English historian, speaking of John XII, says: “This Pope is noted to be very wicked and infamous with abominable vices, an *adulterer*, *gamester*, *extortioner*, *perjurer*, a *fighter*, a *murderer*, *cruel* and *tyrannous*. Of his Cardinals, some he put out their eyes, from some he cut of their tongues, some their fingers, some their

noses," &c. Says Howell, of the Church of England: "Pope Vigilius, A. D. 540, *wades to the pontifical throne through his predecessors' blood.*" "Martin II, A. D. 883, raises a *sedition* against Pope John, throws him into chains, and forces him to flee for his life." Platina, the Popish biographer says that Clement II, A. D. 1048, "*was poisoned* with poison prepared, as it was supposed, by his successor, Pope Damasus II. This Damasus 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.*" Platina also represents Theodorus II as "seditious;" Christopher, whom he calls "a wolf," throws his predecessor into prison, "with great tumult, *sedition, and 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 any moment." Bishop Jewel, of the Church of England, says: "Pope Sylvester II was made Pope by *necromancy*, and in recompense thereof, *promised both body and soul unto the Devil.*" Dr. Prideaux, a learned Church of England divine, numbers among the Popes, "thirty-eight *usurping Nimrods*; forty luxurious *Sodomites*; forty-one *devouring Abaddons*; twenty incurable Babylonians." Of Gregory VII, Prideaux says: "*He had poisoned some six or seven Popes*, by Brazutus, before he could get the Popedom himself." Cardinal Baronius of the Romish Church says: "Boniface VII was rather a *thief, a murderer, and a traitor* to his country, than a Pope." Baronius further says, speaking of the election of Popes in the ninth century: "What was then the appearance of the holy Roman Church! how very foul, when the most powerful as well as the most infamous harlots ruled at Rome! by whose will Sees were changed, *Bishops were given*, and what is shocking to hear and dreadful to relate, *pseudo-Popes, their paramours*, were thrust into Peter's chair, *who were written in the catalogue of Roman Pontiffs* ONLY TO MARK TIME! For who could assert, that those intruded by strumpets of this kind, without law, were *legitimate* Roman Pontiffs? NOWHERE is any mention made of the clergy electing, or afterwards consenting. All canons were condemned to silence; decrees of Pontiffs strangled; ancient traditions proscribed; and old customs in the election of the chief Pontiff, sacred rites, and pristine usages, were altogether *extinguished.* Thus lust asserted her right to every thing, supported by secular power, frantic, inflamed with the passion of ruling." Thus speaks a great champion of Romanism!

To one but poorly read in the depravity of those times, it might

seem strange, that if such was then the general character of the Bishops of Rome, they were not deposed and excommunicated. But this was next to impossible, if not absolutely so. They had all power in their hands. Kings trembled, and lay prostrate at their feet. Besides, as early as the time of Leo IV, and "by this Pope," according to Foxe, "it was first enacted in a Council, that *no Bishop should be condemned, under three-score and twelve witnesses!*" How was it possible, in those times, and under such a canon, to convict a Bishop, though he might have been blackened by all the crimes in the catalogue of human guilt! Godwin gives some dark pictures, showing that *Roman* Bishops were not the only "monsters in guilt." We have already seen that he charges almost the whole English hierarchy with the guilt of *simony* practised with Rome. He also gives instances of their participation in the other enormous crimes, learned in the school of their "holy mother." To cite but one. Speaking of "Hadrian de Castello, Bishop of Bathe and Wels," Godwin says: "A Cardinall of Rome called Alfonso Petruccio conspired with certaine other Cardinals, the death of Pope Leo X. Amongst them, *this our Hadrian* was content to make one; moved thereunto, as P. Jouius affirmeth, not by any grudge or private displeasure, but only by an ambitious conceit, that *surely hee should be Pope, if Leo were once dead.* * * * * This conspiracy being come to the Pope's knowledge, hee caused Cardinall Petruccius to bee apprehended, and shortly after executed." "Hee was neverthelesse content freely to give pardon unto so many as should then immediately confesse the fault. Hereupon Hadrian and some other falling downe upon their knees before him, acknowledged what they had done, and humbly besought him of mercy. Hee promised to bee as good as his word, and indeede so was. Howbeit Hadrian, eyther fearing the worst, or ashamed to shew his face, shortly after stole secretly away, and was never eyther seene or heard of afterward."

We might multiply facts going to show the extreme wickedness of the Bishops of Rome, almost *ad infinitum*, embracing every deed in the dark catalogue of crime, with which any record of human depravity in any age has been stained. But we turn from these shocking details in disgust. Quite evidence enough has been furnished to warrant the celebrated remark of Chillingworth, of the Church of England: "He that shall maturely consider all the possible ways of lapsing and nullifying a Priesthood in the Church of Rome, will be very inclinable to think that it is a hundred to one

that among a hundred seeming Priests, there is not one true one ; nay, that it is not a thing very improbable, that amongst those many millions which make up the Romish hierarchy, *there are not twenty true.*" And yet, these are the men, who, for hundreds of years gave orders to the Prelates of England ! This is the pure channel through which have flowed the holy waters of the "Apostolical succession" for ages ! This is the line by which Dr. Hook & Co. trace up their "*unbroken spiritual descent to St. Peter or St. Paul !*" Men who esteem it any especial privilege to be *thus* connected with the Apostles, do but "glory in their shame." From all such relationship, we shall ever fervently pray, "Good Lord, deliver us !"*

* Bishop Otey, in a great display of words, attempts to meet and answer the charge which we bring against the succession, that it has been broken. Hear him : " But the Episcopal succession they say, has been broken. When asked in what instance, we are referred to the alleged elevation of a woman named Joan, to the Papacy in the ninth century " He then endeavors to disprove this story ; and asserts, that admitting it to be true, it could not affect the succession, " as the Popes did not consecrate Bishops ;" and he then remarks : " The truth is, that those who have thrown away Episcopacy, feel bound to show reason for abandoning an institution so ancient and attended by so many marks of its scriptural authority ; and being hard pressed for arguments, they have caught at this story about Pope Joan, which combines the plausible with the ridiculous, to demolish the whole theory, as they think, of the Apostolical succession. They know well that ridicule often prevails, when solid arguments are lacking, and boldly asserting that a woman was once Pope, ask what is such a succession worth?—as though they had destroyed the Apostolical succession by showing a link was lacking in the Roman chain!" —*Discourses*, pp. 66, 67, 68. Now be it remembered, that this is the only case of an alleged break in the succession which Bishop Otey condescends to notice ! And further, that he intends to make the direct impression upon his hearers and readers that this is *the only and the strong case* by which we endeavor to sustain our charge ! Is this candid ? Is it honest ? Does he not *know* better ? Have not anti-Prelatists, for *centuries* back, brought forth other cases, upon which they have based *the strength* of their charge ? Why has he passed all these by unnoticed ? Doubtless for the reason that it is dangerous for some persons to meddle with edged tools ! Indeed we have never met with a single writer who deemed this case of any especial consequence ; much less, one who rested the entire charge of a broken succession upon it. For the reason of its unimportance, and because we wished to cite such cases only as *could not be questioned*, we have not placed it in the list of cases. But look at it a moment. Dr. Prideaux, a learned divine of the Church of England, says that there are *fifty authorities* belonging to the Church of Rome, who declare that *there actually was a female in disguise elected and confirmed as Pope John VIII.* Platina says that " her Pontificate lasted one year, one month and four days ; that she became with child by some of those about her ; that she miscarried and died on her way to the Lateran Church or Temple ;" and as regards the degree of credit due to these statements, that, in his day, " *almost every body affirmed them to be true.*" Flacius Illyricus shows from the testimony of authors living near the times, and for several hundred years afterward, that during that time *it was never doubted* ; and that these authors were Italians, and relatives of the Popes. Foxe, the English historian says " that for five hundred years after the time of Pope Joan, it was acknowledged as an historical fact of as great notoriety as any other connected with the Papal chair " We leave the

We have now fully established, as we conceive, our two main propositions—

1. *That there is no certainty of the existence of the pretended "Apostolical succession;"* as, according to Dr. Prideaux of the Church of England, it "faltereth and faileth in the first foundation."

2. *That there is, however, a positive certainty* that this so-called "unbroken chain of valid ordinations" through an "uninterrupted succession" of Prelates, *has been sundered time and again*—our opponents being the sworn witnesses.

reader to form his own opinion of this case with these statements before him. Well may an English divine remark: "If *half* of the history of Popery has any truth in it, there was really a female strumpet, as a *link* in this chain, as a *progenetrix* in this *spiritual descent*."

As Bishop Otey has cited but *one* historian, Dr. Mosheim, for the purpose of showing the total *non-entity* of "Pope Joan," and as this historian is one in whose competency we have full confidence, we are disposed to let the reader see just what this historian *actually has said* upon the point. We put his own account, and Bishop Otey's representation of it, side by side:

OTHEY'S MOSHEIM.

"But let us consider the story itself. Mosheim, the ecclesiastical historian, whose authority in this case at least will not be questioned, says that 'between the Pontificate of Leo IV. who died in the year 855, and that of Benedict III., a certain woman, who had the art to disguise her sex for a considerable time, *is said*, by learning, genius, and dexterity, to have made good her way to the Papal chair, and to have governed the Church with the title and dignity of pontiff about two years.' After stating that this story gave rise to long and embittered discussion, some asserting and others denying its truth, he expresses his opinion that some unusual event had occurred at Rome, and concludes by observing that 'what it was that gave rise to this story is yet to be discovered, and is likely to remain so.' According to history the whole rests upon a *say so*—it is at best but a flimsy argument that can be constructed upon so insecure a foundation."—*Discourses*, pp. 66, 67.

MOSHEIM HIMSELF.

"Between Leo IV., who died A. D. 855, and Benedict III., a woman, who concealed her sex, and assumed the name of John, it is said, opened her way to the Pontifical throne, by her learning and genius and governed the Church for a time. She is commonly called the Papess Joanna. During the five subsequent centuries, the witnesses to this extraordinary event, are without number; NOR DID ANY ONE, prior to the Reformation by Luther, regard the thing as either incredible, or disgraceful to the Church. But in the seventeenth century, learned men, not only among the Roman Catholics, but others also, exerted all the powers of their ingenuity, both to invalidate the testimony on which the truth of the story rests, and to confute it by an accurate computation of dates. But there still are very learned men, who, while they concede that much falsehood is mixed with the truth, maintain that the controversy is not wholly settled. Something must necessarily have taken place at Rome to give rise to this most uniform report of so many ages; but what it was that occurred, does not yet appear."—*Ecc. Hist.* vol. 2, pp. 73, 74. *Murdock's Translation*.

We barely recommend, that when the "Bishop of Tennessee" next attempts to read Mosheim, he be careful to wipe the dust from his spectacles—else it will be likely to get into the eyes of his *Episcopal* readers!

We therefore conclude, that this Prelatico-Apostolical succession is but a creature of the imagination ; and that the making it as Prelatists now do, the basis of disfranchising many truly Christian Churches, ought to be universally abhorred—"on earth as it is in heaven."

III. *Further considerations which may affect the soundness of the "succession."*

There are many other points which deserve examination, but which we must necessarily omit for want of space. We shall, however, barely notice five. Some of them may affect the English succession : all of them, the American.

1. At the time of the Reformation, the whole English Church—clergy, people, and all—who favored that measure, were cut off, cast out, excommunicated, and anathematised, by the Papal authority. Up to that time the English Church had been one with Romish, and had acknowledged the Pope as the supreme head. We see not why, upon the strict principles of successionists, the bull of excommunication, emanating from the acknowledged head of ecclesiastical authority, did not destroy English orders, root and branch. This is what Romanists avow, and consequently they will not acknowledge the orders of the English Church. We think they are right, according to the vital principles of the succession scheme ; and did we base the validity of Presbyterian orders upon any such foundation, we should tremble for their soundness, after such an excommunication.

2. At the time of the Reformation in the Church of England, the supremacy of the King was substituted for that of the Pope. This was a fundamental principle in the Reformation of that Church. In one of the last statutes of the reign of Henry VIII, it is declared that "Archbishops, Bishops, Archdeacons, and the other ecclesiastical persons, have *no manner of jurisdiction ecclesiastical*, but by, under, and from his royal majesty ; and that his majesty is the only supreme head of the Church of England and Ireland ; *to whom*, by holy Scripture, all authority and power are wholly given, to hear and determine all manner of causes ecclesiastical, and to correct all manner of heresies, errors, vices, and sins whatever, and to *all such* persons as *his majesty* shall appoint thereunto."* Acting in obedience to this statute, Archbishop Cranmer, on the death of Henry, in consequence of his Episcopal authority having ended with the king's life, would not act as Archbishop, till he had a *new commission* from

* 37, Hen. VIII., chap. 17.

the successor of Henry, Edward VI. This shows the *source* of Episcopal power, as then understood. Bishop Burnet says: "In the first year of the reign of Edward VI, all that held offices were required to come and renew their commissions. Among the rest, the Bishops came and took out such commissions as were granted in the former reign, namely, to hold their Bishoprics during pleasure, and were *empowered* in the *King's name*, as his *delegates*, to perform *all the parts of the Episcopal functions*;"—"and therefore, the King did empower them, *IN HIS STEAD TO ORDAIN*, give institution, and do all the other parts of the Episcopal function." "By this," adds Bishop Burnet, "they were made the *King's ministers* indeed."*

Here we have a *precious* specimen, Henry VIII, through whose pollutions must be traced the Prelatical succession! An act of Parliament places full authority in the crown, and all the hierarchy submit to it and act under it! Is there nothing "defective" here?

3. When the succession (such as English Prelacy *could* give,) was sought for to establish Prelates in the American Episcopal Church, the line was not permitted to cross the Atlantic without a special act of Parliament!† No Prelate of England dared to lay hands on the American divines, till King George III and his Parliament gave the authority. The act empowers certain English Prelates to consecrate them, with three *provisos*,—one of which is "that no person or persons consecrated to the office of a Bishop, in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his majesty's dominions." How beautifully this commission of King George and his Parliament to American Prelates coincides with the commission of Christ to *his* ambassadors! Christ says: "Go ye into *all the world* and preach the Gospel to *every creature*." But King George says: "Go ye wherever ye please, *except into my dominions* on which the sun never sets, and preach the Gospel where ye can!" What beauties this succession scheme presents! American Prelates were "Bishops at home," but—*laymen* in "his majesty's dominions!"

* History of the Reformation, abridged.

† For a copy of this Act, see Appendix F.

Bishops White, Provoost, and Madison, were consecrated by the authority granted in this act.

4. Bishop Seabury of Connecticut, the first American Prelate, was consecrated by the non-juring Bishops of Scotland, respecting whose authority to convey orders much discussion has heretofore occurred among Prelatists themselves; some maintaining that the non-jurors could not regularly ordain. Bishop White did not deem the authority of the Scottish Prelates entirely free from objection, and consequently sought ordination at the hands of the English in preference. This has been repeatedly shown from Bishop White's own writings, and cannot be denied. Another circumstance worthy of note affecting the American succession, is the notorious fact, that Dr. Provoost, the first Prelate of New-York, *was never baptised*, and consequently was unregenerate, and was not even a *member* of "*the Church*," according to the strict principles of the successionists! All the baptism he ever had was by that old "dissenter," Rev. Mr. Dubois, one of the ministers of the Reformed Dutch Church! Alas! alas! for the American succession! True, when hard pressed with such difficulties, Prelatists insist on the validity of *lay-baptism*!—but this has generally been regarded valid only in cases of "necessity," when none other could be had. What necessity can be pleaded in this case? Is there nothing "defective" here? What strong props for a tottering succession!

5. The last point we notice, affects the soundness of the American succession as late as the year 1811. At the consecration in that year of Bishops Hobart of New York, and Griswold of Connecticut, a part of the ordination service was omitted. This in the esteem of many Prelatists was deemed so essential as to destroy the validity of the act. A newspaper and pamphleteering controversy was carried on wholly within "*the Church*," some maintaining that the ordination was completely null, and that the succession would forever be lost. It is well known that the Rev. Cave Jones, then an associate Pastor of Trinity Church, New York, maintained the invalidity of Dr. Hobart's consecration. An anonymous writer, under the signature of "Hieronymus," shows what the omission was, as follows: "This sacred signet of authority,—'In the name of the Father, and of the Son, and of the Holy Ghost,'—forms the very *essence* of the conveyance of the sacred commission. 'The Holy Trinity,' says the learned Bingham, 'is the fountain of all spiritual authority and power'—and 'at first gave them (the Priesthood) authority;' (Bingham's Works, vol. 2, p. 619;) yet

these sacred words were omitted in the consecration of Dr. Hobart. And of this the least we can say, is that it is *a very essential defect*. May we not pronounce it something more? Does it not render the whole AN UTTER NULLITY?" Again the same writer says: "The express words of authority *must* be used. They must be used by the Bishop himself. And if they be not thus used, his ministration, so far as is thus concerned, is *empty and invalid*." This writer goes learnedly into this controversy, and cites in his support, Bingham, Stackhouse, Archbishop Potter, Dean Comber, Bishop Beveridge, Barrow, and other Prelatists; and from these competent witnesses, feels confident that the above-named omission rendered the whole consecration NULL AND VOID.

Now we confess we do not pretend to judge of matters so *deep*!—we leave that to Prelatists. But if the opinion of these eminent divines is sound, how much *certainty* can many American Episcopalians have, that the ministers at whose hands they receive the word and ordinances, have on their own principles, authority to administer them? Bishop Hobart's consecration, if really invalid, forever remained so: *he was never re-consecrated*; and yet, he acted as Prelate in the Diocese of New York for nearly twenty years! To say the least of this, we think it should forever stop the vaunting and confident boasting of American Prelatists. We dismiss this case by asking a simple question—If, in the nineteenth century, in the city of New York, at the consecration of a Prelate to one of the most important Sees in the United States, a "very essential defect" in the service occurred, which was pronounced at the time, by learned and conscientious Prelatists, so important as to render the whole consecration "NULL AND VOID;" and if this defect was permitted to pass unremedied, and the Prelate permitted to act as such for twenty years, or till his death—*what might not* have taken place to destroy the succession, during the long night of the Dark Ages, of which period we have such meagre account even of the most public transactions? Let the reader but ponder this simple question, and common sense will suggest how much *certainty* we can have of an "uninterrupted succession," extending from the present day back to the Apostles.

We now take leave of this "thing wonderful"—this Prelatico-Apostolical succession. In serious earnest, we conscientiously declare it before heaven and earth, as our most sober judgment, that this dogma of the so-called "Apostolical succession," taken in its *broad*

pretensions and in its *slender realities*, is the most stupendous imposition that now infests the religious world. Well may it be called by our clerical friend who penned the lines at the head of this chapter, a

“Thing wonderful--without a parallel

In all creation's universe beside!

To be believed--because impossible--

Precious, unique, the lineage, the spell,

That does more than a proper miracle;

Yet shows so simple--WHAT IT DOES NOT HIDE!”

CHAPTER VI.

FURTHER MISREPRESENTATIONS OF BISHOP OTEY. CONCESSIONS OF THE BRITISH REFORMERS. DEGENERACY OF MODERN PRELACY. PRESENT TENDENCIES OF THE PRELITICAL SYSTEM. CONCLUSION.

TRUTH crushed to earth will rise again,
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies amid her worshippers.—BRYANT.

In this concluding chapter of a work already more expanded than we could have wished, four things we propose to do. We design, *first*, to correct some of Bishops Otey's misrepresentations respecting alleged concessions of Presbyterians, and others, on important points int his controversy; *secondly*, to show the full and unequivocal admission, by the British Reformers and other eminent Episcopalians, of the scriptural validity of Presbyterian ordination and government; *thirdly*, to glance at the degeneracy of modern Prelacy; and *fourthly*, to inquire into the present tendencies of the prelitical system.

I. *Bishop Otey's misrepresentations corrected, respecting alleged concessions, &c., of Presbyterians and others.*

Bishop Otey makes two false impressions respecting some of the more distinguished of the European Continental Reformers: 1. That they conceded the full *jus Divinum*, or scriptural authority, of the system of Prelacy; 2. That they *knew* the Presbyterian polity to be contrary to the Scripture model, but yet adopted it from "necessity."

In support of the first point, he quotes Luther, Melancthon, Calvin, Beza, &c., &c. We have not space to copy all his quotations, but will give a specimen from each of the above. He represents Luther as saying: "I allow that each state ought to have one Bishop of its own by Divine right; which I show from Paul, saying: 'for this cause left I thee in Crete.'" He makes Melancthon to say: "I would to

God it lay in me to restore the government of Bishops. For I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that hereafter will grow up in the Church a greater tyranny than there ever was before." The following purports to be from Calvin: "If they will give us such an hierarchy, in which the Bishops have such a pre-eminence as that they not refuse to be subject unto Christ, I will confess that they are worthy of all anathemas, if any such there be, who will not reverence it, and submit themselves to it with the utmost obedience." He quotes Beza: "If there are any, as you will not easily persuade me, who would reject the whole order of Bishops, God forbid that any man in his senses should assent to their madness—Let her (Church of England) enjoy that singular blessing (Episcopacy) of God, which I pray may be perpetual."*

In support of the second point, Bishop Otey makes no *quotations*, (for the best of all reasons,) but pens the following general statements of his own: "The plea urged for establishing a government of Presbyters contrary to what was the known order of the Church was necessity." Again: "But what does this plea of necessity unavoidably suppose? Unquestionably, a departure from some established rule and order, otherwise there could be no reason or sense at all, in such plea."† Again: "We might bring forward the Lutherans, Calvin, Beza, Melancthon and others to prove not only the lawfulness of Episcopacy, but the lamentable necessity which some of them pleaded to justify their formation of another and different system of Church government."‡

We meet the allegations touching both the above points, with a direct denial of their truthfulness. Luther and Melancthon are well known to have believed in and taught the original scriptural parity of the ordinary ministry: that is, that in the Apostolic age, Bishops and Presbyters were the same in rank and functions; and although they sanctioned, under certain restrictions, a limited and qualified Episcopacy, (or rather, a superintendency by Presbyters,) they did so on the same ground that many English divines upheld a full grown Prelacy, viz: as, under certain circumstances, a wise *human arrangement*, and not as a positive and binding institution of Christ. As to *ordination*, (the grand point,) both Luther and Melancthon held to the full scriptural authority of *Presbyters alone* to ordain. Luther was

* Discourses, pp. 77, 78, Appendix.

† Discourses, p. 17.

‡ Discourses. pp 62, 63.

only a Presbyterian; and yet for nearly thirty years he claimed and *exercised* the right of ordaining, and actually did ordain two ministers *within a few days of his death*. As to Calvin and Beza, they are well known to have been *opposed* to Prelacy both in principle and practice, believing it to have no countenance in Scripture. They are also known to have defended the Presbyterian system as *entirely scriptural*. All these assertions we shall PROVE beyond a doubt. Now we call upon Bishop Otey to show, from the writings of these Reformers, that they adopted the Presbyterian polity from "necessity," in any such sense as implies that they did not deem it to be the system laid down in the Word of God. Until he does this, he must lie under the imputation of grossly misrepresenting the honored dead.

We shall examine the above named Reformers in reverse order, beginning with BEZA. Bishop Otey has given us the passage (above cited) from his writings, "*to prove the lawfulness of Episcopacy*." He both garbles and misapplies it. Does not the "Bishop of Tennessee" know that the work of Beza from which his mangled quotation is taken, was written expressly in defence of Presbyterianism, and in reply to a prelatival work of Hadrian Saravia? *Perhaps* he does not know this, for he tells us that "the foregoing extracts are quoted from a small but exceedingly valuable compilation by the Bishop of New-Jersey;"* and yet it would *seem* that he must have known something of Beza's work, for how could he pronounce the "Bishop of New-Jersey's" compilation "*exceedingly valuable*," unless he knew the quotations to be correctly made? We here give the passage from Beza as it is found in his works, leaving the two self-appointed Prelates of Tennessee and New-Jersey to settle the responsibility of mutilation between them. In reply to Saravia, Beza says: "Among so many Churches that have been by God's blessing reformed in our times, which I pray, can you point out to me, that has been rescued from the tyranny of Antichrist, by those her Bishops, Archbishops, Primates, Metropolitans? I find indeed that in Germany, two Archbishops of Cologne made the attempt, but with so little success that they lost their office besides in the struggle. But if they remain in the Reformed Anglican Church, supported as she is by the authority of her Bishops and Archbishops, as it has been her lot in our memory to have men of that order *not only distinguished martyrs of God, but also most excellent Pastors and Doctors*, LET HER INDEED ENJOY THAT SINGULAR KINDNESS OF GOD,

* Discourses, p. 81.

which I pray may be perpetual unto her, of which matter we shall treat more fully at chapter 25."

The reader will perceive that in the mutilated quotation of Bishop Otey, and with the aid of the word "Episcopacy" inserted in parentheses, he makes Beza represent "*Episcopacy*" to be the "singular kindness of God," which the Church of England enjoyed ! Whereas it is evident from the entire passage, that it is the *enlightened piety* of the early English Bishops which he esteems a "singular kindness," and which he prays may be perpetual ! And what Presbyterian cannot heartily join in such a prayer, while at the same time he may consistently oppose the system of Prelacy, as Beza ably *DOES in this very work ?* In another part of this same work, Beza says : "Those first foundations of a reformed Church in England, in the times of Henry VIII, the English Bishops did not certainly lay, but rather *opposed* with all their might." He also says in a letter to John Knox, the Scottish Reformer : "I wish you, dear Knox, and the other brethren, to bear this also in mind, which is even now passing before our eyes, that *as the Bishops begat the Papacy*, so the pseudo-Bishops, the relics of the Papacy, will bring infidelity into the world. *This pestilence* let all avoid who wish the safety of the Church ; and since you have succeeded in banishing it from Scotland, never, I pray you, admit it again, however it may flatter you with the specious pretext of promoting unity, which deceived many of the ancients, even the best of them."

The foregoing passages show what Beza thought of Prelates and Prelacy. The following express clearly his real sentiments touching the scriptural polity. In his work entitled "De Ecclesia," sec. 29, he says : "*The authority of all Pastors is equal ; also their office is one and the same.*" In the same work, sec. 32 : "At length we come to the third species of ecclesiastical offices, to wit, that which pertains to spiritual jurisdiction. Now this jurisdiction was committed to *Presbyters properly so called*, whose name implies as much as though you should call them Senators or Elders. The Apostle, in I Cor. 12 : 28, calls them governors and rulers. And Christ designates the College of Presbyters, the Church, because in them resided the SUPREME POWER, in the government of the Church." Speaking of the "angel of the Church," mentioned Rev. 2 : 1, he says : "From this to try to prove the establishment of that *order of Episcopacy*, which was AFTERWARD introduced into the Church of God by *human* arrangements, is what neither can nor ought to be done." These passages speak without an interpreter. To claim

Theodore Beza as an advocate for the Divine right of Prelacy is not a new thing under the sun, but yet appears a very strange thing, with the above passages on record.

Bishop Otey is quite as unfortunate in representing the sentiments of CALVIN, as those of Beza. The passage he has quoted from him is also pitifully garbled. He has omitted a part from the *middle* of it, having in this instance a better liking for the *extremes*, than in the case of Tertullian, (see page 139,) where he omitted both the beginning and end; and the part he has given is badly translated. The following will show his unfair dealing. The words in brackets will exhibit the portion suppressed.

OTHEY'S CALVIN :

"If they will give us such an hierarchy, in which the Bishops have *such a pre-eminence* as that they do not refuse to be subject unto Christ, I will confess that they are worthy of all anathemas, if any such there be, who will not reverence it, and submit themselves to it, with the utmost obedience."
—*Discourses, p. 77, Appendix.*

CALVIN AS HE IS :

"If they present to us such a hierarchy, in which Bishops may have *such a precedence* that they may not refuse to be subject unto Christ, [that they may depend on him and be referred to *him as their only head* ; in which they may cultivate among themselves such a brotherly fellowship, as that their only bond of union be his truth ;] then surely, if any be found who do not reverence it, and submit to it with the utmost obedience, I confess that there is no anathema of which they are not worthy."*

It seems to be *taken for granted* by Bishop Otey, (as usual,) that by "Bishops," Calvin must necessarily mean *Prelates*, and that by "hierarchy," he must mean *Prelacy* in full blast. But in his Institutes, Book 4, chap. 5, he speaks of "that *hierarchy* or *spiritual government*" established by the Apostles; and in the same chapter he directly asserts that this "spiritual government" was *Presbyterian in form*.—He frequently uses the term "hierarchy" in this sense. From this it is evident, that in the passage under consideration, he means only

* The following is the original : "Talem nobis hierarchiam si exhibeant ; in qua sic emineant Episcopi, ut Christo subesse non recusent ; ut ab illo, tanquam unico capite, pendeant, et ad ipsum referantur ; in qua sic inter se fraternam societatem colant, ut non alio nodo, quam ejus veritate, sint colligati ; tum vero nullo non anathemate dignos faciant, si qui erunt, qui non eam reverentur, summaque obedientia observent."—*De Necessitate Reformandae Ecclesiae.*

that *scriptural* Episcopacy (by *parochial* Bishops) for which all Presbyterians contend, and not Prelacy. Be this as it may, the following passages are by no means ambiguous, as showing what he deems to be the true scriptural polity. Calvin says: "The reason why I have used the terms Bishops and Presbyters, and pastors and ministers, promiscuously, is, *because the Scriptures do the same*; for they give the title of *Bishops* to ALL persons whatever who were ministers of the Gospel."* In his commentary on Phil. 1: 1, he says: "Hence it may be inferred, that the term Bishop is common to all ministers of the Word; as he (Paul) assigns several Bishops to one Church. Bishop and Pastor are therefore synonymous. And this is one of the passages cited to prove it by Jerome, in the Epistle to Evagrius, and in the exposition of the Epistle to Titus. *Afterwards*, the usage became prevalent, that he whom the Presbyters of each Church appointed to preside over their own consistory, should alone be called Bishop. *This, however, has arisen from human custom; it is not at all supported by the authority of Scripture.*" In his commentary on Acts 20:28, he says: "Whence we conclude, that according to *scriptural use*, *Bishops in no respect differ from Presbyters*; but by corruption and abuse it came to pass, that those who presided in every city began to be called Bishops. I say *abuse*, not because it may be an evil that some one in every consistory should have precedence, but because the boldness with which men hesitate not to change the language of the Holy Spirit, by twisting scriptural terms to their own usage, is by no means to be tolerated." Again he says, when speaking of the *change* introduced by placing one Presbyterian above the rest and calling him Bishop: "That this arrangement was introduced by *human agreement*, on account of the necessity of the times, is acknowledged by the ancient writers themselves."†

The foregoing passages show clearly that Calvin deemed *all* ministers of the Gospel, by *Divine* authority to be *officially equal*; and a volume might be filled from his writings to prove the same thing. But not a sentence, we hesitate not to affirm, can be produced from his pen, going to show that he believed in the Divine institution of Prelacy as now upheld by its advocates. Neither can it be shown from any of his voluminous writings, that he justified his establishment of Presbyterian government by the "plea of *necessity*," as Bishop Otey *falsely* charges. We challenge him to the *proof* on these points. CALVIN NEVER PLEADED ANY SUCH NECESSITY, but always defended the govern-

* Institutes, Book 4, ch. 8, sec. 8.

† Institutes, Book 4, ch. 4.

ment and discipline BY PRESBYTERS *as entirely conformed to the Word of God*. And moreover, he himself puts forth this bold avowal in one of his letters, when speaking of the reformation of the Church: "Nobody has yet appeared who could prove that we have altered any one thing *which God has commanded*, or that we have appointed *any new thing contrary to his Word*, or that we have turned aside from the truth to follow any evil opinion. On the contrary, it is manifest that we have reformed our Church *merely by God's Word*, which is the only rule by which it is to be ordered and lawfully defended. It is, indeed, an unpleasant work to alter what has been formerly in use, were it not that the order which God has once fixed, *must be esteemed by us as sacred and inviolable*; insomuch that if it has for a time been laid aside, it must of necessity, (and whatever the consequences may be,) BE RESTORED AGAIN." Notwithstanding all this, Bishop Otey *intends* the impression that Calvin conceded the *Divine right of Prelacy*, and actually asserts that the Reformers above named "*pleaded necessity to justify* their formation of another and different system of Church government!!!"

In close connection with these false allegations, Bishop Otey calls "Calvin, the *founder of Presbyterianism*."* This is indeed a wonderful discovery—"Calvin, the founder of Presbyterianism!" Had he asserted that Benjamin Franklin was the *inventor of printing*, he would have told what is *equally* true. Calvin wrote much to prove that the government by Presbyters was the polity of the Church in the days of the Apostle Paul; and he maintained that in *reforming* the Church, he and others were only endeavoring to bring it back and *reform* it according to the Apostolic model; and many other learned Reformers insisted that "Presbyterianism" was at least as ancient as the Apostles. But waiving all this, does not the "Bishop of Tennessee" *know* what every reader of history *may* know, that "Presbyterianism" was introduced into the city of Geneva before Calvin ever set foot within its gates, *and while he was yet in his minority and in communion with the Church of Rome*? Is Bishop Otey more ignorant than a school-boy?—or does he knowingly impose upon his readers? The *proof* that Calvin did not "found" Presbyterianism may be given from an *Episcopalian* too!†

* Discourses, p. 16.

† Dr. Heylin, a distinguished Prelatist, and withal a bitter enemy of "Presbyterianism," says: "In this condition it (Geneva) continued till the year 1528, when those of Berne, after a public disputation held, had made an alteration in religion, defacing ima-

Bishop Otey has misrepresented Calvin on other points; but we have already occupied so much space in setting him right, that we are inclined to pass these by altogether.

And LUTHER is claimed too as conceding the Divine right of Prelacy! We have been unable to find the single passage which Bishop Otey professes to give from him; but admitting it to be all right, to what does it amount? Here it is: "I allow that each State ought to have one Bishop of its own by Divine right; which I show from Paul saying—'for this cause left I thee in Crete.'" Really, this does not look much like the *reasoning* of the great Reformer. It would better become the "Bishop of Tennessee." The following passages show a style of reasoning more in keeping with the character of their author. In remarking on Titus 1: chap. 5, he says: "It is manifest, also, that by the same Divine authority, he (Paul) makes *Presbyters and Bishops to be one and the same thing*; for he says that *Presbyters* are to be ordained in every city, if any can be found who are blameless, because a *Bishop* ought to be blameless." There is some point in *this* argument. Again, commenting on Phil. 1: 1, he says: "This now is the third instance in the writings of Paul, in which we see what God and the Holy Spirit hath appointed, to-wit: that those *alone*, truly and of *right*, are to be called *Bishops* who have *the care of a flock* in the ministry of the Word, the care of the poor, and the administration of the

ges, and innovating all things in the Church on the *Zuinglian* principles. Viretus and Farellus, two men exceeding studious of the Reformation, had gained some footing in Geneva, about that time, and labored with the Bishop to admit of such alterations as had been newly made in Berne. But when they saw no hopes of prevailing with him, they practised on the lower part of the people, with whom they had gotten most esteem, and travelled so effectually with them in it, that the Bishop and his Clergy, in a popular tumult, are expelled the town, never to be restored to their former power. After which they proceeded to reform the Church, defacing images, and following in all points the example of Berne, as by Viretus and Farellus they had been instructed; whose doings in the same were *afterwards* countenanced and approved by Calvin, as himself confesseth." In confirmation of this, Calvin himself says, in a letter to Cardinal Sadolet: "That the religious system of Geneva had been instituted, and its ecclesiastical government reformed *before he was called thither*; but that what *had been done* by Farel and Viret, he heartily approved, and strove, by all means in his power, to *preserve* and establish." Beza and Adam, in their lives of Calvin, state that in 1536 Calvin went to Geneva without any thought of settling there—that Farel and Viret, *then Pastors in Geneva* importuned him to become associated with them—that he declined; but subsequently, he submitted himself to the will of the *Presbytery*, and was elected Pastor, &c. From this it appears that *there was a Presbytery in Geneva before Calvin went there*. Indeed, it is matter of historical certainty, that *ministerial parity*, and the government of the Church by *Presbyters and Presbyteries*, were in use extensively before the public ministry of Calvin began, and before any of his writings had appeared. And yet, the learned "Bishop of Tennessee" represents "Calvin" as "the *founder* of Presbyterianism!"

sacraments, as is the case with PARISH MINISTERS in our age." On 1. Peter, 5: 1, he says: "Here you see that Peter, in the same manner as Paul had done, uses the terms Presbyter and Bishop to signify the same thing." On the second verse of the same chapter he says: "I have often said, that if we would wish to have the Christian commonwealth rightly established, it is necessary that there be, IN EVERY CITY, THREE OR FOUR BISHOPS, who should *superintend* the Church, and if any thing should be at any time delinquent or lost, restore it." What! "three or four Bishops in every city!"—and yet, Luther an advocate of Prelacy! This looks very like it, indeed!

The foregoing extracts show Luther's view of the scriptural ministry—that *all Pastors were equal*. It is readily granted that Luther advocated a limited *superintendency* to be exercised by one minister over others, the superintendent being styled "Bishop;" and this has been sometimes claimed by our opponents as conceding virtually the Divine right of their whole prelatical system. But not so. His superintendents were like those at present in the Methodist Episcopal Church—only *Presbyters*, by common consent placed above other Pastors, but yet, not claiming any superiority of *rank or order*, and much less claiming it upon Divine authority. And what must forever settle this question, is the fact that Luther, (though only a *Presbyter*,) at the request of the Elector of Saxony, when the Episcopate or superintendency in the Electorate became vacant in 1542, *did actually consecrate Amsdorf Bishop of that Diocese!* Is it not then ridiculous to cite Luther as admitting the Divine right of "Bishops," (in the *prelatical sense*) while he, a *Presbyter*, claimed and exercised the right to ordain a Bishop? Now take the passage Bishop Otey has professed to cite, and you will easily understand what Luther meant by "Bishop" as there used. Besides all this, Gerhard and Zanchius both state that Luther was ordained a Presbyter in the Romish Church in 1507; and his biographer states that soon after becoming a Reformer, he actually did ordain ministers, and continued to do so for nearly thirty years; and that "on Sunday (just before his death) *he ordained two ministers of the Word of God, after the Apostles' manner.*" These acts of ordination were exercised in virtue of his own *Presbyterian orders*.

MELANCTHON is also claimed. After quoting the well known passage from Jerome, Melancthon goes on to say: "Therefore, Jerome teaches that the grades of Bishop and Presbyter or Pastor have been distinguished by *human authority*. And the case itself speaks thus, because *their power is the same*, as I have already said. But one thing

afterwards made a difference between Bishops and Pastors, viz: *Ordination*; because it was appointed that one Bishop should ordain ministers in several Churches. *But as the grades of Bishop and Pastor are not different by Divine right, it is manifest that ordination performed by a Pastor in his own Church, is sanctioned by Divine authority.*” * This is the deliberate judgment of Melancthon; and much more to the same purpose might be shown from his own writings. Now granting that he did make the seeming concessions which Bishop Otey’s extracts may lead some to suppose, what does it prove? Why, just what every body knew before, that Philip Melancthon was a very timorous man, and was not always prepared to carry out his own principles!—and this is all it proves. He foolishly thought that the disorders of the Church could be removed by *improving* upon the scriptural polity! The “Secretary of the Reformation,” in his famous “Apology,” made some unhappy concessions to the Papists too, which have exposed him to deserved censure.

Having thus fully exposed Bishop Otey’s misrepresentation of the sentiments of the aforementioned Reformers, we proceed to show, from testimony which cannot be evaded or denied, that many of the most distinguished of the *British* Reformers, on the other hand, while they upheld Prelacy as best suited to their circumstances, and as *not prohibited* by the Word of God, yet *admitted the entire scriptural validity of Presbyterian ordination and government*, declaring that in Apostolic times, there was no difference between Bishops and Presbyters, either in rank or powers.

II. *Testimony and concessions to the Scriptural validity of Presbyterian Ordination and Government by the most eminent Divines of the Church of England, at, and subsequent to the Reformation.*

Bishop Burnet, in his History of the Reformation in the Church of England, says: “After some of the sheets of this history were wrought off, I met with manuscripts of great authority, out of which I have collected several particulars that give a clear light to the proceedings in those times. I shall here add them.” One of these documents is entitled “A Declaration made of the functions and Divine institution of Bishops and Priests—an original,” and was adopted by a “Convocation of Archbishops, Bishops, and divines, in the reign of Henry VIII.” Burnet remarks on this document: “Another thing is, that both in *this* writing, and in the ‘Necessary Erudition of a Christian Man,’ *Bishops and Priests are spoken of as one and the same*

* De potestate et primatu Papae.

office. It had been the common style of that age, to reckon Bishops and Priests as the same office." But let the document speak for itself. Among other passages in point, occurs the following: "Albeit, the Holy Fathers of the Church which *succeeded* the Apostles, minded to beautify and ornate the Church of Christ with all those things which were commended in the Temple of the Jews, did devise not only certain other ceremonies than be before rehearsed, * * * * * but did also institute certain inferior orders or degrees; * * * * * wherein they followed undoubtedly the example and rites used in the Old Testament: yet, 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*; nor is there any word spoken of any other ceremony used in the conferring of this sacrament, but only prayer, and the imposition of the Bishop's hands." To this document are subscribed the names of "Thomas (Lord) Cromwell, the King's Vicar General;" the Archbishops of Canterbury and York; the Bishops of London, Durham, Lincoln, Bath, Ely, Bangor, Salisbury, Hereford, Worcester, Rochester, Chichester; besides a great number of the most eminent and learned men of that day, in both Church and State.

Burnet also mentions another famous book of those times, called a "Declaration of the Christian doctrine for the Necessary Erudition of a Christian Man." This was published by royal authority, the King being the supreme head of the Church, and was like the other work, drawn up by a "Convocation." In the chapter *of orders*, the Convocation expressly resolve, "that Priests and Bishops, *by God's law*, are one and the same; and that the power of *ordination* and *excommunication* belongs *equally to both*."

The above views are expressed in PUBLIC DOCUMENTS, and show the PUBLIC SENTIMENT of the Reformers in the Church of England. A few testimonies of distinguished individuals will now be given, selected from several standard authorities.

Archbishop Cranmer, then the Primate of the Church of England, says: "The Bishops and Priests were at one time, and were no two things; but *both one office*, in the *beginning* of Christ's religion."

Dr. Whitaker, writing against Popery in the reign of Queen Elizabeth, says: "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. Con-

sequently, whatever belongs to Bishops, belongs also, *jure Divino*, to themselves. As for Bishops being *afterwards* placed over Presbyters, that was a HUMAN arrangement for the removal of schisms, as the histories of the times testify."

Dr. Cox: "Although by Scripture, (as St. Hierome saith,) Priests and Bishops be one, and therefore the one not before the other; yet Bishops as they be *now*, were *after* Priests; and therefore made by Priests."

Dr. Holland, King's Professor of Divinity at Oxford: "That to affirm the office of Bishop to be different from that of Presbyter, and superior to it, is most false; contrary to Scripture, to the Fathers, to the doctrines of the Church of England; yea, to the very school-men themselves."

Bishop Jewel, in reply to Harding, the Jesuit: "The Apostle plainly teaches that Bishops and Priests are all one."

Bishop Morton in his "Catholic Apology," addressed to Papists, declares: "That the powers 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."

Bishop Burnet, in his Vindication of the Church and State of Scotland: "I acknowledge Bishop and Presbyter to be one and the same office." Again he says: "And I more willingly incline to believe Bishops and Presbyters to be the same office, since the names of Bishop and Presbyter are used for the same thing in Scripture, and are also used promiscuously by the writers of the first two centuries."

Dr. Raignolds, Professor of Divinity in the university of Oxford, in a letter to Sir Francis Knollys, in 1588, says: "ALL that have labored in reforming the Church for 500 years past, taught that *all Pastors*, be they entitled Bishops 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, Bullinger, and Musculus. Among ourselves, we have Bishops, the Queen's Professors of Divinity in our universities; and other learned men, as Bradford, Lambert, Jewel, Pilkinton, 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 why do I speak of particular persons? It is the common judgment of the Reformed Churches of Helvetia, Savoy, France, Scotland, Germany, Hungary, Poland, the Low Countries, and our own, (the Church of England.)

Wherefore, since Dr. Bancroft will certainly never pretend that an '*heresy*' [the denial of the superiority, by Divine right, of Bishops over Presbyters,] condemned by the consent of the whole Church in its most flourishing times, was yet accounted a sound and Christian doctrine by all these 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."

The following copy of a license, dated April 6, 1582, granted to the "Rev. John Morrison, a Presbyterian minister," by Archbishop Grindal, shows how *ordination by Presbyters* was then viewed: "Since you, the said John Morrison, 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 and faculty, that *in such orders*, by you taken, you may, and have power, in any convenient places, in and throughout the whole province of Canterbury, to celebrate Divine offices, and to minister the sacraments," &c. The PRIMATE of the Church of England here pronounces ordination by Presbyters not only *valid* but "*laudable*."

In the reign of Charles I, and during those troubles with his Parliament which ended in his death, the King was urged to consent to a proposed act for abolishing Episcopacy, as the state religion. He refused, alleging among other objections, that the Episcopal form of government was more friendly to *monarchy* than the Presbyterian. He also pleaded "*conscience*." He addressed a letter to his friends and counsellors, Lord Jermyn, Lord Culpepper, and Mr. Ashburnham, (all Episcopalians,) in which he says: "Show me any precedent wherever Presbyterial government and regal was together, without perpetual rebellions; which was the cause which necessitated the King my father to change that government in Scotland. And even in France, where they are but upon tolerance, (which in likelihood should cause moderation,) did they ever sit still so long as they had power to rebel? And it cannot be otherwise, for the ground of their doctrine is anti-monarchical. Indeed, to prove that clearly, would require more time and a better pen than I have. I will say, without hyperbole, that there was not a wiser man since Solomon, than he who said—NO BISHOP, NO KING." To this royal epistle the above-named gentlemen replied: "If by '*conscience*' your meaning

is, that you are obliged to do all that is in your power to support and maintain that function of Bishops, as that which is the most ancient, reverend, and pious, government of the Church, we fully and heartily concur with you therein. But if by 'conscience,' is intended to assert, that Episcopacy is *jure Divino* exclusive, whereby no Protestant or rather Christian Church can be acknowledged for such without a Bishop, we must therein crave leave *wholly to differ*. And if we be in error, we are in good company, *there not being*, as we have cause to believe, *SIX PERSONS of the Protestant religion of the other opinion*. Thus much we can add, that, at the treaty of Uxbridge, *NONE* of your divines then present, though much provoked thereunto, would maintain that (we might say uncharitable) opinion; no, not privately among your commissioners."

Dr. Warner, an English Episcopal historian, says that "Archbishop Bancroft was the *FIRST* man in the Church of England who preached up the *Divine right* of Episcopacy."

Bishop White of Pennsylvania, who has been styled the "father of the Episcopal Church" in this country, published a work entitled "The case of the Episcopal Churches in the United States considered," in which the above passage from Dr. Warner is quoted with approbation, and for the purpose of showing that the doctrine which founds the system of Prelacy *on Divine right*, was never embraced by the great body of the most esteemed divines in the Church of England. One object of Bishop White's work was to recommend a temporary departure from the line of Episcopal succession, on the ground that Bishops could not then be had, it being impossible to obtain the "thing wonderful,"—"succession's chain"—from England, while the difficulties growing out of the Revolutionary war continued. He writes as follows: "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 favor, unquestionably, the sense of the Church of England; and as he believes, the opinions of the most distinguished Prelates for piety, virtue, and abilities."

We have now given the most unequivocal testimony, proving that in former days, the "*great body*" of English and American Episco-

pallians, repudiated as *false*, the sentiment *now* so common on both sides of the Atlantic, that the system of Prelacy is founded on the *Word of God*, in such a sense as to make it obligatory on all Christians to adopt that form of polity; and in such a sense as to deny to other denominations the *name*, rights, privileges, and fellowship, of Churches of Christ. THAT UNHOLY DOGMA IS A REFINEMENT OF MODERN CHARITY !

A question may now arise in the mind of the reader—If the sentiments above expressed were general among the English Reformers, why did they adhere to and maintain the system of Prelacy ? This is easily answered, from their own mouths.

Stillingtonfleet says in his *Irenicum* : “I doubt not but to make it evident, that the *main ground* for settling Episcopal government in this nation was *not accounted* ANY PRETENCE of *Divine right*, but the CONVENIENCY of that form of Church government to the state and condition of this Church at the time of its Reformation.”

Dr. Haweis, in his continuation of Milner’s Church History candidly acknowledges : “As yet, [previous to 1588,] the English Bishops claimed not their office by Divine right, *but under the constitution of their country*; nor pleaded for more than two orders of Apostolical appointment, Bishops and Deacons.”

According to these statements, it was *not Divine authority*, but merely *human “conveniency”* and *expediency*, which led the English Reformers to maintain the system of Prelacy in preference to the system which the “great body” of them acknowledged to be taught in the Word of God !*

* The truth is, the English divines should be divided into three classes—the *first* maintaining that no particular form of Church government is laid down in the Scriptures, which is binding in all ages, but that every Church is left free to frame her constitution according to circumstances. Those of this class *prefer* the prelatical form, and *some* of them think it was the primitive form. But they maintain it on the ground of *expediency*, and not of Divine authority. The *second* class go a little farther, believing that the government by Bishops as superior to Presbyters is sanctioned by the Apostles, and that all Churches should follow their example. But while they regard Prelacy essential to the *completeness* of a Church, they do not esteem it essential to its *existence*, but acknowledge as true Churches of Christ, those organized on Presbyterian principles. These two classes undoubtedly embraced nineteen-twentieths of all the English Prelatists at the time of the Reformation, and for some time afterward. The *third* class, which *formerly* was a very lean minority, contend that the prelatical form of Church government is unalterably fixed by Divine appointment, that this form is essential to the *EXISTENCE* of the Church—that those “religious societies,” which have it not, are “no Churches,” but “withered branches”—have no hope but in “uncovenanted mercies”—and some go so far as coolly to hand them over to certain damnation ! At the head of this class may

III. *Degeneracy of Modern Prelacy, in England and the United States.*

The foregoing views of English and American Episcopalians, almost universal at a former day, concede every material point which we claim for the full scriptural warrant of our own system of Church polity. If the blush of shame shall ever mantle the cheek of their degenerate children, it must be when they contrast the Catholic spirit of their fathers, with their own narrow-minded bigotry and intolerance.

It is a truth too notorious to be denied, that the spirit of unchurching exclusiveness has made rapid strides for the last few years among the adherents of Prelacy, on both sides of the Atlantic. *It is now the VERY COMMON sentiment among them, that THEY ONLY, (and others, as Papists, who have the prelatical polity,) ARE THE TRUE CHURCH OF CHRIST.** Besides this, a respectable body of English divines, known as the "Oxford Tract writers," have revived, by their publications, nearly all the worst errors of Popery. Their writings have found favor to a great extent in the Church of England; and they have been republished in the United States, and circulated and extensively recommended by the "Bishops and other clergy" of the Episcopal Church. We shall substantiate these statements by a few facts.

That system, which, for the sake of convenience, has received several appellations, as "Tractarianism," from its being set forth in what its authors style the "Tracts for the Times;" "Oxfordism," from the Tracts being written chiefly by men connected with the University of Oxford, England; "Puseyism," from Dr. Pusey, a leader; "*Newmania*," from Mr. Newman, another leader; (this name has always struck us as quite *apropos*;) "Semi-Popery," from its advocating the exploded tenets of Popery, while yet *professing* adherence to the creed of the Church of England; and several other names;—whose friends are called "Oxfordists," "Tractarians," "Puseyites," "Papists in disguise," "*Newmaniacs*," &c.;—that system,

be placed the well known persecutor, Archbishop Laud, and following in his wake, are the Oxford Tract writers and their numerous and increasing admirers, both in the English and American Episcopal Churches. It is believed to be susceptible of proof, that at this moment, the "great body" of both the English and American Episcopal divines are justly placed in the last class, maintaining the prelatical form as *essential to the existence of the Church*, to the total exclusion of all those millions in other Churches, whose piety and holiness are the proof of their covenant relation to Christ!

* For full proof this, see chapter I. of this work.

1. *Strikes a deadly blow at the essentials of Scripture doctrine and order, and tends to the utter subversion of evangelical Christianity, as may be plainly seen from the following tenets which it advances :*

No ministers are ordained, unless they have been so by Prelates of the "uninterrupted succession:" Tract No. 1. The Episcopal authority is the bond which unites Christians to Christ: No. 52. Those who are married cannot be happy without "*the Church's*" blessing: No. 40. The Scriptures do not contain the whole rule of our duty: Nos. 45, 51, 60, 78. The Apocrypha is approved, and the book of Tobit declared to be inspired: Nos. 38, 82. Christians should be guided by the traditions of the Church: Nos. 34, 44, 45, 54. Christians should not be guided by their own judgment as to the meaning of Scripture, but by the Church: Nos. 60, 73, 77: Records, No. 25. Holy oil should be used in baptism: No. 86. When we go in and out, we should make the sign of the cross on our forehead; and in prayer, turn to the east: No. 34. The Lord's Supper should be administered to *infants*, and to those "dying and insensible;" Preface to Vol. 2. The sacraments, and not faith, are the instrument of our justification: Pref. to Vol. 2. There is the real and substantial presence of Christ's body and blood in the sacrament: No. 27. The sacrament is offered to God as an unbloody sacrifice: Nos. 34, 36, 38, 42, 74, 81. Fasting on Friday and keeping Lent are strongly recommended. They also recommend, "Hard lodging, uneasy garments, laborious postures of prayer, journeys on foot, sufferance of cold," and "abstinence from snuff during Lent:" No. 66. The duty and advantage of *praying for the dead* are urged: Nos. 72, 77. Dr. Pusey in speaking of "prayer for the dead," says: "It is a matter of sacred consolation to those who feel themselves justified in using it."*

On the subject of "*Transubstantiation*," when comparing the marriage feast at Cana in Galilee with the Last Supper, Mr. Newman observes: "What was that first miracle by which he manifested his glory in the former, but the strange and awful change of the element of water into wine. And what did he in the latter but change the Paschal Supper and the typical lamb into the sacrament of his atoning sacrifice, *and the creatures of bread and wine into the verities of his most precious body and blood?* He began his ministry with a miracle; he ended it with a greater." Dr. Pusey's celebrated sermon on this subject is too well known. Speaking of the "*Mediatorial character*"

* Letter to the Bishop of Oxford.

of the Virgin Mary," Mr. Newman says : "As at his first feast, he had refused to listen to his mother's prayer, because of the time, so to his Apostles he foretold, at his second feast, what the power of their prayers should be, by way of cheering them on his departure. 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you.' *In the gifts promised to the Apostles after the resurrection we may learn the present influence and power of the Mother of God.*" Of the "*Monastic System,*" the same writer says : "If the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very patterns given us in Scripture ?"

On the vital subject of "*Justification,*" Rev. H. H. Froude asks in his *Remains* : "Is it expedient to put forth any paper on 'the doctrine necessary to salvation ?' I am led to question whether *justification by faith* is an integral part of this doctrine." Rev. J. H. Newman, writing on Justification, says : "It is *baptism* and NOT FAITH that is the primary instrument of justification." In combatting what these writers deem an *error* in the Church of England, they say : "It is now almost universally believed, that God communicates grace only through faith, prayer, spiritual contemplation, communion with God ; whilst *it is the Church and her sacraments*, which are THE ordained, direct, visible means of conveying to the soul, that which is invisible and supernatural. It is said, for example, that *to administer the Supper to infants, to dying persons*, apparently deprived of their senses, however pious they may have been is a superstition ; and yet these practices are *sanctioned by antiquity*. The essence of the *sectarian* doctrine is, to consider *faith* and *not* the sacraments, as the means of justification, and other evangelical gifts."*

The reader who is conversant with revealed truth, here sees that this system lays the axe of pestiferous error at the very root of all that is VITAL in Christianity ! Luther long since declared, and with truth, that *justification through faith* is the article of a standing or a falling Church. When this is gone, all is gone. Bishop McIlvaine of Ohio, speaks of this system in a late charge to his clergy as follows : "The whole system is one of Church, instead of Christ : priest instead of Gospel ; concealment of truth, instead of manifestation of truth ; ignorant superstition, instead of enlightened faith ; bondage where we are promised liberty—all tending directly to load us with whatever is odious in the worst meaning of priestcraft, in place of the free,

* Tracts for the Times, Adv. to vol. 2.

affectionate, enlarging, elevating, and cheerful liberty of a child of God."

2. *The avowed object of the supporters of this system, is to "UNPROTESTANTIZE" the Church of England;* and of course, if they succeed, the consequence will be to lead it back to Popery.

They speak as follows: "The task of the true children of the Catholic Church," says the British Critic, an organ of the Oxfordists, "is to *unprotestantize* the Church."* Says Mr. Palmer, whose works have been highly recommended in this country: "It is necessary to reject entirely, and to anathematize, the *principle* of Protestantism, as being that of a heresy, with all its forms, its sects, and its denominations." The Rev. H. H. Froude, says: "Really, I hate the Reformation and the Reformers more and more." The same writer says: "I think people are injudicious who talk against Roman Catholics for *worshipping saints*, and *honoring the Virgin*, and *images*." "In losing *visible union* with the Church of Rome," says the British Critic, "we have lost great privileges." Dr. Pusey writes to the Archbishop of Canterbury: "The tendency to Romanism is at bottom only a fruit of the profound desire which the Church, greatly moved, experiences to become again that which the Saviour left her—One." Says Palmer, in his *Aids to Reflection*: "I should like to see the Patriarch of Constantinople and our Archbishop of Canterbury go barefoot to Rome, throw their arms around the Pope, kiss him, [don't forget the *toe*!] and not let him go, till they had persuaded him to be more reasonable"—and cease to proclaim them "heretics," we suppose. Rev. D. Atchison, Episcopal minister at Glasgow, Scotland, in a pamphlet he has published, asks: "When will men's minds be awake to the Reformation *delusion*? Alas! we know not how many a wretched soul, now drinking the cup of eternal death, owes his agonies and torments to that Reformation!" On "the necessity of reunion with Rome," Mr. Newman says: "We cannot hope for the recovery of Dissenting bodies, while we are ourselves alienated from the great body of Christendom. We cannot hope for unity of faith, if we, of our own private will, make a faith for ourselves in this, our small corner of the earth. We cannot hope for the success among the heathen of St. Boniface or St. Augustine, unless like them we go forth with the Apostolical benediction, i. e., the Pope's blessing."

* By "Catholic," they do not mean the *Romish* Church, but the established Church of England.

3. Notice what Romanists think of the tendencies of the "Newmania." The Roman Catholic Prelate Dr. Wiseman writes to Lord Shrewsbury: "We can count certainly on a prompt, zealous, and able co-operation to bring the Church of England to obedience to the See of Rome. When I read in their chronological order the writings of the theologians of Oxford, I see in the clearest manner these Doctors approximating from day to day our holy Church, both as to doctrine and good will. Our Saints, our Popes, become more and more dear to them; our rites, our ceremonies, and even the festivals of our saints, and our days of fasting, are precious in their eyes, more precious, alas, than in the eyes of many of our own people." Again he says: "Their admiration of our institutions and practices, *and their regret at having lost them*, manifestly spring from the value which they set upon every thing Catholic."

Well may the eloquent Dr. Merle D'Aubigne say: "The march of Puseyism, regularly inclining from Tract to Tract, towards the pure system of the Papacy demonstrates clearly enough the end to which it tends. It is nothing else than the Popish system, in its essential features, transferred to England. It is not necessary that the Thames should go to Rome to bear the tribute of its waters: the Tiber flows in Oxford."

The foregoing extracts prove three things: (1) That the system of these Prelatists subverts vital Christianity; (2) That it is Popery *without* "disguise;" (3) That intelligent Roman Catholics exult in its progress, as tending, in their judgment, directly to Romanism.

4. *How extensively is this system embraced by the divines of the English and American Episcopal Churches?* This inquiry is of some importance with us. We already *know* what *Popery* is, and we may be made to *feel* its power at some future day. Dr. Pusey, in a letter to the Archbishop of Canterbury says: "Two systems of doctrine are now and probably for the last time, in conflict—the Catholic and the Genevan." If by the "Catholic" system, Dr. Pusey means that which now seems to characterise the English establishment, (as he does,) and if by the "Genevan" he means that which was supported by the Reformers of Geneva, we decidedly prefer the latter; and if Popery and Prelacy are soon to be synonymous on both sides of the Atlantic, and are soon to come to open "conflict" with their opponents, we feel an interest to inquire how far the "Newmania" has already spread, that we may buckle on our armour and be ready for the shock. Our inquiry may be answered by Episcopal testi-

mony. On this point as regards the English Church, Isaac Taylor, an eloquent writer and member of that Church, remarks in his "Ancient Christianity," June, 1840: "These past nine years have seen the venom of Oxford Tract doctrines insidiously shed into the bosoms of perhaps A MAJORITY of the younger clergy of the Episcopal Church. At the end of such another period, we may have to *look back* toward the light kindled by the Reformers as a *glimmer* fading in the remote horizon, and forward—into an *abyss*! The toils are fast gathering round the English Church."

The above was written nearly four years ago. From present appearances, there is fearful reason to apprehend that the foreboding of the writer will be more than realized by the time his period of "nine years" shall have rolled away. It has been stated upon credible Episcopal authority, that "three-fourths" of the English clergy have either embraced or are strongly inclined to the system of "Tractarianism." Besides this, we have Episcopal testimony to the fact, that quite a respectable number, (some of the younger clergy of the establishment, and candidates for orders, &c.,) *have openly embraced Romanism*. These are among the "first fruits" of the avowed object and efforts to "unprotestantize" the English Church. On this latter point, the "Episcopal Recorder," a paper published in Philadelphia, says: "By our late arrival of intelligence from England, we learn that the *Newmania* leaven is still working out its natural results in Oxford. It is stated that Mr. Thomas Harper King, and Undergraduate of Exeter College, has joined the Church of Rome. This is the *second* member of Exeter College, who has turned Romanist within the last six months, and the *seventeenth* victim of Mr. Newman's efforts to unprotestantize the Church of England." Another paper states upon Episcopal authority: "By letters received at Oxford, from among the Tractarians in Rome, information is received that Scott Murray, B. A., of Christ Church, has just conformed in that capital to the Romish faith. This conversion is stated in the University to be the *eighteenth* from among Mr. Newman's disciples, which has taken place since 1841. Other conversions are also rumored." A late English paper has more recent information still, and speaks as follows: "Puseyism continues to make rapid strides. It is overrunning the country at an alarming pace. Cambridge hitherto unsuspected, is now, like Oxford, known to be deeply infected with the Tractarian heresy. The *Church and State Gazette*, contains an important announcement relative to an unexpected outbreak of Pusey-

ism, in one of his most violent forms, in the very heart of that University. On Monday evening, says the paper in question, 'a debate on the subject of monasteries took place at the union. The question proposed was, *That the dissolution of monasteries by Henry VIII, has been highly injurious to this country; and that the circumstances of the times imperatively demand the restoration of similar institutions.* The numbers were—For the motion, 88; against it, 60, majority 28. The question was argued with more than usual ability on both sides. The great interest it excited in the University may be gathered from the fact of the discussion extending over three evenings, on the last of which, there was a larger house than has been assembled for many months.' "

Notwithstanding these painful and humiliating evidences of the rapid strides of the Church of England toward the abominations of Papal Rome, "known and read of all men," the "Bishop of Tennessee" can coolly speak of this Church, with his *usual* accuracy, as "the *uncompromizing* asserter of Catholic verity, the acknowledged bulwark of *Protestant* principles!"* The reason probably, why some persons in our country (we have *heard* of such) cannot see any departure from "Protestant principles" in the present condition of the English Church, is that they strongly *sympathize* with that very departure? Is this the case with the "Bishop of Tennessee?"

That the "Newmania" has taken strong hold of the Episcopal Church in this country, is too notorious to be denied. It is impossible to tell to what extent the system is favored; but from what has been transpiring for a year or two past, (with which the great mass of the people are familiar,) it is evident that a considerable body of the clergy look with a very lenient eye upon its characteristics and progress; and it is well known that some of the "Bishops and other clergy," *heartily approve of it*. The proof of this is seen in the fact, that the whole series of the Oxford Tracts, embracing the famous "Number Ninety," the Sermons of Mr. Newman, the works of Mr. Palmer, and other publications in which the system is advocated, have been strongly recommended by several of the Prelates of "the Church," and have been extensively circulated. The Prelates of New-York and New-Jersey† stand in the front rank of its

* Discourses, p. 30.

† Bishop Doane, of New-Jersey, thus endorses the "British Critic," the chief organ of the Tractarians: "It has been among my *warmest wishes*, that a publisher might be found who would give to the clergy and laity of our Churches, and to all lovers of high intellect imbued with *primitive* piety, and consecrated at the altar of the Holy One, an

advocates. The conduct of the former in ordaining Mr. Arthur Carey, after he had formally declared his approval and reception of the abhorrent articles of the Council of Trent, (the Creed of the Romish Church;) the subsequent approval of the course of Bishop Onderdonk by a large majority of the clergy of his Diocese, represented in Convention; the defense of the Carey ordination in Episcopal papers and periodicals throughout the country; especially the defense of it by the Professors in the "General Theological Seminary" of the Episcopal Church in the city of New York, a Seminary which furnishes many of the clergy of "the Church;"* the fact that Bishop Doane of New-Jersey, and Bishop Ives of North Carolina, were present at the ordination, "aiding and abetting;" besides many other important facts well known to every observer of passing events; all serve to show, how strongly tinctured are the divines of the Episcopal Church in the United States, with that "Newmania" which has brought the Church of England to the very doors of the Vatican.†

American edition of this ablest of all the British periodicals. . . . I speak advisedly, for I have been a subscriber to it from the commencement of the present series, and the whole set, now twenty-eight volumes, are on the shelves of my library, and among its choicest contents. *It should be in the hands of every clergyman, and should circulate in every parish.*"

To show further how things are working in the Episcopal Church in this country, take the following from an Episcopal paper, published in July, 1842. The Episcopal Recorder says: "We know not how it is, but we have long since observed that when high-churchmen are elected to the Episcopate, their way is instantly made smooth and easy to the Episcopal chair—but generally, when any of our Evangelical brethren are called to this office, a great many obstacles are thrown in their way—and many difficulties raised to delay or prevent their consecration. We do not say that there is any thing designed in this, but we think it wonderful that it should always *happen so!*" There are two important statements here, which merit attention. 1. That High-Churchmen are not *Evangelical*, and 2. That Evangelical piety is a hindrance to one who desires the office of Bishop in the Episcopal Church.

* A student of this Seminary, of the name of Putnam, was, not long since, converted to Romanism. Professor Turner, the Dean of the Faculty of the Institution, has published a history of this conversion, which shows that Mr. Putnam imbibed his Popish views while in this Episcopal Seminary. Professor Turner says: "I inquired of him if the Bishop's impression as to his intention of joining the Church of Rome was correct, and was answered in the affirmative. I remarked that this was very extraordinary, inasmuch, as about two months before, he had applied for admission into the Seminary, and professed 'attachment to the doctrine, discipline, and worship of the Protestant Episcopal Church;' to which he replied, that he was so at that time, but that his views had undergone a change since." In answer to an inquiry he said: "I ascribe my conversion to a miraculous [or direct] interposition of Heaven in my favor. He stated, also, *that he owed his conversion, under God, to reading the British Critic.*"

† In remarking upon the Carey ordination, Bishop Melvaine, of Ohio, (one of the "noble few" in "the Church," who abhor Puseyism,) holds the following language:—

We have thus given substantial evidence, from the mouths of our opponents, of the lamentable degeneracy of modern Prelacy. Beyond all possibility of doubt or denial, the Episcopal Churches of England and the United States are fast verging toward Popery. THEIR FRIENDS ACKNOWLEDGE IT: some of them mourn over it. We are naturally led to inquire—

IV. *Into the present tendencies of the Prelatical system: that is to say, What will be its bearing and influence, from its present as-*

“There are two aspects of that ordination, in which the several dioceses are deeply interested. One is, its connection with the character of our General Theological Seminary in the city of New York. The Bishop who ordained is not only President of the Faculty of that Seminary, but Professor also of ‘the Nature, Ministry, and Polity of the Church.’ One of the clergy who assisted in the examination of Mr. Carey, and advised his being ordained, is Professor in the same of Pastoral Theology. The Church may well ask what sort of doctrine, and what sympathy with Romanism may not be encouraged in that institution, if the present aspect of that ordination be correct.”—*Address to Episcopal Convention, Ohio, 1843.* In a more recent letter to Bishop Onderdonk, on the same subject, Bishop McIlvaine says: “The main point is this—You ordained a person who said *he did not deny the doctrines of the Council of Trent; who said he received the articles of the Creed of Pius IV. so far as they are repetitions of the decrees of Trent, (and they affirm all the decrees of Trent; who said it is doubtful whether the Church of England, in separating from that of Rome, embraced more pure and scriptural views of doctrine; who did not consider the differences between our Church and that of Rome to embrace points of faith.*” Again, same letter: “So far as that ordination is to be considered as an expression of what you sir, are willing to sanction, in the ministers of our Church, it has always assumed the more importance in my view, from the recollection that, even after the appearance of the famous *Ninetieth Tract, you recommended to your Convention and endorsed, officially and publicly, the whole series of Tracts for the Times, without any reservation or exception.* Now you are aware that the express object of the *ninetieth Tract* is to maintain the entire consistency of a person’s being a minister of the Protestant Episcopal Church in England, [and therefore of the United States,] and yet holding all the doctrines of the Council of Trent, or of the creed of Pius IV. Your official and public endorsement of that Tract is sufficient evidence that, whether Mr. Carey did, or did not, use the precise expressions attributed to him, you were prepared to justify the ordination of one who should use them; and that your being so prepared was not incidental, a mere matter of mistake arising out of the newness of a case of which you had no precedent, but a matter of settled determination and principle, arising out of your having approved the system of the Tracts of the Times, of which the *ninetieth Tract* is simply a natural result, and the admissibility of a person holding the opinions of Mr. Carey to the orders of our Church is but a necessary consequence. In this view of the matter, I see no reason to suppose that, under similar circumstances, you would not do precisely as you have done. If you approve the doctrine of the Tracts, especially of the *ninetieth*, [and you have published such approbation,] you could not avoid it.” Bishop McIlvaine also says in the same letter, that a solemn condemnation of this ordination by the “General Convention” of the Episcopal Church is necessary, in order to vindicate her *Protestant* character. This is true. We shall see whether the Protestant spirit sufficiently prevails. We predict that no such condemnation will be hurled at Bishop Onderdonk by the next “General Convention,” but time will tell.

pect, upon the other Christian Churches, and the Christian world at large?

To attempt to answer this question, may be deemed an assumption of the prerogatives of a Prophet. We do not, however, pretend to any uncommon knowledge of the future. We only wish to deduce, as every man should, practical lessons from the "signs of the times." We are no alarmists; but in our humble judgment the signs are ominous of evil. We know that "the Lord reigns," and "will do all his pleasure in the earth;" and we know that "that the wrath of man shall praise him, and the remainder he will restrain." We know, further, that while all things shall contribute to God's glory, "all things work together for good to them that love God;" and hence, no true Christian has any thing to fear, personally, whatever may be the aspect of affairs in the Church or the world. But while all this is true, it is also true, that every friend of God and man is under a high obligation to take a decided stand in defence of vital Christianity, and a stand of uncompromising opposition to every system of fatal error. Such we conceive to be the system now generally and increasingly prevalent in the prelatical Churches of England and the United States. The present inquiry is therefore a practical one.

If we may not be warranted in predicting, at some day not distant, a general and "visible union with Rome," on the part of these Churches, (for which the Tractists pray, and of which there is real apprehension,) we may yet, from *present* appearances, count on a very general adoption of Popish tenets, principles, and practices, not excepting its exclusive, intolerant, and *persecuting* opposition to all other Christian denominations. We unhesitatingly say *persecuting* opposition, and we mean it in the most literal sense of the term. The use of *coercive* means to bring men to their views, has, at different periods in past ages, characterized almost all Christian Churches, to their disgrace. And that spirit should have been permitted to sleep with the ages that are past. But unfortunately, the *right* to use coercion is maintained in the nineteenth century, by the "Newmaniacs," and those to whom they look up!

We cannot go extensively into the proof of this, but shall give the reader a case or two. Dr. Hickes, a distinguished divine of the Church of England, denominated Bishop and Confessor, by the Tractarians, speaks thus on the "Dignity of the Episcopal Order:" "Bishops are appointed to succeed the Apostles, and like them to stand in Christ's place, and exercise his kingly, priestly, and prophetic office over

their flocks ; can you, when you consider this, think it novel, or improper, or uncouth, to call them *spiritual princes*, and their dioceses *principalities*, when they *have every thing in their office which can denominate a prince*? For what is a prince, but a chief ruler of a society, that hath authority over the rest, to make laws for it, *to challenge the obedience* of all the members, and all ranks of men in it, and *power to COERCE* them, if they will not obey? * * * * * And the successors of the Apostles, the Bishops, like spiritual *princes*, exercise *the same COERCIVE authority* that they did in inflicting spiritual censures upon their disobedient *subjects*."

The British Critic, one of the most prominent organs of the "Newmaniacs," says : "It has been argued by very high authority, that the *arbitrary strictness* of military discipline, is not inconsistent with the constitution of a free state, because enlistment is purely voluntary. This argument applies with *greater force* to the Churchman, whose canonical yoke is freedom itself, when compared with the bondage of the soldier, and who engages in his profession at a more mature age, and with *greater deliberation*." In speaking of this sentiment set forth in the Critic, Archdeacon Townsend says : "Who does not lament to read in the pages of the learned author of the history of the Arians, (Mr. Newman,) *the defence of some of the worst principles on which the Church of Rome established all its usurpations*? Who would believe, that in the present day, when the doctrine of toleration might have been supposed to have become an *axiom* with governments and individuals, that this learned and laborious member of the University of Oxford, when he is relating, in very just language, the evil consequences of the conduct of the heretics, who opposed in the fourth century, the doctrine of the Divinity of Christ, declares, that it is 'but equitable to anticipate those consequences in the persons of the heresiarchs, rather than to suffer them gradually to unfold, and spread far and wide after their day, sapping the faith of their deluded and less guilty followers.' *That is,*" continues Townsend, "*it is better to inflict punishment upon the persons of the heresiarchs, than to wait to confute their opinions, because those opinions are injurious!*" Mr. Townsend then asks : "*Could the Church of Rome require any other defence of its persecutions?*" Mr. Newman further says : "THE HERESIAARCH SHOULD MEET WITH NO MERCY. He assumes the office of the tempter, and so far as his error goes must be dealt with by the competent authority, *as if he were EMBODIED EVIL*. To spare him is a false and dangerous pity. It is to endanger the souls of thousands, and it is uncharitable to him-

self." Upon this Mr. Townsend remarks: "Could the spirit of St. Dominic animate the Inquisition with more intolerable language? Is it to be endured in the present day among a people who rightly and justly seek for liberty as well as truth?"

When reading such bold defences of *coercion*, from divines of the Church of England, one can hardly believe he is living in the middle of a century which boasts so much light and liberty as the nineteenth. He fancies that he is either dreaming, or that he is translated back two hundred years in the world's history!

But this spirit is not wholly confined to the other side of the Atlantic. The late Bishop Hobart, of New York, in his "Apology for Apostolic Order and its advocates," remarks: "Episcopalians, I trust, will all soon be ashamed of that timid and *false liberality* which, by concealing the distinctive principles of their Church, is levelling the barriers with which the sacred wisdom of ages has fenced her round." Again, he observes: "In maintaining certain principles of the Episcopal Church, *there can be, there ought to be, no compromise with the errors that are opposed to these principles.*"*

Bishop McCoskry, the present Prelate of Michigan, in a letter to the editor of the Banner of the Cross, writes: "The time is come when every true son of the Church must stand faithfully and fearlessly at his post. *Dissent in every form must be met, and put down.*"—True, he does not inform us by what means; but we are left to infer, perhaps, that the mode will be similar to the way in which some other things are done under the sun—"peaceably, if we *can*; forcibly, if we *MUST.*"

And even the mild and amiable "Bishop of Tennessee" has something which seems to bear strongly upon the matter in hand. Speaking of the different sects of religion, he boldly says: "PARTY SPIRIT MUST BE RESTRAINED. Without the introduction of some *restraining principle* to counteract this general disposition among men of the present day to separate into parties, it must be too evident to need proof,

* On the subject of the *ministry* Bishop Hobart says in the same work: "I could not maintain the Divine authority of the Episcopal ministry, without denying the validity of a non-Episcopal ministry; for it is an essential principle, in the Episcopal ministry, that Bishops, as an order superior to Presbyters, have alone the power of ordination.—Of course a *ministry not Episcopally ordained, cannot be a valid ministry.*" And yet again he says: "Bishops only possess the power of ordination. Of course it necessarily results, that none can be esteemed 'lawful ministers' who have not had Episcopal consecration or ordination. *Communing with ministers not thus duly authorized is, therefore on Episcopal principles, to commit the sin of schism.*"

that every thing like unity among Christians will be at an end. The only bond to draw men together in ecclesiastical associations will then be inclination and interest or accidental circumstances growing out of the intercourse of social life. And when these cease to operate or to have influence, new divisions must ensue from a change of circumstances or of relations in an ever varying and changing world, until every distinctive feature of the christian system and of the Church, one after another, shall pass away and the whole be divested of that Divine authority which alone can and ought to give it sanction and weight with men. *Indeed if these separations into distinct bodies or communities* BE ALLOWABLE, there seems to be no good reason why every man should not act for himself and family in the affairs of religion, without the intervention or aid of any ministry whatever.”*

We leave the reader to draw his own conclusions respecting the foregoing extracts. That they have a *meaning*, there can be no doubt: that it is a meaning pregnant with *evil*, there can be as little doubt. We are apt to think so well of our own age, that we can scarcely believe it possible that any christian Church, should now countenance persecution, by fire and sword. This is an era of light, liberty, toleration, religion and law! This is the “*glorious nineteenth century!*” *Persecution* occur at *this* day! Who can believe it? Aye, and who would have believed, a few years ago, that the Church of England would now be ready to shake hands with the Church of Rome? Who would have believed that she would tolerate in her bosom, as ministers in good standing, those (and such numbers too,) who publicly and fearlessly advocate all the abominations of Popery, from the idolatrous adoration of the “Mother of God,” to transubstantiation, purgatory, and prayers and sacraments for the dead and dying; and who openly repudiate “justification by faith,” as making “*no part* of the doctrine necessary to salvation?” Who would have believed it? And who could have been persuaded that the American Episcopal Church would so closely follow in the wake of the English? But facts are stubborn things. We are now compelled to believe all this, or deny that the sun shines at midday. And we ask, can it *now* be deemed any *more* incredible, that the advocates of *modern* Prelacy should openly adopt the *persecuting* principles and spirit of the “infallible” Papacy? Do they not avow the *right*? Do they not declare the *duty*? What, then, shall prevent their discharging the duty by putting the right into *practical* exercise, just so soon as they shall become possessed of the

* Discourses, pp. 8, 9.

requisite power? * Even now, the intolerant opposition to all other christian Churches (see chap. I.) summons to its aid every harsh epithet of which human language is capable; and the ministry of other Churches is declared to be wholly unauthorized. † Whenever the real principles and spirit of modern Prelacy shall become predominant, even in our own land of liberty and equal rights, (and by a "visible union with Rome," for the want of which the "Newmaniacs" lament,

* We are not sure but some would be tempted to seek the requisite *power* to enforce the system from the civil authority, if they thought they could succeed. During the late visit to England of that "Rt. Rev. Father in God," Bishop Doane, of New Jersey, he informs the public in the account of his tour, that he attended "the Annual Dinner of the Church Sunday School Teachers," of London. At this dinner the following toast was given: "The Right Rev. Dr. Doane, Bishop of New Jersey, and the Church in America." The announcement was followed by "three times three." In a speech replying to this toast, Bishop Doane says: [see his pamphlet, p. 64,] "The Church in America stands unsupported, unconnected with the state. I need not draw any comparison. I hold it to be *your great privilege that your Church and State are connected, and INSEPARABLY CONNECTED*, as I believe and hope, in God's name forever." This was received with "cheers." Such a sentiment, uttered on English soil, is enough to disgrace any American citizen, and should bring double dishonor upon the Prelate of New Jersey, who bears the revered name of GEORGE WASHINGTON! We suppose it was in compliment to this speech, or to Bishop Doane's sermon at the consecration of Dr. Hook's *Puseyite* chapel in Leeds, England, that the latter afterwards dedicated a published sermon to "the Right Rev. George Washington Doane, D. D., *Lord* Bishop of New Jersey!" This is *anticipating* a little, to be sure; but when the secret wishes which Bishop Doane's speech plainly evinces shall have been realized, then we may have "*Lords* Bishops" as plenty as they are in England.

† In addition to the abundant proof on this point already given, take the following from the "Primary Charge" of Bishop Onderdonk, of New York, "to the clergy and laity of his Diocese," October, 1831: "In naming the Episcopal constitution of the ministry, I would merely refer to that view of it, which, as exhibited by our standards, we are bound to receive as a part of that doctrine of the Protestant Episcopal Church, conformity to which was solemnly promised at our ordination. That view is comprised in the following brief summary: That no man can lawfully preach the word, and administer the sacraments, without being duly sent; and that none are duly sent, and consequently are lawful ministers, except they have had Episcopal ordination, i. e., ordination by the first of the three orders of ministers, which, God himself established in his Church." He then proceeds to show that this language, not only prohibits the ministry in their Church of non-Episcopal ministers of the gospel, but "can hardly be fairly regarded otherwise than as *definitely settling the point that the Church admits no other order than Episcopal to be valid*. For example: a person applies to be enabled to exercise the ministry in our communion. He may have been for years an able and successful preacher, and a pious and faithful *pastor*, with many seals to the efficiency of his holy labors; but with other than Episcopal orders. Is any value set upon his orders by our Church? Does she draw the least distinction *between him and a lay applicant for ordination*? In other words, *does she give the least ground, either direct or indirect, for supposing her to act in the matter on any other principle than the non-allowance of the validity of those orders*? NOT THE LEAST. *Any previous ordination which he might have had is utterly null and void.*"

or without such *open* union, her predominance may soon be asserted,) then, rest assured, no prophet's ken will be needed to foretell the renewal of the scenes of Smithfield and Tyburn. We would by no means excite unnecessary alarm ; but we would advise all who esteem it a privilege to worship God according to the dictates of their consciences—TO WATCH CLOSELY THE DEVELOPMENTS OF MODERN PRELACY.

CONCLUSION.

We have now concluded our strictures upon Bishop Otey's pamphlet. A word is due at parting. We entered upon this work at the request of others, as the letters of correspondence show. We have discharged the duty in that manner which accords with our sense of what the subject and the character of the work reviewed seemed to demand. Our animadversions upon the pamphlet and its author have at times been tempered with severity, but they have always been prompted by justice and founded in truth. With Bishop Otey personally we have no acquaintance : toward him we feel no hostility. Against his exclusive and unchurching sentiments, we shall ever feel bound to record our solemn and uncompromising protest. We believe they have no warrant in Scripture, and find no countenance in Heaven.

Though conscientiously attached to the Presbyterian as in our judgment the scriptural system, we do not regard the Word of God as teaching *any* form of polity to be binding in such a sense, as necessarily to deny to all who depart from it, the name and privileges of the Church of Christ. What is Church government in its best estate? Compared with faith, repentance, holiness, is it any thing more than the shell to the kernel, the scaffolding to the building? For what was a Church established on the earth, as a visible organization? Was it for any other purpose than to prepare sinful men for the Kingdom of God, by restoring to their souls God's holy image? by developing those principles of heart and conduct which characterize the angels and the spirits of the just made perfect? How much does the enforcement of *any* particular form of Church government contribute to this object? The grand ends for which a Church was established may be attained under any of the various forms of polity which have been adopted by the several evangelical Churches. How worse than idle is it then to

make so much of form and order, to the comparative and necessary disparagement of a heartfelt piety ! WHILE HOLINESS OF HEART AND LIFE, IN THE REDEEMED OF THE LORD, SHALL FOREVER LIVE AND BLOOM BESIDE THE ETERNAL THRONE, ALL THE SYSTEMS OF CHURCH POLITY WHICH HAVE EVER EXISTED WILL BE LEFT TO MOULDER AND ROT AMID THE RUBBISH OF THIS VAIN AND FLEETING WORLD !



APPENDIX.

(A.—PAGE 30.)

When was the "Apostles' Creed" composed?—Bishop Otey says: "The precise period of time at which this creed, venerable for its antiquity, was composed, is not known with certainty. No doubt it was *very near* to the Apostles' times, though we cannot assert that it belongs to the very age in which they lived and preached."* It will be seen from the following authorities that the creed as it now stands in the English and American Episcopal Prayer Books, was not only not composed by the Apostles, nor in their age, nor "very near to the Apostles' times," but that some parts of it have been added *since the beginning of the seventh century.*

"THE APOSTLES' CREED,

As it stood An. Dom, 600. Copied from

Mr. Justice Bailey's Edition of the Book of Common Prayer.

"Before the year 600, it was no more than this."—*Mr. Justice Bailey*, p. 9. n.

1. I believe in God the Father Almighty :

2. And in Jesus Christ his only begotten Son, our Lord ;

3. Who was born of the Holy Ghost and Virgin Mary,

4. And was crucified under Pontius Pilate, and was buried ;

6. And the third day rose again from the dead,

7. Ascended into heaven, sitteth on the right hand of the Father ;

8. Whence he shall come to judge the quick and the dead ;

9. And in the Holy Ghost ;

10. The Holy Church ;

11. The remission of sins ;

12. And the resurrection of the flesh, Amen.

As it now stands in the Book of Common Prayer of the United Church of England and Ireland, as by law established, and in the Episcopal Church in the United States.

1. I believe in God the Father Almighty, maker of heaven and earth :

2. And in Jesus Christ, his only Son, our Lord ;

3. Who was conceived by the Holy Ghost, born of the Virgin Mary,

4. Suffered under Pontius Pilate, was crucified, dead, and buried ;

5. He descended into hell ;

6. The third day he rose again from the dead :

7. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty ;

8. From thence he shall come to judge the quick and the dead.

9. ¶ I believe in the Holy Ghost ;

10. The holy Catholic Church ; the communion of saints ;

11. The forgiveness of sins ;

12. The resurrection of the body ; and the life everlasting, Amen."

Archbishop Wake, whose competency to judge will not be questioned, says: "With respect to the Apostles being the authors of this creed, it is not my intention to enter on any particular examination of this matter, which has been so fully handled, not only by the late critics of the Church of Rome, Natalis Alexander, Du Pin, &c.,

* Discourses, p. 11.

but yet more especially by Archbishop Usher, Gerard Vossius, Suicer, Spanhemius, Tentzelius, and Sam. Basnage, among the Protestants. It shall suffice to say, that as it is not likely, that had any such thing as this been done by the Apostles, St. Luke would have passed it by, without taking the least notice of it; so the diversity of creeds in the ancient Church, and that not only in expression, but in some whole articles too, sufficiently shows, that the Creed which we call by that name, was not composed by the twelve Apostles, much less in the same form in which it now is." Mr. Justice Bailey says: "It is not to be misunderstood that this creed was formed by the Apostles, or indeed that it existed as a creed in their time;" and after giving the creed as it existed in the year 600, and which is here copied from his Common Prayer Book, he says: "How long this form had existed before the year 600, is not exactly known. The additions were probably made in opposition to particular heresies and errors."

Of what use is this Apostles' Creed?—Bishop Otey shall answer: "But one of the chief and among the most excellent purposes which the creed answers, especially by its introduction into the worship of the congregation is the *preservation of unity among the members of the body*. It is thus that we are all enabled to '*speak the same thing*,' and 'be perfectly joined together,' as the Apostle enjoins, 'in the same mind and the same judgment.' It is thus we confess Christ 'before men,' profess 'the faith once delivered to the saints,' and *preclude all just occasion for divisions*.'"* How forcibly are these "excellent purposes which the creed answers," exemplified in the actual condition of the Episcopal Church at this moment on both sides of the Atlantic!—How powerfully it operates in "the preservation of *unity*!" How happily the divines of that favored Church are in consequence of it "enabled to speak the *same thing*!" Reader! if you do not perceive all this, you are far behind the age! Just look across the "great water," and you will see the "unity" here boasted of! You will find a goodly number of English divines teaching nearly all the abominable tenets of the Romish Church, from adoration of the Blessed Virgin down to transubstantiation, purgatorial purification, prayers for the dead, &c., &c., while on the other hand you will find some of the divines of this same *united* Church, denouncing these men as recreant to their ordination vows, as running rough shod over the "Thirty-nine," as "semi-Papists," and as Papists outright. But you need not go to England to find this *peculiar* "unity." You will find that the works in which are taught these Popish abominations have been republished and widely circulated in this country, by the special recommendation of some of the "Bishops and other clergy," while other Prelates have denounced them without qualification, and warned the clergy and people against their influence. What wonderful "unity" does the "Apostles' Creed" preserve! This is the "unity" which according to Bishop Otey, "precludes all just occasion for divisions!" If the Episcopal Church did not regard an *external shell of unity* with such a superstitious reverence, as to permit it to be held and taught in it, (as Alexander Campbell once said of the Campbellites) "all sorts of doctrines by all sorts of people," it would have been rent long since into a thousand fragments. But as it is, men can maintain a good standing in "the Church," and preach and publish all the abhorrent tenets of the Papacy and whatever else suits their taste.

(B.—PAGE 153.)

What was the character of the early "Bishops" of the Christian Church?—We have

* Discourses, pp. 14, 15.

shown, at length in Chapter III, that the scriptural Bishops were Presbyters, the Pastors of single congregations. We have also shown from the Fathers in Chapter IV, that this arrangement continued after the Apostolic age, until innovations entered the Church, the scriptural polity was invaded, and Prelacy gradually introduced. We here introduce some *collateral* evidence going to show that those called "Bishops" in the times succeeding the Apostles were undoubtedly but the Pastors of single congregations. The evidence is of this nature—*these Bishops were so thickly planted*, that the supposition that they were Bishops in the modern Episcopal sense (that is, Prelates having Priests and Deacons—two grades of ministers—and many Churches under their care,) is highly improbable, indeed absolutely absurd. Joseph Bingham, an eminent divine of the Church of England, in his "*Origines Ecclesiasticæ*," or Christian Antiquities, speaking of the state of the Churches in the *second century*, says that upon the seacoast of Palestine, "in a line of one hundred and sixty miles, *there were seventeen or eighteen bishoprics*," and this too when the Christians were only a fraction of the population. Speaking of Latium in Italy, he says: "that in the compass of seventy old Italian miles, which are not quite sixty of the modern, there were *between twenty and thirty bishoprics*." As late as the fifth century (A. D. 402) when Innocent I. was advanced to the Papal chair, it would seem from a letter addressed by him to Decentius, Bishop of Eugubium, that the bishopric of Rome did not even extend beyond the limits of the city. "This is certain," says Bingham, speaking on this point, "that the diocese* of Rome could not extend very far any way into the country region, because it was bounded on all sides with neighboring cities which lay close around it. On the north it had Fidenæ, a Bishop's See in those times; though as Cluver and Ferrarius show out of Dionysius Hallicarnassensis, it lay but forty stadia, or *five miles* from it. On the east it was bounded by the diocese of Gabii, which lay in the middle way between Rome and Praeneste, *about twelve or thirteen miles from each*. A little inclining to the south, lay the diocese of Subaugusta, close by Rome. Here Helena, the mother of Constantine, was buried. . . . *It was so near Rome*, (Subaugusta) that the writers which speak of Helen's interment, commonly say she was buried *at Rome*. . . . If we look to the south of Rome, down the Tiber, toward the sea, there we find," continues Bingham, "*three dioceses in three cities*, none of them above *three miles from each other, nor above sixteen miles from Rome*." Again Bingham remarks: "Any one who will allow himself the liberty of making just observations, may easily discover a difference between some of the first conversions and those that followed in the middle ages of the Church; for in the former, it is evident *dioceses were generally more numerous and not so large as in the latter*. The whole extent of Asia Minor, from the Hellespont to the river Euphrates, is estimated by the best geographers at six hundred and thirty miles; the breadth, from Sinus Issicus in Cilicia, to Trabezond, at two hundred and ten; yet there were *almost four hundred dioceses in this tract of land*." Bingham is here speaking of the state of things in the latter part of the fourth century, and there is reason to believe that his estimate is far below the full number, for his calculation is evidently based upon a wrong principle. His list is taken from the names subscribed to ancient councils, or mentioned in ancient records. But it should be remembered that the records of many councils, and other important documents, are lost, and that

* Bingham says that "nothing can be plainer than the use of the word *παροικία* (parish) for a diocese down to the fourth century, . . . and now about this time 'diocese' began to be used likewise."

many Bishops who attended councils did not subscribe their proceedings. Thus according to Du Pin, a Roman Catholic historian, of one hundred Bishops who attended the council of Cabarsussa, held A. D. 393, *there are only forty-three whose names are subscribed*. Besides this, it should be remembered that at this time, the christians of Asia Minor were still the smaller portion of the population. After making all these allowances, it is still true, according to this Episcopal antiquarian, that there were in that region "*almost four hundred dioceses*," and yet the extent of territory embraced by them was considerably less than twice that of the State of New York! Can any one seriously believe that the Bishops planted in these "dioceses" were Prelates?—the type of our modern Diocesans? Credulity itself could not swallow such an absurdity.

Besides the above facts, notice the following. Du Pin, in his account of the third council of Carthage, held A. D. 397, speaks of the case of a Bishop who has *only one Elder* as by no means an uncommon occurrence. Eusebius mentions that *more than "six hundred Bishops"* attended the council of Antioch to consider the heresy of Paul, Bishop of Antioch, about A. D. 260. Also at a conference which was held with the Donatists in Africa in A. D. 410, *between five and six hundred Bishops* are said to have been present. It is incredible to entertain the idea that such a number of Bishops, spread over such comparatively small districts of country, and who attended these several councils, could have been like modern Diocesans, when only a fraction of the whole population was yet converted to Christianity. He who can see in these early Bishops any resemblance to modern Prelates, can see things which are not.

(C.—PAGE 167.)

Further testimonies respecting the Apostolical Succession.—The celebrated Rev. John Wesley says in his works, vol. 3: "I deny that the Romish Bishops came down by uninterrupted succession from the Apostles. I never could see it proved, and I am persuaded I never shall. But unless this is proved, your own Pastors, on your own principles, are no-Pastors at all." Watson, Wesley's biographer, says in his life of Wesley: "The figment of the uninterrupted succession, he openly said *he knew to be a fable*."

The learned commentator Dr. Adam Clarke says: "By the kind Providence of God, it appears that he has not permitted any Apostolical succession to be preserved, lest the members of his Church should seek that in an uninterrupted succession, which must be found in the head alone." Again he says: "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.*"

Dr. Doddridge says in his Lectures: "It is a very precarious and uncomfortable foundation for christian hope, which is laid in the doctrine of an uninterrupted succession of Bishops, and which makes the validity of the administration of christian ministers to depend upon such a succession, since there is so great a darkness upon many periods of ecclesiastical history; insomuch that *it is not agreed who were the first seven Bishops of the Church of Rome, although that Church was so celebrated.*"

(D.—PAGE 168.)

The matter to which allusion is made on page 168 of this work, is as follows:—When we heard Bishop Otey preach the third discourse of the series here reviewed,

in the Episcopal Church in Woodville, Miss., we understood him to declare in substance, that the Episcopal Church did not trace the "Apostolical succession" through the Church of Rome, but independently of it to the Apostles. This statement was announced while the Bishop was replying to the objection that the succession had been broken by the occupancy of the Papal chair by a woman. He stated that the objection was irrelevant for two reasons—that the succession did not pass through that Church, and if it did the schisms or the character of the Popes could not affect it, *for the Popes did not ordain or consecrate Bishops!* This startling announcement so affected our historical nerves that we were not quite sure that we had heard him aright; but summoning a little more attention he at length kindly relieved our suspense by reiterating the self-same thing. We could not then be mistaken; but yet we were surprised. We had been accustomed in our schoolboy days when reading England's history, civil and ecclesiastical, to find the terms "Popes" and the "Reformation from Popery" bandied about by historians so unceremoniously, that we did not know how to take this statement of the "Bishop of Tennessee." Could he be wiser than all the historians of England? Or was he more ignorant than a schoolboy?—Or, presuming upon the ignorance of his auditors, was he acting a dishonest part?—These were hard questions. While we were pondering them, he advanced towards the conclusion of his discourse and remarked, in substance, (probably to give effect to his arguments from his supposed personal consequence—though he has seen fit to omit the remark in his *printed* discourse)—*that he had made the subject (claims of Prelacy) a study for twenty years, and though he had had no early prejudices in its favor, yet he could not come to any other conclusions about the constitution of the ministry than those he had then preached.*

When we replied to this discourse from the pulpit, a few weeks after, (the only one of the series we had heard,) we employed the following language in speaking on the above point. It is taken *verbatim*, from the manuscript we then used. We gave a synopsis of the Bishop's discourse in a series of propositions. Among them was this: "6. That this line, in which the Bishops of the Episcopal Church in the United States and England, claim their succession, does not pass through the Romish Church, but independently of it to the Apostles: and that the Popes of Rome do not exercise, and never have exercised, the ordaining power." When we came to discuss this proposition, we introduced it as follows: "In speaking of this branch of the subject, I must notice the most extraordinary and unaccountable of all the statements I heard Bishop Otey make in the sermon he preached. Those of you who heard him, may remember, that in the course of his sermon, he alluded to the objection which had been brought against the 'Apostolical succession,' that it had been broken; and you may remember, too, that in attempting to answer this objection, he spoke of the story of the female 'Pope Joan,' as an alleged instance of its having been broken; and you may further remember, that after disposing of this story, he passed to another branch of his subject, without even alluding to another single instance where the succession has been said to have been broken—thus making the impression that this was the *only* instance ever brought forward! I will not insist upon the manifest unfairness and want of candor in this proceeding—let that pass—but the extraordinary and unaccountable statement is this: After disposing of the story of 'Pope Joan,' he said in substance—*It matters not whether this story be truth or fiction, as we do not trace our succession through the Romish Church; and even if we did, this female Pope could not affect us, as the Popes did not ordain!*"

"This is the statement which I am utterly at a loss to account for. And I think you will be equally so, when I give you the facts. There is nothing plainer upon the very surface of history, for more than eight hundred years, than *the contrary* of these statements of the Bishop! And I venture to say, that the celebrated D'Israeli, should he meet with this statement of Bishop Otey, would regard it as one of the most precious gems in the 'Curiosities of Literature' that he had ever stumbled upon. Neither do I believe he could find many such in any other literary mine on either side of the Atlantic." After introducing the proposition in question by the above language, we then cited some facts, founded upon Bishop Godwin's *Lives* of the English Bishops, which showed that frequently from the seventh to the fifteenth century, the Bishops and the Archbishops of the English Church were consecrated *by the Popes in person*, and very often in the city of Rome. We also read the oath which all the English Bishops took, swearing allegiance to the See of Rome. Having thus shown in the most conclusive and unimpeachable manner, that the "Bishop of Tennessee," when weighed in these *prelatical* balances, was found wanting, we closed the point in the following language: "I say, then, that it is utterly unaccountable to me—I am indeed amazed—that Bishop Otey could stand up in the pulpit on the Sabbath day, and make the statements touching this point which he did. My charity cannot stretch so far as to permit me to believe for a moment, that he was ignorant of these historical facts. I cannot pay such a compliment to his erudition, as to suppose that he was ignorant of them, and yet I cannot account for the statement. *I leave him to account for it, to his conscience, and to his God!*"

Soon after the discourse from which the above language is taken was preached, some of Bishop Otey's friends, perceiving undoubtedly that their Bishop had placed himself in a very awkward predicament, (provided our representation of his sermon on this point, and the facts purporting to have been derived from Bishop Godwin, were true,)—some of his friends we say, endeavored to raise a question of *veracity*—somewhere. Some asserted that we had charged Bishop Otey with *falsehood*—that is, to use their very language, which was kindly tendered and which we have in writing, represented us as employing these precise words: "He must either be ignorant of history (which you [we] intimated was highly probable,) or *must have known that what he preached was NOT TRUE.*" We have nothing to say on this point. The language which we have given above, as a part of the discourse we preached, speaks for itself. Whether it accords with what was attributed to us, or whether it charges the "Bishop of Tennessee" with falsehood, the public can determine in a shorter space than "twenty years." We have no disposition to qualify or recall it.

But there was another question, (perhaps of veracity) of far more serious import. Believing that we *did* perhaps charge Bishop Otey with falsehood, his friends, in their secret musings and social conclaves, were probably disposed to ask themselves, "Is the charge *true*? Did the Bishop really preach what was false, or is this *dissenter* guilty of both falsehood and slander?" Here was "where the shoe pinched."—It was deemed necessary by the Bishop's aggrieved friends, to vindicate him either from childish *ignorance of history* (after "twenty years study,") or from falsehood, in positively *denying the facts of history*. How should it be done? To admit that he was ignorant, would be mortifying. He was the "Bishop of Tennessee"! having Mississippi too under his "provisional jurisdiction;" and a man who holds so high a station, and rules over and *instructs* Pastors and people, surely *cannot* be ignorant! And if he were really ignorant, how dare he assert with so much positiveness?

These thoughts undoubtedly troubled the Prelate's friends, and we may well suppose them in a quandary. Well, what next? If not ignorant, can his statement that the Popes did not consecrate Bishops be true? This was a difficult question to dispose of; for if true, it would bring the "Bishop of Tennessee" into direct collision with the "Bishop of Landaff." As Bishop Godwin wrote as a historian, and Bishop Otey as a partisan, it would not be difficult to judge between them. Would it do, then, for want of a better defence, to say that the "dissenter" had misrepresented Godwin? This was not even pretended by any one; at least no such pretence ever came to our knowledge. "How then *can* we vindicate our Bishop?"—Oh! here it is at last! And it was finally announced to us by a friend of the Bishop, after weeks had passed away, that *we had beyond all doubt misunderstood Bishop Otey!*—that he heard him too, and was sure he did not say, *that the Popes did not consecrate Bishops!*—or at least if the Bishop did say any thing like it, he qualified it by saying that *he was not aware* that they ever consecrated Bishops!! Thus the learned Prelate was kindly relieved by his friend at the small expense of our good hearing!

So matters stood until the Bishop's discourses appeared in print, when it was not difficult to determine whether the auditory nerves of his friend or our own, had the better claim to soundness. We have already stated that the printed copy of these discourses is somewhat modified; but we have no doubt that with regard to the point in question, "they are," as the preface states, "given to the public, just as they were preached;" for we find, that in the short space of four pages of his pamphlet, Bishop Otey makes the statement we attributed to him, no less than *seven times*, and six times in the most direct and unqualified manner!!! Here is his language:

"The succession for which we contend, although it is indirectly connected with the Roman Church, as Christianity itself at one time was, *yet it does not run through the line of Roman Pontiffs at all.*" ONCE directly denied, p. 66. Again: "But take it as all true, out and out, [story of Pope Joan,] does it invalidate the Episcopal succession? Not at all. For first of all, if it did, it must be shown that the Popes of Rome consecrate Bishops—WHICH THEY DO NOT." SECOND time directly denied, p. 67. Again: "But I would ask, what becomes of the succession in the *British Church*? The Bishops of *that Church* WERE NOT CONSECRATED BY THE POPES OF ROME. The same may be asked of ANY OTHER Church?" THIRD time directly denied, p. 68.—Again: "The truth (!) is, as before stated, *the Pope does not consecrate Bishops* AT ALL, unless it be in Rome or parts adjacent, of which I am not certainly informed one way or the other." FOURTH time, the denial qualified, p. 68. Again: "The objection is grounded on the GRATUITOUS ASSUMPTION, that the succession *must* be traced through the Roman Pontiffs." FIFTH time amounting to a direct denial, p. 68. Again: "Now, as already stated, the succession does not run in this channel, *because the Pontiff* DOES NOT CONSECRATE." SIXTH time, directly denied, p. 68.—Here are *four* denials in the same page! Again: "But suppose for argument's sake that the succession does come through the Roman Church—that the Pope did *confirm* the election of Bishops, and *order* their consecration by other Bishops, *which is the utmost that can be said*, does this invalidate or vitiate the succession." SEVENTH time directly denied, p. 70.

Now the simple question is—Are these statements of the "Bishop of Tennessee" *true or false*? If there really be a want of veracity and fair dealing in this business, it will not be difficult to tell at whose door it lies. We have already remarked that we confuted these statements from the pulpit at the time by facts stated

by Bishop Godwin, a witness whom even Prelatists were bound to respect. We had not Godwin's work before us, but had no manner of doubt that the statements we gave as coming from him were strictly true. Since that time, however, for the especial benefit of all whom it may concern, we have, through the kind agency of a friend who has our thanks, imported from London, a work with the following title: "*A Catalogue of the Bishops of England, since the first planting of Christian Religion in this Island, together with a briefe History of their lives and memorable actions, so neere as can be gathered out of antiquity: whereunto is prefixed a Discourse concerning the first conversion of our Britaine unto Christian Religion.*" BY FRANCIS GODWIN, now, Bishop of Landaff. *Isaiah 42, 4.—He shall not faile nor give over, till he have set judgement in the earth, and the Isles shall waite for his law.* LONDON: Printed for Thomas Adams, 1615."

From this work of Godwin, it is quite easy to disprove the reiterated assertions of the "Bishop of Tennessee," that the Popes did not consecrate Bishops, and that the successoin does not run through the Romish Church. According to Godwin, the Popes or Bishops of Rome consecrated many of the Bishops and Archbishops of England from about the middle of the seventh century to nearly the middle of the fifteenth, a period of eight hundred years. Without occupying space to quote Godwin's own words upon each case, we barely mention here *some* of the names of Bishops and Archbishops in *some* of the principal Sees, with the names of their ordainers and the dates of their ordination.

Of the Archbishops of Canterbury.—Theodorus was consecrated at Rome, A. D. 668, by Pope Vitalianus; Nothelmus, at Rome, 736, by Pope Gregory III; Lambert, at Rome, 764, by Pope Paul I; Plegmund, at Rome, 889, by Pope Formosus; Agelnothus, at Rome, 1020, by whom, not mentioned; Theobald, at London, 1138, by Cardinal Albert, the Pope's Legate; Richard, at Anagni, 1171, by Pope Alexander III; Stephen Langton, at Viterbo, 1206, by Pope Innocent III; Boniface, at Lyons, 1244, by Pope Innocent IV; John Peckham, 1278, by Pope Nicholas III; Robert Winchelsey, at Rome, 1294, by Cardinal Sabinus; Walter Reynolds, A. D. 1313, by Robert Winchelsey; Simon Mephram, at Avignon, 1327, by order of Pope John XXII; John Stratford, at Avignon, 1333, by Cardinal Vitalis; Tho. Bradwain, at Avignon, 1348, by Cardinal Bertrand; Henry Chicheley, at Sienna, 1414, by Pope Gregory XII. These will suffice for what Godwin styles "the Metropolitall See of Canterbury." Of the other Sees we shall give only a few cases as a specimen.

Of the Archbishops of York.—Thurstan, A. D. 1108, by Pope Calixtus; Henry Murdac, 1142, by Pope Eugenius; Roger, 1154, by Pope Anastasius; Thomas de Corbridge, at Rome, 1299, by Pope Boniface VIII; William de Greenfield, at Lyons, 1305, by Pope Clement V; William de la Souch, at Avignon, 1342, by Pope Clement VI.

Of the Bishops of Winchester.—Frithstane, A. D. 905, by Plegmund, Archbishop of Canterbury, who was consecrated by Pope Formosus; Walkelin, 1070, by the Pope's Legate; Ethelmarus, at Rome, 1260, by Pope Alexander VI.

These lists might be greatly extended, and other Sees cited, showing that during this long period, a vast number of the English Prelates were directly ordained by the Popes in person, their Cardinals, Legates, &c., &c., and very frequently in the city of Rome. To show still further the complete subjection of the British Church to the Papal authority, we here give the oath which all the English Prelates were obliged to take, at their consecration, swearing allegiance to the See of Rome, and

also the form by which the Pope granted the pall to the English Prelates. Foxe says that "no Archbishop could receive the *pall*, unless he should first *swear obedience to the Pope*."* The form of giving the pall, and the oath, are taken from Godwin.—We give a translation, and below will be found the original, as in Godwin, in his account of the consecration of Henry Deane, to the Archbishopric of Canterbury, in 1501; and he gives these forms as the same that were used at the consecration of all the English Prelates, with only the necessary variation of names, &c. The bestowment of the *pall* upon Deane was accompanied with these words: "To the honor of Almighty God, and of blessed Mary the Virgin, and of the blessed Apostles Peter and Paul, and of our LORD POPE Alexander VI, and of the *holy Roman Church*, and also of the Church of Canterbury, committed to your charge, we give to you the pall taken from the body of the blessed St. Peter, as a fullness of the Pontifical office, which you may wear within your own Church, upon certain days, which are expressed in the privileges of the said Church, granted by the Apostolical See." The *oath* which every English Prelate was required to take, and which is here administered to Henry Deane, was as follows: "I, Henry, Archbishop of Canterbury, from this hour henceforth, will be *faithful and obedient* to the blessed St. Peter, and to the holy Apostolic Church of Rome, and to my LORD POPE ALEXANDER VI, and to his successors canonically invested. I will be in no council, nor help either by my consent or deed, whereby either of them, or any member of them may be impaired, or whereby they may be taken with any evil taking. The council which they shall commit to me either by themselves, or by messengers, or by their letters, wittingly or willingly, I shall utter to none to their hindrance. *To the retaining and defending the Papacy of Rome, and the royalties of St. Peter, I shall be aider*, so mine order be saved, AGAINST ALL PERSONS, &c., &c. *So help me God, and these holy Gospels of God.*"

We have now, as we think, given evidence sufficient to disprove the seven bold assertions of the Bishop of Tennessee, showing that the English Church, for a long period, was as really a part of the Papal See, as the Church in Italy itself; and also, that the Popes of Rome, in person, frequently ordained the English Prelates. If, now,

* Speaking of Rodolphus, the thirty-fifth Archbishop of Canterbury, Godwin says: "In this man's time, Thurston obtained consecration of the Pope unto the Archbishopric of York, *without making the usual profession of obedience*, for which there was long time after much adoo." This shows that it was a case of great rarity, and perhaps the only one that occurred while the English Church was subject to Rome.

† Godwin says of Deane: "His pall was sent unto him by Hadrian de Castello, the Pope's secretary, that after was Bishop of Hereford and Wels, as also a Cardinal, and delivered by the Bishop of Coventry, with these words: 'Ad honorem Dei omnipotentis et B. Mariæ Virginis ac Bb. Petri et Pauli Apostolorum, et D. N. Alexandri Pp. sexti, et S. Romanæ Ecclesiæ, nec non et Cantuariensis Ecclesiæ: tibi commissæ, tradimus palliæ dam corpore B. Petri sumptam, plenitudinem, viz: Pontificalis officii; ut utaris eo infra ecclesiam tuam certis diebus qui exprimuntur in privilegiis ei ab Apostolica sede concessis.' Having received his pall," continues Godwin, "he was to take his oath unto the Pope, which *once for all* it shall not be amisse to set downe: 'Ego, Henricus, Archiep. Cantuariensis, ab hac hora in antea fidelis et obediens ero B. Petro sanctæq; Apostolicæ Romanæ Ecclesiæ et Domino meo D. Alexandro Pp. 6. suisq; successoribus canonice intransibus. Non ero in consilio aut concessu vel facto, ut vitam perdat vel membrum seu capiantur mala captione. Concilium vero quod mihi credituri sunt, per se aut nuntios ad eorum damnum me sciente nemini pandam. *Papatum Rom. et regalia S. Petri adiutor ero eis ad retinendum et defendendum, salvo ordine meo, contra omnem hominem,*" &c. &c. The oath as found in Godwin is somewhat longer; but this part exhibits the important point—the *entire subjection of the English Prelates to Rome*, with a solemn oath to *maintain and defend the Papacy* at all hazards, and against all persons.

there really be a question of *veracity* between the "Bishop of Tennessee" and ourselves, the reader will have no difficulty in ascertaining its real aspect, and upon whom rests the responsibility of having betrayed the truth.

(E.—PAGE 171.)

Bishop Otey's "*Apostolical PAPER Succession*," through the Archbishops of Canterbury.—In his Appendix, pp. 84, 85, Bishop Otey gives the public a pretended list of the Archbishops of Canterbury from Augustine, A. D. 596, down to John Moore, A. D. 1783, the consecrator of Bishop White, of Pennsylvania; and also from Augustine, a list of (alleged) Prelates of Lyons up to "Polycarp Bishop of Smyrna," who, it is affirmed, was consecrated by the Apostle John; and thus, the impression is intended, that the American and English Prelates may trace their orders *through Canterbury, Lyons, Smyrna, &c.*, to John at Ephesus, *and so avoid all connection with Rome*. This list purports to have been compiled by Rev. Dr. Henshaw, and copied by Bishop Otey. It is introduced with these words: "Rome may trace its line to St. Peter—the Greeks to St. Paul—the Syrians and Nestorians to St. Thomas, *and the American Episcopal Church to ST. JOHN*. Bishop White, the head of the American line of Bishops was consecrated by the Archbishop of Canterbury. We will therefore present a list beginning with St. John, and coming through the Episcopate of Lyons, in France or Gaul, and that of Canterbury in England, till it connects with ours in the United States of America." Then follows the list from "St. John" through Smyrna, Lyons, and Canterbury, to Bishop White, making in all *one hundred and nineteen names*. And then Dr. Henshaw remarks as follows: "The compilers of the list from which the above was taken have consulted the best authorities, and no more doubt of its authenticity can be entertained, than of any chronological table of historical events, or list of the sovereigns of any country, drawn from its official registers and archives." Let the reader bear in mind the point here. These gentlemen propose to trace Bishop White's consecration (in a line of *consecrators* of course,) through the aforesaid chain of one hundred and eighteen links, to the Apostle John; and further, they propose to do this, without going through Rome; and thus they propose to *prove the "Apostolical succession."* We pronounce the whole thing pretended, *deceptive, wholly FALSE*, and to an observing mind, *not even plausible*. Let us test the scheme. This scheme of proving the "thing wonderful," is based upon at least *eight assumptions*, each of which they should *prove*, (as the "succession" professes to be based upon *certainty*,) and not one of which they can prove. 1. It is assumed that the American succession (and the English) *can be traced independently of Rome*; which we have *disproved* from Godwin. 2. It is assumed that the succession *can be traced through the Prelates of Canterbury*. This we have *disproved*, by showing that a list of the Archbishops of Canterbury does not exhibit a list of *ordainers*, as they *did not ordain their successors*. Admitting, then, that Dr. Henshaw's list is perfect, *it has nothing whatever to do with proving the "Apostolical Succession."* 3. It is assumed that this list is a *correct, undoubted, CERTAIN* list of the incumbents of the See of Canterbury. Now admitting, merely for the argument's sake, that the succession *may be traced through Canterbury*, are these gentlemen confident that *their list is a complete list of the Prelates in that See*? Has it as great a claim to *undoubted evidence* of its correctness, as is pleaded for the *certainty* attending the *succession*? We shall show that *there is not sufficient evidence that this is even a complete list of the MERE NAMES of the Archbishops of Canterbury!!* 4. Admitting for argument's

sake all the previous assumptions to be true, it is assumed also that these Prelates were all duly *consecrated*; that is, by Prelates themselves duly consecrated, and they by others, and so on to the Apostles. Indeed, it is assumed on this point, (and a perfect absurdity it is,) *that each incumbent in this See ordained his successor!* If this be not assumed, what has it to do with proving the succession? 5. It is assumed that each of these Prelates was previously ordained *Priest*, and rightly. 6. That each was also ordained *Deacon*. 7. That each was prelatically *confirmed*. 8. That each was prelatically *baptised*. What a formidable array of assumptions to prove a scheme which boasts historical *certainty*, and is so "evident" that "any one may investigate it!"

As we have just said, admitting these assumptions to be true, this list *has nothing to do with proving the "Apostolical succession,"* for it does not exhibit a connected list of *ordainers*. THE ORDAINERS OF THESE PRELATES OF CANTERBURY, FOR EIGHT CENTURIES, WERE THE POPES OF ROME. This scheme says not one word about the *ordainers* of these Prelates!!! But the main point to which we ask the reader's attention here, is, that, waiving all other points, we have not undoubted evidence that the list of Dr. Henshaw and Bishop Otey, is even a correct list of the *incumbents* of the See of Canterbury! As in the case of the first five "Bishops of Rome," *we cannot identify the MEN!* The proof of this shall be taken from Episcopal historians. Thus Dr. Henshaw says, and of course Bishop Otey endorses it: "The compilers of the lists from which the above was taken, have consulted the best authorities, and no more doubt of its authenticity can be entertained, than of ANY chronological table of historical events, or list of the sovereigns of any country, drawn from its official registers and archives." Let us consult some of the "best authorities," and see if we cannot find enough at least to hang a "doubt" upon. If we can find only *one* case of reasonable doubt, our position will be sustained.

In speaking of "Nothelmus," the tenth in the See of Canterbury, and the forty-second in Bishop Otey's list, Godwin says: "Henry Huntingdon affirmeth one *Egbright* to have succeeded Tatwyn, [the ninth in the list]. I have not found him mentioned elsewhere; and therefore, to follow the REPORT of the *greater number*, I will omit him and pass unto Nothelm." Here it seems the authors differ as to the successor of Tatwyn, some affirming Egbright, and some Nothelmus; and Godwin decides in favor of the majority. This at least is the *republican* doctrine; but what *certainty* is there? Take another case. Dr. John Inett, in his "Origines Anglicanæ," or History of the English Church, informs us that towards the close of the eighth century, the See of Canterbury was divided into two parts for several years; and with regard to one of these sections, he acknowledges "that the *difficulties of succession* in that See between the year 768 and the year 800, *were invincible*." Here is a wholesale admission of uncertainty. Take one more case. Speaking of the death of Dunstan, whom Godwin makes the twenty-third in the See of Canterbury, and the fifty-fifth in Bishop Otey's list, Dr. Inett says: "Ethelgar, late Abbot of the new monastery in Winchester, and at this time Bishop of Winchester, succeeded to the chair of Canterbury the year following, but dying the same year, *our historians are not agreed who succeeded, some confidently pronouncing in favor of Siricius, others of Elfrius*." Dr. Inett says, indeed: "A late learned antiquary *determines positively* on the side of Siricius." But we may well ask, how a "late learned antiquary" could "*positively determine*" a matter, where *earlier* historians, at least equally competent to judge, have differed so widely? Bishop Otey and his friend have a convenient

way of getting over the difficulties of this case. They give a place in *their* list to both the competitors! This is cutting the knot with a witness!

The reader may now see what *certainly* attends the *identity of the men* who filled the See of Canterbury. If we have no certainty in such a matter as this, what can we have for all the points material to proving the prelatical succession?

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(F.—PAGE 201.)

The following is the Act of the British Parliament, in virtue of which Bishops White, Provost, and Madison, obtained authority to give the “shock Divine” to the Clergy of the American Episcopal Church:

“An Act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens of countries out of His Majesty’s dominions.

Whereas, *by the laws of this realm*, no person can be consecrated to the office of a Bishop, without the king’s license for his election to that office, and *the royal mandate under the great seal* for his confirmation and consecration: And whereas, every person who shall be consecrated to the said office, is required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the Archbishop; and whereas, there are divers persons, subjects, or citizens of countries out of his Majesty’s dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God, according to the principles of the Church of England, and who, in order to provide a regular succession of ministers for the service of their Church are desirous of having certain of the subjects or citizens of those countries consecrated Bishops, according to the form of consecration in the Church of England:

BE IT ENACTED by the King’s most excellent Majesty, and by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and *by the authority of the same*: that from and after the passing of this act, it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons being subjects or citizens of countries out of His Majesty’s dominions, Bishops for the purposes aforesaid, without the King’s license for their election, or the royal mandate under the great seal, for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the Archbishop for the time being: *Provided, always*, That no person shall be consecrated Bishop, in the manner herein provided, until the Archbishop of Canterbury or the Archbishop of York, for the time being, shall have *first applied for and obtained* HIS MAJESTY’S LICENSE, by warrant under his royal signet and sign manual, *authorizing and empowering him to perform such consecration*, and expressing the name or names of the persons so to be consecrated; nor until the said Archbishop has been fully ascertained of the sufficiency in good learning, of the soundness of their faith and of the purity of their manners: *Provided also*, and it is hereby declared, that *no person or persons consecrated to the office of a Bishop* in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the order of deacon or priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrate . . . shall be thereby enabled to exercise his or their respective office or offi-

ees within His Majesty's dominions: *Provided always*, and be it further enacted, that a certificate of such consecration shall be given under the hand of the Archbishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act."

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